

P: Do you remember, what, was Jonathan a graduate in 1960 or 61?

L: 61

P: 61, that's what I thought.

L: He arrived in 57

P: Right, ok

L: So you ah, in which class was yours?

P: 59, so I was a second classman. I was 2 years ahead of Jonathan, I was a soph...

L: You and I are about the same age. I started, I graduated from high school in 58. So when you got there, the freshman are called, rats rats, you know, rats and .....and my understanding is a rat, the rat daddy was more the exception in the north.

P: Quite correct

L: and that mainly,

P: BUt a well entrenched tradition as well,

L: Oh it was?

P: For example, um, if ah, if you were say, from the city of Richmond, a lot VMI, well a string alumni chapter or a body of alumni, say you were from Richmond, for example, and um, they ah, a younger friend, a family friend, ah couple of years younger followed you to VMI, ah, in all likelihood, you are going to take personal interest in that rat and if that rat needs help, you're going to step in and help him. So the rat daddy, there are 2 systems that operate. The formal system is the dyke.

L: Right,

P: system, in which every rat is placed in formal relationship with a first classman.

L: Now first classman is a sophomore?

P: Senior, senior

L: Senior only?

P: Senior, first classman. And the name comes from the fact that one cannot do the cross dykes of the uniform that support the belt, the bayonet, the ammunition box and so on and so forth without a bit of help. So the function of the dyke is to help the senior cadet, particularly if he's an officer and it's a bit more complicated dress for parades and inspections and so forth. Um, it's kind of an orderly type row. In return, that first classman, that senior, um, helps the rat learn the system and learn how to function uh, you get good counsel and advice and some personal support.

L: Survival skills

P: Right, exactly, ah, the only other relationship is that that rat dyke is typically as to run menial errands like go down to the PX and get me a coke or something like that, which you do gladly because you have refuge on the first stoop without having to run the gatlet of the barracks steps all the way up to the second third to get to the forth stoop. So having a place to go during the short intervals, um, where you are safe, is good too.

L: Now safe from wearing the gautlet?

P: Safe from running the gautlet being exposed to the harassment ah, and other kinds of interventions ah, on the part of upper classmen. So it's a friendly, friendly habitat.

L: So you got there while all this was still in place?

P: Oh yes, and still is essentially in place. The rat daddy system is an informal system, in which, for whatever reasons, either by prior relationship from your home town or mutual interest if you are, for example, both football players, or you both sing in a glee club or you both do whatever it is you do that represents a common interest, and some bonding takes place, a certain friendship takes place between a rat and an upper classman. In countless ways, relationships develop between rats and upper classman who take a personal and protective interest,

L: I would think that ????? would develop between the dyke, the first classman a maybe a rat daddy could work,

P: No, can't work that way because the dyke, by virtue of the fact that that's a formal system, has some very clear expectations. Everybody understands the system and the first classman, you see, not only, there is a rank system of privilege in the core that has nothing necessarily to do with either academic or military system, it is a matter of class privilege ah, where you can walk, whether you can cut across the grounds or have to take the sidewalks, so on and so forth, um, ah, and the, the first classman has privileges over the second classman and in turn over the third classman. So nobody is going to, in the process of being a rat daddy, intentionally or knowingly, ah, get himself in trouble with a first classman who has privileges that could be used.

L: OK, I think I understand the system now. What, now how, I don't want to, you go ahead.

P: What happened in my case was simply this: as a second classman, as a junior in the fall of ah, must have been what? 1957 that Jon entered as a rat,

L: Right, and you

P: I would have been a second classman, a junior, um,

L: So you entered in 55?

P: I entered in the fall of 1955 um, I was approached by the chairman of the department of english, Col. Herbert Nash Dillard, ah, and asked to um, talk with him ah, and his whole subject was Jon Daniel. And what he told me was that an exceptionally fine, young cadet, a rat, from Keene, NH, had um, um, was an english, had been having some difficulty ah, he said, "The reason I'm asking you um, to um, keep an eye out for him and develop an acquaintance with him," he said specifically, "I'm asking you to look Jon up and uh, have him come see you and talk with him, and the reason is twofold. Number one, you're interested in the priesthood of the episcopal church and he thinks he may have that vocation as well. Number two, you had an awful lot of difficulty as a rat because you were not necessarily well prepared for what faced you here at VMI. You didn't know that much about the institute, you weren't prepared by strong bonds of family and so on and so forth. In fact, as I recall, you weren't sure how you got here if the bottom line were really known" and that was his case. He said, "That's true of Jon. He needs somebody ah, to talk with" So, I looked up Jon, by the way, that's typical of ah, not every faculty member has a relationship with every cadet, but the faculty/student ratio there is so small that um, really

personal relationships developed which ah, make the teaching/learning process a rich experience indeed because you're learning from a human being and not just a source of information. One cannot, having been an educational administrator for many years now since then, it is rather easy to profess, that simply would be a channel of information. To teach, is quite another vocation.

L: And you would put Dillard in that latter category

P: And Dillard's in that latter category

L: I read the book by his daughter, um, Gone Hither

P: Yes

L: She herself seems like a ???

P: Yeh, quiet girl. So um, so ah, I looked up Jon. The first thing I remember his talking about was um, the pain that he was suffering as a result of the rat line and he talked about um, he talked about that some. His confusion about why he was there in the first place um, and I don't recall what any of it, the reasons were um, just as I, and probably a bit vague about how in the world I got there, um. In both cases we were unprepared for the shock ah, that ah, that was ah, that was VMI. Um, of course I had, I'd gone through the worst part.

L: Now where were you from, your home?

P: Ravell, Louisiana

L: So you were,

P: Small town, Louisiana, delta um, reared in the country, on a farm uh, uh, rather unsophisticated as to ah, things beyond my pastoral experience.

L: Now how would a kid from a rural high school in southern Louisiana end up, and not giving you, it might lead towards Jonathan's decision, how did you end up at VMI? Why didn't you go to Louisiana University?

P: Well, ah, several reasons, my parents were condensed and they were correct, that had I gone to either LSU or Tealane that I would have um, devoted more energy to play than to work.

L: Isn't that what might have been printed in Jonathan's mind as well,

P: May have, may have, um, for my parents um, my mother was college graduate from, taught school in fact uh, my father was unable to complete his college work because of the depression um, they both valued a college education very much. They both insisted that ah, I be prepared to take good advantage of the opportunity, and they were prepared to spend any amount of money, ah, to make that possible. They weren't prepared for me to go and play, uh,

L: Something like VMI might have been popularity

P: So VMI was probably as, an alternative to what they knew to be the highly social atmosphere, the, at LCU and Tolaine, and for that matter in some other locations, and then, just some other things happened. If you date Korea and it ends in 52, 53, in that period, ah, during that period of adolescent absorption of what's going on all around you, a high sense of patriotism. Ah, federation for the military services ah, started me thinking about a military career. Ah, so, in addition to thinking about priesthood, I was also thinking about military career, um, service ah, honor, patriotism.

Some of the same motives, I think, that lead people to the priesthood, lead people to, in the military service. A lot, a lot of people don't understand that those, in my own experience, who most passionately hate war, are professional soldiers, who see themselves as, as fulfilling the vocation to prevent it. At any rate, um,

L: I do see what you mean and I have heard that before. Patton says that.

P: Yeh yeh, um,.....I had been very confused about why I was at VMI and, and when one is not highly motivated to be there, ah, the demand becomes nearly overwhelming. In fact, I dare say, the only reason I did not quite, resign from the core and leave during that rat year was that it took more courage to do that than it did to stay. I took the easy way out and continued to suffer rather than to suffer the disappointment, embarrassment, and so on and so forth, of family and friends.

L: So Dillard saw this recapitulating itself in Jonathan?

P: Yes apparently so

L: It must have been fairly early in that first term?

P: Yes, it was

L: And you had already taken classes with Dillard, you knew him?

P: Oh, yes I had had him both years. As chairman of the department, he insisted on teaching rats. He said that's where the foundation is lay.

L: Now didn't he have at his house a refuge,

P: Yes

L: for um, for first class

P: We were welcome in his home which was on the post, which meant that we did not have to have special permission to leave the post in order to go to his home.

L: It was right near by the,

P: Right, it was on Ledger Ave. right beyond the break ground, immediately, beyond,

L: Yeh, we filmed it. So when you met, let me ask you, I;m sorry, did you know Jonathan?

P: No, in fact I don't even know that I had noticed or seen him. So,

L: Slight build, not very athletic, would that have made it tougher for him to be around at VMI di you think?

P: Not necessarily, um, one of the things that operates, um, the system, which I basically honor and respect, ah, simultaneously allows for the emergence of the basis of human instincts, um, a lot of things appear to me to be that way, um, if you're going to having genuine grandeur and misery, ah, grandeur, there has to be the possibility of misery, simultaneously, and to, to, to make one impossible is probably to make the other as impossible as well. So, that for example, one of the motivations that finally led me to resign from um, active duty in the air force and not pursue that military career, which was attractive to me, was the realization that the military, because of the grave urgency of it's mission, had so legislated against failure that excellence was impossible as well. And there's a kind of a mandated mediocrity ah, built in to the military system. Well, ah, the opposite of the good qualities, that,

which include the experience of, of adversity and out of that the emergence of courage and fortitude and perseverance and patience and all the kinds of things you tend to have to learn the hard way, is that the same system allowed for brutality. Ah, so for example, I at 6'2" and probably 190 lbs. or so um, was fairly large compared to my, so the little man syndrome emerged and I was abused just terribly by some very slight older boys who, who had probably resented bigger boys all their lives, and, and when they were rats. So, um, I had had a pretty rough time, um, I also didn't have a built in system of acquaintance with upper classmen, I had

L: Because you were from Louisiana

P: Because I was from Louisiana, there were very few of us and it was only after, maybe 3 or 4 months when other deep south Louisiana, Mississippi upper classmen uh, identified me and put name and face together and kind of started forming that informal rat daddy relationship around me ah, in addition to that of my dyke, that uh,, that I began to get some help.

L: Back to Jonathan a moment then, he was an outsider too. He was a yankee, he couldn't have known too many people from northern New England.

P: Not, quite a number from north but when you start getting way on up in New England, it's fairly rare, yes

L: But, do you, those early conversations with Jonathan, what, what

P: They had to do with um, ah, the fact that um, he could not see that a system ah, that inflicted so much pain and suffering, could possibly have any, any good about it. And he kept saying that he was, was um, was, he thought, willing on a persona basis, to do what was necessary in order to, to go through it. But he really wondered, if in doing that, he was endorsing a process that was inhumane. Ah, so his moral sensitivity was pretty well developed for an 18 year old or whatever he was. Um, I had had 2 kinds of experience that helped me respond um, as a high school athlete, specifically a football player, in an area of the country in which football was ah, practically worth it. I really had no choice, given my size, about whether I played football or not. It was simply expected of me. From the time I was a preteen large kid, you know, friends and neighbors would say, "Colly, you're going, you're going to be a fine boy, look at you", you know, and ah, the kind of training, that if you're going to excel in high school athletics, the kind of suffering that one does to be in shape, you know, the no pain, no gain, you know, had given me a point of reference that helped me understand that a training process, uh, that equips one to fight the good fight, um, is typically painful and involves quite a lot of stress and more than a little suffering. In the process, I had discovered experientially, although I hadn't learned to articulate it very well, that suffering can really be a redemptive experience. In fact it's a normal and natural part of life not to be avoided.

L: But that, that would certainly fit into a religious schema, but for an 18, well you were 21 at the time, that was something you more physically realized

P: Right, but my second point of reference was the fact that I had already been through the rat line ah, I had decided to come back for my sophomore, third class year, and again, was back with the determination to complete my, the four years at VMI

L: So you had thought about transferring?

P: Yeh, and in fact I had applied at Turlain and been accepted, ah,

L: You were the perfect person for Jonathan to talk to, I mean, you had lived through much of what he had thought about. The only difference was that you were from the deep south and he was from the deep north.

P: Right, we had a couple of things in common that helped overcome those kinds of cultural ah, areas of discontinuity, ah. First was that ah, we were both english majors....

L: That gave you Dillard in common.

P: That gave us Dillard in common but it also gave us a regular contact and acquaintance with the world of ideas, the expression of emotion as well as thought, um, and a probably larger repertoire, with which we could express both thought and emotion, um, so that, for example ah, I know that at one point I was keeping a journal and Jonathan was as well, and, and we were talking to ourselves, as journal keepers always do really, um, and the process, and the articulation of our feelings ah, helped give them ah, a clearer profile and make them more understandable to us. So that was in common, and the the other thing we had in common was our religious, not only convictions, not just what it means to be denominationally um, out of the same boat as it were ah,

L: Affiliated to each other

P: But the fact that we both had very strong stirrings of vocational interest in ordination. Ah, we both prayed the words of the book of common prayer ah, we were acquainted with and accustomed to the same liturgical forms, the same expression and, so when you talked about suffering, when you talked about growth, when you talked about pain, when you talked about ah, all those kinds of varieties, um, you know, we were able to talk the same language.

L: He says in some of his letters there was one favorite chapel that he used to go to. It wasn't quite on campus, it was down town. In fact we filmed it but I cannot remember the name of it. It's a beautiful small chapel with a luminous window in the front, not really big.. In fact it might have almost been over on the campus of um,

P: Well Robert E. Lee Memorial Episcopal church is on the campus, well, technically not on the campus, but on the edge of the campus of Washington and Lee, and that was the town church. The chaplain there for, episcopal ???? at Washington and Lee and cadets at VMI, a man named Ralph Smith, Ralph Wood Smith, who was very sensitive and articulate um, he was a southerner but um, already at that time um, had become very, very sensitive of the injustices of racial oppression and so ah, he probably had kind of a hard time adjusting to the VMI's thing himself but he was a friendly spirit who came to the barracks from time to time ah, we regularly were welcome there at the church. It was a place we could be safe and relax and so on and engage in a lot of dialogue and

um, we occasionally had get together to, um, either there or up in Linchburg at ?????????, over in Hollands. The other colleges and universities in the vicinity.

L: you mean you take car loads of people to the churches

P: You know a couple of carloads would go over and you would have an invited speaker and we would invite, and in those days it was typically called Canterbury Clubs, of the college age episcopal students, um, and there might be, on a bimonthly basis someone would prepare an address or there would be a film and ah, ah, a response, a reflection time.L:

You know what's amazing about all this Noland, is that we knew Jonathan had an interest in religion from a very early age, by his junior and senior years at VMI, he was writing papers on Ignosism, existentialism, he was considering projecting a notion of um, religious sensibility all together and was thinking about psychiatry and social work and other, a more segregated means of dealing with the other problems in the world, didn't loop back to that until Easter Sunday, 1962 when he claims in a couple letters that he had a religious conversion at this specific church on Beacon Hill in Boston.

P: Ah, well that's natural and it's not unusual that it happened to Jonathan, um, I can explain it for you most authoritatively out of my own story in that, um, after I graduated from VMI and even though I had rustled and thought deeply about the vocation of priesthood, I went through a period of agnostisism um, um, perhaps nit technically agnostisim, what in reality I did was ah, remove god to an intellectual corner of my mind and I could sit at the bar and argue persuaaively to the existence of god it's just I didn't pay attention to it. Um, ah, I believed in the existance of god, i just wasn't very much involved in the level of god or the power of god and my, and I have come, subsequently to recognize, particularly as I have worked extensively with young people over the years, that um, one manges to get through early and middle adolescence still relying upon the, an inherited faith system. It is inherited both from and other significant adults and significant experiences and, and, it is a belief system, a faith system, that we have nohad to suffer to gain. In order to be genuinely faithful, however, you have to have your own and that means that you have to give up. you can't take on without, one of your own, without it displacing your inherited system.

L: Jonathan's inherited system was congregational. He was baptised into the episcoapl faith when he was, in 1957 when he was 18, just before he went to VMI. We found his baptismal certificate. So that in itself would be, fot exactly in the pattern.

P: UM, you know,

L: You were born an episcopalian, byu that I mean your family.

P: Well, it's the only church I'd ever known. Ah, my parents were not active in church in my early childhood and it was a little later that ah, by a certain sense we came along.. But ah, Jonathan, just like most other people, had to question, not only question, but put aside his convictions or, and we

rarely put them all aside, we just put some of them aside. The institutional expression is usually the first to go, um, and, but all of them don't go because and interest in social work, psychology, psychiatry, the helping professions, that remains. In my own case for example, I adopted the philosophy of the Playboy magazine as my real religion um, L: a very wordly point of view (?)

P: Oh yeh, ah, from the rigid, spartan life at VMI, I had had no chance to play. So when I got out and whe I went on active duty in the air force and had money in my pocket and an attractive uniform and young woman found that attractive, you know, the kind of cavalier, air force, mystique, in fact it was right here in Pheonix. That's probably why I'm able to articulate it so well. LAsT night represented a reunion with an old house mate. Four of us rented a house, we got, it had a private pool. It had a red front door, we called it the Red Door Playhouse, kind of a nonstop party.

L: So you didn't become an immediate episcopal graduate

P: No, I scattered quite a few wild oats in the process. In fact, the best thing that ever happened to me was that I had achieved enough of, what Hugh Heffner used to call the good life, neat auotmobile, stereo, good music, good food, good wine, attractive women, you know, all the good things, fro them tstart tasting stale.

L: How long was this? How long were you in the air force?

P: A little over 3 years um, it took me about, it took me about a year and a half, two years, I'm a fast learner. On the other hand, it doesn't take but so many awful hang overs and guilt trips ah to recognize that you've used peeople and loved things and ah

L: So, when you graduated, when you left the air force, not that this is your biography Noland, but, I'm just trying to think of where you were when Jonathan went south. You must have been, by that time, in the episcopal,

P: I, was in the episcopal church, what happened was, that the parellel between us is that, what I, Jonathan considered noble social work and so on and so forth, what I considered in my awakening came that ah, wine, women and song did not make for the good life. I started thinking about teaching, or a combination of teaching and farming, because I'd grown up on a farm and again, the episcopal priesthood, and eventually that led me back to church and from there seminary and ordination

L: When was your first year in seminary, just so I have

P: First year in seminary was 19, fall of 1962, I left the air force in August of 62 just in time to drive to ????? for, to the seminary. Um,.....the, by the time, there were probably oh, um....6 or 8 exchanges, maybe as many as 10, exchanges of letters um, .....ah, they were, well no, there were probably more letters during Jonathan's last years at VMI while I was on active duty and probably while I was here in Pheonix. And I would write letters that would tell him about how I was enjoying what I was doing um, and he would write breif notes about what was happening at the institute and I, my, I congratulated him for honors he was winning because he was ditinguishing himself academically, um, we might, I think some of them probably shared literature,



poems, movies, because we continued to talk about the world of ideas and so on um, then when I.....there were a couple of ah, after he, he was in Europe for a time

L: I don't think Jonathan ever went to Europe. We can't find any evidence of it. It would be news to us if he did.

P: Where was he.....where was he interms of military duty?

L: Never served. He graduated in June of 61, started Harvard in Sept. of 61

P: Yes, Yes

L: Completed one semester in Harvard working on his master's degree in english literature on a Danforth scholarship, then in April of 1962, family problems prompted him to drop out in May, just before he completed his second semester, go back to Keene and work at some menial jobs to provide money for the family. His father had died in 59. You must have known him when his father died.

P: Right

P: Maybe later on when we have a minute, I'd like to have you talk about that.

P. I don't remember anything about it.

L: See our theory is that that was a shock to his system, a big one, but you don't recall

P: I remember the event now that you raise it but I don't remember any of the circumstances.

L: He was a junior, you would have been out by then

P: Yeh, it would have been a matter of our correspondence.

L: Well then to get back to the, you asked me the dates and I gave them to you.

P: Uh, so it must have been graduate school, at any rate, the seminary routine was such that I put my whole past life behind me really. It's very demanding and it involves other, it's like the process of conversion I was talking about, you have to put aside you're inherited faith in order to get a new one. Well we keep on going through processes of conversion in which we discover that what we believe is not nearly representative of the grandeur of god and we go to a richer, lovelier belief system ah, seminary speeds up that process and you go through spiritual and emotional crises, you discover the god you believe in is not the real god, well he's bigger and more wonderful than you thought, but the process of letting go of one while not yet having the other firmly in view is scarey, and so it's an emotionally and demanding trying time and I, as I said to my former house mate last night, I just put everything else aside and worked at that. Um, jonathan somehow, perhaps in one of the church periodicals, by this time he was at, my, the next contact with him was while he was in the seminary at EDS.

L: Now your dates then are?

P: This was 1965

L: He was in seminary from Sept. 63 to his death.

P: Uh,

L: And you started seminary,

P: In 62

L: Ok and that was a 3 year program for you as well, so there was an overlap of 2 years,

P: Right, uh, but it was not until I had graduated from

seminary and had been ordained deacon, and that notice appears in the church periodicals that Jonathan wrote me, ah, and I discovered that he was in seminary. Well ah, and that did not come as a surprise, nor did it come as surprise to him that I, but we had lost touch, see there had been about a 2 year hiedous in there in which there had been no exchange, no contact whatsoever. So, we had 2 years of very close friendship, 2 year he was a rat, the next year he was a third classman and I was a third classman, in which we had a lot of contact and we were together a lot. Then we had the correspondence that gradually reduced to zero. then we had about a 2 year hiedous in which nothing, no communication. then he inicated, at the time of my ordination to deacon, um, so happy to learn where I was and what had happened and he was so delighted to tell me where he was and what had happened to him and it was a kind of joyful exchange of letters ah, I wish I had them.

L: That's fine though, recollections are fine.

P: Um, um, he was excited about um, in a subsequent letter, he was excited about the opportunity to come south and maybe, because he saw that as a vocation, and maybe there would be a way for us to get together. I was in New Orleans. Um, .....and the next thing I knew he was dead.

L: How did you hear about it?

P: Uh, press reports, and ah, and that really the other part of the story, um, Jonathan has been, in many respects more important to me in death than in life um,

L: Could you explain that a little bit?

P: I was so, even thought there had not been frequent contact, our friendship had been such a rich and valuable thing, that I was uh, I was imobilized by pain and by anger..... Tape goes off, end side on tape one

P: vocation and maybe there would be a way for us to get together, I was in New Orleans um, and the next thing I knew he was dead.

L: How did you hear about it?

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L: Want me to turn that off for a minute?

P: No, no.....um,

L: Now you come from the south where a system injustice which Jonathan was fighting against that killed one of your oldest friends. Was any of your anger directed towards that social system do you think or,?

P: Oh yeh, yeh the whole thing but the anger, you know, I think anger, at least 80% of the time out of pain, so that when you really see anger, the natural question that you need to ask is where's the pain? Ah, um, but the thing that then started, as the case went to court um, and the man who murdered him was acquitted, the injust of that and the um, a

social system, which I was all ready in opposition to ah, really began to gnaw at me and then, as moved across Lake Ponchitrain to a town Covington and was very active in civil rights activity myself and was being threatened by the klan

L: I imagine it's tough for a new southern, you southern born people than others because they expect loyalty.

P: Right, um, I was threatened by the klan, I had a wife and 2 babies and a cross was burned in my yard ah, air was let from my tires at ah, fortunately the tires weren't slashed but ah, my tires were deflated ah, one evening at a meeting out of which came the formation of a Head Start center, for example, Walker Percy was in that group. Walker lived in Covington, Louisiana, we were, we were fighting the same battles as, side by side.

L: Did you know Will Cambell?

P: Ah yes

L: Oh, I just finished reading Brother to a Dragonfly.

P: Yeh, knew Will from seminaries in Suany

L: Is he someone we should talk to?

P: He probably wouldn't know John but,

L: He did, he talked in Brother to a Dragonfly he met him in a meeting.

P: Oh yes, yes

L: And afterwards he gets drunk with 2 of his buddies, his brother and a newspaper editor he talks about in the book. And his drunken editor friend says, "Now that Jonathan's dead, how do you feel about religion?" and, so that doesn't change.

P: Yes, yes

L: "Twenty words or less Will, define christianity, and god's relationship to man" and Will said, "All men are bastards but some men are more bastards than others"

P: LAughs

L: And his brother says, "Does that mean that John Daniels was one?" and he said "Yes, but Tom Coleman was a worse one"

P: Yeh, right

L: Great book

P: What, what happened to me was that ah, in my anger, some had come from personal pain at my circumstances, um, For example, um, I had people in my parish church including people on the destry of the church who were a major part of the problem and I could not simply dismiss them as being advisaries. I had to live with them and work with them and, andf in the long run I thought that was grossly unfair of god to put me in that position, but in the long run, it's the right position. Ah, at any rate, Martin Luther King Jr., I don't remember where, when, how, ah, he um, he helped get me through that hate. Ah, I was carrying such a load of anger about Jonathan's death, ah, that I was taking the whole process on as a war, as a totally advisarial relationship, and when Martin Luther King brought to my attention the fact that I was called upon to love my enemies, it was from a training session of um, nonviolence in which he says, he said, "You know, you, we have got to change these people for their souls health" um, in they ah, in effect, it was another conversion experience for me.

L: Was it 67 or 61?

P: Probably um, ...probably 19, let me see, 65, 66, 67, probably 68, 69

L: Did you get to talk to Rev. King about Johnathan, was this just a general statement he was making?

P: No, it was something coming over the television or the newspaper or in a magazine, ah, I was reading something. Now subsequently I was really formally studied more of King's writings and ah, um, and

L: So, I know you really got to go soon but,

P: He really pulled the poison,

L: But how did you,

P; and then, the other thing about Johnathan, is when I met Chuck ah, the attorney who,

L: Charles um, I just read his book, Morgan

P: Chuck Morgan ah, who is another good southern boy

L: Burmingham

P: Yeh, ah and discovered that he was the one, that was a redemptive experience in that I was able to rejoice, finally.

L: Well he was the one that 5 days after Jonathan's death, brought a class action suit against the state of Alabama.

P: Right

L: We talked to him on the phone. He wants very much for us to interview him. We just don't have the time this summer to go down and see him and all this.

P: Yeh, his permanent home is in Dustin but last I heard his law office is still in Washington.

L: Yeh something called Advocates Inc., it was a ACLU warner.

P: Well they fired him because he, he took a federal position towards the presidential candidacy of uh, of uh, Jimmy Carter and the ah,

L: I thought Carter was pretty good

P: The folks that were in the ACLU leadership said "No, no no, that's not the man" and he said, "You can't tell me, you know, I'm fighting for freedom of speech" So,

L: How did you become involved in civil rights? See, that's a leap here I'm trying to make because, suddenly you were in Louisiana involved in civil rights. You weren't at the time that Jonathan was killed, so much.

P: The act started, one of the things that ah, I was living in northern California, near the San Francisco area, at the time that I decided to get out of the air force and go to seminary. I like that area of the country very much and could very well have stayed. Had a friendly bishop up there that lived in Sacramento that would have been happy to sponsor me in seminary. By this time I had undergone a significant conversion with regard to the whole matter of racial justice and ,my, my internal racism that was a part of my conditioning as a, as being reared in the deep south on a Louisiana cotton farm. Um, in part, it was due to the fact that I had some, some people working for me who happened to be black, who were smarter than I was, who were more refined, superior, ah.

L: That doesn't always cause a reaction of having someone appreciate another race like that.

P: Well it, it made me realize that a bunch of my

assumptions needed to be reexamined, and the bottom line was that I finally decided that ah, I was called, not only as a priesthood but to go practice it ah, in the area in which I had been reared, that that's where I had credibility and specifically it's where I might be instrumental in helping other southern white people to come to the realization that god loved black people just as much as he loved us.

L: Now that was done independently of anything that Jonathan had decided...

P: Right

L: Do you suppose, I know we both have to stop because I promised to get back too, do suppose theirs any chance that we could have, over the next day or two, a part two of this. There's so much more I'd like to ask you. I know it's in a position, I'd like to know more about the VMI years. I, no one else have I felt the need to ask that to but, you know a lot about Jonathan, unless you'd rather not.

P: No, I'd be happy to. I think the VMI experience may have.

END TAPE ONE

L: Jonathan was in jail, that his behavior inappropriate because he thought he was laughing and seemed happy, didn't seem um, ...ah, distraught, he didn't seem serious and his mood seemed, according to Franci, out of not proper for the circumstances which he found himself but what would be your reasoning for that.

P: My reasoning is that having the experience of VMI behind him in which Jonathan had been in high stress situations. Not once, not twice but daily for the course of a whole year as a rat, but then under the stress and accountability and responsibility uh, that is a part of that system um, for a full 4 years. Being arrested, being thrown into jail, being harassed, being verbally and in deed physically abused, came as no great shock to his system. So he was not traumatized by the experience. He was free to place it in a larger perspective that said, "Hey, there are whole lot worse experiences than this. This ain't so bad. Keep the faith, remember the lord is with you." What happens to us in pain, I talk to people all the time about the importance of prayer for people who are ill and ah, otherwise in pain, because pain has a way of blocking our sensitivity to the presence of god. We don't pray for ourselves very well when we are sick, or when we are in pain or otherwise hurting and it's therefore terribly important that somebody else prays for us. Jonathan was in a situation in which he was not traumatized because he had been prepared to endure stress and therefore he was still able to keep his perspective on the presence of god and, and, and as a result, his attitude was not what that might have, have been otherwise.

L: Which, Francis would have had no way of knowing that?

P: Correct. It's rather like uh, my experiences as a high school athlete, for example, the anxiety before a game in which you don't sleep, the butterflies are like 747's flying around inside and ah, there are all sorts of other manifestations of anxiety as opposed to the seasoned senior for who ah, you know, there is anxiety and there is excitement but ah, it actually enhances his capacity to function rather than diminishes it. Ah, likewise, an old pro as an actor still has stage fright, but it becomes a source of energy rather than a source of debilitation.

L: I think I understand from my own experience, what you mean. It's funny how Jonathan, coming to realize that so early on in life. He must have been just praying for it.

P: I think that's the place of the VMI experience and understanding the whole thing.

L: How would that, could you explain that a little bit about how that, the VMI experience, we haven't done that on tape.

P: The VMI experience is one that subjects the cadet..... some people describe it as 4 years of good camp, it subjects the cadet intentionally to an intense burden stress ah, it does some of the same things that the contemporary Outward Bound type programs do and that is, it takes you deep into yourself, you plum the depths of strength and weakness and you discover the genuine sources of strength. The purpose is, so that in no occasion in life, including ah, ah warfare, actual combat, is one overwhelmed. We have a lot of experience now with the debilitating, destructive ah, mental and emotional effects of combat experience.

Especially in a situation like Vietnam. A part of the intention of VMI, not just with combat in mind, but with the realization that life is very demanding and includes suffering and pain and demands of us more than sometimes we think we have to give. The purpose of the program, among other things, is to train us to endure and to prevail in such situations.

L: Now when um, when you were Jonathan's rat daddy, how did Jonathan, in a practical sense, take your advice? How did he, how did he respond to the environment?

P: Ah.....yeh, ah.....in much the same way that most people respond to pain, first of all there is a.....there are, there's a need to express pain. To say, hey, I'm hurting. So there were tears, ah, there were oral descriptions of, of that fact that he was hurting and then the other thing was that there was a lot of anger. It's my personal understanding that most anger derives from pain. When someone is angry I often ask them that question ah, and , and Jonathan was often saying, "It's not right, it's not fair, it's not humane, it's not good" as an expression of anger coming out of the difficulty and the hardship he was experiencing, and I listened.

L: But questioning the injustice of something would be in character for Jonathan anyway.

P: Absolutely

L: and other people might respond a different way. So, would you have agreed with him at the time, that this ???

P: Yes, yes

L: You would have?

P: Yes and I would say, "Yes, but the only way it'll get better is if people like you and like me become a part of it and reform it from the inside, um, by being personally just and trying to respond to injustice at any time we see it, in any way we see it."

L: Jonathan had that impulse, as far we can tell, from youth

P: Oh, I think he did, and I knew that about Jonathan and so I knew I was speaking to a responsive cord when I said things like that.

L: Did he act out his desire to see justice done at VMI? in your opinion

P: I know that Jonathan was a third classman when I was able to observe him when I was a first classman ah, made it a regular habit to hang around the rules of ah, ah, primary traffic areas where rats get harassed to make sure that ah, if someone needed rescuing, ah, ah, to the extent that the third classman can function that way, he tried to do it.

L: I see, he wrote for the newspaper as well didn't he?

P: Yes he did

L: Was he writing for it in your last year?

P: No

L: So you probably don't know,

P: Well I say, I say no, I don't know. If he was I don't have a concrete recollection.

L: Do you remember the names of and of his class...dorm mates. Somebody that we can talk to that actually shared a room with Jonathan for a year or two, that we can talk to.

P: NOT off the top of my head.

cause we talked to Julia Smith MArtin, extensively.

Remember her, she was the head of directors and

P: Yes, yes

L: and she couldn't find that information as to who shared a room with Jonathan, we would be grateful.

P: The best way probably to do that, would be to go through the alumni office and print an appeal in the alumni ah, cordially, ah, an appeal to the class of 61, ah, for people who actually roomed with Jon Daniels

L: that's a very good idea

P: And because that is printed quarterly ah, one just came out so one is in preparation right now um, I may in fact have it with me, the one that just recently came out, because I didn't have a chance to read it before I left home. And what I can do is give you the name, if they still do it the way I think they do, I just haven't noticed lately, the class agent for each class is listed at the top of that years column, and has a name, address and maybe even phone number.

L: That's a good idea. That is a good idea.....Well other, let's see, other aspects of VMI, these who view Jonathan um, you ate with him, you studied with him, often

P: Ah, yeh, I studied with him often because we had a...the english department is a sizable academic department because VMI uses a core curriculum philosophy and even if your emphasis is exclusively in the hard sciences, ah, you have to take a good deal of english. So the department is large but the number of those who are majors is relatively small, so we were kind of a, of a, a somewhat persecuted minority anyway. But we developed a study area in the library, in fact it has been ah, named in honor of Jon, and that was a good place to meet, it was a good place to study. Ah, most of our time together was probably spent in barracks room ah, just kin of shooting the bull,

L: What kind of ?????did Jonathan like?

P: I don't recall, I did not ever have a class with Jonathan

L: Sorry, I thought you attended with him.

P: No, no by that time, 2 years apart is too wide a spread for there to have been any classes in common. I think the only thing we did in common was glee club perhaps.

L: You did, he liked to sing, you know that um,

P: Yes

L: He had a fine tenor voice. Any recordings of that available?

P: Yeh, we recorded for RCA ah, red seal or whatever, on a trip to New York at about that time I think. I think I have the recordings

L: Oh that would be wonderful, if RCA will let us use it

P: VMI glee club will know for sure. I mean, they were printed, they were pressed and printed and sold ah, and the glee club will have it in their archives and they can also identify what years Jonathan was a member of the glee club.

L: You wouldn't happen to recall those years would you, yourself?

P: I remember ah, it would have bee, fifty.....

L: Can a rat join the club

P: Yes, so the potential is there 57--58, and 58, no, yeh, 57/58, 58/59, and I think probably, it was 58/59 that we did



the recording for RCA...

L: I thought, some episodes of Dillard's house, um, did you ever go to Dillard's red cellar as they called it? I guess, with Jonathan or any of the other students.

P: Yeh

L: What exactly would transpire there? What would....how, would Jon lead the group in any direction or would he sit and listen or would he serve tea and cookies or what exactly did he do. He seems like such an extraordinary man. I just finished reading that book as I said yesterday,

P: As i recall, 2 different kinds of things happened....maybe even 3....ah, the first, one of the things I recall is that he tended to invite cadets over by specific invitation either because he wanted to honor some of them, as a way of reinforcing them, giving them a pat on the back and, and would identify that purpose verbally as he did it. Like um, you know our consumption of alcohol was severely limited but he, as a faculty member, was allowed to serve cadets under controlled circumstances. So he would lift a little glass of sherry, drink a toast to, that kind of thig. That's one kind of thing that happened. Another kind of thing that happened is that um....as ..distinguished poets and novelists and writers and artists and musicians and so forth were available, he would often invite, get that person into that context and invite a number of us to come and spend time with them informally

L: We hadn't heard that before, do you remember anyone who might have,

P: Wayne Faulkner, for example

L: Do you think JOnathan might have met him?

P: Oh, I know he did, no wait, wait, yes I would be sure, I would be sure. Yeh, William Faulkner was visiting professor at the University of Virginia, Charlottesville. Through some sort of ah, agreement, ah, he came primarily to Washington and Lee, and Washington and Lee was the english department there was courteous enough to allow us, the english department at VMI, to participate. And so for a period of probably a week, we operated on a different schedule in order to attend lectures and seminars led by William Faulkner and Faulkner was available one evening in ah, in Col. Dillard's quarters.

L: Do you remember what year that was?

P: That would, would have been probably 58, 59 although it could have been 57, 58

L: Mrs. Matting would probably recall that too. Any other, anybody from a more philosophical nature who attended or religious nature?

P:.....I don't recall concretely or specifically

L: It's been a long time.

P: yeh

L: I'm ????? you can recall any of it at all.

P: The other thing that Herbert Dillard sometimes did, was ah, just kind of spread the word informally that ah, he was, particularly on a weekend, that he was at home and those were the kinds of occasions in which you would go over and get out of your biles, or at least exhibit and ah, and relax and be in good company and ah, shoot the bull.

L: Were you ever there when Jonathan shot the bull with Col.

Dillard?

P: I don't remember a specific moment, that is it doesn't flash into my mind visually, but I'm sure I was.

L: Well Jonathan, did Jon ever talk about religion with you or???

P: Oh yeh, quite a lot.

L: Would you mind telling me???????? if you can recall.

Because your paths were so similar, VMI, the hideous, seminary and social change. I mean it's really uncanny.

P: I don't think it's that uncanny

L: Well it is to me because I've never seen it before.

P. Well I think it is a fairly common part of the christian experience that is simply not worn and displayed ah, as a, a, at the surface level. You have to get to know people pretty well to begin to hear that part of their stories.

Um, .....I remember being fascinated by a, by a book, intitled Campus Gods on Trial that had been written by Cahd Walsh, ah, who was a college professor, and he was, his thesis, to the extent that I recall it ah, had to do with the fact that the various isms, belief systems, were sometimes elevated to the status of divinity and, and essentially that, that they were religions and therefore that their deities were gods and had to be compared as it were. Um, and so as Jon and I from a, with our sensitivity to eclesiastical and theological issues, came across things that we used to talk about, um, the isms, for example um, the cold war, um, the um, .....the whole, you know there's got to be an alternative to the way in which nation relates to nation ah, I remember talking about that. Um, ....

L: So that would have been communism, socialism

P: Right

L: UM, the various sorts of belief systems.

P: I think we talked a lot about psychology. That was a subject that I was interested in, and have continued to be interested in, and wondering which he was interested.

L: I don;t see that as closely related to ?????????

P: Um, .....I remember um, we both liked T.S. Elliot very much,

L: Did you talk about that? I happen to agree with you

P: I remember our impressions, I remember talking about the dry salvages um, .....I remember Jonathan at one point, saying that a part of his ambition was to be able to communicate with that kind of power. I think Jonathan would have been a superb writer had there been time for the craft to, to had been refined.

L: It's funny that you mention T.S. Elliot, because I think of Jonathan's writing as very extensive as having that kind of turning ?? He's very latent about being absconded. Any other writers that he liked that you can think of? I can't believe that he would like Faulkner, except the south, how did Jonathan survive in the south? Did he ever talk about that??

P: Oh he did very well, I think

L: Was he aware the class and racial differences that were going on? There were no black students at VMI.

P: No black students at VMI at the time um, that's another thing about VMI though, um, that system despite all it's shortcomings and the fact that it allows for abusive behavior, is stren and severe enough to totally level it's

participants. You can be the, the son of a US senator, an ambassador, a prominent social, civic, political figure and it doesn't amount to a hill of beans before very long. Uh,  
 L: Well does that have the same effect on raising someone who be below that level.

P: So you can be the son of a Pennsylvania coal miner or an Appalachian, otherwise an Appalachian underclass member, or you can be from the socially and politically elite of anywhere and before it's over, that which is dominant is your sense of brotherhood with your class and with everybody else in that experience.

L: That continues too. People who have graduated from VMI ??????????????????

P: Part of my trip here, ah, is to leave her and go to Denver where a brother rat, whom I did not know that well at VMI, is dying of cancer and I'm going to see him.

L: Do think that, probably then would be one of the classmates of Jonathan in 61 heard about what had happened in ????? I mean I think I would probably have several successful interviews if I could some classmates.

P: I think you would, ah, if, if, if, now, there is a sense of brotherhood, there is a sense of bonding vows that precludes the dominance of class and status and so on. The whole racial issue and what it meant to be a southerner, may have been strong enough, still at that point, to have lived many of his classmates, brother rats and so on at VMI to think Jon a bit odd, you know, "Well he's a yankee, what do you expect." Um, and some may have, upon hearing of his death, said, "You know, what a shame, damn fool, what did he die for? nothing" you know. My hope, but also my conviction is that by now, our.....our sensitivity, in general, has improved to the point that ah, they, even those who thought it was a waste. See, Jon's life was not waste, um, ...one of the most scandalous things in the gospel, is when Jesus said, "Remember a seed must die before it can gain any life" I think, the parable that comes to my mind is, think of the occasion of the first intentional planting of seed. the seed would have been used as food. It would have gathered, and can you think, can you imagine the consternation of those who had worked hard to gather that seed, to see some damn fool burying it, and you can see some caveman type creature saying, "Huh, waste good food" but it's the same thing that those around the cross said about Jesus, what a waste, a wonderful teacher a rabbi or at the very least, we need all the good carpenters we can get, what a waste. And those that said of Jonathan, what a waste, don't realize the power of resurrection. Jonathan lives and he inspires and touches many others.

L: Reason I had interviewed the morning, I was interviewing Father, of Mexico ?????? Did black people work at VMI at all?

P: Yes

L: Did they cook, or clean up or anything like that at all?

P: They cooked um, the most menial task, and it's captured in the nomenclature, they were the ah, you know, VMI the rooms all open onto an open stoop, porch, deck like effect. Kind of been captured in these modern atrium things except it's an open courtyard. the cadets were responsible 100%

for all cleaning and of course we were inspected daily in our rooms. So the janitorial service was limited to cleaning the stoops and the courtyards, and the people who did that were called stoop niggers...they tended to be, it was among the most menial, it's like ah, the same category that sanitation workers would have been at that time. The most menial of tasks.

L: Why did you call them stoop niggers?

P: It was in the jargon. It was just a term. It was not intentionally perjorative of any individual. The way these guys functioned um, ah, in addition, was to ah, they operated a little black market business in the acquisition of alcoholic beverages and in running errands to and from town. Some of it was legitimate kind of merchandise and others, like alcohol, was contraband um, um, .....the term stoop nigger, it's ah, you know it's an embarrassment now but in 1955, when I first ran into it, you know, I didn't give it a second thought.

L: I'm sure it's not used any more

P: No I would be confident it is not.

L: I wonder how Jonathan responded to all that. If something's in your environment, often you don't question it until something causes you to.

P: Right, I'm not aware of any thought he had about it.

L: Would anybody stop and talk to these men more willingly.

P: Oh, there was a friendly report, ah, with them.

L: Do you think Jonathan knew the man who would operate in front of this area in Boston.

P: Sure, I remember 2 or 3 that I knew really right well.

L: Do you remember their names?

P: No

L: Would they tend to be older or younger?

P: Most of them were older um, um, .....the episcopal church in Lexington was one of the few integrated, somewhat integrated, congregations. Um, so that would have been another attraction probably. It was on the cutting edge of ah, what at the time, what in our day we would call justice type issues and ministries. Probably wouldn't have used that term then.

L: Um, well how would that relate to those of you who were living at VMI?

P: Ah, probably not too directly except for the fact that at that church we heard the gospel applied to those kind of social injustice issues ah, and then we talked about it as we gathered ah, informally.

L: Now who would have lead such discussions.

P: The rector was a priest named Tom Barrett and then the college chaplain was named Ralph Smith. Ah, and Ralph probably more so than Tom, but Tom in his preaching certainly, ah, ah, brought that kind of ah, issue to us. And then there were professors like ah, well Marshall Fishwick of ah, Washington and Lee now of Virginia Tech, American Studies I think is his specialty. Um, Marshall ah, was, was one of the people who lead a special, he understood his ministry as extending beyond the classroom and therefore he engaged, not only the students at W and L but those at VMI particularly through church related

activity.

L: Do you think that might have affected Jonathan?

P: Sure, Marshall may in fact remember Jonathan, I don't know. there were other.

L: If he does, is he someone we might want to talk to?

P: It would be easy enough to inquire of him in Blacksburg, um,

L: What school is he at now?

P: Virginia Tech, VPI, um, .....and he could be easily located I'm sure, um,

L: Sounds like a trip to Virginia would be in order here. These two men, these clergymen who were spawning social change must have been walking on razors edge, because you can't go too far one way or the other (?), you know they can.

P: One of the um, I remember part of a service, it was the season of advent and the, Jon the baptist is a dominant advent figure. John the baptist was identified as one of the founding members of the loyal order of boat rockers and others willing to offend. Ah, and jesus was identified as having followed that lead, having self consciously and intentionally taken upon himself ah, the um, the identity of Moses and Bezicule and Isaih and Jerimiah and Amos and Elijah and Elisha as they self consciously and intentionally swam against the current and proclaimed god's will and his justice and his purpose, in contradiction to the culture in which they lived. So the ah, and John the baptist came preaching repentance and preparation for the kingdom. Jesus came doing precisely the same thing. Repent the kingdom, the kingdom, the kingdom. We were exposed to the sensitivity in the quality of preaching and programming in that church. There is no doubt in my mind but what Jonathan and I were both influenced and everybody else there ah, influenced significantly ah, by the way in which this essential part of what it means to be a christian was brought to our attention.

L: This was the church that was,

P: Robert E. Lee Memorial Episcopal Church in Lexington.

L: The one that's just on the edge of the,

P: Right, you walk down the sidewalk, toward VMI from R. E. Lee and you pass Lee's tomb and um, on Lecher Ave, and into the post.

L: Was there another ah, scripture

P: No, that's it.

L: What about at the chapel on the VMI campus?

P: There was not really a chapel on VMI campus then.

L: We photographed a large, spacious room with banners hangers.

P: that Jackson Memorial Hall. It has the mural on the wall of the cadet charge at Nemarket, ah, chapel services are held there now and there's a chaplain as a part of the staff now. BUT that was not the case when we were there.

L: So Jonathan would have gone to the Robert E. Lee Memorial Chapel?

P: Yes, yes

L: Which was basically an episcopalian or ?????

P: Yes it's an episcopal church. It serves the community

but it also serves the constituency at W and L and VMI.

L: Was there one pastor there mainly.

P: TWO

L: Two, what 2 do you mean?

P: Tom Barrett, who had overall responsibility. His assistant was Ralph Smith who had, who assisted in general terms but had very specific responsibility for the application and offering of ministry to the 2 student communities.

L: Were they both in the ??????

P: They were ah, Tom Barret had a marvelous rollicking sense of humor. In fact he wrote a book, the name of which I can't remember um, that was amusing, hysterical, and tongue in cheek and so on and he preached lively ah, lovely sermons with wit and humor and song. Ralph Smith was far more aserbic, but plain spoken and he, his, he was very rarely amusing. Now he was a warm human being but he came across as an angry young man uh, willing to be disturbing ah, and Tom Barret came across as one who was quite willing to disturb but would stop and make sure you were all right after he had done it.

L: Jonathan converted or was baptized into the episcopal church just before you offered him a ride 2 months before, gets to VMI where the episcopal presence is strong, apparently attends this church. What's going on?

P: Ah

L: There's a question for you.

P: I don't know

L: I don't know either

P: I don't know. Um, we had 2 opportunities to attend church on Sunday.....the episcopal church. Because the episcopal church had 2 separate schedule, an early service ah, to which we were free to sign out and go, and it was always the eucharist, the whole community, and come back and having done that we were free not to meet church formation which was whole core event in which we were invited to fall out and form up in denominational groups and then we marched into town to those churches. Ah, at that time, particularly in Virginia, morning prayer, which was really meant to be a daily office, the daily offices of the historic church, and which, for historical reasons basically in this country, developed and was elongated to become a primary act of Sunday worship. I was reared in a church environment in which the sacramental life of the church and reception of sacrements was very important and this morning prayer routine, I didn't really, on Sunday, i didn't really approve of very much any way and so I tended to try and go to that early service um,

L: Would Jonathan go as well?

P: And I think JOnathan tended to go to that service as well although um, 1 or 2 Sundays a month it the eucarists and therefore it was more convenient to go later and ah, so um, ah, I, I have some vague recollections of Jonathan and I meeting and walking to and from church. So um,

L: I'm glad to hear that. I mean that helps, we filmed that church with the feeling that it was important.

P: Oh I know, see we had no choice but that we go to church

on Sunday,

L: That was it

P: Oh yeh

L: How about, were there any Jewish cadets?

P: Yeh, I roomed with one

L: And what do they do?

P: Um, they were excused, if they sought excuse, it was granted....from church, if there was service

L: There couldn't have been a temple for 15 miles or something

P: Oh yeh there was something in Roanoke I;'m sure and there were occasional gatherings. In fact the religious council um, I've forgotten what it was called now, ah, I was president or vice president of it by tthe time I was a first classman.

L: You're due on the floor in a little while aren't you

P: Yes I

L: we should really stop

P: Good, I do need to find out what's going on

L: I know, I 've got to get in there too and maybe film Jonathan's. This has been very helpful

P: Well I'm glad Larry, it's been

L: I hope I run into you again.

P: Well

END INTERVIEW NUMBER 2