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The ^CChurch visits continued in Jackson ~~thru~~ through Christmas of 1963, ~~thru~~ the winter of 1964, and Easter Sunday. Over forty people were arrested at the church doors; the charges were always the same. The visits were carefully ~~X~~planned by the Tougaloo Movement; most of the details of strategy were mine. The Chicago area ministers who made the first response took the task of fund raising and contacting ministers in other cities to come to Jackson to walk to the church door with Blacks and to risk arrest or whatever happened. Since the bond money was so high we did not want many arrests. We knew which churches had so many police on hand that arrest was almost certain. These churches were not visited every week; but some churches of all ~~X~~ denominations were visited each Sunday. Integrated groups were received at Episcopal and Roman Catholic churches and at the ~~X~~ single Unitarian church; other churches refused to admit the visitors. We wanted the church to have to face the matter of turning away Negroes from the House of God; not the more complicated business of police action and arrests. But the risk of arrest and violence was always present.

The Chicago men found support from other Methodists,

ministers and laymen, in Detroit, Cleveland, and other parts of the midwest. Local groups organized to send a "team" to Jackson. These people were all deeply concerned with racial and other problems of their own communities and were trying to develop the best response for the Church to make. Out of their common concerns and frustrations there developed a formal organization, Methodists for Church Renewal.

Most of the people who came to Mississippi to help with the church campaign were Methodists. Some of these men I had known for many years (like Rev. Woodie White from Detroit, who had been a roommate in seminary); ~~others~~ most of the men I did not know but I admired them greatly for coming to Jackson and following the advice of college students or a professional agitator like myself. Men and women from several other denominations and from many states (including the South) also came to Jackson. Churches of all denominations were visited but, because the first arrests occurred there and because of the greater potential number of moderates, the main focus remained on the Methodist churches.

The important task of each church visit was not just the matter of being turned away from a church but the discussion and self examination this might produce. Thus each church "team" had many things to do in Jackson other than their Sunday morning business. On Friday and Saturday there were talks with white churchmen--the few who supported the visits as well as ministers and lay officers of closed churches. Most Methodist ministers also talked with Bishop Franklin and sometimes with the District Superintendent. These men always asked the visiting ministers to look after problems back home and not make matters worse in Mississippi by siding with the Black demonstrators. Teams often talked with Fr. Bernard Law, editor of the Roman Catholic newspaper in the state, and other Catholic leaders about the "open-door" policy in that Church as well as about the racial problems of the stage in general. Most teams also had talks with local Black ministers and with SNCC workers and other Movement people. Because these conversations were so important there were many weeks where every effort was made to avoid an arrest--sometimes almost fleeing as the police approached. This meant it was possible to have an additional conversation that night with the minister of a church which had blocked the doors.