REPORT from Allan Levine and Charles Andrews
with suggestions concerning the Ruleville Project
applicable to all projects.

We are immensely pleased with the project as we have seen it in
operation. It is well led; the spirit among the Coro workers is
high; strategy used for accomplishing our ends is effective.

We have been able to fit in fairly well, supplying assistance
(over and above comforting etc) which we are particularly able
to supply. Or late we have been able to help "open up" new areas
by making contact ahead of time with city officials, asking about
local ordinances, etc., as well as supply contact with such officials
when there are difficulties or arrests. From these activities, we
have certain suggestions to make, which we feel might be helpful
to other minister-counsellors.

1. Since minister-counsellors can be very effective relating
to police, mayors, or in visiting jail, we have made it a pol-
ticy to introduce ourselves to these officials, stating our pur-
poses in Mississippi in broad terms. Usually these contacts have
been made as the Coro group is poised to enter a new area or town.
Often we have informed the officials of the impending activities
in broad, general terms, asking for their cooperation in keeping
things orderly. Where there is an "overlap" the outgoing minister
can be helpful in introducing the new minister to at least certain
of these officials.

2. In short: We have been allowed to visit workers in jail,
and by our presence and concern have been able to ensure their
safety and provide psychological support to the prisoners (and
the project).

3. It would help greatly if an official letter from the National
Council of Churches' Commission on Race and Religion could be issued
to every minister-counsellor, specifying that he has been as-
signed to the project by the NC Commission and that he serves
as the religious counsellor, pastor, and apologist for all members of
the project, no matter what their faith. In view of the fact that we have been asked for credentials, this would be
helpful. At the same time this would be an effective answer to
the retort that we cannot visit because he is not of your
faith. (Incidentally, the fact that the minister-counsellors
are serving all races has had an immense impact upon all of-
ficials, as well as the Coro workers themselves.)

4. When asking to see prisoners, we have been told that since
they had not asked to see us, we might not be allowed in. We
suggest that a letter be sent either from Coro or NC to all
Coro projects, telling them to instruct all Coro workers when
they are jailed to request visits from the minister-counsellor
of their project, as well as a lawyer and doctor.

5. We have found that two ministers working together emboide
one another when facing difficult and sensitive situations.
We applaud the "overlap" system which we have experienced.

6. We have found it more effective for the ministers, when
interceding for the Coro workers, to do so on humane rather
than legal grounds. It is much more difficult for local officials
to refuse requests on human grounds, since they tend to be defensive concerning the law, and anxious to show their "hospitality" and humane character (in some cases!), even to northerners.

... We feel that the minister-counsellors should have the right to allow certain Gofo workers to use their car at their own discretion, if the minister-counsellor is to be other than chauffeurs. The car is needed constantly. Normally the minister can drive, but there are occasions when the minister finds himself in a counselling situation at the same time the car is needed. We suggest a change in policy, which we have had difficulty complying with.

Charles Adams
Ada Levin

(Chit marks have been removed by A. Levin)