

Practically no one who has been at all active in the struggle for peace and brotherhood has escaped the charge of "communist." To try to refute this epithet is about like going for your birth certificate when someone calls you an s.o.b. But recently, when a citizen of Goshen, Indiana, brought this charge against Clarence Jordan as the speaker for Christian Life and Renewal Week at Goshen College, the faculty and student body fired back with both barrels. Their statement of position, which appeared in the local paper, is a clear-cut answer to those who hurl the communist smear at all who disagree with them. It reads:

*"In the light of recent protests against certain speakers whom Goshen College has invited to its campus, we, the faculty and students, wish to reaffirm publicly our intention to maintain a public forum for the expression of varying opinions, even those that may conflict with our own, when in our judgment such debate will promote greater understanding of the issues that face us.*

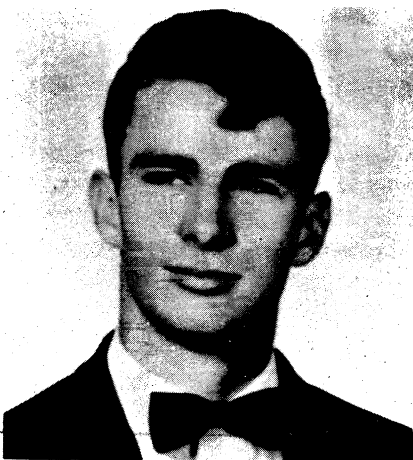
*"However, in regard to the most recent attack on the College's speaker for Christian Life and Renewal Week, Dr. Clarence L. Jordan, which called into question his integrity and Christian commitment, we affirm our confidence in our brother and renew our dedication to the Christ whom he proclaimed while on campus. In particular we reaffirm with him our commitment to follow the way of Christian love in all human relationships.*

*"We confess that often we have failed to oppose hatred with love, but with God's help it is our intention to continue our fight against ignorance and falsehood through the pursuit of truth; against injustice and greed through the sharing and identifying of ourselves with the needy and oppressed of our world; against hate and bigotry through love and a constant attempt to understand those who differ with and oppose us.*

*"With Dr. Jordan we pledge our continuing opposition to the false gods and ideologies that menace our church, our nation, and our world. We are opposed both to the atheistic materialism of international Communism with its denial of human worth and democratic freedom, and to the spirit of secular materialism and narrow, belligerent nationalism which threatens to undermine our nation.*

*"These ideals we commend to our friends and fellow citizens as worthy of our Christian faith and national tradition."*

Goshen is a Mennonite college with a student body of about one thousand. The Jordan's daughter, Jan, is a freshman there. She said that after enduring the hostility of Americus High, this heart-warming response of the College's faculty and student body "almost made me cry."



Greg Wittkamper (left) is a senior at Americus High School, where Negroes are attending this year for the first time. The year has been marked by much tension and hostility, which is slowly subsiding. To prevent serious trouble, the Negro students are not allowed on the grounds in the morning until five minutes after the bell has rung and are dismissed five minutes before the bell in the afternoon. During the day they change classes a few minutes before the white students to avoid difficulties in the halls. Greg says that there have been numerous challenges to fight, but that both he and the Negro students have not responded. While bottles, bricks and epithets have been hurled at them, they all agree that future students will have it easier.

Greg's younger brother, David, attended Americus High for one year but found it so unpleasant he didn't feel he could take any more of it. So last fall he went to live with his aunt and uncle in Pekin, Indiana. He can hardly get over the fact that he has been readily accepted into all phases of the school life there. He is still amazed when the other students actually cheer for him when he makes a goal.

The past season was one of the best we've ever had for our nuts and fruitcakes. We sold almost 40,000 lbs of shelled pecans and a little over 20,000 lbs of fruitcake, along with several thousand boxes of spiced nuts and pecandy. We realize that this could never have happened without the active and loyal support of all of you who bought our products and helped to sell them to your friends. We do no advertising, but we surely do have a host of faithful advertisers. To each of you we send our thanks.

We have the capacity, and the need, to double our present production. Many church groups and other organizations, as well as individuals, have bought our nuts and cakes for resale at a profit for themselves. Since the "profit" is usually the amount which would otherwise be spent on postage, this is a benefit to all concerned. So we would like to expand along this line. If any of you know of individuals or groups who would like to handle our products during the holiday season, please let us know so we can contact them. It would be good to have a representative in every city of the U.S.

The bastions of segregation are slowly crumbling in Americus, a southwest Georgia city of about 12,000, nearly half of whom are Negroes. Many eating places now serve, without so much as lifting an eyebrow, all who come. At the theater, all patrons enter unmolested at the main entrance and sit wherever they wish. The library is open to all who seek knowledge. The City School Board has voted to integrate the school system from top to bottom. The bus station has long been open to any traveler. Even motels are opening their doors. About the only places which have showed little or no signs of yielding are the churches and the jails.

But it is one thing to have the door opened; it is another to have money to spend on the inside. The long struggle which lies ahead is not so much for civil rights as economic emancipation. And this will call for a large measure of voluntary cooperation between both races. Already there is evidence of growing eagerness among Negroes to help themselves--to get a better education, to begin their own businesses, to own their homes and farms, and in every other way to assume the responsibilities as well as share in the privileges of a free society. To aid in this, Koinonia's meager funds were greatly augmented recently by a gift of \$500 from the "involvement fund" of the Women's Missionary and Service Auxilary of the Mennonite church of Freeport, Ill. This will be used primarily as a loan fund to help with beginning or enlarging a small business which gives evidence of success.

In our last newsletter we enclosed a brochure about our friend, Rev. Ashton Jones, a white minister and native Georgian, who had been arrested for "disturbing divine worship" at the First Baptist Church of Atlanta when he and two Negro friends sought to attend worship there. He was given the maximum penalty for a misdemeanor--six months in jail, plus one year in the Georgia penitentiary, plus \$1,000 fine. He appealed, and bond was set at \$20,000. Failing to raise this, he languished in Fulton County jail for several months (this was "dead" time and did not count on his sentence) until the judge was ordered to reduce bail to \$5,000. Jones' case has now gone all the way to the U.S. Supreme Court, which has refused to review it. A few days ago, Ashton Jones began serving his year and a half sentence for disturbing a church with its own Gospel. The pastor and two deacons of the church issued a statement Monday saying they had "assured Jones of their continuing efforts for his early release." They also said that the church did not prosecute Jones and that his imprisonment "has been a matter of prayerful concern." We have just received a letter from Ashton from the Fulton County jail in which he says, "I am spending my time very pleasantly," but he asks that we do all we can to see that "this disgraceful treatment of me is ended." "If you are in Atlanta," he says, "do come to see me." We'll probably find him at home. We thank all of you who helped to bear the cost of Ashton's long fight. May God's mercy be upon all of us who are not in jail with him. Perhaps the prophet Isaiah saw Ashton Jones from afar when he said: "By his stripes we are healed."