

S: Ah urban environment and they decided to set up an urban pilot project and they selected 3 dioceses, Rhode Island was one of them.

L: Oh just the background?

S: Yeh this is just,

L: Oh, I was just going to ask you if we could begin by just explaining how the project in which Jonathan came to work with you came about. ??????

T: Yes he did

S: Yeh I guess the ah, so the sequence of things was as Dean of the cathedral in Rhode Island, ah I was also the director of what they called in those days the Department of Christian Social Relations so that I was involved in all kinds of urban situations, urban problems, political situations and ah, both in the city of Providence and the state of Rhode Island which is pretty much the same thing and ah, then, as you think about the early 60s and mid-60s and Jon ????? administration and all of the urban, all of the inner city problems that were so rampant at that time, John Hines, who was then the presiding bishop of the episcopal church raised some questions about the relationship of the church to ah, those urban problems to urban America and set up an urban pilot project and selected 3 dioceses. They went through a process of elimination and finally selected 3 dioceses, the dioceses of Rhode Island, interestingly enough Southern Ohio where you are right now and the dioceses of Missouri. Those were the 3 they selected and asked us, in each of those 3 dioceses, to begin looking at models by which the church could really relate to urban problems and each dioceses came at it from a different perspective. One of the things that we did in Rhode Island, have you been to the cathedral? Have you seen Rhode Island?

L: Yeh, I hope we filmed the right church though. Um, the one we filmed,

S: Down on North Main Street?

L: I believe so. It has ah, kind of a protocal out front.

S: Yeh a big clock, ah square, not far from the state capital.

L: Right across the street from it was a park area.

S: Yeh, okay

L: Um, very beautiful, very steep road next to it.

S: Yeh, that's it, that's it. But when we started this program, none of that park existed. That was all slum areas.

L: Right across the street?

S: Right across the street from the church that was all slum. That had been really the center of the city of Providence back in 1620 when Providence was founded and right across the street from the cathedral is Roger Williams Spring where Roger Williams literally founded the city of Providence. But as happened in, in most cities, the city moved away ah, the city of Providence was now really a mile and a half away from where the cathedral stands and the cathedral really was sitting in a very depressed ah, and there had been a long struggle about trying to get that area made into a national park which they have finally done.

But that fight was going on at that time ah, a lot of small store front businesses, ah, a lot of ah, novelty siding houses, old houses that had been covered over with novelty siding. Predominantly a black area ah, half a mile or so away was ah, Randall Square ah, which ah, if you know Boston, Randall Square in Providence was the Scully Square of Boston, okay. I mean the combat zone of Boston. That's now all beautiful brick buildings, it's the Blue Cross headquarters, it's the medical center. None of that existed in the early 60s. So the cathedral sat right in the midst of this situation which was a combination of slum area, combat zone, largely black community and we said, how do you begin to make this church, this cathedral, which was probably 60% black and 40% white. How do you begin to make this ancient cathedral built in 1722, the first building. The second building, the present building in 1810. How do you begin to make this place have any relevance at all to what's going on around it. And out of that context is when we developed the Rhode Island Urban Pilot Project. As I was saying to Tammy, I brought in a couple of people who were recent seminary graduates, Allen Mason being one of them ah, and, to work with me on this and as we looked at it,

L: What year was this?

S: This would have been 1963, we're talking

L: A year before,

S: Yeh, 62 maybe. 62 or 63, no I guess 63, really 63. I think it really would be 1963.

L: December of 63. So Jonathan, he would have been ????

S: Well he was sort of the second layer of it in that the first person I brought in ah, was Al Mason and Al was a recent seminary graduate and what we really decided to do was to try and set up 2 centers. One operating out of the cathedral and the other we decided to operate in South Providence which was totally black, very poverty stricken and there was an episcopal church, Christ Church,

L: That may have been the one we filmed.

S: Eddy and Oxford, the corner of Eddy and Oxford. No, if you filmed the one with the steep hill going beside it and the pornaco(?) out front across from the state house, that's the cathedral.

L: That's the cathedral?

S: That's the cathedral.

L: Do you think it would be good for us to visit the other one as well?

S: What will be good, if the building still exists, is ah, the building stood on the corner of Eddy Street and Oxford Street ah, that is no longer an episcopal church. I don't know what it is. It was sold years ago after I left. Right next to it there was a 3 decker tenimant house.

L: On the right as you face it?

S: As you face, as you stand on Oxford Street, look at the church, to the right of it there's a 3 decker tenimant house, I'm not even sure if it still exists and we purchased that house as a community center.

L: Is that where they lived, Jonathan?

S: No, well yes, yes but I moved, I shouldn't say I moved, we moved Allen and Nancy Mason and their 2 young children into Christ Church, I'm sorry, into church houses, what we

called tenimants we called church house. We moved them in there on the second floor and turned the first floor into a community house ah, to do community organizing, to do remedial work with kids, to give kids a place to come to play games ah, you know, to do all those kinds of things because there wasn't a boys club, there wasn't a girls club, there wasn't any kind of a community center there that the kids could come to. The would run the streets all the time. That's where Jonathan worked, well after we purchased this house and turned it into a church house, Al and Nancy moved there, he can tell you more of the history. I'm sure it will be fresher in his mind ah and then Joh Colbern, who was then the dean at ETS, knowing about this Urban Pilot Project, knowing what we were doing in Rhode Island, called one day and said, "What would you think about having a couple of semiarians?" So I think the concept of having seminarians involved in the process ah, John Colbern deserves the credit for that ah, every seminarian had to have a couple of years of field work, working weekends, working one summer ah, and John said "I would really like to have somebody begin to understand what it's like work in that kind of a situation and would you be willing to take a couple of seminarians?" And yes we decided we would do that after some conversation about expectations and supervision and what have you because one of the prerequisites of someone doing filed work is that you have to guarentee that you'll give them some supervision. You don't just take them and throw them out. You try and give them some supervision and my role in it was, was providing overall direction, over all supervision, policies, you know, a lot of that kind of stuff. The daily supervision of Jonathan and Harbell Sanders was done by Allen Mason. But I set up a schedule of, I think it was probably a biweekly schedule that I would meet on Saturday morning with Jonathan and Harbell. I think I met with them sometimes together and sometimes seperately, you know, talk about what they were doing.

L: What exactly,1963....when did this take place, the conversation with Colbern and you about? Spring or winter of 63?

S: I think it probably, my gosh, 30 years ago ah,

L: Jon was there in the summer.

S: Jonathan was probably there in the summer between the school year, probably the summer of 63 or 64.

L: Yeh 63. 64 he was in Willard.

S: Okay 63, 63. John Colbern probably called me at the beginning of the academic year of 63, ah 62 and Jonathan and Harbell would have come down that semester. Then the spring semester of 63, spent the summer of 63 in Providence and then continued doing weekend work in the ah, fall of 63 and the spring of 64. Because he was there 2 years weekends as I remember it and one summer in between. I think that's the time frame and again Al would probably be the one, Al Mason probably could give you,

L: That's good, that helps us a lot.

S: But, you know, I think also that the context of ah what was happening, ah, you had the John Kennedy assassination ah, you had ah, Lindon Johnson coming i with the war on poverty, the great society.

L: And of course the Johnson, the Kennedy assassination wouldn't have been until after the summer was over.

S: It was November of '63 report was filed that summer of '63. The was probably there during the summer of '63.

S: It was November of 63

L: Right and Jonathan's report was filled out the summer of 63. He was probably there during the summer. But things

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were heating up.

S: Oh yeh, well if you remember during the Kennedy administration was ah, wallness and the doorway and ah, all the stuff was going on in the south ah, the ah, ah, Bob Kennedy was an attorney general and all that kind of stuff that was going on and people try to reach some of that history. Then ah.....

L: Well you know what's unusual is that the episcopal, not unusual but I was brought up a catholic and so....catholicism rarely takes an institutional stand but examines ??????? And individual monistary might have or a group of brothers or maybe a priest but the episcopal church, from what we've learned, started ESCRU and then this. What is it about the episcoal church that puts it in the sense on the forefront of social change by the late 50s or early 60s.

S: Well I don't think you can generalize about the episcopal church ah, I think there were islands in the episcopal church where that kind of thing was happening. I think it would be a real mistake to think that even in the diocese of Rhode Island there was total support for what we were doing. Ah, I'm on tape aren't I?

L: Do you want me to turn it off for a second?

S: For just a minute yeh ah, (Tape Goes Off)

S: were these kinds of urban programs was because of the leadership of the presiding bishop John Hines ah, also ah, the leadership of some of the diocese bishops. Roger Blanchard here in southern Ohio, George Cattigan in Missouri, ah, a man named Dan Corrigan ah, who was really the urban bishop on the national staff at that time. So, I think these, they happen to be all men in those days so when I say these men I'm not segregating.

L: But woman couldn't be ordained in those days.

S: Couldn't be ordained until some time after that, 76 I think that was. But when you say your surprised, I think that, I think also if you look at the ah, Roman church ah, there are certain people who provided leadership and certain, Thomas Mertin, you know, being that kind of person. The Dannefeld Barrigan being those kind of people ah and I think the episcoal church did provide some very good leadership but was also a very schizofrenic time and ah. And one of the things that we realy tried to take in RHode Island, one of the things we tried to take seriously, was the call of the ah, OEO on maximum, feasible participation of the poor. You know, that's a very fine sounding slogan but what does it really mean? I mean when your going up against city hall ah, and believe we did, we did, ah, you know, what is the participation of the poor? What does that mean? Ah, and what is feasible? And if it's feasible what is maximum feasible and you, the whole damn slogan just got chipped away, you know, until finally, we were trying to do community organizing ah, we ah, I guess our Auguro Sowolinski(?) in those days, you know and ah, you know, if

somebodies got a sore you run it raw and ah, you know, we rubbed some sores in the dioceses and in the communities.
 L: Sound like John morris, you know, and Henry Stines and other people we've talked to.

S: Yeh, and you know, there were just a condrary of people in the episcoapl church who believed in those things and tried to do them. I found myself.....because I was providing some leadership in the church ah, or in church circles and ecumenical church circles, suddenly providing ah, leadership in ah, many secular organizations dealing with the same issues but I was coming at it from a theological, I was involved from a theological perspective ah, as well as a social welfare perspective. I chaired the Thayer housing Committee in Rhode Island and ah, coordinating council for racial justice and ah, I was the Vice President of the Rhode Island council of Social Workers and ah, the only reason I'm saying this now is that as, as the community, as the community at large began to realize that the church was serious about being invovled in those issues, it opened doors for church people to be involved in some of these organizations that up to that point had been very, very secular. Ah, one of the fasinating things was to go down to ah, Washington at one time in 64 I guess it was when Sam Urban was ah, chair of the Constitutional Subcommittee on human rights to present a case for fare housing and to get into a debate, getting into a debate, I felt like a kitten. You know, he was just so powerful and just knew his stuff. Well all of this. Jonathan, I guess what I'm saying a lot of this for is that Jonathan was part of that whole mix that was going on ah, and many of our conversations on a Saturday morning ah, were not ah, only dealing with supervisory issues but they were dealing with philosophical issues, they were dealing, why are we doing these kind of questions? You know, do we as a church have a right to be involved in some, should we be involved in some of these issues? Because those were a lot of the questions that were being raised by church people in Rhode Island and across the, what's the church do, you know, church should take care of somebodies soul and not worry about all these other things and I found in Jonathan the kind of inquiring mind that he took those question seriously and ah, wasn't as, as a lot of people just sort of go along with the stream. I did not find Jonathan as one of those people. I found Jonathan as one of those individuals who ah, wanted to know why he was doing something and when he understood why he was doing it, then he totally committed himself to that end. That's the way I remember him.

L: So on these Saturday mornings when you would come down, you would meet with Jonathan and the other Mason, and examinethe issues of why they were there and what problems were coming up?

S: Yeh, and a lot of times, a lot of times I can reflect and remember just sitting there with Jonathan. Jonathan ah.... Jonathan seemed to have a need to explore some of those issues more than Harbell Sanders for example ah, and I say that not in any negative was about Harbell. It's not meant

to be a negative comment at all but ah, the flip side of it is Jonathan would take, would ask for some additional time, he would just want to explore these things and ah, I'd go down to the cathedral on Saturday morning and we'd take an hour and a half or two hours and go out to lunch and just talk about these things.

L: Now what were Jonathan's duties exactly in this mission?

S: Well they were ah, his were, Allen Mason could be much more specific than I can ah, Larry ah, but he would be involved ah, in doing remedial work with the kids in the neighborhood, ah in terms of reading, a lot of subjects. Kids got to the point where they would trust him and they would come in and they would sit down with him and look at their homework or do some remedial work. He involved in providing some ah, some recreational leadership for some of the kids in an organized way. A lot of them, the only thing to do, is play Kick the Can out in the street and he would provide some leadership in doing that. But he would also be, on the individual level, but he would also be involved ah, on a community level in terms of some of the community organizing issues. There would be, as a result of the ah, we tried to send some community schools, which were really alternative education systems ah, that both young people and adults who had trouble with the traditional education system ah, and were bright and they were seeking but the system, the suspensions, the expulsions, the demands were just too much for them to deal with so they,

L: Older people?

S: yeh, they would just leave. So one of the things that we tried to do was to set up a ah, a real system of community schools and it was a parallel system to the Providence public schools and we would meet in people's homes and Jonathan would participate in some of those meetings and ah, sometimes just as an observer, just for his own education but also looking for ways in which the church house or ways we could be involved in some of those issues or where we could provide some sort of support or where we could provide some kind of communication system between what they were doing and the regular system. One of the questions, you know, what kind of accreditation would come if somebody went through a community school system. Was there any accreditation, was there any GED way they could get an education diploma, equivalency diploma. And Jonathan would sit in on those meetings ah,

L: This is really a training ground for what he did later on. I mean what you're saying is what we learned that he was doing in the spring of 65 in Selma. But now I see where he learned it, he learned it from,

S: Yeh, I think that ah, as I read that John Colbern ah, Jonathan Daniels lecture ah, John apparently had picked up something that I had written to Jon recently because he mentioned it then and i think that in many ways ah, Jonathan Daniels odessey that ended up in Hainville really started in the streets of south Providence working with the p $\frac{1}{2}$ oor and the balcks there. I think this was where he learned to do some of the things and learned to understand why he was doing some of the things that he finally ended up doing.

L: Well we know from that report that he decided to ??? on his whole direction of change. Did you go with him when he went to any of these meetings with these families?

S: yes I did, I did. I can remember, I distinctly remember sitting in on some of them ah, I can remember going with ah, with him and ah, to a couple of large community meetings ah, I don't remember him actively participating in those meetings in terms of speaking and what have you. But what I do remember is people tended to ah, seek him out. He had established a reputation in the community as someone that they could speak with. Now, what you've got to remember is that during the years which flanked this summer, he was just there weekends ah, and a lot of this stuff was going on during the week.

L: Okay, I'm with you.

S: So that he was just there weekends. But during the summer when he was there he was much more involved on a lot of those issues.

L: Tammy what's the date on that NAACP membership card of Jonathan's, do you remember? Was it May 63? In 1963 Jonathan joined the NAACP, we have his membership card. It might have been May,I wish I knew the date because that would be interesting to ask you about. Let me call you up and ask you if that coincides with anything in your memory.

S: All right

L: These meetings, did you ever go with Jonathan to a smaller, when he was more of a family situation or were they mostly the community meetings that you attended with him.

S: No I can, to be honest with you, I can remember going to several meetings in South Providence, which were in someone's livingroom where you might have 8 or 10 people ah, and they were people that Jonathan had worked with. Whether Jonathan was present at those meetings, I can't, I can't with any integrity say that he was. I can remember the meeting in ah, the church house when Jonathan met Bill Stringfellow.

L: Could you talk about that a little bit.

S: (SIGH)

L: They hadn't met before had they?

S: I don't think they had ah, I think there were several people that Jonathan met as a result of being at church house and one of them was Bill Stringfellow. Ah, another one that I remember him meeting was a man anamed ah, Bill Williams. Bill was ProVo's dean of coventry cathederal in England ah, and if you know the Coventry story, ah, Coventry was almost totally destroyed, ah, fire bombing in 1942 ah, one of the things that was destroyed except for walls

standing was the Coventry Cathedral ah, and that was where someone took 2 charred timbers the next day and crossed them and wrote "Father forgive" It's a great story, a great story in history. But subsequent to that the, they had a contest for the design of the new cathedral and most of the designs that came in were the typical gothic, you know, tear down the old buildings and the gothic. The one that won was to leave the remains there and to build at a 90 degree angle a superb new modern cathedral ah part of it being clear glass looking out onto the city of Coventry, which had been fire bombed. And this man Bill Williams was the provost and one of his real concerns was how to relate that new cathedral to the city of Coventry. They had a chapel of industry and they had several different chapels relating to ah, the work style of people in Coventry and on one of his trips to the United States, Bill came to Providence and came to Christ church, or came to the cathedral and down to the church house to see what we were doing there. And I remember ah, Bill Williams and ah, Jonathan Daniels getting into a real conversation. So I guess what I'm saying is that church house is in experience that gave him a chance to meet Kim Dreisbach, who was then with ESCRU, ah, and wasn't John Morris, I don't know. We had some people there from the ah, East Harlem Protestant Parish ah, to have some conversations with us. He met Bill Stringfellow there and I think all of these people helped to shape his mind, shape his thinking, shape what he,

L: Stringfellow, in his book My People is the Enemy, in the late 50s was living in ?????? as a lay person and then a law degree. I've always wondered how much influence that might have been on Jonathan as well. I mean that's quite a model to follow.

S: Oh it may, it may well but ah, you know, Bill Stringfellow was looked upon as probably the, this is according to Carl Barton, the German theologian, ah, said that Bill Stringfellow was the finest theologian he met in the United States, ah and if you read some of Bill's stuff, I just might, My People Are the Enemy, several of the other things, he really is a superb theological thinker. Of course he was the one who protected Dan Barrigan ah, it was with Bill Stringfellow that Dan Barrigan was with Bill Stringfellow in Rhode Island when the FBI finally met up with him about 10 years ago or something like that. So Bill's got a long history and Bill Stringfellow was really beginning to evolve, boy you're making me really dig into my memory at this point, really beginning to evolve as an outstanding theologian or theological thinker ah, justifying, I shouldn't say justifying, that's not the perjorative word ah, really ah helping to clarify from a theological perspective, what was happening in America in the 1960s. AH, and ah,

L: In one of Stringfellow's books, one of his last books when he talks about Daniels, he has these points about the Christian....the Christian slash civil activist and he makes the interesting observation that to be a truly committed Christian means you have to be apolitical and um, I had to

think about that for awhile because I ended up agreeing with him that you can't take say a democratic republican line, um, you have to be able to irritate club parties and I think about Jonathan as we only find him making one political observation um, and that was sort of an anti-Goldwater he made. He was raised in a republican family. He worked one summer with Norris, Senator Norris Cotton, his parents were republicans and yet here he is attacking Goldwater because of his pro nuclear, anti, as he saw it, social change stance....um

S: Goldwater by name?

L: Yes he mentioned Goldwater, he said, in a letter to his mother, he said, "Mom I think I want to become a liberal democrat" And he's got exclamation points so you can tell he's joking. But ah, Stringfellows apolitical stance ah, was something that I think Jonathan was engaged in as well. I can't picture Jonathan as a political activist. I think it would have worked against him in some way.....Do you remember a conversation between Stringfellow and Jonathan?

S: No but I, you know, I'm not sure that ah.....I have to go back and read some of Stringfellow. Ah, Bill was not a political figure, not a political figure ah, and ah, it was interesting, just on Sunday of this week ah, we were down visiting my wife's sister in Florida and a group of people there for dinner. Some of whom I had met before and some I had not met before and we got taking about what was going on in Florida, the Clinton/Tsongas, the whole thing, and someone asked me was I a Republican or a Democrat, who I was for. And I said I did not have any preconceived notions as to who I was for or what party I would vote for but what I really wanted to hear was what positions they were taking. What they were for and what they were against. And then I would make up my mind. And someone said, maybe it kind of relates to what you're saying now, someone said, "Well with all the stuff that you've been involved in all these years, you mean you don't have a political party?" And I never have, I don't have and ah,

L: See Stringfellow, that would make a lot of sense to Stringfellow. It would because that would actually interfere with your ability to take the proper path. I think Jonathan's a lot like him from what I can tell. Course you knew him and I didn't.

S: Yeh and ah, I guess you probably know more Larry, about Jonathan's family background and his history that I don't know. I knew where he came from, I knew something about his background, about his dad being a physician. I had never met his mother until the day of the funeral ah, and we had talked a little bit about his background just so that I would have some understanding about him. But ah, you know, in terms of whether it was a strong republican family, whether he had been undued with republican kinds of, I don't know. I don't know any of that.

L: I think now ?????? but only because it wouldn'e have been relevant in Jonathan's ?????? When you went to the funeral, do you have any recollections about that?

S: Yeh, yeh, very much so, and ah, I can remember probably

ah....the thing I remember most is standing in front of that open casket and looking at Jonathan and ah....and ah, afterwards, have you seen that picture of ah, that was in the New Hampshire church magazine. Stokely Carmichael was standing around the grave?

L: Yes

S: Have you seen that picture?

L: We have it, the New Hampshire Churchmen.

S: Yeh, ah,after the service, the service at the cemetary, and his mother left and everyone left and there were about 7 or 8 of us, there was a reluctance to leave. Just a, I can still feel that reluctance to leave that grave and Stokely Carmichael ah, said, "Can we sing?" Ah, and we joined hands and sang We Shall Overcome and if you look at that picture, Stokely's looking right at the camera ah, there's a young white priest on this side ah, who was Allen Mason ah, and I'm on the other side and ah, my 3 recollections of that day are in the order of 1) standing at that casket and looking at Jonathan 2) meeting with John Colbern just, the dean ah and saying something like to each other ah, we never thought it would come to this because we were the ones that sort of got him involved and ah, and then thirdly, standing at that grave and singing. Those are the 3 recollections that I have of that day ah, I had driven up from Rhode Island, up from Providence that morning with Al Mason ah, and I think Arthur Williams ah, black priest who is now the bishop of northern Ohio. He was subdean in the cathedral in those days. And ah, would have known Jonathan, I guess ah, several of the young priests of the diocese ah, would work as volunteers in church house where Jonathan worked. So that several of the young priests in those days. Johnny Crocker who was Chaplin of Brown is ah, some shirt tail relative of John Morris' I'm not sure what the connection is there. Ah, and Arthur Williams who is now the Bishop of Ohio. We all drove up to Keen that morning and had the service. Obviously the church was packed and ah, had a feeling that, again I'll say this perjoratively, but the service itself, other than what Tod Hall said and John Colbern and Bill Wolf, who was then, I don't know if he was Jonathan's tutor or not.

L: We'd like to talk to him.

S: He's dead.

L: Is he?

S: Yeh he is, I'm sorry. He was a great guy, great guy.

L: His name's come up. Had you run into Jonathan between this time that he left in 63 ever again?

S: Ah, he was down, he went south twice,

L: That's right yeh

S: and I talked with him at great length between times. He came back ah, and came down to Providence a couple of times. I don't remember the conversations in detail except it was around the fact of what he had experienced down there ah, what it meant to him ah, and what he ought to do about it. And, the what he ought to do about it question was do you go back to seminary? Do you ask for a year off? Ah, is the responsibility to finish your education? And ultimately it

was the kind of question that no one could answer for him.
L: These were rhetorical questions. You were the sounding board.

S: yeh, yeh I....I have a feeling and I don't want to overstate this at all, I have a feeling that I became in some ways a person that Jon felt he could talk with ah, I had no ah, I wasn't going to give him a mark. I wasn't a teacher. I in no way was going to be judgemental about whether or not he would make a good priest, whether I would recommend him for ordination. There was none of that. It was just a question of ah, someone he felt he could just sit and talk with about some of these issues. And I, I think it was probably twicw, it may have been three times. It was certainly twice between his coming up and his going back down we sat and talked.

L: What were the specific nature of the conversations? Been too many years?

S: Yeh, it was really a question of reflecting on what he had seen in Selma, what had happened to him down there, what it meant to him, what he ought to do about it, whether he was going to go back school, whether he ought to finish his last year. I think he took a two years leave of absence at the end of his middle year as I remember and we talked about that kind of thing. I don't remember the specifics of the conversation.

L: What happened was he got permission from Colbern who sent some correspondence course relationship with the school. He and Judith Uppam. I don't know if you ever met Judith.

S: Know her name but I don't know her at all.

L: They would mail their work back and forth from Selma um, March, April, May and June and then he came back in June to finish up his school work then went back and when he went back, many people told us that they warned him. Viola Luizzo had been killed, James Reeb had been killed and they warned him that things were heating up in central Alabama and it looked pretty bad but he decided to go anyway. We found a tape of Stokely Carmichael in 1966 talking about, this was after his first discussion in public about Daniels after Daniels death and um, he talks about the dangers. That's a real issue. How much, how dangerous was it for 2 white clerics to go into Lowdes County Alabama in the summer of 65, the heart of the Klu Klux Klan area.

S: When you mention James Reeb, that stirs up more memories that ah, it was James Reeb and Viola Luizzo ah, but there was a ah,

L: many many blacks.

S: Oh yes, but there was a service in Providence...

L: Unitarian probably.

S: in mamory of James Reeb. I'm trying to remember where it was ah,.....I think Jonathan was there at that service. I can't swear to that but somehow that rings a bell. It rings a bell with me and ah,

L: He probably flew down from Boston to Atlanta on the same plane as James Reeb um, we found 2 people who have told us that.

S: Really....I remember the, I don't have it any longer, but

ah, I remember the memorial service that we had for Jonathan in Providence.

L: Do you still have a program from it?

S: I had it but I don't know.

L: Because any memorabilia that you have, if we could xerox it or photograph it that would be great.

S: I'll look through my files.

L: That would be great.

S: One of the ah, one of the ironies.....of that service, as I remember it, ah, in light of some of what I said before this.

L: Do you want this off again?

S: No, was that ah, obviously it was a well publicized service. The ah, Providence Journal, have you seen the editorial the Providence Journal wrote about Jonathan, the untimely death of a good man.

L: No, now that you mentioned it we;; find it.

S: Ah, I have a copy of that and ah, I can send that to you. But as I say, it was a well publicized and a well attended service and ah, the bishop preached in that service and ah,

L: Well you have to jump in while you can I guess.

S: the ahm yeh, it was the untimely death of a good man and ah, it was ah, and then they did a couple of other editorials on the unfairness of the Tom Coleman, I'll never forget that name, ah, the judicial system in Alabama.

L: There's some evidence that Jonathan's death, in a large part, changed the judicial system. In fact, we talked to an ACLU lawyer who says he traced the 1966 juries, Federal Juries Selection Act which made it a federal offense to select a jury on the basis of gender or race, right back to Daniel's death. His names um, Charles Morgan. In fact he has a whole chapter in his book on Jonathan and his book is called One Voice One Vote. I talked him and Will Cambell, we've got a lot of people we want to talk to.

S: You don't ah, you know, over the course of 25 years ah, you haven't heard much about Jonathan Daniels.

L: Well we're changing that.

S: And yet when you stop to think of the impact that Jonathan had, like this jury selection thing ah, it ah.

L: Did you see the Yankee Magazine article on him?

S: No

L: Can we send things to you?

S: Sure, I'll give you an address where you can send.

L: Well we'll send a copy of that and ah, let's see, what else, Tammy, should we send? Something else. Anyway, we're a repository of Daniel's information, if you want more....

S: You can give ma another one of your cards.

L: Yeh

S: I don't need it right now.

L: Well it's in.....the Yankee Magazine article....

S: How long ago would that have been?

L: Just this year, 2 months ago. Beautifully written articlecan't find this thing. Oh....well I'm going to turn the tape over in just a second. Thanks. Well can you think of anything else before we um,

S: You're stirring the dust up in me.

L: Well I don't mind. Tammy says the neck tie brushing against....

S: Yeh I wondered about that.

L: I'm not quite sure how to do that.

S: How about if I put it on the tie itself.

L: That's a good idea. That's great.

S: Does that give you the same, does that give you a clear sounder. I kept trying to move the tie because I realized it was falling over.

L: I know, I should have seen that. As you can see we're pretty informal about this but that doesn't mean we have some great looking footage.

S: That's great, I would love, what's going to be the outcome of this? What's your time line, your,

L: Well we're putting together a half hour version in the next month or two to try and get completion funding because Bill and I are working on nickels and dimes and what we need is a large sum of money to really make it look great.

Proper titles, CBS rights are going to be very expensive.

CBS has a great interview with Tom Coleman in October of 1966, a year later, where he says he would do it again and people like Daniels came south and made good niggers bad niggers and our niggers here were all right before people like Daniels, and he would shoot people again if he, I mean it's just an outrageous interview. We have it on tape but if we want to use it in a PBS film it's going to cost us about \$1,500 a minute. So we need money.

S: Who do you go after for money?

L: Well, I'm going, I'm handing an application in to the Independent Television Council they fund things like this, ah, NEH funds ah, Public Broadcasting. But the more, we have to show them our footage and give them like a 10 minute sample of what we've done and that's what we're putting together. So we're transferring this to video and we're putting together 3/4 inch versions in video just to show people what we have.....We're really good on the documents, tracing Jon, because there's no footage of Jonathan. He wasn't famous until after he died. All we have is some footage of him swimming when he was 6 and some birthday footage from when he was 5 um, which is great to have, but. So if you have any photographs or anything like that, we'd love to photograph them. If you have anything at all,

S: I don't know but Masons may have. Masons may have because, I'm not sure whether it was Al's brother, someone was a photographer and I was amazed the last time I went to their and they decided to pull out some of these old pictures ah, when I was 40 years younger. It was shocking (laughs). But they may have some pictures. I suggest you give them a buzz,

L: Give them a call.

S: yeh, give them a call and just ask. In fact I'll gladly give them a call (END SIDE ONE)

L: Oh yeh, we'll have to stop pretty soon so you can get off to your meeting ah, that's a good idea, approaching the episcopal foundation. They may want to take part in this. Also the episcoapl church has it's own television/radio on, S: Yeh, down in Atlanta.

L: Down in Atlanta and I talked with the man in charge of that. But now we're in a better position to ask, we know what we're doing. We have a script, we've got great materials. It's just a matter of putting it together properly. In fact I intend to go to Ken Burns and ask for his help. We know him pretty well so. I think with his even minimal support, we're in pretty good shape. There's no reason why in a year and a half or so this shouldn't be on PBS. We intend to call it HERE I AM, SEND ME from Isaah, THE LIFE OF JONATHAN DANIELS.

T: Here am I

L: HERE AM I SEND ME. That was one of his favorite books. Now before we film. a couple of, I think what I'd like to do is film you talking for a couple of minutes about Jonathan's relationship with the community and what else do you think Tammy that we, because we have plenty of film. I just want to know if there's anything else as you dredge all these memories up from a quarter of century, is there anything you would like to add to the tape before we do that?..... Anything at all, those mettings with those people or...ah how Jonathan seemed to relate to the other clerics there or seminarians or, why he even seemed to be there. I mean, not everybody would be there.

S: No I guess the ah, one of the things that might be interesting for you to persue but I think probably the people who would know this are all gone. Ah, have you talked with John Colbern?

L: Well we haven't interviewed him specifically, we ah, we filmed his, taped his address. But he would be interviewed.

S: Yeh and ah, I guess one of the questions that would interest me is out of the, the student body ah, all of whom had to do field work, ah, why when they wanted to send a couple of people to Providence, which was quite ah, which was a distance. It's not a distance, it's 45 miles ah, but most of the field work was done in south Boston or east Boston or stretched to the advent or in that area. To send a couple of people to ah, Providence was unusual in itself. To my knowledge, they were the only 2 seminarians who ever came to Providence to do that kind of filed work ah, why were they chosen out of the student body to A) make the trip and to be involved in that kind of work. What was it about Jonathan, or was there anything about Jonathan, which indicated to whomever, that this is somebody who would want to get involved in that kind of, I think the people who could answer that question are no longer living.

L: John Colbern, we can ask him.

S: Colbern might know.

L: I wonder if Bishop Hall might be able to help us. We're seeing him, as I said, this Saturday um, and probably some of the people who can answer that question are maybe those 2 men that you met.

S: Yeh Harbell Sanders probably more so than Allen Mason but

MARVEL

ah, it would be interesting to know that. I can remember, again stirring the dust, ah, conversation with John Colbern around.....yes, if we were to accept some people, do you have any criteria, what kind of people do you want ah, you know, so they could do a selection, partially a selection.
L: That's a good question to ask Colbern. Good idea. What was it about Jonathan that made him say to you, I have a couple of poeple.

S: Yeh

L: Okay, I don't think you need to put on your coat or anything. If you're comfortable in that.

S: I'm perfectly comfortable.

L: I'm just going to turn on these lights.

S: How do we do this? Do we do it question and answer or,

L: I'll get things running and I'll say would you mind commenting on, I think the most briefful thing would be Jonathan's relationship with the people in the community. But then there was something else.

T: Well I think a brief explanation of what the program was designed to do.

L: Yes, that's a good idea.

S: Yeh, if I were merely, without getting into all the pilot projects and everything, merely to say that the episcoapl church in Rhode Island ah, the cathedral in Rhode Island had purchased a tenament house in South Providence which was basically a black community, poor community ah, and to explore or to provide a ministry in that community.

L: Yeh, and just as informative as before. We have plenty of film so just relax. In fact Tammy, if you could be here, and that way you can address her and I'll be the camera person and you can forget about me.

T: You may want to stand up and stretch.

S: Yeh

T: in particualr when you talked about the talks that you and Jon relayed what he was doing.....

L: Test,

S: Test

L: Good.....BEEP Okay and we're rolling so ah, start with the first question. Go ahead Tammy.

T: Um, can you talk a little bit about the program that Jonathan Daniels was involved in as a seminarian at the Cathedral in Rhode Island.

S: Yeh, every seminarian has to spend a couple of years doing what they call field work and at that time in the early to mid 60s we were much involved in the cathedral in Providence and trying to find ways in which the church could relate to some of the real urban issues, real urban problems which were so prevelant in those days and we were part of a ah, urban pilot project for the church and John Colbern who was then Dean of the seminary in Cambridge, called me, I was the Dean of the cathedral and asked if a couple of seminarians could be assigned to this urban project and I agreed to that and Jonathan was one of the two seminarians who came down. The way we undertook that particular peice of the program was that through the cathedral we had purchased a tenament house in south Providence and south

Stenning 16

Providence is ah, a section of the city of Providence which is basically poverty stricken ah, almost totally black and we bought a tenement house and we said this is the place we were going to try to make into a community center to provide an environment through which people feel comfortable, where they can come ah, and part of it of course was really just trying to establish some rapport, some ah, some trustfulness between the people who were in the community. Especially the young people in the community but not limited to them and the people who were staffing church house. There was a young clergyman named Allen Mason. He and Nancy Mason, his wife, had 2 young sons and they literally moved into church house in south Providence and Jonathan Daniels and Harbell Sanders, the other seminarian, were assigned to work under Al's supervision, under my supervision, but primarily under Al's supervision in that larger community. I think, you've got to remember the context of those days, the ah, troublesome times, ah George Wallace had been standing in the door of the university, the whole civil rights movement was beginning to pick up steam ah, Rosa Park had refused to move out of her seat. This was beginning to create ah, enlightened people around the country, people beginning to question issues which had never been questioned before and we were saying how could the church be involved in some of these issues and ah, Jonathan was part of that whole mix ah, and,

L: That's a good take. Why don't we move to the second part of it which I think was more Jonathan at those meetings.

S: All right...the question being what would Jonathan's role have been?

L: That's right. Do you agree?

T: Yeh, I think so. Should I move, maybe just this last time where he sent in his evaluation. It has biased my preconception of my ministry,

L: And opened unexpected horizons. Yeh, it really changed Jonathan's whole.

T: Maybe next tell how Jonathan was involved in the project.

S: Yeh fine

T: And um, I don't know how to phrase that or how you want to phrase it.

L: I know it is tough because we don't want to overstate the case that Jonathan's stay in Providence was what caused him to go to Selma but it certainly played a large role in his ability to get along very easily with the underprivileged population of Selma. He had practiced and done well in Providence and that's.

T:????????? what Jonathan's role was and how he worked with the people in the community.

L: Yeh focusing on that may not be a bad idea.

S: All right and I think what I'd probably do is say, I seem to remember him in 2 levels, one the individual level where he was working with young people in remedial reading and recreational ah, and providing some recreational opportunities for them but also working in the larger community in terms of community organizing, working with community schools ...

L: Yeh, those two aspects of it. Tammy why don't you frame the question and ah,

T: and then, would you have anything more say about ah, the discussions you and Jonathan had, say on Saturday mornings,

S: Probably not right now but if you want to get to that later on,

L: That could be another take. So this could be take 2 with that specific question

T: Okay

L: All right.....BEEP BEEP Rolling.

T: Dean Stenning, could you talk a little bit about what Jonathan did ah, for his field experience there in the community and house.

S: Yeh, I think probably where I would start Tammy is to say, you have to recognize this is a very nontraditional kind of ministry in which we were involved. Much of the field work for seminarians was in more traditional avenues of ministry here was very different and working out of christ church, of church house, Jonathan was really involved it seems to me on 2 different levels. Ah, one very much with individuals, especially young individuals in the community ah and Jon had a real gift it seemed to me of establishing rapport with young people. People tended to trust him. They tended to seek him out. They tended to come to him when they wouldn't go to their parents or teachers or other people in the community and on the individual level, Jon was very much involved in doing remedial work, remedial math work, remedial reading work ah, helping kids with their homework ah, great pictures of him in my mind as I remember him, leaning over ah, a table with young people helping them with their homework. So he was involved in remedial education work. He was providing for them some leadership in terms of how you play games together ah, how people work together how teams work together and he had a way of getting people who may have originally been aggressive towards one another, working together and doing team work and provided some real recreational leadership for them and playing games. But there was another whole level that he was involved in ah, and again, if you remember the context of that time in the 60s, ah, there was a great emphasis on working in communities and doing community organizing ah, it was a time,

L: Good take. I don't mean to interrupt you but just, um, now the third one and then we're done. And that's the issues about,

S: I don't think we want to miss, if we can, maybe pick it up someplace else

L: No we have time.

S: The reflections that Jon went through on what he was doing and why he was doing.

L: Do you feel that you could talk about that for a minute?

S: Yeh I think I could

L: That would be a rap then, I would think. Wouldn't you think so Tammy?

T: I think so

L: Let me make sure I've got enough film and we'll. Yeh,

we've got a couple of minutes left so that's good.

T: Okay so um, should I ask the question that um, Jonathan said that his filed experience revised his preconceptions of his ministry?

L: I'm not rolling so you can talk that over if you want

T: and um, opened unexpected horizens for him.

L: Well, that's up to ???

T: Okay, but you didn't want to hear any more about the community active business. His business on the community level.

L: I would actually, if we can relate it to Jonathan's purpose.

S: All right

L: Want to gove it a try?

S: Yeh, what do you remember about ah, how Jonathan felt about what he was doing.

L: feeling is a good focal

S: Okay

L:.....BEEP BEEP BEEP rolling

T: Do you remember how Jonathan felt about his experience?

S: Yeh one of the things I remember very clearly about Jonathan was the refelctions ahm, that we talked about in terms of his own understanding of what he was doing. As I said, this was a very nuntraditional kind of ministry, it was doing community organizing, it was working in ways which were trying to help people reach their full potential and I found Jonathan in my conversations with him which we held on a rather regular basis, questioning not what he was doing necessarily but why he was doing it, what the meaning was of what he was doing ah, what the implication, what the theological implications were. What the human implications were ah, of being involved in this kind of nuntraditional kind of ministry and I found him always wanting to explore why he was doing what he was doing and what the implications were for his own ministry and for the larger church and for the community at large. It seems as I remember, that one of the ah, real gifts, or maybe burdens, I'm not sure if it's a gift or a burden, the power and the glory, you know, of not only doing thingd but wanting to understand why he was doing them and i think his understanding of why he was doing things and what it meant in terms of his ministry ah, had a direct relationship to what happened to him later on in life and where he went when he finally decided not to go back to his third year in seminary ah, but to do what he had to do in terms of his work in Alabama.

L: Any final words on his conversations with you between his 2 trips to Alabama, when he stopped to visit you?

S: Well I, what I remember there is his reflecting with me on what had happened down there and his understanding or his questioning about what had happened down there ah, and especially as, he thought about what do I do next? Do I go on in the traditional pattern of finishing my schoolwork and going into the ministry or am I now under some kind of calling to go back into Alabama and I think he really wresteled with that and ultimately was a decision that only Jon could make and I think he made it, and the rest is history

L: Great

End of Interview