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The Mississippi Presbyterians were ~~a~~ part of a member denomination in the National Council of Churches and that was a source of problems for them. But they were still a separate Southern church and thus did not have quite as many problems as their Mississippi friends whose churches were part of national denominations--such as the Methodists. The ~~largest~~ denomination with the largest white membership in Mississippi, the Southern Baptist Church, was relatively free of such tensions since they had no connection with northern Baptists and were not a member church of the ~~National~~ National Council of Churches. Since almost all churches affiliated with the N.C.C. were also members of the World Council of Churches this gave the Southern Baptists a special purity. There were many small fundamentalist denominations in Mississippi which also had no controversial affiliations.

There was no major church or denomination in Mississippi that did not have some moderates on the race issue and therefore have some controversy; but most of the trouble was in those denominations with connections beyond Mississippi and the South. In every major religious group in the state the controversy became so strong that some important minister or religious leader

resigned his position in protest of segregation; or was purged; or was discreetly reassigned. This was true for Southern Baptist, Roman Catholics, and the major Protestant denominations. The only significant exception was the First Unitarian Church of Jackson whose minister, the Rev. ~~Dr~~ Don Thompson, had led the congregation in desegregating their worship service and who, himself, was one of the few white ministers active in ~~bi-racial~~ interracial organizations like the Council on Human Relations. This white minister was shot in the back by the klan one night as he returned home from church. He survived but his health was broken and he soon left the state. The Mississippi religious pattern extended even to the Jewish congregations. The long-time rabbi of Hattiesburg, Charles Mat~~z~~inband, after years of pressure was finally forced to move to Texas. In Jackson, where the largest and most influential local churches of each denomination were located, the leading ministers in the state in several denominations found their racial stands too ~~rac~~ much for their congregations. This was true for men in the Methodist, Lutheran, Episcopal, and Disciples of Christ denominations. The pastors of the major church of each denomination had to leave Mississippi. All were "national" churches and N.C.C. members.

Trinity Lutheran Church in Jackson was one of the local churches with the strongest internal divisions. The largest church of the denomination in the state, it was the scene of church arrests when the police intervened despite the fact that the church had been peacefully ~~and~~ integrated for several weeks and did not have an official segregation policy. The pastor here, the Rev. Wade Koons, worked with the situation as long as he could. But he soon had to join that long list of former Mississippi ministers and he left the state. Some of the members of the ^{con}gregation who believed in an "open" church and who could no longer take all the bitterness in the church withdrew to set up their own, more moderate church, still affiliated with the national denomination.

There were other church divisions in the spring and summer of 1964. Here the case was the most extreme segregationists withdrawing to set up a "safe" church with none of the disapproved ideas that came down to the local church from the parent denomination or from the hated National Council of Churches.

Although the local Methodist churches remained segregated there were withdrawals from several Methodist churches (especially

Galloway) and new churches were formed as part of a new Southern, conservative, Methodist denomination. (The guiding hand of the White Citizens' Council seemed present in the Methodist ^{di} case.)

There was also a division in the Episcopal churches of Jackson (with most of the withdrawals coming from St. Andrew's, the first Protestant church in Jackson to "open" its doors.) This group set up a church, Holy Trinity, in Jackson and declared themselves part of a new denomination, a new Episcopal Church being formed by similar minded men ~~in~~ all across the South. This group was moderately "high-church" in liturgy and insisted that their leader was a "duly consecrated Bishop of the Apostolic Succession."²⁹ ~~His~~ This man was "the Rt. Rev. James P. Dees, Bishop Primus of the Anglican Orthodox Church."³⁰ (His residence was Statesville, North Carolina). The vestry of the new Jackson church issued this statement"

The new church, Episcopal in form, Orthodox in nature, will be patterned after the historic Anglican faith and tradition. It will have no affiliation with the National or World Council of Churches, will use the King James ~~translation~~ translation of the Bible and the Book of Common Prayer, will repudiate current

trends toward socialism and integration of the races, and ~~to~~ return the mission of the Church back to its mission of Christ and Him ~~who~~ crucified.³¹

These were all things dear to the hearts of white Christian Mississippians. Another statement from the vestry added patriotism and condemned the leaders of the Episcopal church.

✓... the presiding bishp and various other clergy of the church of which we have been members, have encouraged and participated in riot and civil commotion, and ... the actions of the National Council of Churches, the World Council of Churches, said presiding bishop and various other clergy is contrary to our understanding of the laws of God, Anglican tradition, and endangers the peace and welfare of our country and the stability of its institutions, and brings Christ's church into disrepute...³²

The vestry realized there were tensions in many white churches and extended this invitation:

... all interested white Christians who are seeking a church in which they can live, are invited to worship with us. In view of the present critical situation in which we are forced to choose between our conscience and ~~the church~~ the church to which we have always felt loyal, we feel that we offer a solution.³³

If this tension could drive some Southern churchmen to this action there was hope similar tension might lead some churchmen to moderate action to improve racial conditions.