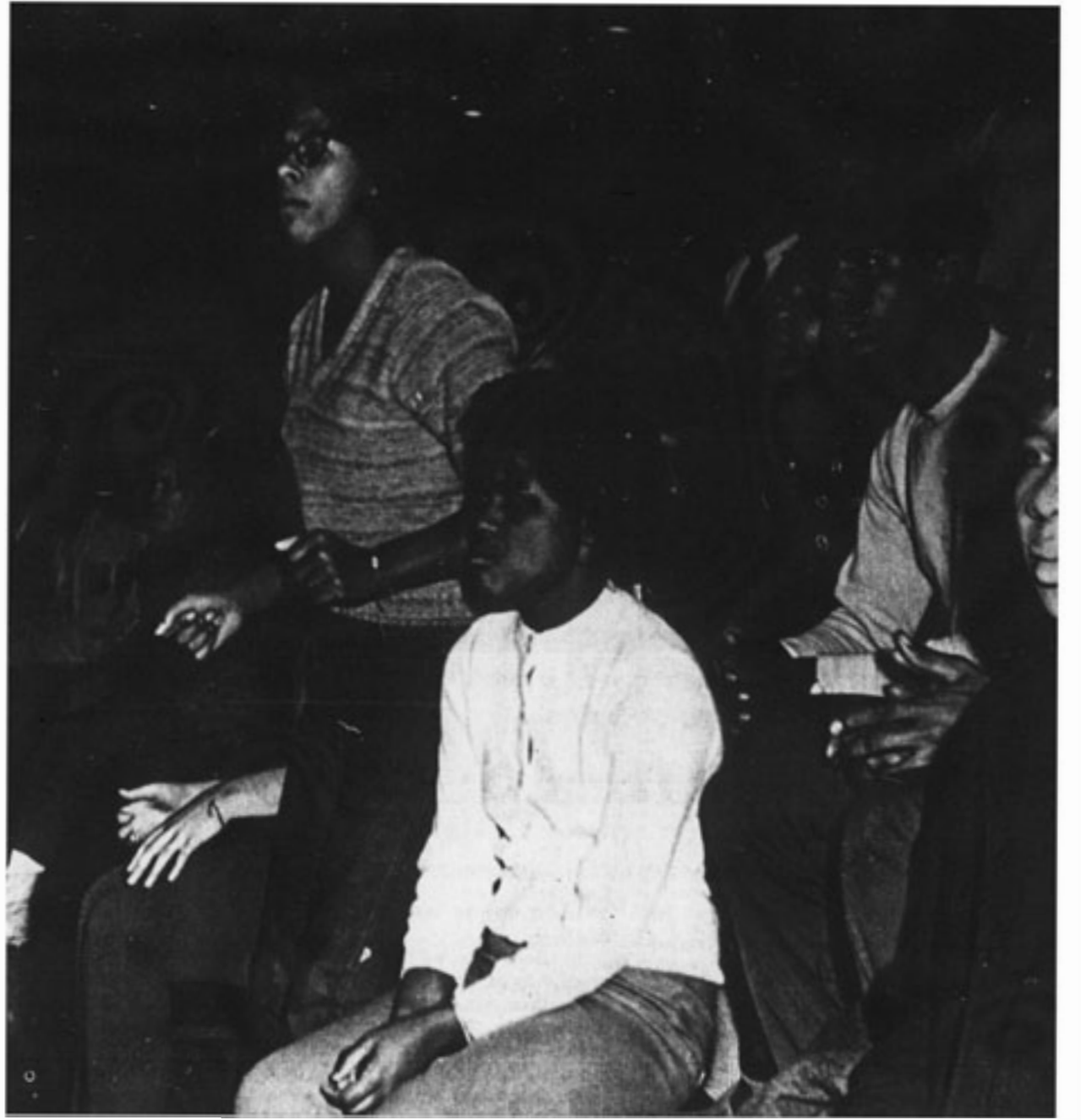


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PART
TWO



a look at the sidelines



Photography
by
James H. Pepler





SUN RISES OVER KOINONIA FARM AND COW WAITING TO BE MILKED.

Koinonia Is A Way of Life

TEXT BY PAT PRANDINI; PHOTOGRAPHY BY JAMES H. PEPPLER

AMERICUS, Ga.--The Koinonia Farm was founded 24 years ago and still runs today on the Christian principles of peace, brotherhood, and the sharing of material goods.

On 1,000 acres of farmland a dozen miles southwest of Americus, the families at Koinonia have tried to create a community based on love. But their neighbors have not made it easy for the farmers to stick to the fundamental teachings of Christ.

Koinonia practices instead of preaching racial integration and opposition to war. Many of the farm's neighbors don't like it. They have fought Koinonia with lawsuits, boycotts, and even bombs.

"It's a strange thing," said the Rev. Clarence Jordan, founder and director of the farm. "People lynch you if you don't believe in Jesus, but they lynch you quicker if you do what He says."

In 1942 Mr. Jordan and the Rev. Martin England, both Baptist ministers, founded Koinonia because they felt none of the churches were fulfilling their commitment to Christ.

With World War II raging across the world, the ministers resolved to bear witness to the principles they felt the war violated--love of enemies, reconciliation, peace. The men wanted to do something constructive. They felt, Mr. Jordan said, that "it wasn't enough just to throw stones at the church."

"Koinonia" is the Greek word for community. Over the years, there have sometimes been as many as 80 residents. Today there are about 25 or 30 people living and working together on the cooperative farm and sharing its small profits.

Mr. Jordan said the farm tries to serve two religious purposes--bearing witness to Christ's teachings and spreading its idea of Christianity to others. He speaks and writes about the farm, and encourages groups and individuals to visit and talk with him.

As a Greek scholar, Mr. Jordan also publishes New Testament translations in what are called "cotton patch" editions -- the gospel in modern language.

The farm spreads practical knowledge as well as Christian ideas. Koinonia developed methods and equipment for raising good laying hens that are now used by egg farmers throughout southwest Georgia.

Most farm income now comes from beef cattle. Three great Santa Gertrudis bulls (bred by crossing Texas short horns and Brahmans) keep watch over a herd of Black Angus, Hereford, and Santa Gertrudis offspring.

Combining agriculture and brotherly love, the farm provides a milk cow for every poor local family that needs milk. The only condition is that the family return the cow's first heifer to the farm. The farm then gives that heifer to another poor family.

Half the land is now used for timber. The farm also raises Muscadine grapes, and has a pecan shelling and packaging plant that gives jobs to local workers. Koinonia uses some of the pecans to make fruitcakes, sold widely to friends around the United States.

Although products have changed over the years, profits are always used to spread the word of God and to help the poor. This Christmas the farm bought second-hand bicycles, which had been restored by an area association of the handicapped, and gave them to local children.

"When you seldom get a biscuit, a bicycle is a real treat," Mr. Jordan explained. But he was re-

luctant to discuss the farm's charitable activities in detail.

"It looks like we're trying to show off good deeds," he said.

The farm has always been open to all races and creeds alike. But integration was not the first source of trouble. The community's support for peace during World War II caused the first uproar.

Mr. Jordan and Mr. England, exempt from the draft because they were ministers, tried to get their classification changed. Opposed to war, they nevertheless felt that no Christian ought to be given special consideration. They wanted to go to jail for their refusal to fight.

But draft officials disagreed, and the ministers remained draft-exempt. (Mr. Jordan points out with a wry smile that clergymen are classified 4D, along with prisoners and the feeble-minded.)

Koinonia's neighbors didn't understand the ministers' feelings. The local residents called the farmers names and hurled angry accusations. But there was little violence.

Racial trouble began around 1955. Mr. Jordan had been considered a leader in the community and had organized inter-racial activities in Americus back in the 40's. Then came the 1954 Supreme Court ruling against school segregation.

Suddenly, Mr. Jordan said, people realized that the solid lines of segregation they relied on were really about to break. As the fear of change spread to Americus, violence broke out against the Jordans, against Koinonia, and against the community's way of life.

The first target was a bi-racial summer camp at Koinonia. Local officials tried to get the camp closed on grounds of violation of public health. But Jordan gave evidence that each child was required to present a health certificate signed by his doctor before being admitted to the camp, and the state health inspector gave the farm and camp facilities a good rating.

The charge was changed to one of corrupting the morals of children. Mr. Jordan testified at a hearing that he didn't know what the charge was all about. He asked the court to explain to him how the children were being led astray.

As Mr. Jordan tells it, there was an embarrassed silence when a local farmer stood up and accused him of letting children see sows giving birth to their litters. At that time, the farm was doing a large business in hams, and had hundreds of pigs.

Mr. Jordan told the court that perhaps God and not Koinonia Farm should be charged with immorality, because the birth of baby pigs was His idea. The farmer said there was no need to let the children watch.

Mr. Jordan explained that his pigs were native Georgia pigs, and stupider than most Georgia pigs at that. He said that it was impossible to teach his sows modesty, and that they were likely to "drop their litters" right there before your eyes while you were talking to them about it.

No one laughed. And although the charges against Koinonia were dropped, the local people had won. Koinonia, not wanting to stir up hate, reluctantly canceled plans for the bi-racial camp.

But all the attacks on Koinonia were not within the relatively safe walls of a courtroom. When Mr. Jordan signed the applications of two Negroes for the Georgia State College of Business Administration, he brought a storm down on the farm.

On July 23, 1956, the farm's ham store on U.S. Route 19 was bombed. It was rebuilt and dynamited again on Jan. 14, 1957. The second time, it was

completely destroyed.

After both attacks, the farm ran an ad in the local paper. Koinonia publicly forgave its assailants, and asked for the opportunity to remain good, Christian neighbors of the people of Americus.

A few days after the January bombing, a vacant tenant house at the farm itself was mysteriously burned to the ground.

The whole town turned against the farm. Local merchants wouldn't sell Koinonia feed for the animals, or gas, oil, and parts for cars and farm machinery. The local banks closed the farm's accounts. (The farm still hasn't been allowed to resume banking in Americus.) The large egg business was forced to close.

On Feb. 21, 1957, the publisher of the Petal Papers, P. D. East, wrote:

"Actually, the Koinonia Farm is composed of a group of pacifists, which, as I understand it, are practicing to the letter the teachings of Christianity. It seems they may finish up like the founder of the religion did."

East praised "the complete lack of hatred by the Jordans. It is, to me, amazing that anyone can take such an attitude in the face of what's happened to him and his friends," he said.

But others felt differently. A letter to the editor of the Americus Times-Recorder in July, 1956, called Koinonia a "group who have established themselves as menaces to democracy." The letter charged that the Koinonians had done the bombing themselves "to obtain the sympathy of the general public," which, it claimed, was a well-known subversive tactic.

In spring, 1957, the Ku Klux Klan held a regional meeting and rally in Americus to discuss Koinonia. After the cross burning and speeches, the Klan formed a 93-car motorcade on Dawson Road along the farm's vast acreage.

Klan spokesmen, robed but without hoods, got out of the two lead cars to present the organization's proposals to Jordan. Jordan says they "weren't nasty, weren't abusive, they were very kind. They just said that they wanted us to leave."

The Klan even offered to purchase the farm and called a few weeks later to ask for a reasonable price. Jordan told them he'd sell "for a million dollars."

"That's not reasonable," said the Klan contact. The transaction was never carried out.

The relationship between Koinonia and Americus has since improved. Many white Southerners have stopped by the farm to assure Mr. Jordan of their quiet support.

But there are still problems. In June, 1964, the Jordans' daughter, Jan, was graduated from Americus High School. But she refused to participate in graduation ceremonies when a Negro resident of Koinonia, Collins McGee, was denied entrance to the auditorium.

Gregory Wittkamper, another farm resident, said he would have done the same at his 1965 graduation. But this time McGee was allowed to attend the ceremonies. As the Koinonians left the auditorium, however, local residents pelted them with rocks.

In elementary school, Wittkamper said, he had no trouble being accepted by his fellow students. "When they got mad at me," he said, "they'd call me 'nigger lover,' but it didn't mean anything to them. It was just a word they'd heard their parents use."

High school was different. His former friends "said they never knew me." His teachers treated him fairly, he said, but the teenagers would rough him up between classes.

(CONTINUED ON PAGE SIX, Col. 6)



McGEE READS TO NANCY AND JANET HENRY.



REV. JORDAN PONDERS.



MRS. HENRY EMBROIDERS.



YOUNG BULLS EAT HAY FOR DINNER.



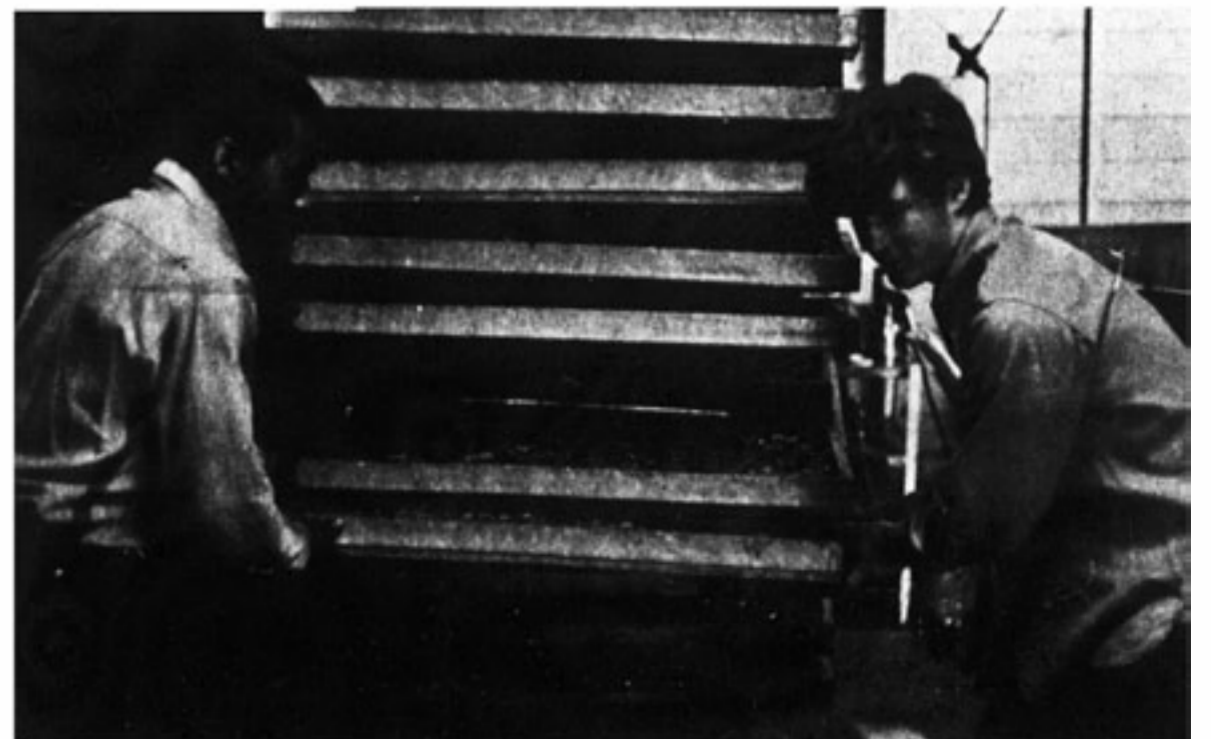
CALF GETS A FREE RIDE.



ONE EMPLOYEE SORTS PECANS.



ANOTHER MIXES FRUITCAKE.



McGEE AND WITTKAMPER LOAD PECAN TRAYS ON DRYING RACK.

Hulett Wins His Case Against Lowndes J.P.

HAYNEVILLE -- When John Hulett was taken before Justice of the Peace J. B. Julian of Lowndes County last fall, he thought something was wrong.

Hulett was arrested for reckless driving last Oct. 1.

He figured that the justice of the peace had a financial interest in whether Hulett was found guilty or innocent. Under Alabama law, the justice takes his fees and costs from the fines imposed on persons he convicts.

If the accused is found innocent, the justice cannot collect a fine to cover his fee. But he is allowed to take his fees from non-traffic violation fines if there

Registrars Pressured In Mobile

(CONTINUED FROM PAGE ONE)

At a Non-Partisan Voters League meeting two weeks ago John Morris and Henry Williams pointed out how registration in Birmingham shot up as soon as the examiners arrived.

They said that something needed to be done here, because the current drive had brought in only about three per cent of the unregistered Negro adults in the county.

C. H. Montgomery, chairman of the Mobile County coordinating committee, which is also participating in the drive, agreed that federal examiners would help get more Negroes registered. And he said they would also help whites because "everybody is suffering" as things are now.

Last week when Montgomery made this remark, the suffering was much more obvious than it is now. Then, people were coming by the hundreds to register and pay their poll tax before the traditional February 1 poll tax deadline.

The registrars' office will be open until Feb. 19. But after Feb. 1 registration "cut off just like a faucet," says Joseph Malone, a Negro registration worker.

Leflore says the big drop in registration "badly weakened" our case against the board. Efforts are being made to revive the drive, he said.

NIXON ELECTED

MONTGOMERY--E.D. Nixon, who as NAACP president in the 1950s organized Montgomery's bus boycott, has been elected president of the NAACP here.

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You Have Been Wanting

is enough money there to cover his fees.

Hulett got himself a lawyer and asked the federal court in Montgomery to prevent Judge Julian from hearing Hulett's case.

Hulett told the U.S. court that he came to federal court because there was no legal protection in this matter from



JOHN HULETT any state court.

This week, a three-judge federal court agreed with Hulett's claim. The court ordered Julian not to try Hulett on the reckless driving charge.

The judges quoted an earlier case that said: "It certainly violates the 14th Amendment, and deprives a defendant in a criminal case of due process of law, to subject his liberty or property to the judgment of a court the judge of which has a direct, personal, substantial, pecuniary interest in reaching a conclusion against him in his case."

The three judges' decision applies only to Hulett's case, but it might cause a change in the state's whole justice of the peace set-up.

Attorney General Richmond Flowers had joined the case in behalf of the justice of the peace for that reason.

The decision was announced in federal court on the same day that the court ruled that Lowndes County must integrate its juries.

John Hulett was one of five Lowndes County residents who brought that case to the federal court.

Picketing Starts in Tuscaloosa

BY DAPHNA SIMPSON

TUSCALOOSA--"You can't hire us, we can't afford to buy here." Thus reads a picket sign in front of the W. T. Grant store on Broad Street.

Picketing began last Saturday as part of the selective buying campaign started by the Tuscaloosa Citizens for Action Committee (TCAC).

Two pickets move up and down the sidewalk in front of Grant's, and others walk the length of the block handing out leaflets explaining the reasons for the picketing.

Many of the pickets are students at Stillman College, although the group includes high school students, parents and teachers. The picket begins every morning with the opening of the store and continues through the day until closing time.

Several people have been roughly pushed by passers-by. There has been some name-calling.

The most serious incident involved a white youth, David Bremer, a student at Stillman College. Bremer was approached by a white man who jerked his

TUSKEGEE

(CONTINUED FROM PAGE TWO)

tem," said William B. Kunstler, a white civil rights attorney. "Negroes have a better chance in Alabama politics if they have freedom to show their strength."

Gray pointed out that if the Democrats and a third party split the Negro vote, white Republicans could win in the 31st House District, made up of Macon, Barbour, and Bullock counties.

"I'd rather see a split than support of the rooster and white supremacy," replied another student. "Unless we crush it now, we never will."

Several TIAL members accused Tuskegee's middle class Negroes of not caring what happens to poor people in the rest of Macon County.

"You're creating animosity--setting the middle class against the lower class," replied a Negro resident of Tuskegee. "Where are you going to get money? How are you going to unite us?"

"The question of how to unite is your problem," said Michele Moreland, a SNCC worker. "There are more of the poor people than of you."

When some Tuskegee residents defended their past record of civil rights activity, TIAL leader Wendell Wilkerson exploded angrily: "I ain't interested in what you did, I'm interested in what you're going to do."

glasses off. The man threw them to the ground, stepped on them and walked away.

Many people who started to enter Grant's have been stopped by the picketers. After a few moments of explanation, they turned to leave, even some of the white people.

One Negro woman who tried to enter Grant's explained to the man who stopped her at the door, "I was just going to pay my bill."

"Mail it in," she was told. She smiled and walked away.

The picketing and boycotting will be in effect indefinitely, according to TCAC. It all began with a telephone call to John McBride, the manager of W. T.

Grant from the Rev. T. W. Linton.

Mr. Linton, who is pastor of the Cumberland Presbyterian Church and chairman of the selective buying committee of TCAC, requested that McBride hire Negroes in his store as cashiers and salesladies. McBride told Mr. Linton that he could not afford to hire any more employees at this time.

A letter was sent to McBride a few days later, again stating TCAC's request. He was informed that had from that day, January 18, until February 1 to make a decision.

February 1 marked the date of the boycotting of Grant's, and the following Saturday picketing began.

The protest is under the leadership of

the Rev. T.Y. Rogers, president of TCAC.

Mr. Rogers has said that other stores may be picketed in the future, although no particular stores have been singled out yet.

Students at the Tuscaloosa Vocational Training School stayed away from classes and marched in front of the school this week.

They protested what they said was a lack of equipment for instruction. While they were protesting, equipment for automobile repair classes showed up.

About 40 to 50 youngsters were involved. They also want to integrate the county's two training schools.

KOINONIA

(CONTINUED FROM PAGE FOUR)

The Rev. Al Henry resigned his pulpit at Pilgrim Congregational Church, in Mountain Brook, a plush Birmingham suburb, to come to the farm. His wife, Carol, said he came "for the freedom."

Although Koinonia works indirectly for civil rights and brotherhood, she said, the farm's major accomplishment is "in Christianity. People come here and get away from the pressures and the values of everyday life to make decisions about what directions their lives should take," she explained.

After he had been at Koinonia for a while, Mr. Henry wrote a letter to his former congregation to tell them as best he could what the farm means.

"Koinonia follows the Biblical principles that the sons of the Father will increasingly become partakers of His nature: redemptive love," Mr. Henry wrote. "He is not a God of violence, hate and revenge....He is a God of peace, of steadfast love, of unflinching good will.

"To Koinonia this means renunciation of warfare and violence, and a dedication to love, peace and good will. Koinonians desire an increasing measure of the Father's love which will enable them to continue to love their enemies and to do good to them."



PICKETING BEGAN THIS WEEK AT GRANT'S IN TUSCALOOSA

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