

After our newsletter was printed, it occurred to us that you might want to help get Ashton Jones out of jail (see p. 2 of newsletter). His wife is in poor health, and he is now 68 years old. There is no man, white or black, in the South--in the whole nation--who has suffered more for the cause of brotherhood than he. Imprisoned more than forty times, his frail body bears many scars from beatings by police, prisoners and other segregationists. This vindictive, vengeful and senseless sentence simply should not be imposed upon this valiant man.

You may have heard that he is some kind of crack-pot. He is not. Because it is almost impossible to believe that a man can be so fearless and dedicated, he seems strange and even "crazy" to ordinary "normal" people, as did Jesus and Paul. He is simply a Christian of first-century calibre.

Nobody really wants Ashton in jail. The First Baptist Church has since voted to integrate, and the pastor and deacons have expressed a desire for Ashton's early release. The whole disgraceful episode wants to be forgotten by all concerned, and his imprisonment will serve only to keep alive the shame of it. Perhaps the only person in Georgia who favors the sentence is the judge who, in passing it, violated Article VIII of the Constitution, which says, "Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted."

The Governor of Georgia has the power to pardon Ashton Jones. We believe that he is favorably inclined to do so, but will need some prodding. An avalanche of letters to prepare the way for a delegation of influential leaders to visit him would be tremendously effective. Letters from people outside the state will be especially helpful, since Georgia is trying hard to attract tourists and new industries. The Governor is keenly aware that no state is beautiful if its citizens are ugly.

We have 9,000 people on our mailing list. Our goal is 9,000 letters to the Governor within the next two weeks. Since we probably have a very few friends who won't spend five cents and five minutes to help get a just man out of jail, some of you should compensate for this by getting some of your friends to write. Won't you please sit down right now, while it is fresh in your mind, and:

1. Write to Governor Carl Sanders, State Capitol, Atlanta, Ga., urging him to pardon Ashton Jones.
2. Send a copy to Koinonia Farm, Americus, Ga., or at least a postcard saying that you have written. This is important. But we don't have the office staff to answer correspondence about it.

We earnestly request you to do this, while love and mercy compel it. Respond -- now -- please!

SOUTHERN BAPTIST HISTORICAL  
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## A PARABLE OF NO VIOLENCE, SOME VIOLENCE, AND GREAT VIOLENCE

It came to pass in those days that injustice multiplied throughout the land. The poor were oppressed and pushed around exceedingly. They smiled through their tears by day, but hid their faces under their pillows by night. And they cried out for deliverance, but the strong and haughty men who ruled over them told them to keep quiet. They did so, and the strong men said to one another, "See, they are content."

But a Leader arose among the poor. He told them to lift up their voices and let their cries be heard in the streets of the cities. When they did as he said, their oppressors moved among them and cracked their heads with clubs and filled their eyes and lungs with painful gas. But the Leader said, "Be not afraid; we shall overcome them with non-violence." So he taught them to pray in the streets and in the market places for their tormenters. He urged them not to strike back when they were beaten and carried off to jail.

Then a Man of Some Violence stood up among the strong and said, "Our poor are no longer content as they were before strangers entered among them. Lest they make themselves equal with us, and perhaps even rule over us, let us diligently suppress their cries in our streets and their groans before the eyes of the nation." This seemed good to the strong, and they did so. They made blood to flow and they caused bones to break.

But the poor cried out all the more, and some of them wanted to shed the blood of their oppressors. Then the Leader said, "No, we must do no violence, for this will hurt our cause." And the people shouted back, "Then what shall we do?"

Now there was in that country a Man of Great Violence, who ruled over all the people, both great and small. And the Leader of the poor said to them, "Let us call upon this Man of Great Violence, for he is a man who also deals justly and loves mercy. Surely he will hear our prayer for freedom and justice." This pleased the poor, and they made their voices heard before the Man of Great Violence.

But he was a very busy man indeed. He had cities to bomb in distant lands, and villages to burn, and people to make nauseated with gas, so he turned not aside. Yet the Leader, the Man of No Violence, would give him no rest, for

the Man of Some Violence was still cracking the heads of the poor as they walked in the streets crying for deliverance. Moreover, the People of Great Violence also spoke to their ruler, saying, "You must give justice to the people of No Violence." And the ruler gave heed to their voice, for it was they who supplied him with men and money for deadly weapons and fearful bombs with which to kill many people in faraway lands. So he called before him the Man of Some Violence and ordered him to let the people of No Violence walk in the streets and cry aloud for justice and freedom. This made the Man of Some Violence, and the strong men with him, exceedingly angry toward both the Man of No Violence and the Man of Great Violence. And his anger waxed even hotter when some of the people who supplied the Man of Great Violence with men and money took their places beside the Man of No Violence and said, "We too are non-violent and love justice. You must no longer afflict the poor."

And it came to pass that the Man of Great Violence placed his strong men, armed with deadly weapons, along the roads and streets in order that the Leader and the poor and the non-violent might walk unmolested as they sang, "We Shall Overcome." And when the men with deadly weapons held back the Man of Some Violence and his followers, the Leader of the People of No Violence shouted, "We have overcome." And still another said to his oppressors, "Now we will make the laws and you will pick the cotton." And hate and anger and pride flowed freely.

Now when the Man of Great Violence had established justice in his own land, he breathed easier, for he could give greater diligence to the slaughter of peoples across the sea. And his people were relieved too, and they were even more eager to give him the men and money and machines he needed to crack many heads and kill multitudes so that he might establish justice and freedom throughout the whole world.

And some of the People of Great Violence, who had stood beside the Man of No Violence, returned to their homes. They praised their ruler and the Leader of the poor, but they damned the Man of Some Violence. And they said solemnly from their pulpits: "God loves all people." And their hearers were glad, and went joyfully back to their task of providing the Man of Great Violence with sufficient weapons to ensure justice and freedom to all people (who might survive) for all time (if there is any).

---Clarence Jordan

KOINONIA FARM, AMERICUS, GA.  
Price list effective for April and May, 1965.

Due to the hot weather, we do not make shipment of any products between June 1 and September 30. Spiced pecans, pecandy and fruit cake are not presently available, and will not be until October 1. From now until the end of May we can offer you only shelled pecans of the highest quality, both halves and broken pieces at the same price.

SHELLED PECANS, hand selected, packed in attractive 1-lb cello bags:

No.	Halves or Pieces (Specify)	
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402	Box of two 1-lb cello bags . . . .	3.50
404	" " four " " " " . . . .	6.25
406	" " six " " " " . . . .	9.00
408	" " eight " " " " . . . .	11.95
412	" " twelve " " " " . . . .	17.75
422	Case of 24 1-lb cello bags . . . .	34.50
424	Two or more 24-lb cases going to same address at the same time, each	31.50

Four Koinonia "Cotton Patch" translations are available: (1) Ephesians--Philemon; (2) Hebrews; (3) Galatians--Philippians; and (4) Sermon on the Mount--James. These booklets are 35¢ each; packet of any three, \$1.00; all four, \$1.25; 25 or more, your selection, at 25¢ each. Prices include postage.

All prices are postpaid except on orders going west of New Mexico, Colorado, Wyoming and the Dakotas. On these, add 10¢ per lb on orders under 25 lbs; 5¢ per lb over 25 lbs. For all foreign orders, add 90¢ for first two lbs; 35¢ for each additional pound.

We normally ship packages under 25 lbs by parcel post; 25 lbs and over by REA Express. If you wish your order handled differently, please specify.

To help us fill your order promptly and accurately, please:

1. Type or print all names and addresses.
2. Make checks or money orders payable to KOINONIA PRODUCTS
3. If a gift card is to be enclosed, tell us how to sign it, or send your own to enclose.
4. Do not split orders for two or more cases. The lower price is due to savings on shipping costs when the whole shipment goes to the same place at the same time.
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