

In our last letter we gave details of the arrest of Lee Peery and Paul Goodman on a warrant by Mr. Harold Austin. He charged them with stealing ground limestone. Mr. Austin, who had been offered an order of 200 tons of lime by Koinonia but refused it, claimed that Lee and Paul had taken 1-1/2 tons of lime from his bins while unloading a car consigned to Koinonia.

The trial was held at the courthouse in Americus on Monday, Jan. 12. Prior to this a friend in Atlanta who has a law degree but does not practice law for a living, volunteered his services and came to Americus to talk with the judge, Mr. James W. Smith. We received the impression that if Lee and Paul pled guilty they would probably receive only a modest fine, but they felt that it would be immoral and dishonest to plead guilty to false charges; and the rest of the community agreed with them. We then got the impression that nolo contendere would get the same result. While this would not be a confession of guilt, at the same time it is not a denial of guilt, and was therefore unacceptable. Our friend strongly urged that the men plead 'nolo', for he felt that any local jury, regardless of the facts of the case, would find Lee and Paul guilty and the judge would probably impose a stiff penalty, possibly a term in jail. But, regardless of the consequences, they felt they could not sacrifice their principles.

Just before the trial was called, the lawyer asked us outside the courtroom and told us that while he admired our principles, he could not stand Lee and Paul getting a jail sentence for something they didn't do. He said he wanted to make a motion for a change of venue, and suggested various other legal technicalities. Lee and Paul said they weren't interested in anything but going into court and stating the facts as simply and truthfully as they could, that if the judge and jury miscarried justice, it was their responsibility. Under these circumstances the lawyer felt he could not represent us.

A few moments later Lee and Paul found themselves on trial without legal counsel. They told the judge that they had rather plead their own case than to have a court-appointed lawyer, to which the judge replied, "He who has himself for a lawyer has a fool for a client."

The prosecutor presented his "evidence", but he produced no eye witnesses, he did not establish the nature of the material which had been removed, nor its ownership, nor its actual value, nor any intention on the part of Lee and Paul to steal, nor any witness to their bad character or previous criminal record. At this point a lawyer would have moved for dismissal of the case, but Lee and Paul did not know this, and so proceeded to make their defense. They told how Koinonia's carload of lime had been placed over the unloading trestle and that they could not get the truck under it because of accumulated debris composed of sand, gravel, coal, lime, bricks, etc. They testified that they shoveled out possibly 400 lbs. of such material, that this was the "lime" which Mr. Austin was accusing them of stealing; that they had made repeated efforts at reconciliation by offering to restore to Mr. Austin any amount he might specify; that their intention was not to steal but to unload their truck.

The judge then charged the jury, stating the burden of the proof was on the state, and that unless they were convinced beyond all doubt that the men stole the lime with intent to do so, they must return a verdict of not guilty. The jury then deliberated about 15 minutes and came back with a verdict of guilty. The judge then gave each one a year's suspended sentence in the state penitentiary and a fine of \$250 each.

Here is Lee Peery's summary of the whole episode: "In my efforts at unloading Koinonia's lime I shoveled what I regarded waste materials into Koinonia's truck because these materials prevented our use of the trestle. It is possible that we removed good lime worth as much as 75¢, but inadvertently. When accused of stealing 1-1/2 to 2 tons of good lime, I considered that Mr. Austin was maliciously bringing false charges against us because of our allegiance to Koinonia and its principles. Accordingly I did my best to 'agree with my adversary' in admitting that I may have taken some of his lime along with other materials in shoveling them out from under the trestle. I tried to 'go the second mile' by offering Mr. Austin twice as much lime as he claimed we took, which he refused to accept. I tried to make peace with Mr. Austin by a friendly visit from my family to his family, but Mr. Austin showed that he wanted to go ahead with the case against us because of our continued allegiance to Koinonia's principles. I tried to make peace again by visiting the minister of Mr. Austin's church, only to find that the minister had resigned and felt that he had no influence over Mr. Austin. My conduct at the trial was guided by an attempt to reveal the truth without stirring up bitterness."

We appreciate the thought and gifts sent by friends toward payment of the fines. We are also deeply grateful to the many church groups, youth fellowships, and other organizations as well as individuals who have so zealously promoted the sale of our pecans. Orders have come in from all parts of the nation and world, but we still have plenty of fresh, shelled nuts to fill your requests!

For a long time we have been concerned that our children played with guns, pistols, soldiers and other toys of war while we are a community devoted to Christ's principles of love and nonviolence. What effect does it have on a child when he swaggers around with a two-gun holster, shooting everything and everybody dead? Is this something he will normally outgrow, or is it part of the psychological conditioning which ultimately glorifies war? Should we "tolerate" this in our children, or forbid it, even though they might hanker all the more for the "forbidden fruit"?

We decided to call a meeting of all our school children and explain our dilemma to them. An exciting, and sometimes heated discussion ensued in which even the first graders shared their feelings. Finally they unanimously agreed that somehow guns and Jesus don't go together and that perhaps they'd better just get rid of their guns. Later we had a special "peace" service, at the close of which each child brought all his war paraphernalia

and placed it in a garbage can to be burned. Then the community presented each one with a new toy or game, and we all joined in singing the spiritual, "Ain't Gonna Study War No Mo'."

Now a bit of news about our Koinonia family. Margaret Wittkamper, who broke her leg while jumping from the wagon on a picnic, is now able to get around. She and Will Wittkamper are now in Augusta, Ga. at the bedside of their four year old Danny who is undergoing surgery to correct some leg deformities due to polio last year. Jenette Drescher has pretty well recovered from a long siege of pneumonia. Con and Ora Browne, who had four children - two boys and two girls - broke the tie with a little girl whom they have named Chrys Carla. Another recent arrival - by a slightly different route - is Marija Kncev and her two year old daughter, Elmira. Marija fled from Yugoslavia to escape the Communist regime after the loss of her parents early in World War II. She speaks good English, but has difficulty understanding the Southern version of "democracy." Dorothy Swisshelm has enriched the life of the Koinonia by becoming a novice - the first step toward membership in the community. Lee and Ann Peery are now working with Don West, near Douglasville, Ga. Jim Jordan decided to postpone his last year of high school and has been taking a course in "practical" agriculture here at home.

At present there are no Negroes living at Koinonia. However, our hearts and our doors will always remain open to all people of all nations. We say this not in defiance of those who oppose us, but in humble submission to Him who has called us and to whose purposes we have dedicated ourselves. We do continue to have fellowship with those who are not afraid to have associations with us.

We wish to thank all of you who took time to respond to our request for suggestions about our newsletter. Most of you said, "Leave it as it is; we will discern your beliefs through your actions." There are a number of excellent suggestions as to form and content. We will try to incorporate some of them into future letters.

We continue to find time to do a little "missionary" work here and there. Conrad Browne recently returned from a two weeks' speaking trip among Mennonite churches and colleges in Kansas. In January Clarence Jordan spoke at the Ohio Pastors Convention in Columbus, and at Oberlin College in Oberlin, Ohio. His wife, Florence, flew up to Toronto to join him in visiting some friends, and while there Clarence underwent a double hernia operation. A week later he flew to Texas for speaking engagements under the auspices of the American Friends Service Committee. Early in March, Dorothy Swisshelm, Lora Browne, Jan Jordan and Clarence drove up to Durham, N. C. where Clarence spoke with various groups. Ross Anderson, Jim and Clarence Jordan went to West Virginia, the retreat farm of the Church of the Saviour in Washington, D. C., and the Brethren Service Center in New Windsor, Md. Future engagements will take Clarence to Colorado's Congregational Conference in May, Chautauqua, N. Y. the third week in July, La Foret, Colorado, in August, and Green Lake, Wisconsin, the latter part of August.

As much as we would like, we cannot list the many visitors who have stopped by to encourage us and at times to lend a helping hand with the farm work. But we do want to make special mention of the student groups who spent Easter vacation with us. A small group of Baptist-Disciples, under the leadership of Horace Hunt, came from Ohio State University and helped build a much-needed corral, mended fences and did other farm chores. A larger delegation from Ohio State YMCA stopped for a brief visit. A group from Baldwin Wallace, Berea, Ohio, were overnight guests. An interdenominational group of 14 from the University of Wisconsin, Madison, spent almost a week with us, finished the corral, cleared brush, tended babies, packaged nuts, shelled peanuts, asked endless questions and otherwise stimulated and boosted us. From all these friends we gathered strength and hope and vision.

We greet each of you with our love, and with the prayer that God will give to you wisdom and courage "for the living of these days."

--from all of us at Koinonia

Koinonia Community

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Pecans from
KOINONIA FARM, Americus, Georgia

ONE POUND BOXES SHELLED PECANS

	<u>Halves</u>	<u>Pieces</u>	<u>Sprinkles</u> (for cookies and topping)
postpaid anywhere in the U.S.	\$1.85 lb	\$1.65 lb	
postpaid anywhere in the world	2.50 lb	2.35 lb	

SHELLED PECANS (Minimum order 2 lbs to one address)

Boxes of 2, 4, 6, 8, 10 and 26 one pound cellophane bags	\$1.50 lb	\$1.40 lb	\$1.30 lb
Bulk - in boxes of 25 lbs (halves) and 26 lbs (pieces)	\$1.40 lb	\$1.30 lb	\$1.20 lb

All prices are delivered to you postpaid, except on orders going west of New Mexico, Colorado, Cheyenne, Wyoming and the Dakotas. For these, add 10¢ per lb on orders under 25 lbs; 5¢ per lb on orders above 25 lbs going to the one address.

SPECIAL DISCOUNT ON SHELLED PECANS. You may deduct 15% if you order two or more cases (24 to 26 lbs each). This applies to nuts in either cellophane sacks or in bulk, but only to shelled pecans.

We will be glad to mail your gift packages for you, enclosing a card, or you may send us your own card to enclose.

Our shelled pecans are packaged in attractive cellophane sacks printed with a Koinonia design on the front, and recipes for pecan pie, cake and pralines on the sides and back. You will want to use them for gifts for nearly any occasion.

To order, cut on line and send to Koinonia Farm, Americus, Georgia

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SHIP TO Name _____ Street (or RR) _____
(Please Print)

City and State _____ Zone _____

QUANTITY	DESCRIPTION	PRICE EACH	TOTAL
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If you wish part or all of this order sent to addresses other than above, please attach separate list with instructions. Be sure to print names and addresses plainly. Amount Enclosed _____