Interview with Reverend Daniel Stevick by William W. Cutler, Cathedral Village, Philadelphia, Pennsylvania, July 18, 2013.

WILLIAM W. CUTLER: All right, Dan, well, we're sitting here in your place here in the Cathedral Village, and I'd like to begin by asking you just to give us a little personal history. When were you born, where did you grow up, where were you educated?

REV. DANIEL STEVICK: Yeah. Well, I was born in a town west of Cleveland, Elyria, and then did all my childhood and high school there. It was a good high school, and I attribute—I was particularly interested in music, and thought I would like to go into music. Each winter, I had some problem with my ears getting stuffed up, and I figured you can't do music with defective hearing, so I didn't ever do that. But I got started in a lifelong passion for music in high school.

Went to college in Wheaton College in Illinois. My family was very fundamentalist, Baptist, and I, of course, went along with that. And at first, the experience of college—although it was still fundamentalist—was so much more pluralistic and~~,~~ emancipated than~~in~~ my home parish had been that I was quite thrilled with it. But after about three years, I began to raise questions about the background. And near the end of college, Laurel and I were married, and fortunately she went through the same kind of change that I did, ~~and~~ at about the same rate. It was just splendid.

But we began opening our eyes to other possibilities, and as a matter of fact, because of my interest in English literature—I had always been kind of an Anglophile, and got interested in some of the great Anglican scholars of the 19th century. And it never entered my

mind that the present-day American Episcopal Church was anything like those people I admired so much from ~~the~~ 19th century England. I'd been really taught that everybody except ~~[unclear]~~the few chosen people were much—liberal. But we decided to try going to the Episcopal Church in Madison, Wisconsin, where we lived for a year. And truly loved the prayer book, and the church, and really have never been much—anything much except Episcopal churches, from that time on.

But I wondered what to do about vocation to the ministry, since all the fundamentalist churches I knew were pretty rigid, and repellent to me at the time. And we were reluctant to jump all the way into the Episcopal Church, but we had friends and acquaintances in the reformed Episcopal Church, which by the way, is slighted in the diocesan history. It was a much more momentous break than anybody would gather from that book. But at any rate, they had a—they formed an Episcopal seminary at that time, had a seminary in west Philadelphia.

So we moved to Philadelphia, and for a year I went to the Reformed Episcopal Church's seminary, and led the choir, and played the organ in one of their bigger churches. But the Reformed Episcopal Church is sort of confused. It's not very large, and has internal divisions that pull it in about three directions, and so it wasn't really what I wanted it to be, or hoped it to be. So I broke my associations there. Meantime, my wife, Laurel, had gotten a job in a suburban school, out at the end of the trolley line in Broomall, so we moved out to Broomall, and became associated with the St. Peter's Church, and in that church for—before very long, the vicar, Vernon

Matthews, got me lined up as candidate, and then eventually, deacon and priest in the Episcopal Church. We went down to see Bishop Hart.

By that time, I'd stopped the Reformed Episcopal seminary, as I said, and had begun going to the School of Theology at Temple. Temple University began as a school of theology, and when I went there, it had a couple hundred students, 35 denominations, so I became perfectly at home there in an ecumenical setting. I can talk to anybody. And I had some fine teachers. Aat that time. Temple had no required retirement age, so it had long-retired professors, eminent ones, from other places as well as some that had kind of raised themselves. But I got a good education, and a good seminary experience.

And Bishop Hart, at that time, was irritated with PDS, so he let me continue at Temple, rather than go to PDS. And he had a retired priest who had maintained his scholarly ways, and Bishop Hart had him come up on Friday afternoons to tutor the seven Episcopalians in the student body, at that time, in Anglican Church history, prayer book, some other things that we might not get otherwise.

And in 1953, I was ordained. There were about twenty of us ordained that spring, and Oliver Hart said he didn't have places for us all, so any of us that had ties elsewhere were free to go elsewhere, with his blessing. And he called me aside and said to me, "I want you to stay here," [laughs] although he didn't have any place for me yet. But by the end of summer, then there were some changes, and Bishop Armstrong was really in charge of the missionary congregations, and

he put me out in Grace Church Hulmeville, in Bucks County, lower Bucks County, and All Saints, Fallsington.

My first job was to get the two churches divided. They had been together for several tenures, and they had separate futures. Levittown and ~~Charlottesville [?]~~Fairless Hills were coming ~~out~~ now right between the two, in the seven-mile gap between them, and so they were not trying to be united in any way. So I made a presentation to the Department of Missions, and the charge was divided, and I was allowed to take whichever one I wanted. And I chose Fallsington, which was actually the smaller, but it had a great deal more vitality, and I~~'d~~ just connected with it better—a small country church. It deserves a paragraph in the diocesan history. It's the town where William Penn worshipped, and his meeting house is still there.

Otherwise, they went down to Bristol. The Episcopalians went to Bristol, or to Morrisville, or to Langhorne. And a woman of some wealth—not fabulous wealth, but some wealth—who lived in Old City, ~~out into~~down in St. Peter's—she went out to Fallsington in the summer, to get out of the heat of the city, and she began to take some girls from ~~the~~ Center City with her. And it is regarded as one of the founding moments of the Girls Friendly Society.

WC: Really!~~?~~

DS: Yeah. And so she built a small country church. Everything was kind of miniature, ~~so it had~~ quite small pews, and had it set up so it could be easily turned into a classroom, without destroying its beauty as a country church. And the vicar was paid the princely sum of $1,800 a year, $600 from Pennsylvania, from New Jersey, and from Delaware.

WC: From the dioceses?

DS: Yeah, from those three diocese, with which she had left considerable money. And the church at that time had maybe fifteen people, fairly regularly.

WC: What time are we talking about?

DS: This wou~~'~~ld~~l~~ be 1953, for—I was there through '57. No, through '59. And it was right alongside the extreme end of Levittown, and we lived in ~~Ferris~~ Fairless Hills, and so from the front porch of the church you could hear the hammers ringing as the houses were being built in Levittown. You could walk over to Levittown if you wanted to. And ~~though~~ so it was a lot of new people, and the old church had the old generation—and they actually mixed ~~fairly~~ pretty well. The old people missed, I'm sure, their own young people—there was no future in Levittown, and Fallsington. So it was a rich and delightful experience.

You mentioned one high point in it, but in '57, a group of people who I later got to know had helped engineer one black family into Levittown. Levittown was all white—60,000 people; 16,500 homes. And people would come to the sales office of Levitt, and they'd ask, "Do you sell to anything other than whites?" And if they were told, "Yes, we do," they'd drop the sale. If they were told, "No, we don't," they were interested, and they'd stay. They were trying to get away from the city, and from dirt~~,~~ and ~~[unclear],~~untidiness, all of which they associated with blackness. And so this was the end of the line. They'd found a place where it was all white, and a lot of ~~them~~ us thought that was setting things up for an explosion, for a big—it was a

big mistake on the part of Levitt. Nevertheless, he did it, and got away with it for some while.

But this one family, Bill and Daisy Myers and their three children, moved into Dogwood Hollow, in Levittown, and word got around that the couple that were in the house were not a painter and a housecleaner, but were the new owners, and they were black. There were eight days of rioting. Not terrible rioting, mostly just milling around in a couple of vacant places. And he got rid of these awful racial intruders after eight days; one policeman was hurt. His ear was torn by a thrown rock. And Governor Leader put a stop to any further buildup of people in the Levittown area, and the police's definition of a buildup of people was any three people on the street corner talking to each other. So that stopped the milling around, and the disorder, and the large crowds. But they went underground, and tried to figure out ways to get to rid of this family.

Well meanwhile, a group of us who supported the Myers' right to move in got together. It was a small group, but it had wonderful ability. It included a couple of clergy, the two rabbis from Levittown, some Quaker lay people, and one very brilliant sociologist from Penn, ~~and~~ about twenty in all. We all had busy jobs during the day, so we met at 7:30 at night, and usually met until one or two in the morning. And we were busy answering rumors, sending off letters to the Governor and the Attorney General, dealing with newspapers and reporters, and it was an extraordinary experience.

WC: Was this the Citizens Committee for Levittown?

DS: Yes, mm-hm. And we continued to meet. Meanwhile, there was another group, the group that had helped the Myers move in. They

were over at—actually, at the house, answering the phone and helping Daisy keep some order in the house, and tending to the children. And they were quite heroic. They were—well, we all were threatened, but they were especially threatened, had "KKK" painted on their houses. Well, it was a rich experience, and no sense going into vast detail, but I was on nationwide TV, unknown to me, and then I was on ~~Taywood~~ Taylor Grant's ~~[?]~~ local Philadelphia television, and a lot of telephone with news reporters all around the country. It was a minor story. But~~Well~~, it went on until, as I recall, about October.

WC: October—?

DS: '57.

WC: 1957.

DS: Yeah. And we heard—and a Quaker lawyer with friends subsequently verified—that the opponent group was preparing, probably, to burn out the Myers on Halloween. So that word got to the court, and I'm still not sure whether it was Judge ~~Wiest~~ Beister [?] or Judge Thaterthwaite—they ha~~ui~~led the Levittown Betterment Association into the court, and said, "You men were wrong." [Laughs] And much to everybody's surprise, these fellows said, "I guess we were wrong." And all the opposition to the Myers folded, just stopped. They turned to other issues, such as water fluoridation, and so on.

But there was a kind of a healing, community-building meeting after that. Well, I may as well get down on this tape the story that I most like out of that whole event. The g~~G~~overnor, as I say, forbade further buildup of people, and so the Betterment Association couldn't meet and build up a head of steam. And over near Penndel, but out of

the Levittown area specifically, is a small, almost entirely black community called Linconia, and the chief institution in Linconia is the Linconia Gospel Tabernacle, and the pastor is the Rev. Bessie Smith. And we were at a meeting of local clergy. Bessie Smith showed me a letter that she had typed out and sent to the head of the Levittown Betterment Association, and I let it get away. I never kept a copy, and I wish I had, but I remember the substance of it.

The head of the—there were eight named presidents that were a little short on moral resources in the Levittown Betterment Association, but the leading spokesman was Jim Newell, who was a great North Carolinian -- truck driver—a man of enormous leadership ability—just kind of went off the trolley. But she wrote a letter: "Dear Mr. Newell, I make this offer in all the good faith. The Governor has forbade any further buildup of your group. We think that the freedom of association is very precious, and so we'd like to offer you the use of the Linconia Gospel Tabernacle. It's not very fancy, but it seats several hundred, and will do your job. We make this offer with one proviso—that is, before your meeting, I be given ten minutes in which to tell you about the love of God." [Laughs] I don't believe she ever got a reply. [Laughs]

That's the kind of dramatic and stunning little thing that was taking place at all times, living under tremendous pressure. Then all of a sudden, it was off, and we'd gained the point. Minimum participation by clergy in Levittown, but some from the area around, but it was a really amazing experience.

Well, not too long after that, I was offered a position. I'd sort of advertised around; I'd told the bishop and told a few other people

that I was really interested in teaching. And I was offered a position, mostly managing field work, and teaching Christian education, at the Philadelphia Divinity School. So I went down and had an interview with the dean. The dean said, "How much are you making at your present parish?" And I said, "$3,600." He said, "I can match that." [Laughs] So I went down, and I hadn't been there long when there was an opening—because of retirement—in liturgics. And I'd had no special skill or interest in that, but I had had a good course from this retired clergyman~~,~~ that Bishop Hart had sent down to us at Temple. So I took the course, and sort of learned on the job.

And at first—I'm ashamed now of some of the poor work I did the first couple of years, and I still try to stay one page ahead of the students. But before long, I think I got really good~~,~~ and had a good course on the general history of the liturgy. And I moved up in the usual way—associate professor to assistant professor, and then eventually professor of liturgy and homiletics. I also taught preaching. The person whose job I took played down the preaching side of his work. I played it up, and thought it was really important, and important for the students. And I eventually got some help, so that all the students would have plenty of practice preaching sessions. And I was still doing those things.

Meanwhile, we'd had the usual, at that time, upsets in higher education. One of my friends says, "Nobody gets A for teaching anymore." Don't trust anybody over 30, especially if they happen to be an instructor. ~~[~~ I presume ~~Unclear]~~ we'd just stand up in front of that group and speak—nobody can teach me anything. [Laughs] I refuse to learn from you. There's something kind of contractual about

teaching and learning, and if somebody decides they can't be taught, it's pretty hard to teach. And so, presidents' offices being occupied, and it was partly Vietnam—heavily Vietnam.

WC: Now, we're talking about—?

DS: We've moved into the '60s.

WC: Into the '60s.

DS: Yeah.

WC: You started teaching at—?

DS: PDS in '59.

WC: 1959.

DS: Yeah. So I'd been there in time to kind of get established. We lived in West Philadelphia~~,~~ in a street of private homes just adjoining the seminary campus. Our kids went to a local public school. It was a big decision on our part whether to send them or not. It was a terrific school. The faculty were heavily older, Jewish women, and they had knocked themselves out to get those Jewish kids [to the] top of the scholarly ranks, and now they were knocking themselves out to get those black kids out. And our daughter one time said she wanted her hair up in braids like the other girls! [Laughs] And at any rate, we were in West Philadelphia, and I was enjoying my teaching, except for a kind of abrasive, difficult—not all the students, of course, but enough to make a big difference.

WC: You mean some of the students were a little more difficult to get along with than others?

DS: Oh, yes. They made it that way. If they had gotten along with any of the faculty members, it would have been a great defeat! [Laughs]

WC: Now, these were adults, these students, right?

DS: I wasn't sure. I still am not sure. Some of them who were Vietnam vets. At first—they usually had to go ~~into~~ somewhere to clear up their university education before they came to us. But they were very much . . . ~~[unclear]~~, and they were a wonderful influence on the to~~nt~~tality of the student body. We had one retired colonel [laughs], and before chapel he'd always invite the students over to his digs for martinis! [Laughs] They admired him greatly.

WC: He was a student?

DS: He was a student, yes, yeah. But some of the students were very mature, but many were not. As ~~I say~~they seemed to be~~,~~ baiting anyone who presumed to speak or act ~~on the~~with authority or competence, and that made ~~it~~ a difficult few years. That~~It~~ rather calmed down. Then, the Episcopal Church never took charge of its seminary system. We had eleven seminaries. They all had grown up independently, taking care of their own finances, managed their own business. All were fairly small, as compared with some of the Southern Baptist schools of several hundred students . . . or a thousand.

So the Board for Theological Education was constituted at the Episcopal Church. They met, and their first finding was that we had too many seminaries, so shouldn't we have fewer, and consolidate? Well, that led to a group called the Episcopal Consortium for Theological Education in the Northeast, which considered—consisted of all the eastern seminaries, including Gamebeer [?] in Ohio, except for Virginia. And we wondered if we might, any of us, have a combined future. Well, the ones that really seemed to possibly have something going was ETS in Cambridge and PDS in Philadelphia.

And we ~~began~~ got to talking with one another at more frequent intervals.

Meantime, the—I can't remember the name of it, but anyway, the ecumenical seminary body said that seminaries should be larger, should be ecumenical, and should be associated with a large, major university. And with that possibility in mind, all the seminaries of the Philadelphia area got together on Friday afternoon. We abandoned classes. We went out to the Baptist Holy Donut, out there in Valley Forge, and the historians talked with the historians, and the Biblical exegetes talked with the Biblical exegetes.

We made some wonderful friendships, and we spent all Friday afternoon for two years—the seminaries were abandoned, and that included ~~about every~~ Mount Airy Lutheran, Crozier Baptist, Eastern Baptist, us, the Reformed seminary in Lancaster, the Gettysburg—just to get the Gettysburg Lutherans and the Mount Airy Lutherans together was a big achievement. [Laughs] And, oh, I've forgotten several others. St. Charles looked in, interestedly, as did the religion faculties of Penn and Temple.

WC: ~~All the seminaries~~St. Charles Borromeo Seminary?

DS: Yeah, yeah. And we were talking about where we might locate, what we might do together, what we might not do together, and very strong opinions and lots of directions. We had a process observer to help things go along. And we had real hopes, and as far as we were concerned~~.~~ o~~O~~f course, we were already in the right location, and joining a major university, and—

WC: "We" being—?

DS: Philadelphia, yeah.

WC: PDS?

DS: Yes, the Divinity School, yeah. So other places were thinking of coming alongside us, and the Lutherans had aerial photographs showing our house, saying, "Well, let's raise money. Here's where we're going to move to." Well, on one—I can't remember the date, but it was a Thursday afternoon—simultaneously, we heard two things. One is that the Crozier Seminary in Chester—that was Martin Luther King's old seminary—was moving up to Rochester. They had said nothing to anybody about it, had been planning it—and the Lutheran seminary was told by the three synods that really managed it that they would not permit it to move, that it had to be on that place that Henry Melchior Muhlenberg had stood on. So the ecumenical seminary that was going to be in West Philadelphia fell apart.

WC: Now, what years were these meetings held? Do you remember?

DS: I was afraid you were going to ask me that. The merger took place in '74, and these would have been the late '60s.

WC: Okay.

DS: '68~~86~~, maybe—around there. And it was over two years. So the coalition fell apart, and that had been our future—that's what somebody asked us what we would be doing ten years from now, we'd be in that mix. Well, that had suggested the idea of motion, and so we were prepared to talk in all kinds of languages. And our d~~D~~ean, Ed Harris, had been an old ETS graduate. I think he thought ETS was now like it was when he went there. [Laughs]

WC: The Episcopal Theological School?

DS: Yeah, yeah, in Cambridge. Anyway, we got talking specifically with them, and—because it was up to the board of trustees, and after quite

a lot of preliminary talking to make it seem as though it was acceptable and possible, the trustees decided to do it, to merge. Well, that was a huge job! We took with us up there one class of students, an entire faculty, a third of our library, and lots of dreams. We spent two years preparing. One committee meeting—I chaired that one—to prepare a program of studies so we'd all be teaching on the same lines. And the other one was on finance, administration, and so on. And we went up to Cambridge, our committee did, every other week. And every other week, they came down here.

I don't think the dDean up there, Harvey Guthrie, did all he might have done to prepare the faculty or students up there for the impact of this merger, because once you start monkeying with the curricula, you monkey with the students' life, and with their expectations. So we had had a real curriculum shakeup at Philadelphia, and a great deal of our shaken-up curriculum got worked in at Cambridge. And I don't think they were ready for it up there.

Nevertheless, we made heroic efforts at—especially the first year, to make the merger work. Well, a good deal of the work was done by student--faculty groups, who made sure that Philadelphia and Cambridge faculty worked together, and a lot of conciliation, a lot of explaining. I remember it as being a year of great generosity and wonderful goodwill, against considerable odds.

So, then we went on, and three deans in the time I was up there—and our dean from Philadelphia, Ed Harris, who had been the chaplain at Penn. . . Ed was—when he was at his best, in every way, the ablest dean I have ever seen in action. He was just superb! But at the time of the merger, and following it, he simply went to pieces.

His marriage broke up, and he couldn't continue his work anymore. And he had been the principal leader in the merger, so that set the pace, and success, and spirit of the merger back considerably. He left the active ministry. So that rather cloudsgged my attitude that whether the merger was worth it or not. If anybody had asked to stop me on the [unclear] street with a gun to my temple, and say, "Was it a mistake or not?" I'd say it was a mistake. But that's all because of things we could not foresee, and it would never have entered our minds a year or two prior to the actual merger. It was all just things that developed.

WC: What things did people debate about or argue about, with regard to this merger?

DS: Well, as I say, we had refashioned our curriculum, and it grew out of a real consideration of what happens in the seminary, and instead of three years or six semesters, we had three phases. We figured the first thing that happens in seminary is you get used to being here. All this weird lingo that is taught—it's church talk that's taught in seminaries so freely and nowhere else. And so we had a phase one, which was highly introductory—introductory to fields of study. So they did a quick overview of church history and of [unclear]Bible and so on, at one time, overview of ministry and various kinds of ministries that are being—and we had people come in and talk about them. And then a planning—another conference, in which people planned projects.

Then phase two was they'd end up doing these projects. A project was not a course. It used courses for an issue. It could be for an academic issue—what does the Old Testament have to do with the New Testament .?, . . or something like that. Or it could be why in

the 20th century are we looking at this Old Testament anyhow? And you used courses and independent study, sometimes field work, to get at this issue, and you usually concluded with one of your conferences, sometimes via paper or a report, and they had been coaching you ~~with~~ along with it, so they knew where it was going. And people helped each other, vitally, and so phase two was of that character.

And phase three was exit issues: what are you going to do next? If you can't be a rector of a congregation, because the diocesan system doesn't at the moment have an opening for you, what are you going to do? [Laughs] Who are you? And so that was how our curriculum went, roughly. It was a big operation. So to introduce parts of that, ETS gave us plenty to talk about, and the one thing educationally that ETS really insisted on was the system of senior tutorials, which they had found so valuable, and it was compatible with our phase three. So we had a lot to talk about.

The merger and our curriculum just raised general questions about how you learn, and who you learn from, and how you can help one another, and how you can be deluded about helping one another. It was—just working on curriculum was itself very educational for the faculty and the students.

WC: You mentioned Harvey Guthrie, who was a professor at the Episcopal Divinity School.

DS: Yeah, he was the Dean at Cambridge, and he—

WC: Old Testament scholar?

DS: Yeah, Old Testament scholar. A brilliant teacher, and Old Testament scholar. By the time I got there, he often would go a semester or two without teaching at all, but he just led a body of students through a

subject with real, real skill. I think, if you'll promise to throw the tape in the sea, but [laughs] I think Harvey's best days as dean were over by the time we joined up there. I think—

WC: Happens to the best of us.

DS: No, he—yeah, he—I think he just [bell rings]—your tape's going to have my clock on it. I think he had done his best before we got there. In Boston, where eleven schools had ~~had~~ merged a lot of their work, there was a Jesuit school, Weston, and Harvey and the dean and president at Weston got to be good friends, and Harvey invited Weston down to our campus. They decided to leave Weston, which was way out in the suburbs of Boston, and move into the city.

WC: The Weston—?

DS: Weston School of Theology. It was Jesuit. Everybody at it was SJ. And they had a reputation—terrific reputation—in New Testament studies. And I made good friends there. I really loved that crew. Well, Harvey had engineered them coming down, and merging libraries and chapel—not chapel services, but chapel building use~~d~~, and a number of other things with real grace. And I just—I think he was tired. [Laughs] Yeah. Not that he didn't do a good job, or an adequate job after the merger, but I think he was not doing what people reported earlier.

WC: All right. You moved up to Boston, to Cambridge more specifically, when the merger—

DS: Yes.

WC: —took place, right?

DS: Yes, the whole faculty, except for one person in field work assignments, and our music man, regrettably. He was just a splendid

person, and knew how to manage students very well, but there was a music man already there at Cambridge, and it's doubtful whether a school needed two very good music men. So Henry stayed behind. But aside from that, the whole faculty moved up. ETS made money possible so that former ETS faculty members living on campus, and on school-owned housing, could afford to buy off-campus.

WC: In Cambridge.

DS: In Cambridge, or in the Boston vicinity, which let some of us from Philadelphia move onto campus, so on campus there would be all former Cambridge people, and all the former Philadelphia people living off-campus—which was a very good meshing thing. Some of our good friends ended up in Concord. We ended up making lots of trips out to Concord. In fact, I still do, up to see Ann Winslow and Joanie—

WC: Joanie—?

DS: Wi<u>dow</u>~~nslow~~, a former colleague, and Joanie Kaufman, whose husband just died of lingering Alzheimer's. They ended up living in Concord. So—

WC: Did you live in Concord, or somewhere nearby?

DS: No, we lived on campus.

WC: You did live on campus?

DS: Yeah, yeah. A nice, fairly modern house, which we loved.

WC: You spent how many years at the merged—

DS: Sixteen.

WC: —Episcopal Divinity School?

DS: Yeah, sixteen in Cambridge, fifteen at Philadelphia. So my teaching career was just about evenly divided.

WC: And did you teach the same things at—?

DS: Pretty much, yeah. Yeah, so, worship and preaching. Well, one sabbatical in 1965, when the children were still in grade school, I spent in Cambridge, England, which was a very winding and wonderful experience. We lived within walk of the Backs [?], and went down several times, often once a week or more, and heard Kings Chapel Choir sing Evensong. Took several long trips, ~~travelled,~~. . . and enjoyed that immensely. There's a book over there called *This Is Historic Britain*~~,~~ we got for the children while were over there. It has wonderful pictures in it. Then my next sabbatical was in 1970, and we went up to St. John's Abbey in Collegeville, the Roman Catholic Benedictine abbey—

WC: In Collegeville—?

DS: Minnesota.

WC: Minnesota.

DS: And the night we got there was January 17th. It was twenty-seven below zero! [Laughs] And we got used to it. If there's no wind, there can be bright blue sky and lovely sunshine that's invigorating. If there's wind, it's scary, because of frostbite, so ~~[unclear]~~. . . much of a danger. But I did a—it was a piece of research, in general, on baptism. I'd gotten interested in the subject, and taught a course about it, at Philadelphia.

And for some reason or ~~an~~other, ~~and~~ I still am trying to figure out why, all across Christendom there was a greater emphasis than there ever had been on baptism, on the fundamental place of it in theology and church life, and one's own foundation in Christian life. And so I started working at it. I ended up doing an article for *Worship*

Magazine called "Types of Baptismal Spirituality," that sort of drew together my work on the subject.

But at any rate, while I was up there doing that work, a draft service of baptism came out from the Sstanding Lliturgical Ceommission, which was starting to work on prayer book revision. And I had questions, serious questions, about it, which I wrote up, and as I've said several times before, people older and wiser in the ways of the church than I, would have known better than to speak up about it, because as a result, I got appointed to the committee! [Laughs] So in 1970, I started working on that committee.

WC: 1970?

DS: Yeah. And it was an amazing experience. There were about twenty people on the committee. Well, let me start farther back. The church had decided that the prayer book needed a revision. And the convention of 1949, which was the 400th anniversary of the 1549, which was the year of the first prayer book—it was the time they committed themselves to really working at revision. Well, general convention decides what's in the prayer book, and it's the church.

But they can't—it's a lousy place at which to edit a prayer book, so they turned it over to the Sstanding Lliturgical Ceommission, which is about twenty people: bishops, clergy, lay people. And that's too unwieldy to do over, so they appointed committees—one on the Christian year, one on the use of the Bible, one on Christian-initiated baptism, one on the Holy Communion, one on morning and evening prayer, one on burial, wedding, offices. And these committees met separately, organized themselves, did their own work, and then as they had something finished, they were willing to share around.

They would send it into an editorial committee, which looked over everybody's work, and made sure that they were doing things in approximately the same way. If one group says, "The Lord be with you," and the rest have got say, "And also with you, with thy spirit," or for south of the Mason-Dixon Line, we thought we'd put a little—"And with thy little old spirit," ~~but!~~ [Laughs] Then if it was sufficiently ready, it could go out to the church and be adopted by internal convention for trial use, alongside the prayer book. That way, we accumulated our finished—so-far-finished work, and could begin to share it with the church at three-year intervals.

And our committee—I'm not sure how the others operated—we'd usually meet in the Gg~~g~~eneral S~~s~~eminary, in Chelsea in New York, and the chairman would read our mail—what people had said about what were doing. "You're crazy!" "Any cretin idiot could do better than that!" Or else somebody would say, "This is wonderful! We should have done this year ago!" And so we had mail pro and con, which we had to consider. Some of it we answered; some of it we just tucked away. And then, after we read our mail, we would address what we had done last time, and where we sort of were in discussing rite and its contents. And the chairman would gather our findings, and build it into a rite.

In the baptism service rite, after the baptism itself, there's a prayer for the gift of the Holy Spirit, and that had been in the previous prayer book in confirmation, and we thought it belonged in baptism. And we thought the gift of the Holy Spirit, which come out of Isaiah, had been sort of homogenized by Latin and Greek and so they all sounded alike, and we wanted to change them. Well, one young priest

in our group—he was from Long Island—he said he'd done a lot with Hebrew, and he'd be glad to try his hand at writing us a version that really differentiated the various gifts of the Spirit. Next meeting, he came in with a version that's virtually the one that's in the prayer book now. It was beautiful! And we all said how great, and we wrote it into our text, and it's still there. And I had a mother say—at one time say she had a friend who was a calligrapher. She had her friend write that text on the cornice of her children's bedroom, because she prayed for her children.

WC: Do you remember this man's name?

DS: I do. Bill Smofford [?], and he died. He'd be—

WC: Smofford?

DS: Yeah. He being~~'d be~~ dead ~~yet,~~ yet . . .~~[unclear].~~

WC: He died recently?

DS: No, several years ago, I think, while we were still meeting.

WC: Back in the '70s?

DS: Yeah, yeah. He was a young man. The times, years spent working on that, were very busy. The church was convulsed with thinking about baptism, and so we had a lot to read. We met two or three times a year, and our heads were~~are~~ just spinning at the end of each one. Several of us who were academics on the committee were always writing books. Our writing just stopped during that time. You couldn't think of anything except this agenda that we were working on for the national church. And even though some of us had reputations ~~of~~ lecturing and writing, we all said, "This is the most important thing we have ever done," the writing of the prayer book for

the church, and on such a crucial matter as baptism and the renewal of baptismal promises.

WC: That's how you felt then?

DS: Yes. Yes, I still feel I never did anything—anything as important as that. We would have had joint ownership of it. At one place, I can remember who was responsible for that group of words, but for the most part, after that, it's a collective work.

WC: Were there any women on this committee?

DS: Oh, yes. One of them was Margaret Mead.

WC: And how did she get on the committee?

DS: By being a lifelong Episcopalian, when she wasn't off in the Trobriand Islands. She'd come bringing her little ebony stick. She's very short, as perhaps you know. It was just wonderful to get to know her on a first-name basis. Yes, there were women. There were ~~some~~ parish clergy from large urban churches~~,~~ and from tiny rural churches. "That may work in your church, but it won't work in mine," and that kind of thing. Always several academics, who figured very heavily, one or two bishops, a musician—at least one—and others. So it was a diversified group.

Most of the other heavily used rites in the prayer book have a Rite One and a Rite Two. The committee sat down with the existing rite, and got a blue pencil, and changed words, and reordered things, and so on, for Rite One. There's no Rite One for baptism~~mal~~. We did not start with the prayer book rite. The prayer book rite was written for Christendom, and Christendom is dead! Some people keep trying to keep it alive by prayer in public schools, and so on, but it's gone.

And so we just simply sat down with a piece of blank paper and said, "If we can devise a prayer book—a baptism rite for ~~the~~ a 20th century prayer book, what shape would we~~it~~ have it, ~~and~~ how would it be worded, and what spirit, intention would it have?" The former prayer book baptism rites, especially within England, aren't rejoicing in new life. [Laughs] They're sort of a lament that another sinner has been born into the world. So we had to sort of revise the spirit of the rite, as well as the content and wordings. The committee had a wonderful time. We enjoyed each other's company. One of the scholars was Le~~e~~onel Mitchell, who—

WC: Le~~e~~onel Mitchell?

DS: Yeah. Leonel, L-E-O-N-E-L, Mitchell. He was a great scholar, and knows all of the early rites. We decided that we would—we found more—more model and guidance in the rites that preceded the growth of Christendom than we did in those that were written for Christendom. We did pretty much just put those aside. But we did look at Ambrose and~~in~~ Milan, and of course ~~[Unclear]~~ Christendom and the other early fathers, and Lee is the one who knew all of those. Tom Tally, from the G~~g~~eneral S~~s~~eminary—one of the funniest men I ever knew—talked with a—he has died now, but talked with a very, very broad Texas Southern accent. A Roman Catholic friend who knew and revered Tom said, "Nobody that talks that way should be an Anglican!" [Laughs] He himself could turn it on. He was very Southern, although he stopped sounding that way. But when he and Tom would get together, they sounded like a couple little hicks, sitting on a fence~~,~~ spitting watermelon seed there—funny. And Margaret Mead.

We had trouble getting and keeping ties with the bishops, for some reason or another. Just, no bishop seemed to identify with us or stay with us. Fred Wolf, of Maine, met with us a number of times. [Pause] Frank Griswold kept a close eye on our work. I'm not sure he ever met with us, but maybe he did. And I looked forward to each meeting.

WC: You said, if I understood you right, that the approach you took was to sort of abandon the idea that every new soul on earth is just another sinner, in favor of something more positive?

DS: Yeah.

WC: And more emphatic on the spiritual goodness of people?

DS: Yeah, and joining to a life in Christ and the church. Yes, the old rites hadn't emphasized it exclusively, but to a great extent, they'd said, "You're a sinner, and this is your ticket to union with Christ and salvation." You~~'d~~ look ~~at the look~~ at the book, and still—there's still an emphasis on—still will talk about sin, but it's much different tonality. Yes, we wanted to say baptism is wonderful. [Laughs]

WC: Okay.

DS: Yeah.

WC: You've covered a lot of territory in the last hour or so.

DS: Yeah.

WC: —back, and pick up some loose threads, both from your time in Bucks County, and then at both PDS and the Episcopal Divinity School. When you were working with the Citizens Committee for Levittown, a number of people that you came across worked with you—people like Bill Warren, Stan Powell.

DS: Yeah, Stan didn't have a lot to do with what we were doing, but he was a presence. The president of the Citizens Committee for Levittown was a United Church minister, Ray Harwick, who was a—just a great, generous person. We were all very young, and inexperienced, and we made some mistakes, but there was also some moments of real gracefulness.

We had a sociologist named Marvin Bressler, who was at that time at Penn. He moved jobs while we were there, to Princeton, although he continued to live in Levittown. And he thought he'd come sit in on one of our meetings, just to be a social science observer and maybe take notes. He got hooked. [Laughs] He was really a committed man, in terms of racial justice, and so he worked as hard as anybody, and was able to contribute a lot of real social science savvy to what we did—avoided a number of mistakes.

From the beginning, Steve Remson, who was a Jewish social labor representative—he started off with us the first day, and stayed until near the end. We had kind of a social get-together at the end. Steve came. Both rabbis, conservative and Reformed, from Levittown. Levitt had designated plots of ground for both synagogues, and both were in place, and both rabbis came.

The season after things had calmed down in Levittown, I got a phone call from the president of the conservative synagogue saying Rabbi Fierverker was going to be away in August, and would I please preach on the first Sabbath in August? [Laughs] Well, I had learned so much about the love and service of God from my Jewish friends that I had to say yes. And so I was there. What shall I preach about? So I decided I'd preach about the shema: "Hear, O Israel, Lord thy God."

It's the nearest thing the Jews have to affirmation of faith, and it begins, "Hear, O Israel," so I preached on ~~this thing~~listening to God. And my wife later met a woman she knew who was a member of that congregation. She said, "Oh, your husband can be our rabbi anytime!" [Laughs] So that was one of the wonderful, joyful outcomes of that experience.

WC: Now, the bishops and the diocese at the time—Bishops Hart and Armstrong—did they offer any support?

DS: None. Absolutely none. Not a word. Bishop Hart was up in—probably up in Castine, Maine, and perhaps he was informed; I don't know. I don't know. I think every day—~~they say~~ he was sent up a packet of things, one way or another. So he could have been informed, but I'm not sure. But neither then nor later did either of the bishops say a word.

WC: This would have been in the summer of '57?

DS: '57, yeah.

WC: Apparently, you went to see people in the national church—Neil Tarplee?

DS: Neil Tarplee was sent to us, and he came and got acquainted with me, and got acquainted with the situation. He didn't involve himself a whole lot. He was busy elsewhere, except he drank an awful lot of my bourbon, but [laughs] he and I ~~had gotten~~got to be very good friends. He was a real personal support to me. And at the national church, Almon Pepper and Paul Busselman [?] from the Department of Christian ~~and~~ Social Relations—they became friends of mine. But Neil was the best friend.

And needless to say, I got acquainted with Fred Manthey. He was the Congregational Church, not United Church, minister in the heart of Levittown, and he and his board—vestry, whatever they call them—very soon passed a motion supporting the Myers. Within a week, they had lost a third of their members and a third of their income. So everybody was walking on eggs. These were small, new, insecure congregations, and none of them had been in existence for more than two or three years. They didn't know each other. They didn't have any lines of leadership laid down, and all of a sudden, this bombshell falls. Are they going to speak out, or are they going to keep quiet? Several of them who had spoken out ~~very~~ fairly courageously before the Myers moved in, once the Myers moved in, clammed up. [Laughs]

WC: About this time—this is the late '50s, early '60s—when leadership in the diocese was beginning to turn over—Hart giving way to Armstrong—

DS: Yeah, yeah.

WC: —and in the mid-'60s, Armstrong to DeWitt—the tone, the perspective of the diocesan leadership changed.

DS: Yeah.

WC: Have any connection with ~~[unclear]?~~ . . .?

DS: No. He never came out our way.

WC: Who?

DS: DeWitt. That I know about.

WC: He didn't come to Philadelphia Divinity School at all?

DS: Oh, yes, he'd be occasionally at the Divinity School, but he never came out to Bucks County. Oh, he wasn't there yet, yeah.

WC: ~~[Unclear]~~No, that was 1964

DS: Later, yeah. Oh. I marked down something to be sure to tell you about. I don't think I—and it passed by my mind a minute ago, and I lost it, but it will come back. [Pause] At any rate, there was—it was hard for—Stan was away when the Myers moved in, and when he came back sometime after Stan ~~Pawley~~ Powell~~[?]~~, rector at St. Paul's, Levittown, who was a good friend. He'd stop over to see me sometimes. He was a bachelor when I knew him, and he was, I think, a little lonely. And he would come over, and we became good friends.

He was odd. Everybody said, "Oh, he's an odd one." But he had good ideas, and I really quite liked him. Unexpectedly, after I'd left, he married Eunice, who was a Sunday school friend from childhood. And she was a lovely person. She died before he did. But everybody said, "Stan doesn't like women." [Laughs]

WC: Then he proved them wrong.

DS: Yeah. Because he was just very devoted to her, and she was just a splendid person. And they'd had childhood memories together.

WC: Did you ever have any association with Paul Washington or with Jesse Anderson~~[unclear]~~?

DS: Yeah, so that brings back what it was I was trying to bring up. Yes, I got acquainted with him.

WC: Paul?

DS: Paul, for a while. I was a member of the Diocesan Christian Social Relations Department, CSR, which was the thing that addressed racial and other matters. And I was made chairman of the Race Relations Committee of it, for a time. And I got to know a lot of really fine

people through it. But you're going to ask me the date, and I've been trying to piece it together. It was while were still in—oh, see, it was while we were still in Philadelphia, so it was maybe very late '60s or early '70s. I don't know whether we called for it—that is, the Christian Social Relations—and presented it to the bishop, or how. But at any rate, the bishop owned the idea, and really supported it. We said, "We ought to have a conference on race, in the diocese."

WC: This would have been DeWitt?

DS: No, this was Hart.

WC: Hart, okay.

DS: Yeah.

WC: Then this is the late '50s.

DS: Yeah. All right, yeah. Yeah. And he said, "What a good idea." And I think it was by his wish that we did not meet in the diocese. We met at Seabury ~~[?]~~ House, up in Connecticut, near Greenwich, at a lovely place that had been set aside for small conferences. And the bishop came.

WC: Bishop Hart?

DS: Hart. Armstrong was taken with some kind of an illness, and so he—he would have come. He was very on-board with such things. And we had Kenneth Clark, who wrote *Dark Ghetto*, and he and Mamie did the doll experiments, and he was in the Supreme Court decision—and Ken and I got to be very good friends. I admired him as much as any man I have ever known. He was just so ~~[unclear].~~good. And he spoke; he told about the doll experiment. I'd heard him tell it before. But Oliver Hart, he was really moved by it, and I think that an~~y~~ un-

Reconstructed South Carolinian got religion through Ken Clark. But he seemed to talk a different tone after he'd been there.

And we had George Schirmer, from DeBeers [?] Human Relations Commission. So this was a top-notch bunch. And I think there were 35 clergy, by Bishop Hart's wish that there'd be a number, and he picked them. And it was almost all the black clergy, and then a number of very influential white clergy that were known to have some interest in the matter.

And we did not leave much of a paper trail. I've never seen any reference to that conference after it took place. We drew up kind of a resolution, which I helped—did a lot to author, and I don't know that I every kept a copy of it, and I don't know there'd be one in the diocesan archives. But it was only a couple pages, but it was very forceful, and had to do quite specifically with racial matters and the diocese. Well, we were talking over that resolution, and other things, and all of a sudden, somebody—I think it was one of the black clergy—burst in the back of the meeting room and said, "Martin Luther King has just been arrested in Birmingham!" We were thunderstruck. Nobody said anything for a little while. Then finally, somebody said, "Let's go to the chapel." So we all picked up and went, just an adjoining room, to the—

WC: That would place this about 1962?

DS: Well, you can figure it out with that event, yeah.

WC: He writes a letter from the Birmingham jail.

DS: Yeah, yeah, yeah. So we went ~~into~~ up to the chapel, and everybody was rather doing their private business for quite a while. Nobody spoke. And then suddenly, from the back of the room, Paul

Washington spoke one of the most devout and moving prayers I have ever heard, sort of offering up to God the sufferings of his people. And after that, nobody said anything again. You couldn't add anything to that. And we broke up, ~~and~~ met again after lunch, but that was a moving experience that I had something to do with.

WC: So you left the Episcopal Divinity School in 1991. Is~~Was~~ that right?

DS: Yes, I think it was actually '90, then I stayed—I said I'd do everything except—except faculty meetings. [Laughs] I did tutor a little bit, until Laurel finished her school in June. Yeah. Yeah.

WC: And did you decide to stay in the Boston area then, or did you move back here?

DS: No, we would have liked to have lived in Cambridge, having lived for sixteen years within sight of Harvard Chapel—the spire in one of our windows, and a five-minute walk from the square. It was just so great! We loved the Harvard association. It was just two ages of people on the square—young people, and old retired faculty who won't go away! [Laughs] And it's just so bursting with vitality, and bursting with craziness. When we first got there, there was a—they were always posting notices of meetings around. Somebody put up on a post, you know, "Spontaneity Training Session." [Laughs] The session said it was at 7:30 sharp. And there were jugglers, and string quartets on the square in the evening, and thirty bookstores within walking distance.

And we would have loved to have stayed, but we—by the time there was the squeeze that was from Harvard, MIT, B.U., UMass, then Simmons and Cheney [?] and so many little schools, and lastly it's the music conservatories and on. And it just—it cranks up the cost of

either renting or buying housing, so it's just out of sight, in any part of the city we would have liked to have lived and take advantage of those wonderful fringe benefits. But we had been here—we moved here in 1950, so we'd been here longer than we'd been anywhere else in our lives. And Carol and Randy—Randy was from this diocese, and so after he was ordained—

WC: Randy—?

DS: The son-in-law.

WC: Your son-in-law.

DS: Yeah. He had been at Hatboro, and then Glenside, and then ~~in~~ St. Martin's, where he'd been a curate to Frank Griswold for two years. [Laughs] That was a great experience. And then he was down in Swarthmore, so we decided we'd look into housing at Swarthmore. So we'd been married 42 years and never owned a house. We bought a house, finally, in Swarthmore, and put us near two grandsons, and Carol and Randy. They since have had a grandson, so I'm now a great-grandfather. [Laughs] But we found we could afford a house there, and we spent quite a bit having it fixed up.

And I had my—well, I think when I quit teaching, I had about 12,000 books, which is obviously a result of neurosis, but [laughs] I was at~~in~~ a place where books came, and I would fish them out, and in my study at EDS, I had a lot of bookshelf space. The carpenter, school carpenter, called me before we moved up there, and I said, "I measured. I'd like 400 feet of bookshelves." He says, "We'll give them to you! We'll give them to you." So when I went up there, there were 400 feet of bookshelf space in my study, and with a tall ceiling and a good room. And then I had 1,000 or more books in my

house. But most of those, of course, went to the library down here. There were 16,000 by then.

WC: To w~~W~~hich library did they go?

DS: Well, to what was to be the diocesan library. Did you ever read that—oh, ~~yeah,~~ yeah . . . anyway, Pastor ~~Gene~~ Jean passed it ~~around.~~around.

WC: Yes.

DS: Yeah.

WC: ~~Gene~~ Jean Mather.

DS: Yeah. Yeah, there were 16,000 books, on a whole range of theological subjects. I have lots of interests, and was where a book came by~~, buy it~~. And I picked up Spencer Irvin's [?] collection on canon law, which was world-class. So the books all went down to—except for the some that were in my study. And so I had—and we fixed up what had been a family rumpus room, in the house.

WC: In Swarthmore?

DS: In Swarthmore for a study, and I had bookshelves all around that. Well, I continued to write. I've published two books since I've been here, and published one or two in Swarthmore—ten altogether. And a number of articles that are—are~~or~~ contributions to symposi~~a~~a~~ums~~ that are probably as important as some of the books. I mentioned that "Types of Baptismal Spirituality." That was referenced a fair amount.

And I did a piece for the national church as part of a symposium. It was on confirming o~~rn~~ receiving people from other churches, and of course, we had that all worked out. ~~And if~~If you were a Roman Catholic—confirmed by ~~they had been~~ —a bishop of the right sort, o~~rf~~ the Eastern Church. Otherwise, you were received.

I mean, if you were received, ~~in other words~~otherwise, you were confirmed.

WC: [Unclear]

DS: Yeah, yeah, [unclear].

WC: Then you were received?

DS: Yeah. So as a result of our work on the baptism, that was all thrown into ~~[unclear].~~a cocked hat. Some of the bishops still haven't heard about it, but in fact, it is poppycock now. In the confirmation service, as it was in the 1928 prayer book, the bishops laid hands on the candidates, and did this prayer for Holy Spirit. Now, the prayer for the Holy Spirit is in the baptism service, where it is done~~as~~ ~~then~~ immediately after baptism by the minister of baptism. So you don't need to duplicate—so that's been taken care of. And the renewal of baptismal promises is now repeatable, so you can do it every Easter vigil. And we do it at every baptism, and you can do it for an individual reason, at any time.

So that old kind of honorifics around confirmation is gone. When I used to go around talking about this sort of thing, I said when the bishops heard about this, they were worried. They said if I can't go around to three different churches on Sunday morning confirming people~~,~~ I'll never see again. [Laughs] w~~W~~hat do I do for a living? I said, "The committee had two suggestions. One was golf, and the other was fishing." [Laughs]

WC: Not what they wanted to hear.

DS: Yeah. And so I did that piece. That was important. That's it.

WC: What have you written books about?

DS: Well, the first one I did just about the time I went to Philadelphia to teach, so I did the bulk of the writing of it up in Fallsington, but it was called *Beyond Fundamentalism*. It's only incidentally autobiographical, but it really—you know, I'd kind of been there. But it grew out of my rather long and gradual passage out of fundamentalism. And there were a number of us who went through that, and had a lot of experiences in common, and talked about it a lot. So I wrote this book, and it was published by John Knox Press, which at that time was in Richmond—Southern Presbyterian. And it sold fairly well. That's the only thing I've ever had from which I got a sizeable royalty. I always say, "After the book goes to the press, then it's time for the unfair reviews and the inadequate royalties." [Laughs] But my first book was on that.

Then, after I got to Cambridge—I mean, to Philadelphia, there was a departure on the faculty of the man who had taught canon law, and it was just sort of a one-hour thing. He didn't know much about canon law. He didn't think it was awfully important. He said, "If you ever need to consult the book, you're in bad trouble right there." [Laughs] So there was a discussion in faculty about what we should do about canon law. We clearly should do something about it. Well, I said I had had a good course in it from a priest who enjoyed the subject, and then who was quite learned on it, and I'd kept good notes from this course. So I was asked to do this, and it was a two-hour course, or something like that. It was when we had a lot of little courses like that.

Well, then we had a curricular revision, and we got rid of all those little courses, and I said I would do my notes up as a little study

guide, and we could get it duplicated. So they got a Kelly Girl in, and then she did my notes, and we Xeroxed it. And then several other seminaries heard about this, and they got it. So I took a copy of it to Seabury Press, and talked to Arthur Buckley there, said we'd enlarge it to book size. And it sold very well. It's called *Canon Law: a Handbook*, and it had lots of stuff in it. I ~~heard~~ really he worked on that one. And there was nothing—really nothing else that was current.

The trouble is, the book had no sooner been published than General Convention renumbered all of the canons, which threw it all off. Women were ordained, which hadn't been the case, so the grammar of all my comments about clergy needed to be changed to "his or her." Oh, and they passed a trial use for the prayer book, which hadn't been done before. And some other major change. So the book was out of date; it had only been available for about a year and a half. And so it was allowed to go out of print, but it was still referred to. And because of that book, I was asked several times to be in court as an expert witness when parishes tried to secede from the diocese and take their property with them. Were we hierarchical, or we weren't? I was the expert on that. So I took part in several, and I really did sign up to do a second edition of the book, but just, I started it a couple times, but never finished.

Then we went to England, and I had started a draft of something on civil disobedience. But when I came—we came back, I thought the issue was dead, all over, and I soon found out it wasn't. So I did rather quickly a book on civil disobedience. I wish I'd done

longer on it. It's the book I'm least satisfied with, of any I've ever done.

Then I was asked at general seminary, for their summer term, to do something about language and worship. So I zeroed just in on the problem of the old texture of the Elizabethan speech—the "thee" and "thou" and "hast" and the wast and werest, and on—and did a small course that. And I took my notes from that to Arthur Buckley at Seabury Press, and he said, "Well, this is a book." So it happens to be—I don't know if it's on there. It's a smallish book. But it's the only thing that was in print that really discussed that issue of the Rite One and Rite Two. But just after that book came out, Seabury Press went through convulsions and eventually went out of business. So that book didn't sell awfully well. [Telephone rings] This'll be my daughter.

[End of Main interview/Begin Coda]

WC: Okay, we're back online.

DS: Okay.

WC: You were talking a little bit about some of the books that—

DS: Yeah.

WC: Especially—just before we turned the ~~[unclear]—~~recorder on

DS: Yeah.

WC: —called *Baptismal Moments*, *Baptismal*—

DS: —*Baptismal Meanings*, yes. That one was really a broad survey of the kind of ground we'd had to cover in the committee in order to come out where we did. We surveyed the early history of baptism, and some of the early rites. We surveyed what had happened at the Reformation, with the first prayer books. We surveyed critique of that

in modern history. And then I had a précis of the rites and some of their pastoral implications for today. And it was a big book, and fairly well footnoted and learned. And it was about the best account and defense of the present prayer book rite—what it is, and why it is as it is.

I've said about people that want to play fast and loose with the prayer book—I said from having been part of the process, I trust the process, and whatever is in the prayer book is in there for a reason. Whatever is not in the prayer book is not in there for a reason! [Laughs] So that's kind of what this book is about, with respect to the baptism service.

Then I did one called *By Water and the Word*, which is—the subtitle is *The Scriptures of Baptism*. And it's a commentary on all of the Biblical passages that are appointed for use on any baptism occasion, or baptism-related occasion in the prayer book, plus a couple of topical chapters to begin and end. And it's a lot of Biblical comment, and it was a lot of work. Then, I did one—oh, dear, I'd have to look and see to be sure I got the—did one on the use of the prayer book on liturgical planning, and the name—which I remember as being pretty good. [Laughs] I can't now think what it was. And I think I'm leaving out one or two. Then, the most recent one was—have you seen this one?

WC: Probably not.

DS: Yeah.

WC: Show it to me. [Pause] Okay, quite an impressive book.

DS: Yeah, it's a commentary on the Chapters Thirteen through Seventeen of the Fourth Gospel, which purport~~ed~~ to be Jesus' farewell to his

disciples. And it's really a commentary on life after Jesus is gone, and hence then read in the lectionary in the week after Easter. That was a lot of book.

WC: And when you wrote this, you had in mind professionals~~,~~ reading it?

DS: Yeah, clergy or people interested in the lectionary.

WC: So if I'm preparing a sermon—

DS: Yeah, this would be of help, yeah.

WC: —I would go to a book like this and read what you had to say.

DS: Yeah. Yeah. [Pause]

WC: You're still writing?

DS: No, for the first time in my adult life, I don't have anything going. I am taking notes on Romans. Whether I'll ever do anything with it or not, I rather doubt. This was a lot of book. But a number of people have said I should do some memoirs. I've done some interesting things. [Laughs] And some of them have left enough of a paper trail that people know I've done them, but many have not. Or perhaps I should reconstruct a paper trail, you know, out of the pieces that are—

WC: What would you start with? Where would you start such an effort to write your memoirs?

DS: Well, I'm thinking I'll start with my childhood in Elyria, Ohio. What I have somewhat in mind as a model my brother, who as I said, was three years younger than me. But his children said, "We want you to write something for us that tells about you before we knew you. What was life like in Elyria, growing up with Uncle Dan and Grandma and Grandpa, and going to school, and so on?" So he did, and he is a wonderful writer. He always said I was a better writer than he was, and I always said he was a better writer than I am.

But it was beautiful. It was twenty, twenty-five pages or so, and so it ends when the children come on the scene, or when they begin to have continuous memories. But it starts off with—and I would—I was thinking of starting off like he did. And with the computer, I can begin in the middle or begin at the end, and rearrange, or edit it easily. Anyway, I've thought of that.

Oh, speaking of memoirs, I made up a small list of things I thought were left out of that diocesan history, and I thought there should have been some mention of the importance, for the church's memory, of White's memoirs. [Whispers] It's not mentioned. And it's a crazy book, with his—

WC: White's book?

DS: White's book. The appendices are scattered all the way through it. Things out of order, but it's all there.

WC: Well, Bill Pankack [?] is doing a biography of White.

DS: Yeah.

WC: So maybe it'll turn up there.

DS: Yeah, well, it's a—it's an extraordinary book. He's very even-toned, White. He shows no emotion, no anger, no, no jubilation. It's just straight out. I believe that was the man.

WC: Yeah, I think he comes through in the book that we did as sort of the conciliator.

DS: Yeah, yeah.

WC: A guy who was trying to keep the church together—

DS: Yeah.

WC: —even as the forces pushed in different directions.

DS: In this Caswell book, that's the way he depicts him, too. I think that's the man. Let's see. Oh, I got a reputation, for a while. I'm interested in literary things. There's an Emily Dickinson book here, and I did two major papers for—it turns out both for Lutherans—about image and language and worship, and metaphor. And they both were published as parts of books, and I gained a reputation as being somebody who's got something to say about language, and especially pictorial or image language. So that's part of my paper trail.

WC: If you were to write this memoir like your brother did, what would you say about your parents?

DS: Oh, my. Well, they were lovely people, and I owe a great deal to them. It only dawned on me fairly late in the day that neither of them grew up with a father. I never knew either of my grandfathers. My grandmothers were very important presences in my life. But my grandfather, Ed Daniels, my mother's father, was English-born. Came here somewhat after the Civil War, and my mother was the child of a second marriage. So he'd had a rather full life by the time she was on the scene, and died when she was quite young. And I never heard her say much about him. I knew he loved flowers, which of course, is part of being English. What's the real religion of England? Gardening. [Laughs] And my grandfather Stevick, he had TB, and the family had quite a scramble for help for him. They went to this—North Carolina—and he never did get well, and apparently had a fall from a hammock, which hastened his death. So he died when my father was about five or six years old.

So they neither had a father in the family, and I think they were kind of groping for what a family with a mother and father to go

around was like. My mother was part of a very devout family of Baptists, and my father was part of a quite liberal, of the time, Congregationalists, although they probably would be thought of as conservatives today. And he and my mother met in high school. My father came up from North Carolina, and by his account he was a real Southern hick. [Laughs] He'd had a broad Southern accent, and being in a Northern city was quite a civilizing experience for him.

He was president of his senior class in high school. They graduated in the class of 1912, and met in high school. I don't know at what point they got engaged, but my father never went into the military in World War One. He had a hernia problem. But he'd had some experience in the YMCA, so he went into the Army YMCA, which was like the USO later on, and he was at Camp Sherman, in ~~Wilmington~~Wilmerding, Pennsylvania, where they put on entertainments for the boys, and helped the ones write letters who were illiterate, and so on. And my folks were married, were engaged, and they—let's see, how did this work? Yes, they were married on the 18th of December, which was just after the armistice, 1918.

WC: 1918?

DS: Yeah. And then my father stayed on for several more months, because it was the—I'm bad on words by now. At any rate, they—

WC: Stayed where?

DS: Yeah. It was in the Army Corps—~~the [unclear].~~so many deaths

WC: Was he there for the [unclear]?

DS: It was the flu epidemic, yes. And he stayed on because he thought that the work they were doing was—he was still useful. I think my father was kind of looking for the right work. He was an accountant,

and worked for General Electric, and then for a bank, but not very satisfactory. Then he worked—first job I ever knew him to have was for a road construction company that built a lot of concrete roads in northern Ohio. We'd be driving along in the car, and he'd say, "We built this road." Then the road construction company went out in the Depression, and he was out of work for eighteen months—a young father with two small boys, and no job for eighteen months. It was really a horrible experience for him, and for Mother. But he scraped along from~~or~~ what he could.

Soon after—maybe even it was before they were married—at any rate, he had a conversion experience in my mother's church, and he was a real go-getter. He was just full of energy, and he was athletic. He played football and tennis, and played handball until he was 65. [Laughs] And he just went to town on this religion business, and read up a lot—read books, read the Schoolfield [?] notes, and studied Bible, and then became Sunday school superintendent. He really had quite a good voice, and he sang a lot, and led the singing in church, along with another similarly gifted man. So he was—he put himself in front of people.

Then, before the Depression was really over, he was appointed assistant to the general secretary of the local YMCA, and this general secretary was finally kicked upstairs to a position on the school board staff, and my dad moved up to general secretary. Well, it was a very diversified YMCA. It had a boys' department, and workout rooms, and a nice gymnasium, and a swimming pool, and a 44-room dormitory, and a dining room, ping-pong tables—you name it.

WC: Where was this? In Elyria?

DS: Yeah, west of Cleveland, twenty-five miles. And he enjoyed organizing things. He enjoyed organizing big meals—200 people for a meal. He had a quantity cooker who was—Mrs. Willard, who was very good, and he enjoyed planning menus. And we had the—the Y had a beautiful 40-acre camp, fourteen miles from Elyria, and he just went into all those things full speed, and continued to. Once in a while, like a lot of people who are similarly energetic, about once a year, he'd have a crash, [laughs] which was always pathetic. He was a bit of a hypochondriac, and he'd have a real crash. Then he'd get back up, and so he'd put a water system in the camp, and fix up all the dormitory rooms. Well, it just was a good job for him. I think he grew tired in it before he quit, but he was Mr. YMCA.

WC: What was his name?

DS: Hirlie, H-I-R-L-I-E.

WC: This is dedicated to him? Your book?

DS: Yeah. [Pause]

WC: ~~[Unclear]~~He lived a long life.

DS: Yes, he lived to be 94; my mother, 92. Yeah, considering how young his father died—I have an obituary written by a friend, obviously, of my grandfather, who I never knew, in the Wellington, Ohio paper, and this friend, obviously, really admired my grandfather. Apparently, he was genial, loving man. My father says he was quite a gifted writer—drawer, artist. So he never saw his children grow up. My father living so long is kind of unusual, because it's a family of fairly—people who died fairly young. His sister, my Aunt Marion, died at age 38, and Uncle Wade died at about 64, so he was unusual. Well, it's hard to say—so much to say, and hard not to seem unfair abb~~b~~out

my parents, because I think there's so much more—so much has~~d~~ happened in the world. There wasn't any Dr. Spock. [Laughs]

WC: By 1930?

DS: Now—

WC: But there were people who gave advice.

DS: Yeah. I think they were unnecessarily severe, and I think we were, my brother and I were always kind of confused that all these friends and neighbors we had around us—they were all un-saved. Therefore, they're all going to hell. And we, and the few people we knew from church, were among the saved. That's really a terrible emotional—

WC: It's a burden.

DS: —situation to grow up in, yeah. And it took a while to get out of it. It imprints itself pretty strongly.

WC: The prevailing child advice literature of the late '20s was very strict.

DS: Yeah.

WC: Very regimented. I don't know; perhaps your parents were aware of this?

DS: No, I'm not sure. Not sure. Yeah.

WC: That was the idea. I mean, the notion that babies should be fed on a strict schedule—

DS: Yeah.

WC: —whether they were hungry or not. This comes from that period.

DS: Yes, my father ran a tight ship.

WC: Okay, Dan, I think we've covered a lot of ground, and at this point, I think it ~~would be necessary to—~~would best serve to . . .

[End of Interview]