



# The Episcopal Society for Cultural and Racial Unity

ROOM 200, 5 FORSYTH STREET, N.W., ATLANTA 3, GEORGIA • JACKSON 5-7975

October 18, 1961

Dear Pilgrims:

It is early in the day as I type this. I expect to receive a phone call from Sewanee within several hours advising me whether lunch was served to three Negro priests who are visiting the campus. I'll append a note at the end of the letter to let you know if all went well. Perhaps we should designate as "honorary pilgrims" the trio representing us at Sewanee today!

Fourteen of us were in Jackson on October 9th for arraignment. Our trials in the County Court (a "court of record" with jury, etc., which the first trials were not) are set from next May 7th through May 15th. We discussed briefly whether all should return for the entire period...whether to bring wives...but came to no conclusions. I don't think we could justify expenditure of appeal funds for travel for anyone but those on trial. It would be good, though, to have all 28 men back for a period of time at Tougaloo. Those not on trial could continue the ministry of reconciliation in the community so ably begun by the "vigil" clergy. Let's have your suggestions. Could the non-convict pilgrims pay their way back or arrange for it somehow? We will be considering this through the year. You might at least note the dates on your calendar.

Jim Evans was unable to return to Jackson on October 9th because of illness. He will go later and his date will presumably follow ours without intervening time. (Jim: Let me know what happens. And: Jim Jones and Bob Taylor - let me have your travel expense from Jackson to Chicago following your release on Sept. 29. This and the expense of the men at Sewanee today conclude the initial outlay on central pilgrimage expenses. As reported earlier, we are somewhat over receipts but this will be absorbed somewhere.)

Enclosed is a copy of the Statements leaflet we've just gotten from the printer. By parcel post 100 copies are being sent to you. Use them personally, when speaking, etc. If you need more copies please find some way of paying the 3¢ each indicated on the back. On the other hand, if our investment in additional copies to be distributed at a fund raising rally or something similar will significantly benefit the Prayer Pilgrimage Appeal Fund, we'll send more without charge. In addition to this item (which mentions the financial need at the end) I am preparing a large-flap envelope which will state the situation and afford a simple means of contributing directly to this office. Both pieces are going to all of the Church's clergy in a mailing next month. As much for the fund appeal, I am concerned to see that the interpretation of the pilgrimage in these statements is disseminated through the Church.

Last week in Jackson we discussed various legal matters I will write you about later after I've been in touch with Carl Rachlin and other lawyers, and the whole matter of raising money for the Appeal Fund apart from mailings from here. It was suggested that a

special committee be formed. Bob Pierson might be able to do some organizing work on this. This will be explored and, hopefully, some more coordinated effort will be launched within the next few months. In the meantime, don't hesitate to speak in behalf of the Fund at every opportunity. I am enclosing a copy of the thank-you letter we are now sending to donors. It includes the policy on "loans". Don't make a pitch for contributions in this way, but for large amounts we are certainly prepared to return all monies after the case is settled. It is my assumption that the money not to be returned will be sufficient for the unrefundable expenses such as travel, legal fees, etc.

Also enclosed is a new address list of pilgrims. It does not have Powell Woodward's specific address, but I'll send you this the next time I write. If you will send each man a copy of significant things bearing on the pilgrimage (articles you may write, mimeographed letters, etc.) it will keep us better informed on what is being said and thought re the Pilgrimage and our task here will be simplified. I still want to send you copies of selected telegram messages (I have all the originals which I'll return as soon as we copy them.) and a paste-up on significant clippings if possible. Be sure I'm sent copies of news stories that appeared only in your local paper for the files here. (My thanks to various ones who have sent such items lately.)

A rather unusual enclosure is a cocktail napkin from the reception the Detroit NAACP had for pilgrims still around on September 22nd in the Penthouse of the Veterans Building next to Cobo Hall. It was a very nice affair which I'm sorry some of you missed. Now you can use the napkin when your favorite segregationist comes to call!

It would be impossible to share with you all the supporting letters and messages that have come here regarding the Pilgrimage. You've been hearing mostly this in your own baliwick, though, for the most part - judging by the feedback I got in Jackson last week. A few men are still dealing with tensions, but most indicated that more support than criticism had come forth thus far, I'd be interested in hearing from some more of the men who were not in jail on this score. . . . . You would have been heartened by the editorial in the newspaper of the Roman Archdiocese of Indianapolis taking the daily paper to task for criticism of us; or the voluminous exchange of views published in the Edwardsville, Illinois, in which the local rector has very adequately defended us. Perhaps you've seen supportive editorials that appeared in CHRISTIAN CENTURY and COMMONWEAL. The pilgrimage has set many people to thinking and perhaps its effect will not be known for sometime altogether. While I had feared that its effect in the South might be to hold up the growth of the Society, I've felt an opposite effect in the Atlanta area and elsewhere. Just today final plans have been set for meeting of clerical members in five Southern dioceses, a result of pilgrimage reaction. Other pilgrims in Jackson last week reported various things which have been started or given new impetus partly out of supportive reaction to the pilgrimage. What have you to report along these lines - pro or con?

NEWS FROM SEWANEE: Literally arriving between stencils is bad news from the mountain that some call 'Holy'. The three became four. They have dictated the following to me this afternoon from Sewanee:

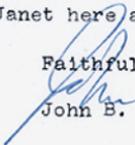
"Four Episcopal priests, one of whom was white, were denied entrance into the Claramont Inn. Fr. Donald Bell, Diocese of Springfield, Fr. Warren Scott, Diocese of Atlanta, and Frs. James Woodruff and Robert B. Hunter, Diocese of Tennessee, met then in a conference with university officials. This statement of Dr. Edward McCrady, Vice-Chancellor of the University was issued: 'The Board of Regents on October 12th met with the committee of the university faculty and, in accordance with the request of the faculty committee, appointed a committee to negotiate with Mrs. Shoemate concerning Claramont Restaurant and the Sewanee Inn. Negotiations are now in progress. The committee is to report to the Board of Regents at its February meeting.'"

I have been in touch with several of the "Sewanee Seven", those of the pilgrimage who went there, and the general feeling is that the university has not altogether shown good faith in terms of assurances given in September that the matter would be worked out in October. How gradualistic can you get...is my question. That negotiations are in progress could mean the opening of the facilities next week, but the fact that no report is due until February suggests the possibility of delayed implementation. Were there a will in the administration this could have been solved in the summer. I have, in conformity with plans laid with the men at Sewanee today, notified the press through one source which will not identify me or ESCRU as the coordinator of today's effort. Presumably the fact of today's refusal of service will be reported. I have called one priest in the Diocese of Missouri who will raise questions in the convention of that diocese tomorrow. He was going to do this anyway and simply came into the picture in asking for information about what was happening. It will be protested, possibly, by some that Sewanee can't do what it must do under so much pressure. It has thus far been only in response to pressure that changes there have come. But enough on this. Perhaps after repeated sit-ins it will be seen by the Church (and places like Sewanee in particular) that we're not immune from history and the accelerated rate of change. Negro churchmen are not going to wait piously while the white majority weigh whether to do what all know must be done. ....

Be sure that you have a supply of Society materials so that you can use opportunities for speaking - not only for raising bail funds - but for recruiting members as well, and remember that non-Episcopalians can become "Friends of the Society".

Patsy, and Caroline and Janet here at the office send their greetings.

Faithfully,

  
John B. Morris