

MARC OLIVER

SAN DIEGO

MORRIS: Marc, you went to Selma from Fisk University where you'd be been attending the Race Relations Institute on approximately what date?

OLIVER: I got to Selma about maybe the 12th, 13th of July.

MORRIS: July. Then you were there for about two weeks?

OLIVER: Yes. About two weeks.

MORRIS: You met Jon Daniels there and more or less worked with him and under him and were with him in his travels around the community, weren't you?

OLIVER: Well, primarily, yes. I did. I was--Jon was the leader, I was his right-hand man and secretary, bodyguard, driver when he was tired, odd-job doer. I--we--I did little things to take the pressure off him a little bit and helped him out in whatever way we could. I gave him someone to talk to. We went out a lot and we just talked about what we were doing in the field and we both agreed on a lot of things and we cried together a few times.

MORRIS: Why was Jon Daniels in Selma? If you had to tell someone what was he doing there, how would you describe him and his work there?

OLIVER: Well, the thing that impressed me so much about Jon was he was so totally empathetic to the feelings of the people down there. He really cared. I said to myself a couple of times--I had to go three thousand miles to find a person who really cared, enough to offer his life. He--the little things. He cared about the kids, he played with the kids. He gave himself totally to everything he got into. He was really inspiring to work with. He commanded a lot of respect in the movement down there. This is a--which really helped me alot because if I'd have just come to Selma not having someone to work under like Jon or someone who knew the ropes I would really have been frustrated because it's frustrating enough in the movement when you're making what little progress you make. But when I came and worked with Jon, he knew the ropes, he had the contacts and the white people, although--well they had a hard time fitting their standard prejudices, stereotypes to fit Jon. They knew about his education. They just couldn't hardly fit that ignorant agitator concept to him.

MORRIS: Marc, can you recall one--maybe the most--the incident where you and Jon were interviewing some people there, and as I understand you all were making taperecording at the time. But that incident or interview that was most memorable in terms of the person you were meeting or the situation or the poverty or whatever it is that you were seeing, does any one instance stand out in your mind in the negro community, out in the country or in the town?

OLIVER: Well, there are several incidents that show the different types of problems out there. We had one lady who we were working with who had been taken off the welfare roll. She hadn't participated in Civil Rights. She had eleven children, and we were making a survey trying to find out why she wasn't on welfare. She had no income other than what friends would give her and men and so forth. And we asked her who the fathers were and she told us and gave us the names of different men--who--this was right in front of the children. And Jon said to her, he said "To get you on welfare and to get the checks coming in, the food, you don't are going to have to stop seeing these men. You can't have any more children out of wedlock." And she said, "Well, to me alone out here in East Selma, the only thing that I have are my children and no welfare check will replace them." She said, "My children are mine, that's the only thing I have." That really did something to me.

MORRIS: Do you recall how Jon responded to that?

OLIVER: It set us both back. We had to you know--we were starting to get the idea of how people think under these conditions under this extreme poverty. And you know the laws that the white man writes and puts in his book just don't seem to apply out there. We had one gal, Frankie Lawler, who had three children. And we couldn't even get her hardly to go to town to take them to the doctor. We--well, I stayed out in East Selma and Jon drove Frankie and her three children two of them being eaten up by worms, and we thought the youngest one was dying of malnutrition. So we took her to the missionary doctor, and she had to stay and wait for half-an-hour and because she had to wait she got up and left and came back. She couldn't stand to be in the city, to be in the, you know--she'd rather be at home with her kids and have that little bit of security rather than to stay in the white part of town that long. She couldn't stand it, so we took the kids in ourselves. There were a lot of incidents, just numerous.

MORRIS: Were there occasions that stand out in your mind a lot where you were with Jon and met people in the white community perhaps at St. Paul's Church or otherwise do you recall? Any single incidents which were particularly noteworthy?

OLIVER: In our welfare work we worked with Jon and Eugene Pritchard, a young negro SNCC worker there in Selma and myself. And we had talks with Mrs. Wilkinson or the welfare, the man at the public health, the unemployment office and so forth and they were always fairly cordial to us, especially to Jon. One interesting thing happened. This woman who--she said she really didn't like the conditions in Selma. She wished that the racism was erased, but part of the inbreeding that I noticed was for instance like this, that little incident when they brought in the case worker of one of the cases that we were investigating. The woman came in and Mrs. Wilkinson--we all stood up--and Mrs. Wilkinson introduced us, and she said "Mrs. Jones, this is Mr. Daniels and Mr. Oliver and Pritchard," you know, without ever even knowing. And little things like that and Jon and I would look at each other and roll our eyes back a little bit.

MORRIS: Did you go with Jon to St. Paul's Church, or did you go alone?

OLIVER: Well, we went to St. Paul's.

MORRIS: How were you received?

OLIVER: Well, we went at 7:30 early and we beat the ushers there. And one thing, we went with a graduate student from Berkeley, Gloria Larry. The only other Episcopalian. We really wanted to find a negro Episcopalian so we could go together as a group.

MORRIS: She's a very devout churchman. She goes each week there.

OLIVER: And when we first went in the first time I was--I was--in the church, I was impressed by what was written on the altar. It says, "He is not here, he has risen." And we looked at each other and went, "How true. He isn't here." When we first went in, no one sat in pews--two pews in front of us or behind us. We were kind of alone there. We went up to hold communion. Jon took Holy Communion, Gloria took Communion, I did, and that was it. No one else after us.

MORRIS: Did anyone greet you on the way out?

OLIVER: The Rev. Matthews greeted us, warmly to Jon and not so warmly to Gloria and I. Because he had had a lot of run-ins with Jon. He knew Jon. Sometimes enemies do have a little respect for each other I think, and they, you know.

MORRIS: Marc, were you ever with Jon in one of the negro churches when he got up and to preach or speak and in effect became the preacher?

OLIVER: Well, this happened one hot, hot Sunday morning. We went to a lot of church services. I don't remember whether it was Baptist or Methodist or what. It wasn't I know that. But we went in and Jon had been asked to come and preach and he always welcomed that--that job. He was always everyone ever needed anyone to come preach, Jon--he--welcomed the chance, and he went in and the service began. And it was really hot, and the minister reached over and he poked Jon in the elbow with his elbow and said,--whispered something. And Jon stood up and read a few prayers and preached and completed the whole rest of the service. And afterwards I said, "Well, what happened to the minister?" And Jon said, "Well, he leaned over and said, that he was about ready to fall out, and Jon'd better take it on in. You know, close up shop. 'I'm going home.'

MORRIS: Were there any prayers or scripture readings or did Jon actually have a sermon?

OLIVER: Oh, he did have a sermon.

MORRIS: What was he saying to the people, do you recall?

OLIVER: Well, Jon liked--especially in front of a predominantly negro audience--seemed to like to tell the congregation how he felt as a white man about being there and the guilt that he felt and what he felt we, as Americans, were going to have to do to overcome this. And called for responsibility on all sides and all parts. And he went back to the Bible and based a lot of his comments on Scripture. And Jon was a good speaker. He was--people liked him. He was young and anyone in the movement in Selma when they've been in the movement for awhile are well-liked. It's a very movement conscious town. And you can understand that after, you know, the march of that year.



MORRIS: You mentioned that children, a little earlier, in the George Washington Carver Homes--that's where Jon lived I think most of the time--and with the West family?

OLIVER: With the West family.

MORRIS: But the children, they knew him well? They loved him?

OLIVER: Oh! Almost to the point where he couldn't get out of the project. We would sneak out of the project to get to the car and to get out of the homes. They would just smother him. He was blood to them. He was a person that they could run up and hug and kiss when they wanted to. Only this year or the year before had they been able to identify with a white man and in rather a loving way. People like Jon broke the ice for these kids. It broke the stereotype that all men were like the police downtown that kicked them. One of the--as I look back on it--happy experiences for me was when I'd been there for about two days and I needed to do laundry and I took Racial West and Carrie Bell with me to the laundry. And I walked in and I made an error. I went in the white laundry and the girl said, "We don't belong in here." She said, "We need to go to the back one." And I said, "No, we're going to stay here." So they were a little nervous and a white woman walked up to me--walked up to the kids and said, "You know you niggers don't belong in here. Get out of here and go where you're supposed to go." And I said, "They're with me, Ma'm." And she spit in my face and walked away and the kids started giggling because I was so shocked. I was still really naive and didn't realize how the situation was down there. But these kids had been spit at for so long that they knew how it felt and they were surprised to see me so shocked. So they asked if they could leave, and later the woman beat me with her shoe, and it was the big joke of the project for a couple of days. The two young girls went back and said, "Old Crackle Woman beat up Marc. He finally got beat up," you know. It made me almost blush. You know, I got beat up. Although it was a frightening experience.

MORRIS: Did Jon have any advice for you then?

OLIVER: Well, Jon laughed with the rest of them. I think he'd been poked enough. And, you know. Your first experience is frightening and to have this woman, this--I'd heard so much about the beautiful southern ladies--come up and call me names that I hadn't even heard and kick me with her shoe in

front of her children, right in a public facility like that. It was shocking for me. It was a lot of laughs for the kids. They enjoyed seeing the white man get hit by another white man and, you know, the new young Civil Rights worker.

MORRIS: Marc, to turn to another aspect of life, did Jon maintain his devotion to the practice of reading morning and evening prayer, or did you join him in this? I know some did.

OLIVER: Well, Jon and I had morning prayer at least four or five times a week either on the porches in the project or in his room. It got a little hot in the room sometimes. We'd go out on the porch and we'd stand and we'd read morning prayer together. He was a very devout churchman, anglo-Catholic, and we went to the Roman Catholic Church--the negro Roman Catholic Church--almost every Sunday. And the one thing--one of the things I liked about Jon so much was, as devout a Christian as he was, he was a total person. I mean, he had the same kind of problems that I have as a Christian, you know. He had the same things to overcome. And too often I find myself shying away from clergy because they're almost in heaven, kind of, you know. I don't feel like they're really human beings. They're a little far above, out of touch. But Jon was certainly in touch and we got along famously.

MORRIS: Did he ever speak about how he felt about the Roman Catholic Church? For it was I think Judy Upham who said that he had entertained the thought of becoming a Roman Catholic Priest?

OLIVER: He certainly had. He was very pro-Anglo--strongly Anglo-Catholic and very pro-Roman Catholic. He had dinner, for example, with the Roman Catholic priest in Selma and he had certainly entertained the idea.

MORRIS: Did he mention this to you?

OLIVER: Oh yes. We talked about it quite often at night. After we'd get out of the field we'd--our home away from home was the Holiday Inn where we could get a little air-conditioning and we could go in there without too many problems, you know. Have a cold beer and talk about what we'd done that day and what we were going to do. We talked about everything just like two normal guys would. And we had the same inhibitions. You know he was really down-to-

earth, but yet he wasn't. He was I think in his own words a militant saint.

MORRIS: Marc, in closing out this interview, are there any experiences in the last day or two you were there or anything final you want to say about Jon or your feelings about him or how you last saw or what you heard from him afterwards?

OLIVER: Well the last couple of days that I was there we began to do less work in East Selma. We'd set up our organizations out there and it was running fairly well. And Jon was beginning to develop a stronger interest in Lowndes County again with the return of Scotty from Chicago and was being asked to go out there some more and the SNCC kids I guess needed him or they needed a ride or they were always needing something and Jon was always available and willing so we started going out there more. We had a couple of incidents. One night Jon took two boys to a mass meeting in Tricam, and we got a call later saying that the Klan showed up at the meeting and everyone ran, so we got in the car with Lonzie West and went out there and we came to the church where the mass meeting was supposed to have been and there was no one there--left the light on. And we tried to find these two boys, didn't know where they were. And we drove down these dirt roads through these corn fields, you know, trying to find these guys and going to homes. It was one of the scariest nights I ever spent in the car, ducking when other cars would go by. And we came--the next day we found out that the boys saw us, in fact they saw Jon's car but were hiding in a corn field and just wouldn't come out. Things like that began to happen on the last couple of days. I bought my bus ticket for Atlanta--for--yes, Atlanta, and Jon took me--it was about 6:00 in the evening, dark, and Jon took me to the bus station with the SCLC Secretary. I don't remember her name right off hand. I thought of it a few moments ago. He stood there until we left which was about 15 minutes once I had boarded the bus. Something happened and we sat there and looked at each other and talked through the window, and he wished me a happy trip and I wished him continued success in his work and we shook hands and the bus was off. And later I received a letter and in the letter it said--end of the letter it said, "I don't know where"--he said, "Marc, I know what our work is, and I'm sure we'll see each other again some day." And that was the last I heard of Jon Daniels.

MORRIS: It was two or three weeks later that he was shot?

OLIVER: Yes.

MORRIS: Some people who did not know Jon Daniels have suggested, and this probably would be felt by many persons regarding someone who's shot--and there's been a Civil Rights demonstrator and all that--that he wanted to be a martyr and well, my knowledge of Jon certainly precludes just this feeling and assumption because I know for instance that we got a rental car for him because he wanted a car that would not be so easily marked as his VW, and wanting a car that would go faster. And this means that he really wasn't particularly interested in being exposed to danger anymore than most people are, and Marc Oliver was with him one time when they were a little concerned for cars passing them. Marc, tell me what you just said about how Jon told you all to act as you were passing this car.

OLIVER: Well, I'd only been in Selma for a couple of days and I hadn't gotten very scared yet and I was still naive. And three of us, Scottie and Jon and myself were going to Lowndes County one night, and we were in the little red Volkswagen which was marked in the area, Lowndes County and Dallas County, and I noticed that Jon was looking in the rearview mirror and with kind of a nervous expression on his face. And he said, "Well, we can't outrun this guy, so I'm going to let him pass and everyone get their head down." And I said to myself, well, what do you mean get your head down? I didn't understand. And Jon said, "Just get your head down. We're not going to take any chances--this guy--you never know whose going to pass you on a Lowndes County highway and so many people have been shot." And the car passed. So Jon slowed down to about forty and we all ducked down and let the car pass. This was a standard Civil Rights procedure in the South at least it was for us as nervous as we were.

MORRIS: Yea, I know what you mean, Marc, and I know, you know and most people who knew Jon know that he in no ways desired martyrdom or death and our staff who saw him in the jail in Hayneville a day or two before he was released and shot can testify to the fact that he told Father Stines that he would be careful and he certainly didn't--he had a lot of work to do and that he was going to look out for himself. So, this is testimony, if there be any concern that he somehow relished this role. He was unafraid--no, he wasn't unafraid--he was afraid but he was courageous. There's a difference, so that he was able to face danger, but he was afraid like anyone else or like any of us would be and this incident that Marc Oliver has told us in a car is one illustration of it. For the record here I'm driving now, Marc Oliver between Imperial Beach in San Diego and having been out here visiting with the ESCRU Chapter going back to his home. His mother, Mrs. Oliver, Mary Eunice Oliver, is on our



National Board and very active in the church's work in racial matters in this area. Still driving along the freeway here in San Diego with Marc Oliver, something he's told me reminds me of Jon's approach to the issue of interracial association in the South in terms of men and women--or the sexes--I recall the time on the telephone when he told me that there was a negro Episcopalian who wanted to go to church, and she was a young woman and he was concerned not to unduly create an incident at the church. And yet, he didn't really know her well at this point, and he felt that he must take her ~~xxx~~ with him, but he was going regularly then. But he decided he would try to see if there was someone else--some white woman--who would go along with them simply to not raise more difficult questions at St. Paul's Church than one might want at that time. I learned later that he had not found anyone or no one was around or available who could go to church with them so he had in fact gone to church with Gloria Larry, whom I since had the pleasure of meeting. She's a Berkeley, California, graduate student who is now back in Selma, I think back in Selma chiefly because of Jon's death. A very devout churchwoman, very fine person. Jon got to know her, and he knew later that she sincerely wanted to go to church, that this was no testing of him or testing of the church, but she wanted to go to church. So that I considered this at the time, in terms of what I recall Jon's saying and then what I heard, as being illustration of the fact that he was aware and sensitive to the problems of St. Paul's. He didn't want to aggravate it unduly. If it had been a white churchwoman who had gone with them that might have helped a little bit, but he certainly wasn't going to turn down anyone's desire to go to church in deference to these stupid phobias about a white man and a negro woman. So they went to church alone that day, and they went other times and others went with them. And Gloria Larry is still there in Selma going. And, Marc, Oliver has just told me of a time when he was there where Jon and Marc and the West family were talking and none of them had been to a movie any time recently and Jon said that they should go to a movie. So, Marc and Jon and two of the West children, daughters, went to this movie. Well, now Marc just tell me something briefly what you just said about the experience and how it was you came out earlier and really were trying to get away without an incident. And, again, I think this is an illustration of Jon's not squeemishly turning away from this kind of an encounter but at the same time not overly desiring it.

MORRIS: Well, we went to the theater in Selma, one of the two theaters, and to see the movie Sandpiper. And it was prearranged that toward the end of the movie Jon gave the word that we would leave the movie a little early in order to avoid any confrontation with the other white people in the theater. Well, toward the end of the movie Jon said "All right, let's go." So we got up and when we got to the lobby, one of the West girls said she wanted some popcorn. We looked at each other and went, "Oh no!" So I ran over and I hurriedly asked for some popcorn but by the time I got back to the group the show had emptied and everyone was standing in the lobby and there we were and we had the typical harrassment, so I gave her the popcorn and we went outside immediately and found our car boxed in. Now whether it was intentional or not I to this day still don't know, but the only way we could get out. We got in the car, Jon drove the Volkswagon onto the sidewalk for about twenty feet and down into an alley and we were followed for about an hour that night and to avoid being followed back in the project so they could see where we were living Jon had to run two red lights in a row to finally lose these guys that were behind us and then we got into the project. One of the interesting things about Jon, as I recall now, and this ties in with the story about should the girl go to church with us and things is that Jon always considered what the implications were before and afterwards, before he made a decision. Very seldom was Jon very impulsive. And we talked about this a lot with relationships between people. You've got to be concerned about how this is going to affect them later. And whatever you do down there, you've got to worry about how this is going to affect other people. You're not an individual when you're in the movement. You're part of it. And you have the responsibility of that.

MORRIS: Thank you, Marc, and this is nearing the end of our tape on approximately a half-hour recording with Marc Oliver in San Diego on Sunday, February 6 or 7. Well, we've lost a day, but this is the time. And Bill Schneider, we're going to send this tape up to you for what it says about Jon Daniels and some people who knew him. Marc and I are back at his house and I'm reading a letter that Jon Daniels sent Marc afterwards and this one paragraph is rather significant. ~~JON~~ said, "I'm spending more time working out in Lowndes County ~~working~~ with Stokeley and SNCC. It's great fun with them though ultimately I'm sure you'd disagree profoundly." Marc, what do you think Jon Daniels meant about that paragraph?

OLIVER: Jon and I, along with several of the SNCC workers had discussed our differences on integration and ultimately what we were working for. On the surface we were working for primarily the same thing, but in its totality we were working for different things. In the total concept of integration. We found within the SNCC movement strong tendencies towards black nationalism and resentments to whites, even whites working in the movement. It took us quite a while--well, it didn't take me because I was with Jon--but it took Jon quite a while to be accepted by SNCC. SNCC is just a very militant young group and a mad group.

MORRIS: Marc, adding on to this tape on the other side of this, you were just recounting something of the conversation you and Jon Daniels and Stokeley Carmichael had--something that Jon said to Stokeley with reference to the differences that they ultimately might have on the goals and commitments. Tell me again what Jon was saying to Stokeley and how Stokeley reacted?

OLIVER: Well, the three of us were in the chicken shack after a pretty hard day's work. We were sitting there and having a few beers and were talking and we were pretty sure we really got down to the real nitty-gritty of our philosophies on this. And Jon knew Stokeley's tendencies towards black nationalism and although very close friends and workers together Jon and Stokeley both knew that ultimately their ideas on total integration were different and that Jon said to Stokeley he said, "Stokeley, the day might come or the day may come that you and I will be on the opposite ends of the pole. We'll be fighting each other because if you are really serious about your tendencies towards black nationalism I'll end up standing against you like I stand against the Klan." And Stokeley nodded. And that was basically it. We had a lot of conversations like that where we found that in the SNCC movement there was this hate and this hard core black nationalistic tendencies and that we felt--especially I felt--at that--when I first met the kids, very cold and hostile. They're really not sure if they want to integrate into ~~the~~ white society, white middleclass American. And they don't like what they see now. They don't know if they want to be a part of it for their people. They're really super-patriotic about their people. They're really proud, and they just don't know if they want to be part of it. And Jon and Stokeley want at it like this with these type of arguments--discussions often about deep-rooted philosophy towards integration and race.



MORRIS: Thank you, Marc. And one wonders how Jon would view the recent developments in Alabama and in SNCC led particularly by Stokeley where the third party effort has been formed and their emblem is the black panther. I suspect that he would have a certain degree of empathy and understanding for the necessity in some places like Lowndes County for this kind of effort that is utterly uncompromising or rather just uncompromising and sees no hope of working with the white power structure. But on the other hand there are efforts going on in Alabama to form a coalition of liberal whites and moderate whites with the movement, and I can't help but believe and perhaps this is because it's my belief that Jon would regret to see Stokeley's thrust in the area of the black panther movement ~~xxx~~ which ultimately we may have to stand against. Now that is the end of the interview with Marc Oliver here and we've added several postscripts, Bill Schneider, for your thoughts and observations on Jon and his work, and at this point now we will sign off.

MORRIS: Okay, Bill, I'm live now back in Atlanta with the ~~tape~~<sup>big</sup> recorder on Friday, March 4, I think it is. I know you must feel sort of odd listening to all of this with your name being mentioned so many times. You will remember that this tape is a deposit of a whole lot of little tapes being cartridges that I use on this Norelco. So then when you put them together it both is a little awkward and it sounds like we're a little redundant in terms of ~~xxxxxx~~ introducing you all the time. But that's what I have for you, and I hope it will be helpful. I said to you originally that I might try to sit down at a tape recorder and say something myself about Jon Daniels. I really don't know whether there is more that I can say now, elaborating upon now what in effect I've said in these interviews in terms of the kinds of questions I asked. Certainly I endeavored to say something as to how much Jon meant and means to me in my remarks before the Chicago ESCRU dinner that opened the tape. So I won't try to add anything here. I did write something the night of the day he was shot. We got a telephone call here at the office at about--oh about two hours after he was shot, and then we were on the phone all over the place for most of the night. But, finally around midnight we got cleared away and I did then get out a statement saying something about Jon, actually it was appended to--attached to the mimeographed ~~xxxxxxx~~ copy of his article "The Burning Bush" or the article he wrote for E]T]S] Journal, and I assume you have a copy of that. And then later on in our October 28 News Letter I had something to say about what Jon's life and witness and death meant to me in terms of ESCRU and the demand on us for witness to be militant saints as he himself had called us to be. There's not much more I can add. At least, just sitting here solo, if there were someone interrogating me as I was interrogating these other people I'm sure there's



a great deal I could say. But it's hard to talk about this on your own initiative. It's good to have an interrogator, and at this point I don't really feel like interviewing myself because it's hard to get out of my mind and thought and feeling how it was to carry Jon's body to the plane and load it on and fly it North and realize that all of this was, in fact, what we'd said six years ago--ESCRU might mean and then it did mean this in Jon. And you know yourself from seeing me at Jon's funeral that finally all of the emotion of this had caught up with me at that point. At that point, as I recall so well, that you were the first one I spied--I really wasn't looking for anyone but I just--my eyes met yours as I was walking out of the church and I think it must have somehow been apparent that it had all caught up with me at that point. So, now I leave this with you and with a very earnest hope that you'll have the help and assistance of anyone up there you need to do the kind of job that I think is certainly warranted by Jon and who he was and what all this has meant and still means. I hope we'll have a publication of the book out that by its format and by the typography, by the pictures, by everything will be a kind of memorable volume that people will want to own and keep and show their children. I think that this kind of stuff is in the story. There is a story here about Jon that you know far better than I do because you've been talking with people in Keene and with people at the seminary. So, I only know him in a sense from the standpoint of his time in Selma and what this means, but I know that there's a real story to be told here. And the Church needs to hear it. And I think they'll still be telling of it around the church because ~~it's~~ on a trip I've just come back from recently, I learned for instance that the Diocese of Arizona, a diocesan convention, it was proposed in resolution form that his memory be honored and that the Diocese go on record calling on the church's national liturgical standing commission--whatever it is--to consider providing propers for a day to memorialize in this calendar--the Church calendar--Jon's life and death. Well, this was tabled in Arizona I suspect because of the unusual aspect of calling for propers for someone which we aren't terribly used to doing because we only recently revised the liturgical calendar to include Philips Brookes and some of the people who lived a hundred years ago. Well, I think this will come at some point perhaps for Jon in his memory and perhaps will be a valid and right thing to be initiated by those who are more competent in such matters than I. But I went on to Los Angeles and there in the Diocese convention a resolution was passed as I referred you in my remarks in Chicago--a memorial of thanksgiving for his life and witness. And I really think that if this--that some of us missed the boat by not suggesting this all over the country because in a sense this is a light--Jon is a light--his life and his death and the whole witness is a light that illumines the way for

the whole church and we have a responsibility to not vastly explore it but a responsibility to lift up that others might see and behold the mood inspired and rejoice in the lives of the saints. So it's with that concern and hope that I back you up on this book endeavor and I stand ready to be of any further help I can possibly; and, if necessary, I think we might try to raise some money, although frankly I'm trying to raise some money here and I don't know where we'd go, but it's important enough that we should not let any obstacle stand in our way in terms of the mechanics of producing a book or the cost of it or what not. But I would imagine and hope that a publisher would pick up the costs and just know that we're here to help in any way possible. So, that's it and we'll sign off and let me here of you when we can be of some help. And since I'm sending this recording out to the West Coast first for the friends that I mentioned, Bruce and Daphne Kennedy, I'll say 'hello' and 'goodbye' and 'goodnight' and looking forward to seeing you in New Orleans because I'm transcribing this on the very evening the three of us talked about our plans for the four of us to get together down there. So, we'll first see you here and then we'll look forward to seeing you down there. So 'goodnight' and 'happy birthday' and 'goodbye.'