



FEDERAL BUREAU OF INVESTIGATION

RYMUR

(JONESTOWN)

JIM JONES

BB-17

BUFILE:89-4286

BULKY 2233

SUBJECT RYMUR

FILE NUMBER BUFILE 89-4286

SECTION NUMBER

SERIALS BULKY 2233

TOTAL PAGES 307

PAGES RELEASED 307

EXEMPTION(S) USED b7C

BB-17 PT MEMBERS - JIM JONES

1 NO. _____

2
3 IN THE COURT OF APPEAL OF THE STATE OF CALIFORNIA
4 SECOND APPELLATE DISTRICT

5 DIVISION _____

6 JAMES WARREN JONES, also known as
7 JIM JONES; PEOPLES TEMPLE OF THE
8 DISCIPLES OF CHRIST, a non-profit
9 corporation; ENOLA M. NELSON; HUGH
10 PORTSYN; and JAMES MC ELVANE,

11 Petitioners,

12 THE SUPERIOR COURT OF THE STATE OF
13 CALIFORNIA IN AND FOR THE
14 COUNTY OF LOS ANGELES,

15 Respondent,

16 [WADE B. MEDLOCK and MABEL M. MEDLOCK,

17 Real Parties In Interest.]

18 PETITION FOR WRIT OF MANDATE
19 AND
20 MEMORANDUM OF POINTS AND AUTHORITIES

21 Motion to Vacate the Judgment of the
22 Superior Court of the State of California in
23 and for the City and County of Los Angeles

24 CHARLES R. GARRY

25 GARRY, DREYFUS, McTERNAN,
26 BROTSKY, HERNDON & PESONEN, INC.
1256 Market Street
San Francisco, CA. 94102

Telephone: (415) 864-3131

Attorneys for Petitioners

BB-17-a-

(1-19)

1 NO. _____

2
3 IN THE COURT OF APPEAL OF THE STATE OF CALIFORNIA

4 SECOND APPELLATE DISTRICT

5 DIVISION _____

6 JAMES WARREN JONES, also known as)
7 JIM JONES; PEOPLES TEMPLE OF THE)
8 DISCIPLES OF CHRIST, a non-profit)
corporation; ENOLA M. NELSON; HUGH)
9 FORTSYN; and JAMES MC ELVANE,)

10 Petitioners,)

11 vs.)

12 THE SUPERIOR COURT OF THE STATE)
OF CALIFORNIA IN AND FOR THE COUNTY)
OF LOS ANGELES,)

13 Respondent,)

14 [WADE B. MEDLOCK and MABEL M. MEDLOCK,)

15 Real Parties In Interest.])

16
17 PETITION FOR WRIT OF MANDATE
18 AND
19 MEMORANDUM OF POINTS AND AUTHORITIES

20 The Petitioners petition this Court for a Writ of
21 Mandate directed to the Respondent Superior Court In and For The
22 County of Los Angeles, and by this petition allege:

23 1. Beneficial Interest of Petitioners

24 The Petitioners are defendants in a cause which was
25 commenced in the Superior Court of the State of California in and
26 for the County of Los Angeles entitled WADE B. MEDLOCK and

1 MABEL M. MEDLOCK, husband and wife v. JAMES WARREN JONES, also known
2 as JIM JONES; PEOPLES TEMPLE OF THE DISCIPLES OF CHRIST, a nonprofit
3 corporation; ENOLA M. NELSON; ENOLA M. NELSON REALTY; HUGH FORTSYN;
4 JAMES MC ELVANE, and FIRST DOE through FIFTIETH DOE, inclusive,
5 (Los Angeles County Superior Court No. C24-3292); and seek relief
6 from the Respondent Superior Court's order dismissing the Petition-
7 ers' motion for change of venue.

8 2. Capacity of Respondent

9 The Respondent is and has at all times mentioned herein
10 been a Superior Court of the State of California and was the
11 forum in which the Petitioners moved for a change of venue in the
12 aforesaid action No. C24-3292, WADE B. MEDLOCK and MABEL M. MEDLOCK
13 v. JAMES WARREN JONES and Others.

14 3. Beneficial Interest of the Real Parties In Interest

15 The Real Parties In Interest are and have at all material
16 times been the Plaintiffs in the aforesaid action No. C24-3292,
17 WADE B. MEDLOCK and MABEL M. MEDLOCK v. JAMES WARREN JONES and
18 Others.

19 4. Statement of Facts

20 On September 1, 1978 Petitioners filed a motion in the
21 Respondent Superior Court for a change of place of trial of the
22 aforesaid action No. C24-3292 entitled WADE B. MEDLOCK and MABEL M.
23 MEDLOCK v. JAMES WARREN JONES and Others on the grounds that,
24 pursuant to the provisions of the California Code of Civil
25 Procedure relating to the place of trial of civil actions, the
26 Respondent Superior Court in and for the County of Los Angeles

1 was an improper court for the trial of the said action, and the
2 Superior Court of the State of California In and For the County
3 of San Francisco was and is a proper court. (Exhibit "A".)

4 On October 6, 1978 the Petitioners' said motion was heard
5 and dismissed by the Honorable Jeas Whitehill, Judge Pro tem in
6 Department 88A of the Respondent Court. Notice of the Respondent
7 Court's order dismissing the Petitioners' motion was received by
8 the Petitioners on October 20, 1978.

9 5. Basis for Relief: By virtue of the provisions of the Califor-
10 nia Code of Civil Procedure relating to place of trial of civil
11 actions and the facts made known to the Respondent Court by the
12 Petitioners in their said motion for change of venue, the Respond-
13 ent Court erroneously determined that the Superior Court In and
14 For The County of Los Angeles is a proper forum for the trial of
15 the said action No. C24-3292.

16 Respondent Court has a clear and present judicial duty to
17 order that the place of trial of the said action No. C24-3292 be
18 changed from the Superior Court In and For the County of Los
19 Angeles to the Superior Court In and For The County of San Fran-
20 cisco by reason of §§ 395, 397, and 398 of the California Code of
21 Civil Procedure.

22 6. The Petitioners have performed all conditions precedent to
23 the filing of this petition by moving for a change of venue in the
24 Respondent Court on October 6, 1978, which motion was dismissed as
25 aforesaid.

26 7. This petition is made to this Honorable Court in the first

1 instance rather than to the Superior Court of the State of
2 California, County of Los Angeles, for the following reason,
3 namely, that pursuant to § 400 of the California Code of Civil
4 Procedure the appropriate and sole method of obtaining relief from
5 the Respondent Court's order denying their motion for change of
6 venue is by way of a petition to the Court of Appeal for the
7 district in which the Respondent Court is situated for a Writ of
8 Mandate requiring trial of the case in the proper court.

9 WHEREFORE, the Petitioners pray that:

10 1. An alternative Writ of Mandate issue under the seal of
11 this Honorable Court commanding the Respondent Superior Court
12 In and For The County of Los Angeles, its officers, agents, and
13 all other persons acting on its behalf or through its orders to
14 vacate its said order of October 6, 1978 dismissing the Petition-
15 ers' motion for change of venue and to order that the trial of the
16 said action No. C24-3292 between the Real Parties In Interest
17 herein as Plaintiffs and the Petitioners herein as Defendants be
18 transferred to the Superior Court of the State of California In and
19 For The County of San Francisco, or to show cause before this
20 Honorable Court at a time and place then or thereafter specified
21 by court order, why a peremptory writ should not issue;

22 2. That on the return of the alternative writ and the
23 hearing of this petition, this Honorable Court issue its peremptory
24 writ of mandate commanding the Respondent Superior Court, its
25 officers, agents and all other persons acting on its behalf or
26 through its orders to vacate its said order of October 6, 1978 and

1 to order that the trial of the said action No. C-24-3292 be
2 transferred to the Superior Court of the State of California In
3 and For The County of San Francisco;

4 3. For such other and further relief as this Honorable
5 Court deems just and proper.

6 Dated: October 27, 1978

7
8 GARRY, DREYFUS, McTERNAN, BROTSKY,
9 HERNDON & PESONEN, INC.

10 By Charles R. Garry
11 CHARLES R. GARRY
12 Attorney for Petitioners

13 NEIL ROSENBAUM
14 Barrister of Gray's Inn
15 Attorney of New York and
16 Pennsylvania Bars
17
18
19
20
21
22
23
24
25
26

MEMORANDUM OF POINTS AND AUTHORITIES

STATEMENT OF FACTS

On or about June 7, 1978 the Real Parties in Interest to this petition filed a complaint in the Superior Court of the State of California in and for the County of Los Angeles against, inter alia, the Petitioners.

The said complaint alleges three causes of action. The first cause of action is an alleged conversion by the Petitioners and an additional defendant, namely, Enola M. Nelson Realty, of property owned by the Real Parties in Interest. The second and third causes of action are alleged conspiracies by the Petitioners, with the exceptions of Enola M. Nelson and Hugh Fortsyn (in the third cause of action) intentionally to inflict emotional distress and mental suffering on the Real Parties in Interest.

On September 1, 1978 the Petitioners filed a Notice of Motion for Change of Venue in the Respondent Court. Filed with the said Notice of Motion were: (1) a Memorandum of Points and Authorities in Support of Motion for Change of Venue; (2) a Declaration of Merits and Residence in Support of Motion by James McElvane; and (3) a Declaration of Merits and Residence in Support of Motion by June Crym, Treasurer of the Peoples Temple of the Disciples of Christ (hereinafter referred to as the "Peoples Temple"). James McElvane's said Declaration was filed in the Respondent Court on September 26, 1978.

///

///

1 On or about October 1, 1978 the Real Parties in Interest
2 filed "Plaintiffs' Points and Authorities in Opposition to Motion
3 for Change of Venue."

4 At about 9:00 a.m. on October 6, 1978 the Respondent Court,
5 The Honorable Jess Whitehill presiding, dismissed the Petitioners'
6 said Motion in the absence of counsel for the Petitioners.
7 (Counsel's absence was due solely to an unanticipated and un-
8 controllable delay in air transport connections between San Fran-
9 cisco and Los Angeles.)

10 Upon his appearance before the Respondent Court, Petition-
11 ers' counsel was informed by the Learned Judge that the said motion
12 had been dismissed on two grounds, namely, (1) that the Petition-
13 ers had made no showing that Enola M. Nelson Realty was not a
14 resident of Los Angeles County at the time the action was com-
15 menced, and (2) that James McElvane did not state that he was a
16 resident of San Francisco at the time the complaint was filed.

17 Petitioners' counsel made an oral motion to vacate the
18 Respondent Court's ruling on the ground that, by reason of the
19 matters aforesaid, he had had no opportunity for oral argument
20 in support of the said motion for change of venue. Counsel in-
21 vited the Respondent Court's attention to James McElvane's said
22 amended Declaration of Merits wherein McElvane stated that at
23 the time the action was commenced he was not a resident of Los
24 Angeles County.

25 Petitioners' Counsel further invited the Respondent Court's
26 attention to 5.10162 of the California Business and Professions

1 Code and contended that, pursuant to the provisions of that section,
2 the situs of the Defendant party Enola M. Nelson Realty was, on
3 the facts before the Respondent Court, not Los Angeles County,
4 but Guyana.

5 The Respondent Court denied Petitioners' Counsel's motion
6 to vacate its ruling, and augmented its reasons for so ruling
7 as follows: (1) that James McElvane's declaration that, inter alia,
8 Enola M. Nelson resided in Guyana was inadmissible hearsay; and
9 (2) that James McElvane was "involved" with Enola M. Nelson Realty
10 at the time of the alleged conversion.

11 The proceedings were not reported.

12 ARGUMENT

13 THE PETITIONERS DISCHARGED THEIR BURDEN OF SHOWING
14 THAT THE ACTION BROUGHT AGAINST THEM BY THE REAL
15 PARTIES IN INTEREST WAS NOT PROPERLY TRIABLE IN
16 LOS ANGELES COUNTY.

17 1. In the action brought against the Petitioners the Real
18 Parties in Interest, joined as Defendants four (4) identified
19 individuals (viz., James Warren Jones, High Fortsyn, Enola M.
20 Nelson, and James McElvane), one corporation (People's Temple)
21 and one party alleged in paragraph V.C of the Plaintiffs' Points
22 and Authorities in Opposition to Motion for Change of Venue to
23 constitute an unincorporated association for purposes of deter-
24 mining venue.

25 2. The county in which the Defendants or some of them
26 reside at the commencement of the action is the proper county for
the trial of the action: California Code of Civil Procedure, §395.

1 Where a corporation is joined as defendant in an action,
2 the county in which the corporation has its principal place of
3 business is also a proper county for the trial of the action;
4 California Code of Civil Procedure, § 395.5.

5 A similar rule applies to an unincorporated association,
6 if it has filed a statement designating its principal office
7 pursuant to Corporations Code § 24003; Ibid., §395.2.

8 In relation to corporations and unincorporated associations
9 the California Code of Civil Procedure §395.5 further provides
10 that an action may properly be tried in the county in which tort
11 liability arises.

12 However, when a plaintiff brings an action against several
13 defendants, both individual and corporate (or an unincorporated
14 association), in a county which is neither the residence nor the
15 principal place of business of any defendant, an individual has
16 a right upon proper showing to a change of venue to the county
17 of his residence, even though venue as initially laid may other-
18 wise be justifiable on the ground that liability in tort is
19 alleged to have arisen there: Mosby v. Superior Court, 43 Cal.App.
20 3d 219, 117 Cal. Rptr. 588.

21 Consequently where Plaintiffs sue both individual defendants
22 and a corporation and/or an unincorporated association, venue is
23 restricted to (a) counties in which the individual defendants are
24 resident, (b) counties in which the corporate defendant has its
25 principal place of business, and (c) the county in which the
26 unincorporated association has its principle place of business,

1 provided such association comes within the terms of § 395.2 of
2 the Code of Civil Procedure.

3 3. The First Cause of Action.

4 The first cause of action in the said complaint alleges
5 liability for conversion against individual defendants, a corpora-
6 tion, and a party alleged to constitute an unincorporated associa-
7 tion. By reason of the matters aforesaid, the action may properly
8 be tried in Los Angeles County only if that County was, at the
9 time the said action was commenced, the residence of at least
10 one of the individual defendants or the principal place of business
11 of the People's Temple, or the principal place of business of Enola
12 M. Nelson Realty, if, as a matter of law, Enola M. Nelson Realty
13 constituted an unincorporated association for purposes of deter-
14 ming venue.

15 4. Residence of Individual Defendants at Commencement
16 of Action.

17 None of the four said individual defendants was, at the
18 material time, a resident of Los Angeles County.

19 On September 18, 1978 Petitioner James McElvane declared
20 under penalty of perjury and as a matter of his own knowledge
21 that at the time the said action was commenced James Warren Jones,
22 Enola M. Nelson and Hugh Fortsyn were not residents of Los Angeles
23 County. McElvane's Declaration was filed in the Respondent Court
24 on September 26, 1978 and was before the Learned Judge at the
25 hearing of the Petitioners' motion for change of venue.

26 ///

1 The Respondent Court expressly omitted to take the said
2 Declaration into account in deciding the 'Petitioners' Motion on
3 the erroneous ground that McElvane's said declaration as to the
4 residence of Jones, Nelson and Fortsyn was inadmissible hearsay.
5 The Learned Judge gave no reasons for excluding the said declara-
6 tion as inadmissible hearsay.

7 By statute, an affidavit or declaration under penalty of
8 perjury may be used upon a motion: C.C.P. § 2009.

9 In respect of a motion for a change of venue,

10 "There is no statutory requirement of an
11 affidavit of residence. [But] C.C.P. 3966 provides
12 that the court may order a change of venue if, 'upon
13 the hearing,' it 'appears' that the action was brought
14 in the wrong county. Perhaps the defendant may make
15 his entire showing by oral testimony or exhibits.
16 But the practice is to file an affidavit or affidavits
17 showing that the moving defendant is a resident of the
18 County to which transer is aought, or is not a resi-
19 dent of the County in which the suit is brought."
20 Witkin, California Procedure, (2d Ed.) Vol. 2, § 539,
21 p. 1359.

22 Accordingly, if the Respondent Court based its ruling that
23 McElvane's said declaration was inadmissible hearsay on the ground
24 that residence or non-residence cannot properly be proved by
25 affidavit (or declaration), then, for the foregoing reasons, the
26 Respondent Court's ruling was in error.

Further or alternatively, if the Respondent Court based
its ruling on the ground that James McElvane declaration was in-
admissible hearsay insofar as it related to defendants other than
heimself, then the Respondent Court was again in error.

///

1 The Supreme Court of California has held that "one defendant
2 in a personal action may make an affidavit as to the residence of
3 all the defendants for their benefit on a motion for change of
4 place of trial of the action; and such an affidavit is sufficient
5 where it states that the residence of all the defendants was at
6 the time of the commencement of the action and ever since has
7 been in the county to which it is sought to move the action, even
8 though the affidavit does not contain the negative averment that
9 the defendants do not reside in the county where the action was
10 brought." Stone v. Stone, 203 Cal. 197.

11 Moreover, "An affidavit showing that all defendants were
12 residents of a particular county is prima facie proof of that
13 fact in the absence of any denial or contrary proof." Fielder v.
14 Superior Court of Shasta County, 213 Cal.App.2d 60.

15 The Real Parties in Interest have not at any time denied
16 that Petitioners James Warren Jones, Hugh Fortsyn, and Enola
17 M. Nelson were not residents of Los Angeles County at the time
18 this action was commenced.

19 The Petitioners concede that the Real Parties in Interest,
20 in Paragraph VI of their "Points and Authorities in Opposition
21 to Motion for Change of Venue," deny that Petitioner James McElvane
22 was not resident of Los Angeles County at the material time,
23 notwithstanding his said declaration to the contrary; but, to
24 the Petitioners' knowledge and belief, the Real Parties in Interest
25 have made no more than a bare denial, and at no time did they
26 adduce before the Respondent Court any evidence to substantiate

1 their bare assertion that at the material time James McElvane
2 was, in fact, a resident of Los Angeles County. No counter-affi-
3 davits were filed by the Real Parties in Interest; nor, despite
4 their assertion that "at the hearing herein [they] will present
5 proof" that McElvane was a resident of Los Angeles County, and
6 the Real Parties in Interest present such proof. Alternatively,
7 if such proof was presented to the Respondent Court at the hearing
8 of the Petitioners' motion, the record of the Respondent Court,
9 as known to the Petitioners, is silent about it, and it was, in
10 any event, presented in the absence of the Petitioners' counsel.
11 Accordingly, the Petitioners were denied any opportunity to deal
12 with such alleged proof.

13 By reason of the matters and authorities aforesaid, the
14 Petitioners respectfully submit that the burden of showing non-
15 residence in Los Angeles County of each of the four said indivi-
16 dual Defendants to this action was duly and sufficiently discharged
17 at the time the Petitioners' motion for change of venue was heard
18 by the Respondent Court, and that the Respondent Court therefore
19 erred in its ruling as to the residence(s) of Petitioners Jones,
20 Fortsain, Nelson and McElvane at the commencement of this action.

21 In the Petitioners' respectful submission, the Respondent
22 Court erred if, insofar as it denied the Petitioners' Motion for
23 Change of Venue on the ground of residence in Los Angeles County
24 of any of the said individual Defendants.

25 ///

26 ///

-8-

B15-17-4-13

1 5. Principal Place of Business of People's Temple at
2 Commencement of Action.

3 If, at the commencement of the said action, the principal
4 place of business of The People's Temple (a non-profit corporation)
5 had been Los Angeles County, then pursuant to 5.395.5 of the
6 California Code of Civil Procedure, that county would be a proper
7 place for the trial of the action.

8 At all material times, however, the principal place of
9 business of The People's Temple was San Francisco County. Proof
10 of this fact was filed by the Petitioners in the Respondent Court
11 on September 1, 1978 in the form of a Declaration under Penalty
12 of Perjury executed on August 28, 1978 by June Crym, Treasurer of
13 the People's Temple.

14 To the Petitioners' knowledge and belief, the Real Parties
15 in Interest did not dispute this fact at the hearing of the said
16 motion. The Dismissal of the Petitioners' motion appears not to
17 have been based upon the principal of business of The People's
18 Temple.

19 ///

20 ///

21 ///

22 ///

23 ///

24 ///

25 ///

26 ///

1 6. The Status for Venue Purposes of Enola M. Nelson Realty.

2 (a) If, at the material time, Enola M. Nelson Realty
3 had been a corporation with its principal place of business in
4 Los Angeles County, then Los Angeles County would be a proper
5 place for the trial of this action: California Code of Civil
6 Procedure, Sec. 395.5.

7 Enola M. Nelson Realty was not, however, a corporation
8 at the time of commencement of this action or at any time. The
9 Real Parties in Interest have not disputed that fact. Accordingly
10 venue in Los Angeles County cannot validly be based on Sec. 395.5
11 of the said Code.

12
13 (b) If, at the time of commencement of this action,
14 Enola M. Nelson Realty had been an unincorporated association
15 which had "filed a statement with the Secretary of State pursuant
16 to Section 24003 of the Corporations Code listing its principal
17 office in this state," then the county in which Enola M. Nelson
18 Realty had its principal office would be a proper place for
19 trial of the action: California Code of Civil Procedure,
20 Sec. 395.2.

21 For purposes of this Petition, the Petitioners concede
22 that the principal office of Enola M. Nelson Realty was situated
23 in Los Angeles County. Nevertheless:

24 "Section 395.2 does not apply unless the
25 association ... has filed a statement
26 designating its principal office in this
State (in accordance with the) procedure
for filing such a statement (as) prescribed
by Corporations Code, Sec. 24003." 14 West's
Annotated California Codes, Code of Civil Procedure
Sec. 395.2, p. 329.

1 In the absence of such a statement an unincorporated
2 association is not recognized as a jural entity for purposes
3 of determining venue and may therefore be sued only in those
4 counties where the plaintiff can sue the individual members of
5 the association: Juneau Spruce Corp. v. Int'l. Longshoremen's
6 Union, 37 Cal.2d 760, 235 P.2d 607 (1951).

7 Therefore, even if contrary to the Petitioners'
8 contention, Enola M. Nelson Realty were an unincorporated as-
9 sociation between Petitioners and McElvane within the meaning
10 of Sec. 395.2 of the Code of Civil Procedure, by reason of the
11 matters set out in this paragraph and in paragraph 4 hereinabove
12 (relating to the residences of Enola M. Nelson and James McElvane),
13 Enola M. Nelson Realty could not properly be sued in Los Angeles
14 County, since no evidence has ever been produced, nor any
15 suggestion ever made, by the Real Parties in Interest that
16 a statement designating principal office in California was
17 filed on behalf or in respect of Enola M. Nelson Realty prior to
18 the commencement of this action.

19 Accordingly, even if, contrary to the Petitioners'
20 contention, Enola M. Nelson Realty were an unincorporated
21 association within the meaning of Sec. 395.2, venue in Los
22 Angeles County would be improper.

23
24 (c) Further or in the alternative, "Enola M. Nelson
25 Realty" is not an association at all, but merely a trade name
26 under which Petitioner Enola M. Nelson conducts the real estate

1 brokerage business of which she is the sole proprietor and in
2 which she is the sole participant.

3 Paragraph 4 of the complaint of the Real Parties in
4 Interest alleges no more than that Petitioner McElvane was at
5 the material time a licensed real estate salesman doing business
6 for, inter alia, Enola M. Nelson Realty. In Paragraph V of their
7 Memorandum of Points and Authorities in Opposition to Motion
8 for Change of Venue the Real Parties in Interest contend that
9 their allegations in said paragraph 4 are sufficient to establish
10 that Enola M. Nelson Realty "is an organization of two or more
11 persons (i.e. Enola M. Nelson and James McElvane) and an
12 association within the meaning of Section 395.3 of the Code of
13 Civil Procedure."

14 In the Petitioners' respectful submission, the said
15 allegations are insufficient for such purposes. Even if, which
16 has not been admitted by the Petitioners, James McElvane was
17 "doing business as a salesman for ... Enola M. Nelson Realty"
18 at the material time, that fact would not bring Enola M. Nelson
19 Realty within the ambit of the terms "unincorporated association"
20 or "organization" as those terms have been construed by the
21 Appellate Courts of this state.

22 The Supreme Court of California has held that the usual
23 meaning of the term "association" is

24 "an unincorporated organization,
25 composed of a body of men partaking
26 in its general form and mode of
procedure of the characteristics of
a corporation." In re Irwin's Estate,
327 P. 1074, 196 C. 366.

1 The Court of Appeal subsequently applied the abovesaid
2 definition and noted that the term "association" "is often used
3 as synonymous with 'company' or 'society.'" Law v. Crist, 107 P.2d
4 953, 41 C.A.2d 862.

5 The Petitioners submit that, even assuming the
6 allegations made in said paragraph 4 of the said complaint to be
7 true, the Respondent court could not reasonably have concluded
8 as a matter of legal construction that Enola M. Nelson Realty
9 was an unincorporated association at the material time.

10 The Respondent Court must, however, have assumed or
11 concluded that Enola M. Nelson Realty was an unincorporated
12 association (or a corporation) in order to have dismissed the
13 Petitioners' motion on the ground, inter alia, that the defendants
14 made no showing that Enola M. Nelson Realty was not a resident
15 of Los Angeles County at the time the action was commenced.

16 By reason of the matters aforesaid, the Respondent
17 Court erred in its ruling that venue in Los Angeles County was
18 proper by virtue of the location in Los Angeles of Enola M.
19 Nelson Realty's brokerage office.

20
21 7. The Petitioners respectfully submit that with regard to the
22 first cause of action the Respondent Court could not
23 reasonably have found any ground for deciding that Los
24 Angeles County was a proper place of trial since:

25 (a) The Petitioners adduced sufficient admissible
26 evidence which established that none of the four named individual

1 Defendants was a resident of Los Angeles County at the material
2 time;

3 (b) The Real Parties in Interest did not dispute the
4 fact that at the material time the principal place of business
5 of the People's Temple was San Francisco County; and

6 (c) Enola M. Nelson Realty was either not an unincor-
7 porated association at all, or, if it was an unincorporated
8 association, it was not at the material time a jural entity for
9 purposes of determining venue within the ambit of Sec. 395.2
10 of the Code of Civil Procedure.

11 In the premises, the Respondent Court erred in its
12 ruling on the Petitioners' motion.

13
14 8. The Second and Third Causes of Action.

15 The second and third causes of action in the said
16 complaint allege liability for intentional infliction of emotional
17 distress and mental suffering against the People's Temple and
18 Petitioners Jones, McElvane and Fortsyn.

19 Petitioner Enola M. Nelson and Enola M. Nelson Realty
20 are expressly excluded as defendant parties to the second and
21 third causes of action. No allegations are made against
22 Petitioner Fortsyn in respect of the third cause of action.

23 9. Venue with Respect to the Second and Third Causes of Action.

24 Pursuant to Sections 395 and 395.5 of the Code of Civil
25 Procedure, the said second cause of action can properly be tried
26 in Los Angeles County only if at least one of the Petitioners

1 Jones, Fortsyn and McElvane was resident there when the action
2 was commenced, or if the principal place of business of the
3 People's Temple was in Los Angeles County at that time.

4 The said third cause of action can properly be tried
5 in Los Angeles County only if, at the material time, either
6 Petitioner Jones or McElvane resided there, or the People's Temple
7 had its principal place of business in that county.

8 (a) The Petitioners repeat the matters and authorities
9 set out in paragraph 4 hereinabove.

10 By reason of those matters and authorities, the
11 Petitioners submit that they duly and sufficiently discharged
12 their burden of establishing that at the time the said action
13 was commenced neither James Warren Jones, nor Hugh Fortsyn, nor
14 James McElvane was a resident of Los Angeles County. The
15 Respondent Court therefore erred in ruling that the residence(s)
16 of the said Petitioners were not shown to have been other than
17 Los Angeles County at that time and that for that reason the
18 Petitioners' motion for change of venue with regard to the
19 second and third causes of action must be denied.

20 (b) The Petitioners repeat the matters set out in
21 paragraph 5 hereinabove. The Petitioners properly and sufficiently
22 established at the hearing in the Respondent Court that the
23 principal place of business of the People's Temple was San
24 Francisco County at all material times.

25 In the premises, neither the second nor the third causes
26 of action can properly be tried in Los Angeles County. The

1 Petitioners are therefore entitled to a change of venue in
2 respect of those causes of action.

3
4 10. Joinder of Transitory Actions.

5 The instant action by the Real Parties in Interest
6 against the Petitioners is one in which three (3) transitory
7 counts or claims for transitory relief are joined. If, in such
8 cases, defendants are entitled to a change of venue to a residence
9 county in respect of any one count or cause of action, then a
10 motion to change venue as to the entire action will lie even
11 though the defendants may not be entitled to such change in
12 respect of other counts:

13 "When several causes of actions are alleged in
14 a complaint, a motion for change of venue must
15 be granted on all causes if defendant is entitled
16 to a change on any one." Quick v. Corsaro, 180 C.A.2d
17 831, 835; Johnson v. Superior Court, 232 C.A.2d 212, 217.

18 "... if in (an action joining several transitory
19 counts) the non-residence county in which the
20 action was commenced is improper venue with
21 respect to one of the counts, even though good
22 as to the rest, the entire action will be
23 transferred on motion to the county of a
24 defendant's residence..." Chadbourn, Grassman, &
25 Van Alstyne, 1 California Pleading, § 386, p. 349,
26 citing Pacific Bal. Industries v. Northern Timber,
118 C.A.2d 815, 259 P.2d 465; Crofts and Anderson v.
Johnson, 101 C.A.2d 418, 225 P.2d 594; Goosen v.
Clifton, 75 C.A.2d 44, 170 P.2d 104.

23 11. Since the Petitioners were entitled, by reason of the
24 matters set out in paragraph 9 hereinabove, to a change of
25 venue with respect to the second and third causes of action in
26 the said complaint, they were equally entitled to a change of

1 venue with respect to the entire action against them. The
2 Petitioners respectfully submit that this is so entirely
3 apart from the matters set out in paragraph 3 through 7,
4 inclusive hereinabove.

5 For these reasons, in addition to those set out in
6 paragraphs 3 through 7 hereinabove, the Respondent Court's
7 denial of the Petitioners' motion for a change of venue was in
8 error.

9 CONCLUSION

10 For the foregoing reasons, the Petitioners respectfully
11 urge this Honorable Court to grant a writ of mandate requiring
12 the Respondent Court to order that the trial of the instant
13 action be transferred from Los Angeles County to San Francisco
14 County.

15 DATED: October 27, 1978

Respectfully submitted,

16 CHARLES R. GARRY
17 GARRY, DREYFUS, McTERNAN, BROTSKY,
18 HERNDON & PESONEN, INC.

19 By Charles R. Garry
20 CHARLES R. GARRY
Attorneys for Petitioners

21 NEIL ROSENBAUM
22 Barrister of Gray's Inn
23 Attorney of New York and
24 Pennsylvania Bars.
25
26

PROOF OF SERVICE BY MAIL---1013(a), 2015.5 C.C.P.

I am a citizen of the United States; my business address is 1256 Market Street at Civic Center, San Francisco 94102. I am employed in the City and County of San Francisco, where this mailing occurs; I am over the age of eighteen years and not a party to the within cause. I served the within

Petition for Writ of Mandate and
Memorandum of Points and Authorities

on the following person(s) on the date set forth below, by placing a true copy thereof enclosed in a sealed envelope with postage thereon fully prepaid, in the United States Post Office mail box at San Francisco, California, addressed as follows:

Timothy Oliver Stoen
120 Montgomery Street
Suite 1700
San Francisco, CA. 94104

Clerk of the Superior Court
of Los Angeles County
P. O. Box 151
Los Angeles, CA. 90053

I certify or declare under penalty of perjury that the foregoing is true and correct. Executed on October 27, 1978 at San Francisco, California.

Signature

DB-17-a-23

ORIGINAL FILED

SEP 1 1978

COUNTY CLERK

1 CHARLES R. GARRY
2 GARRY, DREYFUS, McTERNAN, BROTSKY,
3 HERNDON & PESONEN, INC.
4 1234 MARKET STREET AT CIVIC CENTER
5 SAN FRANCISCO, CALIFORNIA 94102
6 TEL: 866-3131

7 Attorneys for Defendants
8 People's Temple of the Disciples
9 of Christ, a nonprofit corporation,
10 and James McElvane

11 IN THE SUPERIOR COURT OF THE STATE OF CALIFORNIA

12 IN AND FOR THE COUNTY OF LOS ANGELES

13 WADE B. MEDLOCK AND MABEL M.
14 MEDLOCK, husband and wife,

15 Plaintiffs,

NO. C243292

16 vs.

17 JAMES WARREN JONES, also known
18 as JIM JONES; PEOPLES TEMPLE
19 OF THE DISCIPLES OF CHRIST, a
20 nonprofit corporation; ENOLA M.
21 NELSON; ENOLA M. NELSON REALTY;
22 HUGH FORTSYN; JAMES McELVANE; AND
23 FIRST DOE through FIFTIETH DOE,
24 inclusive,

25 Defendants.

NOTICE OF MOTION
FOR CHANGE OF VENUE
[CCP § 397(1)]

Dept: Law and Motion
Time: 9:00 A.M.
Date: October 6, 1978

26 TO EACH PARTY AND TO THE ATTORNEY OF RECORD FOR EACH PARTY:

27 YOU AND EACH OF YOU WILL PLEASE TAKE NOTICE THAT on
28 October 6, 1978, at the hour of 9:00 A.M., or as soon thereafter
29 as the matter may be heard, in the Law and Motion Department of
30 the above-entitled Court, at 111 N. Hill Street, Los Angeles,
31 California, defendant James McElvane will move for an order
32 changing the place of trial of this action to the Superior Court

DA-17-a-24

EXHIBIT "A"

ORIGINAL FILED

SEP 1 1978

1 of the State of California in and for the City and County of CLERK
2 San Francisco.

3 Said motion will be based on this notice of motion, the
4 attached declarations under penalty of perjury of June Crym and
5 James McElvane, the attached memorandum of points and authorities,
6 such supplemental affidavits, declarations and memoranda of points
7 and authorities as may be filed subsequently herein, and such oral
8 and documentary evidence as may be presented at the hearing of this
9 motion.

10 Dated: August 28, 1978

GARRY, DREYFUS, McTERNAN, BROTSKY,
HERNDON & PESONEN, INC.

11
12
13 By Charles R. Garry
14 CHARLES R. GARRY
15 Attorney for Defendants
16
17
18
19
20
21
22
23
24
25
26

COUNTY CLERK
SEP 1 1978
ORIGINAL FILED

CHARLES R. GARRY
GARRY, DREYFUS, McTERNAN, BROTSKY,
HERNDON & PESONEN, INC.
1288 MARKET STREET AT CIVIC CENTER
SAN FRANCISCO, CALIFORNIA 94102
TEL: 864-3121

Attorneys for Defendants
People's Temple of the Disciples
of Christ, a nonprofit corporation,
and James McElvane

IN THE SUPERIOR COURT OF THE STATE OF CALIFORNIA
IN AND FOR THE COUNTY OF LOS ANGELES

WADE B. MEDLOCK AND MABEL M.
MEDLOCK, husband and wife,

NO. C243292

Plaintiffs,

vs.

MEMORANDUM OF POINTS AND
AUTHORITIES IN SUPPORT OF
MOTION FOR CHANGE OF VENUE
Department: Law & Motion
Time: 9:00 A.M.
Date: October 6, 1978

JAMES WARREN JONES, also known
as JIM JONES; PEOPLES TEMPLE
OF THE DISCIPLES OF CHRIST, a
nonprofit corporation; ENOLA M.
NELSON; ENOLA M. NELSON REALTY;
HUGH FORTSYN; JAMES McELVANE; AND
FIRST DOE through FIFTIETH DOE,
inclusive,

Defendants.

I. WHEN A PLAINTIFF BRINGS A TORT ACTION AGAINST SEVERAL
DEFENDANTS, BOTH INDIVIDUAL AND CORPORATE, IN A COUNTY WHICH
IS NEITHER THE RESIDENCE NOR THE PRINCIPAL PLACE OF BUSINESS
OF ANY DEFENDANT, NOR A COUNTY IN WHICH INJURY TO PERSON OR
PROPERTY OCCURRED, AN INDIVIDUAL DEFENDANT HAS A RIGHT TO A
CHANGE OF VENUE, EVEN THOUGH VENUE AS INITIALLY LAID MAY
OTHERWISE BE JUSTIFIABLE IN AN ACTION AGAINST THE CORPORATION

Griffin & Skelly Co. v. Magnolia & Healdsburg Fruit
Cannery Co., 107 Cal. 378 (1895)

Carruth v. Superior Court, 80 C.A.3d 215, 220 (1978)

(ORIGINAL FILED

SEP 1 1978

COUNTY CLERK

Mosby v. Superior Court, 43 C.A.3d 219, 226 (1974)

CCP § 395.

II. UNDER THE CIRCUMSTANCES OUTLINED IN SECTION I ABOVE, AN INDIVIDUAL DEFENDANT IS ENTITLED TO A CHANGE OF VENUE TO THE PRINCIPAL PLACE OF BUSINESS OF THE CORPORATE DEFENDANT.

United Pac. Ins. Co. v. Superior Court,
254 C.A.2d 897, 899 (1967)

Walker v. Wells Fargo Bank & United Trust Co.,
24 C.A.2d 220, 222-223 (1937)

CCP § 395.

III. DEFENDANT McELVANE IS ENTITLED TO A CHANGE OF VENUE TO THE CITY AND COUNTY OF SAN FRANCISCO BECAUSE NONE OF THE DEFENDANTS ARE RESIDENTS OF LOS ANGELES AND NO INJURY TO PERSON OR PERSONAL PROPERTY WITHIN THE MEANING OF CCP § 395 OCCURRED WITHIN THAT COUNTY, AND BECAUSE SAN FRANCISCO IS THE PRINCIPAL PLACE OF BUSINESS OF PEOPLE'S TEMPLE OF THE DISCIPLES OF CHRIST AND THE COUNTY OF RESIDENCE OF JAMES McELVANE.

The complaint in the above-entitled action contains one cause of action for conversion and two for infliction of emotional distress. None of these causes of action are for injury to person or personal property within the meaning of CCP § 395.

The words "injury to person or property" as used in CCP § 395 are limited to physical or corporeal injury. California courts have frequently held that conversion is not the sort of injury encompassed by that phrase.

Spangenberg v. Spangenberg, 123 C.A. 387, 391 (1932)

Haurat v. Superior Court, 241 C.A.2d 330 (1966)

Thus, the first cause of action is not one for injury to person or personal property within the meaning of CCP § 395.

Similarly, the courts have held that a cause of action for infliction of emotional distress is not a cause of action for

ORIGINAL FILED

SEP 1 1978

COUNTY CLERK

1 injury to person. This is true even where the complaint alleges
2 some physical injury.

3 Lucas v. Lucas Ranching Co., 18 C.A.2d 453 (1937)

4 The Court explained the rationale for this rule as follows:

5 ...the inspiration for the language we are
6 considering was the 'situation brought about
7 by the increasing use of motor vehicles.' In
8 motor vehicle accidents, as in other cases
9 where physical injury is directly caused by
10 what has happened, the injury occurs at the
11 place where the happening occurs, and there
12 is logic in having that place a proper one
13 for the trial. In an action such as plaintiff's,
14 however, the place where the injury occurs is
15 not the locale of the events which, ultimately,
16 cause the injury. She is injured not at the
17 site of the events, but, brooding over the
18 wrongs done her, at the place or places where
19 worry and loss of sleep finally take their toll.
20 No reason appears why an injury which has no
21 definite situs should be given potency in
22 determining the place of trial.

23 Id. at 456, quoted in Carruth, supra., at 219-220.

24 Thus, plaintiffs' allegations of emotional and physical distress
25 and injury in mind and body as a result of defendants' actions
26 are insufficient to bring the second and third causes of action
within the "injury to person or personal property" requirement of
CCP § 395.

Since none of the causes of action are for injury to person
or personal property, the action must be tried in the county of
residence or principal place of business of one of the defendants.

Griffin & Skilly Co., supra.; CCP § 395(a).

But none of the defendants resides in the County of Los Angeles.
See Declarations of Crym and McElvane. Therefore, defendant

1 McElvane's motion for change of venue to San Francisco, his resi-
2 dence and the principal place of business of defendant People's
3 Temple, must be granted.

4 In this case none of the causes of action is triable in
5 Los Angeles County. But it should be noted that defendant's
6 motion would have to be granted even if he was entitled to a change
7 of venue for only one of these causes.

8 Johnson v. Superior Court, 232 C.A.2d 212 (1965)

9 Sanborn v. Pomona Pump Co., 131 C.A. 241 (1933).

10 CONCLUSION

11 For all of the reasons stated above, defendant's motion for
12 change of venue must be granted.

13 Dated: August 28, 1978

14 Respectfully submitted,

15 GARRY, DREYFUS, McTERNAN, BROTSKY,
16 MERNDON & PERSONEN, INC.

17 By Charles R. Garry
18 CHARLES R. GARRY
19 Attorney for Defendants
20
21
22
23
24
25
26

City and County of San Francisco

THE BOARD OF SUPERVISORS
PRESENTS THIS

Certificate of Honor

IN APPRECIATIVE PUBLIC RECOGNITION
OF DISTINCTION AND MERIT, TO

Reverend Jim Jones

on the occasion of a dinner in his honor, in recognition of his guidance and inspiration
in establishing the many humanitarian programs in Peoples Temple, and in deep
appreciation for his tireless and invaluable contributions to all the people of the Bay
Area.



State of California

I HEREBY CERTIFY that this

certificate was duly authorized pursuant

to motion adopted by the Board of Supervisors

of the City and County of San Francisco at its

meeting held on September 7, 1976

William L. Ferris

William L. Ferris
President of the Board

William L. Ferris

Robert H. Mendelsohn
Clerk of the Board

Robert H. Mendelsohn
Supervisor

Robert H. Mendelsohn
Mayor of the City

BLUE SHIELD
of California



CALIFORNIA PHYSICIANS'
INSURANCE CORPORATION

• ZEAVIN THIELEN MEDICAL
GROUP INC
7080 HOLLYWOOD BLVD 1107
LOS ANGELES CA 90028

453226843 02000
750 CALIFORNIA ST., SAN FRANCISCO, CALIFORNIA 94108 (415) 440-3151
2407 WEST 6TH ST., LOS ANGELES, CALIFORNIA 90058 (213) 261-7366

A CLAIM HAS BEEN RECEIVED FOR THE SERVICES AND CHARGES SHOWN BELOW. IT HAS BEEN PROCESSED IN
ACCORDANCE WITH THE BASIC AND MAJOR MEDICAL BENEFITS OF THE SUBSCRIBER'S HEALTH PLAN.

EXPLANATION OF BENEFITS

FOR THE CLAIM RECEIVED ON 06/06/74

PATIENT'S NAME	GROUP NO	SUBSCRIBER NO	CLAIM NO	PROVIDER OF SERVICES	MEMBER PROVIDER	YES	NO	CHECK NUMBER	MO	DAY	YR
JONES JIA W	000099507	306242805	0741650494700	ZEAVIN THIELEN MEDIC		X		1354507	07	11	74

ONES JUL 2

000099307

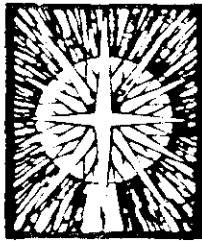
306242803

0774820444

0

SERVICE CLASS	PROCEDURE NUMBER	DATES OF SERVICE				NO OF SVCS	AMOUNT PAID	AMOUNT PAYABLE BY BASIC	NOT COVERED	NOTE	COVERED BY MAJOR MEDICAL	LESS MAJOR MEDICAL DEDUCTIBLE	BALANCE COVERED BY MAJOR MEDICAL	% PAY	AMOUNT PAYABLE BY MAJOR MEDICAL	COMBINED BASIC - MAJ. MED. PAYMENT
		FROM		TO												
		MO	YE	DAY	DAY											
HOME/OFFICE SURGICAL	9002000	04	74	18	18	1.0	35.00		35.00	1,2						200.00
	4625022	04	74	18	18	1.0	200.00	200.00								
SEP 16 1975																

BB-17-c



PEOPLES TEMPLE

OF THE
DISCIPLES OF CHRIST

Jim Jones,
Pastor

A BIOGRAPHICAL BACKGROUND ON BISHOP JIM JONES

*"For I was an hungry
and ye gave me meat.
I was thirsty
and ye gave me drink,
I was a stranger
and ye took me in,
Naked and ye clothed me:
I was sick and ye visited me,
I was in prison
and ye came unto me.*

*Then shall the righteous
Answer him, saying:
Where saw we thee an hungry?
And yet fed thee?
Or thirsty
And gave thee drink?
When saw we thee a stranger
And took thee in?
Or naked, and clothed thee?
Or when saw we thee sick?
Or in prison
And came unto thee?*

*Verily I say unto you,
Inasmuch as ye have done it
Unto one of the least of these--
Ye have done it unto me."*

Matthew 25:35-40

Bishop Jim Jones is the founder of Peoples Temple Christian Churches, a large human service ministry based in California, U.S.A. The Bishop is an officially ordained minister in a mainstream nationwide denomination, the Disciples of Christ. He has been pastor of his church for 25 years.

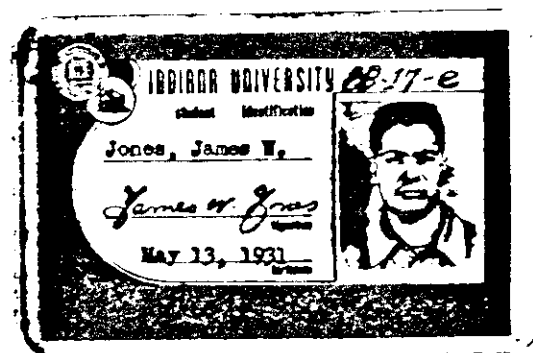
Bishop Jones uncompromising stands in defense of social justice and equalitarian ideals for all peoples has led to his serving with acclaim in many civic posts. He was the Executive Director of the Mayor's Commission on Human Rights in a large city of the midwestern United States. Through that position he integrated scores of businesses, at a time--many years ago--when it was dangerous to even try. It was in this period that Bishop Jones shared a pulpit with the late civil rights leader, Dr. Martin Luther King.

Since coming to California with his wife, Marceline, a Registered Nurse who inspects and evaluates hospitals, and his family of eight adopted children of all races (and one natural-born), Bishop Jones has become widely recognized as a courageous champion of the poor and the oppressed. Various prominent media have honored him as being a great humanitarian. A special merit award for civic leadership was presented to him by the President of the National Newspaper Publishers Association-- the Black press of America.

The ministry built by Jim Jones is known by virtually all segments of the community for its work in fulfilling the scripture in which Jesus Christ admonishes people to "feed the hungry, clothe the naked, shelter the homeless, and minister to the sick and imprisoned, as well as the orphans and widows." Bishop Jones is responsible for developing programs and facilities that have rescued hundreds of people from extreme poverty, drug addiction, and other oppressive conditions. Recently, he was appointed by the mayor of San Francisco, California to serve as a commissioner on the city's Housing Authority.

(More)

BB-17-d-1



BISHOP JIM JONES (CONT.)

Bishop Jones graduated from Butler University of Indiana with honors in 1960. He has taught civics and social studies as a public school teacher. His lifestyle is modest and completely without frills. As a minister, he takes no anniversary gifts, appreciation days, or personal offerings of any kind. He steadfastly refuses to live above the people of disadvantaged backgrounds whom he serves. His entire life is centered on the struggle for human dignity, and equality for the working class-- a principle Bishop Jones is prepared to defend with his very life.

BB-11-A-2

ESTIMATE
of Advanced Standing

BUTLER UNIVERSITY
Indianapolis 7, Indiana
OFFICE OF ADMISSIONS

This estimate must be presented
at registration

February 1, 1961

M. R. James Warren Jones has been admitted on presentation of satisfactory
credentials from Indiana University; Indiana University Extension (1950-1960)
Student admitted In School
Student's Address 2327 21. Broadway c/o Passenger City

Description of Courses	College	Sem. hrs.	
PSYCHOLOGY:			
Psych. of Learn.	IUX	3	B
SOCIAL STUDIES:			
Soc. Anthro.	.	3	B
Hist. West. Eur. Civ. II	.	3	A
Conserv. Natrl. Resouro.	.	3	C
Intro. Wld. Pol.	IO	3	B
		15	
		3	B

GC:jjl

cc: Registrar's Office

Education

TO THE STUDENT:

The above evaluation of valid credits acceptable for transfer to Butler University does not guarantee that all of the listed courses or the total number of hours will apply toward any degree at Butler. This decision will be made by the Dean and/or Administrative Committee of that College in which you propose to do work. Requirements for graduation must be certified by the Registrar.

Note: This estimate of credit is provisional and subject to revision on the basis of the student's record in Butler University. For confirmation of this estimate, the student is expected to make grades of "C" or above in all courses taken during his first semester in residence.

GENE CHENOWETH
Director of Admissions

BP-17-f

SUMMARY OF SOME OF THE CONCERNS AND IDEALS JIM JONES
STANDS FOR

Jim Jones was reared in circumstances of extreme poverty in the midwestern United States. He began to support himself and his family as a youngster. He became head orderly of a large hospital while still in high school. At Butler University he undertook extensive study in political science and the humanities with preparation in Biblical history and scriptural exegesis. Over the years he has combined the leadership of human service ministry with teaching public school and operating two very successful nursing homes.

From the beginning of his career Jim Jones has been exclusively interested in serving the cause of humanity, sacrificing personal advantage in favor of relieving human suffering. He has worked tirelessly towards the restoration of the basic Judeo-Christian ideals of brotherhood and equality through building an integrated ministry of dedicated people that reaches out to all areas of human need.

Rev. Jim Jones is the founder of Peoples Temple Christian Churches, a large human service ministry with several California branches. He is an officially ordained minister in the nationwide Disciples of Christ denomination of about 2 million members. He has been a pastor for approximately 25 years.

Rev. Jones uncompromising stands in defense of social justice and equalitarian ideals for all peoples have led to his serving with acclaim in many civic posts. He was the Executive Director of the Mayor's Commission on Human Rights in a large city of the midwestern United States. Through that position he was responsible for the integration of many public and private agencies at a time--many years ago--when it was dangerous to even try. It was during this period that Rev. Jones shared a pulpit with the late civil rights leader, Dr. Martin Luther King.

Rev. Jones has become well recognized as a courageous champion of the poor and the oppressed. Various prominent media have honored him as a great humanitarian.

The ministry built by Jim Jones is known by virtually all segments of the community for its work in fulfilling the scripture in which Jesus Christ admonishes people to "feed the hungry, clothe the naked, shelter the homeless, and minister to the sick and imprisoned." Rev. Jones is responsible for developing programs and facilities that have rescued hundreds of people from extreme poverty, drug addiction, and other oppressive conditions.

Rev. Jones' lifestyle is modest and completely without frills. He steadfastly refuses to live above the people of disadvantaged backgrounds who compose a portion of his large congregation. His entire life is centered on the struggle for human dignity and equality for the economically disadvantaged---a principle Rev. Jones has demonstrated he is willing to defend with his very life.

Among the many wide-ranging programs and facilities inspired by Rev. Jones are senior citizens' homes, a 40 acre children's ranch, a large community center, free medical program, and legal assistance, a youth day care project, refuge shelters for sick and abandoned animals. He has also established an overseas agricultural mission project where food is being grown to help feed the world's hungry in order to alleviate human misery in some small way.

100-17-9-1

Jim Jones has always been a fierce and uncompromising advocate of racial equality. He has an abiding respect for the democratic process as the vehicle for the elimination of racial barriers, but he believes that it is up to each of us as citizens to see that the process is motivated and activated in a continuous way so that social justice is achieved.

Under Pastor Jones' direction, Peoples Temple constantly attempts to combat injustice by standing in support of any person, regardless of race or creed, wherever basic rights are in question. He persists through such vehicles as the Peoples Forum, in which issues of moral and social significance are presented to the community for which he feels such a great sense of responsibility.

(For further information on early background Pastor Jones has been lauded in his home-town press in Richmond, Indiana)

BB-17-9-2

State of Indiana
The State Board of Education
Teacher Training and Certification Commission

HEREBY ISSUES

To **REV. JAMES JONES**
This **SECONDARY PROVISIONAL CERTIFICATE**
COMPREHENSIVE AREA: SOCIAL STUDIES

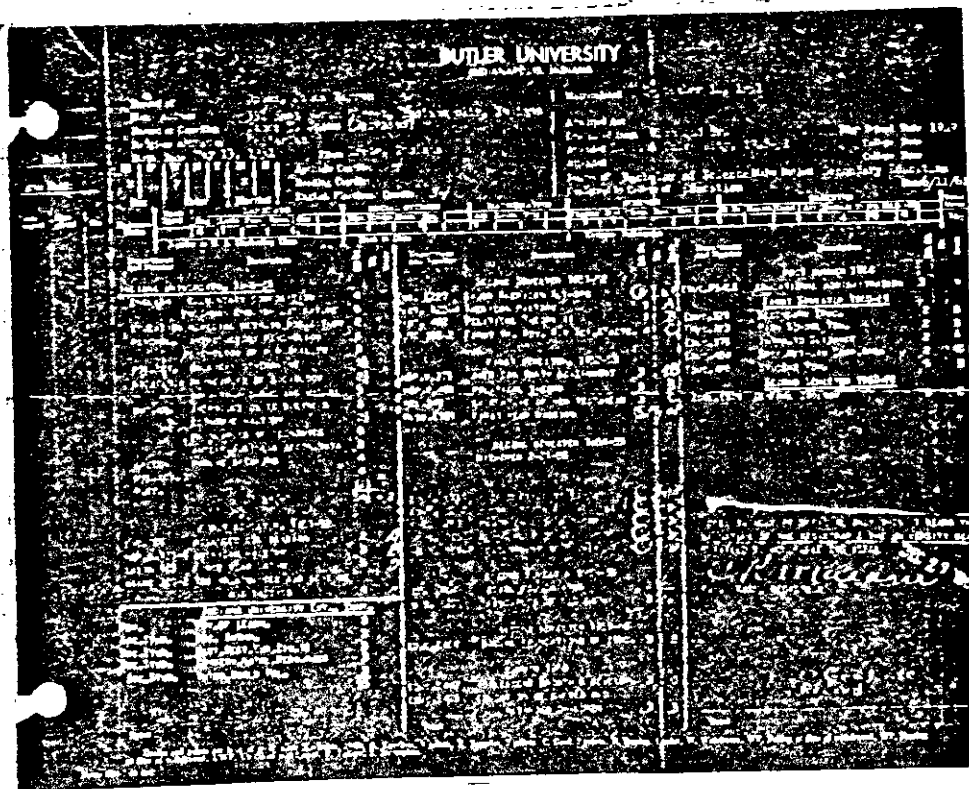
This certificate is valid for **FIVE YEARS** from date in the
public schools of Indiana when recorded with the superintendent of
schools in the school corporation where employed.

Date August 4, 1961

W. E. Wilson
STATE SUPERINTENDENT OF PUBLIC INSTRUCTION

BB-17-h

BB-17-i



RANDOLPH COUNTY
Department of Health
WINCHESTER, INDIANA

Certificate of Birth

THIS IS TO CERTIFY, that according to the records of the Randolph County
Health Department

NAME James Warren Jones

Was born in Randolph County Indiana, on May 13, 1931 Year

Child of James T. Jones and Lynetta Putman Jones,

Birthplace of Father Indiana Birthplace of Mother Indiana

Record was filed June 1, 1931 Book 21 Page 70

Howard W. K. Hmd
Health Officer

Seal

Issued January 27, 1962

BB-17-j

STATE OF CALIFORNIA
STANDARD TEACHING CREDENTIAL
WITH A SPECIALIZATION IN ELEMENTARY TEACHING

№ 25523 EAP

№ 2560-94

GO

To all persons to whom these presents come, greetings, the State Board of Education, acting in accordance with the authority vested in it, awards this credential to

JAMES WARREN JONES

This credential, earned by meeting the provisions established by law and the requirements established by the State Board of Education, authorizes the holder to teach or otherwise render professional services in California public schools as follows:

- (a) Teach any classes in kindergarten or grades one through nine except courses in special education as follows: (1) with an academic major and a subject matter minor, teach any subject in kindergarten and grades one through nine; (2) with an academic major, other than a diversified major, and no minor, teach any subject in kindergarten and grades one through nine in a self-contained classroom, and teach any subject listed on this document as a major in departmentalized classes in grades seven, eight, and nine, and by resolution of the governing board of the school district, reserved on a yearly basis, teach any subject in which the holder has completed nine semester hours of upper division or graduate college or university course work; or (3) with a diversified major and no minor, teach any subject in kindergarten and grades one through six in a self-contained or departmentalized classroom, and teach any subject in a self-contained classroom in grades seven, eight, and nine.
- (b) Teach any subject in classes organized primarily for adults.
- (c) Teach in the area of specialized preparation listed on this document in kindergarten and grades one through four.
- (d) Serve as a librarian in an elementary school, junior high school, high school, or junior college when the specialized area of librarianship is listed on this document.

FOR SERVICE IN the Anderson Valley Unified school district of Mendocino county.

ISSUED September 16, 1966

MAJOR
Social Sciences

MINOR
English

EXPIRES September 30, 1967

PROVISIONAL CREDENTIAL

FOR CONDITIONS OF RENEWAL SEE REVERSE SIDE OF THIS DOCUMENT
(An expired credential cannot be renewed.)

DB-17-K

Thomas W. Budden
President, State Board of Education

Max Rafferty
Superintendent of Public Instruction; and
Secretary, State Board of Education



City of Indianapolis



ALBERT H. LOSCHE
MAYOR

ADDRESS ALL CORRESPONDENCE TO
CHIEF OF POLICE
ROBERT E. REILLY
INDIANAPOLIS 4, INDIANA



TO WHOM IT MAY CONCERN:

This is to certify that this Department as of the above date has no record on James Warren Jones having been convicted or sentenced to imprisonment for any offense in this city, or of having been taken into custody on the charge of being insane.

Neither has this Department any record of the said James Warren Jones ever having been arrested for any antagonism against the form of government of the United States of America.

The right thumbprint of James Warren Jones appears at the lower left hand corner of this letter for positive identification.

Very truly yours,

Right Thumbprint:



Robert E. Reilly
Robert E. Reilly
Chief of Police

BA-17-L

CROOK, MOORE & KNUDSEN

CERTIFIED PUBLIC ACCOUNTANTS

Members

AMERICAN INSTITUTE OF CERTIFIED PUBLIC ACCOUNTANTS

332 SOUTH SCHOOL STREET
OAKLAND, CALIFORNIA 94612

TELEPHONE
462-8688

June 7, 1978

Miss Jean Brown
P.O. Box 15157
San Francisco, California 94115

Dear Miss Brown:

Enclosed you will find the following returns for Rev. & Mrs. James Jones:

1. 1977 Federal income tax return showing an overpayment of \$12,511.45. Because the tax is more than we anticipated, we have had it all applied to the 1978 estimated tax.
2. 1978 Federal estimated tax return showing no tax due.
3. 1977 California income tax return showing an overpayment of \$2,871.28 which we have applied to the 1978 estimated tax.
4. 1978 California estimated tax return showing a payment due of \$300.00.

Each of the above returns should be signed by you for James W. Jones and again for Marceline M. Jones showing a power of attorney for each.

We are having you pay the \$300.00 now so that there will be no further payments due until the filing of the final 1978 returns next year.

We are enclosing an extra copy of each return so that you can send one to Rev. Jones and have one yourself in case of any questions. We have also enclosed our bill for the preparation of the returns.

If you have any questions regarding these returns, please contact us.

Sincerely,

R. V. Knudsen
Crook, Moore & Knudsen

RVK/th
Encls.

B/B-17- m

1040-ESDepartment of the Treasury
Internal Revenue Service**Estimated Tax Declaration-Voucher
for Individuals—1978**

(To be used for making declaration and payment)

Voucher 2

(Calendar year—Due June 15, 1978)

1. Estimated tax or amended estimated tax for the <u>12/78</u> (month and year)		2. Overpayment from last year credited to estimated tax for this year		If fiscal year taxpayer, see Instruction 11.	
\$ <u>12,511.45</u>		\$ <u>12,511.45</u>		* Complete only if this is an original or amended declaration and your total estimated tax for the year is \$100.00 or more.	
3. Amount of this installment ... ▶		4. <u>12,511.45</u>		Return this voucher with check or money order payable to the Internal Revenue Service. For where to file your declaration-voucher, see Instruction 4.	
5. Amount of any unused overpayment credit applied to this installment (see Instruction 8) ... ▶		6. <u>12,511.45</u>		Your social security number	
7. Amount of this installment payment (subtract line 5 from line 4) ... ▶		8. <u>None</u>		303-32-5942	
If this is an original declaration-voucher, file even if line 8 is zero.				Spouse's number, if joint declaration	
Sign		For Signature		First name and middle initial (of both spouses, if joint declaration)	
None				Last name	
Spouse's Signature (if joint declaration)				James W. & Marceline M. Jones	
				Address (Number and street)	
				P.O. Box 15157	
				City, State, and ZIP code	
				San Francisco, California 94115	

Detach here

Form **4868**
Department of the Treasury
Internal Revenue Service

CLIENT'S COPY
**Application for Automatic Extension of Time
to File U.S. Individual Income Tax Return**

1977

NOTE: Prepare this form in duplicate. File the original with the Internal Revenue Service Center where you are required to file your income tax return and pay the amount shown on line 6 below. Attach the duplicate to the face of your Form 1040. This is not an extension of time for payment of tax. The law imposes a penalty for late payment of tax unless you show reasonable cause for failure to pay when due. (See Instruction F.)

First Name	James W. & Marceline M.	Last Name	Jones	Your social security number	303 32 5942
Present home address (Number and street, including apartment number, or rural route)	1859 Geary Blvd.			Spouse's social security number	306 24 2805
City, town or post office, State and ZIP Code	San Francisco, California 94115				

An automatic 2-month extension of time until June 15, 1978, is hereby requested in which to file Form 1040 for the calendar year 1977 (or if a fiscal year return until 19..... for the taxable year beginning 1977, and ending 1978).

1 Total tax you expect to owe for 1977 (see instruction C)	\$ 23,600.00
2 Federal income tax withheld	0
3 1977 Estimated tax payments (include 1976 overpayment allowed as a credit)	23,600.00
4 Other payments (see instruction C)	0
5 Total (add lines 2, 3, and 4)	23,600.00
6 BALANCE DUE (subtract line 5 from line 1). Pay in full with this application	0

Signature and Verification

If Prepared by Taxpayer.—Under penalties of perjury, I declare that to the best of my knowledge and belief, the statements made herein are true and correct.

Your signature _____ Date _____

Spouse's signature (if filing jointly, BOTH must sign even if only one had income) _____ Date _____

If Prepared by Someone Other Than Taxpayer.—Under penalties of perjury, I declare that to the best of my knowledge and belief, the statements made herein are true and correct, that I am authorized by the taxpayer to prepare this application, and that I am:

- ☐ A member in good standing of the bar of the highest court of (specify jurisdiction) _____
- ☐ A certified public accountant duly qualified to practice in (specify jurisdiction) _____
- ☐ A person enrolled to practice before the Internal Revenue Service.
- ☒ A duly authorized agent holding a power of attorney. (The power of attorney need not be submitted unless requested.)
- ☐ A person standing in close personal or business relationship to the taxpayer who is unable to sign this application because of illness, absence, or other good cause. My relationship to the taxpayer and the reasons why the taxpayer is unable to sign this application are _____

Signature of preparer other than taxpayer James F. Brown Date 4/11/78

See instructions on reverse

Form 4868 (1977)

BB-17-m-3

1040 U.S. Individual Income Tax Return 1977

CLIENT'S COPY

For the year January 1-December 31, 1977, or other taxable year beginning . . . 1977 ending . . . 79

Use IRS label, otherwise, print or type.

First name and initial (if joint return, give first names and initials of both) **James W. & Marceline M.** Last name **Jones** Your social security number **303 32 5942**

Present home address (Number and street, including apartment number, or rural route) **P.O. Box 15157** For Privacy Act Notice, see page 3 of instructions. Spouse's social security no. **306 24 2806**

City, town or post office, State and ZIP code **San Francisco, California 94115** Yours **MINSTER** Spouse's **NIKSE**

Presidential Election Campaign Fund Do you want \$1 to go to this fund? Yes ☒ No ☐ If joint return, does your spouse want \$1 to go to this fund? Yes ☒ No ☐ Note: Checking "Yes" will not increase your tax or reduce your refund.

Filing Status

1 ☐ Single

2 ☒ Married filing joint return (even if only one had income)

3 ☐ Married filing separately. If spouse is also filing, give spouse's social security number in the space above and enter full name here

4 ☐ Unmarried Head of Household. Enter qualifying name See page 7 of instructions.

5 ☐ Qualifying widow(er) with dependent child (Year spouse died . . . 19 . . . See page 7 of instructions.)

Exemptions

a ☒ Yourself ☐ 65 or over ☐ Blind Enter number of boxes checked on 6a and b **2**

b ☒ Spouse ☐ 65 or over ☐ Blind Enter number of children listed **2**

c First names of your dependent children who lived with you . . . **STEPHEN JAMES JR**

d Other dependents:

(1) Name	(2) Relationship	(3) Number of months lived in your home	(4) Did dependent have income of \$750 or more?	(5) Did you provide more than one-half of dependent's support?

Enter number of other dependents **4**

7 Total number of exemptions claimed **4**

Income

8 Wages, salaries, tips, and other employee compensation. (Attach Form W-2, if available, with page 3 of instructions.) **37,738 57**

9 Interest income (If over \$400, attach Schedule B.) **889 81**

10a Dividends (If over \$400, attach Schedule B) **100 37** 10b less exclusion **64 24** Balance **36 13**

(If you have no other income, skip lines 11 through 20 and go to line 21.)

11 State and local income tax refunds (does not apply if refund is for year you took standard deduction) . . . 11

12 Alimony received 12

13 Business income or (loss) (attach Schedule C) 13

14 Capital gain or (loss) (attach Schedule D) 14

15 50% of capital gain distributions not reported on Schedule D 15

16 Net gain or (loss) from Supplemental Schedule of Gains and Losses (attach Form 4797) 16

17 Fully taxable pensions and annuities not reported on Schedule E 17

18 Pensions, annuities, rents, royalties, partnerships, estates or trusts, etc. (attach Schedule E) 18

19 Farm income or (loss) (attach Schedule F) 19

20 Other (state nature and source—see page 9 of instructions) **S.F. Housing AUTH - REP.** **2500**

21 Total Income. Add lines 8, 9, and 10c through 20. **46,916 51**

Adjustments to Income (If none, skip lines 22 through 27 and enter zero on line 28.)

22 Moving expense (attach Form 3903) 22

23 Employee business expenses (attach Form 2106) 23

24 Payments to an individual retirement arrangement (from attached Form 5329, Part III) 24

25 Payments to a Keogh (H.R. 10) retirement plan 25

26 Forfeited interest penalty for premature withdrawal 26

27 Alimony paid (see page 11 of instructions) 27

28 Total adjustments. Add lines 22 through 27

29 Subtract line 28 from line 21 **46,916 51**

30 Disability income exclusion (sick pay) (attach Form 2440)

31 Adjusted gross income. Subtract line 30 from line 29. Enter here and on line 32. If you want IRS to figure your tax for you, see page 4 of the instructions **46,916 51**

TRANS FORMS INC

BB-17-m-4

Wage and Tax Statement 1977

STATE OF CALIFORNIA KENNETH COFF, STATE CONTROLLER P.O. BOX 1019 SACRAMENTO, CA 95806 TEL. 944-0013/3475 RFD. 99-093-0001-082		Type or print EMPLOYEE'S name, address, ZIP code and Federal identifying number		Copy C for employee's records Employer's State identifying number 800-4039 806-232	
Employee's Social Security number 306-24-2805	Federal income tax withheld 1209.97	State and other compensation 8169.35	FICA employee tax withheld 450.76	Total FICA wages 7705.06	
M. H. JONES PO BOX 15384 SAN FRAN, CALIF 94115		Was employee covered by a qualified plan or plan act? YES	State or local tax with- held 203.16		State or local wages 8169.35
Type or print EMPLOYEE'S name, address and ZIP code above		State or local tax with- held 203.16	State or local wages 8169.35	State or local wages 8169.35	State or local wages CALIF.

Form W-2

This information is being furnished to the IRS and
 appropriate State officials

Department of the Treasury - Internal Revenue Service

Tax Computation	32 Amount from line 31	32	46,916	51
	33 If you itemize deductions, enter excess itemized deductions from Schedule A, line 41. If you do NOT itemize deductions, enter zero. Caution: If you have unearned income and can be claimed as a dependent on your parent's return, check here <input type="checkbox"/> and see page 11 of the instructions. Also see page 11 of the instructions if: • You are married filing a separate return and your spouse itemizes deductions, OR • You file Form 4563, OR • You are a dual-status alien.	33	4194	24
	34 Tax Table Income. Subtract line 33 from line 32. Note: See instructions for line 35 on page 11. Then find your tax on the amount on line 34 in the Tax Tables. Enter the tax on line 35. However, if line 34 is more than \$20,000 (\$40,000 if you checked box 2 or 5) or you have more exemptions than those covered in the Tax Tables for your filing status, use Part I of Schedule TC (Form 1040) to figure your tax. You must also use Schedule TC if you file Schedule G (Form 1040), Income Averaging.	34	42,722	27
	35 Tax. Check if from <input type="checkbox"/> Tax Tables or <input checked="" type="checkbox"/> Schedule TC.	35	10,395	02
Credits	36 Additional taxes. (See page 12 of instructions.) Check if from <input type="checkbox"/> Form 4970, <input type="checkbox"/> Form 4972, <input type="checkbox"/> Form 5544, <input type="checkbox"/> Form 5405, or <input type="checkbox"/> Section 72(m)(5) penalty tax.	36		
	37 Total. Add lines 35 and 36.	37	10,395	02
	38 Credit for contributions to candidates for public office	38		
	39 Credit for the elderly (attach Schedule R&RP)	39		
Other Taxes	40 Credit for child and dependent care expenses (attach Form 2441)	40		
	41 Investment credit (attach Form 3468)	41		
	42 Foreign tax credit (attach Form 1116)	42		
	43 Work Incentive (WIN) Credit (attach Form 4874)	43		
Payments	44 New jobs credit (attach Form 5884)	44		
	45 See page 12 of instructions.	45		
	46 Total credits. Add lines 38 through 45.	46		
	47 Balance. Subtract line 46 from line 37 and enter difference (but not less than zero).	47	10,395	02
Refund or Due	48 Self-employment tax (attach Schedule SE)	48	1303	50
	49 Minimum tax. Check here <input type="checkbox"/> and attach Form 4625.	49		
	50 Tax from recomputing prior year investment credit (attach Form 4255)	50		
	51 Social security tax on tip income not reported to employer (attach Form 4137)	51		
Please Sign Here	52 Uncollected employee social security tax on tips (from Form W-2)	52		
	53 Tax on an individual retirement arrangement (attach Form 5329)	53		
	54 Total tax. Add lines 47 through 53.	54	11,698	52
	55 Total Federal income tax withheld (attach Forms W-2, W-2G, and W-2P to front)	55	1409	97
Please Sign Here	56 1977 estimated tax payments (include amount allowed as credit from 1976 return)	56	23,000	00
	57 Earned income credit. If line 31 is under \$8,000, see page 2 of instructions. If eligible, enter child's name.	57		
	58 Amount paid with Form 4868	58		
	59 Excess FICA and RRTA tax withheld (two or more employers)	59		
Please Sign Here	60 Credit for Federal tax on special fuels, etc. (attach Form 4136)	60		
	61 Credit from a Registered Investment Company (attach Form 2438)	61		
	61a See page 13 of instructions.	61a		
	62 Total. Add lines 55 through 61a.	62	24,409	97
Please Sign Here	63 If line 62 is larger than line 54, enter amount OVERPAID.	63	12,511	45
	64 Amount of line 63 to be REFUNDED TO YOU.	64		
	65 Amount of line 63 to be credited on 1978 estimated tax.	65	12,511	45
	66 If line 54 is larger than line 62, enter BALANCE DUE. Attach check or money order for full amount payable to "Internal Revenue Service." Write social security number on check or money order. (Check <input type="checkbox"/> if Form 2210 (2210F) is attached. See page 14 of instructions.)	66		

Under penalties of perjury, I declare that I have examined this return, including accompanying schedules and statements, and to the best of my knowledge and belief, it is true, correct, and complete. Declaration of preparer (other than taxpayer) is based on all information of which preparer has any knowledge.

Your signature _____ Date _____
CLIENT'S COPY
 Spouse's signature (if filing jointly BOTH must sign even if only one has income) _____

Preparer's signature and identifying number (see instructions) 829-14-3278
 CROOK MOORE & KNUDSEN CPAs
 532 SOUTH SCHOOL STREET
 UPLAND, CALIFORNIA 95482
 Preparer's address (or employer's name, address, and identifying number) 6/7/78
 84 1269206

IDENTIFICATION NO.

STATEMENT OF WAGES AND INCOME EARNED

YEAR
ENDED 12/31/77

CODE	H (Husband) W (Wife)	LESS MAXIMUM F.I.C.A. PAYABLE					
		EXCESS F.I.C.A.					
		TOTAL STATE WITHHELD				20316	
		TOTAL FEDERAL WITHHELD					140977

ACCOUNTANT STATIONERS & PRINTERS, LOS ANGELES

AB-17-m-6

Schedule B—Interest and Dividend Income

Page 2

Name(s) as shown on Form 1040 (Do not enter name and social security number if shown on other side)

Your local security number

Part I Interest Income

1 If you received more than \$400 in interest, complete Part I. Interest includes earnings from savings and loan associations, mutual savings banks, cooperative banks, and credit unions as well as interest on bank deposits, bonds, tax refunds, etc. Interest also includes original issue discount on bonds and other evidences of indebtedness (see page 17 of Instructions). (List payers and amounts.)

COAST FEDERAL SAVINGS	179	33
IMPERIAL SAVINGS	174	24
SAVINGS BANK	506	48
	11	23
WELLS FARGO BANK	92	21
✓	92	21
✓	16	47
✓	265	89
✓	390	59
BANK OF AMERICA-BONDS	312	50
FINANCIAL SAVINGS	281	51
✓	281	51
✓	281	51
✓	53	72
✓	215	88
ALLSTATE SAVINGS	728	322
U.S. LIFE SAVINGS	176	67
FRONTIER SAVINGS	175	83
GARLAND SAVINGS	234	95
GREAT WESTERN S&L	55	28
✓	286	70
FIRST FEDERAL S&L	320	78
GREAT PLAIN S&L	251	80
DADE FEDERAL S&L	342	41
BANK OF MARY	205	64
HOME FEDERAL S&L	19	24
ELLIOTT	74	42
BURNLEY	914	35
SNYDER	71	65
PUBLIC EMP RETIRE SYSTEM	1880	00

2 Total interest income. Enter here and on Form 1040, line 9.

889181

Part II Dividend Income

3 If you received more than \$400 in gross dividends (including capital gain distributions) and other distributions on stock, complete Part II (see Note below and page 17 of instructions). (List payers and amounts—write (H), (W), (J), for stock held by husband, wife, or jointly.)

[illegible]

4 Total of line 3

5 Capital gain distributions (see page 18 of Instructions. Enter here and on Schedule D, line 7). See Note below.

6 Nontaxable distributions (see page 18 of instructions) . . .

7 Total (add lines 5 and 6)

8 Dividends before exclusion (subtract line 7 from line 4). Enter here and on Form 1040, line 10a.

100 | 37

Note: If you received capital gain distributions and do not need Schedule D to report any other gains or losses or to compute the alternative tax, do not file that schedule. Instead, enter 50 percent of capital gain distributions on Form 1040, line 15.

Part III Foreign Accounts and Foreign Trusts

If you are required to list interest in Part I or dividends in Part II, OR if you had a foreign account or were a grantor of, or a transferor to a foreign trust, you must answer both questions in Part III. (See page 18 of instructions.)

3 Did you, at any time during the taxable year, have any interest in or signature or other authority over a bank, securities, or other financial account in a foreign country (except in a U.S. military banking facility operated by a U.S. financial institution)?

☐ Yes ☒ No

2 Were you the grantor of, or transferor to, a foreign trust during any taxable year, which foreign trust was in being during the current taxable year, whether or not you have any beneficial interest in such trust? . . .
If "Yes," you may be required to file Forms 3520, 3520-A, or 926.

☐ Yes ☒ No

BB-17-m-7

Schedules A&B—Itemized Deductions AND (Form 1040) Interest and Dividend Income

Department of the Treasury
Internal Revenue Service

▶ Attach to Form 1040. ▶ See instructions for Schedules A and B (Form 1040).

1977

Name(s) as shown on Form 1040

Your social security number

Schedule A Itemized Deductions (Schedule B is on back)

Medical and Dental Expenses (not compensated by insurance or otherwise) (See page 14 of instructions.)

- 1 One-half (but not more than \$150) of insurance premiums for medical care. (Be sure to include in line 10 below)
- 2 Medicine and drugs
- 3 Enter 1% of line 31, Form 1040
- 4 Subtract line 3 from line 2. Enter difference (if less than zero, enter zero)
- 5 Enter balance of insurance premiums for medical care not entered on line 1
- 6 Enter other medical and dental expenses:
 - a Doctors, dentists, nurses, etc.
 - b Hospitals
 - c Other (itemize—include hearing aids, dentures, eyeglasses, transportation, etc.)

- 7 Total (add lines 4 through 6c)
- 8 Enter 3% of line 31, Form 1040
- 9 Subtract line 8 from line 7 (if less than zero, enter zero)
- 10 Total (add lines 1 and 9). Enter here and on line 33

Taxes (See page 14 of instructions.)

- 11 State and local income
- 12 Real estate
- 13 State and local gasoline (see gas tax tables)
- 14 General sales (see sales tax tables)
- 15 Personal property
- 16 Other (itemize)

- 17 Total (add lines 11 through 16). Enter here and on line 34

Interest Expense (See page 16 of instructions.)

- 18 Home mortgage
- 19 Other (itemize)

- 20 Total (add lines 18 and 19). Enter here and on line 35

Contributions (See page 16 of instructions for examples.)

- 21 a Cash contributions for which you have receipts, cancelled checks or other written evidence
- b Other cash contributions. List donees and amounts

- 22 Other than cash (see page 16 of instructions for required statement)
- 23 Carryover from prior years
- 24 Total contributions (add lines 21a through 23). Enter here and on line 36

Casualty or Theft Loss(es) (See page 16 of instructions.)

- 25 Loss before insurance reimbursement
- 26 Insurance reimbursement
- 27 Subtract line 26 from line 25. Enter difference (if less than zero, enter zero)
- 28 Enter \$100 or amount on line 27, whichever is smaller
- 29 Casualty or theft loss (subtract line 28 from line 27). Enter here and on line 37

Miscellaneous Deductions (See page 16 of instructions.)

- 30 Union dues
- 31 Other (itemize)
- 32 Total (add lines 30 and 31). Enter here and on line 38

Summary of Itemized Deductions (See page 17 of instructions.)

- 33 Total medical and dental—line 10
- 34 Total taxes—line 17
- 35 Total interest—line 20
- 36 Total contributions—line 24
- 37 Casualty or theft loss(es)—line 29
- 38 Total miscellaneous—line 32
- 39 Total deductions (add lines 33 through 38)
- 40 If you checked Form 1040, box:
 - 2 or 5, enter \$3,200
 - 1 or 4, enter \$2,200
 - 3, enter \$1,600
- 41 Excess itemized deductions (subtract line 40 from line 39). Enter here and on Form 1040, line 33. (If line 40 is more than line 39 see "Who MUST Itemize Deductions" on page 11 of the instructions.)

TRANS FORMS INC

BB-17-m-8

SCHEDULE TC
(Form 1040)

Department of the Treasury
Internal Revenue Service

Tax Computation Schedule

► Attach to Form 1040.

1977

Name(s) as shown on Form 1040

Your social security number

Instructions

Who Must File.—This schedule is for use by taxpayers who cannot use the Tax Tables and for certain taxpayers who must itemize deductions. If you must itemize and the zero bracket amount on Schedule A (Form 1040), line 40, is more than your itemized deductions on Schedule A, line 39, you must complete Part II before figuring your tax.

Part I.—You must use Part I to figure your tax instead of using the Tax Tables if your income on Form 1040, line 34, is more than \$20,000 (more than \$40,000 if you are married filing a joint return or are a qualifying widow(er)) or if you claim more exemptions than covered in the Tax Tables for your filing status.

You will also need to complete Part I if you figure your tax by using Schedule G (Form 1040), Income Averaging.

Part II.—If you are required to itemize deductions and the zero bracket amount on Schedule A, line 40, is more than your itemized deductions on Schedule A, line 39, you must first complete Part II to figure your Tax Table Income. The new zero bracket amount must be adjusted by certain taxpayers who must itemize deductions. This computation is necessary because the zero bracket amount is built into the Tax Tables and Tax Rate Schedules.

You MUST itemize deductions if:

(a) You are married filing a separate return and your spouse itemizes deductions (unless your spouse is described in paragraph (b) and enters earned income on Part II, line 3).

(b) You can be claimed as a dependent on your parent's return and have \$750

or more of unearned income and less than \$2,200 of earned income if you are single (less than \$1,600 of earned income if you are married filing a separate return).

Note: If your earned income is more than your itemized deductions on Schedule A, line 39, enter your earned income in Part II, line 3, unless you are married filing a separate return and your spouse itemizes deductions. (See page 11 of the Instructions for Form 1040 for a definition of earned income.)

(c) You elect to exclude income from sources in United States Possessions (see Form 4563 for details), OR

(d) You are a dual-status alien (see instructions for Dual-Status Tax Year on page 4 of instructions for Form 1040).

Part I Tax Computation for Taxpayers Who Cannot Use the Tax Tables

Caution: Read the instructions before completing this Part.

1	Enter your Tax Table Income from Form 1040, line 34	1	42,722.22
2	Multiply \$750 by the total number of exemptions claimed on Form 1040, line 7	2	3,000.00
3	Taxable Income. Subtract line 2 from line 1. (Figure your tax on the amount on line 3 by using Tax Rate Schedule X, Y, or Z, or see page 12 of Instructions for Form 1040 for "Other Ways to Figure Your Tax.")	3	39,722.22
4	Income Tax. Check if from: <input type="checkbox"/> Tax Rate Schedule X, Y, or Z, <input type="checkbox"/> Schedule D, <input type="checkbox"/> Schedule R, or <input type="checkbox"/> Form 4726	4	10,575.02
General Tax Credit			
5	Enter \$35 multiplied by the total number of exemptions claimed on Form 1040, line 7	5	140.00
Note: If you are married filing a separate return, omit lines 5 through 9 and enter the amount from line 5 on line 10.			
6	Enter amount from line 3, above	6	39,722.22
7	Enter $\begin{cases} \$3,200 \text{ if you are married filing a joint return (or a qualifying widow(er)) } \\ \$2,200 \text{ if you are single (or an unmarried head of household) } \end{cases}$	7	3,200.00
8	Subtract line 7 from line 6	8	36,522.22
9	Enter 2 percent of line 8 (but do not enter more than \$180)	9	180.00
10	General tax credit. Enter the larger of line 5 or line 9	10	180.00
11	Tax. Subtract line 10 from line 4. Enter the difference (but not less than zero) here and on Form 1040, line 35	11	10,395.02

Part II Computation of Tax Table Income for Certain Taxpayers Who Must Itemize Deductions

Caution: Read the instructions before completing this Part.

1	Enter your adjusted gross income from Form 1040, line 31	1	
2	Enter amount from Schedule A, line 40	2	
3	Enter amount from Schedule A, line 39. (If you can be claimed as a dependent on your parent's return, see the Note in the instructions for Part II and check the box below line 33 of Form 1040.)	3	
4	Subtract line 3 from line 2	4	
5	Tax Table Income. ADD lines 1 and 4. Enter here and on Form 1040, line 34. (Do not make an entry on Form 1040, line 33. Disregard the instruction on Form 1040, line 34, and go to the Note below line 34.)	5	

BB-17-m-9

SCHEDULE SE
(Form 1040)

Department of the Treasury
Internal Revenue Service

Computation of Social Security Self-Employment Tax

Each self-employed person must file a Schedule SE. Attach to Form 1040.
See Instructions for Schedule SE (Form 1040).

1977

- If you had wages, including tips, of \$16,500 or more that were subject to social security or railroad retirement taxes, do not fill in this schedule (unless you are eligible for the Earned Income Credit). See Instructions.
- If you had more than one business, combine profits and losses from all your businesses and farms on this Schedule SE.

Important.—The self-employment income reported below will be credited to your social security record and used in figuring social security benefits.

NAME OF SELF-EMPLOYED PERSON (AS SHOWN ON SOCIAL SECURITY CARD)

JAMES W. JONES

Social security number of

self-employed person 303325942

- If you have only farm income complete Parts I and III.
- If you have only nonfarm income complete Parts II and III.
- If you have both farm and nonfarm income complete Parts I, II, and III.

Part I Computation of Net Earnings from FARM Self-Employment

You may elect to compute your net farm earnings using the OPTIONAL METHOD, line 3, instead of using the Regular Method, line 2. If your gross profits are: (1) \$2,400 or less, or (2) more than \$2,400 and net profits are less than \$1,600. However, lines 1 and 2 must be completed even if you elect to use the FARM OPTIONAL METHOD.

REGULAR METHOD

1 Net profit or (loss) from:

a Schedule F, line 54 (cash method), or line 72 (accrual method)

b Farm partnerships

2 Net earnings from farm self-employment (add lines 1a and b)

FARM OPTIONAL METHOD

3 If gross profits

from farming are:

a Not more than \$2,400, enter two-thirds of the gross profits

b More than \$2,400 and the net farm profit is less than \$1,600, enter \$1,600

* Gross profits from farming are the total gross profits from Schedule F, line 29 (cash method), or line 70 (accrual method), plus the distributive share of gross profits from farm partnerships (Schedule K-1 (Form 1065), line 14(b)) as explained in instructions for Schedule SE.

4 Enter here and on line 12a, the amount on line 2, or line 3 if you elect the farm optional method.

Part II Computation of Net Earnings from NONFARM Self-Employment

REGULAR METHOD

5 Net profit or (loss) from:

a Schedule C, line 21. (Enter combined amount if more than one business.)

b Partnerships, joint ventures, etc. (other than farming)

c Service as a minister, member of a religious order, or a Christian Science practitioner. (Include rental value of parsonage or rental allowance furnished.) If you filed Form 4361, check here ☐ and enter zero on this line.

d Service with a foreign government or international organization.

e Other. (See Form 1040-SS, line 23.) Specify HAUSING AUTH. FEES

6 Total (add lines 5a through e)

7 Enter adjustments if any (attach statement)

8 Adjusted net earnings or (loss) from nonfarm self-employment (line 6, as adjusted by line 7)

If line 8 is \$1,600 or more OR if you do not elect to use the Nonfarm Optional Method, omit lines 9 through 11 and enter amount from line 8 on line 12b, Part III.

Note: You may use the nonfarm optional method (line 9 through line 11) only if line 8 is less than \$1,600 and less than two-thirds of your gross nonfarm profits* and you had actual net earnings from self-employment of \$400 or more for at least 2 of the 3 following years: 1974, 1975, and 1976. The nonfarm optional method can only be used for 5 taxable years.

NONFARM OPTIONAL METHOD

9 a Maximum amount reportable, under both optional methods combined (farm and nonfarm)

b Enter amount from line 3. (If you did not elect to use the farm optional method, enter zero)

c Balance (subtract line 9b from line 9a)

10 Enter two-thirds of gross nonfarm profits* or \$1,600, whichever is smaller

11 Enter here and on line 12b, the amount on line 9c or line 10, whichever is smaller

* Gross profits from nonfarm business are the total of the gross profits from Schedule C, line 3, plus the distributive share of gross profits from nonfarm partnerships (Schedule K-1 (Form 1065), line 14(b)) as explained in instructions for Schedule SE. Also, include gross profits from services reported on line 9c, d, and e, as adjusted by line 7.

Part III Computation of Social Security Self-Employment Tax

12 Net earnings or (loss): a From farming (from line 4)

b From nonfarm (from line 8, or line 11 if you elect to use the Nonfarm Optional Method)

13 Total net earnings or (loss) from self-employment reported on line 12. (If line 13 is less than \$400, you are not subject to self-employment tax. Do not fill in rest of schedule.)

14 The largest amount of combined wages and self-employment earnings subject to social security or railroad retirement taxes for 1977 is

15 a Total "FICA" wages (from Forms W-2) and "RRTA" compensation

b Reported tips subject to FICA tax from Form 4137, line 9 or 10 RRTA

c Total of lines 15a and b

16 Balance (subtract line 15c from line 14)

17 Self-employment income—line 13 or 16, whichever is smaller

18 Self-employment tax. (If line 17 is \$16,500, enter \$1,303.50; if less, multiply the amount on line 17 by .079.) Enter here and on Form 1040, line 48.

TRANS FORMS INC

DD-17-M-10

FORM
540ES



CALIFORNIA

Declaration of Estimated
Income Tax for Individuals

YEAR
1978

Voucher 2

Calendar Year—Due June 15, 1978

If fiscal year taxpayer, see general instruction 10.

Your social security number 303-32-5942		Spouse's social security number -	
First name and initial (If joint declaration, use first names and initials of both) James W. & Marceline M.		Last name Jones	
Address (Number and street) P.O. Box 15157 City, State, and ZIP code San Francisco, California 94115			

* A. Estimated tax (or amended self-estimated tax) for the year ending (month and year) 12/78 \$ 3,171.28	* B. Overpayment from last year credited to estimated tax for this year \$ 2,871.28
--	--

1. Amount of this installment	3,171.28
2. Amount of general overpayment credit, if any applied to this installment (see general instruction 8)	2,871.28
3. Amount of this installment payment (This is less line 2)	300.00

If this is an original declaration-voucher, file with (though line 3 is zero).

* Sign here Your signature **CLIENT'S COPY**
Spouse's signature (If joint declaration)
* Complete only if this is an original or amended declaration.

Return this voucher with check or money order payable to "Franchise Tax Board," Sacramento, California 95867.
To insure proper credit to your account, please enter your social security number on your check or money order.

BD-17-m-11



STATE OF CALIFORNIA
FRANCHISE TAX BOARD
SACRAMENTO, CALIFORNIA 95867

APPROVED
TO
OCT 15 1978

Franchise Tax Board
MARTIN HUNT
Executive Director

**APPLICATION FOR EXTENSION
OF TIME FOR FILING RETURN OR
DECLARATION OF ESTIMATED
TAX**

FOR PERSONAL INCOME TAX ONLY
(Corporate taxpayers use Form FTS 3300)

CLIENT'S COPY

THIS APPLICATION, IF APPROVED, MUST BE ATTACHED TO YOUR RETURN TO AVOID PENALTY

Name Rev. James W. & Marceline M. Jones
(First names; and initials) (Last name)

Current Address 1859 Geary Blvd.
(Number and street or rural route)

San Francisco, CA 94115
(City, town or post office) (State) (Zip code)

Your Social Security Number

303 32 5942

Spouse's Social Security Number

306 24 2805

File in duplicate with the Franchise Tax Board, Sacramento, California 95867, on or before the due date for filing the return or declaration.

See instructions on reverse side

OCT.
JUNE 15, 1978

1. At extension:

CHECK ONE

- ☒ Individual income tax return, Forms 540 or 540NR. Be sure to enter your social security number(s) above.
 - ☐ Partnership return of income, Form 565. Enter Federal employer identification number
 - ☐ Declaration of estimated tax, Form 540ES. Be sure to enter your social security number(s) above.
 - ☐ Fiduciary income tax return, Form 541. Enter federal employer identification number
- If this is unknown, enter decedent's social security number in space above.

For calendar year 19 77, or other income year beginning and ending

2. State in detail the reason the extension is needed (see instruction 3): Rev. James W. and Marceline M. Jones are residing in Guyana, South America. They are supervising a church-related missionary project in the jungle interior and are unable to conduct their business affairs in the United States at this time.

Signature and Verification (see instruction 7)

Prepared by Taxpayer.—Under penalties of perjury, I declare that to the best of my knowledge and belief, the statements made herein are true and correct.

Signature of taxpayer

Date

Prepared by Someone Other Than Taxpayer.—Under penalties of perjury, I declare that to the best of my knowledge and belief, the statements made herein are true and correct, that I am authorized by the taxpayer to prepare this application, and that I am:

- ☐ A member in good standing of the bar of the highest court of (specify jurisdiction)
- ☐ A certified public accountant or public accountant duly qualified to practice in (specify jurisdiction)
- ☒ A duly authorized agent holding a power of attorney. (The power of attorney need not be submitted unless requested.)
- ☐ A person standing in close personal or business relationship to the taxpayer who is unable to sign this application because of illness, absence, or other good cause. My relationship to the taxpayer and the reasons why the taxpayer is unable to sign this application are

Signature of preparer other than taxpayer

Date

THE FRANCHISE TAX BOARD WILL INDICATE HEREON WHETHER THE EXTENSION IS GRANTED OR DENIED AND RETURN THE ORIGINAL TO YOU

NOTICE TO APPLICANT:

The application is approved if stamped approved with extension date shown. This form must be attached to the return or declaration when filed as evidence that the extension was granted. Interest accrues on the unpaid tax from the original due date of the return to the date of payment at 1 percent for the first year and 12 percent per year thereafter.

If the application is stamped "Denied", the reason for the denial is explained on the reverse side of this form at paragraph number. The return or declaration should be filed by the regular due date or within 10 days from the date of this notice. If the end of such 10-day period is later than the regular due date, attach this application to the return or declaration to explain the delay in filing.

RESIDENT
540



CALIFORNIA
INDIVIDUAL INCOME TAX

TAXABLE YEAR
1977

PLACE PREADDRESSED LABEL HERE, if available.
(Correct label if necessary)

Check ☒ Calendar Year
One ☐ Fiscal Year Ending _____ 1978

NAME (If joint return, give first names and initials of both)
James W. & Marceline M.
LAST NAME
Jones
PRESENT HOME ADDRESS (Number and street, including apartment number, or rural route)
P.O. Box 15157
CITY, TOWN OR POST OFFICE, STATE AND ZIP CODE
San Francisco, California 94115

FOR PRIVACY NOTIFICATION
SEE PAGE 2 OF INSTRUCTIONS
Your Social Security Number
303 32 5942
Spouse's Social Security Number
306 24 2805
BCCS: ☐ PATRON ☐ SPANISH

- FILING STATUS**
- ☐ 1 Single (Check Only One)
 - ☒ 2 Married (filing joint return even if only one had income)
 - ☐ 3 Separate return of married person—Enter spouse's social security number and full name here
 - ☐ 4 Head of Household—Enter name of qualifying person (not yourself)
 - ☐ 5 Widower with dependent child (Year spouse died 1977:)

- EXEMPTIONS CREDITS**
- 6 Personal ☐ If line 1 or 3 checked, enter \$25
☐ If line 2, 4 or 5 checked, enter \$50 **50.00**
 - 7 Dependents—Do not list yourself, your spouse or the person who qualifies you as head of household. Enter name and relationship.
STEPHEN JAMES JR
Total Number **2** x \$20 = **40.00**
 - 8 Blind (refer to instructions) Number of blind exemptions **0** x \$8 = **0.00**
 - 9 Total exemption credits (add lines 6, 7 and 8) Enter here and on line 20 **80.00**

- ATTACH COPY OF FORMS W-2 AND W-3 AND RESISTANCE HERE**
- 10 Wages, salaries, tips and other employee compensation (Attach copy 2 of Forms W-2 in face of this return. If unavailable, see instructions, page 4) **37,738.57**
 - 11 Interest. Enter total (if over \$400, complete and attach Schedule B-540) **8891.81**
 - 12 Dividends—before federal exclusion. Enter total (if over \$400, complete and attach Schedule B-540) **100.37**
 - 13 Income other than wages, dividends and interest from line 10 **250.00**
 - 14 Total (add lines 10 thru 13) **46,980.75**
 - 15 Adjustments to income (from line 52) **0.00**
 - 16 Adjusted gross income (subtract line 15 from line 14) **46,980.75**

- If you DO NOT itemize deductions AND line 16 is under \$15,000 do not complete lines 17 and 18. Find Tax in Tax Table and enter on line 19. If you itemize deductions or line 16 is \$15,000 or more, complete lines 17 and 18.
- 17 Deductions. Itemized (from line 60) OR STANDARD (\$1,000 if line 1 or 3 checked—\$2,000 if line 2, 4 or 5 checked) **2000.00**
 - 18 Taxable income (subtract line 17 from line 16) Compute tax from Tax Rate Schedule—Enter tax on line 19 **4498.75**
 - 19 Tax from (check one) Tax Table ☐ Tax Rate Schedule ☒ Income Averaging Schedule (5 or 6-1) ☐ **3197.88**
 - 20 Total exemption credits (from line 9, above) **80.00**
 - 21 Tax liability (subtract line 20 from line 19—If line 20 is greater than line 19, enter zero) **3131.88**
 - 22 Other credits (from line 86—including Special Low Income Tax Credit) **0.00**
 - 23 Net tax liability (subtract line 22 from line 21—If line 22 is greater than line 21, enter zero) **3131.88**
 - 24 Other taxes (from line 88) **0.00**
 - 25 Total tax liability (add lines 23 and 24) **3131.88**

- 26 Renter's credit—If you lived in rented property on March 1, 1977, complete Part VI on page 2
- 27 Excess California EIM tax withheld (see instructions, page 10) **5800.00**
- 28 1977 California estimated tax payments (see instructions, page 10) **203.16**
- 29 Total California income tax withheld (attach W-2 or W-3 in face of this return)
- 30 Total (add lines 26 thru 29) **6003.16**

- 31 If line 25 is larger than line 30, enter BALANCE DUE. If line 25 is equal to line 30, enter zero.
Mail return to: **FRANCHISE TAX BOARD, SACRAMENTO, CA 95807** **PAY IN FULL**
- 32 If line 25 is smaller than line 30, enter amount OVERPAID **2871.28**
- 33 Amount of line 32 to be REFUNDED TO YOU. Allow at least six weeks.
Mail return to: **FRANCHISE TAX BOARD, P.O. BOX 13-600, SACRAMENTO, CA 95813**
- 34 Amount of line 32 to be credited on your 1978 ESTIMATED TAX **2871.28**

If you do not need State income tax forms and instructions mailed to you next year, see instructions, page 18, check here ☐

Under penalty of perjury, I declare that I have examined this return, including accompanying schedules and statements, and to the best of my knowledge and belief it is true, correct, and complete. Declaration of preparer (other than taxpayer) is based on all information of which preparer has any knowledge.

R. V. Knudsen 4/2/78
Preparer's Signature (other than taxpayer)
CROOK, MOORE & KNUDSEN
CERTIFIED PUBLIC ACCOUNTANTS
532 SO. SCHOOL STREET
UKIAH, CALIFORNIA 95482
L/D 294-1262208

SIGN HERE
Your signature
CLIENT'S COPY
Spouse's signature—If filing a joint return
Your Telephone Number ()

BB-77-M-13

NAME

IDENTIFICATION NO.

STATEMENT NO.

STATEMENT OF WAGES AND INCOME EARNED

YEAR

ENDED 12/31/77

EMPLOYERS NAME	WHERE EMPLOYED	REL TO YOU	TOTAL WAGES	S.D.I.	F.I.C.A.	STATE INCOME TAX WITHHELD	FEDERAL INCOME TAX WITHHELD
STATE OF CALIF.	SANTA ROSA	W	8169.35			203.16	1409.97
DISCIPLES OF CHRIST CHURCH	SAN FRANCISCO	H	2956.92		(1)	-	-
(1) NO W-2 FROM							
TOTAL			57,738.57			203.16	1409.97
CODE H (Husband) W (Wife)	LESS MAXIMUM F.I.C.A. PAYABLE						
	EXCESS F.I.C.A.						
	TOTAL STATE WITHHELD					203.16	
	TOTAL FEDERAL WITHHELD						1409.97



FORM 808M

REVISED 10/75

BB-17-M-N

ACCOUNTANT STATIONERS & PRINTERS, LOS ANGELES

PART I — Other Income

35 Business income (or loss) (attach Schedule C(S40))	35	
36 Net gain (or loss) from sale or exchange of capital assets (attach Schedule D(S40))	36	
37 Net gain (or loss) from supplemental schedule of gains and losses (attach Schedule D-1(S40))	37	
38 Pensions and annuities	38	
39 Rents and royalties	39	
40 Partnerships	40	
41 Estates and trusts	41	
42 Farm income (or loss) (attach Schedule F(S40))	42	
43 Miscellaneous income		
(a) Fully taxable pensions and annuities (not reported on Schedule E(S40))	43a	
(b) Alimony	43b	
(c) Other (State nature and source) <i>S.F. HOUSING AUTH. FID.</i>	43c	
Enter total of lines 43(a), 43(b), and 43(c)	43	25000
44 Total (add lines 35 thru 43; Enter here and on line 13)	44	25000

PART II — Adjustments to Income

45 Disability income exclusion (each pay: If included in line 10 (See instructions, page 7—attach Form FTB 3805T))	45	
46 Moving expenses (See instructions, page 7—attach Form FTB 3805U)	46	
47 Employee business expenses (attach Form FTB 3805H)	47	
48 Military exclusion (See instructions, page 7)	48	
49a) Payments to an individual retirement arrangement (attach Form FTB 3805P)	49a	
(b) Payments to a Keogh (H.R. 10) retirement plan	49b	
(c) Payments to a self-employed "Defined Benefit Plan"	49c	
Enter total of lines 49(a), 49(b), and 49(c)	49	
50 Forfeited interest penalty (See instructions, page 8)	50	
51 Alimony	51	
(Paid to) _____ (Social Security Number) _____		
52 Total adjustments (add lines 45 thru 51; Enter here and on line 15)	52	

PART III — Itemized Deductions —

• Attach Schedule A(S40) and enter subtotals on lines 53 thru 59, below

53 Total deductible medical and dental expenses (from Schedule A(S40), line 10)	53	
54 Total taxes (from Schedule A(S40), line 17)	54	
55 Total interest expense (from Schedule A(S40), line 20)	55	
56 Total contributions (from Schedule A(S40), line 24)	56	
57 Total casualty loss (from Schedule A(S40), line 29)	57	
58 Total miscellaneous deductions (from Schedule A(S40), line 33)	58	
59 Total adoption expenses (from Schedule A(S40), line 35)	59	
60 Total itemized deductions (add lines 53 thru 59; Enter here and on line 17)	60	

PART IV — Other Credits — SEE INSTRUCTIONS FOR EACH CREDIT CLAIMED BELOW (NONREFUNDABLE)

61 Special low income tax credit (See instructions, page 8)	61	
62 Solar energy tax credit (See instructions, page 8)	62	
63 "Other State" net income tax credit (attach copy of other state return and Schedule B(S40))	63	
64 Child and dependent care expense credit (attach Form FTB 3805J)	64	
65 Water equipment tax credit (See instructions, page 8)	65	
66 Total (add lines 61 thru 65; Enter here and on line 22)	66	

PART V — Other Taxes

67 Tax on preference income (See instructions, page 9—attach Schedule P(S40))	67	
68 Tax on premature distributions from attached Form FTB 3805P	68	
69 Total (add lines 67 and 68; enter here and on line 24)	69	

PART VI — Renter's Credit — All questions must be answered

70 Did you, on March 1, 1977, live in rented property which was your principal residence?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No	If no, you may not claim this credit
71 Was the property you rented exempt from property tax?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No	If yes, you may not claim this credit
72 Did you live with any other person who claimed you as a dependent for income tax purposes?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No	If yes, you may not claim this credit
73 Did you or your spouse claim the homeowners' property tax exemption or receive public assistance?	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No	If yes, see page 9 of instructions

PART VII — Reconciliation to Federal Return — If adjusted gross income on Federal Return is different from line 16, page 1, attach explanation.

INDIANA UNIVERSITY
BLOOMINGTON, INDIANA

February 9, 1949

OFFICE OF ADMISSIONS

Mr. James Warren Jones
Box 268
Lynn, Indiana

Dear Mr. Jones:

We are glad to report that your final high school graduation report has been received and is satisfactory.

You will remember that we sent you a small card entitled "Indiana University Certificate of Admission" with our letter dated December 21, 1948. Please bring that certificate of admission with you when you come to enter school. You will need it in order to register.

If you have questions about anything pertaining to your entrance into the University, we shall be glad for you to ask them.

Sincerely yours,

Wm. H. Strain
William H. Strain
Assistant Registrar
In Charge of Admissions

WHS:gs

BB-17-m

10/31/78

Carolyn - 3 life insurance
policies

(all addressed to P.O. Box 15384)

have gone unpaid. I have
written to all 3 and will
bring them up to date.

Am keeping Marcie posted
on same, at her request

Jan

TO Marcie

DB-17-n-1



Poynter Insurance Agency

P. O. BOX 58 • DANVILLE, INDIANA 46122

PHONE 745-4468

INSURANCE OF ALL KINDS
INCOME TAX SERVICE

Mrs. Marceline Jones
P. o. Box 15156
San Francisco, CA 94115

Dear Mrs. Jones:

I was good to hear from you folks after all these years. I knew you were in California, but didn't know exactly where. Hope all is well with both of you.

I did check with American States Life Insurance Co. and they informed me that they had already billed your premiums which will be due again in November, however, they went to the old address. I suggested that they rebill the policies, which they are doing and you should receive new billings at the above address within the next week or two. I believe she said they were paid up to the 14th of November.

If you do not receive these before the due date, let us know. You do have 30 days grace from due date for payment.

Very truly yours,

Luther F. Poynter
Luther F. Poynter, Pres.
POYNTER INSURANCE AGENCY, INC.

LFP:rp

BB-17-A-2

Professional Insurance Consultants

Pastor Jones
Meets
Rev. M. J. Divine
Better known as Father Divine



This Book Free To Everyone

BB-17-0 (1-

How a pastor of a large full gospel assembly was more consecrated to Jesus Christ by his contact with the Rev. M. J. Divine Peace Mission movement.

This Booklet Free to Everyone. Several thousand copies have been printed and distributed by Brothers Printing Co., 24 N. West St. More copies may be secured free by writing Peoples Temple, Box 249, Indianapolis, Ind.

BB-17-0-1

Dedication...

This copy is dedicated to Christ's blessed peacemakers and truth seekers throughout His universal dominion.

Introduction of the author's background:

James Jones has brought a gifted pastoral and healing ministry to the entire body of Christ. He is not affiliated with any sectarian organization; however, he cooperates extensively with all ecumenical efforts for greater fellowship.

He has a wide range of experiences and training in diversified fields. He has wandered through every religious circle in his search for reality and he went on to find his final abiding place at the foot of God's self revelation i.e. the divine-human Jesus. He embodies the love and humanitarianism of the historic Jesus in the name of universality. Truly the I Am hath sent him.

He has been educated ⁴two years at Indiana University and Butler University. He excelled in both institutions. Also, he received correspondence training in Theology from Cleveland Holiness Bible Institute and courses in ministerial study from the Methodist conference. He has served as a social worker in the Marion

BB-17-0-2

County Department of Public Welfare in the state of Indiana. Earlier in his career, he supervised the male nursing staff of the Reid Hospital in Richmond, Indiana. His training in the nursing profession coupled with the devoted cooperation of his wife who is a Graduate Registered Nurse and teacher enabled him to found one of the most outstanding sanatoriums in our area which specializes in the field of geriatrics.

Pastor Jones is presently pursuing the study of law in the Indiana University graduate division. It is his conviction that legal knowledge will qualify him to counsel the numerous persons who require his advice in one of the state prisons where he serves in a chaplain's capacity. He has observed many young people who have suffered injustice because of a few mercenary and insensitive legal counselors.

Mr. Jones is one of the least and most bound men I know. He is bound to Jesus Christ and consequently free. Do not come to this book expecting to find great literature. You can come and behold an instrument who has found the way to live the Christ life.

Rev. and Mrs. Russell Winberg
Brothers Printing Company
Indianapolis, Indiana

Copyright 1959, Pastor James W. Jones,
Indianapolis, Ind.

BB-17-0-7

BB-17-0-4

When I was pastoring a large Methodist church several years ago I was warned against the Baptism of the Holy Spirit, but I found faith to accept this glorious experience. From that time on I refused to allow any person to hinder me from acknowledging truth irrespective of the denominational label placed on it.

These words are dedicated to people who want to know the truth.

"And ye shall know the truth, and the truth shall make you free." John 8:32.

BB-17-0-5

I am writing this report for the benefit of the precious friends who are entitled to know our position in reference to the Peace Mission movement. However, secondarily, but not incidentally I feel that a fair analysis and evaluation of the Rev. M. J. Divine ministry is necessary to the progress of every honest believer. Most of the writings that have been brought to my attention have been greatly prejudiced. I have been immensely benefited by my association with this movement; consequently, I feel I owe it to my many Christian associates to give an authentic, unbiased, and objective statement of my experiences with this group over the past three years.

I mention for clarification that I am not a follower nor an affiliate with any of their organizations. Furthermore, I disagree theologically with a number of their tenets of faith. (For the orthodox readers information, I have been informed by the officials of the Peace Mission church that they believe in the virgin birth and the atonement.)

Three years ago in mid summer frequented the Circle Mission church and

BB-17-0-6

training school at Broad and Catherine streets in Philadelphia, Pennsylvania, which is the shrine of the renowned M. J. Divine. My visit to one of their extensions was motivated by reading the book, Manifest Victory by Rufus J. Mosely an early apostle of the pentecostal message. Until the time of this reading I had been totally antagonistic towards the Divine sect. Mosely referred to Mr. Divine as his friend John, and he related many incidents of the life of our subject which indicated that he was an honest person. I had heard the usual opinions that it was supposed to be a harem run by a demonically possessed immoral person; in fact, I was almost wholly convinced that it was a complete fraud. I had always been extremely opposed to adulation or worship of religious leaders. In order to stop flesh exaltation which seemed to be developing in my own healing ministry I publicly insisted that no one even refer to me as Reverend. Naturally, one can imagine the revulsion I felt upon entering their church and hearing the devoted followers of Mr. Divine refer to him as Father.

My apprehensiveness was intensified

BB-17-0-7

when I arrived at the hotel which was operated by the followers and was recommended to me for accommodations by the the hostess of the Circle Mission Church. The receptionist informed me that my wife and I could not occupy the same room. This requirement was presented to me in a rather cold, business-like manner and it dismayed me to such a degree that I took my wife and departed. We found accommodations in a downtown hotel. Temporarily I became absorbed with other plans. I had to minister at Rev. John Douglas' church a short distance from Philadelphia. My wife and I decided that we would write off the Divinist as a bad experience and charge it to memory.

Two days elapsed without any considerable thought of this new and peculiar religious element. But suddenly while resting before sleep an inspiration struck me that we must go to one of their banquets which is a term used for their religious worship meetings. This service constituted endless varieties of foods free to whoever desires to participate, and it is intermingled with two or three hours of song and praise to their "God."

BB-17-0-8

It had to be the spirit of truth that stimulated me to return to their atmosphere because my every natural inclination was opposed to it. I was nauseated by what seemed to be personal worship to their leader. None the less when I would pause to think and be fair in my judgment, I could not help but see a peace and love that prevailed generally throughout the throng of enthusiastic worshippers. Every face was aglow with smiles and radiant friendliness.

After the feast was over we were asked by one of the staff if we would care to testify. Although I still felt that I was in a hot bed of error, I see now as I reminisce that there was enough hypocrisy in me to keep me from revealing my true attitude toward them in my speech. I will mention more later how this group helped me become completely honest with myself and others at all times.

The sweet way in which I was introduced is worthy of your consideration. It went something like this: "Rev. Jones, we are happy to have you in our midst. We would be happy for you to speak volitionally according to your own under-

standing because this is a hall of democracy. We do not impose any of our religious convictions upon you." This kindness and tolerance greatly softened my spirit. Another thing that helped me very much on this occasion to remain peaceful was the reply that Rev. Divine gave to one of his followers who exhorted. This evidently educated and cultured woman had previously gone into a great explanation of how she had gone to one of the leading officials of her city and endeavored to inform him as to the diety of Rev. Divine. She said something to this effect: "Father, they didn't accept me or believe in you." Rev. Divine stood up and replied to her rather caustically saying, "Sister, or dear, if you had done as much to get them to accept the Christ in you as you did your interpretation of me; they would have accepted both you and me." This act of humility pacified me long enough for me to stay another day in the mission and I grew spiritually as a result of it. At the conclusion of this communication I will inform you of the areas where I disagree with the movement. But now I want to specialize on the lessons which I learned that day and

9A-17-0-9

13A-17-0-10

in a few other brief visits in my numera-
ble contacts with my friends there which
had elevated me and built me up in the
holy life of the Lord Jesus Christ.

I know it will seem strange to you dear
reader that a person could be benefited
spiritually by people who propagate the
teaching of the deification of a person
which we have always considered to be
gross misconception. But I must honestly
state the facts; as the Holy Writ de-
clares: 'give honor to whom honor is
due.'

Of course it is logical to consider ac-
cording to traditional orthodoxy that
with so much good present, powers of evil
would do anything within their means to
corrupt it and cause it to become unbal-
anced. Because, of a surety, there is so
much good latent within this group that
the presence of evil in the world would
be completely subjected to God if the
good of this movement was generally
practiced and emphasised by all honest
Christians. They have a key of preferring
their brother before themselves; mutual
cooperation, self-mortification, or com-
plete sanctification that would definitely

break the yoke of the other fellow. Inci-
dently, I learned from the Divine follow-
ers to call ole splithoof the other fellow
Their position comes from the Scrip-
ture, "give no place to the devil," and
I have been led to believe that we do not
help win our victories by even giving the
Satanic the satisfaction of being men-
tioned in the course of our conversation.
The Bible says, in Philipplians 4:8, "Final-
ly, brethren, whatsoever things are true,
whatsoever things are honest, whatsoever
things are just, whatsoever things are
pure, whatsoever things are lovely, what-
soever things are of good report; if there
be any virtue, and if there be any praise,
think on these things."

I will get back to the subject of this
booklet by stating some of the virtues
of the movement which have influenced
me to be a more honest person and a
greater servant to the people. The Divine
followers have a policy of never speaking
about negative situations. They keep their
conversation wholesome and refuse to dis-
cuss their sicknesses or any of their prob-
lems; in fact such terms as sickness and
death are obliterated from their vocabu-

13B-17-0-11

AB-17-0-12

lary. They will not bear or receive an evil report upon anyone, which certainly fulfills Scripture.

In my wide travels between different religious groups, I have noticed it is quite characteristic to hear the different ones making unkind remarks about fellow ministers or churches. I can safely say that I have never heard an unkind remark in any of the Divine extensions about another and no matter how much one disagrees with them they continue to extend love and kindness. I have repeatedly stood up in their midst when their leader was present and stated that Rev. Divine was merely an instrument who had done a good work. I often indicated that he would go to the grave just like any other mortal. Such a position is in complete opposition to their basic creed; however, they always receive my thoughts with a Christ-like cordiality. Indeed the attitude, "he who is not against us is on our part", conveyed by Jesus is personified in the Peace Mission work.

I have never seen a demonstration of democracy comparable to this in any other religious circles. I must declare that

they have caused me to become more tolerant and to restrain my tongue. I do not mean to imply that I have compromised my doctrine. Their example has been one of the direct causes for a standard I have adopted; namely, I now consistently tell a person what I think about them in their presence and resolutely refuse to discuss a person in their absence. I desperately needed this achievement.

Naturally, time would not permit me to tell how beautifully they have demonstrated that God is no respecter of persons. The flower garden of integration is a perfect reality in all Peace Mission churches throughout the world.

Many officials of our government have openly stated that their work as well as such groups as the Friends Church, etc., have done more to stifle adverse propaganda to our country and way of life than any other medium. History records that we have lost one colonial nation after another because of our racial policy. The absolute challenge is before the United States—"we are our brothers keeper," and if we fail to unite in this premise and live together, scientists assure us that

we will ultimately die together. The Divine movement is one of the healthy deterrents in America that is doing all within its resource to avert such an imminent catastrophe. I am well aware that I am not a capable correspondent; thus in fear that you might tire of this manuscript before you read the entirety of my completely honest message I will try to brief each of the virtues or good points of the movement more concisely.

It is refreshing to see that the Kingdom principles of cooperative communalism is no longer in the realms of Biblical theory. The Divinites have perfectly fulfilled the Scriptural principle: "from each according to his ability to each according to his need." They have sincerely put into practice Acts 2 which required that the believers live together and hold all things common. Acts 2:45 states, "And sold their possessions and goods, and parted them to all men, as every man had need."

Any honest inquirer can verify from the United States Treasury department that Mr. Divine has never received any personal remuneration or paid one dime

income tax. He nor any official in the organization individually have their name on one piece of property. The followers pool their resources and buy all properties cooperatively or as a non-profit corporation to further humanitarian programs that M. J. Divine propagates. He exercises a greater faith in people than many full gospel pastors because he maintains no legal hold on the members or the property of his group.

No matter what station of life one originates from he can find a lovely hotel room for one dollar nightly in the metropolitan areas of New York or Philadelphia. Their motto is "whosoever will may come." These cooperative hotels, rest homes, and children's centers have been instrumental in redeeming thousands of broken lives. Non followers of all descriptions, public agencies, etc., in the eastern area will affirm that the Divine movement has transformed more alcoholics, addicts, prostitutes, and undesirable parasitic elements of the citizenry than any denomination. All followers keep a strict modest code of no smoking, drinking, cursing, use of slang, or un-

desirable personal habits, and they maintain a strict moderation in their apparel. My wife and I interviewed personally scores of individuals who had been led from the back alleys of sin by Rev. Divine to lead honest lives consecrated to religious service thereby greatly benefiting humanity.

The clerk of the County office informed me that you cannot put a finger on the morals or ethics of the Divine adherents. This gentleman, Mr. Johnson, is a member of a holiness sect in the Philadelphia area.

In view of my excessive suspicions of the movement, my wife and I asked every business concern adjacent to their churches about the validity of their work and each of them gave the positive note to this essence: "They do a good work for the people."

One of the stabilizing holds that the United States has with the newly formed government of Ghana is that their prime minister could not have been educated in America had he not been able to take advantage of the dirt cheap rates of the Divine hotels and be privileged to give

what he wanted to pay for the full course meals that he was permitted to eat four times daily if he desired. Yes, after being served like a king, any public citizen, no matter how poor or unkept he may be is greeted in this manner by the cashier in their restaurant, "Give what you conscientiously feel this service is worth to you." The article in reference to the Premier Kwame Nkrumah of Ghana's gratefulness to the Father Divine movement appeared in The Jet, a nationally known publication.

The services of laundries, tailors, barber-shops, variety stores, and everything perhaps except morticians is operated on this basis of give according as you have been prospered.

I gained an eternal lesson in faith from these people. I used to take offerings almost to the point of begging in our large Peoples Temple in Indianapolis and the co-operative churches in Cincinnati and Hamilton, Ohio. When I saw this group in action maintain their lofty vision without passing an offering plate, I was out under conviction. I decided we too, could live by faith and in the midst of

financial adversity we stopped taking offerings for months. We now have a modified offering program, but no emphasis is given to it. And as much as this committal may hurt my reputation I say that Rev. Divine stirred me to take this greater act of faith that the Lord Jesus Christ is able to provide. I had not taken personal offering for religious or humanitarian work before I heard of the Divine sect. Consequently, when I found that their leader nor none of their staff were remunerated this helped to override some of the Theological barriers that kept me from showing love to these precious people.

Another teaching, which has been a salvation to me, although it is extreme and perhaps should not be applied as they feel to all Christian believers is the doctrine of the celibate life. Contrary to what has been circulated these people including their renown leader live lives of total sexual abstinence. They take their position from the teaching of Christ where it says, "some are made eunuchs for the kingdom of heavens sake" and the authority of Paul who declared in Corinthians that it would be better for man

to live alone as he did, but if he could not refrain from burning tapers unto himself a wife. I have sat for hours on different occasions and talked with Rev. Divine and his personal staff and I can affirm they do not practice other than what they preach. I have never observed any indiscreet behavior from either sex in all of my contact with the fellowship. And I am known to have a rather keen discernment. I illustrate the gift by saying, not one trace of immorality has ever gained a beachhead in any of the churches where I am the overseer.

The conscientious followers readily admit that they have had their frustrations and oppositions to overcome in this area, but they do not succumb to this tendency. If a member indulges in the mortal plain he immediately resigns from them. This may seem rigid and unnecessary to you and for many people I doubt very much that it would be a healthy method of living, but it did a beautiful thing for me or this wise. In my twenty-eight years I have never known any woman physically before or after marriage except my wife. And in my ministry preceding the contact with Peace Mission due to the fact that

I heard many escapades of ministers and so-called lay Christians in immoral realms I had become very carnally proud of my own accomplishment. "Pride goeth before destruction, and an haughty spirit before a fall." Prov. 16:18.

Instead of trying to remove adulterous and sexual thoughts that often came into my mind I was always justifying the fact that overtly I had been such a good moral man, but when I met a few hundred young Divine followers who had overcome the sexual plain extensively without the legalized social outlet of a husband or wife I was pricked in my conscience. Although I have not personally fully maintained a life of celibacy I definitely believe that I was saved from disaster which my thoughts would have ultimately and conclusively led to if the example of the Rev. Divine constituents had not stimulated me to look into my own heart. I thank the Christ today that I can say that I am free from the sexual thoughts for intervals of many days at a time. Undoubtedly, some people will be called to completely "mortify the deeds of the body."

If the reader will concentrate on the

18

BB-17-0-21

following aspect of their theology I feel you will receive great personal benefit. Without exception the followers will not purchase any item through what society calls credit or installment buying. Individually or cooperatively they purchase only the things they can obtain with cash. They believe it is wrong to borrow on the future or put oneself under bondage to material things. Their Scriptural position is embodied in the following quote from the Bible: "owe no man anything but to love one another." Also no member of the Peace Mission Assemblies will accept charity, tips, or bribes of any type. The aged constituents of the movement receive no pensions and remain gainfully employed. I met many in their eighties who work regularly six days per week in civilian vocations.

When I first heard the above teaching I was acquiring numerous things on the monthly payment plan but this message stirred my conscience and I left them determined to get out of debt. My newly found faith enabled me to pay off several holdings within a very few months. We paid one church off and immediately agreed to acquire a huge Synagogue with

19

BB-17-0-22

the understanding that the sellers would hold the building and charge us no interest until we could pay cash for the structure. Through a miracle of faith we had the purchase price of many thousands of dollars on the day we predicted that we would have it through the enablement of the Holy Spirit.

At this point I want to clearly state, contrary to suppositional rumors, we have never received one dime from the Peace Mission movement or any other religious group to underwrite our program.

I can not convey how much this birth of freedom has meant to me. I now can speak the truth uncompromisingly with a greater boldness because I am free from all men. I do not inflict the afore mentioned doctrine as a necessity to salvation, but I highly recommend it to those who are pursuing the higher life of holiness. The mortal mind can not imagine what God has in store for the disciple who will live by faith.

My comments would not be complete without a discussion of the enthusiastic worship that is practiced consistently by this group. Even in the Fundamentalist

20

BB-17-0-23

circles who are seemingly more consecrated than the average religious assemblies I have observed that normal church parishioners do not like to convene for more than two hours. Furthermore, it is necessary to have a personable leader to stimulate the worshipers to what would constitute merely half-hearted praise. I have seen the Peace Mission members stand and sing inspirationally for three hours without direction while they were waiting on the appearance of their "Shepherd." I have never seen this atmosphere duplicated anywhere in the Americas. It has been brought to my attention by my friend Leonard Coote who performs extensive missionary work in Japan and Korea that the natives of Korea in a recent outpouring of revival spirit worshiped God continuously twenty-one hours a day over the period of a few weeks.

Believers, I think we blaspheme when we publicly announce that we are assembling together in Jesus Name and then offer Ezekiel's boneyard as a testimony. When a person loves another he will display his affections and the most avid critics of Mr. Divine report by the scores that his followers love him and it is sub-

21

BB-17-0-24

stantiated in the smiles and tears of joy that they display in every service. I am afraid that we have made our Jesus too impersonal and detached from our world to love Him vividly. Oh, if we could only realize that He is nigh and that He is with us always and never will leave or forsake us. If we ministers would display the Christ life with greater honesty perhaps it would stimulate the people to praise God without ceasing. My heart aches when I realize that there is ten times more enthusiasm demonstrated at a basketball game than in the routine so-called apostolic church.

I am always zealous in my devotions because I realize that the love of God converted me from a totally selfish and depraved life. Perhaps like the prodigal we should recall to mind the pig's sty from whence we came each time we assemble together.

I could continue for many pages informing the reader of how I have been helped to serve Christ earnestly because of these friends. Although at times I have been offensive in my messages to their position they never neglect showing us every consideration. When our

group of ministers and laymen prepare to leave we are always given an abundance of food that is adequate for our entire journey back to Indianapolis.

Some people criticize our ministry of love and reconciliation to the Peace Mission movement. One of the reasons stated is that they demonstrate kindness in order to influence us to accept their leader as God. They never impose this position and if the critics were to look in the faces of these precious souls they would know that there is no ulterior motive present. Actually, we do not have a thing that they need and we interrupt their whole program each time we visit because of our non-conformity.

In my earlier visits, as I mentioned before, I was too hypocritical to be candid about my feelings. I parroted some of their phrases because they had been kind to me and I could not bear the thought of hurting them. But they beautifully demonstrated the principle that one should always be true to his highest consciousness. I am eternally grateful for this ethic which has made me a dependable leader. I love them and I will do all

within my power to help them according as the Holy Spirit dictates to my conscience. I disagree with their two basic premises that Rev. Divine is complete perfection caucated in human form and that they have attained the immortality of the body; but I will not judge them as many do because they have revealed the beam that is in my own eye. Christ said, "If ye have no sin, cast the first stone."

If any antagonist is reading this booklet, will you please consider the Scripture that says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1. It is inconsistent for the same group, who have literally hurled stones at us for our ministry to the Peace Mission movement, to say they believe every word in the Bible. Does not the written Scripture record that God saw the potential of a murderous and adulterous David to such a degree that He referred to him as a man after His own heart.

I want it understood that I am not comparing Rev. M. J. Divine or any of

his followers to David in his iniquity. I see the plan of God for these people in the future! Many skeptics are too busy looking at the trees to see the forest. God has put this lovely flock on my heart. I think of them constantly and no man save the spirit of Christ could know the love and concern I have for them. I will give my life if necessary to save them from hurt or destruction by their enemies.

The dogma in reference to calling their founder, Rev. Divine, God, is taken from the Scripture John 10:34, "Jesus answered them, Is it not written in your law, I said, Ye are gods?"

Many individuals believe Mr. Divine to be the anti-Christ, but he does not fulfill the predictions of II Thessalonians, chapter two. I can not force how a thorough scriptorian can indicate that he demonstrates the qualities of the son of perdition. Furthermore, contrary to Bible prophecy in reference to the anti-Christ dispensation, the movement which is the subject of this writing is declining numerically. However, even if this work were the seat of Satan we are required according to the mandates of the Master

to do good to those who despitely use us. Jesus had sufficient grace to discuss matters with the tempter calmly in Luke 4. We are even to love our enemies because that is the nature of God and it will dispell all opposition. We must be sure that we do not become the anti-Christ in fighting what we consider to be wrong.

I have known of many insidious acts committed against the mission, but I have never once seen them retaliate with anything but profound kindness.

The basis for their teaching of immortality of the physical is derived from the Bible verse "he that keeps my sayings shall never see death." Also, "he that liveth and believeth shall never die." I do not comprehend the aforementioned message, but I see too many incongruities in the practices of even the orthodox religions to disown my friends. My only desire is to let them feel the measure of my love. For it is written, "that the love of God will cover a multitude of sins." My avid opponents prophesied months ago that the glory of the Lord had departed from us because of our work, but I inform everyone, not in spite but for clarification,

that God is moving in a greater manner than ever before since I founded People's Temple. Hundreds attend the services regularly each week in all of our assemblies and never a service passes without someone being miraculously healed, converted or filled with the Holy Ghost. Our files are filled with the names and addresses of persons who have been completely healed in the last few days. We will gladly furnish these testimonies to friend or foe alike upon request.

Our love is increased. Sister Jones and I are regularly adopting orphan children from all races of the world. And we are ministering with an extensive compassion to the aged and poor of our area. We are nearly accomplishing the virtue of turning away no one who has need. Can anyone possibly attribute this work to the other fellow? Because our Bible clearly states that all good things come down from above. Please take cognizance of this Scripture, "touch not God's anointed and do His prophets no harm!"

Of course we can expect accusations and out right hostilities against us, for did not the gainayers charge that Jesus

BA-17-0-29

BA-17-0-30

was Beelzebub and the prince of D's himself. But the Nazarene humbly replied, "a house divided against itself can not stand."

You are now responsible for the truth that you have read, but whether you are benefited or not by this writing, I say without a doubt God is with us and if God be for us, who can be against us?

Observe the future with a pure mind and you will see the mystery of our ministry unfold before your eyes; then you will say along with every honest Christian, "surely this is the Lord's work."

The above writing has been hastily prepared to keep a printing deadline. Therefore, if my thoughts lack coherency, please forgive me.

BB-17-0-31

Peoples Temple conducts a commissary program that provides the needs of all peoples regardless of race or creed. Also we have an orphanage work for children of all nationalities.

No pastor or worker at the Temple receives salary or offering.

DD-17-0-22



PEOPLES TEMPLE

10th and N. Delaware Sts.

P.O. Box 249

Sunday School 9:45 a.m.

Morning Worship 10:45 a.m.

Sunday evening Young Peoples 7 p.m.

Sunday evening Evangelistic
Service—7:45 p.m.

Thursday evening Spiritual

Healing service—7:45 p.m.
300 to 400 in attendance

PEOPLES NURSING HOME

2354-2356 N. College Avenue

Indianapolis, Indiana

Registered Nurses Supervision and

Blue Cross Approved

95-17-0-33



City of Indianapolis



CHARLES H. BOSWELL
MAYOR

ADDRESS ALL CORRESPONDENCE TO
CHIEF OF POLICE
ROBERT E. REILLY
INDIANAPOLIS 4, INDIANA

January 24, 1962

TO WHOM IT MAY CONCERN:

This is to certify that this Department as of the above date has no record of **JAMES WARREN JONES** having been convicted or sentenced to imprisonment for any offense in this city, or of having been taken into custody on the charge of being insane.

Neither has this Department any record of the said **JAMES WARREN JONES** ever having been arrested for any antagonism against the form of government of the United States of America.

The right thumbprint of **JAMES WARREN JONES** appears at the lower left hand corner of this letter for positive identification.

Very truly yours,

Right Thumbprint:

:
:
:
:


ROBERT E. REILLY
CHIEF OF POLICE



BB-17-p

RANDOLPH COUNTY
Department of Health
WINCHESTER, INDIANA

Certificate of Birth

THIS IS TO CERTIFY, that according to the records of the Randolph County
Health Department

NAME James Warren Jones

Was born in Randolph County Indiana, on May 13, 1931 Year

Child of James T. Jones and Lynette Putman Jones

Birthplace of Father Indiana Birthplace of Mother Indiana

Record was filed June 1, 1931 Book 21 Page 70

Donald W. Robinson
Health Officer

Issued January 27, 19 62

RB-17-8

CERTIFIED COPY

7089262

RECORDED AT REQUEST OF
ATTORNEYS

Know all Men by these Presents:

That JAMES W. JONES **1977 MAR 31 AM 11-23**

SAN FRANCISCO, CALIF.
J. MAS P. KEARNEY
RECORDER

do by these presents appoint MARCELINE MAE JONES **RECORDING FEE \$4.00**

HIS attorney **in fact, for** HIM **and in** HIS **name** **and for** HIS **use and benefit *******

to demand, sue for, collect, and receive all such sums of money, debts, dues, accounts, legacies, bequests, interests, dividends, annuities, and demands whatsoever, as are now or shall hereafter become due, owing, payable, or belonging to HIM and how, use, and take all lawful ways and means in name or otherwise for the recovery thereof by attachment, arrest, or otherwise, and to compromise and agree for the same, and to make and deliver discharges for the same for HIM and in HIS name; to contract for, purchase, receive, and take lands, tenements, and hereditaments, and accept the seisin and possession of all lands, and all deeds and other assurances in the law therefor, and to lease, let, sell, transfer, give away, or in any other way dispose of *****

release, convey, mortgage, convey by way of deed of trust, and hypothecate lands, tenements, and hereditaments upon such terms and conditions, and under such covenants as SHE shall think fit; also to bargain for, buy, sell, mortgage, hypothecate, and in any way and every way and manner deal in and with goods, wares, and merchandise, choses in action, and other property in possession or in action, and to do every kind of business of what nature or kind soever, and also for HIM and in HIS name, and as HIS act and deed to make, sign, seal, execute, acknowledge, and deliver deeds, leases and assignments of lease, covenants, indentures, agreements, mortgages, deeds of trust and reconveyances thereunder, hypothecations, bottomries, charter parties, bills of lading, bills, bonds, notes, receipts, evidences of debt, releases and satisfaction of mortgage, judgments, and other debts, and such other instruments in writing of whatever kind and nature as may be necessary, convenient, or proper in the premises including assignments of accounts receivable, notices of the expected assignments of such accounts, and cancellation of such notices; also, in case of loss by fire, or otherwise, to adjust insurance losses.

***** MY SAID ATTORNEY IN FACT SHALL HAVE THE RIGHT TO
SUBSTITUTE ANOTHER IN HER PLACE AND STEAD BY WRITTEN INSTRUMENT.

Giving unto MY said attorney **full power to perform every act and thing which**
SHE may think necessary to be done in and about the premises, as fully to all intents and purposes as I might or could do if personally present ***

hereby ratifying and confirming all that MY said attorney shall lawfully do or cause to be done by virtue of these presents.

In Witness Whereof I **do hereby set** MY **hand** the 27
day of MARCH **one thousand nine hundred and** SEVENTY SEVEN

Signed and Delivered in the Presence of

K. C. W. S. Jones

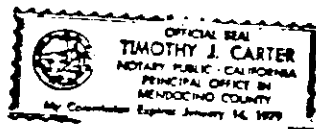
BB-11-7

State of California,
County of San Francisco }

On this 27 day of March
in the year one thousand nine hundred and seventy seven
before me,
TIMOTHY J. CARTER
State of California, duly commissioned and sworn, personally appeared
James W. Jones
a Notary Public,

known to me to be the person described in and whose name is subscribed to the within
instrument, and acknowledged to me that he executed the same.

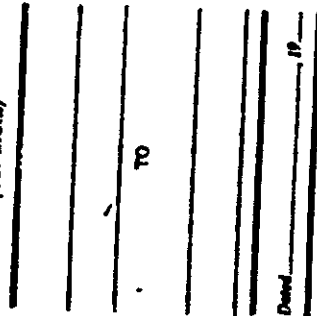
In Witness Whereof I have hereunto set my hand and affixed my official seal
in the City and County of San Francisco
the day and year in this certificate first above written.



Timothy J. Carter
Notary Public, State of California

My Commission expires JANUARY 14, 1979

Power of Attorney
(GENERAL)



CERTIFIED COPY

I HEREBY CERTIFY THAT THE ABOVE COPY
IS A COMPLETE COPY OF THE ORIGINAL
RECORDED IN MY OFFICE ON March
25, 1977 UNDER RECORDER'S
SERIES NUMBER 289202
WITNESSED BY HAND AND SEAL THIS

MAR 31 77

RECORDED CITY AND COUNTY OF
SAN FRANCISCO
J. J. Connelley
DEPUTY



BB-17-C-1

CERTIFIED COPY

7089262

RECORDED AT REQUEST OF

Know all Men by these Presents: ATTORNEYS

That JAMES W. JONES 1977 MAR 31 AM 11-23

SAN FRANCISCO, CALIF.
THOMAS P. KEARNEY
RECORDER

do by these presents appoint MARCELINE MAP JONES RECORDING FEE \$4.00

HIS attorney in fact, for HIM and in HIS name and for HIS use and benefit *****

to demand, sue for, collect, and receive all such sums of money, debts, dues, accounts, legacies, bequests, interests, dividends, annuities, and demands whatsoever, as are now or shall hereafter become due, owing, payable, or belonging to HIM and have, use, and

take all lawful ways and means in name or otherwise for the recovery thereof by attachment, arrest, or otherwise, and to compromise and agree for the same, and to make and deliver discharges for the same for HIM and in HIS name; to contract for, purchase, receive, and take lands, tenements, and hereditaments, and accept the seisin and possession of all lands, and all deeds and other assurances in the law therefor, and to lease, let, sell, transfer, give away, or in any other way dispose of *****

release, convey, mortgage, convey by way of deed of trust, and hypothecate lands, tenements, and hereditaments upon such terms and conditions, and under such covenants as SHE shall think fit; also to bargain for, buy, sell, mortgage, hypothecate, and in any way and every way and manner deal in and with goods, wares, and merchandise, choses in action, and other property in possession or in action, and to do every kind of business of what nature or kind soever, and also for HIM and in HIS name, and as HIS act and deed to make, sign, seal, execute, acknowledge, and deliver deeds, leases and assignments of lease, covenants, indentures, agreements, mortgages, deeds of trust and reconveyances thereunder, hypothecations, bottommies, charter parties, bills of lading, bills, bonds, notes, receipts, evidences of debt, releases and satisfaction of mortgage, judgments, and other debts, and such other instruments in writing of whatever kind and nature as may be necessary, convenient, or proper in the premises including assignments of accounts receivable, notices of the expected assignments of such accounts, and cancellation of such notices; also, in case of loss by fire, or otherwise, to adjust insurance losses.

***** MY SAID ATTORNEY IN FACT SHALL HAVE THE RIGHT TO SUBSTITUTE ANOTHER IN HER PLACE AND STEAD BY WRITTEN INSTRUMENT.

Giving unto MY said attorney full power to perform every act and thing which SHE may think necessary to be done in and about the premises, as fully to all intents and purposes as I might or could do if personally present

hereby ratifying and confirming all that MY said attorney shall lawfully do or cause to be done by virtue of these presents.

In Witness Whereof I have hereunto set MY hand the 27 day of MARCH one thousand nine hundred and SEVENTY SEVEN

Signed and Delivered in the Presence of

_____ } K. C. Jones, Jr.
_____ }
_____ }

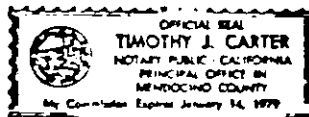
BB-17-r-2

State of California, } ss.
County of San Francisco

On this 27 day of March
in the year one thousand nine hundred and seventy seven, before me,
TIMOTHY J. CARTER a Notary Public,
State of California, duly commissioned and sworn, personally appeared
James W. Jones

Known to me to be the person described in and whose name is subscribed to the within
instrument, and acknowledged to me that he executed the same.

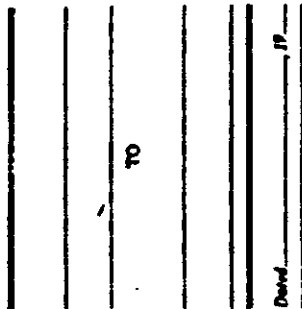
In Witness Whereof I have hereunto set my hand and affixed my official seal
in the City and County of San Francisco
the day and year in this certificate first above written.



Timothy J. Carter
Notary Public, State of California

My Commission expires January 14, 1979

Power of Attorney
(GENERAL)



CERTIFIED COPY

I HEREBY CERTIFY THAT THE ANNEXED DOC.
HEREIN IS A CORRECT COPY OF THE ORIGINAL
RECORDED IN MY OFFICE ON Mar 24
27 1977 UNDER RECORDERS
SERIES NUMBER 284202
WITNESS MY HAND AND SEAL THIS

MAR 31 77

RECORDED CITY AND COUNTY OF
SAN FRANCISCO
John [Signature]
DEPUTY



BB-17-r-3

SOUL CLINIC INTERNATIONAL

401 EAST FIFTH STREET — POST OFFICE BOX 69

LOS ANGELES 53, CALIFORNIA

Rev. J. Fred Jordan, Founder-President

July 3, 1958

Mr. and Mrs. James Jones
2327 N. Broadway
Indianapolis, Indiana

Dear Mr. and Mrs. Jones:

We are happy to acknowledge your inquiry about the possibility of you adopting an orphan from Korea. We are now ready to assist you in the selection of a child for adoption and handle all the procedures pertinent to adoption and immigration.

We feel a responsibility to God and to these children to see that they are placed in homes where both parents have had a personal experience with the Lord Jesus Christ and know Him as their Saviour. In our orphanage we are not only concerned that these children be cared for physically, but we feel their future rests entirely in our hands. Daily they are taught the Truths from the Scriptures and learn to pray. They are potential spiritual leaders of tomorrow, and this is our greatest concern.

Therefore, we ask that you consider this matter before going further with your application for adopting one of these children. We love them as we love our own children, and when we place them in your home it is entirely out of our hands - the responsibility for their spiritual welfare as well as their physical care becomes yours.

Photographs and all information concerning the child whom we have recommended for you will be sent to you for your approval. Confirmation or rejection or any other reaction you may have of our choice should be sent IMMEDIATELY so adoption proceedings may be continued or another selection made for your approval.

We are enclosing legal forms which are required by the Korean government and our government when you adopt a child from Korea. Please fill them out as quickly as possible and return them to us.

We would appreciate it if you would send all forms to our office by air mail to help expedite matters more promptly.

DOCUMENTS REQUIRED...IT IS NECESSARY THAT ALL FORMS BE NOTARIZED.

1. Power of Attorney - - - 3 copies, (Please have copies of Power of Attorney made out to Mr. Chung Wook Lee.) These copies are enclosed.
2. Statement of Adoption - - - 3 copies, all of which are enclosed.
3. Affidavit of Support - - - 5 copies, all of which are enclosed.
4. Marriage Certificate - - - 2 copies.
5. Birth Certificate - - - 2 copies of one parent only (The Marriage Certificate and Birth Certificate must be CERTIFIED photostatic copies notarized as being a true copy of the original).
6. State Eligibility - - - 3 copies, (Stating that it is legal in your state to adopt a child by proxy adoption.)

BB-17-5

Legal name... American Soul Clinic, Incorporated

73

65

66

67

68

99

365

73

74

396

84

45

68

70

72

79

4

These are all the necessary papers unless your child presents a special problem, such as: a minor deformity, active tuberculosis that was not detected before the adoption was completed, skin rashes or any other disease. The children are not allowed to come to the States until they are positively well. We cannot guarantee that we can adopt a child into your home, but will do everything possible to help you in this matter.

If a child is approved for placement in your home, this child will be brought to America by plane and will be accompanied by one of our Soul Clinic missionaries who is now caring for your child in the orphanage owned and operated by the Soul Clinic International, the Buddy McDaniel Memorial Orphanage in Seoul, Korea. You must make arrangements to meet your child at the International Airport in Los Angeles, California.

The following is an itemized list of all costs involved in adopting an orphan from the Buddy Home in Korea:


1. \$253.00 plane fare from Seoul, Korea to Los Angeles, California, for children under 12 years.
2. \$25.00 for passport, visa and all legal papers for the child.
3. \$100.00 escort fee to help pay the fare for the missionary who will accompany your child to Los Angeles and care for him enroute.
4. \$100.00 adoption fee which includes all overhead expenses, salaries, postage and other incidentals connected with adopting your child. This also provides board, room, and medical care for your child while he is in the Buddy Home, prior to coming to America.

The total amount is four hundred, seventy-eight dollars (\$478.00) and is payable in full when your papers have been approved and the child cleared for adoption into your home.

Just prior to leaving Korea, your child will receive a final physical examination and be given a physical clearance by a hospital in Seoul. The competent missionaries who are caring for the child and who will accompany him to America will give him all the necessary care enroute. However, should the child become sick, or die enroute to America, we do not assume any responsibility, but would gladly do all we possibly can to adopt another child into your home.

If we can be of help in any way or answer any questions, please do not hesitate to contact us immediately. If necessary, you can call our Adoption Department in Los Angeles at MADison 4-8222, or address your inquiries direct to this department, in care of Miss McCall.

Sincerely yours,


Jan McCall, Executive Secretary
Adoption Department

BB-17-5-1

-3-

P.S.

It is our plan to bring the first group of children to America about the first of September. Since we are considering bringing a child for you at such an early date, we are enclosing in this letter a picture and case history of the child whom we feel best meets the request which you made regarding age and sex.

Please notify us by telephone or telegram as quickly as you decide whether or not you would like to have this child. Then if your final papers are approved by our board, this child, upon your approval, will be placed in your home.

Please return the pictures and all papers pertaining to the child when you return your other forms, as these are the only copies we have at present. If for any reason this child does not meet with your approval, please return this information by air mail immediately so that this child might be assigned to another home and a new child selected for your home.

Since you do not live near our headquarters in Los Angeles and it is impossible for us to interview you personally, we will send someone to your home to make a Home Study for us, which is required by the Korean government before your final application is approved.

NOTE: On all forms of Statement of Adoption and Affidavit of Support the name and address of the child will be filled out in Korea. Therefore, please do not write on any of the lines that we have marked with an "X" in the left margin.

BB-17-5-2



OUR REFERENCE
YOUR REFERENCE

HONOLULU POLICE DEPARTMENT

HONOLULU, HAWAII

January 23, 1968



ADDRESS ALL
COMMUNICATIONS TO
DANIEL S. C. LIU
CHIEF OF POLICE

MW-164

TO WHOM IT MAY CONCERN:

This is to certify that the files of this
department contain no adverse records against
REVEREND JAMES WARREN JONES.

There is reflected no record of any violation
of our Criminal Laws; nor any subversive activities
during subject's residence in the City and County
of Honolulu.

DAN LIU
Chief of Police

BB-17-t



STATE OF CALIFORNIA
FRANCHISE TAX BOARD
SACRAMENTO, CALIFORNIA 95837

APPROVED
TO
OCT 15 1978
Franchise Tax Board
MARTIN HUFF
Executive Officer

APPLICATION FOR EXTENSION
OF TIME FOR FILING RETURN OR
DECLARATION OF ESTIMATED
TAX

FOR PERSONAL INCOME TAX ONLY
(Corporate taxpayers use Form FTB 2500)

THIS APPLICATION, IF APPROVED, MUST BE ATTACHED TO YOUR RETURN TO AVOID PENALTY

Name <u>Rev. James W. & Marceline M. Jones</u> (First names) and (last name)	Your Social Security Number <u>303 32 5942</u>	File in duplicate with the Franchise Tax Board, Sacra- mento, California 95837, on or before the due date for filing the return or declaration. See instructions on reverse side
Current Address <u>1859 Geary Blvd.</u> (Number and street or rural route) <u>San Francisco, CA</u> (City, town or post office) (State) (Zip code)	Spouse's Social Security Number <u>306 24 2805</u>	

1. An extension of time until OCT. June 15, 1978 is hereby requested in which to file:
- CHECK ONE
- ☒ Individual income tax return, Forms 540 or 540NR. Be sure to enter your social security number(s) above.
- ☐ Partnership return of income, Form 565. Enter Federal employer identification number.
- ☐ Declaration of estimated tax, Form 540ES. Be sure to enter your social security number(s) above.
- ☐ Fiduciary income tax return, Form 541. Enter federal employer identification number.
- If this is unknown, enter decedent's social security number in space above.
- For calendar year 18 77, or other income year beginning _____ and ending _____

2. State in detail the reason the extension is needed (see instruction 3): Rev. James W. and Marceline M. Jones are residing in Guyana, South America. They are supervising a church-related missionary project in the jungle interior and are unable to conduct their business affairs in the United States at this time.

Signature and Verification (see instruction 7)

If Prepared by Taxpayer.—Under penalties of perjury, I declare that to the best of my knowledge and belief, the statements made herein are true and correct.

Signature of taxpayer _____ Date _____

- If Prepared by Someone Other Than Taxpayer.—Under penalties of perjury, I declare that to the best of my knowledge and belief, the statements made herein are true and correct, that I am authorized by the taxpayer to prepare this application, and that I am:

- ☐ A member in good standing of the bar of the highest court of (specify jurisdiction) _____
- ☐ A certified public accountant or public accountant duly qualified to practice in (specify jurisdiction) _____
- ☒ A duly authorized agent holding a power of attorney. (The power of attorney need not be submitted unless requested.)
- ☐ A person standing in close personal or business relationship to the taxpayer who is unable to sign this application because of illness, absence, or other good cause. My relationship to the taxpayer and the reasons why the taxpayer is unable to sign this application are _____

Signature of preparer other than taxpayer Jan F. Brown Date 4/11/78

THE FRANCHISE TAX BOARD WILL INDICATE HEREON WHETHER THE EXTENSION IS GRANTED OR DENIED AND RETURN THE ORIGINAL TO YOU

NOTICE TO APPLICANT:

The application is approved if stamped approved with extension date shown. This form must be attached to the return or declaration when filed as evidence that the extension was granted. Interest accrues on the unpaid tax from the original due date of the return to the date of payment at 6 percent for the first year and 12 percent per year thereafter.

If the application is stamped "Denied", the reason for the denial is explained on the reverse side of this form at paragraph number _____. The return or declaration should be filed by the regular due date or within 10 days from the date of this notice, if the end of such 10-day period is later than the regular due date. Attach this application to the return or declaration to explain the delay in filing.

Application for Automatic Extension of Time to File U.S. Individual Income Tax Return

1977

NOTE: Prepare this form in duplicate. File the original with the Internal Revenue Service Center where you are required to file your income tax return and pay the amount shown on line 6 below. Attach the duplicate to the face of your Form 1040. This is not an extension of time for payment of tax. The law imposes a penalty for late payment of tax unless you show reasonable cause for failure to pay when due. (See Instruction F.)

First name	James W. & Marceline M.	Last name	Jones	Your social security number	303 32 5942
Present home address (Number and street, including apartment number, or rural route)	1859 Geary Blvd.			Spouse's social security number	306 24 2805
City, town or post office, State and ZIP Code	San Francisco, California 94115				

An automatic 2-month extension of time until June 15, 1978, is hereby requested in which to file Form 1040 for the calendar year 1977 (or if a fiscal year return until _____, 19____, for the taxable year beginning _____, 1977, and ending _____, 1978).

1 Total tax you expect to owe for 1977 (see instruction C)	\$ 23,600.00
2 Federal income tax withheld	0
3 1977 Estimated tax payments (include 1976 overpayment allowed as a credit)	23,600.00
4 Other payments (see instruction C)	0
5 Total (add lines 2, 3, and 4)	23,000.00
6 BALANCE DUE (subtract line 5 from line 1). Pay in full with this application	23,600.00

Signature and Verification

If Prepared by Taxpayer.—Under penalties of perjury, I declare that to the best of my knowledge and belief, the statements made herein are true and correct.

Your signature _____ Date _____

Spouse's signature (if filing jointly, BOTH must sign even if only one had income) _____ Date _____

If Prepared by Someone Other Than Taxpayer.—Under penalties of perjury, I declare that to the best of my knowledge and belief, the statements made herein are true and correct, that I am authorized by the taxpayer to prepare this application, and that I am:

- ☐ A member in good standing of the bar of the highest court of (specify jurisdiction) _____
- ☐ A certified public accountant duly qualified to practice in (specify jurisdiction) _____
- ☐ A person enrolled to practice before the Internal Revenue Service. ☐
- ☒ A duly authorized agent holding a power of attorney. (The power of attorney need not be submitted unless requested.)
- ☐ A person standing in close personal or business relationship to the taxpayer who is unable to sign this application because of illness, absence, or other good cause. My relationship to the taxpayer and the reasons why the taxpayer is unable to sign this application are _____

Signature of preparer or other than taxpayer Jean F. Brax Date 4/11/78

See instructions on reverse

Form 4868 (1977)

BB-17-Y

Alex Kertis

JANUARY 6, 1961

REV. JAMES W. JONES,
8327 BROADWAY,
INDIANAPOLIS, INDIANA

DEAR REV. JONES:

THIS LETTER IS BEING WRITTEN TO REQUEST THAT YOU ACCEPT APPOINTMENT FOR A THREE YEAR TERM ON THE MAYOR'S COMMISSION ON HUMAN RIGHTS. I KNOW OF YOUR DEEP CONCERN AND SINCERE INTEREST IN THE PROBLEMS OF THE COMMISSION AND YOUR COUNSEL AND EXPERIENCE ARE NEEDED FOR THE TRYING DAYS AHEAD.

I DO HOPE THAT YOU WILL CONSENT TO ACCEPT THIS APPOINTMENT AND WE WILL BE GRATEFUL IF YOU WILL LET US KNOW AT YOUR EARLIEST CONVENIENCE ABOUT WHAT YOUR DECISION IS IN REGARD TO THIS MATTER.

I WOULD ALSO LIKE TO TAKE THIS OPPORTUNITY TO WISH YOU CONTINUED SUCCESS IN YOUR MANY ENDEAVORS TO BENEFIT THE MEMBERS OF OUR COMMUNITY.

SINCERELY,

Charles H. Boswell
CHARLES H. BOSWELL,
MAYOR

CHB:JLR

✓ CC: MR. ALEX KERTIS, EXEC. SEC'Y.
HUMAN RIGHTS COMMISSION

DD-17- W

The City and County of San Francisco

STATE OF CALIFORNIA

To all to whom these presents shall come; Greeting;

Reposing special confidence in the fidelity and ability of
Reverend James Jones

I do, by these presents, by virtue of the authority vested in me
by the Housing Authorities Law of the State of California, appoint him
a member of the Housing Authority
in and for the City and County of San Francisco, he, to hold said office for the term
ending April 27, 1980
from and after the thirtieth day of November, 1976
vice Stephen Walter, term expired.



In Testimony Whereof, I have signed my name
and have caused the seal of my office to be affixed
hereto this *thirtieth* day of *November*, 1976.

Attest

Samuel T. Leelan
Executive Deputy to the Mayor

George R. Moscone
Mayor

BB-17-X



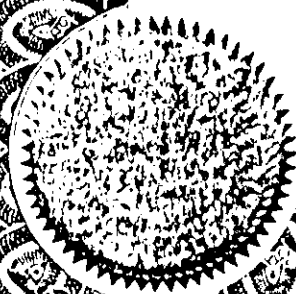
Universal Life Church, Inc.

Headquarters: 1766 Poland, Modesto, Calif. 95351 • 537-0551

This is to certify that REV. JAMES W. JONES has been
awarded an honorary Doctor of Divinity this day APR 11 3,
19 69 by Universal Life Church, Inc. for his outstanding work.

Doctor of Divinity

Board Members
Auddie A. Gardner,
Rev. Susetta Lykins
Rt. Rev. Ralph S. Pyle
Lida G. Hensley, Secretary



Kirby G. Hensley
President — Kirby G. Hensley, D.D.



No.
2540

BB-17-Y



Universal Life Church, Inc.

Headquarters: 1706 Poland, Modesto, Calif. 95351 • 537-0553

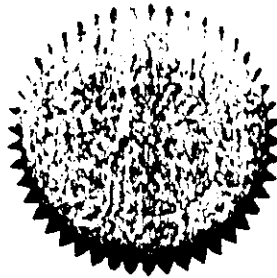
Credentials

OF MINISTER

This is to certify that the bearer hereof James W. Jones
of Redwood Valley State or Province of California
has been ordained by Universal Life Church, Inc. this day March 3

19 69,

Board Members
Auddie A. Gardner
Rev. Susetta Lykins
Rt. Rev. Ralph S. Pyle
Lida G. Hensley, Secretary



Kirby J. Hensley
President — Kirby J. Hensley, D.D.

No. 30,140

FACT SHEET REV. JAMES JONES

EDUCATIONAL BACKGROUND

Bachelor of Science Degree-Butler University
Major in Political Science and History-University of Indiana
Ordained minister in the Disciples of Christ Denomination
Post Graduate work at Sonoma State
Teaching Credential with experience teaching elementary,
secondary, and adult education.
Post graduate work at Christian Bible College

COMMUNITY SERVICE ACTIVITY

Life member of the N.A.A.C.P. and the A.C.L.U.
Honorary Member of Religion in American Life
Official in the Disciples of Christ Denomination
Phi Eta Sigma-Honorary Scholarship Society
Former Forman of the Grand Jury in Northern California
Past President of Legal Services Foundation in Northern Calif.
Member of Tomorrow Environmental Organization
Commissioner of the San Francisco Housing Authority
~~Board of Directors~~ on the San Francisco Council of Churches
Board of Directors for the N.A.A.C.P.

HONORARY AWARDS

Commendation by the California State Senate for his "diligent
and devoted service to and concern for his fellowman, not
only in the state and nation but throughout the world."
Commendation by the San Francisco Board of Supervisors for the
tireless and invaluable contributions to all the people of
Bay Area."
Received the Citizen of Merit Award in the San Francisco
newspaper the Sun Reporter
Received the "Humanitarian of the Year award" in the Los
Angeles Herald Dispatch.
Named one of the Nations Most Outstanding Clergymen by the
Religion in American Life (a National Interfaith Organization)

FAMILY

Rev. Jones and his wife Marceline have 6 legally adopted
children of all racial and ethnic backgrounds, and have
also raised numerous foster children throughout the years.
His multi-racial family is composed of his black son,
James Jones Jr., his two Asian children, Lew and Suzanne,
his "homemade" son, Stephan, his latest adopted son, Timothy,
and his grown native American daughter.
His wife, Marceline Jones, is a Registered Nurse who inspects
and evaluates hospitals, with a concern for the welfare of
the elderly sick which is equalled only by that of her husband.

Chairman of Housing Commission

Ordained as Disciple & Chaplain in 1964

Standard Teaching Credential in Calif

Elementary & Adult Education

Bachelor of Science Degree Butler Univ 1961

BB-17-aa

specializ

B I O G R A P H Y

Name: Reverend James Jones Social Security No. 303-32-5942

Present Occupation: Minister, People's Temple Christian Church,
Disciples of Christ Denomination

Business Address: 1859 Geary Blvd. Businss Telephone: 922-6418
San Francisco, California

Residence Address: 1859 Geary Blvd , Residence Telephone: 922-3735
San Francisco, California

Have you been a legal resident of San Francisco for at least the past five years, and an elector in San Francisco for the past twelve months?

I have been a resident of San Francisco for the last year and one half. I am registered and vote as a democrat.

Previous Business Experience: Director of the Mayor's Commission on Human Rights under Mayor Charles Boswell in Indianapolis, Indiana
Owner of Peoples and Anthony Hall Nursing Homes
Past Foreman of the Mendocino County Grand Jury

Date of Birth: May 13, 1931

Place of Birth: Crete, Indiana

Are you a citizen of the United States of America? Yes

Education: Bachelor of Science Degree, major, Political Science and History, Butler University 1958-1960 and Indiana University 1949-1951. Secondary teaching credential. Post graduate work at Sonoma State College.

Membership in Clubs and Organizations:

A.C.L.U.; N.A.A.C.P.; Honorary Member of Religion in American Life, Official in the Disciples of Christ Denomination; Phi Eta Sigma; Indiana University Honorary Society; Past President of the Legal Services Foundation of Mendocino County; San Francisco Commonwealth Club; San Francisco, Tomorrow Environmental Organization.

Military Service: None, Ministerial Deferment

Marital Status: Married

Family: Jim W. Jones, Jr., legally adopted black son born October 1, 1960, Stephan G. Jones, born June 1, 1959, Lew Eric Jones, adopted Korean-American born, Suzanne Jones, adopted Korean-American daughter, and Timothy Jones, adopted son, as well as a number of foster children who have been reared by Mr. and Mrs. Jones.

BB-17-66

* Please return

CERTIFICATE OF ORIENTATION	
of INDEPENDENT ASSEMBLIES OF GOD United States and Canada	
We, the undersigned Ministers of the Gospel and Elders, do hereby endorse	
<u>Rev. James W. Jones</u>	
City or Town <u>Indianapolis</u>	State or Province <u>Indiana</u>
as worthy and competent to preach the Gospel and perform marriages and all ecclesiastical ordinances and duties pertaining to the Church according to the usages and practices of the New Testament.	
He has proven his divine gift and calling to the ministry of the Gospel of Jesus Christ, and has been duly set apart with prayer and laying on of hands, on the <u>5th</u> day of <u>Feb.</u> 195 <u>6</u> A. D.	
<u>M. M. Jones - M. Stewart</u> Secretary	
Issued by: <u>Rev. J. D. McQuinn, B. G. D.</u>	
Name of the local church: <u>People's Temple at The Wings of DELIVERANCE Inc.</u> <u>with complete autonomy</u>	
Street <u>1502 NO NEW JERSEY</u>	City or Town <u>Indianapolis, Indiana</u>
Country <u>U.S.A.</u>	
Date <u>2-5-56</u>	
(seal)	

DA-17-cc

* Note. This
ordination was
given voluntarily
by Joseph Mattison
Borga Executive & Officials
of Independent Assemblies
(No creed or autocratic
Jurisdiction as to
teachings of church
organization only requirement
is that ministers practice
the Love of Christ and live
honorably and practice
every aspect of integrity
in his pastoral and
personal relationships.
This was given as an
honorary recognition
without my request
for our good work
as an Independent Church
in Indianapolis Ind.
I naturally accept
their ordination
in that it required
no endorsement of
a limited creed
dogmatic ritual,
or narrow religious
restrictive fellowship

FACT SHEET: REV. JAMES JONES

EDUCATIONAL BACKGROUND

Bachelor of Science Degree - Butler University
Major in Political Science and History - University
of Indiana
Ordained minister in the Disciples of Christ Denomination
Post Graduate work at Sonoma State
Teaching Credential with experience teaching
elementary, secondary, and adult education
Post graduate work at Christian Bible College

COMMUNITY SERVICE ACTIVITY

Life member of the N.A.A.C.P. and the A.C.L.U.
Honorary Member of Religion in American Life
Official in the Disciples of Christ Denomination
Phi Eta Sigma - Honorary Scholarship Society
Former Foreman of the Grand Jury in Northern California
Past President of Legal Services Foundation in
Northern California
Member of Tomorrow Environmental Organization
Commissioner of the San Francisco Housing Authority
Member of the San Francisco Council of Churches
Board of Directors for the N.A.A.C.P.

HONORARY AWARDS

Commendation by the California State Senate for his
"diligent and devoted service to and concern for
his fellowman, not only in the state and nation
but throughout the world."
Commendation by the San Francisco Board of Supervisors
for the "tireless and invaluable contributions to
all the people of Bay Area."
Received the Citizen of Merit Award in the San Francisco
newspaper, the Sun Reporter.
Received the "Humanitarian of the Year Award" in the Los
Angeles Herald Dispatch.
Named one of the Nation's Most Outstanding Clergymen by
the Religion in American Life (a National Interfaith
Organization).

FAMILY

Rev. Jones and his wife Marceline have 6 legally adopted
children of all racial and ethnic backgrounds, and have
also raised numerous foster children throughout the years.

BB-17-22-

His multi-racial family is composed of his black son, James Jones, Jr., his two Asian children, Lew and Suzanne, his "homemade" son, Stephan, his latest adopted son, Timothy, and his grown native American daughter.

His wife, Marceline Jones, is a Registered Nurse who inspects and evaluates hospitals, with a concern for the welfare of the elderly sick which is equalled only by that of her husband.

DB-17-221

The enclosed summary of some of the events of Rev. Jones' life was added by one of the Jewish participants in our human service ministry who felt any synopsis of Jim's achievements would not accurately inform you of his past contributions without the additional background information. I concurred with his suggestion and have included this material for your perusal.

BB-17-dd-2

SUMMARY OF SOME OF THE CONCERNS AND IDEALS
JIM JONES STANDS FOR

Jim Jones was reared in circumstances of extreme poverty in the midwestern United States. He began to support himself and his family as a youngster. He became head of male attendants and oxygen therapists of a large hospital while still in high school. At Butler University he undertook extensive study in political science and the humanities with preparation in Biblical history and scriptural exegesis. Over the years he has combined the leadership of human service ministry with teaching public school and operating two very successful nursing homes.

From the beginning of his career Jim Jones has been exclusively interested in serving the cause of humanity, sacrificing personal advantage in favor of relieving human suffering. He has worked tirelessly towards the restoration of the basic Judeo-Christian ideals of brotherhood and equality through building an integrated ministry of dedicated people that reaches out to all areas of human need.

Rev. Jim Jones is the founder of Peoples Temple Christian Churches, a large human service ministry with several California branches. He is an officially ordained minister in the nationwide Disciples of Christ Denomination of about 2 million members. He has been a pastor for approximately 25 years.

Rev. Jones' uncompromising stands in defense of social justice and equalitarian ideals for all peoples have led to his serving with acclaim in many civic posts. He was the Executive Director of the Mayor's Commission on Human Rights in a large city of the midwestern United States. Through that position he was responsible for the integration of many public and private agencies at a time--many years ago--when it was dangerous to even try. It was during this period that Rev. Jones shared a pulpit with the late civil rights leader, Dr. Martin Luther King.

Rev. Jones has become well recognized as a courageous champion of the poor and the oppressed. Various prominent media have honored him as a great humanitarian.

The ministry built by Jim Jones is known by virtually all segments of the community for its work in fulfilling the scripture in which Jesus Christ admonishes people to "feed

BB-17-dd-3

the hungry, clothe the naked, shelter the homeless, and minister to the sick and imprisoned." Rev. Jones is responsible for developing programs and facilities that have rescued hundreds of people from extreme poverty, drug addiction, and other oppressive conditions.

Rev. Jones' lifestyle is modest and completely without frills. He steadfastly refuses to live above the people of disadvantaged backgrounds who compose a portion of his large congregation. His entire life is centered on the struggle for human dignity and equality for the economically disadvantaged--a principle Rev. Jones has demonstrated he is willing to defend with his very life.

Among the many wide-ranging programs and facilities inspired by Rev. Jones are senior citizens' homes, a 40 acre children's ranch, a large community center, free medical program, and legal assistance, a youth day care project, refuge shelters for sick and abandoned animals. He has also established an overseas agricultural mission project where food is being grown to help feed the world's hungry in order to alleviate human misery in some small way.

Jim Jones has always been a fierce and uncompromising advocate of racial equality. He has an abiding respect for the democratic process as the vehicle for the elimination of racial barriers, but he believes that it is up to each of us as citizens to see that the process is motivated and activated in a continuous way so that social justice is achieved.

Under Pastor Jones' direction, Peoples Temple constantly attempts to combat injustice by standing in support of any person, regardless of race or creed, wherever basic rights are in question. He persists through such vehicles as the Peoples Forum, in which issues of moral and social significance are presented to the community for which he feels such a great sense of responsibility.

(For further information on early background, Pastor Jones has been lauded in his home-town press in Richmond, Indiana.)

BB-17-dA-4

GOVERNMENT RECEPTION HONORS REV. JIM JONES

The Deputy Prime Minister and all the cabinet members of Guyana, a progressive South American nation, gave a banquet and reception in honor of Rev. Jim Jones and the work he has done for the people in the area of Port Kaituma, (near the Venezuelan border). The reception followed a private conference between Rev. Jones and the Prime Minister at the latter's residence. Both the Prime Minister and his Deputy said to Rev. Jones their government desired to keep the door open to absolute co-operation with the United States.

Rev. Jones has already expressed his concern that the U.S. not intervene in the affairs of Caribbean countries during his private meeting with U.S. government leaders. They also stated that they are also interested in seeing the U.S. pursue a non-interventionist policy.

Rev. Jones was told by his South American hosts that the agricultural work of Peoples Temple in their country had done much to increase the co-operative republic's hopes and faith in America.

In the past, Rev. Jones declined official protocol and the invitation to be the government's guest at either receptions or the lovely residence for special visitors. He chose not to accept the official hospitality because he feels a developing nation should not be burdened with such unnecessary expense when it is trying to find its way in a manner best suited to meeting the material needs of its people. The invitation was accepted this time, however, because Rev. Jones was accompanied by members of the Temple's agricultural mission who, he felt, deserved the credit and recognition for their accomplishments.

At a dinner reception, those present thanked Rev. Jones and the Temple members who are permanently stationed in the church's agricultural mission for all the project was doing to support the nation's goal to "Feed, Clothe, and House" its people.

BB-17-ad-5

Jim's Copy

Bishop Jim Jones
Peoples Temple Agricultural
Project
P.O. Box 893
Georgetown
Republic of Guyana
October 15, 1977

Honorable Dr. Ptolemy Reid
Camp Street, Georgetown

Dear Dr. Reid:

At the outset let me express my most sincere regrets at having to communicate with your office so frequently. I did not know what to do, I was desperate, or I would not have come back with another letter. Written correspondence, at best, can only give an outline of one's concerns and thoughts; sincerity and depth of feeling is rarely transmitted. In my situation of having to dictate a letter in the form of verbal shorthand across a great distance, the task becomes that much more difficult. Sometimes I am afraid that, by the time my thoughts are interpreted second and third hand and committed to writing, a great deal has been lost in "translation!" I assure you that I appreciate the time you take from your busy schedule to address yourself to a series of long and, probably, often somewhat confusing letters.

To start with, I want you to know that we have offered our lives in the defense of the government of Guyana. In spite of whatever personal feelings we may have, we have agreed to follow the government's course, even if that course runs closer to the United States in future days. We are willing to place our lives and future totally with the Guyana government. Naturally, any people willing to make such a commitment and desirous of doing a good job need to feel reasonably secure. It is primarily because of this need that I am prompted, once again, to place before you some of our more particular concerns.

It is our understanding from the very beginning that the Guyana government would handle situations like that of my son, John Stoen, with a firm hand, by simply stating that there is no jurisdiction. We are absolutely certain that Peoples Temple has a wide spectrum of support in the United States among a variety of progressive, socialistic organizations and individuals (such as Angela Davis), as well as many groups in the vanguard of social change with whom we have worked and enjoy fraternal ties. They are most concerned about vicious attacks and schemes that have been directed against myself and our organization. Thus we feel you would not find yourself in any difficulty by taking this sort of firm position. But now we hear that the Cabinet will consider each of the "allegations" as it arises. This creates for us an atmosphere of insecurity. We do not wish to sound presumptuous or ask for the impossible, but we need to know where we stand. Personally, I am so weary of constant political harassment that I would gladly sacrifice myself if it would mean any measure of peace for my people. But members of my organization will not accept that. They do not want to work and build without my presence.

DB-17-ee

October 15, 1977

Over the past weeks, our people have still had to endure being constantly singled out when they come through customs at the airport. If some explanation of why the discrimination still goes on could be given, it would make the people feel more secure. Any communication by persons that you trust that would serve to rectify this situation would be most welcome. However, individuals in that department have been very friendly to us, apologizing for this distinction made. One person told us that it would be sufficient to say that you are being discriminated against and there is something powerful behind it.

In an effort to improve communication, work out problems, and build some sort of mutual co-operation with the local administration, we set up an appointment to speak with the Regional Minister and the Regional Administrative Officer. We have had great difficulty with transportation and road maintenance for the past few months, which has been aggravated by both of our bulldozers being at GNEC right now undergoing repairs to the tune of \$100,000. Saturday was chosen as a convenient day by the Regional Minister. However, it required that we change things around to accommodate this weekend appointment with the limited workable equipment we have for transportation. The roads are in need of our bulldozers for repairs, and are impassable to our tractors (nearly); therefore when the tractor carrying the people to the meeting broke down, they were late for the connection they were able to make with a landrover which was to carry them to Matthews Ridge. They finally got to Kaituma and found the driver, but he said it was too late. So they called the Regional Minister's office to explain the situation. The implication was made that our word was not trusted because we have a way of contacting the gate. We tried to explain that because of the lack of batteries (until today, when they came in), reaching the gate was on a hit-or-miss basis, and we were not able to contact them and hold the landrover. There always seems to be a willingness, which we find most disturbing, to believe the worst and seldom give us any credit for achievements. However, we are going ahead with a rescheduled appointment for Monday (October 17), and to insure that this doesn't happen again, we are going two hours early, at daybreak. The only reason we are keeping you abreast is because trust has eroded to a minimum, and has to be built up in this region. We do not wish this matter to be brought up with the Regional Minister; we just wanted to post you about it.

Because there has been a tendency to credit us with the worst motives in a given situation on the part of some local officials (although we have many good neighbors and friends among local residents), we would like to communicate with someone who has proven himself to be sincere. The most sincere communication has been with you, Dr. Reid, and with Minister Mingo; if you chose Minister Kingo to be the person we communicate with, that is fine. He is very straight-forward.

We have utilized a great deal of influence among the religious community as well as the socialist and communist parties of the U.S. in an attempt to negate any attempt by either the Catholic Standard or the Mirror to use us any effort to embarrass the government. We have considerable influence with persons from many areas in the States who are understanding and supportive of our work.

BB-17-cc-1

October 15, 1977

Our counsellor informed us that Yasoob Ally of Lazaharally had been asked by you to hold up on making any court issue out of a situation which concerned lumber we got from them. This was greatly appreciated, because we were treated with gross unfairness by Lazaharally Lumber. Not any of it could be utilized, and we asked them to come up several times to see the wood, but they refused, so we finally burned it to clean up the place. We understand that this could affect you; therefore we are going ahead and taking whatever meagre discount he wants. We have been defrauded on a number of occasions with wood. Willess Lumber representatives remarked to us that they overheard someone from Lazaharally talking and joking derisively about how "they gave all bad wood to the Yankees," and how they had really put one over on us, because we are "too dumb to know." We cannot afford to have this happen again. We are a little puzzled that, after you had asked them not to proceed with the matter (according to our counsel) they went ahead anyway, unless there has been some change in policy. The transaction with Lazaharally involved some \$109,000 worth of lumber. We are beset with all sorts of pressures that we will not bother you with, but nobody should be defrauded like we have on this, and on other occasions. Out of concern and love for you, we endure it, but we cannot afford this kind of thing if we are to build, develop, and produce in such a manner to make you proud of our work.

Finally, we have experienced a strange sequence of events in recent weeks that have led some persons to believe that we are being "set up" by certain elements. I would like at some point to be able to personally discuss this situation with you, should you have the occasion to be in our area (as you know, due to illegal court orders, I have been advised by our legal representative to remain on the project until such orders are formally rescinded). Needless to say, this has been a cause of some consternation. People have been calling asking stupid questions about our using drugs, and suddenly we are being singled out by the FFI (is this a coincidence?). Two of my people who were in Georgetown at the time were telephoned and asked by Dr. Jagan to speak with him, which they did. They told him, I am informed, of our support for the socialist goals of the PNC and, in particular, of our esteem and devotion to you. In any case, I have asked that our members have no unauthorized contact with anybody connected with the Opposition.

A few notes on the positive side. Experimentation continues to be a great source of discovery for us. We have found the cutlass bean to be an absolutely perfect high-protein meat substitute. If there should ever be a meat shortage or protein shortage in Guyana, this would do well for a meat substitute. Minister Hubert Jack sampled the preparation and said he could not believe that it was not hamburger meat (it tasted so similar), when he attended the exhibition held in August at the Ministry of National Development. New housing is being constructed. An elevated barn for our goats has been built. We are doing some grafting of various fruit trees that

BD-17-ec-2

Jones: Reid

-4-

October 15, 1977

will have some interesting potential for the future. We have also located the wing bean seeds finally, and are now germinating them. Mill rice is also going to be an experiment which should be successful, and will make us nearly totally self-sufficient in variety. We feel that the possibilities for progress are practically limitless, and we are proceeding with our work in a spirit of optimism.

In addition to agricultural successes, our medical care which we give free to anyone who comes to us is of such a high standard that, on several occasions, emergency treatments have saved life and limb.

Once again, I apologize for having to burden you with our concerns. I sincerely hope that in the near future these issues can all be resolved so that we can proceed without difficulty in our work on the project. We are convinced that possibilities for the greater good of the nation are extremely auspicious, and we are more than anxious to devote our total energies, without the grievous distractions experienced of late, toward that end.

My best wishes to you, and profoundest appreciation for all you have done on our behalf.

Most sincerely yours,

*The Buernham letter is a continuation
but NOT AS A CARBON COPY, but, RATHER
A CONTINUATION.*

BB-17-ec-3

Jim's Copy

P. O. box 893
Georgetown, Guyana SA

October 19, 1977

Hon. Prime Minister Forbes Burnham
Public Buildings
Brickdam, Stabroek
Georgetown, Guyana SA

Dear Prime Minister Burnham:

Staff members of our agricultural project met with Regional Minister Carmichael in Matthews Ridge on Monday, October 17th. Many things went well with Minister Carmichael and Mr. Wyatt. They praised the discipline and success of our agricultural project. However, I have found it necessary to write to you because of a series of demands that were made upon us without serious consideration being given to the difficulties and hampering effect that they would cause our program, as well as to the specific conditions that have contributed to our success, which such demands would jeopardize.

One demand was made that our students attend government schools on a permanent, live-in basis. For them to do so at this time is a grave mistake, and would be intolerable to our families for two basic reasons. First, there exists the threat of kidnapping and too many types of harassment to go into now, originating from Stateside efforts to decimate our organization. Also, our project's success depends upon students being involved daily in our own work/study program. We presently grow enough to eat, but until we produce enough to sustain us, we cannot spare our teenage students. Our teenagers, furthermore, have said that nothing worked for them until they came here and found a sense of community security from living on our farm community. Please give us a year, at least, to produce in peace, and your administration will never regret it. We were promised that we could have our own school. This was a very critical consideration in our decision to immigrate. All of our Peoples Temple immigrants are not even here; therefore, some parents who sent their children ahead to get them out of a racist environment and who are in the process of coming, did not have much time with their children because they were sent ahead. An alternative direction might be to bring other children into our school on the project.

Another matter which would greatly hinder the productivity of our farm would be to give "specialized supervision" to some 15 or 20 "live-in" Kaituma residents. The idea of having Guyanese workers with us is desirable (we now employ a Guyanese crew), but we do not yet have the available staff to give "specialized supervision" nor do we presently have available housing. We cannot, at this time feasibly house extra people because we can hardly keep up with the needs of our farm community. In time, we will gladly extend our building potential to other Guyanese, other than ourselves, as much as funds will allow.

Although we found many points that the Regional Minister

BB-17-fj

To: Hon. Forbes Burnham
Page 2

made to be most acceptable and constructive to our party, we would greatly appreciate it if you could please explain to the Regional representatives that it is a serious error to insist on the aforementioned points at this time, during the very formative stages of our project's development.

At the meeting we offered to the Region the services of our agriculturalists (which they were desirous of having), our boat, our equipment, our workers, our physician, and other medical personnel for regular hours in the district to serve the community. We made many other overtures, including monetary donations to the FNC. However, there did not seem to be as much interest in these proposals as there was in our schools. This could be my subjective judgement based on the report of associates, but it is unfortunate that this concern has been so prematurely advanced. We have many highly qualified teachers and school administrators who could be useful in preparing students who might later require foreign training with a special perspective. If, after a reasonable period of adjustment, some of our students began attending government schools, then, as was also previously agreed, we would like our teachers to be afforded the opportunity of serving in those schools.

One person referred to us as being "isolationists." This shows absolutely no knowledge of us or a willingness to learn. We have Guyanese living on our project, and only regret that under the conditions of our present development, we cannot have more so that our project could be fully co-operative. There is absolutely no need for anyone to have a concern that we are "secretive" or a "closed" society. We have visits from many good neighbors every day. Comparing us to the colonial owners because of our gate was indeed painful to our members who have suffered at the hands of racists. The implication is ridiculous. Besides having Guyanese comrades live on the farm, assimilation is being accomplished through adoption, dating, and marriage.

We are distressed by an apparent inability we have noted to relate to the hellish conspiracy we have been subjected to because of our activist, socialistic philosophy and practice. There has also been a similar lack of ability or desire to relate to what blacks and interracial groups are having to endure in the States. The regional ministry representatives did not even respond with empathy, I am told, to documented reports of character assassination in the press and legal harassment of black elected officials in the U.S. These documented facts were recently compiled and disclosed by California Lt. Governor Mervyn Dymally, and Lt. Governor Brown of Colorado (both who have been viciously victimized) in a recently issued, extensive report, The Dilemma of Black Politics. Over two hundred persons from the U. S. news media were invited to a press conference in Washington held at the release of this report. Only twelve reporters attended, and eleven of them were openly hostile, and covered the conference in a disdainful, perfunctory fashion. Please emphasize to people here that these things really do go on, and that our current harassment is part of the picture.

BB-17-ff-1

To: Hon. Forbes Burnham
Page 3

We understand through reliable sources that the orders for arrest are still out for myself and my son. Although we were made to understand that they had been cancelled, I was advised by legal counsel, not to go into Georgetown to take care of anything, including our weekly radio broadcast. Leaders and activist friends of all shades in the U.S. have recommended the same. It is very hard for us to explain to them why we are even going through this process of resolution.

Our local Guyanese counsel and other governmental officials also advised us that there is apparent danger of kidnapping. This is coupled with the information we have received from our "listening post" of people in the U.S. who are most sympathetic to interracial programs and pacifistic socialism. These people, which even included individuals in law enforcement, advised us not to take these threats of kidnapping lightly. Joseph Mazar, a man with an extensive criminal record running to 75 pages, who has taken a central role in the efforts against us, avowed to our contacts (who he does not know are actually friendly toward us) that they will "kidnap" some of our youngsters, if necessary. This has happened to other groups in the U.S. as part of a move to discredit them. If anyone were kidnapped, we do not doubt that the full processes of the State would come into play, but it is a little late when someone is coming across the border and returning back. By that time, the person abducted would already be out of their jurisdiction, a state of affairs that our people could not countenance. Because of the inroads we have made into such nefarious schemes, we know what they are up to, and therefore, we are more than a little concerned about sending our children away from the farm at this time.

We have enjoyed an excellent working relationship with the government of Guyana. This is why I feel it my duty to report that our people interpret the fact that we have not been given assurance at any level that Joseph Mazar will not be tolerated entering this country with known anti-socialist relatives collaborating in a scheme to forcefully take away young people from our co-operative, as a breach of this trust. Mazar is a well-known reactionary. His aforementioned long criminal record includes a probation report that labels him as being mentally unstable. None of the wide spectrum of supporters we have in the U. S. can understand why anybody would allow a person like him access to this country. He has been actually bragging all over that he has guarantees from the Guyana government that relatives will be turned over whether they want to go or not. We can do nothing about sending our children out to the schools of Guyana until this avowed racist, who investigators from various law enforcement agencies can actually prove is connected with the Mafia underworld hierarchy, is assuredly turned away from entering Guyana. This, and other assurances which we have previously discussed (i.e., that my son not be taken from me) must be worked out first.

BB-17-fj-2

To: Hon. Forbes Burnham
Page 4

A delegation from the Caribbean Conference of Churches of more than a dozen persons from around the Caribbean has asked to spend a weekend at our farm during the course of their upcoming November conference. Unless there is some objection from the government, we will be happy to accommodate them even though we are a little concerned about some of these delegations, since they could easily provide cover for a provocateur. We have already have one attempted assassination, imposters, larceny, and illegal court orders, to name only a few areas of harassment. The farm and community project will speak well of Guyana, of socialism, of humanism, and for the Christian New Testament concept of brotherhood and equalitarian, apostolic living.

Superintendent Brown of Mabaruma will be registering all of our members under the Aliens and Registration Act, Section 19:03, which states that all aliens must report to the immigration office for district registration. Supt. Brown stated that he was not even aware that it had to be done until he was in Georgetown last month when it was called to his attention. It does not help to ease our paranoia that we were not informed of this, especially after hearing very directly that a Mr. Jim Clancy, one of the conspirators working in the U.S. news media to undermine our church, was boasting that immigration would be one of the two areas he could get us harassed by, through the contacts he has in Guyana. Customs, which is the other area Clancy claimed he would trouble us with, only recently started singling out Peoples Temple members for very thorough "routine checks" which have not always been done on an equitable basis. It would appear, then, that Mr. Clancy perhaps does have some knowledge of what he is talking about in these areas.

There is also apparent hesitation in permitting our people to vote. Just as we do not wish to make any particular issue about voting, so do we request that no issue be made about our schools. While we are expected by some to comply with every rule to the extreme degree, it yet appears that we are not able to enjoy first-class citizenship as voters, fully participating in the civic life of the nation. Our need to be accepted would be overridden to a great extent by being allowed to join the present administration and to vote, plus to be given assurances that we will not have to endure individuals like Mr. Mazon. This would help greatly to ease our minds. We have made a donation to the party and have gone out of our way to be conciliatory. However, the subsequent requests that I have outlined above demonstrate a lack of awareness of our productive capacity at this point. We are more loyal to the government by lengths than many officials we have met. This is unfortunate, but they convicted themselves out of their own mouths.

We are somewhat apprehensive about the erosion of trust. One specific example of what can cause trust to break down concerns the recent assassination attempt upon me. Though I was not personally present when the bullet hole in the wall was inspected, there has never been any mention about me signing any papers or reports. I

BB-17-fj-3

To: Hon. Forbes Burnham
Page 5

find this most odd that no-one, not even the witnesses, were asked to sign a report (although they did accept the witnesses reports that were submitted).

I want to say that I have the utmost confidence that all of these matters can be satisfactorily resolved, for the best interests of both our community and the nation.

I want to thank you for the brilliant speech you recently made for the emancipation of women. Since Soviet Russia has not solved this problem in sixty years, nor the Chinese in 30, nor Cuba in nearly 20, it is indeed impressive that you are setting these ideals forward and encouraging strides to be made.

Please know that our loyalty to Guyana is complete. (I'm almost tempted to quote the old adage that "if you've got something working for you...leave it alone!"). We can and will produce for Guyana. That is our aim -- to serve. You will not be disappointed by the faith you have shown us in the past, and we pledge to make good that faith in coming days and months.

Let me close by apologizing for the length of this letter. I know you are a busy person, but I felt it necessary to air these concerns with you at this critical period.

Our best wishes for a productive visit to Canada.

Sincerely yours,

P. S. A former member of Peoples Temple, a Mr. Christopher Lewis, in our opinion is undesirable as an immigrant into Guyana. He was at one time active in civil rights, but has left our group and has gotten mixed up in some things we cannot condone. He recently visited his lovely little daughter at the farm; however, we only tolerated his presence because she would have had no future if we did not allow him to visit her.

BB-17-fj-4

JIM'S COPY:

9 October, 1977

Dear Dr. Reid,

As you may have already been informed, my wife spoke at length with Minister Mingo Saturday afternoon at your recommendation that we direct communication through him. She and the committee who went with her were very pleased with Conrade Mingo as he was consistently totally in support of you as he has been in the past. His concern and honesty made for open communication.

Lt. Governor Dymally contacted us in San Francisco to tell us that he had been approached by Ambassador Lawrence Mann regarding the church. Certainly Ambassador Mann did nothing wrong in talking with the Lt. Governor. However, because of risings some people in the United States have had about Guyana, until we spoke to them at length about all the positive things going on here, it might be best to use a direct approach rather than attempting communication through our other individuals.

We also wanted to apprise you that in just a few weeks Lt. Governor Dymally will again be visiting Guyana. Since his visit to our project in Guyana, he has consistently spoken publicly of his great esteem for the leadership in Guyana. He will be holding a press conference here where he will speak of his admiration for developments here. The Lt. Governor has been an enthusiastic supporter of our work through our battles with the press and he himself has done extensive research on an orchestrated press conspiracy against all black and progressive leadership in the United States. He has prepared a book which documents and illustrates this attempt to discredit minority leadership in an effort to inform the American public. In fact, the Secretary of the State of Pennsylvania, a foremost civil rights leader, who was mentioned as one of the top 100 black leaders in Ebony magazine has been viciously attacked by the press and is now under some kind of indictment. The Lt. Governor himself has been the subject of a cruel smear as well. We will be obtaining a copy of the book and will send you one if that would be helpful. This entire conspiracy serves to illustrate graphically the grassroots reactionary trend taking place in the United States. A strong movement to impeach Andrew Young is already underway which further demonstrates the problem. The atmosphere of detente which President Carter has been attempting in the Caribbean is under severe criticism by a large segment of the American population.

It is our concern that the farm be of assistance to the Port Kaituma community whenever possible. We would appreciate any guidelines you might be able to offer along these lines. We are most willing to make specialists available on a part-time basis and will be able to provide such services even more as our farm progresses further toward self-sufficiency. School teachers would be able to provide help after regular school hours. Our bulldozer, as soon as repairs are complete, might be of assistance at especially needed times. As the accompanying letter on our school mentions, we would be happy to accept students from the community into our school.

We have been told by people who strongly favor you of the current struggle within the party with regard to the future direction of the government. (To the right or towards the left.) This is of grave concern to us as well and we support your efforts to the end. Our past experiences lead us to a natural distrust of the United States, despite altruistic attempts in a positive direction by some of its highest leadership.

BB-17-99-1

Page 2

Perhaps you have noticed that neither the T.T.P. newspaper, the Mirror, nor the Catholic Standard have carried the press attacks against us. It is not that they are particularly fond of us, but rather the widespread support we have from people on the left, liberals, moderates, and even some conservatives in the United States has influenced them not to do this.

Again I apologize for some errors appearing in recent letters. In one letter the secretary transcribed the word "bump" as "bug" from her notes. Although very trustworthy, this secretary does not normally take dictation and thus an unusual number of errors resulted.

We will await further communication from you or Minister Minco. We appreciate any guidelines which you give us on any of the subjects mentioned above.

Cooperatively yours,

Jim Jones

JJ:k1

Inclosures: Letter to Ministry of Education
Letter to Cde. Wyatt
Peoples Temple School Curriculum Report
News Article from the New York Times News Service regarding Jim Jones
Chicago Daily News article regarding the CIA involvement in the American media

BB-17-99-2

C
O
P
Y

Peoples Temple Agricultural Mission
P. O. Box 893
Georgetown, Guyana

26 September 1977

Honorable Forbes Burnham, Prime Minister
Parliamentary Building
Georgetown, Guyana

Dear Prime Minister Burnham:

We have heard continuous comment that Regional Minister Fitz Carmichael and Gregory Gaskin, Director of Matariki, do not like us and it seems in part to stem from jealousy of what we have accomplished. In connection with this, neighbors of ours who are Guyanese have quoted them and have quoted things they have said about us.

ONE OF THE LATEST RUMORS CIRCULATING IN THE AREA IS THAT WE BURY PEOPLE ALIVE... They have actually said we use torture and murder people. While naturally some of this can be attributed to the kind of gossip that would surround any new cooperative, it would appear that some of this is done with official sanction and LITTLE IS BEING DONE to counter these rumors by these officials: how long shall these rumors be allowed to persist.

Of course, some people just want to tear down what a cooperative can do. Perhaps some reprisal would be in order as we have heard about these two men's attitude and behavior from many Guyanese. These two officials certainly have not been as helpful as they might have been, and it appears that as officials in this area they should be trying to assist a cooperative instead of trying to impede our progress — or doing what they can to impede our progress.

One source of these rumors could be a man who spent a little time in the hospital in Matthews Ridge (whom we sent back to the United States); he had managed to get here without anyone's help. He is such a win-o that his mental capacity is impaired. We tried to put him on a work program and naturally he did not want to do any work at all; he just basically wanted to drink and raise a ruckus, and so he left. He is for the most part out of his head. He did not go through the screening that a person would go through before we accept them for rehabilitation. If he had, we certainly would have rejected him because he was obviously too far gone in terms of his longing for alcoholism, and he came on his own. He had never worked in his life. He had spent his entire life just burning off of other people. People who don't work to earn their way obviously have to lie to get it: we all work here. He could not fit in. Had he gone through our normal screening procedures, he would have been screened out because he is actually insane.

This man heard us analysing every news article regarding ourselves. This could have put in his mind all kinds of ideas from which to invent further fabrications about us: whatever would suit his own interests.

We believe in critical analysis of our enemies and we always publicly read and discuss their charges (even though we know they are all lies). Hunting for any air of truth. We believe with THAT one great man who said you learn much from

BB-17-LL

C
O
P
Y

Jones: Burnham

-2-

26 September 1977

even your enemies. So that is where the fellow picked up the rumors about us. We discussed what was in the papers and we certainly did not have to do that. We went into every detail — we would laugh at the foolishness of it, but we do not hide from criticism, right or wrong, we look it squarely in the face. However, we found it all absurd. About the only thing that was correct in this mess was that they would occasionally print our names right.

We are having a problem here with some of these low level, petty bureaucrats. Fortunately, we have a lot of good will among the citizenry. However, they are bringing us the most ludicrous reports and it would be appreciated if something could be done to cause or encourage these people to be honest.

THE LAST REPORT WAS THAT WE KILL CHILDREN AND BURY THEM... and I don't mean that just a few have reported this. Many at the market, people to whom we were giving the free food, came to our workers there (we give thousands of pounds of free food such as fish, rice, plantains, etc., every week in the area). These citizens, though not believing it, brought us the reports that were being circulated. Obviously we understand that those that see a structure working are going to feel threatened. If there are any pointers we can be given so as to be less threatening or so as not to threaten, we would appreciate it. But we surely have tried to carry this thing humbly.

It would make us very comfortable if someone from your office, or preferably yourself, could personally go through our nursery and see it as it is probably one of the more advanced nurseries in the world. We have psychological counselling and top notch medical care. You can't get any better in medical care than what we have out here. Perhaps it is because of the rumors and lies from officials that have caused some people to take such liberty? for the first time we have had vandalism and stealing: perhaps due to the official sanction that may be given. We still wonder if someone is not getting official sanction on some level?

We are no longer sure of a person's motive when they come out to visit the farm. This creates a climate that makes us naturally have to be what much more cohesive because we are not sure of a person's interest in coming. We open up the program to them, and they come in daily and everyone seems very impressed that comes and goes. A little later we will try to get some names of these people. We did not try to get the names because we did not wish to dignify such stupidity. Our workers did not try to get the names of who said what to whom... but we probably could have gotten this if we had asked. It makes a very bad climate in which one has to work; it is hard enough being a foreigner without having all of this garbage on top of it.

The miracle of all is that we built up so much good will with the citizenry as neighbors that they brought this to us and told us that the officials said it to them and told some of this stuff. But it hurts our people because nobody loves children any more than we do. One can just look at our children and see how well adjusted, how well nourished and how cared for they are. We are getting apprehensive about local officials coming through evaluating it. We would like something from you TO THESE OFFICIALS. This is the kind of thing we left the states for: rumors from white racists saying such things as we forced whites to marry blacks, that if a person had a white baby born we would destroy it, and this kind of insane statement.

BB-17-44-1

26 September 1977

You have already heard about the two chaps coming up not liking us. We have no feeling about them at all except that they have been not as warm as some; but we are not getting so sensitive that we are expecting all to exude the same degree of cordiality. However, Gregory Gaskin has asked more questions about what our religious beliefs are than anything we are doing at the farm. He has a fixation on the THEOLOGICAL... yet, he claims to be a socialist!

Our greatest pride is our belief in the idealistic, socialist belief. The straight socialist belief has no religious connotation. Also, we are proud of our racial heritage and proud of being part of the Third World.

One of the bad things about bureaucrats feeding out such rumors is that nearly every one of us in the whole movement has some black or is mixed race and we had to work very hard with Amerindians to overcome their prejudice against blacks. Not only does their spreading lies hurt us, but it hurts everyone in the black culture and black leadership in this country. We have built up good will FOR the government.

Now as to the other matter, and you see we are always up front with everybody, so this other matter is the same, all part of the same nibbling thing. This concerns us somewhat -- the custody situation. We have a retained-counsel whom we have had for many years, and we also recently retained a new attorney for another matter. We have never been charged in the past by our long time attorney, until just this week when we were sent an outstandingly large bill for services that wer NOT EVEN RENDERED. Also, our new lawyer told us he would not be charging us at all, because he understood the humane type of service we are accomplishing in the Northwest. However, we also received a very large bill from him this week. This is such a diversion of funds. It is strange to us that we are told there will be no charges, and then suddenly THERE ARE CHARGES! We think sometimes people take the freedom to take advantage of us, and that the lack of doing so in the past -- has been directly co-related to whomever they are in contact with in the government's APPROVAL OF US. We would like to understand if there could be anyone muddying the waters in that area. (Someone is not as up front with us as they ought to be.)

Radio Denerra did not like our broadcasts abd thought them with too much emphasis on socialism and rejected our recording. I realize you may not be able to do anything about this. I realize the difficult stage of evolution to true socialism, I understand you are dealing with some petty bourgeoisie. We realize that and so will try to ameliorate whatever these fools want in that term. We do not expect you to make amends, but think we ought to keep you posted. We don't expect you to make changes overnight. We understand that we moved into a counter-culture. We lived in a counter-culture in the states and so we know the horror of it, and the process of that society when we got very emboldened and spoke our socialist ideals. It was then that all of the pressures and blows came; when we labeled our ideals "socialism," the suicide in their system came forth.

On radio station CBS, the person directly in charge of TAPING the broadcasts there and airing them, said he does not believe in socialism and he does not believe in certain policies; however, he said he certainly understood what WE ARE TRYING TO DO. This broadcast was putting our religious beliefs into PERSPECTIVE

BB-17-LL-2

Jones: Burnham

-4-

26 September 1977

Y

with SOCIALIST LIVING; he was very impressed with this and it seemed to have brought him around "a little," and I think that would be significant to mention — that we are bringing people into the consciousness of the socialist living through the broadcasts. In fact, the matter is so contradictory: some of the greatest diehards have been so much more impressed by our work, i.e., the person at GBS, while some of those who supposedly have the right ideology seem to feel threatened and say it is really weird for us to be socialists.

We have gotten people to respect the administration who singularly said so, because of our presence (unless they are total liars). That is what caused them to be so impressed than ever, they said. I am not sure how many have said this, but recall there have been numbers who have.

You might be interested to know that contrary to all of the ethics of the American Bar, Grace Stoen's lawyer, Jeffery Haas, (Grace is the so-called mother of John Stoen whom they are trying to take custody of) went directly to the U. S. press, to one of the conspirators who has been writing from the beginning (which was no surprise from the way he talked). He said very ugly things. We could give you other quotes Haas has said about blacks and other quotes Haas said about this country and other quotes he said about socialism, but we do not see the point of taking your time.

Haas claimed (and told the press this) that our church had three people residing in his hotel here in Guyana just to keep tabs on him. He sounds like a lunatic or a raving paranoid. We certainly do not need three people residing in a hotel just to look at him... Actually, it was an accident. They did not "pick" that hotel specifically — the couple was visiting their daughter in Georgetown, a couple who are members of our group. And so it happened that these members of our church were at dinner and overheard Mr. Haas in a conversation in the restaurant where he was bragging about the case. Unwittingly, he thought we were watching him — that was ironic.

Grace's lawyer, Haas, made bragadocious remarks about how he was going to win the case. Our people overheard him talking at the time when he did not know who they were. They heard him making all of these remarks about "niggers," and even heard him say that "they" were waiting to attack Guyana AFTER "they" get the child...

It is interesting that he would say "they" and it is obvious that an attorney is not supposed to be going to a newspaper. That is not ethical protocol for an attorney to follow. It only FURTHER PROVES how very connected this entire conspiracy really is!!

The fact that he said "they" are waiting until after they get the child... shows that you cannot depend upon one ounce; you are not going to buy any favors with them.

They don't represent much coverage in the press now; we are beginning to balance it out certainly with the expose that has come out about the conspiracy. Perhaps you know already, but there is a marriage — an undoubted marriage, whether official or unofficial, between the two publishers, Murdock and Hearst. Their reporters are interchangeable and involved in this whole mess, and they interrelate in most departments. On the West Coast there is an undoubted marriage.

BB-17-44-3

Jones; Burnham

-5-

26 September 1977

C
O
P
Y

In closing, we send our warmest regards.

Affectionately yours,

Jim Jones

JJ:tl

P. S. There is a 23 year old woman named Maria Katsaris who is living up on our farm. She is dating and planning to marry one of our doctors there. Her Father, a Mr. Katsaris, is coming to town tomorrow to try to find Maria. Mr. Katsaris is very supportive of the Junta in Greece, and has very suspicious connections. Mr. Katsaris is an extremely possessive person and had a sick-sick involvement with his daughter in the past, until she broke out from his oppression. He is very disturbed that she is with blacks and with the perspective she now has. Adults do have certain freedoms, however, and do not have to be imposed on by people that are insidious to them. That is the way she feels and that is the way we will maintain our position. Mr. Katsaris will not come through this gate.

Copies to: Dr. P. Reid
Minister Fred Wills
Minister Vivert Mingo

BB-17-66-4

copy

P. S. for Dr. Reid only:

The same loyalty I feel for my people I feel toward you.

Minister Wills only:

I was terribly impressed by your speech, and would like to have copies of several of your speeches -- I would really like to have them. Your speech at the Pegasus Hotel to the Rotary Club was a speech with which I could not concur more. Your emphasis, not on the ideological trusts, but on the Third World alliance -- calling for TRAT and not the trust system; realizing that the Third World had to get itself together! was superlative.

Memo from Paula to Dr. Reid:

In my own opinion, if Minister Wills had not taken just a little too lightly the custody situation when it first started, much of what occurred could have been avoided. In fact, Minister Wills told us they would try to do something while he was out of town; but even so, he was surprised at how fast and how much help they got.

--Paula

P. P. S Dr. Burnham only

I appreciate your emphasis on freedom of religion and appreciation for those who teach cultural pride, nationalistic pride, emphasis on African History. You have a very broad tolerance for all religions and I feel deeply appreciative.

DB-17-44-5

For: The Honorable Prime Minister
Forbes Burnham
Public Buildings
Georgetown, Guyana

Dear Prime Minister Burnham:

Because of gravest concern, we are doing our own investigation into one of the principal agents in the conspiracy formulated in the states that is attempting to destroy our movement. In line with this investigation, some of our people were on hand and overheard comments about me, strongly worded and in racist, fascist terms. Of course he did not know that he was being observed. It was reported to me second hand, so I can only relate "in essence" what was said.

The agent stated that they (the conspirators and he) had tried on every level to reach us -- me in particular -- through a legal frame-up. They failed in this, however, and so now they had devised the strategy of draining me personally in every way they could. He said they would try in "some" way to pull me out of this country... or to kill me.

This conspirator against our movement, David Conn, is an admitted agent of the U. S. government who works for a large oil company very much involved in the Caribbean. He works for the big oil company, yet is a government agent, and is investigating Peoples Temple... he does not explain the rationale.

We also found out that they have hired a high powered, uncle Tom lawyer to start another custody case against me. This lawyer is known to represent anyone and everybody as long as a dollar is behind it. We have more reliable information that the attorney for the first case was paid \$25,000 for just this one case of John alone.

Please put an end to the custody cases.

Our attorneys in the United States say that it could be ended by telling them there is no jurisdiction. One of the agents said that they tried and COY encouragement from someone in the government here, by being told that he could do something about John even before they gave down. They have been given encouragement that they can fight these matters through the courts and win.

Through all of this, we have had communication from many of the third world, civil rights and socialist spokespersons, including the Soviet Union, Africa and others. They want us to present our case; what it means to stand up against and to the conspirators. THEY ARE LOOKING TO GUYANA TO TAKE A STAND IN THIS. They know that if the government here has remained strong, it will stop these conspirators before they really get started at what they intend to do.

One of the conspirator-agents was heard to say, "We're going to destroy Jones and that f___ing government." "These stupid leaders don't know how to deal with me."

Grace Stoen, the so-called mother of the child, John -- who they have been trying to take away from us -- along with her co-conspirators, stated: "...that Jim Jones would rather die than give up John. And stated that the attempt to get John was a way to get AT Jim Jones and the movement... that this was one way to trigger Jim Jones death, she knows. She went on to say she would rather

BB-17-ii-

James: Durham

-2-

John be STAB than have his grow up a socialist in Guyana.

WE ONLY REQUEST THE GOVERNMENT STOP THEM FROM PURSUING MATTERS OF
CUSTODY, COKE AND FOR ALL.

Every person we have here is here legally. We have guardianship on everyone where it is needed. We have had two come forward and tell us they had been offered money if they would revoke guardianship. Unfortunately, someone is likely to accept such an offer sooner or later.

They will not start the suits there IF IT CANNOT BE CONSOLIDATED ON THIS SHOULD It could be stopped under the clear policy of a BOB-ALIGNED GOVERNMENT ON A JURISDICTIONAL POINT OF LAW. This is all we ask because of the horrendous strain we are under.

Now Noticeably, all of the papers are attacking us along with Lt. Governor Dynally of California who has spoken out FOR CARIBBEAN SOCIALISM. But, we have the support of all of the socialist press, the consumer press and the black press who have been printing all of the details of the conspiracy and have spoken well of this country in backing up our right to exist. Of course the establishment press has not printed the full story of the conspiracy against us.

We want to continue to use our money to help you in your program to feed, clothe and house the nation -- not put money into attorneys fees. We are sending for the best medical and agricultural equipment to serve, but we are now having to divert money off into attorney fees. We are handicapped by those idiots back in the states, putting us in a defensive posture and who obviously do not want us to build anywhere.

We have also heard from this agent (directly through our observers) that they will try kidnapping, abduction (and already some people are lurking around here), assassinations or scare tactics of the first magnitude -- as close as that bullet came to my head. They know that I won't scare, though perhaps they were hoping for panic and fear in the constituency. However, that did not work either. WE ARE NOW BACK TO PREPARATIONS AND PLANNING OF THE LANDS, AND BUILDING.

The legal fees going out are funds that would be used constructively for and in Guyana -- it seems a terrible waste.

THESE PEOPLE "CAN" BE STOPPED! I would like to see some good faith shown. There is no need to apologize for stopping these kinds of people. I can get all of the statements you need that these people are involved in the conspiracy. IF THEY DO NOT GET ANY ENCOURAGEMENT, THEY CAN BE STOPPED. Minister Villa said that I would never have to come out of the bush to fight this custody case in court.

There will be no socialists without loyalty. I have to be loyal to all members of this constituency. That is why you can count on OUR LOYALTY TO THE COUNTRY; they would have to go over all of our bodies to invade the border of Guyana. I would rather go to fight in an area like Mozambique, but I am willing to stay here and be what the people need me to be. I feel I don't have any right to personal expectations when two out of three babies are going to bed hungry nightly. I wear only used clothes and have only one pair of shoes of my own; all of our money goes into the project and our people. The money going out in legal fees is desperately needed. Our project cannot endure this kind of expense. IF YOU WOULD ONLY DETERMINE THAT THESE CONSPIRATORS HAVE NO JURISDICTION, our legal fees would be stopped. As it is, the people, the project and Guyana end up paying.

BB-M-22-1

James Burdham

-3-

We had no illusions when we came to this country. We full well expected that sometime someone might cross the border as it is a non-aligned socialist country (only socialist country on this continent) and after having seen what happened to Allende in Chile -- our eyes were open. We have seen different things happen to socialist movements on this continent and we full well expected that these same things could happen here -- yet, we continued, knowing, and are willing to die for our beliefs. At the time there was rumor of CIA intervention and we knew that we could be snatched right out of the bush. We presented this to all of our people coming here, presented it in these very terms.

In order for us to survive and build, we need to get some businesses; a sawmill and other businesses on a cooperative basis. Not one of us has any urge to acquire any personal wealth, not one dime.

WE ARE PRESENTLY GETTING VERY CONFLICTING INPUT. Some are claiming to be officials who later prove not to be; one person tells us to go ahead, another tells us to stop. We are not sure who is the authority to listen to, and we are not sure that the authorities know what we are having to listen to... so, I will try to give you some background on what has been happening.

This was the course of events of this morning:

A gunshot was heard near our housing in a wooded area. Nothing was hit. We do not know who or what it was. We have a procedure now to gather our people somewhat in a circle, around the center of our compound to protect our children; we were told in the U. S. that they intended to try kidnapping. We are loyally committed to protecting all of our people. We have only two shotguns in our camp, registered for hunting (and a rifle in the police compound awaiting registration). We do not want to resort to a military posture.

Now even if we knew the angle of the shooting -- it would not define if it was to draw forth actions that could be observed, perhaps photographed... perhaps some people who want to take pictures to make it look embarrassing with all of our people alerted, gathering in a circle with two guyanese walking up the drive, or what.. It is a defensive posture better called an observant posture to better look after our babies.

After the shooting, it seemed strange that two of our workers, men we are hiring, came down the road. This was strange because they always came through the back of our property where one of them lives, eight miles back -- our driveway was the long way around, and he said he was coming from his home. This same person was allegedly involved in the raid on our property which involved the loss of THOUSANDS OF DOLLARS.

My son, Johnny Jones (one of my adopted black sons) was called on the phone by one of the officials up here while Johnny was in Port Kaituma. How the official knew where he was or how to get hold of him, I do not know! Anyway, he called and told Johnny that there was a gun seen in Johnny's car [the official had seen it, he said], at our gate. Johnny said he had no gun here.. He had no gun in his car, nor had he had one, and we don't have any guns at our gates as we don't keep an armed camp image. This official calling about a gun "just after" we had heard a gunshot throughout property could have been coincidence.. as we believe in synchronization where people can set up events by their own fears, although we are not afraid of anything.. but still, it did seem strange. The official then said it must have been his eyes...

BB-17-ii-2

James; Durham

-4-

The official then said it must have been his eyes...

Then this official said if we have guns past our road, he could prosecute us. He also said the road running down our farm does not belong to us anymore, and also that we cannot take a gun 50 feet from the road. We made a temporary compromise with this man and the conversation ended on a wary note. The last thing that was asked was to leave the gate open with someone at the gate 40 yards into the property to stop and ask who is entering even though we told him that the Commissioner of Police and our own legal counsellors recommended we keep the gate closed. We said we were trying to comply with all regulations.

We are trying to have peace out here, but we need some assurances and we need to know how far this is going to go. We hate to trouble you and ask these questions, but we would and could be the best thing that ever happened to you because we WILL BE LOYAL.

With all of these problems I am reminded of a joking remark I once made that if there is an anthropomorphic deity, he must be a fascist.

We can endure this, but it is not the kind of situation that makes one feel the type of security we need. We were also told yesterday morning, "This place doesn't belong to you, and you can't block this road. People have a right to come up here anytime they want to."

This official saying he saw a gun in our car is the second lie that's been told us. It does make us extremely uneasy with these kinds of lies. Another time, a policeman said he'd been turned away from the farm, which was a lie. This lie was told to another official in town, but this policeman has been friendly to us.

We don't know if this is the CIA or some kind of agency endeavor or conspiracy. We were told by civil rights group activists last night that it was that group of conspirators that is doing all this to us now, and that low level agencies in the U. S. government are trying to do this now. We do not understand their intent. Are they trying to suck us into some kind of action with guns so they can photograph us? I can't imagine what the value of it would be to see two shotguns. We do not aim our shotguns at anyone because we only use them for hunting. We recognize possibility of coincidence -- but also, SETUPS can be arranged and we know it. Perhaps they would like to put us up so we would look organized in front of a reporters news camera. As Chas once said, "Nothing like an invasion psychosis to reduce production." This happened in Cuba one year -- they reduced their production by 30%.

We have had skirmishes out here but avoid mentioning it. In our opinion, they would probably like us to report the hassles we have had out here as proof of this getting to the states would discourage others from immigrating. So, we make no formal reports and try to keep down anything we do report. We certainly don't report PI problems with people who come in the area, such as a car full of drunk people who came in on Sunday. We are not going to report this situation, nor of the shooting, either. We are tired of filling out reports and signing affidavits that accomplish nothing. They investigated the last shooting incident and nothing came of it. We do not expect them to do miracles, but we do get tired of this and it hinders our production.

MANYOOF OUR PIGS WERE POISONED TODAY. Because of quick work on our part of holding the pig's jaws open and flushing them out, we lost only seven, and we were able to save 36. But of course you can understand these kinds of things make us a bit apprehensive.

BA-17-ic-3

James Buraham

-3-

There was another situation that happened yesterday:

A man came in from another ministry office who said he represents even the regional minister who is here, and he tells us to take down all signs and move our gate 400 yards down the road. Now this is an aggravation of aggravations. This little petty bureaucracy! I feel for you in having to deal with these types of mentalities. "This is my department! This is my position! and, this is what I want!" so we try to listen to all of these people -- but they give us so many different signals that it is hard to listen to them all.

Then, this man takes people aside one-by-one, asking what kind of socialists we are? and where does our religion come in? and what are our marriage practices? These little upshot investigators do such a lousy job of it. They get one little boy off alone and asked him where he ate his food, and asked this, that, and all kinds of endless questions, which is all right because we have nothing to hide and the child gives good answers, but it makes one feel like we are living in an interrogation center all the time. Some of the other people with this man in his party were friendly, but none had any basic understanding of the principles by which you good socialists live by. Now that is the feeling one gets: that they have no understanding of what you are up against.

We had one person come in here saying he was an official, and another official came in and said that the first was not an official. This is enough to drive you up a wall, not to mention the shootings which are slightly unsettling. Another case in is a government landrover and asked WHAT'S GOING TO HAPPEN WHEN THIS GOVERNMENT IS A MORE RADICAL GOVERNMENT -- WHEN IT IS TAKEN OVER by more radical people who want you people done away with (he acts like he almost knows that something is going to be done...) or thrown out of the country? What are you going to do about that? he asked. This is not security--having your pigs poisoned, etc., we are trying to work out some resolution.

Some made the statement that we might have to dismantle our group -- this we could not do. Our people's morale factor would be affected, and it would be foolish and stupid in terms of the loyalty we can provide, because we are further ahead in the teaching of basic socialist concepts. We don't do that. There is no religion taught in our school at all. It is all pure basic socialist principle based on Karna.

Anyway, it is everyday someone coming in. Now we will take the sign down as reluctant as we are under the kinds of things that are happening to us, to help keep the peace for you. But, we would like to know who we should listen to. Different people tell us different things, and how long are we going to undergo little interrogations. I think we have proven ourselves.

People coming in here everyday, at late hours, late evening -- we always have casual drop-ins, so it is easily concluded that there is a very free society.

People who come around always ask about our marriages. I don't know what is behind that. We have marriages, and we have 16 women presently having babies due in a short while. We have coupling arrangements for family units, but people keep asking us this insane question.

The question of liquor always comes up. We have a real load on us, so we just don't have the money or the time. We give candy, parties, punch and some of the time here. We have a talent night for entertainment. Later, I am sure we can make it available, but our budget just can't take it. We are not religious bigots drug-taking drinking, and we do drink if we are out in the community for social intercourse so as not to be set apart from the rest of the community.

BB-17-ii-4

We have no ridiculous rituals as it is easy to see by talking to anyone. We would like to know who is supposed to be doing this interrogation, and how many departments are supposed to be involved in this. Is every person who comes in here supposed to be allowed to go off with our children and ask them questions? It makes everybody apprehensive, not because we have anything to hide, but because we want through that kind of harassment back in the states so much. We want to do what is right with these people for the sake of not causing you any difficulty, but we are so tired of interrogations and harassment.

We are not possessive about our land. We share our food. We have distributed thousands of pounds of rice and fish this weekend, and we get along wonderfully with our neighbors and have very good friendly relations. This one man who came in here was trying to say that our neighbors were objecting to us. We know better than this. The local residents like us, I will always be frank with them, and if they don't like what I say, I will be quick to take their criticism.

You have a lot of petty, inter-party rivalry. I empathize for the leadership. This is a natural phenomenon in the process of historical change but it is just too bad that so much is happening at one time. Our people are producing, and it is a "model" out there. You would be proud of it: a model community of integration and productivity. You can send anybody out there anytime to see it.

There is a common understanding when anyone comes in here that they are supposed to get gas, whether they are on official business or not. And, when people come in here, they often come in on a ruse. When they come to the gate they will lie to the person at the gate, telling them that they are coming in to talk about getting some cattle or talk about what has been stolen. Then, when they get inside, they do not even talk about the subject they said they wanted to talk about. This makes our people very apprehensive, these kinds of lies. We are not expecting special treatment. We are wanting just to be able to build. We know we have to extend courtesies to people because of the sensitivities of their little jobs (some of these people seem petty bourgeois) but we would like to know who gives official orders, and who are we to take those official orders from?

We are not wealthy people, and we are trying to get into the latest deal of the savvill so that we can be even more productive. Our ideal is to produce for the whole Northwest Region, but this delay of having to meet people and show them through our farm endlessly is affecting our productivity.

One reason we can produce is because we have some structure. We had a couple of Guyanese living on our property, but they drank and did not want to work. One young woman who wants to come out to our farm is the daughter of a professional person and we have given an open invitation to her.

If people are not open to work ethics, we just cannot deal with them. We have good food and entertainment, plenty of time for leisure, but people are expected to put in a certain amount of work. We are very humane, and we believe in no physical fights or corporal punishment (we never even raise a switch to a child) so we have to be careful whom we take in. One impoverished couple was going to move onto our farm, but we found that the woman was keeping the man in booze, and this would have been very demoralizing for our people to have to deal with this situation. Our children are given incentives for good behavior and production such as extra desserts, etc.

We are certainly socializing with the local people here, we want to mix with the people. That is why we want some films sent in so we can show movies for the Port Kaituma. Assimilation is in progress here. We are adopting Guyanese youngsters,

AD-17-11-5

Jones: Bernham

-3-

and we have a Guyanese ^{the name} ~~youngster~~. One of our young people is dating a Guyanese. We have offered our facilities to a couple of other teenagers. Our community is made up of every race under the sun: Chinese, Korean, Indian, Black, Jewish, Mexican and mongrels like me. You won't have to worry about us amalgamating. We are an amalgamation.

We want our people firmly secure so we can build our cooperative as people can venture on to other forms of living. But, when people come in here and want to take on major people right now, it makes it hard. One man came in and wanted to take all of our electrical people, but we cannot spare them as our own work is not done.

We have been asked by people who come out to our farm, "Do you use drugs?" Well, you can look through this place. Our facility is an open book and no one uses drugs. We have found that doctors in the states condition people too much to drugs, so unless it is a chronic condition, we try to get people away from these types of things. Until this battle of nerves with the assassination attempt, we had people on tranquilizers who were no longer requesting them. During that siege, we did have a couple wanting something for their nerves. But, we are not people who seek pills every time we have a headache. We do have a close medical scrutiny to see that a headache is not indicative of a stroke, but we are not people who rely on medications, because we know that it has caused a drug oriented youth culture in the U. S.

Right now, while we are writing this letter, we are having another visitor. They have come at mealtime, so they will get a nice meal. We bake bread and give some to most of our guests also. We don't mind, but we are not a flush people. We don't expect the government to do anything about it, but that is the way it is. Every meal we have guests. And we like guests if people would just drop in. But there are a few who get offended if you don't drop everything, to entertain them. However, we do not know what to think when people go around and say (interrogating) "Isn't this more of an institution than a community?" We don't know what they are driving at. We have the most personal warm relations, deeply personal between the people in our community. We have talent nights, shows, dances, etc. There could not be a greater sense of community here.

We have not fired any guns which we are licensed to use, and that is something when you are being shot at... From where I am sitting, it looked like some people were in the far left field looking at us through a TV camera with a long range telescope lens. We haven't seen them for a couple of three days, however, we were informed the press could be coming incognito for various reasons. We have had people wandering in here and asking a lot of questions. We don't know who these people are and some of them surely don't sound like they are working for the government.

Right now when we are obviously the blunt end of a conspiracy, that we know Guyana is not responsible for, we have to have some security measures. These soldiers are slipping in and we know that the slightest dollar can buy anybody, anywhere in the world. It has bought them in the greatest countries. We teach respect for Guyana, we teach the history, and we teach about socialism in our schools with an in-depth study. Some of the people up here we have talked to about socialism don't even know what we are talking about. We teach the principles but we don't teach religion. We wanted to set up our school under the approved system of schools in Guyana, but a chap told us that we would have to give up our school even after the head master of the Port Kaituma government school said that they did not have enough to feed the students they have now. We also don't feel that this would be a very good time for us to send any of our children out after overhearing the agents comments about kidnapping.

We are not wanting to burden this country and your people, and we certainly know there was nothing more that we could do in the United States. We would have stayed

BB-17-ii-6

James Durahan

-2-

if it could have been possible, Racism was destroying our children and was having horrid effects on all of us, and this is not to mention the outright violence being done to us. We saw there was no climate for change there, beings there is no strong socialist or communist movement or strong trade union movement. George Meany, who was a former apologist for the system (the president of the AFL-CIO) said that the industrialists have been pouring millions of dollars into the destruction of the labor movement, to make some form of new Racism or some type of similar movement like that is taking over the government. All of the U. S. press have carried Meany's statements.

We did what we could in the states and it was recognized. We pressed on in spite of the fact that we were alone. But the press began attacking, lies were being told, ommissions, but we still continued. Until finally the printed word about Guyana and our experiences with the black paper -- even the printed word was not acceptable. We were told by a high ranking establishment editor in one of the prestigious Eastern papers that we had stepped on the big food, and it was certain for us, and he was afraid for us. We have been told over and over again, and just yesterday, Hallinan, a leading popular lawyer, from one of the most powerful families in San Francisco, who always defends the working class he sent word of encouragement; he said they are trying to get us to come back so they will have the bull in the ring where they can kill him. He said don't come back. He said I make him look like a Saturday night socialist. We have hundreds of strong supporters and were aware of the factors when we came here. In a personally hand written letter, Vice President Mondale's wife complimented us on what we were doing in Guyana and in other countries. And Mondale told me in a private interview that he was going to do all he could for guaranteeing the third world right to independent development and to put a muzzle on the CIA.

Of course we had considered going to other locations; we had invitations from other nations to go to so we would not have had any future fear about survival. We chose to come to a country years ago, 9 years ago, when we first saw it... and we chose to come here because of its socialistic government that was not racist.

It grows worse in the states -- many civil rights leaders that we speak to in the courts, are concerned that unless they reverse their course and stop the SPECIAL INTERESTS of the multi-nationals that anything can happen to any one or all of them. Particularly Dymally, who is bringing out a whole expose of the conspiracy against us and 80 other prominent black officials in the United States.

I am concerned about the item that was put in the paper that the Government was contemplating and studying whether or not to arrest me, based on this one custodial proceeding. I don't think we have but a few families applicable, but all is legal. Mass announced in the right wing press in our bay area so that others could see it that the government is studying and contemplating an arrest? As usual the press never mentioned a word about John's background; this is a part of the agreement; she is not to be embarrassed and she will live for then if they need certain conditions from her...

About the shooting -- We know none of the workers on the farm did the shooting; it was right after they came to work that the shooting started, coincidentally. All were accounted for. We don't know, but some low level official capacity Guyanese possibly involved. We are tired of being involved in this; we would like to later be able to defend this country. We would like to have citizenship for our people and must think of more business structures to be involved in to help with financing. We will be glad when we don't have to write you any more letters, and look forward to

BB-17-ii-7

James Burnham

forward to visits from persons like yourself, but we know you are too busy — but this business is demanding and serves no purpose. We hate to be so much difficulty to you... It would be nice to have you see what we have done out here.

We have done wonderful work with agriculture, clothing, furniture making, some of the most superb furniture you would ever see, shoe repair — so much more but it would take too long to tell you. We have found wonderful use of orange rinds in making special types of jelly, green from sweet potatoes and cassava with vegetables like spinach as a valuable vitamin supplement, wonderful uses including medical wonders from papaya, so much more...

In concluding, it is our fervent hope you will do something about the custody cases as soon as possible. I think they will judge the strength of this government by the action that is taken in this. We want Guyanese citizenship here for our people, and want to be prepared to defend our borders. We are in need of more hunting guns and licenses both for shotguns and rifles. You know that our loyalty to you is staunch and can be depended upon. You can see our loyalty everyday as we defend each other.

You can afford to give us the simple guarantees of peace because we pledge our loyal support in whatever you must do to maintain this present and precious socialist society.

Affectionately yours,

Jiv Jones

Copies to: Honourable Deputy Prime Minister Dr. Ptolemy Reid
Honourable Minister of Foreign Affairs Fred Wills

P. S. As I was concluding this letter, I just received a telephone call from California informing me that a liberal and popular California Newspaper in Berkeley just came out on our behalf exposing the conspiracy and naming a new public relations firm and another newspaper editor as being involved along with others we have named to you in the conspiracy. We will provide them with the information as we get it with the articles in the mail.

Dr Reid P. P. S. only

We are ready to make another trip to the Bacchus sawmill and take care of the matter as you requested. Please advise.

P. P. S. to Burnham and Reid only

We were again approached by a man wishing to make an exchange. We asked him to put it in writing.

BB-17-ii-8

sent to Reid, Mingo, Wills, Burnham

Nov. 15, 1977

Dear Cde. Wills,

There are a few matters that I would like to bring to your attention, for which I beg your indulgence.

VISITING DELEGATIONS:

A fine delegation from the Texaco Company visited our project last week. Officials comprised all races and all were very impressed with our program. They were very supportive of you as well as they responded warmly to our comments of esteem for you in ways that showed sincere reflection on their part. They firmly remarked about the counter-productive nature of Jagan's policies, which they rightly termed imperialistic.

More recently, we were visited by a group of officials from the Guyana National Service, headed by Cde. Burnham, the Director General; Deputy Director Piggut and the Assistant Director General of the GNS; and Cde. Schmidt, Ranch Manager at Matthews Ridge. They too, found the project impressive, which inspired us in our work.

NEED FOR SOLIDARITY AND STRUCTURE:

Hopefully we can make a contribution to the development of Guyana in some way. We want to do much more than merely achieve self-sufficiency. We can become a most productive force in Guyana, if only we are allowed to maintain our present structure and solidarity. Without that structure we cannot make the significant progress we have made in the past. Our members have a sense of community which they never had before. As you may know, many of our members came from backgrounds characterized by serious social problems. They need the kind of structure the cooperative provides. Without this some would be a burden to Guyana as they are not adapted to living outside of the project as it would be taking jobs away from other Guyanese.

Some have raised the question as to why we live as a community. We have had to set some ground rules. Our main requirement is that everyone works, except of course senior citizens who are not physically able. Our students spend half a day in school and the other half working in some activity on the project--mechanics, agriculture, livestock, etc. As Paul said from the old philosophy, "If you don't work, you don't eat." Strength comes from unity and that unity is responsible for excellent productivity on the part of participants in the cooperative. Another question raised by some deals with our abstention from the use of alcohol, drugs, and tobacco. Apparently some find this odd, though two visitors felt this was very wise. We have this rule because we have made a pact with our teenagers back in the U.S., that if they did not use drugs, then we would not use alcohol or tobacco. Also, as an economy measure this is vital. The rule certainly has no moralistic foundation; it is purely practical.

THE SCHOOL SITUATION.

As of this time, we are not prepared to send our people to the school in Port Kaituma. First, it presents a legal problem in that we have assured parents who have not yet come from the U.S. that we would be supervising their children on the project. We made this commitment in our custody-consent papers. Those parents who are here do not want to break up the structure that the students have on the project and are not ready to send their youngsters away for such a long period of time. The students themselves, are absolutely panicked by the prospect. Although we know Kaituma has some good teachers, I fear our unwilling teens would pose some real problems for them. We know this from our experiences in the States. Many of our teachers are specially trained to instruct children who have emotional problems and various learning disabilities.

BB-17-JJ-1

Sending students into Kaituma totally disrupts the work-study aspect of program, and would cripple our productivity very significantly. Our students are a very important portion of our labor force. Frankly, their contribution is vital to our self-sufficiency. We never want to be a burden on Guyana. Eventually, we hope to see teachers, school personnel and students integrated, after an initial period of adaptation to a new culture and environment. In the meantime, we welcome educators visiting and testing our students in any area, including the goals of Guyana, current events here, economic problems, and the political nature of such problems (e.g. sugar strike.) An observer will see that they have a keen awareness and understanding of such events. Our final concern regarding schools are the medical problems in the Kaituma area itself--namely malaria (two cases in the Kaituma school alone) and gastro-enteritis. Cde. Green, a very kindly PNC group leader and teacher lost his daughter last week from gastro-enteritis. Cde. Wyatt, Regional Development Officer in the NW Region said that water contamination in the Kaituma area is a serious problem--there is no water purification system at present which is a concern to the entire Kaituma area. With all the press attacks on us, we would have difficulty explaining such an illness in one of our youngsters as those experienced by Kaituma students, and we cannot control every tidbit of information going out of the project. We have frequent radio contact and people write friends and relatives all the time. Any assurances regarding this school matter would be greatly appreciated, more than you could know.

ANTI-TEMPLE MATERIALS:

People who are working to undermine our organization have been circulating scurrilous, and absolutely false information about us among members of the business community here in Guyana. I am happy to report that we have heard of only one problem resulting from this. Cde. DaBreau of the Texaco Company, who is a personal friend of one individual who received the materials and apparently believed them, said that he will be able to rectify the situation completely. He said the wonderful visit he made to the project will convince the necessary people that our work should be emulated. The group with him was particularly impressed by the academic program and thought it would be a good model. Some in the delegation mentioned that it would be a real loss if the school were dissolved as the esprit de corps and motivation was so high.

REGIONAL COOPERATION:

We appreciate the courtesy shown to us by Cde. Minister Carmichael and the Regional Development Officer Cde. Wyatt. It has motivated us to work in closer cooperation with the region. We have PNC members in our group who will serve as delegates to the PNC Conference in Matthews Ridge later this month. We are helping to dig drainage ditches and will be coordinating plans to build a playground similar to our own, but larger, in Port Kaituma. We have lent films and equipment, including a projector, and we are also doing a number of things healthwise for the district. We are making preparations to take in a Guyanese family from up the river, where we get citrus. We are presently concerned about finances, but are going to do it anyway, since the family has been very kind, and also supportive of you.

KIDNAPPING PLAN:

We have heard through the rumor-mill that some view us as too secretive. This indicates to us that some have not weighed the harassment we have experienced, or simply do not believe it is true. In spite of all that we have endured, we still welcome people to come and go freely, although legal counsel advised us to be extremely careful about this. Leaders from the states have said we are foolhardy to be open in view of the absolute proof now that this conspirator Mazon, said an

BB-17-jj-2

attempt at kidnap will take place, because they are finding little they can do legally. At the present time members of our organization feel it would show a total lack of empathy to ask us to subject our children to a situation that nothing but our physical isolation can protect them from. We have absolute proof of this threat if you wish documentation.

Cde. Carmichael said that every protection would be afforded us if anything were to happen. Unfortunately, there is no protection after the fact, due to an archaic law used against dissenting groups. This is called "conservatorship." This prevents any action once a kidnapping has taken place, in the case of persons who contend they are acting in the best interests of their kidnapped relatives.

We can furnish verification from persons within our organization who were told that kidnapping is the next stage of their operations and there was mention of assignation as well.

ASSIMILATION:

We have become absorbed in Guyanese culture. We have workers who have been helping us in land clearing and still do. (Cde. Jupiter's Crew) If we had a sufficient wood supply for housing construction, we would have taken in a family of five earlier. We are most willing to take in people who wish to come and work with us. A careful screening process needs to be set up because of the structure and discipline that is necessary to maintain productivity. (We cannot afford to have people in our midst who do such things as secretly encourage the building of a still, which happened awhile back.) We do have more going than any cooperative we know of. We have a wide range of recreation, culture, and entertainment, including films and closed circuit TV programs representing the best documentaries and movies (except films containing violence-- we find our children do better without the inciteful influence that comes from North American films.)

As far as our loyalties are concerned, it is easy to check with the Guyanese youth who have been with us since our beginning here to see where their loyalties are. They are far more loyal to you than anyone else we have seen in our local area.

Our record back in the States will show that loyalty to principled persons and organizations is our highest priority, and we have never failed in that area. We do not ask you even to take our word for this. Take a sampling of our student's knowledge of Guyana, its economy, and their awareness of Jagan's efforts. This will show absolute fidelity to the country. We teach no religion in our school whatsoever; we leave that up to the individual. The families who were considering our program were not even asked about their religious beliefs--only that they be law-abiding and show a decent standard of conduct and ethics. There is no end to the ways in which we can contribute to the development of Guyana, so long as we can maintain our solidarity and a strong economic base.

EXAMPLES OF HARASSMENT:

We are weary of the conspiracy and attempts by elements in U.S. law enforcement to frame myself, my son and other members. One incident of harassment dates back four years when I was followed into a restroom in a movie theatre. The plain clothes officer waited until my friends had left and I was alone, as I was the last in line. Then he came into the same stall with me. When I told him in plain English to get lost, he arrested me for "vagrancy and lewdness." Before I even gave my name the officer said, "Well, if it isn't the Rev. Jones." This set up was so transparent that the charges were dropped as the record shows, with "no stipulation to probable cause" and "no evidence that a violation occurred." The judge even ordered the record sealed. Within a few weeks the exact same set up was attempted on my son, Lew. Fortunately, he was not without friends to come to his defense

BB-17-jj-3

-4-

and the matter was dropped on the spot. This is just one minor example of our experiences in harassment. The same type of frame ups tried on me and my son have been tried on many other progressive leaders in the U.S. It didn't work, but the hell we have been through standing for principle would make death easy and in many instances desirable for all of us. We can easily empathize with Mrs. Allende who took her life in Mexico last week after saying she wished she had died at her Father's side. We hope that someday there will be a struggle that needs us and trusts us, that we can give our lives to.

Cooperatively yours,

Jim Jones

DD-17-jj-4

XSFC - 3/5/77 (2/9/77)

JULIA HARE, Hostess
REACTIONS

INTRODUCTION

Welcome to REACTIONS. There is a church in San Francisco and the press has said this about it: It helped to keep open a medical Clinic in San Francisco which otherwise would have closed. It benefited research in the medical fields of cancer, heart disease and sickle cell anemia. It has also supported educational broadcasting such as KQED and provided emergency cash to distressed families, particularly those of slain law enforcement officers. I could go on and on with the list of what it has done. The name of this church is the Peoples Temple Christian Church. I don't know why Christian is there, but the minister will tell us about it very soon because I think it is sort of interdenominational. The man behind this many faceted church is the Reverend Jim Jones and I would like to welcome you to REACTIONS tonight.

JJ: Thank you very much.

And I'd also like to welcome Michael Prokes who is an associate minister in the same church as modest as Reverend Jones. But tonight we're going to just throw that aside and let them actually tell us some of the things that they're going to do. And Reverend Jones I would like to begin with this. You're probably the only man in the world who could bring together in one room at the same time Eldridge Cleaver and Kathleen, Assemblyman Willy Brown, the John Birch Society, Lieutenant Governor Mervyn Dymally, Mayor Moscone, the Police Chief Charles Gann, District Attorney Joseph Freitas. Most people would wonder who did that? President Carter, God. But I found it wasn't them, it was you. How did you bring these entities together?

JJ: I really can't say, other than I suppose we have a common concern for justice with people, and of course Cleaver at the time there was some question and great deal of alienation because of his views, and Peoples Temple felt that a person should not be judged because of his views and we did come to his legal defense. That was not to say that I supported his ideology but that is probably some explanation. We supported a John Birchman once who was being discriminated against. A John Birchman who contrary to all opinions I'd been told about the Birch Society was not a racist, and I think that explains it. We don't have an arbitrary attitude of serving only people who agree with us, and that may explain some of it.

HARE: You happen to remind me of someone with whom I have lived for a number of years when he taught at a predominantly black school some of the students asked: Why would you bring a member of John Birch Society in to address your class? He said that the only way you will grow is to be exposed to all ideologies. So I'm glad to know that that exists here in San Francisco. Something else that you've done that I don't know really understand. Your church is located in somewhat of a transient area and predominantly black district. Many people have tried before you to bring the grassroots together, the so-called black bourgeoisie, the national state and local elected officials to begin to see that the struggle of lies in really bringing together all these people instead of one predominant ethnic group. Now how have you been able to do this?

BB-17-kk-1

JD: Again, one doesn't think about their successes I gather. They are more concerned about the failures. We preach inclusiveness very strongly. We preach that, we speak, we state that it's very important that all people who have been to some degree left out of the process of economic success that we get together, that we unite in a common struggle, and that's very important to us. We also are determined to see that there is a good attitude on the part of the majority members, the caucasoids, who are in our attendance that they have proper attitude, understanding of the problems of the Third World, but we don't compromise our principles in any way in concern for the struggle of Third World people. We have a number of good white people that we jokingly say are very well field niggerized.

HARD: How about that. I love that expression. What were you doing when the struggle was going on say with just the Asians, just the Blacks, or just the Chicacos? You were here in this area but somehow you were low profile. Why are you just now surfacing?

JD: We were not here as a center. You see, it's only been in the last 2 years that I have been located in San Francisco. I was serving in the Northern part of California, in an agricultural community which was the biggest mistake of my life.

HARD: Why was that a mistake?

JD: Well there were not enough people representative of all groups, and an agricultural community is a little more sterile, and frankly a little bit afraid of what's happening in agricultural communities these days. Having a multiracial family I noticed a great deal of prejudice. Not only anti-black feeling, but anti-genetic feeling, and it's on the increase across America. We need to get alarmed about it. All people who have ever suffered any kind of oppression or discrimination need to reckon with this factor. After all, these past few months we have seen Blacks run out of Taft; we've seen Indians mistreated terribly in different areas and even in our own State; Blacks burned out of Siskou County. We had busses surrounded just because we had black drivers in Sonoma County, and fortunately the Court, a very good judge, for the first time came up against this racist element, but they are there, very, very much there. In the outlying areas of big cities and certainly our metropolitan areas are not free of racism.

HARD: ~~xxxxxx~~ Like the white popular thought that the church has been a leader in the Black community which has led to questions about the leadership, but in your church somehow you have brought together the militants, the agnostics, the atheists, the fundamentalists. How have you gotten all of these people together?

respect

JD: In our worship style we restrict people based on what they produce and that's of course consistent with Moses' teachings and Jesus' teachings, judge a tree by the fruit it bears. So, if an atheist does the works of of these great teachers through history of all religions and the fundamentalist does the work, lives the life, character and concern, and shows compassion, we find that we can get along very well because Jesus said He who is not against me is on my part. When one of his disciples came up to him early in the ministry when all the followers Jesus had were with him so it had to be someone of another faith, Islam or Hebrew teaching or some other ~~the knows~~. But John said what are we going to do with this gang, they're not with Jesus. He said, they're not against me, they're for me. And so I think we're doing what Jesus was. In a sense he was a great revolutionary, and I think we have neglected that aspect of Jesus' teachings. ~~xxxxxx~~ When he judged people, in Matthew 25, the only judgment that ever came out of the mouth.

of the Nazarene was: I was hungry you did not feed me; I was thirsty you gave me no drink; I was a stranger you didn't take me in; I was in prison oppressed and you did not do something to get me out of that condition. They said: When did we see you there? He said: In that you saw the least of suffering humanity there you saw me and didn't help them- so you didn't help them, now depart from me. I never knew you.

HARE: Well how is it in your membership... Well first what do you think or why do you think the Black ministers have not been able to organize people to do the kinds of things you did? Because I understand that it was your church, which you have a lot of grassroots people there who are responsible, or partially responsible for freeing the 4 reporters in Fresno

XX That's true. I think particularly so there. We heard indirectly from a jurist that there was going to be a mammoth on that issue and then when we introduced, at the peak a couple of thousand, with Farr in Los Angeles we had over three thousand, but one of the jurist said: I guess we're going to have to get our Judge to do something about this to get all these Niggers out of town, and of course that was a compliment to us. We felt that a very basic issue here creeping again, even after watergate, they were going to tell the press--and I know the press has behaved grossly irresponsible in many, many areas, neglects the problems of the Third World, you see every day, but when a press cannot keep its sources confidential, we're in trouble. We've never heard from Deep Throat and watergate if there hadn't been that protection, and we've seen a couple of cases Datani, Roselli and what they knew, evidently something about the conspiracy against Kennedy. The moment it was revealed publicly that they were going to be witnesses both of them end up dead. One shot in the neck in typically Mafia fashion, the other floating down the Bay of Biscayne near Florida in a barrel. So, we found this to be an important issue. I thought particularly they should understand that it meant nothing to us, we had no following in Fresno. It was just an issue of concern. I think some people thought we were courting the press, but when you do that sort of thing you only bring the press' inquiring more into your activities. I've never seen ~~xxx~~ so many reporters in my life, going through you like a... scrutinizing you very closely. And we were aware when we took that stand that it might be suspect but we waited for several days and no one seem to take up the cudgels of this important issue. There was no one there marching.

HARE: Was this before the grant you gave to the three newspapers?

JJ: No, No. We had done that during the Nixonian period when it was really dangerous to support the press, across the nation. Any newsman that came in difficulty with the system we immediately assisted. I think we assisted Farr to the point of \$4,400. But we see religion as a practical thing. We feel the importance of worship to deity however you see it should be service to your fellow man. In reference to other churches, I think they are caught up in this ~~xxx~~ ~~xxx~~ ~~xxx~~ honestly I don't see how they get it out of the gospel of Jesus Christ. Jesus Christ said that petition or pray that heaven come on earth and be done in you. Do something with the problems of the here and now. ~~xxx~~ ~~xxx~~ ~~xxx~~ pie-in-the-sky stuff, futurism about the furniture of heaven and ~~xxx~~ ~~xxx~~ ~~xxx~~ hell, and that's where too many of our churches, as you know, ~~xxx~~ ~~xxx~~ ~~xxx~~ still there even in 1977.

HARE: With that ~~xxx~~ ~~xxx~~ ~~xxx~~ amen because we are going to pause and come back in just a moment.

joy has exile
it's my remembrance
of you

KK-3

HARE: As you may recall, Proposition T now calls for the election of supervisors ~~ix~~ by districts. Now the Reverend Jim Jones, a powerful moving force as you can hear in the predominantly black Fillmore District, was a prime organizer in this District and is now facing probably exclusion from the black leadership forum and the black summit, two powerful political entities because he isn't "100 percent black." Are you determined to make it into these organizations?

JJ: No, because I don't think they have ever determined really what's going to take place in the community. I regret that they would come out with such ~~ix~~ stupid positions at a time when we need coalitions so badly. What could very well happen when we only have black population of 42 percent, that's the highest we have in any district. I'm terribly regretful, and I think some of them are doing it very sincerely, but this is the stupidest blunder that was ever made. I have already been interviewed. I'm trying to handle it very cautiously. I say this doesn't reflect on the black community, and it doesn't. I've had ~~xxxx~~ ministers, I've had black leaders, business people who call very regretful over this whole thing. So it doesn't in any way reflect on the black community, but I am afraid that the great body of citizens who read this kind of thing, that we're going to have reverse racism, as well as we can understand it. After all, 300 hundred years, Ku Klux Klan, and so forth and so on. But two wrongs will not make a right. And we're facing some pretty difficult situations in this decade, and we're going to have to come together.

Hare: Do you feel that this is the majority of the black community, or the ~~ix~~ leaders, or just who are these people?

JJ: I know it's not the majority. I've had people come out of the black forum and told me with disgust some of the things that were said, people who were there. So, it isn't in any way the majority. It certainly is not all of the black forum.

HARE: How did you happen to choose to locate in that particular area as opposed to the area where Grace Cathedral is located, or the sunset or the Richmond, how did you happen to decide to bring this group together?

JJ: What could we do with all those hotels, you know, and fineries. We were needed in the Fillmore, and that's what determined our locating there.

HARE: That's why Jim insists on living in the Fillmore. He believes a pastor should live in the area that he serves. And Jim also is...has the greatest character of anyone I've ever met at the risk of embarrassing him here. When I came 4 years ago, I could not believe all that I was seeing that was done for people who were poor, who were in destitute circumstances and I came into the church and saw people from every kind of background imaginable--a whole cross section of the human race, not just in terms of race but in terms of religion, socio-economic, educational background. I began to look into the program and saw that here was a place for people who come from poor backgrounds who had no place else to go because Peoples Temple has become a last resort for a lot of people with backgrounds of crime, militancy and drugs. But we found that if you offer these people, and so many of them are young, programs that give them a chance to get involved, that occupy their time with productive things, things where their talents and abilities are best applied. This fills the vacuum that causes them to go on drugs and commit crimes in the first place.

HARE: Now we know that most of your members are on welfare and yet you have Greyhound buses that take children to Los Angeles for summer vacation, they go all the way to Washington, D.C. Where do you get the funds?

KL-4

JJ: This is a thing that happens with people. I don't care how poor they are they become very industrious when they see things happening which serve their needs. We got a free medical clinic, for instance, around the clock then, under the auspices of ~~many~~ doctors giving free examinations, free physical therapy jacuzzi baths, ultrasonic treatments for arthritic conditions that the poor cannot afford, free legal services and nutritional food service of 1500 meals a day, people then...and you'd be amazed at what little old ladies, 70 years of age, seniors, that'll get out and have a little project of pillow making or a bake sale, and people just get more industrious and its really tremendous to see that. We get no outside help, I can't recall one donation--maybe there was one donation, complacent lurking in my mind there might have been one donation from a single individual, but then it would be no more than a few hundred dollars. So, I think its the fact that when a church, or any service minded organization begins to really produce, people get enthusiastic.

HARE: Well, are they tithers, or what do they do? Do they give 10 percent?

JJ: No. I don't believe in that because that can't be fair. Some people on a limited income just can't afford tithing, but that's left up to them but I imagine a good many do and some more than that.

MINE: But they do it voluntarily, and they can see where their money is going.

HARE: Is it only with money, or is it property, or with material possessions, or what?

JJ: We have some people who have turned over some property, but the majority of the people take on projects, that's where it's at. In their own home, in their own neighborhood, as I say bake sale, ~~gas~~ sales, that type of thing. They will have their own little activity. Whatever neighborhoods they reside in. I think that is the backbone. I think this arbitrary tithing is unfair because there is a certain aspect in the gospel that said we should give as we are blessed, and it is the duty of those that are strong to take care of those that ~~xxxxx~~ are weak, sort of from each according to his ability to each according to his need. They say that Marxism originated that, but I find it very intrinsic in the Judeo Christian tradition, and I don't like an arbitrary statement that says that you got to give so much money. Some people give their time and that's more valuable to us than money in many instances, in particular when we are trying to serve 1800 people a day in the kitchen. Some of those people are giving their time. We don't salary and if we had to salary we just could not manage at all.

MINE: When they see a pastor who wears only used clothing, owns no car....

HARE: Wait, just one minute. Is this suit I see Reverend Jim Jones in, you say this is used clothing?

MINE: It's borrowed.

JJ: Well, you may know more about it than I do. But I find you buy a lot of good things in the Salvation Army and thrift shops around here. My wife's awfully careful about that, and people often say why do you only have one pair of shoes, I say I only wear one at a time. And I'm not knocking people who live in a different lifestyle than I, but my ego is fulfilled by seeing people fed and when we can help groups get liberation ~~xxx~~ both here and abroad. As you may ~~xxxxx~~ be familiar we have 27,000 acres undertaken abroad in a mixed society, black president, but a beautifully racially inclusive society. It is an agricultural project. Several of our members are there, a couple hundred of our

KK 5

members. It serves many purposes. Not only does it help feed, clothe and house the people in an emerging Third World nation, it gives jobs--I think we are now employing 91 people--but we have run into individuals who are almost lost in the asphalt jungle and so social service agencies or judges will say: You can take them. If you got a place abroad, fine; otherwise they're going to jail. And we've got 22 people now, young people, who were at the very lowest extremity. Some were kleptomaniacs, they weren't members of the parish, but kleptomaniacs. I think of a child molester, all sorts of social deviates.

MIKE: Incurrigibles.

JJ: Incurrigibles, that's right. Thank you. And when we put them in this new environment--I'm an environmental determinist. It's made me an environmental determinist, more than anything.

HARE: Repeat that again.

JJ: Environmental determinist. I believe that if we don't do something about the environment....They're talking about crime in the streets, you know. I think if the youngster saw ~~xxxx~~ something more being done about the crime in the suits we would see a change in attitudes. Opportunities are not there. Recreational opportunities, job opportunities are not there. ~~xxxx~~ 50 percent of our black youth are unemployed and work ethics is very strong in America that's why...but what does this do to the morale of a person. I think behind every situation you see there is much ~~xxxx~~ talk about crime and violence today, yet only 6 percent of the crimes in the United States are violent and of that 6 percent 90 percent of those crimes are happening to us, the poor white, the poor black and Indian. One case I was called into...I didn't know then ~~xxxxxx~~ they called me the other day...the husband had stabbed the wife and said he had never been violent in his life, and when I got into the situation she said why don't you get a job. That was the worse thing she could have said to him, but an understandable thing. And this drinking, ~~xxxxxx~~ typical kind of thing. We got a type of welfare system I think could stand much improvement. We give money to people instead of creating opportunities, jobs and programs, but naturally that fellow who has not been able to meet the standard of success in American Society which is to work and produce. Before he gets home to buy food for the family, he's going to be at the tavern quite frequently. I think behind every bit of the crimes of violence I've run into there is a social condition, and I'm very much concerned about this talk we're going to bring back capital punishment because I notice capital punishment doesn't work for the rich.

HARE: You're right, and it's never a deterrent to crime either.

JJ: Neither. Thank you for that. We find, and I think it has been pretty well supported, anyone with \$50,000 of assets has never gone to a gas chamber or been hung or shot or electrocuted in this country. And we also find that there is a tendency today in the world towards dictatorships, be they right or left and often execution later becomes a political tool to do away with dissenters, and yet you hear so many people rapping about let's bring back capital punishment and as you say, it is not a deterrent...in fact there are a whole lot of folk so miserable out there they want to commit suicide like Gilmore and yet they are a little fearful of doing it themselves, I think we will see more of this type of thing, they'll kill somebody or do something of a capital nature so the state will take care of them.

MIKE: Why are there more blacks and minorities in jails ~~xxxx~~ and prisons in comparison to their percentages in the population? To say that it is not the environment, that it is not social conditions, it is to say that they are inferior. I'm not ready to buy that.

kk-6

HARE: O I refuse to buy it. I'm happy to hear you say it.

ALIE: And the fact that there is no job, as Reverend Jones said there are over 50 percent of unemployment for blacks, what are they going to do? They watch television. They see families with material goods, living comfortably. Material things that they can't have, so they try and get them the only way they can, turn to the streets, and they are already in the streets as a means of survival.

HARE: Well this is what we are going to do. We're going to come back in just a moment, because anytime there is a groundswell and people who are concerned with the social movement as you are at Peoples Temple there must be some kind of surveillance, and I noticed tonight you didn't come in here with the battery of bodyguards so I want to know how you move freely with the FBI the CIA are whoever may be infiltrating your church.

HARE: I know when this is over you'll want to know where this is. It is at the corner of Fillmore and Geary and I'll give you that exact address in case you really want to see Reverend Jones in action. You are hearing him tonight. Reverend Jones before I get back to that question about surveillance, despite the oath that doctors take, they are ~~xxxix~~ popularly thought to place profit above philanthropy and yet you have doctors and lawyers volunteering. How did you accomplish that?

JJ: Well again we can't generalize. I found some extremely sensitive people who are in the upper middle class in our church. You mentioned that we have crossed that class barrier, we've overcome the racial barrier, age barrier. I see the most beautiful thing--the youth and seniors doing thing together, and we respect our elders, that's one of the old proverbs that we hold dear, and as a consequence, I think the normal age of our seniors is in the 80s. We have one segenarian, she's a 106 and still going and she fixes lemon pies in her little humble home, best pie I've ever eaten, and then sells them. If we could just eliminate these barriers that have developed in our society between race and class, and I think Peoples Temple has gone a long way towards that, and as I say you can't make generalizations, there are people in every class who are concerned about the deprivation, the poor distribution of our wealth we see so obviously before us in the country.

HARE: You must pose a threat to ministers here with established so-called churches that begin at what I have often defined the most segregated hour in this country, as 11:00 o'clock Sunday morning where you find people in their own churches. What's the feeling with them. Have you made enemies, or are you coming together with them, do they view you as a threat?

~~XXXX~~

JJ: Amazingly enough we're finding a number of ministers, white ministers particularly one ordained Baptist Church in San Leandro has done a good thing for his people and works closely with us. We have... On Martin Luther King day, the Council of Churches voted that it be conducted in Peoples Temple. We had 91 ministers there. I'm not saying that they were all together you know in terms of perspective, but there is emerging in this community that kind of concern, black ministers of the caliber of Reverend Hall. Theologically I don't know where he and I stand, but Reverend Hall has great empathy for people and so its happening, more than I've seen it, and I think as we see economic conditions change, and they are going to change unless there's some miracles, well see more unemployment, necessity is going to be the mother of invention. Forc are going to quit talking about heaven when they are hungry. That's why I

KL-7

MSFC REACTIONS

Page 8

hope the church and all agencies begin to do voluntary things. We don't want to see a violent revolution in this society, and so society is going to have to revolutionize itself from within or its going to be torn apart.

HARE: You've often said in your ideology you're not violent by nature but you are a pacifist, and yet you tend to get things done. And usually any movement that has gotten off the ground whether in this country or in other countries there has been a bit of blood shed, but you feel that that isn't necessary.

JJ: I would hope it is not necessary. Now when we took up the defense of the Jewish community not long ago when the Nazis were emerging, not only against the Jews, they're against everybody I guess, these bums, but they began to threaten, and I think they thought well we're pacifists, they forgot certain things Gandhi said. Gandhi said if a mad dog's running loose, meaning a mad human, in society endangering it, you don't allow that to happen. Now pacifism doesn't mean that you roll over and play dead. Indeed if a bunch of bums come into our Temple we're not going to turn the other cheek. We've turned all the cheeks we've got anyway. We will resist evil. What I'm saying we don't believe inoffensive violence, like we're seeing happening here by groups that call themselves left, bombing peoples' homes, supervisor's home, endangering her children. I don't happen to believe these people really have a political. Many of them are provocateurs who want to bring down the democratic structure. I can't see anyone in their right mind who can think that they can convey any political message by blowing up the district attorney's car.

HARE: You know I'm glad you mentioned that, and even if they are listening tonight which is probably a very dangerous thing for us to venture to say, I hope that they will know that that is not how you raise the revolutionary ~~consciousness~~ consciousness of people because when acts are done to people and you do not politicize them to tell them why it ~~is being~~ is being done, then what you tend to do is alienate the people and you try to bring on a ~~xxx~~ revolution before the people are politically ready for it.

HARE: Plus you could help to create a police state.

HARE: Exactly. Terrorism then comes as a result of it.

JJ: I'm very suspicious of it because we have seen it done before. We had an FBI man in our congregation last week, Ostell Hall had recommended him and I felt well you can't generalize about the FBI even, we'll I'm speaking on giving certain pointers on how the people can defend themselves from attack and I don't want a lot of propaganda so I talked to him very frankly, I said I think it is deplorable what the FBI did according to the media to Dr. King, tried even what it seemed to be to arrange his suicide by giving a lot of information to his wife and threatening him, and all those dirty tricks. I went through it for 3 hours. He surely had to endure a great deal. I had Joe Hall of the NAACP, he's a fine chap, and different black leaders there. We really interrogated him and then I looked at his program and I thought well we didn't think of it, the little ~~xxx~~ guide for instance was about how to avoid burglarly things you can do to avoid being the victim of muggings, and that isn't going to take away the social economic conditions that caused them, but I don't believe in prejudice against anybody. So we let him speak, and the man came off with a great deal of understanding, shockingly enough, and empathy and ashamed of what the FBI had done and I really believe sincerely that he did not know of the dirty tricks. He was a younger man, of course. I don't know what caused me to mention that. We were talking about violence. We tend to turn people away by acts of terror and I ~~thought~~ started to say, this is what I was getting at, the FBI I think it was several years ago set up as I recall reading an organization known as US. And when the panthers began to talk about more

kk-8

internationalism and racial inclusiveness and working within the system all this hell raising began. Us was talking in the same terms some people are talking right today in San Francisco. We can't cooperate with any others; we have to be black only, and we're going to have to define what black is. And now we find out that behind all those black only was white-establishment plans, and it caused the death of several panthers. So I'm suspicious of these people who want to divide when the community could really come together in San Francisco and now we hear all these talks about---behind some of this I wonder if we don't have a nice agent provocateur.

HAR2: Well I'm wondering what are the reasons also when blacks really cried out for black films of some value and black studies and black literature we didn't get it and suddenly ABC, that certainly not a paragon of liberalism gave us Roots AND bombarded our homes with it for 6 nights straight. Do you begin to wonder about those kinds of things? You don't have to answer if you don't wish to.

JJ: I'm never one to shun a response. I think that anytime we see the establishment producing such historical document is shock. Perhaps their motivation was good. I imagine the major motivation was they knew they would make money and they did. Overall I can see some good that has emerged. I've talked to white people who've gotten a consciousness that they never had. Unfortunately that there are some who thought well, I watched it and now I understand, I care and it will be forgotten. Also there's a dangerous aspect--they call, I believe Haley wrote it was a saga of an American family, but I noticed ABC called it a triumph.

HAR2: The Triumph. That's what disturbed me. Not only was it the saga, but also of one black american family, now they're calling it the tragedy, an American triumph. Now look at the people who ~~xxxx~~ will not read the subtleties as you read that. We are now going to go back 10 or 15 more years just because of this, just because of Roots. I'm not that concerned about where we came from, but where are we now and where are we going.

JJ: That was exactly what I said Sunday.

HAR2: Were you thrown out of your church for saying that?

JJ: No. But who of us has got money to go back to Africa to find out where we came from. And again it is not so important where we came from but where we are going. Hell, I'm an American mongrel, I would have to spend a million dollars to find my roots. I'm not going to start on that course. And then just because one person found his roots that's not going to help the millions of people who don't have roots.

HAR2: Not only people because we live in a rootless society, I'm sure the average white person would know from whence they came, but somehow this was fed to us and we had to move on with it. When you took the people to Washington, D. C. what rally was the motive for it? Did you want them to see how their representatives worked there in Congress for them and were the representatives intimidated by your presence?

JJ: Certainly the Burtons were very responsive, and strangely enough a very conservative man by the name of Clauson I thought was most responsive. I was shocked, you never know what to make of people when you start to generalize. Here recently when I met with Mrs. Carter (she asked to meet with me just before the election, I'm not partisan in politics,) I spoke because of our size, we got 9000 members and she said what would like to see come out of the administration and I began to talk about interventionist policy in Chile. This horrible thing that we have admitted that we played a role in the murder of an duly elected

kk-9

max: They talked about fear of totalitarian communism and yet here was a socialist that was elected by the people who was trying to maintain a democratic course and included non-socialists, liberal progressive elements and he ends up murdered with our assistance. I said interventionist policies in the Third World have got to stop, and we see Carter kept his word on that. Even a name that was thrown around--Sorensen--was put in as the CIA Director and we see unto us we see a liberal coalition block Sorensen's appointment. I said we ought to stop giving aid to Chile, and again the shocker. All the liberal dudes went along with it and three Republicans voted against the \$55 million dollar assistance that was given a couple of weeks ago. It blows my mind. You can't possibly say that this coalition is going to consistently stand for the right things. All of a sudden up comes a conservative and stands more resolutely for decency than the so-called liberals. That's why I refuse to get involved in the partisan two-party system.

WFO: One reason I refuse to get involved in it. I've often made the same statement that you have made and people have wondered about it. I'm really afraid of too much liberal thinking. I prefer people almost to the extremes. You know you either stand for something, or you are opposed to it. At least I know how to fight you, how to address you or how to talk with you. The liberals tend to be on the fence when the going gets rough. They tend to fall on the side of the fence that seems to ~~xxx~~ be the strongest. You mentioned Mrs. Carter and I wondered about that when ~~xx~~ she came out. There are a lot of ministers here, there are a lot of people here who would have loved to have had her ear, but yet she requested yours for dinner. What was the reason for that?

JO: I imagine its votes to be more very pragmatic about it.

WFO: Well, there are many people she could have asked. Don't be modest, she asked you.

JO: Well again there are not so many people who have that many members. I think we're the largest church in town. I think she had mentioned hearing something of our human service program. I can't recall what it was.

WFO: Drugs.

JO: Yes, our drug rehabilitation. Thank you. And of course you know Mrs. Carter came a couple of years before to Delancey Street, so there must be a certain sensitivity there, his arch fundamentalism or what appears to be arch fundamentalism gave me some concerns when he was elected President. But some of the nominations, at least in terms of foreign relations, the Director of SALT who is having a tough time because he said that he would make every effort to bring detente in the nuclear age when we can wipe out all of civilization, and it looks like he's not going to make it; and Andy Young. I've known Andy Young to be extremely sensitive, at ~~xxxxx~~ least in the early 70s in the struggle. Of course people change, I don't know. I see he has now made 3 statements in the recent days that show that Andy is still coming from the same stock when he said that in Angola in spite of what we may feel about Cuba that they stabilized situations and of course he got slapped down by Mr. Vance, so we're over it, but I noticed even Mr. Vance, Secretary of State, saying we are going to have better relations with Cuba which is long, long over due. I've been to Cuba, I've seen in Cuba a different form of communism than what has been depicted to me in Eastern Europe and I disagree with Mr. Cleaver I did not recognize racism there. Sure there are certain facets of Cuban life that wouldn't work for America that's why we got to get out of this thing. One solution that would work for Cuba would not work for America, but I saw a tremendous amount of individual liberty, I was shocked at the amount of individual liberty and a great deal of criticism was in a socialistic perspective, but criticism of the government. No fear of the government. That was pleasant ~~xxx~~ to me to see no fear. And the standard of living compared to being under satism

KK - a

is like comparing night to day. Health care guaranteed, and the standard of dress... I thought I was in the best neighborhood of an American city. I noticed Senator McGovern's children have been there for some weeks and they have been saying the same thing. Cuba is American in its orientation, its American in its culture and appreciation of the arts. I don't know what this stupid boycott is going to do for us. I think that with a bit of effort we could be allies. They could be of tremendous help to us. Their standard of moral sensitivity, their cultural progress, their progress in health, high schools there just amaze me. They limit 500 hundred students to a high school. They have 500 hundred acres allotted to a high school. Kids not only work with their minds and the intellectual processes, but they spend three hours a day working in the fields and they develop their own food which gives them a real sense of fulfillment, plus so there won't be division, and Cuba is very much opposed to dividing on the basis of race and religion, they produce for the national economy and being a clergyman I was concerned about freedom of religion and I didn't take any guided tour because when I get into a situation I want to be uninhibited, and I haven't found anything perfect in society and certainly not Cuba either. But I talked to 400 different people from every strata of life, professional people, people who have been poor as Job's turkey and I found no dissatisfaction. But we're going to have to learn how to relate in this world or we're going to blow ourselves up. We've got to overcome these ideological barriers, at home certainly. We've got to begin at home. I didn't mean to get on the subject of Cuba. We've got to come together in these United States first.

HARE: We're going to come back in just a few minutes and continue this profile of Reverend Jim Jones.

HARE: Welcome back to REACTIONS and our discussion with the Reverend Jim Jones and Michael Prokes of the Peoples Temple, such an appropriately-named church.

WINE: Julia I just want to add that when Reverend Jones met with Mrs. Carter ~~in 1968~~ he didn't spend time complimenting her or praising her husband. He talked about issues and needs in the poor and black communities.

JJ: And the free press too. I was terribly concerned about what the stand ~~was~~ was going to be on the free press. We came to the rally for one reason... we were all wearing badges at the time, it was during that Fresno crisis, which said FREE THE PRISONERS. So I acquainted her with that.

HARE: Well since your church has been entered into the Congressional Record recently, a whole page devoted to it, there are those who may feel that you have political aspirations even with ramifications in the black leadership forum. Are you interested in that?

JJ: Unequivocally no, and you're very sensitive to perceive that. That's the whole issue of those few who didn't want me in the forum because I'm lighter skinned even though I have mixed background. They are afraid, so I have been told reliably, that I'm going to be the next Supervisor of the Western Edition or promote a supervisor. We're not even promoting a candidate within our church because we want unity so badly that even though we have thousands of people and have black leaders, newspaper publishers, professional people outside of our parish suggested we do that, we feel for the sake of unity we will stay out of the arena. And as for me being Supervisor, ~~xxx~~ in all due respects to the Supervisor, I'm not the type of personality for it. We have to have some people outside the system pointing at its errors and I feel that that is my role presently at least. I wouldn't be able to work within the two-party structure so I have no political ambitions, and this foolishness of the rumor that I'm going to be the mayor, or that I may throw my hat in for the mayor, I have no intentions of running for any elected office, and that is absolutely yes.

KK-11

HARE: Is that just here in the city, or do you mean this on a state-wide level?

JJ: I don't there is a place for as free a thinker as I am at this stage. I hope I'm wrong. I would serve, of course, if I could serve, but it seems tome that when a man speaks as I just spoke about Cuba, mentbr that you would go to Cuba because of detente, I must say that while I was in Cuba I also mentioned to them highly idealistic people their intervention in Angola was greatly appreciated but I warned them that Uncle Sam is in a kinda bad state of mind these days. He's sorta like the man that went through the menopause who once was the most attractive guy around town, the most potent guy around town, but he's lost his girlfriend in Vietnam and he's lost them in Cambodia and Angola and a lot of places in the world. They say that he is a dangerous creature because when you we read a few weeks ago a man had gone through that very period who suspected his wife was having an extramarital affair and ends up killing her and killed the grandchildren, not in my church but not too far removed from our community. and wiped out everyone. I said to the Cubans you're going to have to be very careful with your idealism because it is a realistic fact that Americ is sick, is disturbed as anyone would be that has had greatpower and misused it unfortunately, and then see that power removed suddenly, lose all that potential. that potency, that attraction. America has had somany reverses, I was amazed that they got by with Angola. So I asked them what would you do if you are asking ~~xxxxxxx~~ asked in Zimbahwe. They said well we have not been asked. But if it was a Populist reaction we would have to go. I said don't you realize that could bring about thermonuclear war. One little lddy in the Central Committee said to me: We all have to die sometime. You can't start compromising your principles, you have to live by your principles. And I hope that America is aware of this, the Cubans are not the type of people you will change by bluffing, no more than you are going to change America and we do have some realistic difficulties out there. We need a new change in foeelgn relations, we're going to have to have dialogue, we've got to have disarmament. By God, every minute is increasing the dangers of war by accident, and no one wins in a thermonuclear and I'm all for Carter's reemphasis of moral values, rather than thinking pragmatically wheter we have twomore missiles than the Soviet Union. In the first place if we just had a limited number of missiles its not enugh of a deterrent.

HARE: You know millions of people visit Washington, D.C. every year. Why did your church get the Tourist of the Year Award?

JJ: well the WASHINGTONPOST gave us that because when we go into any area, we are ecology minded and so we cleaned up that little pool that they have there and it was a terrible thing. Many tourists come in...they throw all their paper and debris in the pool.

HARE: You mean you literally got out and cleaned....

JJ: We got inside that pool, some of us 70 and 80, rolled up the pant leg and got in there and cleaned that city up like it has not been cleaned ever. We do it every year, but it just happened to be noticed by the Washington Post.

HARE: Do you do this in most of the places you stop on the way to where you are going?

JJ: Everywhere we go, and as a result--I didn't do it for that reason--we have found that it has won some people. In Georgia they closed off an entire rest area to us. We were so hot and tired in the heat of the summer.

HARE: Why did they close it off?

JJ: Racism.

HARE: The forar home of our President,

KK-12

JO: Yes, yes. They saw our buses coming with all those people integrated and they felt threatened by it and so they closed the facility, but we got off the buses and began picking up paper and the man who operated the rest stop

JO: 3 hours we had to do it, it wasn't any easy thing to get through. We finally the chap felt guilty, I guess, came out and opened up, he disgruntled he watched us the rest of the day because we had a breakdown as a result of it. We needed some water badly for one of the motors, we had a breakdown in the bus and he watched us for 10 hours and finally he came out, an old white Southerner, typical, he looked just like one of those rebels of the Confederacy, he came up and said that there was something we want to do for you folks. And he pulled out a card, it was his Ku Klux Klan membership, and he tore it up in front of our eyes. That made me believe that it was possible to communicate.

HAR: Well how did you contain the people on the bus to work so many hours without anyone getting angry, and starting a hassle there.

JO: That comes from that long tradition of passivism you know, we are a gentle people that will overcome, do any measure to overcome evil with gentle measures and enduring measures because we have seen and worked with people, we have people in our congregation who were former enemies of the Ku Klux Klan, a John Bircher in our congregation. It pays to try to persist with people. Love does overcome evil if you can endure. And it isn't my doing, it's a consensus. We want to try so much to break down the barriers--and we did break down a barrier there.

JO: Well you certainly provided the example, and I think people need to see an example because that man that operated that rest stop he was raised all of his life, he was taught racism. He was touched. He saw another black woman walking hand in hand with a small caucasian child and he was touched by it. He saw integration working and it moved him to call his membership in the Klan, WHICH is unbelievable!

JO: He called in the newspaper in that little segregationist town and they took a picture of our oldest black woman which is 106 and 97 white and he took a picture right between them.

JO: I don't know if he still lives in that area.

HAR: Yes. They probably ran him out, following that kind of act. What do you ultimately plan to do with Peoples Temple? I understand that at one time you were very ill. Was it cancer, or leukemia or something you had? Somehow through your psychic healing powers you sought of healed yourself.

Cancer.

JO: That's what I was diagnosed as. Many years ago. I believe that mind is an untapped resource. When we see the Soviet Union who are atheists who believe in dialectic materialism, when they're spending a million dollars as some people say a day studying the phenomena of parapsychology, we'd better consider it. Dr. Francis Dunbar said that, she speaks of all these remissions, our most eminent psychiatrist just by attitude, so I think we underestimate the power of mind. We have seen a number of people in our congregation healed through love therapy as we call it, and I would consider that we haven't even begun to touch this resource. It happened for me. I'm not saying that there is any panacea. I don't think he has a thing to do with goodness, I don't think it should exclude medical science, it's very important that we realize that spiritual healing or psychic healing is not a panacea.

KKO

KSFO REACTIONS 3/5/77

Page 14

HARD: Now where do you see Peoples Temple going?

JJ: Right on trying to plod wherever a need calls us. The last few days we've been at the International Hotel. It's important that the system work for little people. And it would have been a terrible, terrible blight on San Francisco if there had been a confrontation there because those little people were just going to lay down and die. They were not violent. There were no weapons there contrary to statements of some because I've done a thorough investigation, they invited us in. We put 3000 people around there and we heard it said that people realized that there could have been a volatile situation and a stay of execution. I hope the community will allow little people at least to feel at times the system works. If we don't, it's going to be a combustion.

HARD: Do you think the reason they call your church the International Hotel because you were so actively involved in it?

JJ: I think some people do. I think they think we are the headquarters for the hotel, but we didn't even know the hotel until we saw their need.

HARD: That's better than being called the Hotel Manoi which you will have to remember as something very special in this county being referred to. I'd like to thank Pastor Jones and Michael Prokes from the Peoples Temple. As you know this Church and the Reverend Jim Jones have never failed to public or private appeals for assistance in the pursuit and protection of individual liberty and freedom. Thank you so much for joining us today on Reactions.

KK-14

GLIDE MEMORIAL CHURCH
11/76

INTRODUCTION:

From the religious community, a young man came upon the scene became an inspiration to a whole lot of people and has done fantastic things, and that's what I love about this great city and how there is ~~in fact~~ ^{you} is in fact somebody who responds anytime to any need. Cecil with regularity, just as he has been called upon, he has to call upon Peoples Temple, and even the rest of us had to call on Peoples Temple. The man who is in fact Peoples Temple. Let me introduce to ^{you} the man who bought 1000 tickets to tonight's concert as a part of Cecil's Celebration, Reverend Jim Jones.

JIM JONES

We bring greetings and praise for Cecil's work. I think its time that this country realizes not only are the poor not represented, needs not being met. No one is really safe in this ~~and~~ land even with this great heritage unless we come together and do some real correctional therapy in our own homeland in this difficult time. I was just thinking ^{about} the Hearst situation, his own daughter by whatever means involved in political activities that may be considered terrorism. With all his money and resources he's not able to protect his daughter. His daughter has been undergoing the same kinds of attacks minorities have undergone for years, and I hope that the rich will soon realize, those who feel they are particularly advantaged, this country will not be safe until we do something to share the wealth and share completely and fairly. No one is safe. The only person we find that has been safe in this country in the last few years is Richard Nixon, he's walking ~~around~~ safely around...The system never wakens to the fact that people like Cecil Williams and Angela Davis who are attempting to bring about change. Terrorism was not invented by the poor. We have been reading of the terrorism of leaders of government against such people as Martin Luther King and this week Carl Rowan suggests through some sources he has that undoubtedly agents of government were involved in the extermination. Terrorism has been bred by this great country with all its wealth and resources and heritage from Chile, Vietnam, Portugal and I heard on BBC just the other day that 25 Communist leaders have been assassinated in Portugal. So terrorism is not the creation of the poor. It's the reaction to the terrorism we've been living under for years being minorities, Indians and disenfranchised.

We owe a great deal of gratitude to the press., because it was due to the exposing of Watergate, the fine work of the press, that we perhaps avoided facism for a while. But they are still here. Senate Bill 1 is lurking on the scene. The District Attorney, a member of our church, said that he had communique from high government officials who say they expect great activities this year, terrorist attacks and bills like Senate Bill 1 will pass through Senate approval. And Senate Bill One is just beginning of a police state. I think the press and all good people of goodwill, even upper class people like Mr. Hearst have to realize that this country has too long been in the hands of a few. The ruling class is a very limited view, and it doesn't make a difference if you own a few newspapers and happen to have several million dollars and assets, if you want to stand up for your daughter and want to defend her you're going to be maligned and you're going to be persecuted like all the rest of us poor Niggers have been for many, many years! I'm not talking about the ^{suspicions} of the people of the left, I am ~~saying~~ saying what it did to the press. The terror of Chile that we've admitted to. The attempted assassination of Dr. ~~_____~~. The assassinations of different leaders throughout the world. Denials to overthrow duly elected governments, murder incorporated at home and abroad. And all thinking people should come together around those that are recommending peace because if they don't we will find that no one is safe unless they united with Asians, blacks and poor whites. Mr. Hearst is going to have to recognize along with all the people that we are Niggers in this country unless we unite under people sharing some form of democratic socialism. Churches too often have been destitute of the problems. I hope America listens, and listens while there is still time because the attitude of the nation lacks much concern. There is still a great deal of apathy. Blacks being run

BB-17-LL-1

2-77

out, Indians run out of every rural area. The University of California says that racism is running rampant not amongst the old traditionalists but amongst America's youth. We must come together and we want to come together. But don't blame the activists for the terror. And even if you are rich and you want to defend your daughter and recognizes that some thing is wrong in America as Mr. Hearst did, you can find no sympathy. And no one should be blamed for acts of terror which we do not condone. No one should be blamed for acts of terror as long as agents of government or networks have admitted interrupting peaceful assemblies, setting houses on fire, risked lives, sent hate letters and coerced people to commit suicide and before its over with you will find that they have been involved in murder. So until the agencies of government have stopped their terror you can expect the terror those to continue until by.....

one of

I feel that the churches are somewhat afraid of Christ. He was the first that recommended equality, and he was one of the first to speak out against money changers, and perhaps he might have been called a terrorist because he whipped their posteriors out of the temple. When we look back over the list of those who have been assassinated and the strange coincidences of those witnesses that have died around Senator Kennedy, President Kennedy. President Kennedy is as about as rich as you can become in this country, but he chose to be too independent for whatever the ruling class interest was, and he is now dead. It ought to speak to all of you, some of you who think that you may be upper class you are in danger, your wife is in danger. If Senate Bill One and other laws are passed we are going to be in a fascist state. I don't know what else to say other than we listen to people like Cecil who are trying to do it peacefully, that's trying to help this community and every facet of it and now is ~~xxxxxxxxxxxxxxxx~~ pronounced that it even wants to help the rich realize that you too are a Niggers and ~~xxxxxxxxxxxx~~ need representation.

We've brought only 3000 people here today. Unfortunately most of them couldn't fit into this building, as a testimonial to this spokesman and what he has done for our community, and as a testimony to his activism and peaceful approach to change in this country. Listen, America. It's amazing that we are still peaceful. Before coming here today I received 3 assassination threats on my life and they had me under some stupid kind of bullet-proof vest and I looked like a monster so I laid it aside. But what kind of world is this that we cannot even come together without assassination threats. We have helped political prisoners, those that have protested for their rights and demonstrated for equality, from Angela Davis and even people who were conservative, and after each time we have been harassed to such miserable degree that it is amazing that we are ~~xxxx~~ not terrorists. But as of today Jim Jones and the thousands from Peoples Temple are still peaceful activists. But ~~xxxxxxx~~ ~~xxxxxxxxxxxxxxxx~~ change America. There is one thing we want to tell you, and I do speak for more than Peoples Temple: IF YOU COME FOR ONE, YOU DAMN WELL BETTER COME FOR ALL OF US!

CHANNEL 5 (KPIX) San Francisco
VIBRATIONS - Cecil Williams, Host
4/12/76

Cecil: People who are not only doing things, but people who are really bringing about change in our society, one cannot talk about it at all unless one mentions the name the Reverend Jim Jones. Jim Jones who is the Pastor of the Peoples Temple Christian Church. He is charismatic, he is serious about what he is doing, he is an excellent spokesman, a great articulator, what else can I say about you, Jim, except the fact that I'm delighted that you're on our show today.

JJ: Thank you very much, Cecil.

Cecil: And we're going to be talking to this man and what he is about as soon as we come back.

Cecil: Reverend Jim Jones, Peoples Temple Christian Church. You know I really don't sit and talk with personalities on a one-to-one basis that often, but when I do I try to bring to you the views, the very most important people in regards to this kind of thing, and I've brought to you a minister, you know that's something that's very difficult for me to do unless he is a unique minister and he is. He is the man today. Jim, I'm amazed by...you know many times I can't find words because you are sometimes indescribable. You are a very important person, a very powerful person. You are a prophet in this time and ahead of his time. How did this come about, starting with yourself, moving in the direction that you are moving in?

JJ: Saw a need I guess, responding to it the best I could. It always seems so insignificant, Cecil, compared to the vast needs around you. That's how I got started, just looking at the needs.

CECIL: And when you talk about looking at the needs you of course are relating to a lot of needs, not only in Northern California and in the state of California, but needs throughout the country as well as needs throughout the world. We're going to be talking about some of those needs, but let's focus in on them. Why did you say, Look, we got to meet some needs? and go about getting at those needs.

JJ: I feel like I'm the jack of all trades sometimes and master of none. Which direction?

CECIL: Let's talk about one ⁱⁿ particular, Jim. One has to do with the fact that first of all what are the things that you do is when it comes to issues, and especially when it comes to defending people who have to face injustices, you are always there, one way or the other. I think about, for instance, the situation in regards to the communications industry, the press.

JJ: I thought Nixon was coming down severely upon the press and of course without the _____, where are we? As was clarified in the Watergate situation. We were concerned about the repression this represents, so we thought that we had to get out there and represent different newsmen who were under attack because of their sources. And I guess our support funding spread all over the United States. First, then Fresno Bee and then we gave money to various news associations. We are very concerned about a free press.

CECIL: Some even here in the Bay Area too.

JJ: Oh yes.

CECIL: In regard to the free press, what were you really trying to say? That it should take place, that in fact any information the press feels that it must keep confidential it should be given that right to do so.

JJ: It has to because of the intimidation we have received in such instances as Watergate. The press has to be able to keep those sources, and I felt that our whole democratic fabric

BB-17-MM-1

VIBRATIONS

Page 2

was being threatened, not only myself but your congregation of 8000. It wasn't something unique to me. We are very much concerned that the press has the right to monitor society and be able to regulate excesses; help to bring conscience to the community. We just felt there was nothing left for us to do, we had to respond, because it seemed that Mr. Nixon was on a tirade against the press.

CECIL: And yet there are times, Jim, when you and I and others are approached by the press and they do a disservice to us.

JJ: Some. Every once in a while.

CECIL: We are misquoted, we are taken out of context and that kind of thing. How do you deal with that kind of thing, you know when it happens to you. You're often in the press, you're often talked about.

JJ: I don't know what one can do. I guess we just have to take our chances for the negative aspects in order to allow the press to be free. We have to take the chance that there will be a few that will practice yellow journalism and I think there are a few, and I know one that got us both, so I don't get too much worried about it as long as, the old saying goes, they print my name right in the paper. But we have to take the chance for the excesses. It hurts ~~xxxx~~ when the press is not responsible. I've seen that in your case and in myself, but still the press is the bulwark of democracy.

CECIL: Jim you've taken a chance. You've taken a chance because you've got all kinds of people in the Peoples Temple Christian Church. How far does your constituency extend? Again, how many places?

JJ: We have 8000 in San Francisco, then we have a church that I found—we're all related to the Disciples of Christ, 2,000,000 denomination. Then I have 10,000 members in our Los Angeles parish. I don't know the breakdown of Fresno, Bakersfield, Sacramento, but it is pretty sizeable. And then in Redwood, California we have a pretty sizeable congregation up North, around the Ukiah area.

CECIL: Why did you begin to work with the various racial and ethnic groups, trying to bring them together?

JJ: Seems to me that it was just right that we be together. And I thought of all places Jesus Christ did not teach inclusiveness. He said that we are our brother's keeper, and God is no respecter of persons, and certainly I still believe in a voluntary type of approach to social problems. ~~IXX~~ We are ~~xxxxxxx~~ somewhat Jeffersonian, the government that governs least governs best. If the church doesn't take its responsibility, where are we? It seems to me that the church had to initiate responsibility.

CECIL: Well you have taken a great deal of responsibility, for instance let's talk just a little bit about some of the ~~xxxx~~ things you've engaged in in regard to the ~~xx~~ treatment of people. One in particular, drugs. People that are strung out on dope, things like that. What do you do, Jim? What has you come upon in regards to this kind of issue? How do you get at this issue?

JJ: In our situation, we bring them into our home. My wife and I have many in our home. Love...just a little bit of love, you don't have to have a great deal of professional skill. Our rate is very low on heroin, for instance. But this savvy, professional know-how I don't think we have so much in that area. We have two psychologists working with us. I have seen great achievements being made by someone who just takes them into their home.

CECIL: It takes a lot of your time too, Jim.

JJ: YES, a great deal.

VIBRATIONS
Page 3

CECIL: Jim you got involved in one particular case of a black young woman...

JJ: MARIE Duckett.

CECIL: Marie Duckett. Tell us a little about that.

JJ: She was an amazing person. She came hooked on a habit of about \$400 a day and of course she was involved in every type of crime she could possibly get into to maintain that habit. Of course it was no time before she completely rehabilitated herself, I have to allow the emphasis be kept on the individual. We gave her support and acceptance. We found out later that she had actually left probation; she had been a fugitive from two sentences, and when she brought this to our attention the church decided well we're going to get in there and fight to straighten up her record and we were able to achieve that by solidarity and appealing to the probation department, and the judge was most sympathetic. He allowed the probation to continue and I think it is going to be finished about May 7th.

CECIL: You know, I'm just going to move along with you here because I've got so much to cover, Jim. Let's talk about other people that you've given support, other causes that you've given support. For instance, Angela Davis. You did support her. Why did you feel that you had to support her?

JJ: I believe that when one person's rights are affected, everyone's is. We supported a John Birchler on an occasion. It seemed to me that Angela was the victim of political repression. I don't care whether she is a Communist or whether she's a member of the Nazi party. I believe in the First Amendment rights. I think that's very essential. It was Pastor Niemuller who said: When they came for the Communists I did nothing because I wasn't a Communist; when they came for the Jews I had typical protestant prejudices and I didn't react; when they came for the Catholics and Trade Unionists, the same type of response; when they got around to coming after me there was nobody left to defend me, and I think it was enlightened self interest. I don't believe we can restrict anyone's right of freedom of speech.

CECIL: Well you know that puts you in a category of being, you can easily be called a Communist just by supporting the rights of a Communist.

JJ: I know that. I don't really care about that.

CECIL: Jim, you've been involved in a more recent defense and standing up for persons, namely Dennis Banks. Now, before we get into that I just got a sign from the man that says take a break, so we're going to take a break and we're going to come back and talk to Jim Jones about Dennis Banks.

CECIL: We're talking to the Reverend Jim Jones from Peoples Temple Christian Church. A vast number of people he's brought together of all colors of all ethnic backgrounds all socio-economic levels, Jim you have been working very hard to get guarantee at least Dennis some in regards to what he is going through as it relates to his extradition. What are you doing in regards to Dennis Banks? What are you doing? I read a very fascinating story not too long ago about something that you did in bringing his family together, tell us about it.

JJ: His wife Kamook suffered a great deal of maltreatment. Her baby was born behind bars, named Iron Door Woman, and she wasn't allowed the normal process of her breast for the milk to be taken care of, so she developed an infection. She had been there for 4 months. We felt as a congregation that we had to respond. Dennis Banks is a good man. We've helped a lot of people and when they get their help they're gone. The moment we helped this man, I think we raised \$20,000 for his bond for her, he came back time and time again, responding with such graciousness, warmth and compassion. He wept before a congregation of several thousand, it was really spontaneous. This is a good man. I think Skermerhorn said in the Examiner that all his witnesses and even his counsel were being intimidated by the state

where he had come from, and even put up his bond said he had no other choice to leave but because there was even threats put out on every one of his witnesses. And most people have the feeling that the best resolution

CECIL: See that's why you are so important because you get out there when the water is rough. You get out there when the wind is blowing very strong currents against ~~your~~ people, and you in many ways and the people that you work with help change that current and that tide in regards to the lives of people. I want to deal with that in just a few minutes. You did something in the tenderloin area for the senior citizens. They were about to lose their protection. What happened in that situation, that's my area, that's where I'm located and yet you come down, getting in on the problems that we face down there.

JJ: You get enough problems anyway, so we thought we would help you out. This situation touched us. Here is an interracial group ~~xxxxxxxxxxxxxxxxxxxx~~ of Vietnam veterans who had a warm relationship with predominantly white citizens who had no love in ~~their~~ their lives, couldn't even get someone to get them some groceries and out of their meager salaries they were helping support these senior ~~citizens~~ citizens, and so again the church felt that they should respond, their program was about to go down the tube. We came up with the \$6,000 to tide them over until they got funded. Now they're funded; and I am very happy that that was one of the successes.

CECIL: Another thing I want to say is; that on November 30 of last year when I had sort of likely culmination ~~of~~ of my 10 years in San Francisco, we called it the change, ages coming together, a celebration for change. And at that particular time the center for Self Determination, a new program we began at Glide, had a benefit and it was Jim Jones who brought 1500 people to that benefit and who bought tickets, close to \$6,000 worth of tickets to that benefit. It was this man here and his people who did that. Jim, lets go on. I want to publicly say to the people what you have done for me, but not only that but just being a brother, being a close friend where we can talk with each other.

JJ: I wasn't doing it for you to I think the community has to realize that ~~if~~ if they are concerned about tyranny, communist or fascist, they are going to support groups such as yourself that have been involved in everything and show the people who feel alienated they have a chance ~~to work within society~~ to work within society. It wasn't just a personal friendship, we approve of the things you're doing.

CECIL: Let's talk about something that you've got going in South America. You've got quite a resourceful relationship and some very fascinating things are taking place down there. What have you got to say for it?

JJ: We have an agricultural mission there on several thousand acres which we acquired from the Republic of Guyana. For instance last week we brought in 60,000 pounds of yams, and that goes along ways in helping with the poverty. Plus it is not a paternalistic type of Christian mission. We give employment to about 200 people. Again that ~~helps~~ helps to alter the ugly American image and combat the forces of tyranny.

CECIL: That kind of response certainly does help. As you say it is important to give jobs. But you see that's the way you are, you do that constantly. You've made your stand, you keep making your stand, you will continue to make your stand. Do you know, the interesting thing about this man is the fact that you have a lot of resources in regards to taking care of not only people...but what do you ...why did you get interested in animals?

JJ: Well, I am very sensitive about animals. We feel that you have to have total sensitivity to all forms of life (tape inaudible - voices mixed) (some talk about ~~my~~ medical services offered at P.T.

CECIL: So you treat everybody?

JJ: Oh yes.

CECIL: You wouldn't hold back on anybody?

JJ: No. No membership requirement.

mm 4

VIBRATIONS
Page 5

CECIL: They don't have to become members or nothing like that, to start ~~dancing~~ following some kind of discipline that you put on their heads, etc.

JJ: No, No. I don't believe in having to say a prayer before they get in.

CECIL: Jim, you do have, one thing that you are involved with that has to do with something that you and I call a healing ministry, both of us, and a lot of people talk about the healing ministry. I had a sister who had cancer 12 years ago. She was operated on and the doctors gave her up, said in 3 months she would be gone. My sister is still alive, teaching school, back to health, she's cured. She has a lot of faith, she says she will not give up.

JJ: There is a place indeed for responsible, sane spiritual healing. It must be in conjunction with medical science because we know there is no panacea. We've had similar remissions. I was just thinking while you talked. There is a lovely Russian lady who... metastases of cancer was so thorough that each of her lymph glands were swollen like a ball, and similarly she had faith. There is a tremendous dimension that we are unfamiliar with and of course even the Soviet Union, a materialistic nation supposedly, is spending 12 million dollars a year to study paranormal faculty therapeutic healing. Many medical scientists and medical schools, nursing schools are emphasizing ~~the~~ therapeutic healing, the laying on hands in direct correlation with physical treatment. So undoubtedly this is the mission the responsible church must take over. And if we don't, what are we going to leave it to. The type that says trust God and don't go to the doctor. So many people involved in healing want to knock medical science and many of them die. I think they do far more harm than good because they will keep people from going to medical science. When we find someone who thinks they have a healing we say get to the doctor and verify it.

CECIL: Good, we have to take a break. We will be right back with the Reverend Jim Jones.

CECIL: Jim Jones. Jim, where do you get your... how do you maintain all these great programs that you are a part of, that you give leadership to, how do you maintain them?

JJ: People give generously when they see how their money is being used. We have a community center with indoor swimming pool; I think we have a novelty in geriatrics where senior citizens themselves manage and direct; the only input is the manual labor. ~~You~~ We don't dictate to them about their diet, their decor, etc. When they see results, people give generously and we don't have a mandate about ~~fixes~~ tithing, some do, and of course we have a large membership and that explains the support, and they will put on projects of various sorts. We get no outside help from the community to speak of. Our people are very, ~~xxx~~ very generous.

CECIL: Jim where are we going in terms of society, of America, of the world, where are we going, can you give it to me in 30 seconds?

JJ: I think we must be very careful that we must do something about the alienation of the ethnic groups and racism. Roy Wilkins, a conservative has just retired, and we got a problem. We've got to overcome that because a house divided against itself can't stand. We must do something about racism quickly.

you

CECIL: Here's a man I have to tell that, being honest with you, I think he is a genius, I think he is a prophet, charismatic, he's one of our great leaders, I'm glad to be associated with you. Brother, we are going to stay together because I know that if I stay with you, we gonna make it. We'll bring about change. WALK THAT WALK, AND TALK THAT TALK, AND BE THAT BE AND LOVE THAT LOVE AND STRUGGLE THAT STRUGGLE. Look for us, we'll be there.

DUNBAR TV SHOW

9/27/72

9/27/72

DUNBAR:We'll talk about reviving some 43 dead people and faith healing, the laying on of hands in just a minute after this.

We are going to talk now about...well an umbrella title I guess phsyhic phenomanan. Specifically, I want to get us into, since there isso much interest, faith healing and help us develop a little more clarification and understanding. I would like to introduce you to two people. On my left is Reverend Jim Jones ofthe Peoples Temple Christian Church denomina-tion in Ukiah...outside Ukiah up here on the North Coast. You've been reading about the Revrend Jones. There hae been a series of articles recently in the Examiner that have dealth with faith healing and its various forms and particularly and I think most noteworthy and probably most contro-versial the question of reviving the dead. It seems to me that I read some-where in that Examiner series that the Revrend Jones is responsible for reviving 43 daad people, returning them to life. We'll get into that in a moment. Let's meet Leonard Worthington, he is Vice President of the Academy of Parapsychology in Medicine in Palo Alto, andcoming up very shortly is a symposium at Stanford in which Mr. Worthington and a number ofothers who have guested on this program in the past will be participating, dealing generally in parasycology and among other things specificallyin faith heal-ing. Well, how about these stories? Are they true? Haveyou revived 43 people from thedaad Sir?

JJ: Telling it in my terms...vital signs...we sort of wandered into this field. On one occasion a lady...attempts had been made & resucitation, chest therapy, oxygen, nothing worked. ~~XXXXXXXXXXXXXXXXXXXX~~ ...so I stooped down beside her in desperation and begin totalk to her. Perhaps she could hear althought it was pretty evident to me that she was unconscious, and when life came, we all had given love to her and an appeal especially made that we needed her, she rallied rather quickly, and this is the sort of thing I repeat every time.

DUNBAR: A current in the church itself.

JJ: Yes. How

DUNBAR: Did she happen to be in the church Sir in that kindof condition, or was she just taken with a seizure or what?

JJ: People are brought in pretty serious conditions. We discourage this. We feel they could operate just as well at home, butalways someone will come on a stretcher or otherwise.

DUNBAR: And this has been repeated 42 other times

JJ: I'm not....one of the attorneys in our church mentioned ths number. I think its been more than that actually.

DUNBAR: Incidentally, I think we have had calls ~~frxxxxxxx~~ from the very top of this program many of them members of your congregation, demanding to know when you were goingto return. I'd like to mention this too. Several months ago, and I couldn't account for this but now it all fits together, I received for no apparent reason at all a flock of mail from up in the Ukiah area, a lot of mail from people saying "Thank you very much for the program; its interesting, andmaking specific references...very complimentary, and I was told in the mail that apparently you or someone in your congregation had mentioned it, I don't if that's a fact or not, but they are certainly loyal folk...I must have gotten 50 or 60 letters over a period of 3 or 4 days. I don't know what I did...

JJ: It was something that you did on your program that showedconcern for people...

DB-17-AA-1

DUNBAR: Whatever it was, whatever you said, I'm grateful for. The point I'm making your faithful really are just that. They attend your words with great care. Mr. Worthington Do you believe in faith healing.

WORTHINGTON: Very definitely.

DUNBAR: What's your background Sir so we will get some understanding of that. Are you a medical doctor?

W: No. I'm a lawyer.

DUNBAR: How did you get into this thing?

W: I had some experiences and witnessed some remarkable healing of maybe 34 years ago, then I decided that I would try to find the cause of it and since then I've probably devoted over 1/3rd of my time to assist any organization that needs help...

DUNBAR: In faith healing.

W: In everything, all forms of parapsychology. Lets stay on faith healing just for moment and I want to get us going on the phones too. I guess just seeing a cure is evidence enough, but can you ~~give~~ give me some understanding of... Tell me of one of your experiences. Give us a brief accounting of one of these examples of faith healing.

W: Probably the most dramatic was a dog that we had 30 or 40 years ago almost. The dog had been paralyzed, bleeding and couldn't walk, so the dog was chloroformed and put in a sack..it was around Thanksgiving, so I came home and of course the family was in tears over the dog, and I walked down stairs and the dog was in a gunnysack, I don't recall now, it seemed to me the dog was ~~and~~ stiff I couldn't tell, my memory goes back. And I just asked why...if only this wouldn't occur at this time, the family would be distraught over the holiday and if only there could be some intervention, no promises made or nothing, I don't even recall, walked back upstairs, sat at the table, five minutes later the door opened, the dog pulled the latch, walked in, slammed the door, jumped around with everybody and until April, we were married in April, the dog lived in perfect health. We went on our honeymoon, received a telegram two days later the dog went to sleep. And that was the second incident....

DUNBAR: What interval of time had intervened ~~fixing~~ between these occurrences.

~~fix~~

W: 5 months.

DUNBAR: He lived another 5 months, and you're convinced that the dog was revived from the dead.

W: I don't know. Something happened. ~~Exxxxxxx~~ I've seen other instances, and they are so dramatic that we want to find out what the power is.

DUNBAR: I know our callers are very anxious to talk to Reverend Jones, but let me ask you one more question. Do you have any proof that there was in fact clinical death on some of these revivals of yours? Did you have a doctor on the premise who said that there was no pulse, no vital signs, no heart beat, no breath, anything of that sort that would tend to verify that you had in fact revived these people.

JJ: In each case we have registered nurses. On one occasion there was a doctor in the audience and nothing seemed to work. But now I ~~am~~ sort of accept the reality of it, after all I think the Wall Street Journal mentioned that plants can be affected by love when they are ~~in~~ ~~the~~ ~~wall~~ ~~street~~ ~~journal~~ ~~mentioned~~ that plants can be affected by love when they are ~~in~~ ~~the~~ ~~wall~~ ~~street~~ ~~journal~~ ~~mentioned~~ I don't explain it empirically, I just say that we have had evidence that after vital signs have ceased something takes place.....(tape inaudible) but we've never had a failure in this type of situation,

DUNBAR TV SHOW
9/73 - Page 2

DUNBAR: And you've had medical witnesses in attendance.

JJ: Always.

DUNBAR: Well with that background we will open up our phones in just a minute to talk about faith healing and reviving the dead with Mr. Worthington and the Reverend Jones after you watch this.

Good morning, caller, you're on the air. Go ahead please.

CALLER: I would like to know from Jim, I have visited several of his services and I would like to know why he went go into the hospitals since I have seen some his miracles that he has done.

DUNBAR: Okay that's a fair question. She's been to several of your services and witnessed some of these miracles as she calls them, and wants to know why you went go into hospitals; ^{where} people are dying on a wholesale fashion every day.

JJ: I've never have been so presumptuous as to think that I had a panacea. These things are thrust upon me. I do go hospitals and I have had an experience of a healing in a hospital but never of reviving...it was someone that was very ill, very low.

DUNBAR: Could you give us a little detail on that. What sort of illness did this person have.

JJ: As I recall they had had a serious heart attack, and something had rendered faith immediately, revival of spirit and purpose.

DUNBAR: Do you lay on hands Reverend Jones?

JJ: Not necessarily. I don't have any particular mystery or strategism, its just a feeling of warmth and love that I try to convey. Of course I convey the love of God, but there are ~~not~~ no particular words, no magic formula

DUNBAR: There has been so much written of you recently, and there's been so much talk. We know that some of the faithful in your congregation picketed the examiner for a couple of days. What do you suppose accounts for this support that you are getting.. Is it simply the 43 revivals, or is it more to it than that.

JJ: I am a very principled individual I feel and I don't think that is presumptuous. I have adopted several children of all nationalities and racial background. We have an extensive human service program, senior citizens home that are operated on the basis of a person's ability today and that's left up to their own intuition, we don't set a specific figure; we have a childrens home, a community center. We're very active about social concerns. I show a character that people probably are able to relate to...

DUNBAR: You also hve centers in San Francisco and Los Angeles. Okay lets take our next caller. East Bay you're next, go ahead please.

CALLER: I would like to know must you become a member to be healed by Jim Jones? I have three questions.

DUNBAR: Let's take them one at a time.

CALLER: They are just 3 short ones.

DUNBAR: Well lets take them one at a time, I'll give him a chance to answer all 3!

JJ: Certainly not. We have no control, that much control over this phenomenon.

We wouldn't utilize it in that way if we could. We have people of every background from various churches.

DUNBAR: Okay what's your next question caller?

CALLER: Alright, there have been rumors that he disciplines the members like spanking them and I want to know if this is true.

JJ: This has never happened as far as I'm concerned with our adult members. The children once in one of our cathartics said that they would like to be spanked and so the discipline was given this way by choice. We are a group that make our own decisions as a group and I think a couple of adults volunteered, no one has ever been coerced into spanking.

~~CALLER~~ DUNBAR: And what else caller.

~~CALLER~~: And must you leave your husband to become a member because some ladies have left their husbands because they felt they had to do so in order to be a good follower.

JJ: I've never known of such a case. I would like for her to pinpoint who this is.

DUNBAR: You say you know of, well who are these people? You don't have to mention names, but do you know them personally? Ma'am? I don't know where she went.

JJ: That's not the case.

DUNBAR: One more question and then we will review the news quickly and come right back to this. You said something about ~~cartharsis~~ Is that some sort of technique. What is a cartharsis?

JJ: We have encounters about problems, anything that might arise, anything a person wants to talk about, they feel some concern that they have let down in their life.

DUNBAR: Is it a regular practice of members of the congregation to turn over their worldly goods through the church for distribution?

JJ: No. The far majority of the people remain their individual homes; and their giving depends upon their own desire to give.

DUNBAR: You have members in that congregation of all racial backgrounds?

JJ: Yes we do.

DUNBAR: I read just recently that in the Temple in Los Angeles you have members of the Jewish faith as well as the different sects. We are talking to the Reverend Jim Jones and Leonard Worthington and the subject is faith healing and parapsychology and we will have more right after the news now at 8:00.

We are talking to the Reverend Jim Jones the controversial faith healer who the faithful say, and there are medical witnesses Reverend Jones says who will bear this out: Reverend Jones has revived from the dead at least 3 people. Leonard Worthington is the Vice President of the Academy of Parapsychology in Palo Alto. We are talking about faith healing and if you have a question or challenge give us a call. We'll get back to the phones right after this message.

DUNBAR: I know you are all anxious to talk with the Reverend Jim Jones. The most interesting experience is with a chicken you just told me.

JJ: It was a rooster that nearly had its leg torn off, and the veterinarian who worked with us was very cooperative but he just didn't have much hope. A couple of nurses and myself put it back together in a lay fashion, it wasn't easy to work with. It was just hanging by its skin. We put it back, braced it and now it's running around just as good as new.

DUNBAR: Then you can heal broken bones?

JJ: I don't know. This is the first time that ever happened.

DUNBAR: Okay let's get back on the air. Good morning caller, you're on the air. Go ahead please.

CALLER: I wanted to know...you know legally only a medical doctor is legally authorized to pronounce a person dead. If 43 people were pronounced dead by an MD and they were revived by a minister why weren't these medical degrees revoked? And also...

DUNBAR: Well I'll tell you. You are on a good one there. If you permit, why don't we just make the question. The Reverend Jones says there were medical witnesses in attendance. The certification of death is a legal matter Sir as well as clinical death. Now she is issuing an interesting challenge. Either those medical people were absolutely dead wrong or there was some trickery or misunderstanding or something, you mind commenting on that?

JJ: There was no trickery. Just registered nurses volunteering their services. And on one occasion someone out of the audience said that he was a medical doctor, and any layman could see no pulse nor respiration. The worse case that I can remember was someone that had slumped and was not noticed for awhile and there was actual defecation to the degree that one really wondered how long they were gone. But we've never been presumptuous enough to say that we can raise the dead. We just think it is an interesting phenomenon that if love affects plants then surely it ought to be able to affect the human body.

DUNBAR: Then you can't revoke a license just because a doctor makes a mistake like that.

W: Well that's the purpose of our inquiry to find out about this, whether it was a mistake or medical mistake or some sort of miscalculation on the part of witnesses or what.

DUNBAR: Anything else from you caller?

CALLER: Yes. If a person is without oxygen for 120 seconds then you become a vegetable (brain damage). Answer that.

DUNBAR: How about that? That's a well known and I think accepted fact. Brain damage occurs when oxygen is denied.

JJ: My wife is a registered ~~XXXXXX~~ nurse and shares the same feeling, and being a layman you have some knowledge of medical things. I also agree, but I have seen people like that, beyond that point so I guess everything defies our laws of understanding on occasion.

DUNBAR: How long a period of time might have elapsed between the moment of death or whatever is mistaken to be death and revival? Several minutes, several hours?

JJ: No. It would be in the realm of minutes so that's why we are not presumptuous. But the two worst cases of the lady that slumped and ~~XXX~~ actually her whole secretious process had released itself and another gentleman...he was dying. I worked diligently with this gentleman 5 and 6 conservatively, maybe even 10 minutes.

DUNBAR TV SHOW 9/73 - Page 6

DUNBAR: East Bay you're next, go ahead please.

CALLER: (inaudible)

JJ: It is ridiculous for me to say that I have the only healing to offer. We insist that all of our people get medical checkups. We're no panacea. As far as calling it faith, I think its intelligence, and humble. (inaudible portion)...treated like Mrs. Shelton who was paralyzed for many days from a stroke which was quite a phenomena but unless we see others paralyzed healed, we certainly shouldn't be as presumptuous as to deny medical science.we should have a greater appreciation for people in medical science.

DUNBAR: East Bay you're next, go ahead please.

CALLER: I would like to know how you have overcome the racism that is so prevalent in our society and how you built such a close integrated group? Could you answer that for me?

MY DUNBAR: I assume that is within your own congregation

JJ: I don't know. Is she speaking...

DUNBAR: What she's saying is that there are members of many races in your congregation and that appears to suggest that you have broken down some of those racial barriers.

JJ: Again I wish we had overcome racism in our society. If you are speaking of the thousands of members that attend our church it is complete and inclusive fellowship, its beautiful. Jews, blacks all ethnic backgrounds. In that sense I would say we have had a very wonderful success, but our affect on society in total leaves much to be desired.

CALLER: I would like to ask another question, please.

DUNBAR: Well I've got to get us on ma'am, we've got many other calls. Thank you very much for yours. Let's talk to San Francisco. You're next caller, go ahead.

CALLER: I would like to ask Reverend Jones..he said he had registered nurses, they come up and volunteer their services. I was at one of his services and isn't it true he has the same nurses all the time, one of them is his wife and I was wondering if he had the same nurses all the time then it could be trickery.

DUNBAR: Let me just add something else to that. It's been charged I understand some witnesses say they have seen the same folk revived a couple of times.

JJ: I never read that.

DUNBAR: That is not so?

JJ: No. This is ridiculous. Many times there are registered nurses who attend our church faithfully but there are no prescribed number of registered nurses...

DUNBAR: You don't have the same nurses each time.

JJ: We have assistant...we feel it is the duty of the church to have registered nurses on call for any kind of emergency, and you will see some of those...one is a supervisor of a hospital, and I think of another who is in a clinic who comes pretty regularly. My wife often does not do the.... though she is a registered nurse, but she is in the services.

DUNBAR: These people are not in your employ then?

JJ: No. No. Volunteers.

DUNBAR: Okay caller, thank you.

CALLER: One more. When it comes time to give your offering he has people to stand up, it starts at like a hundred, you stand up and give your hundred, then it gets down to two, there is something you say like your name and how much it is, I forget what it is, but there is something you say...

DUNBAR: Have you attended a service up in Ukiah?

CALLER: No. Here in San Francisco.

JJ: Evidently she's attended a very limited number, normally we use an envelope system.

DUNBAR: But it is part of your procedure to have people stand up...

JJ: On occasion when we are raising money for a children's home or a building fund, we will do this. But a two dollars is given just as much importance, that's the beauty of it, as a hundred dollars. We don't feel that a person with a hundred dollars should be able to stand unless the person who gives one dollar can stand also.

DUNBAR: Is the procedure one that would require the giver to stand and identify himself and how much money he is giving, that's sort of putting pressure on people.

JJ: NO. No.

CALLER: I was with one of your regular members and I saw a healing too I guess it was, with an older lady. I think ~~xxxxxx~~ they said she had a heart attack, it just happened all of a sudden, people went over there and carried her up and in a few minutes she was up and dancing, but I was not... I was trying to really believe it you know because I wanted to believe it.

DUNBAR: Okay thank you very much. We are talking about faith healing and other psychological phenomena with the Reverend Jim Jones and Leonard Worthington of the Academy of Parapsychology in Palo Alto. We'll have some more after this message.

DUNBAR: Incidentally, just briefly, for those of you interested in more on parapsychology, more than we can get into this morning, including faith healing as it is undergoing examination by the scientific community, as I told you earlier there is a symposium at Stanford starting this weekend and leaders in the research field, including Dr. William Teller and others, Worthington, will be getting into this at Memorial Auditorium dealing with faith healing among other things. Let me ask you Mr. Worthington very briefly here, we have heard about psychic surgery, we hope to put a show together on that very soon, which deals with surgery involving nothing but the hand, opening up humans, getting into the internal organs, things of that sort, we'll talk about that later, you were telling me about another kind of surgery which sounds very much like faith healing, what's it called again?

W: Etheric surgery.

DUNBAR: Etheric surgery. What is that?

W: Where they don't even touch the human body. I've observed both of them in which the doctors and ministers perform allegedly an operation on a human being without touching him. And I've seen some remarkable results in both.

DUNBAR: How do you know the person who claims to have a physical complaint really in fact ~~has~~ has the complaint? I could go in and say I can't move my arm and then the Reverend Jones could perform some mumbo jumbo over me and I could say Well, there it is, look at that. How do you know it's not fake?

W: We try to insist on checking the pulse, checking the body for lumps, checking the respiration, the lungs...

DUNBAR: X-ray.

W: That would be one way of doing it. It is very difficult to go through a real scientific research program on some of these healings.

DUNBAR: But it would certainly dispel a lot of the questions if that could be done. It would certainly satisfy some of you scientific people

W: And we're trying to explore the scientific and medical and the spiritual aspects for the whole man.

DUNBAR: Have any of your 43 or more revivals, people who were restored to good health that you claimed were dead, submitted to x-ray or other forms of medical verification, either before or following?

JJ: People have every opportunity to do so before...

DUNBAR: Except some of these folks I take it have come there because they were ill and because they wanted a healing.

JJ: I don't know. (inaudible portion)I don't think we should oppose medical science....

DUNBAR: Do you require members of your congregation to have yearly health exams.

JJ: Once a year... (inaudible)

DUNBAR: Gentlemen I'm out of time, but let's say it again for the record. Do you believe that you have revived 43 human beings to life from death?

JJ: I wouldn't put it in those terms. We just have a phenomenon ~~in which~~(inaudible).....that have come back to their loved ones.

DUNBAR: Don't forget the symposium at Stanford this weekend at Memorial Auditorium on parascology, faith healing and a variety of other questions that haven't been answered and still puzzles all of us. Thank you Mr. Worthington, Leonard Worthington, Vice President of the Academy in Palo Alto and the Reverend Jim Jones, controversial faith healer.

KLIL - 5/6/73

JJ: My children have been threatened. An animal was beaten to death; one cat was killed, another one was hunged that happened to belong to a neighbor of mine, I'm going back over some time. This very week a call came through the San Francisco Temple....saying they were going to get my children at 12 o'clock, knowing that my children weren't home. We made the report to the San Francisco law enforcement people; our church has been ~~syndicated~~ threatened to be dynamited. We are in a violent era. It disturbs me. I know it probably is no more than an article, it certainly is....but if we don't do something about this anarchistic tendency I think it will break the spirit of this great Republic.

C: You mentioned the violence to animals, were these demonstrations that were put on at your church or near your church?

JJ: Probably not having our church properly guarded which we now have it guarded night and day, 24 hours a day, they got into the animal shelter and did this brutality to our animals, senseless brutality. I'm overwhelmed, I'm speechless that people would take their vengeance out against me by hurting little animals or threatening my adopted children, the several adopted children I still have in my home. The threats are incredible. They don't seem to mind who they threaten. They called the rest home, where we're submanaging. We believe in a kind of innovative program in one of our senior citizen homes where the older people run their own affairs, do their own cooking and only call on ~~xxxxxx~~ us for nursing personnel and other professional people as resources and then of course we do the heavy domestic work. We have a lady there by the name of Mrs. LeTourneau you probably have heard of the LeTourneau family, a very prominent caucasian family, they called up and threatened this woman by name, an 86-year-old woman, threatened her! Now this is absurd. If they have an issue with me, I am a fearless individual, I'll be glad to meet anyone and talk with them, whatever their opinion, however hostile, if they would sit down as the old prophet Isaiah said and let us reason together, but this is ridiculous and it is horrendous, they can threaten innocent people all around me, and all I am guilty of is presenting my views as I see them, and I think we're guaranteed that as last I remember by Freedom of Speech, Freedom of Assembly or Right to our Religious Convictions.

C: This is what I am trying to accomplish here. I'm hoping that through our conversation we can shed a little bit of light on the situation and perhaps help some people to understand. Maybe we can do some of that if you could give us a little bit of your background perhaps, how you happen to come to Redwood Valley, where you came from. I think people..well I'll speak for myself, I know little more than the news.

JJ: I see. Well, for instance we were supposed to have been run out of Indiana. We came to this area because as you have noticed in recent articles, the Los Angeles Times for instance, take quite a coverage of the rides of the Ku Klux Klan and that they have open cross burning meetings in our city. Having adopted minority children, children who were fathered by service men abroad, as well as caucasian children, a multiracial family was under constant threat, but contrary to being run out the city of Indianapolis, a statement of the editorial of the Indianapolis Times...on the week of my departure was: Reverend James Jones will be sorely missed as Executive Secretary of the Mayor's Commission on Human Rights. He was hired after a long search. He was superb. He went about his job diplomatically and thoroughly and produced the greatest results possible. He received an editorial also in the other paper which is a much more conservative paper, The STAR, which did pick up Mr. Kinsolving's, part of his articles, but of course knowing his sources again. His sources were totally unreliable and he went to the degree of sending on his information there. But we ~~are~~ have the best relationship with the leadership, ecumenical leadership of Indiana and

BB-17-00-1

community leadership, and we came here with the hope that Californians having Indians here, all racial groups, a pretty cosmopolitan mixture, that we could have some peace. And I've lived in the inner city being a governmental employee as well as a pastor. We had a ghetto church that served 2,000 free meals to the poorest of people for 13 long years and you might say we were tired from the battle and my children, I've somewhat placed them on the altar of community service. So some of us...decided we would like to relocate and establish our church here, not proselytize, no one in this community can ever say that we rapped on a door or gone house to house trying to win anyone. People who have come to our church have come a desperate world of drugs and they have been rehabilitated, 140. Our people don't use drugs, even alcohol or tobacco. We've been told repeatedly from law enforcement up and down this state that once a person unites with our church they've never had any trouble with the law thereafter. We are law-abiding people. If this world were made up as good a people as we are, there would be peace. There would be no alienation. We are inclusive, we have Jewish, we have Christians of all variety, we have blacks. Another fear I hear constantly, one of our local pastors who has been very supportive said, Jim, it all boils down to one thing, the fear of the unknown. Every black person they see they think is a member of your church, and indeed I see a lot of black people in the community I do not know. Actually the Redwood Valley church is 90 percent caucasian. We have very few blacks who have settled in this area. Our black people are in San Francisco who have jobs that far surpass anything they could get here, and there ~~is~~ ~~no~~ intention of moving blacks in, for the reason they don't want to move in, they certainly have the right to live here if they choose, but as this pastor says there is a great deal of racism and fear, ~~he~~ ~~said~~ it all boils down to that race question. There is a fear that we are going to be blanketed with hundreds of black people. I think we have 12 black business people here and I think about 25 black residents. Not that's not hardly a threat to a community. It's the unknown we fear. I understood one person who is an executive in the lumber industry, he said they used to tell us in the lumber industry they were going to bring in 5,000 blacks and that rumor has passed through down the years, and I really believe in being objective, I don't think there is any subjective thing in this, much of this is this fear because we are inclusive that we are going to somehow bring in hundreds and hundreds of black people which we would not do to the black people in the first place, and we certainly wouldn't do an economic picture. We have enough of a depressed economic problem and our people are gainfully employed. It's been hard to get jobs. We don't have a person that's a shirker in our midst. They're good workers, hard workers ~~xxxxxx~~ ~~so~~ our employers tell us we do ~~xxxxxx~~ a good job, but jobs are not that plentiful ~~if~~ we have no intention of moving people in here.

C: From what you are saying, however, it seems quite clear that the root of your controversy the difficulty seems to be the racial issue.

J: I'm afraid so. I'd hoped Amata had grown up in these years of violence where we have seen a number of civil rights leaders killed and it has been questioned that maybe even President Kennedy was killed because he was a man of peace. I would hope that this had gotten through, and indeed to pastors of churches here. It has. I could name names but I don't want any more trouble I've mentioned to you. Some of the individuals we have been supporting. But leadership in this community is not lacking as far as trying to bring understanding. But somehow it doesn't get to the grassroots...because we have many supportive friends who make their feelings known, I don't mean supportive in any material way, we get absolutely no outside help for our program and we with some of our funds help the cancer society, other kinds of groups that administer to the physical handicap, handicapped individuals. The Chronicle just wrote a very good article saying that we were widely known

and respected for our social services and we reach out to community projects of other denominations even. We are very generous and charitable people, not to mention we educate 109 of our own people, two of them now under total scholarship by our church in medical science. And then to think of the vast number of we take care of who are senior citizens and children whom we have guardianship for who have not a penny of support who are sent from troubled areas. I think an unknown factor too is they magnify is that every black they see belongs to our church, which is not true, and then the one person called me from a phone station said a black person

was very uncouth there, and I said that black person doesn't fit any kind of description. Another one called me very hatefully two weeks ago and said a black person was beating a horse, I said none of our black people own a horse and no black person that you described in my parish lives in the vicinity so whoever this black person may or may not have been it was not a member of Peoples Temple Christian Church, and so I think we are afraid of that; every time a black person does something, and black people are just humans like Methodist, Catholics, Irish they're going to be bad and good. So when they see someone do something that is obnoxious and anti-social they immediately conclude that they are members of Peoples Temple, and not once yet have we had a report of an anti-social act that that person was a member of our Temple.

C: Can you give some indication of the size of the membership of your church?

JJ: To be accurate I couldn't, it's a growing church particularly in the metropolitan area. We have a vast membership in Los Angeles, about 2,000 here I suppose, 3,000 in San Francisco, 4,000 in Los Angeles. We are an active church. We take care of our own people in the tradition of the scripture that says that take care first the household of the faith and we believe that the church if it would do this more there would be less danger of the increasing tentacles of big government bureaucracy. This frightens us. Some people think of us, again I think conspiratorial communistic group. We have had people call me a commie lover, we're going to kill you, this that and the other. If there were any more anti-bureaucratic or big government or imperialistic or communistic fascist group than ours I don't know how it could be. Now indeed we are utopianists in the terms of the Acts of the Apostles. When they received their Baptism of the Holy Spirit or their ineffable union with Christ, they shared and shared in that way, but again we don't have people transferring property to us, they're not willing us anything. We take offerings in routine ways. We have projects like every other church, just taking from our people--we give far more than we take, but being that we are united and very supportive of each other sets up the traps in this day of alienation.

C: I think Reverend Jones one of the criticisms, accurately or not, that many people seem to discuss and that is the belief that you're getting rich, and then if not you personally then your church somehow from your methods.

JJ: Well if we're getting rich, you see a church that is underwriting we have one case where we have someone on dialysis who have no funds, we have paid the hospital bill locally of one member who wasn't in...he's not very friendly to the church but his wife is a good member. He was generous enough to let her come to church. They've not given much money really, but we've paid a \$300 hospital bill. We've paid veterinarian bills, we've paid back rents of people who were some way even indirectly related to this church. We buy locally, we are a tremendous boost to the economy of this community, and generous--\$5,000 went for ecumenical charities through Southern California last month; \$5,000 to Dr. Irwin and the Jewish welfare agencies and when I said we've had retarded children

we helped a local couple I didn't even know, it was on the front page of the newspaper, who was fighting for custody of a little child that had become like their own and they didn't have legal fees. We didn't even bother, we just asked the local news media if they would channel it very quietly or find out first if they would receive it, and we gave Reverend hundred dollars to help them in their legal battle. You would be amazed at what we do locally. If we were to pull out of this community there would be an economic depression and a lot of people would be in hardship. We're not trying to accumulate wealth, we are service minded people, indeed we have to have a backlog of resources in order to maintain 109 students. You don't educate an 109 students in college on a shoestring, neither can you take care of senior citizens who don't have any funds. We don't impose people to remain that way, if they choose to go on welfare that's fine, but we have very few of our people in proportion, I would imagine we have less on welfare than any church of this size by far.

C: ~~xxxxxx~~ When you begin to talk about the effect on the ~~xxxx~~ local economy, how many people did you say you have locally?

JJ: In the total region here, I would say around 2,000 people, that would include some from Lake Port. Good job of supporting and they ~~by~~ locally. We run an ad in the paper a couple of Christmases to buy, support local businesses, and we do that and we do it conscientiously. So I think if people woke up, if we were pulled out of this community there would be a terrible, terrible loss to a lot of businesses and a hurt to the economy.

C: Are you having any thoughts in that direction? Yes I have anticipated it in the past, but I'm not a person to run under fire. The worst way to get me...our church's centers are outside, they're bigger in Los Angeles and San Francisco. I have contemplated it, my people do not wish to, I would not dream of trying to move 2,000 people. No. ~~xxxxxx~~ But my headquarters may become increasingly...pointing toward a metropolitan area, but I would never move under fire because that represents a trend. Other good people then would suffer accordingly. If people...if biggots, or even poorly informed people who are frenzied from their own fear and paranoia, if they can achieve running people out that way, no good person is safe so I don't work that way, I'd rather die than run under fire.

C: Reverend Jones our time has run out, perhaps we can explore hour Peoples Temple Church a little further next week when we continue our discussions.

The Honorable Ptolemy Reid,

I hope you will not think it presumptuous, but I thought I would share with you some thoughts and ideas regarding the relations between those holding the perspective of the Third World and those steeped in the mores of Anglo-Saxon, capitalist North America.

This letter was prompted by some reading I did the other evening on Patrice Lumumba. The extent to which that fine man was betrayed, even by those within his own ranks is appalling. Throughout the chronicle of his systematic betrayal and ultimate destruction one lesson seems clear: those of Caucasian background from the United States simply cannot be trusted, unless they have been tested in the fire of political persecution.

I do not know if I have told you this before, but I am racially mixed—Black, American Indian and white. My father was a man who tried desperately to "pass" as white and suffered the internal conflicts that such a venture entails. As a youth I lived on one side of the colorline, and was able to see the world from the perspective of the white North American. As I matured, that world appeared increasingly unjust and cruel to me, and I finally made a decision to be who I was and am. It was a decision fraught with many a hard lesson, all of which I would gladly repeat, however painful, because there is no pain comparable to the agony of living a lie. After I had made the open declaration of my racial make-up and began to act upon that declaration of my racial make-up and began to act upon that declaration, it was interesting to see the reactions of my "friends" and even most of my family.

I am a Marxist first and foremost. I firmly believe that ultimately the socialist revolution will break down all barriers between peoples. Nevertheless, I am realistic enough and have enough personal experience to be able to say that if I ever met anyone in the United States who was free of racism in some form I failed to detect it. I believe that without exception there is no white person in the United States who does not suffer from racism in some form; the very nature of capitalist society breeds such profound racism.

Even in Peoples Temple, where racism both openly expressed or privately practiced, is simply not allowed to become a problem; we see that over the years the Caucasian percentage of the membership has dropped. At one time the organization was better than one half white, now the ratio is more like 80% Black or other Third World background to 20% white. Rare indeed are those whites who are willing to identify with and become a part of the struggle of the Third World to the extent that their own heritage of racial "superiority" is erased and no longer influences their thinking. That 20% have gone through a real "baptism" necessary to prove their commitment: often they have adopted Black children, or have intermarried—not in response to any requirement or rule, but rather as part of the belief that such practical identification with the suffering of the Third World can only result in a more sincere commitment to the struggle for liberation.

It may indeed be redundant or unnecessary to say this to one who I know to be a true international Marxist, yet I say it from the heart: be wary of people of Caucasian background in the United States. Behind every frame up I have ever experienced there lurked someone white, either within or outside our organization, who never failed to make it badly known that racism was a strongly contributing cause of harassment.

BB-17-pp-1

All who pass through life experience their own form of hell, so I will not take up your time to describe the hell of racism that I have witnessed and experienced in the United States. Here in Guyana those of us of lighter complexion have had East Indians who did not know our views on the matter of racism spew out the most viciously racist statements. Often they project an attitude of the most arrogant superiority. Unfortunately I have also noticed such racism among some Amerindians. Of course, there are many exceptions to this. One person who readily comes to mind is Cde. Narine, a fine man with whom I had too little time, but who seemed deeply supportive of both the Prime Minister and yourself. Believe me, we are not complaining--as friend to friend I think we should share our experiences, although I have some guilt about the length of these communications. Moreover, having read extensively about Patrice Lumumba's ordeals, I am more acutely aware than ever of the dangers that can beset leaders of integrity both internally and externally.

I beg your indulgence in allowing me to express these thoughts, and to give you some additional information on the following subjects of concern.

CONSPIRACY:

A few weeks ago, Tim Stoen, the legal father of my son, praised our organization highly and myself in particular in bold newspaper, thus demonstrating his true knowledge about our work. Now, however, because his desire for prestige and his ambition to become a member of the New York Legal Bar has gotten the upper hand, he is willing to make a deal. His white, affluent background prompted many to distrust him for a very long time--his condescending and paternalistic manner was noted with distrust long ago. He and his racist (and outright fascist) wife may affect a sweet, kindly manner, but any circumspect socialist will recognize them for what they are. Our attorney in the States, Mr. Charles Garry, thinks that Tim Stoen will be quite vengeful (and this opinion is shared by an activist friend of mine) because a leading West Coast columnist wrote that the real reason I am staying in Guyana is not because of any ridiculous charges, but because of my son. This columnist, although a moderate in some ways, is more independent than others and more outspoken. Although we did not give him the information about my son, it's probably better that it came out this way in the long run. Yet it likely will make Stoen more hostile and vengeful, because this columnist, who is the most widely read columnist on the West Coast, wrote an obviously favorable piece, and put my standing by my son in the most honorable light. He also commented that the District Attorney's office told him that the charges were without foundation and so ridiculous as to not deserve comment. The only possible difficulty that I foresee about the true paternity being publicized may come from our pietistic denominational leader. However, [REDACTED] he hardly has room to criticize...

b7C

-3-

AMBASSADOR PLUM:

He said to Steven Matsaris, a man with openly fascist sympathies for the Greek military junta, that he too would also be concerned if his child left the standard of living of the United States to come to "this kind of living" in Guyana. We know that during a transitional period one must use whatever talent is available, but I am sure you will not mind my giving a subjective opinion: I would not be surprised if the Ambassador would take a dollar from anybody.

He also told my secretary that Mr. Toddman of the State Department would be visiting Guyana soon. She wonders if he should be invited to visit the Project. If he were honest, he could not help but be impressed, but I have deep reservations about those who could achieve a high level of success in the racist, fascist United States. Somewhere along the line, such persons must have sold their soul and integrity... I have found only a very few exceptions to this-- my friend Jerry Dynally, newspaper publisher Carlton Goodlett and one or two others.

Cooperatively yours,

Jim Jones

pp-3

J. S. GIBBS
ATTN: THIS IS A COPY of the letter Dr. Reid's office
returned in the "MAIL".

11/15/77
November 15, 1977

Honorable Ptolomy Reid,

Ambassador Lawrence Mann, who is seeing one of my secretaries as you know, exhibits more anti-socialist behavior patterns and anti-socialist rhetoric than most capitalists. I am very concerned about the image he projects for Guyana and the pre-occupation with self-gratification which could put him in a position to compromise the ideals and philosophy he has been entrusted to represent.

A meeting was arranged for a man, Steven Katsaris, to meet with his daughter Maria at the request and urging of myself. Ambassador Mann had explained that the situation of the daughter refusing to see her father had taken on international connotations, in that Steven Katsaris had created difficulties for Guyana by approaching Congressmen with alleged statements that Maria was said to have made that Guyana was not allowing visitors. This is absurd and Maria has unequivocally denied making any such statements. Ambassador Mann told my secretary further that Katsaris' approaches to Congressmen had resulted in Guyana being put on the list of 50 different senators. (We know that to be an exaggeration taking into account that there are only 100 senators total. I doubt if there are 3, if there were any at all.) However, when Maria confronted Ambassador Mann with the blacklisting in front of her father, the Ambassador denied any knowledge of it. Why was this ruse used on me to get Maria into Georgetown for this meeting after we painstakingly explained in detail how this Katsaris had been conspiring with the unscrupulous criminal Joseph Mazon who is bent on destroying our organization and downgrading Guyana to all he meets. We have been reliably told by persons who can even be called moderates that [REDACTED] a fact that Maria has also confirmed. Katsaris, who actively supported the Greek junta and who's nephew was head of the fascist Greek police, refused to come down in December as he was invited by his 24 year old daughter who will soon be marrying our doctor. This man obviously is motivated by more than a simple father/child relationship or he would have not insisted on a meeting at this time and carried lies about Guyana to a Congressional level. If it were not for my love for you and Guyana, and the untruthful picture presented by the Ambassador to me, I would not have urged Maria to see her father when she stated emphatically that she did not want to see this man who had been conspiring with Mazon. (Incidentally, by Mazon's own admission it was Maria's refusal to see her father the first time that was the deciding factor in Mazon's cancellation of the charter aircraft he was going to use for the staged recovery of family members in Jonestown. We have proof that Mazon admitted discouragement because he could by this one case see that he would get no further than Georgetown.)

get this letter to him

b7c

DB-17-99-1

Before this father-daughter meeting was held, Ambassador Mann made an angry outburst to my secretary when he felt the plans were not following his design and said, "I am doing this as a personal favor to Steven Katsaris." This completely contradicts his presentation of a US/Guyana breakdown in diplomatic relations. Ambassador Mann's persistence in denying Maria's right to have an attorney present, which was recommended by both our counsel locally and in the US in view of all her father had done, added further to our apprehension over this meeting. Maria's refusal to attend a reunion without representative counsel was the only reason the request was finally acknowledged.

After the meeting, Ambassador Mann discussed the meeting with US Consul Dick McCoy within earshot though not in the presence of my secretary, describing Maria as being a "weirdo" for demanding counsel to be present. After all of Katsaris' concerted efforts to put Guyana in a bad light, we find it difficult to understand why Ambassador Mann would discuss us in a negative way to the US Consul who obviously does not favor our socialist doctrine anymore than Guyana's and why Ambassador Mann would be so chummy with the fascist supporting Katsaris. My secretary asked Ambassador Mann who was paying him and he did not answer.

Ambassador Mann's attitude toward our communal structure is not our major concern, but rather his entire commitment toward socialism and the Guyana government raises questions. He stated emphatically to my secretary and her friend that he would never join the PNC because he didn't want any organization telling him what to do. We cannot understand how a man who has even spoken poorly to my secretary about his direct superior, Minister Fred Wills, could be placed in such a position.

Minister Wills had one time mentioned to my secretary that Dick McCoy was CIA. When she mentioned this to Ambassador Mann he waid with a disgusted air that to Fred Wills, Everyone is CIA. On another occasion when she was speaking about the suspicions of Maria that her father was linked with certain agencies and that she refused to see him, Ambassador Mann said (when no reference had been made to Minister Wills) that she and Fred Wills are just alike- you both think everyone is CIA.

Are we to take a man seriously who would openly criticize the government ruling party and his own leader, within the spectrum of his profession? He is reputed to gamble heavily at poker 2 or 3 times a week, usually losing between \$1500 and \$2000. each setting.

Ambassador Mann made several threats to my secretary about doing something to myself and our organization if we tried to "buck" him in what he knew he had to do. He subsequently pressed my secretary and her friend about why I did not return to the US, even if it meant my being framed and being thrown in jail or killed. He stated almost as if he had some inside information that if I were dead I would become a "martyr." I am not afraid of dying or returning if that is your feeling also. I find no enjoyment in living, only tremendous responsibility. The organization feels that they cannot yet produce in a way which would make the project a model community, as Jonestown has been called, without my direct presense on the project. My only concern is that nearly one thousand people do not become a burden on you and the government but rather to produce

to make what you have inspired us to become: a true example of Guyanese cooperative socialist living.

Ambassador Mann also made strong statements about what he would do if someone really interfered with his life. On more than one occasion he said he would not directly kill someone but instead pay a contract to have someone else do his dirty work. I am not worried for myself in the sense that I have any desire to live, as a socialist fighting fascism in the US I am always prepared for death, but the fate of my people is my responsibility. But what really concerns me is your safety in view of his irrational judgements and his unwillingness to become disciplined with any socialist standards. If you feel I should return, I would like to know.

Flamboyance is not how I characterize the government of Guyana because I have met the committed party leadership and especially yourself, who live a life of humility and dedication. However diplomatic representation in a foreign country is the means by which an entire government is seen and in view of the need for people to see Guyana as a sincere hard-working developing nation for any serious consideration for aid, the lifestyle of Ambassador Mann drawing a high salary in Washington and throwing it around on poker, women, drinking, expensive cars and fancy living (not that we object to entertainment in moderation which is normal.) could make it difficult for persons who have the responsibility of allocating monetary assistance, to see that Guyana is sincere and not going to waste the money.

I want to give you assurance that I would not dream of discussing this matter with anyone else but you, Dr. Reid. I know your uncompromising commitment and only feel it as my duty and loyalty to you and Guyana to report these matters.

For whatever motivation, Ambassador Mann tries to play on our fears. He told my secretary that we have other custody cases like that of my precious John. When I checked this out I found that no custody case exists except enquiries concerning adults. The only other person than Maria which was queried was recently married resolving that situation. I do not know why we get this inaccurate taunting. If the government is moving more toward alliances with the US, we will follow that course out of my faith in you, even though in dealing with the US we believe anyone will get the short end of the stick because no matter what is said people come and go but institutions remain the same.

We are now aware of a startling fact that members of this conspiracy have offered money to the legal father of my son. We don't know what his response will be. They seem to leave no stone unturned because they simply cannot accept that people can reject the society for a Third World Nation. We've had no trouble with the press until this although other forms of harassment have been directed toward us. Our church was burned to the ground twice, attempts to frame us, violence against us, assassination attempts on myself and my wife, and other attempt to intimidate and harass us have been made, but now a new course has begun. An era of viciousness contrived to bring down the most effective socialist group in the entire US has tested our loyalty to both Marxist ideals and to Guyana. We have proven that we will not fail either but to come into contact with someone, an ambassador at that, who claims to represent what we hold more sacred than life and behaves in such a gross fashion

is almost too much to bear. Ambassador Mann told Dick McCoy, in reference to my John's case that the Peoples Temple will just have to accept the results of the Judge's ruling and that his government was not interfering with the courts. We realize that his could be only diplomatic rhetoric, however it was the manner in which he told McCoy. It left my secretary, who is usually accurate about such things, with the impression that we were on our own. His speaking about Maria as being a "weirdo" and making references in the same light about our organization to a US government representative must reflect negatively on Guyana as well. Where he could have been more supportive of our organization considering what Katsaris tried to do, or at the least maintained an objective posture he instead in an effort to ensure his own image to Americans was not tainted supported a man who tried to create diplomatic tensions and he also created an impression in McCoy's mind that we were some "Moonie-type" group. In fact, McCoy spoke more favorably about us to Katsaris than did Ambassador Mann.

Frequently, criticisms are made of Third World and socialist countries by Ambassador Mann. He has stated on several occasions he wouldn't want to live in Peking and he has made criticisms of the lack of freedom in Cuba. We don't see Cuba as a panacea, however it is their structure which makes them successful. This man has no structure, no socialist philosophy, and no loyalty even in a nationalistic sense to Guyana. When my secretary asked him if he was coming back to Guyana to live when he is no longer in the foreign service, he said he did not know but he doubted it if things continue in the same vein of austerity.

Mr. Mann is critical of our constant references to loyalty. We don't know how you can build anything unless it is based on loyalty. Frankly, Dr. Reid, we don't have anything else to put our loyalty on if we don't put it on principles and people we have seen to demonstrate those principles as we have seen in you. It is this same loyalty, which Mr. Mann cannot understand, that must be demonstrated within our own group. That is why my John cannot be negotiable. If loyalty starts becoming negotiable the morale of our entire organization would suffer.

A final point it pains me to bring up both because of an experience of another of our young women and because of the possibility that you are not in a position to do anything about this man. One of our nurses who was getting a ride home from Ambassador Mann one night was nearly raped by him. According to her, this man tore her clothes attempting to molest her. He intimidated her with a loaded gun waving it around and then placing it on the dashboard. He then locked the doors and made sexual advances she said. She was terrified when she got home and was still very shaken when she told me about it when she came into the interior. I can't imagine anyone with any socialist orientation behaving like this. He acts as if the female members are public property to him.

I am sorry to have to take up your time with the disappointing details of a government representative who should be living in accordance to the philosophy and principles you have entrusted him to represent. However, knowing your character and commitment to the goals and principles of Guyana I was confident that you would want to be made aware of any aspect of government that could detract from these principles.

O O

-5-

Cooperatively Yours,

f. Jim Jones

99-5

Jin Jones
Peoples Temple Agri Project
P.O. Box 893
Georgetown
Republic of Guyana

9th December, 1977

Honorable Dr. Ptolemy Reid
Deputy Prime Minister
Office of the General Secretary &
Ministry of National Development
Camp Street
Georgetown

Dear Dr. Reid:

It is with great weariness that I find myself again addressing you with the bureaucratic hurdles which appear to be either short-sightedness or harassment on the parts of various departments.

MEDICAL:

Interior development is faced with a major problem insofar as medical care is concerned. We have the highest standards in medical care and have shared what knowledge, skills, and real humanitarian concern we have with local residents all over the district. We are now confronted with our medical skills being forced to a standstill where the local residents are concerned because our doctor, who ranked with honors in his class, has not processed his papers through the Ministry of Health.

We can certainly understand the Ministry wishing to certify his qualifications and see his diploma, however we have been told that we can no longer have our doctor treat the local constituency or receive life-saving medicines and equipment until this is done. Are we to assure that because of bureaucratic procedure, all life-saving efforts are to be stopped? If it is preferred to not have him giving any care in this area at this time, we will discontinue his trips into Port Kaituma and Matthew's Ridge and turn people away when they come to us or are brought to us. In clear conscience, a socialist could not make that kind of decision. Where people need us, or my medical personnel, or other forms of vital assistance, I must obey the unspoken principle of socialist concern. It would be suicidal to take this kind of care away from the local constituency. We do not know what the immediate problem will be, but other medical people outside of Jonestown are much less qualified.

Our doctor gives very thorough medical exams to Jonestown residents, to neighbors, and to the entire community. Regular physical exams include diagnostic tests such as blood counts, prostate, cervical, and breast exams for cancer, and other tests. Although not total physicals, we

BB-17-rr-1

Jones: Reid
9th December, 1977

Page 2

realize, but far more defined than any routine physical given almost anywhere.

In addition to routine medical exams, Dr. Schacht has treated all types of emergencies, diseases, and other physical disorders. He has saved, literally, dozens of lives. He keeps in constant contact with the "medical net" on the amateur radio discussing emergencies and cases of unusual illnesses brought to him. He reads extensively from our vast medical library which is added to frequently with the most up-to-date medical information available.

Dr. Schacht has written to his medical school requesting that his diploma be mailed to him. The medical school replied, as we explained to Dr. Baird of the Ministry of Health, that because of the medical school's bureaucratic delays he should receive it sometime this month. Dr. Schacht has the letter stating this if you should want to see it. Although he did not finish his internship he has had a great deal of extensive study and practical experience both abroad where he attended to the medical problems of our members, and here, where he has even performed delicate eye surgery with the help of the "medical net" through our radio. He explained his qualifications to the Ministry of Health on his arrival to Guyana and if there was some question, why was the policy only brought up now within hours after we had a visitor who came in and suggested our doctor be re-registered. We are told now that there is a requirement for Dr. Schacht to take care of his registration immediately.

If there is some other way he can be licensed or his registration be put off for a later time until we can train other medical people to work with the many medical emergencies which he faces daily, it will likely save countless lives from all over the area. The gastro problem of small children and babies in the local community has required medical treatment of life-and-death proportion that only he (in the entire MATARUAI area) has the skills to treat. People were dying before our doctor came on the scene.

The media monster within the small sector that has been so vicious is anxious for us to give them an excuse to attack both us and Guyana. If they should hear of any outbreaks of illness or inadequate medical care, they would use it against both of us. We have a large number of senior citizens and they require an even greater degree of medical care and without a doctor the results could be disastrous. Right now we have the highest standard of medical care anywhere.

The thought of having to wait months to get medical supplies and equipment leaves me perplexed. Lives are at stake. There must surely be a way for you to license our doctor in some manner and not reverse the hands of time, where medical care is concerned, by removing him from this locale. Even loyal government people like Cde. Green, Chairman of the local PNC, has suffered the loss of a child from inadequate medical care.

rr-2

Jonest: Reid
9th December, 1977

Page 3

Nothing has opened up trust between the local communities and Jonestown like our doctor providing his services. (Presently we have with us two babies who were brought to us in near fatal stages of gastro. They were saved by 24 hour efforts including intravenous feeding.)

CUSTOMS:

The problems with technicalities has put us in a terrible predicament: it is now being said that we must have our people come in and claim their own personal effects in our large shipments at John Fernandes Wharf (and I assume they would scan the new shipment at G.N.E.C. wharf also). Are we to send 800 people into Georgetown for each to go through the crates to claim their own items?

We are a socialist body and live in a collective manner. We did not pack our belongings in an individualistic manner. We packed as a collective and that is how we live. We concentrate on group concern for each person as they have need. That is why we have achieved something Guyana can be proud of. That is why we have been able to build a model community. The achievements we have made are directly a result of our socialistic lifestyle and high degree of structure.

We were told that it was because of U.S. agency warnings (such as Interpol) that customs should examine our goods with great scrutiny. We succumbed to that indignity and insult to our integrity in order to stifle any accusations which may have been made against you or the government but to put us through this bureaucratic paperwork nonsense is harassment. Because of it, ninety (90) crates are sitting in the warehouse which we have been unable to get out. We have actually had to buy items similar to those that are in the crates now but which we could not wait any longer to get out. We simply cannot afford this.

I try to make Jonestown a comfortable secure home for the many new members who come here but it is with great difficulty when basic vital goods like sheets, shoes, and tools are held up for no good reason. It affects the morale of my people and I don't like the task of being the organizer, a dad to many who never knew one, a councillor for personal problems which my people feel only I can help them with. I don't feel presumptuous in saying that no one would envy my job, but the truth is that they came here because they believe in me. I've never let them down and I have fought long hard battles for them. I don't think anyone can imagine the burden in the role I have had to assume as the head of the household of a large extended family, without experiencing it. We don't believe in hero worship nor do we have any religiosity in our community, but we feel it is the giving of love where it is needed and wanted that builds strong character.

Jonas Reid
9th December, 1977

Page 4

It is not easy to build a first-rate community which will make Guyana proud, with all of the harassment we have had to endure back there, not to mention some given here. It would be much easier to die for a revolution than to live for one.

Please understand, I say these things out of severe physical exhaustion. The doctor and medical staff are very concerned about my health. I apologise for bringing this up with you but the success of our community is dependent upon my health and I have immense pressures on me from back in the States. I must do all coordinating of our work in the U.S. from abroad in order to save my son, John, and to be able to get our people off to a proper start in their new home. This is really a cry for help from a man who is beleaguered with a 20 hour/day work schedule.

We also know your problems are so complex these days that if we had to do it all over again we wouldn't have burdened you with our project. But it is too late to look back and we have nothing to look back to. We can make a significant contribution to this progressive administration if these departments have reasonable empathy to what we have gone through. We are not looking for attention or recognition or special privilege. We only want the proper cooperation needed to get the crates out of customs; crates that we sweat blood to acquire. They are essential to our work.

I try not to expound on every problem we have or the details of the conspiracy we are fighting in the U.S. But I had expected our professional people to be able to get jobs here in the economy, which we now find they cannot. Therefore, the entire support of the community is left on no one. (For an example of conspiratorial largesse: we are being harassed by the social security department and most of the pensioners are not getting their checks. We were told even by people within the social security bureau that it is harassment.)

I have not begun to go into all of the problems we are having. I know you too are beleaguered with problems of perhaps a different sort but I am imploring you to intercede in these matters of ludicrous customs bureau nit-picking. Even the Comptroller of Customs, who has tried to be helpful cannot cut through this. We must obtain a blanket duty-free concession addressed to our organization and not individuals—since we operate as a collective. But even with a concession, we could still be given the run-around—and likely will—unless word is given by high authority to such bureaucrats as Stanley White in customs or his boss, Dennis Corlette.

DOCUMENTARY FILM

It depressed our people greatly that the government declined doing a documentary film from here because Guyana felt this would give us public endorsement and thus would not be "expedient," since the film would be shown in the U.S. Because of the democratic process in our structure here, we share both the good and the bad, without going into details in each case, because each person's life is affected. This was by far the

70-4

Jonestown: Reid
9th December, 1977

Page 5

the hardest thing we have ever had to explain to our people, and it left very low morale and a feeling of great insecurity. We fail to see how the film would give public sanction, but we do see how important it would be to both the government and us to not have a U.S. film crew, possibly with predispositions, make a film about a socialist community.

However, we have to bring in a crew if we can't have it done here because many of our supporters in the U.S. are adamant about it and feel it would prove the fallacy of allegations. We cannot let them down. We are not in all that much ill-repute as only a very small sector is not supportive. It could be a good thing but I don't agree with having an outside film crew come in because as one of our supporters—the President of the Black National Publishers Association—made clear: "none of them can be trusted!" They may do the filming here with a semblance of monitoring by your Ministry of Information, but the editing would be done in the U.S.

Charles Garry, who is nationally and even world renown, returned to the U.S. after visiting the project and proclaimed Jonestown a "paradise." Naturally he would not make such a statement on television across the United States if he did not feel that there was only goodness here. He plans to show the film himself at no cost, on his own air time, through his connections. However I am leary of all media people in the broadcasting field in the U.S. Even though we have some very good friends in the establishment press like the prominent columnist, Herb Caen, we are leary of the audio-visual media.

We are glad that you were out front and we were told about the reluctance of government doing anything, which, in your opinion, would be recognized as a sanction. We could sense it anyway, but this official refusal caused a very grave depression. It was obvious because we were getting constant put-offs. Surely, you can empathize how some of us do not feel we have a very secure future. When the majority of the decision makers go against us on this matter, it clearly shows us where we stand. [We have even avoided making criticisms of the U.S. in our newspaper (in the U.S.).]

Our concern about the U.S. film crew revolves around what could happen on the trip between the airport and Jonestown. The amount of trouble they could stir within the community between the Port Kaituma airstrip and Jonestown could be horrendous. I fail to realize the wisdom of people coming from abroad to do this when even the moderates are saying that the media has a distinct prejudice toward any socialist nation. You've got more faith than we have, with all of the dirty tricks played on us. We'd like to decline, but Charles Garry and a lot of our supporters want it done and are insistent. We've tried to persuade them otherwise but we have to maintain our support up there. It can be very frustrating when your friends think what they want is good for you but the thing turns out to be not such good judgement.

The excuse evidently passed on by the Ministry of Information for not doing the film was that we offered the alternative of having a U.S.

77-5

Jones: Reid
9th December, 1977

Page 6

crow do the film, which was not the case. The very reason the request was made for the Guyana crew to do the film was to keep from having to let the U.S. crew do it. That was made clear to Brian Stewart-Young who said he thought the film would be mutually beneficial to us and Guyana and suggested that right before Christmas would be a good time to begin filming. We then passed the proposal on to Mr. Nutton Archer, who, in turn passed it on to Minister Field-Ridley. Repeated attempts to meet with her have failed and her secretary has not called after saying she would. What are we to think? We have enough support in the U.S. that Guyana need not fear giving us a stamp of approval. Even the World Peace Council is aware of our situation and prepared to defend us. We are not asking for the Ministry of Information or the Guyana Government to be shown in the film's credits. We simply want to get a fair documentation of our project by someone to satisfy our supporters. We even announced our willingness to pay the cost. But the refusal makes it look to our people that we are not supported and we are not wanted.

We can't help but wonder at times what would happen if you or Minister Fingo would leave the scene. We certainly can foresee that there would be a lack of the necessary integrity which brought us to Guyana in the first place.

UNION CONFUSION:

Six representatives of the General Workers Union visited us on Thursday, December 9th, including Neil Gaskin, National Secretary for the G.W.U. and Aubrey Armstrong, President of the G.W.U. They told us that the United Allied Agricultural Workers (Richard Tufall's union) is channelling money and support to the sugar strike and that Tufall pocketed the money that we gave to the Union. They also told us that Tufall has connections with the I.R.F. We don't want our money going to anything that supports destabilization of the economy. When we indicated some interest in supporting a trade union, Tufall said he was I.R.F. and gave a long speech about supporting the government. We thought we should join so we even wrote to you to tell you we were thinking about joining.

The odd thing is that Tufall warned us about Neil Gaskin, saying he stole money. He said almost the same thing about Gaskin as Gaskin said about him. Gaskin said that we won't be seeing Tufall here anymore. They must be having quite a time with all of the confusion. We simply want to know what is going on.

AMBASSADOR MAINS:

A loyal friend will follow on matters of principle whatever course, but won't be silent. We don't understand how you can avoid trouble with someone as crazy as he is in such a key position.

rr-6

Jones: Reid
9th December, 1977

Page 7

QUESTIONS:

The driver from Matthews Ridge for a group of visitors who came to visit us a couple of days ago asked a lot of questions of various members of our group. My people are very happy here so naturally they report things like this. If people such as this driver were assigned by any department to question our people, it would be best to inform us because our people are apprehensive after all the harassment we've gotten, that they might be working for some agency like the C.I.A.

This driver took one of our young men aside and asked him all kinds of questions such as, "Are your parents or relatives here?" This emancipated adult was asked personal questions like, "What kind of salary do you get?" "How much money do you have?" "Who are your relatives in the U.S.?" "When did you arrive?" "How long are you planning to stay?"

It could have been coincidence, but this man had no grasp of socialism or cooperative living. I don't wish to bore you with those questions which I have only touched the surface of, but our people resented this because he was too personal and, having left behind a police environment, these kinds of questions are disturbing.

We don't expect you to do anything about it, but we always post you of such things which could seem odd from both yours and our perspectives.

We want to give our thanks to Minister Hubert Jack who appears to be very dedicated to you. Having been without our heavy equipment for over one year, we were grateful for the assistance he gave. He made good his promise that they would be repaired and sent to us on the 12th of December. It was the first time that we could get any swift action in this area.

We wish to thank you for all that you have done for us in the past and anything you can do in these perplexing bureaucratic areas would be greatly appreciated.

With sincerest regards,

Jim Jones

JJipa
c.c. Honorable Minister Vibert Mingo

P.S. We are glad to use our boat to transport neighbors who are in need of specialized treatment, if the government can assure that hospital costs

7A-7

Jones: Reid
9th December, 1977

Page 8

will be taken care of--as we cannot afford any extra financial burden at this time. We have done all kinds of surgical repairs at our project, such as saving one gentleman's thumb (who is from the Kaituma area). We are glad to do free lab work as well as having our doctor do work in the town on a regular basis. We cannot afford, however, to provide medications for the people in the local community which are essential. There are no medicines in the Kaituma dispensary. Medical work is needed and we are willing, but we need assistance in order to provide it.

Dr. Laird told us that the Ministry of Health cannot dispense the needed medicines to Kaituma because there is a shortage. He said our doctor must become licensed and he must spend 3 months doing internship in Georgetown. Then he wants him to work at the hospital in Matthews Ridge. We are looking for a way to resolve this situation that will enable our doctor to remain in this area to help meet the critical medical needs here.

SENT TO: Reid, Mingo, Wills, Burnham

Nov. 29, 1977

Dear Cde. Wills,

In an effort to improve the course for integration of our organization into the Guyanese stream of living, we wish to beg a few moments of your time to keep you abreast of developments and select matters which are felt to affect us both.

HARASSMENT:

In a letter to you dated November 15, the topic, "Examples of harassment" did not give the background required in understanding just how situations like that were able to develop. The location of the incidents of the arrest frame-ups of myself and my son, Lew Eric (who has a new son born in Guyana) was Los Angeles which is notorious for a fascist and racist police force. The late Cde. Claude Worrell (who was a courageous warrior against political repression and a great friend) was versed in the tactics of the Los Angeles Police force and mentioned to me the times when frame-ups were also attempted on him: a young woman he was seeing was approached by the L.A. police and offered a bribe to claim that Claude had raped her-enough of a charge to disbar him from ever practicing law again. Another time they tried to get a friend of his, who was a deputy sheriff, to lie on him. When the sheriff refused he was demoted and taken off of active duty. Claude confided to me the frustration of living in a racist legal system knowing that it was hopeless in receiving a fair trial for his clients. He felt a great pride in giving his life to Guyana and to a leadership which is working for socialist economic justice.

A book which gives a great background to the operations of the L.A. police is called the Glass House Tapes, written by Louis Tackwood, a black man who had worked for the L.A. police as a paid informer. He was later stricken by his conscience and told what he knew of the goings on within the "glasshouse" (as the political section of the police department was called). He told of the coordinated efforts of the L.A. P.D. with the C.I.A. In fact, it was Claude Worrell who first put Tackwood on the witness stand about the role he played as both informer and provocateur. (If you should wish to read this book, I'll gladly provide it).

Several years ago before either of the arrest frame-ups mentioned occurred, there were simultaneous attacks on different black groups on the same Sunday morning. We were not excepted. An apparent "set-up" was made by the L.A. police force, although to this day we don't know the full background. Just outside our church some white ambulance attendants were trying to force an older black woman into an ambulance. She had evidently suffered a slight sunstroke, but had completely recovered and stated she did not wish to get in. The ambulance attendants started calling her "nigger bitch" and tried to shove her into the ambulance. We heard the commotion and went to her rescue. Evidently they radioed for help, although I don't know when they found time, because within minutes an L.A. "riot" squad was there beating our people, women, and children over the heads with circled overhead. I kept most of my people indoors because we were, and are pacifists and did not want a scene like that which ensued through no provocation of ours. The outcome was the arrest of my wife, my oldest adopted son, Johnny (who is here with his wife and daughter), another married man who has a wife and son here, Michael Prokes, and another black male member, C.J. Jackson. None of them had ever been arrested before and were only taken in after trying to stop the ambulance attendant from shoving and forcing the woman into the ambulance after she stated she did not wish to go. There were no grounds for arrest.

I could see what was happening: they were trying to provoke our pacifist people into violent action but I controlled the people and kept them inside. I told my people not to get alarmed, that I would go to the police station, try to reason with them and get our people out of jail.

BB-17-33-1

I walked into the police division with officials of our church, member-attornies, and visiting officials. While in conference with the p.r. man for the police department, three white officers stepped up to me and said that I was going to be taken into custody also. They put me in a cell with blood splattered all over the floor, possibly to intimidate me. My wife, who was at that time a high state official, was put into a room without windows. It was as if they knew the one problem she had not overcome was claustrophobia. One man (who I don't even remember the name of because they all looked the same to me) came up to me and said, "Well, you've got lots of people, you can afford bail." I told him that being we hadn't done anything wrong, I wouldn't dream of putting up any bail, and in the first place: poor people can't afford bail, I am a socialist and I don't believe in the bail system. He said that I couldn't stay in jail--it will be at least six weeks before I would get on the court docket. I said, "That's your problem, I don't take bail." This went on for a few hours when finally a police commander came in and said that he understood that I had refused bail and that there had been some mistake: my wife and I were to be released. I said, "No you won't. You will have to release all of us because we've done nothing wrong." I told him that I had instructed my entire congregation to wait for our return, I was getting weary of this and so was my congregation and they'd probably be down to find out what is going on.

He left saying he had to call somebody, who it was I never knew. After three hours had passed he came back and said charges were dropped on all of us. I told him that we wanted someone to come to our church and apologize to the people because it is difficult enough keeping pacifism. On the following Thursday a police officer apologized publicly to our congregation. Thereafter we laid for it.

Harassment went on and on for several weeks until it finally culminated in a second arrest (described in the November 15 letter). My arrest was not made at the scene of the "set-up", but in a hallway, a public place. I suppose it was meant to cause embarrassment. They said something like, "we warn you, don't resist," which showed that they were evidently counting on me to resist. Another attempt at intimidation occurred when we were crossing over a bridge. The policemen slowed down the car and said, "It would make a fellow in your position feel like jumping off a bridge, wouldn't it?" So I went through the same old process; told them I wouldn't take bail. I told them we didn't care what they did, that we knew their workings and we will consider anything they say "a badge of honor." The district attorney knew the judge I was to get was a conservative, or moderate at best, but even he knew the despicable tactics they use and the charges were dropped, as the record, which was ordered sealed, shows, with no stipulation to probable cause "and" no evidence that a violation occurred. My wife, my son, and all persons involved in both incidents have been completely exonerated. We will gladly produce affidavits as well as a copy of the sealed records showing that there was no evidence that any violation occurred. Amazingly, there was never a word in the press about it because of the audacious stand I took by telling all of my people about it. I have told all this to my people because I believe in being open and direct.

Two activists from Integrated groups have had similar frame-ups this past week. Although they were not members of our organization nor have they expressed a desire to come live in Guyana, they have been very supportive of us. This same department has even tried to frame the mayor of Los Angeles on two different occasions. His opinion of this department was drastically modified.

Now the head of the entire Los Angeles Police Department, a man with a reputation as a reactionary fascist running for governor of our state clearly shows which way the political scenario is moving. In the black sections of Los Angeles there is an average of two slayings of innocent blacks each week.

POST RIOT:

After the riot they tried to start--a man working in the L.A.P.D. came to me in confidence because he shares some of our views, and warned us to be very, very careful and watch out. Unfortunately we weren't careful enough. This same man has come to us again, speaking to my associate minister in Los Angeles. Again in confidence, he said for us to watch out, that the police department is starting these tactics again. He wasn't referring to us this time, but warned us (because of our association with Guyana) that any Guyanese official working in their line of duty was in imminent danger.

These racist tactics have not involved any of our people, but they have involved black people we know. This warning about your officials worries me because it was through the knowledge of your consulate in L.A. that we met Claude Worrell and how we came to be in Guyana. Claude was a fighter and he knew the police state consciousness, but he is no longer there: I am a scrapper and a fighter but I am not there.

This is the same man with the same warning and his warnings came to reckoning. We have instructed all of our people to not go to any public places because we know we can't be too careful--the last incident took place down the street from our church in a theater.

There have been only two situations with the law but we've had many "close shaves" with police harassment especially on our educational cross-country trips in our fleet of greyhound busses. One time on a street corner in New York there was a black lad and a puerto Rican lad with knives in their hands going at it. We jumped off the bus asking 'what kind of inhumane treatment is this for a policemen standing to the temperament. The policemen told us to get back on the bus and stay out of it, they would break up the fight, which they subsequently did. Had our presence not been there, I don't know what would have happened (possibly one of them might have been killed: the other charged with murder).

There are strong neo-fascist signals and right-wing turns, therefore I want to forwarn you because I know you have an office there. I don't know if the man knows what he is talking about. But, he is in the right department to know and he was accurate on the last occasion.

PNC INVOLVEMENT:

The PNC Conference held at Matthews Ridge within the past couple of days enthusiastically received the performance of our various talents of music, singing, and the Peoples Temple drill team. Our delegates and performers told us of the delighted reception we were given for our participation and we deeply appreciate this.

Minister Jack's remarks about us publicly and also privately when he came in to visit us were filled with good will and encouragement. The Regional Minister at the conference also publicly acknowledged our contributions to the community with a spirit of fellowship. Minister King mentioned the absurdity of bringing in and using soft drinks when the most delicious drinks are right there only waiting to be prepared. We couldn't agree more. We only use local drink and find soft drinks to be inferior in quality and costly indulgence.

Members of the conference were very understanding of the fact that our people were not in the best of appearance because they lost some clothing and had no clothing to change into after being involved in the long train ride and the self-help program in the area before the meeting.

The conference was most stimulating to our delegates in attendance but they couldn't help noticing the boredom displayed and the mannerisms of whom they found out to be, Gregory Gaskin's wife. Because our new home means so much to us, they found it quite odd that she didn't even sing the National Anthem. The little girl sitting between her and her husband (apparently her little girl) must have found her behaviour strange also because she kept looking up at her in stoney silence.

On local PNC meeting in Kaltuma are attended weekly by approximately twenty delegates from Peoples Temple. We are making up the deficit to meet the Kaltuma Party goal.

REGIONAL COOPERATION:

Our medical program has been called the most advanced and thorough performing for any hinterland or rural project. Dr. Schact, our young doctor, is now going into the local community to reach people with medical attention.

ENTERTAINMENT:

During the tour of our farm one Minister made favorable comments about our elimination of violent films from our up-to-date selection of educational, entertaining, and comedy features shown on our video T.V. We found it very encouraging that the

4.

government shares our views about the association of violent films anti-social behaviour. We also agree that the wrong sort of films tend to encourage an improper emphasis on materialism.

We are attempting more assimilation and many of the young members at the Matthews Tidge conference were very friendly to our young people but all they could talk of was wishing they could get married so they could move to the U.S.A. We found this to be the only discouraging thing about the otherwise absorbing conference.

We feel it would be helpful if a different kind of film was brought into the country; which didn't give a hollywood version of life as greener on the other side of the fence. We know it is difficult for a small developing nation to do much educating about the racism in the U.S. but we have seen our own children develop by leaps and bounds since we brought them only films with moral themes, or documentaries, or ones carrying messages about the bad social conditions of the Western Society (even Hollywood has made some good ones with these themes).

NECESSITY: THE MOTHER OF INVENTION:

We have completely eliminated the need for cooking gas in our meal preparation for nearly one thousand people. Wood burning outdoor ovens and stoves proved to be more efficient, more reliable and less expensive in our communal cooking. Our boat took nearly twenty empty cooking gas cylinders to Georgetown to be filled. No gas was to be found anywhere so we had a meeting of our inventive people with practical skills and within a couple of days we developed a method of cooking which turned out to be superior.

A steam generator, which will operate on wood and waste, is on order to supply power to the entire community. This will eliminate any need for the very expensive fuel to operate our generators. We are doing what we can to become as "local" minded as possible and to save what foreign dollars we can for the important development necessities for Guyana.

Cooperatively Yours,

Jim Jones

Enclosure: Common Sense article

55-4

Peoples Temple 'Unhappy Campaign'

The Peoples Temple, an organization of poor, mostly Black, working class people, has recently been under severe attack in San Francisco. Now West magazines, the SF Examiner and the SF Post have run headline stories, based on interviews with former Temple members, attacking the Peoples Temple.

These major media reports have been one-sided, failing to cover the positive work of the Temple or the sentiments of its current congregation of 20,000 statewide and the Temple's community supporters.

The following are excerpts from the Temple's official statement:

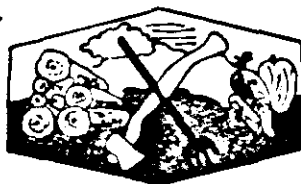
During the last few weeks there have been concerted efforts to launch a massive smear campaign against the humanitarian and especially progressive activities of Peoples Temple...

We are not really surprised at the charges that have been made against us. Movements for fundamental social change have always been subjected to sophisticated and well-coordinated attempts to discredit their goals and destroy their leaders...

The Temple is targeted for destruction because it represents a determined effort to deal with the most fundamental problem of our society: oppression of the poor...

The charges made against us are an inevitable result of the success of the work the Temple is engaged in. We represent the anti-interest of the propitiated by law that thrives on ruthless exploitation of the poor. We represent an interest that the real power-brokers do not want, because if it succeeds, they fear that their power will be taken out of their hands and returned to the people...

But in the face of it all, we plan only one course of action: to proceed with our work.



NORTH WEST REGION

REGION NO. 1

Tel: 0970028

RD:1/69

1st November, 1977.

Cds. Jim Jones,
People's Temple Agricultural Project,
Jonestown,
Kaituma.

Dear Comrade,

I am sending you a summary of the discussion which representatives of the People's Temple had with the Cds Regional Minister and Regional Development Officer on 17th October.

Cds. Minister trusts that a positive response to the Administration's proposals will not be much longer in coming.

Yours co-operatively,

(W.D. WYATT)
REGIONAL DEVELOPMENT OFFICER,
REGION #1.

c.c. Cds. P.A. Reid, General Secretary,
P.N.C.
Cds. Vincent Teekah, Minister of
Education.

BB-17-tt-1

On Monday 17th October, 1977 Cde. Minister of State, Region No.1. and his Regional Development Officer met representatives of the People's Temple Agricultural Project. Representatives of that Organisation were

Cde. Johnny Jones
Ava Jones
Anita Kelley
Lee Ingram
Sharon Amos
Carolyn Layton

The purpose of the meeting was to discuss relations between the People's Temple and the rest of the Sub-Region.

Cde. Minister alluded to the original understanding between the Regional Administration and the People's Temple underlying the latter's settlement in the Kaituma area. That understanding was that the Settlement would be integrated with the rest of the Kaituma Community. Their activities had started in this way. People from Kaituma had gone to work at Jones Town and imparted their knowledge of local agricultural practices. Later the People's Temple had dispensed with those persons' services. Now there was no member of the Kaituma Community employed with the People's Temple. He considered that this was not in keeping with the spirit of integration. It was his wish that the position be corrected. To this end it was proposed that the People's Temple accept groups of Guyanese, about 20 at a time, to work with the Jonestown Community and participate in farming and other activities. The Guyanese would, in this way, be learning the industry, organisation and discipline of the Temple Community, which had shown considerable progress. Since members of that community were not paid for their work Guyanese would not be expected to be paid.

The representatives of the People's Temple said they would have to take this proposal back for consideration of the members as a whole. In the meantime they offered the Kaituma Community the services of their medical personnel on one day a week - in the Port area. Their "Water Diviner" was also available to the community to identify the location of ground water as he had done at Jonestown.

Cde. Minister then referred to the schooling of children of the Settlement. It was desirable, he said, that the education of these children be integrated with that provided by the State. The Community School at Kaituma provided education from Nursery to Secondary levels. He had observed that there were hundreds of children at Jonestown. These children should be sent to the Kaituma School. There was accommodation for about 200 additional children at the Secondary level and others at other levels.

He was aware that the Temple was conducting its own school. However education and the establishment and conduct of schools in Guyana were governed by Guyana legislation and it was necessary that there be compliance with the relevant legislation. He was not aware that the school at the People's Temple Project was in compliance with the law.

The representatives of the People's Temple explained that the children at the Settlement had a background of persecution and were generally disadvantaged, in their native communities. They had come recently into a new and congenial situation at Jones Town. It would be traumatic to, so soon, remove them to another strange school environment and away from the people they knew and had come to trust. In addition there would be the problem of transport between Port Kaituma and the Project.

They were informed that transportation of children at the Secondary level would be four times per term. At the beginning and end of term and at mid-term when they were allowed to go home on holiday for a week-end.

The Temple representatives saw this as yet another difficulty, since the children were required to participate in an ongoing programme of orientation. Living away all term would interfere with this programme.

They were informed that consideration might be given to concessions as follows:-

- 1) In the beginning some children less likely to suffer from the change might be selected to attend the Kaituma School;
- 2) They might be permitted to go home at week-ends during the early period;
- 3) members of the Temple might visit them at prearranged periods during the term.

Again the representatives of the People's Temple wished to discuss these proposals with other members. In the meantime they were offering the services of persons knowledgeable in art and craft to teach part-time at the school.

Cde. Minister informed them that since the term was already advanced an early decision was required.

At the request of the delegation Cde. Minister explained the procedure for becoming members of the People's National Congress.



Report to: Dad
From Joan and Patricia

May 30, 1978

Jonestown seems to be the talk of the town in Mabaruma. It's like a torch light has been lit. In the past week because of the band being there, it has been a great source of intertainment to the people here because they have no source of entertainment. In mabaruma they performed three times and the headmaster of the school was very impressed and touched with Jonestown. In fact his whole family spent time conversing with our people and want to visit. At the first scheduled performance there were about 500 people there and people outside, and about 100 people didn't get to come because they had no transportation from a closeby town called Hosororo. The general reception of the people there has been very warm. We feel that if the band were to go there perhaps once a month or so they could pull in quite a bit of money because the people there have money and nothing really to spend it on.

Patricia and I (Joan) went and visited several people for IR sake and people became more friendly. They appreciated the fact that someone would go and visit them and talk to them. Superintendent Brown from the police dept. and his wife told us to come and visit again. Also the school headmaster.

INFLUENTIAL PEOPLE:

1. Barry Ward -(Head of the PNC) He visited us one time and wants to come again and bring friends. He seems to be the one who is mostly impressed with Jonestown and Jim Jones. He is very intelligent and extremely fond of Fatty. He said that she had won the hearts of the people here. He continually praises Fatty. He seemed to appreciate principle when he saw or heard of it. He liked Fatty's honesty and bluntness he said. He said that Jim Jones is quite a remarkable man and said that he's never seen anyone accomplish as much as Jim. He told Fatty that she was a good representative of PT because of her sincerity and enthusiasm. We

155-17-44-1

had a discussion about him afterwards among ourselves and we feel that he knows that there is more to us than meets the eye. He is very aware politically and claims to be a Marxist-Leninist. He showed us several books on Lenin etc. We feel that it is possible that he is trying to politicise people and said that he ^{could} ~~would~~ die for this country and never leave. At our store he asked us if we personally had had any army type training and we said no. Then he went into how he had all kinds of training and told us how important it is to know and how to get around in the bush.

In another setting, (Patty, Rheavianna, Myself, Patricia, Barry Ward and Mr. Jackson- Senior Superintendent of works - (Very Kind)- were there). Barry ^{asked} asked us what we thought of Guyana's security system and how good or bad we think it is and asked us if ~~ix~~ we thought it was possible that it could be infiltrated by the CIA my. response was that it could be possible but we really wouldn't know because we spend our time working diligently in Jonestown and producing. He mentioned how we are so organized and he wants to know how we do it because he wants to organize his people. Patty feels that he thinks that the only way to accomplish something would be through some type of armed struggle-(though he hasn't outwardly said it.) We also thought that he may just be trying to pump information from us. His concerns toward us seem to be consistent. He told Jackson to help us out because he had to go out of town for a few days and he'd call and ask how we were doing. He said that if anything happened to us he would feel personally responsible. His lifestyle seems to be very humble and he lives in a home with a lot of people and the house is small and a little run down. He is very fond of Dr. Reid and Burnham. He ^{sent} ~~sent~~ me a book down to the store. And he said that if I ever wanted to discuss any books with him he would be glad to. The name of the book that he gave was Amerindian Integration. It explains about their contributions and important roles they play in the Guyanese society and culture, conferences, amerindian officials and leaders etc. I was trying to figure out his reasoning be-

hind

giving us a book like that and I thought that it may be possible that he ~~can~~ thinks that we are politically aware and that he is concerned with politicizing people so he may want to have more contact with the local people. This may be totally wrong. Berry is the one who got us the rest house for the band to stay at.

N.W.D.

2.) Mr. Jackson- (Senior Superintendent of Works- Guyana)

He has been kind, given us rides whenever we have needed them and had a party at his house for all of us and the performers. He is quite influenced by Berry Ward. He is very influential, somewhat egotistical, and has the nicest home in the area. He has his own office and is designing a market in Kumaka. His boss is Carmichael. He is 28 years old and a bachelor. He told Jimmy Jr. that Fatty has demonstrated Peoples Temple well. he said that he was afraid that we were isolationists and proved we weren't when we came to the party at his house. He thought that we were a church utopia, but when we came to the party that he put on for us it humanized us. He may have reasons behind it but so far he has gone out of his way to be kind and helpful. ~~Berry is the one who got us the rest house to stay at.~~ We Cleaned Jackson's house after the party and he really appreciated it. (Fatty can explain some more)

Her opinion

3. Jim Holder (Assistant Regional District Officer)-

This man was very cold when Fatty and Rheaviana first started going to Kumaka and even the first time that Patricia and I met him in the store, he was cold and hardly talked. Then Patricia and I went and spoke to him a little while, built him up and told him about Jonestown and the beauty of it and how being in the group has had a wonderful effect on our lives and that if it weren't for F.T. we wouldn't have been able to go to college etc. Afterwards he's been very kind more relaxed rather than being so uptight. He is really threatened by Berry because Berry spearheaded the whole thing with the show and I guess he wishes that he had been the one. I also think that he is threatened be-

44-3

cause
the people like Berry and has their support. He also may be threatened by him for political reasons. Superintendent Brown is also somewhat threatened by him.

Fatty gave a speech at the beginning of the first program and everyone seemed to know her and listen very attentively. The officials seem to vie for Fatty's attention. The school children sang a song about her for her and she gave credit to Bishop Jones and told how her life has been personally effected. The people generally are very touched. The hard-core hucksters flock around her as sort of a mother figure.

Overall procurement is very positive. Superintendent Brown gave a small donation and spoke glowingly of Jonestown. He said to visit again. Jackson gave \$40.00. All together we made a little over 500.00 in abt. 3 days. In the store we made 3,000.00. ~~xxxxxx~~ We stayed while Fatty and Rheavianna went to Georgetown for a week. There are several places in that area that we haven't gone yet and there are some more promises on money.

*draft
Jim asked to hold*

PERSONAL INFORMATION.....on Jim Jones

Jim was born in May, 1931, in the small town of Crete, Indiana. In the town of Lynn, he went to grammar school, graduated from high school in the town of Richmond...all nearby towns. Began college in Indiana University in Bloomington, Indiana...later graduated from Butler University (which at that time was associated with the Disciples of Christ). He was an honor student the 1st 2 years of college, Phi Eta Sigma (A Average) even while working 60-70 hours a week

The only incident of revelation ever to come to his mother was in connection with his birth. She told of a revelation about the child that was to be born to her, a year or so prior to his conception. She described how he would look and many things about him. She said his hair would be black and his eyes would be brown, although both of his parents had blue eyes and genetically this is a contradiction to heredity factors.

In his early childhood, his mother realized he had a gift. People and animals got better at his touch and in his presence. *summers time* He would "know" things he had no way of knowing.

Once when he was five, she had occasion to hide some of his money from him, and when he came home he called out for her to "come down out of the attic and bring the money with her..."

His love for animals and the afflicted and lonely prevailed early in his childhood. Animals followed him around as much as a block long. He had a ground hog for a pet, and a racoon, and there was a crow that used to ride about on his shoulder wherever he would go.

Jim He was very conscious of poverty and the downtrodden people around him. He was born near the railroad tracks, and he used to bring home tramps for his mother to feed. One time she got tired of the hobos, and decided to hide from him, feeling that if she was not there to cook, he would not bring the men around... But when he came in the house, he called out for her to come on downstairs... he knew she was under the bed. His friend was hungry.

His friends were the most wretched people in town, those who were shunned by the rest of the populace. One old man, Salina Hutchinson, had sores all over his back and body. Jim would bring him home for dinner at times, and at other times would take the old man soup. There were some of the older people in the neighborhood to whom he consistently took flowers to cheer them up. He always took food to and cheered the older and lonely people in the town.

He began picking tomatoes at age nine, and later at age 15 began work in a hospital, he kept getting added responsibilities until he was placed in charge of all orderlies.

It was in this hospital that he met his wife, Marceline. At 18 they married and have stayed married and devoted to the same principles for 23 years now. They were very poor at this point of their life,

BB-17-VV-1

and they recall buying maybe a candy bar a week and splitting it, or a coke.

It was just prior to this time that he had split from his own family and was taken in by a black grandmother who loved him and cared for him as her own. She was a fundamentalist and taught him to really appreciate the qualities of black people. ~~It was over~~ *It was* a quarrel with his father over Jim's black friend that caused the rift in his natural home. As he saw the problems of his black family, he developed a strong concern for racial justice.

Marcy and Jim worked together in the nursing home. His jobs have always oriented around people in need.

When he graduated he went into his ministry -- always maintaining himself with a job on the side, both he and Marcy working. As his ministry progressed, he was offered jobs all over the world in various churches, but he decided to stay with the common folk and ~~he became~~ a more active example of what he felt Christ had come to earth to portray.

from the last, I + M planned only one natural child, the they ed have had nine but they
~~It was a while before they had a natural child~~ Jim and Marcy had always shared the idea of adoption of little children. It seemed more kindly to take children from the ghettos and from the orphans homes and love them, rather than bring in so many more... So while they had their own son naturally, they also adopted children of many races.

Each child "happened" to them. There was really no planning for the type of a family that developed. For instance, when they went to the orphanage to look for a child and heard their little "jim" crying, and the people at the orphanage refused to let them see the child -- telling them that that child was not for them... Jim insisted on seeing the child, and though he had to go all over the state to get a Judge to sign the papers, he finally succeeded in the adoption of his black child.

Across the years, they have taken in many children.

As Jim's ministry in Indianapolis progressed, he was appointed as Director of the Mayor's Commission on Human Rights and was an official for the National Association for the Advancement of Colored People. *which I got after they arrived here telling of the Negro situation in 1950 the 40 work led back there*
~~But~~ *But* ~~Swallow~~ *Swallow* still has good words for him, and a letter to the local Jewish, catholic and black of the community overwhelmingly asked that Jim be appointed to the Mayor's commission on Human Rights.

~~Before~~ *Before* he was through, he got over 300 businesses integrated ~~them~~ *completely*

He met with the racists and got them to meet their black neighbors... where they had previously bombed and harrassed the black people of the community, when they got to know them on his suggestion -- and their people baked cookies and they all got together... the problem eased rapidly and surprisingly, there was not so much difference as had originally been thought.

-3-

felt his condition was critical
unintelligible
Human Rights
While on the Mayors Commission for ~~Human~~ Rights, Jim was taken to the hospital for ~~examination~~. The doctors gave him little hope. When taken into the hospital, he found that it was not integrated. Though the doctors had all but given up hope, and told Marcy to prepare for the worst -- even though he was going into surgery -- Jim refused to let the doctors touch him in that hospital until it was integrated.

His life became
When the hospital realized his position on the Mayor's commission, they acquiesced. They moved beds everywhere and integrated the hospital on the spot. He was in his room waiting to go into surgery when he made a decision. He decided he could not go out of life at this point -- he would not go. He must stay here and help conditions. And so he decided that the God within him must and would heal him. He felt a warmth all over his body, and knew that he was healed. ~~It was~~ now a point of even greater dedication to humanity and the rights of the downtrodden of society.

See when
He established a free food kitchen in his Indianapolis church. He never required people to go to the services. He felt it was important to do as Christ had declared...and he fed the hungry wherever he found them. The people liked cabbage and they cooked a lot of it, even while service was going on. One ~~woman in the congregation~~ offered him ~~the money~~ \$10,000 if they would stop cooking cabbage during the service as it spoiled her worship by the smell -- ~~he~~ *she* said no. *They* felt that feeding hungry people was more important than the money or ~~the~~ enjoyment of the services, ~~and he refused.~~

His children were each precious to him. Agnes at age 10 or 11 couldn't talk. She was retarded, they were told, and she would never pass 4th grade mental level...She is now a mature woman, a high school graduate, married with her own family and she operates one of the church care homes.

It took an act of congress to adopt one of the children, because of the number of children he had taken from abroad.

guarantee
Suzanne, their Korean child now at Univ. of Calif, if not adopted by them would have been turned out of the orphanage the following year, leaving her only chance at support to be a life of prostitution.

Jim does the tasks he will not ask others to do. When he became involved locally, in Ukiah, in the Legal Services Foundation, Tim Stoen asked if some of the temple people could clean the upstairs of a building that would be used for the foundation office (it is still being used); they came in and cleaned. Though the toilets had been used for years without much flushing, Jim personally took the job of cleaning the toilets and sinks. ~~(This was through the Office of Economic Opportunity for poor families.)~~

The family vacations began when someone offered to let Jim bring his personal family to their place in Oregon, he refused unless the whole church could come along with them. He stood in church and said it was not fair for his children to have a vacation and the children of the congregation to not have one -- ~~so he paid the way of all children who could go out of his own pockets.~~ *It was arranged the other way the children should go.*
V-3

One of our attorneys, Eugene Chaikin, had been told by his doctors that he had Cancer. Gene was called out by Jim and healed. His doctors later pronounced the Cancer -- gone!

1959 was the last death that occurred in the "inner" family in and around Jim. Since that time, he has restored any that have passed into that realm where vital signs were gone and where the nurses could not detect life. Some may have been in a very deep faint, but most unquestionably, in many cases the nurses present checked them specifically before Jim could reach them and the vital signs were gone.

Now, as when he began his ministry, Jim's real mission is to people. He spends most of his time ministering to his flock, and to the needy of the community that come to the congregation for help. Peace is best served by love, and this is the ministry he practices.

-0-

VV-4

draft copy

PERSONAL INFORMATION....on Jim Jones

Jim was born in May, 1931, in the small town of Crete, Indiana. In the town of Lynn, he went to grammar school, graduated from high school in the town of Richmond...all nearby towns. Began college in Indiana University in Bloomington, Indiana...later graduated from Butler University (which at that time was associated with the Disciples of Christ). He was an honor student the last 2 years of college, Phi Eta Sigma (A Average) even while working 60-70 hours a week.

The only incident of revelation ever to come to his mother was in connection with his birth...She told of a revelation about the child that was to be born to her, a year or so prior to his conception. She described how he would look and many things about him. She said his hair would be black and his eyes would be brown, although both of his parents had blue eyes and genetically this is a contradiction to heredity factors.

In his early childhood, his mother realized he had a gift. People and animals got better at his touch and in his presence. He would "know" things he had no way of knowing.

Once when he was five, she had occasion to hide some of his money from him, and when he came home he called out for her to "come down out of the attic and bring the money with her..."

His love for animals and the afflicted and lonely prevailed early in his childhood. Animals followed him around as much as a block long. He had a ground hog for a pet, and a racoon, and there was a crow that used to ride about on his shoulder wherever he would go.

He was very conscious of poverty and the downtrodden people around him. He was born near the railroad tracks, and he used to bring home tramps for his mother to feed. One time she got tired of the hobos, and decided to hide from him, feeling that if she was not there to cook, he would not bring the men around... But when he came in the house, he called out for her to come on downstairs... he knew she was under the bed. His friend was hungry.

His friends were the most wretched people in town, those who were shunned by the rest of the populace. One old man, Salina Hutchinson, had sores all over his back and body. Jim would bring him home for dinner at times, and at other times would take the old man soup. There were some of the older people in the neighborhood to whom he consistently took flowers to cheer them up. He always took food to and cheered the older and lonely people in the town.

He began picking tomatoes at age nine, and later at age 12 began work in a hospital, he kept getting added responsibilities until he was placed in charge of all orderlies.

It was in this hospital that he met his wife, Marcelina. At 18 they married and have stayed married and devoted to the same principles for 23 years now. They were very poor at this point of their life.

52-5

and they recall buying maybe a candy bar a week and splitting it, or a coke.

It was just prior to this time that he had split from his own family and was taken in by a black grandmother who loved him and cared for him as her own. She was a fundamentalist and taught him to really appreciate the qualities of black people. It was over a quarrel with his father over Jim's black friend that caused the rift in his natural home. As he saw the problems of his black family, he developed a strong concern for racial justice.

Marcy and Jim worked together in the nursing home. His jobs have always oriented around people in need.

When he graduated he went into his ministry -- always maintaining himself with a job on the side, both he and Marcy working. As his ministry progressed, he was offered jobs all over the world in various churches, but he decided to stay with the common fold and become a more active example of what he felt Christ had come to earth to portray.

It was a while before they had a natural child; Jim and Marcy had always shared the idea of adoption of little children. It seemed more kindly to take children from the ghettos and from the orphans homes and love them, rather than bring in so many more... So while they had their own son naturally, they also adopted children of many races.

Each child "happened" to them. There was really no planning for the type of a family that developed. For instance, when they went to the orphanage to look for a child and heard their little "Jim" crying, and the people at the orphanage refused to let them see the child -- telling them that that child was not for them... Jim insisted on seeing the child, and though he had to go all over the state to get a Judge to sign the papers, he finally succeeded in the adoption of his black child.

Across the years, they have taken in many children.

As Jim's ministry in Indianapolis progressed, he was appointed as Director of the Mayor's Commission on Human Rights and was an official for the National Association for the Advancement of Colored People. Mr. Boswell still has good words for him.

Jewish, catholic and black of the community overwhelmingly asked that Jim be appointed to the Mayor's commission on Human Rights.

Before he was through, he got over 300 businesses integrated.

He met with the racists and got them to meet their black neighbors. Where they had previously bombed and harassed the black people of the community, when they got to know them on his suggestion -- and their people baked cookies and they all got together... the problem eased rapidly and surprisingly, there was not so much difference as had originally been thought.

While on the Mayors Commission for Civil Rights, Jim was taken to the hospital for Cancer. The doctors gave him little hope. When taken into the hospital, he found that it was not integrated. Though the doctors had all but given up hope, and told Marcy to prepare for the worst -- even though he was going into surgery -- Jim refused to let the doctors touch him in that hospital until it was integrated.

When the hospital realized his position on the Mayor's commission, they acquiesced. They moved beds everywhere and integrated the hospital on the spot. He was in his room waiting to go into surgery when he made a decision. He decided he could not go out of life at this point -- he would not go. He must stay here and help conditions. And so he decided that the God within him must and would heal him. He felt a warmth all over his body, and knew that he was healed. It was now a point of even greater dedication to humanity and the rights of the downtrodden of society.

He established a free food kitchen in his Indianapolis church. He never required people to go to the services. He felt it was important to do as Christ had declared...and he fed the hungry wherever he found them. The people liked cabbage and they cooked a lot of it, even while service was going on. One woman in the congregation offered him \$10,000 if he would stop cooking cabbage during the service as it spoiled her worship by the smell -- he said no. He felt that feeding hungry people was more important than the money or her enjoyment of the services, and he refused.

His children were each precious to him. Agnes at age 10 or 11 couldn't talk. She was retarded, they were told, and she would never pass 4th grade mental level...She is now a mature woman, a high school graduate, married with her own family and she operates one of the church care homes.

It took an act of congress to adopt one of the children, because of the number of children he had taken from abroad.

Suzanne, their Korean child now at Univ. of Calif, if not adopted by them would have been turned out of the orphanage the following year, leaving her only chance at support to be a life of prostitution.

Jim does the tasks he will not ask others to do. When he became involved locally, in Ukiah, in the Legal Services Foundation, Tim Stoen asked if some of the temple people could clean the upstairs of a building that would be used for the foundation office (it is still being used); they came in and cleaned. Though the toilets had been used for years without much flushing, Jim personally took the job of cleaning the toilets and sinks. This was through the Office of Economic Opportunity for poor families.

The family vacations began when someone offered to let Jim bring his personal family to their place in Oregon, he refused unless the whole church could come along with them. He stood in church and said it was not fair for his children to have a vacation and the children of the congregation to not have one --so he paid the way of all children who could go -- out of his own pocket.

One of our attorneys, Eugene Chaikin, had been told by his doctors that he had Cancer. Gene was called out by Jim and healed. His doctors later pronounced the Cancer -- gone!

1959 was the last death that occurred in the "inner" family in and around Jim. Since that time, he has restored any that have passed into that realm where vital signs were gone and where the nurses could not detect life. Some may have been in a very deep faint, but most unquestionably, in many cases the nurses present checked them specifically before Jim could reach them and the vital signs were gone.

Now, as when he began his ministry, Jim's real mission is to people. He spends most of his time ministering to his flock, and to the needy of the community that come to the congregation for help. Peace is best served by love, and this is the ministry he practices.

Born in Lynn, Indiana

animals followed him

always fed and visited the older and lonely people in the town

Had a pet ground hog and a pet raccoon
A crow used to ride about on his shoulder

began picking tomatoes--age 9
worked in hosp age 12--became chief attendant

B Honor student 2 yrs of college, Phi Eta Sigma (A average)
while working 60-70 hrs a week

B graduated from Butler Univ (formerly assoc w Disc of Christ)
Fist to Indiana Univ, Bloomington

B Director of Mayors commission on human rights--was offical for
Natl Assn Adv Colored People...Mr. Boswell still has good words
for him.

B Jewish, catho and black overwhelmingly asked that Jim be apptd
to mayors commission of Human rights

B He got 300 businesses integrated

B Met w Ku Klux Klansmen...got them to meet their black neighbors,
had people bake cookies and get together--prior to this were
bombing the black people, etc.

B 1961 editor of INDIANA TIMES when it closed, parting editorial
when Jim left Mayors commission...very favorable (editor later
went to New York...w Scripps Howard)

born in Crete Indiana...

Went to Lynn in grammar school, grad Richmond Sr Hi

(Mother told everyone a couple of years before his birth that she
had a revelation about a child to be born to her--only such incident
as she was not given to psychic phenomena or experience--described him,
that he would be black hair and eyes brown eyes, tho both of his parents
were blue eyed...

B Adoption of children

B documentary being done by univ of Calif to show utopian community

B Chaikin cure Cancer

B Raising of dead

B WHEN WAS FIRST raising of dead...47 this year...some may have been
in very deep faint, but most unquestionably showed no vital signs
and the nurses cd not detect life--how li the black woman was...

1959 last faith
in Jan

U-9

- 7-2-50
Personal info
on Jim
had he had?*
- Born in town of Lynn
 - Animals followed him around as much as a block long
 - lived next to rr tracks --used to bring home tramps for food and dinner...one time mother got tired and didnt want to feed anymore hobos --Jim came in, called out for her to cm on down he knew she was under the bed
 - would go to the most wretched people --with sores and who were generally shunned and became their friend
 - Salina Hutchinson, an old man all shopped sores on back, would bring him soup and befriend...brought him home
 - Old folks, would take flowers to them
 - Always had a feeling for people
 - B Went to college and worked 40 hours a week
 - B Met Marcy 18 marr 23 yrs
 - B one thing that changed him, when he lived with black grandmother (fundamentalist)--she made him apprec black people
 - B Re-traces his concern for racial justice to her
 - B Marcy and he worked in nursing home together
 - B Jobs always oriented around people in need
 - Started to work hospital age 12
 - graduated in charge of all orderlies
 - B Marcy there as nurse, they were very poor--would split 1 candybar a week or a coke
 - B Was going to be a minister
 - B As ministry progressed, had offers all over world of ministries choze to set example and stay w common folk always
 - B He and Marcy had always shared the idea of adoption--suffer little children come unto me
 - Q When adopted Jim Jr they heard a child crying--he hadn't planned--had to go all over state to get a judge that would si
 - C Child killed in car wreck
 - C Chi wanted them to adopt her sister--in orphanage--miraculously they we e able to

C Agnes at age 10 couldn't talk--retarded they were told she would never pass 4th grade mental level...how mature woman, grad h. s., has husb in electron bus runs board and care home... part amer indian

C Their home has always been open to those in trouble or need.. a haven for many who came and went ~~down~~

C Lou took a spec act of congress because of that many children adopted in one family from abroad

C Suzanne (korean) now at Univ Calif, happily married, if not adopted would have been turned out ~~into~~ orphanage next year with only prostitution life facing her

~~His mother realized as a sm child he had a gift~~

~~Once she hid his money --age 5--when he came home he called out for her to come down out of the attick and bring his money~~

B While on mayors comm for civil r--taken to ~~the~~ hosp for Cancer-- Drs gave little hope...When taken into hosp, he refused to be touched until it was integrated. When hosp realized his position on Mayors commission, they acquiesced...moved beds everywhere and integrated hospital..

BT He decided he could not go--would not go--must stay here and help conditions...Felt warmth and knew he was healed...~~had drs put tubes down in stomach and where before no hydrocl acid, was some..~~

BT Established free food kitchen --never required people to go to serv...Cooked a lot of cabbage even while service going on...one woman offered \$10,000 if he would stop cooking cabbage during service as it spoiled her worshp--he felt feeding the poor was more important and refused.

BH Went to brazil--established orphanage--fed the starving babies who were dying in streets, until dictatorship made it imperative they leave.

A His first tour began at a S F meeting--he stood and said if any child there wanted to go, he would take them and give them a chance to be out of the ghettos...he paid their way out of own pocket

A How vacations began--someone offered him and family a trip, but he said not unless he could bring entire family...He stood in ch and said not fair for his children to have vacation and theirs not.. so he would take whole family or none...

A When involved with legal services foundation---toilets had been used for years without much flushing...he personally took the job of cleaning the toilets...and sinks..

*Ope of Econ oppor for poor people
let himself
- this needed people to cl up the ghettos
- for this & new funds for - old thing based.*

September 10, 1977

Dear Dr. Reid:

I thought perhaps you might be interested in knowing some of the background of events that have been taking place at our farm in the North-west District in the last week or so. I'm sure it will give you a clearer picture as to why we have been trying to contact you. We honestly did not know who else to turn to, as we have always known you to be a man of the utmost of principle and commitment to socialism.

We moved to Guyana with the full expectation of standing and very possibly dying for the government, realizing that you have many enemies. Certainly we have learned this in the three years in which we have been establishing this project, which has grown to a degree of production that everyone who comes in and sees it has praised.

We certainly are aware of the destabilization that has gone on; we are not people who live with illusions. We moved here wanting to be able to be in a position where we would be surrounded by socialist comrades. For awhile we were able to produce in peace, and I would like for every leader and minister to see the project. Approximately 700 people are living there in such harmony that we don't even need any law enforcement. Children there are developing their skills in one of the most fantastic education programs I've seen. And we have one of the best medical programs anywhere, including the western world. We have many trained medical people and the finest doctor I know. Last week through our ham radio network our doctor performed eye surgery -- a delicate surgery on a cornea which was successful.

We want to be model citizens. Now this is what has happened to us in the last few days. We've had people come in here in the most arrogant fashion in cars that were official ministry cars, coming in here for various purposes. There have been some who were very very courteous, such as Dr. Beckles, an excellent man who came in with another man, as they had a special request.

And there have been others who were most courteous. Our neighbors have been very kind. We have had much contact with them as we have been distributing thousands of pounds of rice every week until this week while we've been under a virtual state of siege and this is making us feel no small amount of anxiety. We came here to produce, and yet so much harassment has gone on. We've had shootings, including one that nearly hit me. Shootings through our people in the broad daylight -- 2 instances. We have seen people lurking on the edges of our farm. Once we saw three people at one time. One was sighted by six different people, as he appeared to be using some kind of telescopic lens or telescopic device which would be used on a high powered camera.

We've had things happen to people which shouldn't happen to people who are trying to get their moorings. One car came in -- an imminent professional person of East Indian descent -- surrounded by black comrades, and immediately he asked, "What will you people do if an extremist government takes over and wants you thrown out of the country?" And then he goes

BA-17-WW-1

Page 2

about with a member of our group who is a former C-S news bureau chief, and criticizes the government until Mr. Broken said something in defence of the government as we always do, and then he spoke kindly of one of the ministers. He was very critical of the government generally however, and asked all kinds of peculiar questions. People who come in here who say they are interested in seeing our project, and then later we find out that they are under-cover detectives, one by the name of Fadmore.

And we've had all kinds of bureaucratic problems. No society's perfect, but it is a strain on one's nerves having all of this take place in one week's time. Later a policeman, when he found out it was Mr. Fadmore we were trying to locate (no one else seemed to know who the man was), told us Fadmore was a detective. Why he would want to be doing detective work on us leaves us with a great deal of questions in the people's minds. He came out very arrogant, stepped out of the car, went to the area where we have had a garbage pit. This chap had our people line up behind a mound of clay which had been dug up by our back hoe, though we had heard rumors that this was something we were supposed to be doing by hand (which was a lie) and that we were using corporal punishment up here (which is also a lie because we don't even spank.) Our means of discipline is reward or denial of privilege, but we've found very little discipline has to be handed out because there is such harmony there. We were supposed to have used drugs, but someone looked into that and found that not to be true. We oppose drugs in any form. We don't even use alcohol, as we feel it is important to keep our minds clear at all times as socialists to build and defend this country that we have chosen as our home.

This Fadmore then got friendly only when he wanted to take a picture, so he lined my oldest black son, and one of our coordinators up and had a picture taken of them showing I think that mound. Fadmore said he was from Georgetown, but later we found he was from Pathways Ridge. According to the policeman who said this man should have stated his business, there seems to be a lot of organizational rivalry within the Home Affairs Department, which we understand, but it's a little tough on our nerves at this time.

- 2) Now we were called in by the Commissioner of Police who has thus far been a very courteous man. He recommended we put a sign on our gate due to harassment and actual physical damage coming to us. And so we put up that sign which read that upon the advice of the Commissioner of Police, we would like you to stop and state your business.
- 3) Inspector Benjamin has been here on another occasion, bringing in the lawyer representing Mrs. Stoen, who is the mother of my child. This lawyer has spoken all kinds of things against Guyana, as has Mrs. Stoen. I followed the advice of two of the ministers and the best counsel in this country saying that the way to protect the child was to leave the area with the child, so when these two men came, neither I or the child were here. I can say without presumption that the child and I could not have a more loving relationship. (It has already been described to you the painful circumstances on which she was trying to lie and destroy her husband, who was a committed socialist. Our whole church knows.) Anyway, in comes this racist arrogant attorney, who back state side has described this country as a barren dismal land, representing this racist Mrs. Stoen who stole money from our church. We have all kind of affidavits from people inside and outside our church on her.

WW-2

We now find this is a big conspiracy involving a large company and at least agents within one branch of government and two in a police department and one newspaper. We had a lot of disconcerting information about that, and then we hear that money is trying to buy things here -- that it is a whole conspiracy. - We even heard they are trying to pay off judges and so forth.

- 4) The first day that Inspector Benjamin came in with this US attorney, they couldn't find anyone to serve the papers on. They were flown to the interior in a plane of Minister Nascimento's. The next time they came, they were flown there in a GDF plane. The pilot was extremely courteous but we find it strange that the GDF plane would be made available to such a character as this Mr. Haas, the US attorney. And given the encouragement of someone else who's connected with someone high in this government, the hostility and arrogance reminded us of some of the harassment we had received in the Klux Klux Klan and Nazis back in the US, and we are not being paranoid.

- 5) I want to clarify something about the Commissioner of Police that has just come to mind. He recommended that we put up a sign, but then we called him about it and he evidently had been told that Inspector Benjamin and Haas were denied entry to the property, which is an absolute lie. The Commissioner then said we would have to take the sign down which gives more room for little petty bureaucrats to harass or show their displeasure towards us.

It seems that within the ranks of the party there are interivalaries. We make our own decisions. Our faith is in you, Dr. Reid, and I'm not going any further. There are others I have faith in, but I am not going into it because I don't know where we stand in that reference, and I don't know what you are up against. One official stated that high level in government said that this conspiracy was indeed putting high pressure on this country to destroy us. Other party officials told us, before this chap came in to take pictures, that the minister would be coming to see our pit. It was being reported we use human hands as a discipline just to dig it out and bury it again. This is a lie, as we didn't use one human hand in it, only devil labor. Padmore just took a picture of the mound and made our people extremely apprehensive like he was trying to set up a case, another frame-up.

- 6) So the next day the regional minister came in, and I insisted he go because he mentioned he had interest in that. He went through the whole project with another man by the name of Minister Wyatt, Regional Minister of Economic Development, and another teacher. They were very courteous.
- 7) Up until now the police have been very very friendly, local business people had been very nice, and we have had little complaint with any of the citizens there except for one man who came up to our farm who was obviously North American, as his Guyanese accent got lost in the course of the conversation. He told the corporal of police he was coming here because he knew us. And he got in here without any mud on his shoes, though he claimed he had walked in (and it was raining that day.) He claimed he was just dropping by. And of course we didn't know him and he didn't say we knew him.
- 8) Later the police met him again, and we met the police and got our stories together and found out he was lying. We were told by members of the police that this man was involved in the most horrible loss of property that we have ever undergone here. That night a coordinated effort to steal went on, as it did the next night also. It cost us thousands of dollars in equipment we needed for building and the next time we were defending our equipment, they came along our porches because we don't believe in wearing our shoes in our houses (though some married couples might not practice this in their houses) and stole our shoes lined up outside. The police told us that they had caught this North American man down the river trying to sell some of our property. And the strange thing was that when he was on our farm the day he came, he pointed to John Stoen and asked, "who is that child." This does not overcome our people's apprehensions.

- 9) Incidentally, another thing we were told by local party officials was to be very careful that the Minister Carmichael was conducting a through investigation as to whether we would be allowed to stay and it was directly from the Prime Minister. That doesn't give security to people who are trying to build a life. And the fact that we were facing an illegal arrest order based on an illegal process, a writ of habeas corpus that was not served upon me. I never read it until this moment. I was not here upon the advice of Minister Mills. The second time these two men came out, they were so arrogant they nailed it into our painted walls on the property.
- 10) Then we got a chap out here from the American Embassy who said he wasn't interested in the child John. He told him about the background of John. But then we heard from a cabinet member that John's case could be resolved in the interests of the conspiracy as the American Embassy is putting great pressure on them to do so. And I say this with a great deal of fact.

As you may well know, there's been a press release in support of us, and we are the front page of a white newspaper that's come out, an alternative, and all progressive and liberal and left papers have come out on our behalf in the US. They all know the background of this situation, as the truth is it took great courage for me to have ever had anything to do with Grace Stoen, as she was not the slightest bit attractive to me, and was even a revulsion. I just didn't want her to hurt a man who was part of our church, which would of course have hurt the church had she gone through with it, as she threatened to lie on us. She threatened that I had to divorce my precious wife, whom I have been married to for over 27 years, and marry her, and I just couldn't do this. So now Grace has been involved in the conspiracy because an attorney who is close to her attorney told us this.

Here we stand with a woman who doesn't even want the child, but is a part of an agreement that she has to deliver the child. She's been given some promises of immunity for some things she's done if she will lie about us. She doesn't know anything about us because we never trusted the woman so she couldn't even know anything to lie about. She certainly never saw me do anything illegal. I am an honest person. I've told you everything I have done in my life. You've had that right. Committing adultery with this woman was one of the more noble things of my life. I consulted with my wife and my entire church before I did it, and I sure didn't want to have anything to do with her.

It is interesting that none of the press we have had has picked up anything about the identity of John- that he is really my son. For some strange reason they are not talking about this. Every one of our sources know about John, so obviously that is a part of the bribery to Mrs. Stoen. She won't have her good name embarrassed. Not to mention the fact that her name is already destroyed in the eyes of good people because she's a thief. She's taken good people's money, and stolen from our church.

Anyway, part of the plan is to get the child back, though she doesn't personally want the child back. She gave the child to me. I have tried to maintain that woman's image even though I don't believe in letting children in this kind of interplay. We offered her an airplane ticket to visit the child. She took the ticket and cashed it in. We gave her some money one time to assist John in a medical situation, and she stole all the money. She spent all the money she stole from the church by her own admission in our affidavits we have. Now there is thousands of dollars behind her attorney who has come down here. Two of our people talked to him, and he told very graphically how he was given assurances at high level how he would have the child by last Saturday. That doesn't make us feel secure either.

ww-4

Page 5

Somebody's giving him some backing. Attorneys don't come across the US for nothing and they've hired an attorney here for \$5,000.

Interestingly enough, the media picked up people who were obviously provocateurs who had at one time been planted in our ranks. While they were in our church, they were advocating terrorism, and in my administrative abilities, I didn't get on them immediately but I found them during military drills planning a stupid kind of action to blow up a bridge. Our church voted them out and disassociated ourselves from them, and discredited them. Now they are the source in every article, and they are all lies - every allegation is a lie.

- 11) When the man from the Embassy came out, he said he had come to investigate a situation of a woman, age 32, who was supposed to be held against her will. Her brother had called the Embassy and insisted that we had kidnapped her or something, which was a total absurdity. After talking to the woman, he realized she was happy and wished to stay with us, and had no intention of going back, or even leaving our group at all.

Evidently the man behind much of these weird stories is a so called private investigator by the name of Joseph Azor, who happens to have a 75 page criminal record (which we have in our possession, and would be happy to show you.) He, it seems, along with some others, is contacting the families of people who have come over here (legally) with our group, telling these families that we are holding their relatives against their wills.

When the man from the Embassy came, he said you may be Venezuelan before long. We said you know the opposition has a good point there about profit sharing. The way things are going there may be a civil war and you'd be caught right in the middle. He mentioned that we had come here all this way, and now a person couldn't tell what might happen to us. This man seems to be trying to play on our people's fears, but our people aren't afraid, because we know all about territorial disputes, and we're willing to die for your borders.

- 12) Yesterday two landrovers came up to the farm. One would not identify themselves. This is hard for our people to adjust to - being treated in such a manner, as it leads to extreme paranoia. We would like for people to identify themselves when they come in. We've never had to ask this before, but under the circumstances, I'm sure you can appreciate why we would ask this.

In. Hill commented that with all of the orders being served by the court accompanied by the police and the Guyana Defence Force, it would give the community the impression that government is against us. That is not the prevailing opinion there because in our daily contacts we have not found that to be true. However, certain officials in the Matthews Ridge area who were rumored before to be opposed to our group, have sent us two letters. Firstly, to point out that we had acted out of line when we sent in a GLF on a mercy flight to pick up a patient from our farm. Secondly a letter stating that we were violating regulations by not sending our children to the Fort Kaituma schools. The headmaster of the schools told us that he didn't know how he was going to feed the children he has in the school already. We are getting more than a little concerned about this kind of thing. With all of the harassment, we do not want to send any children off the farm.

WW-5

Page 6

We'd be glad to take in other children in the area but we don't want to risk our children's safety for now. We just don't know what could happen up there. So much cooperation went on when you were out of the country. We would like to get government approval of the Jonestown school and take in children in the community. Could this be done? We cannot send our children to Port Kaituma at this time with what we've been going through.

So with all these weird and bizarre things happening, we haven't asked for anything. We've spent money by the tens of thousands in charities. We've supported the defense bond, we've supported food distribution every week, thousands of pounds of rice, fish, cassava one week (all free) and plantain the week before that. I'm just talking about the last couple of weeks. We've hired up over 100 until just recently. Of course we can't do much of this right now. A union man came in representing the government and says we ought to belong to the party, and we said that we are not people who receive wages, we live communally.

We love the fields and pride ourselves in the field work. That's the place that's considered an honor to work. Work is never given as a discipline. The professional people among us always spend their time, as is typically true as you know to any true socialist economy, also working in the fields. The soil provides our life and is the mother of all of us.

We have a doctor who goes out to serve local residents, though he is quite busy now. We've given treatment to many local residents, even to one police official who had a bad situation.

We've been able to convince many leaders of the sincerity of the Socialist administration because others in this country had sent out letters which were so critical. More than any other group I know, we have helped educate the black community by way of the president of the black newspaper publications. He is solidly behind and has come out with some marvelous articles about your country. And our own president has championed it, and that's when a lot of our own troubles started. Plus our expose of a black mayor being set up for assassination, which none of the media would cover. We were told by a hi editor in the NY Times that now we had gone too far, we had stepped on the big feet.

We ask only that we have peace here and be able to build, and that there be no more assassinations. We were told there is no jurisdiction, there is no extradition. The Gov. Lybally was concerned about this same thing when he was here. I could name a number of black leaders who are very concerned about this - the state of the nation. Angela Davis radioed in her support and her interest. (By the way, I forgot to mention that Leroy Wilkins, who is a moderate and just retired from the Presidency of the NAACP, has said he expects "genocide" in the U.S.)

Our church has been burned down twice in San Francisco, we have been harassed. One of my 10 children, one of my nine adopted children (as you know I have adopted 9 children throughout the years) was nearly killed (whether by high level or low level) as he was driven off the highway into a river (in the '60s). Members of our church have been shot at, as I have been. So you can see why we are somewhat beleaguered. Though we have had a lot of support such as from Mrs. Jimmy Carter whom I met with for an hour and a half before I left for Guyana - and she was openly praising of what we are trying to do here and elsewhere (to get medical help into third world nations), we nonetheless have faced persecution from other levels.

I wonder if the President isn't a passing figure on the American scene. It wouldn't shock me if he were assassinated, though it would grieve my heart to

WW-6

Page 7

think about it, but I know the intrigue. I've talked to many officials who have told us with iron clad proof of assassination of other leaders. But I won't bother you with that. I'm sure you probably know more about it than I do. I'm sure you know too who is included in the conspiracy against us, and you are aware that the most prominent member of the American Indian Movement plus many others, came forward. This leader told how he was threatened and bribed, and was made promise to lie against himself and our church. He was told that if he did not cooperate, he would be extradicted. Interestingly enough, unparalleled in court history, a federal court then two weeks later did that very thing. But this poor Indian man knew that he could not lie on us, as we had defended every cause, every political prisoner across the U.S. and people we didn't even agree with who were being persecuted for their ideas. He helped his wife to get bail. We have certainly done our best to champion the cause of liberty and we have always been a non-violent people always.

You're a very busy man. I know, but if you could do anything to ease our tensions, and find out which channels we should go through, who we can trust so we can go on as our people are in a "war psychosis" as Guvern once said an invasion psychosis which is the most unproductive thing that can happen. We are a part of this economy. We can produce and we can help this country, and you will never have any more loyal supporters. But we really do need assurance now, that our little boy is safe, and that none of the people who are here now will be taken. Because we have no doubt other provocative things will be happening to us.

Thank you for your time. My best regards and deepest loyalty are extended to you.

Sincerely,

Jin Jones

WW-7

21 February, 1978

Hon. Dr. Ptolemy Reid
Deputy Prime Minister and
Minister of National Development
Camp Street
Georgetown

Dear Doctor Reid;

We have never found Minister Hoyt to be that friendly to us but we would like to know how we can make him realize that we have always praised him and upheld him and his department. We try to work closely with the government in its goals and it is a credit to him if we have any successes in this district. It certainly is a credit to no-one when the situation is handled in this manner with a public statement made and signed by a Minister of Government.

We just wanted to be helpful and that's what we thought we were doing. That article Minister Hoyt objected to, which mentioned Lt. Governor Dymally, was not meant to be self-serving. Jim Jones didn't dictate that article word for word anyway and when he heard it, he said, "I wish they hadn't put in that phrase" (the phrase that mentioned Peoples Temple providing medical services to the entire North West District). For one thing, that statement certainly doesn't mean that we are the only medical service in the district. And also, we who did put the article in the paper, did it on instructions from two other officials who stated to us that it needed to be mentioned that we were extending our services to others besides our own cooperative.

If some way we could just get some kind of approval from the government, we would feel more secure. We don't expect the government to praise us to everyone, but we don't understand why it is necessary for someone like Minister Hoyt to detract from our program. The article he wrote opened up problems for us. Somebody called us immediately and stated that "Tim Stoen is going to get assistance from Minister Hoyt." Yet we were told that the John Victor situation was alright now and we were glad for such assurances. We have to be able to operate with some semblance of security that our members won't be taken away from a secure and loving community in a socialist nation into racist and reactionary homes. We cannot allow (from a moral standpoint) people to be used as pawns. John's parents both abandoned him. Grace said she did not like John and did not want to be burdened by him. She left him long ago to the care of others and now when he is secure with his dad and others who love him, she and Tim Stoen raise a fuss just to use him to get even against a socialist group. This is a moral question that we as a group have decided is important to us. It is not just a question of Jim Jones' child, but the principle of the thing: we feel that if you come for one you come for all. We, of course, would never be in any conflict with the government of Guyana, but we would rather die than have a child taken away from his only security to disrupt his life. If they do this with one, they can feel they can do this with others on some trumped up lie.

There has been difficulty for some in understanding our position here. Some who have been against us and who now see an article criticizing us say, "Well, now we can move in."

We would appreciate the opportunity of seeing you at least once to communicate about these things as communications are very important. Some feel you won't see us that you can disassociate yourself from us if you want to do so in the future. One

BB-17-X-1

21 February, 1978

Hon. Dr. Ptolemy Reid
Deputy Prime Minister and
Minister of National Development
Camp Street
Georgetown

Dear Doctor Reid:

We have never found Minister Hoyt to be that friendly to us but we would like to know how we can make him realize that we have always praised him and upheld him and his department. We try to work closely with the government in its goals and it is a credit to him if we have any successes in this district. It certainly is a credit to no-one when the situation is handled in this manner with a public statement made and signed by a Minister of Government.

We just wanted to be helpful and that's what we thought we were doing. That article Minister Hoyt objected to, which mentioned Lt. Governor Dymally, was not meant to be self-serving. Jim Jones didn't dictate that article word for word anyway and when he heard it, he said, "I wish they hadn't put in that phrase" (the phrase that mentioned Peoples Temple providing medical services to the entire North West District). For one thing, that statement certainly doesn't mean that we are the only medical service in the district. And also, we who did put the article in the paper, did it on instructions from two other officials who stated to us that it needed to be mentioned that we were extending our services to others besides our own cooperative.

If some way we could just get some kind of approval from the government, we would feel more secure. We don't expect the government to praise us to everyone, but we don't understand why it is necessary for someone like Minister Hoyt to detract from our program. The article he wrote opened up problems for us. Somebody called us immediately and stated that "Tim Stoen is going to get assistance from Minister Hoyt." Yet we were told that the John Victor situation was alright now and we were glad for such assurances. We have to be able to operate with some semblance of security that our members won't be taken away from a secure and loving community in a socialist nation into racist and reactionary homes. We cannot allow (from a moral standpoint) people to be used as pawns. John's parents both abandoned him. Grace said she did not like John and did not want to be burdened by him. She left him long ago to the care of others and now when he is secure with his dad and others who love him, she and Tim Stoen raise a fuss just to use him to get even against a socialist group. This is a moral question that we as a group have decided is important to us. It is not just a question of Jim Jones' child, but the principle of the thing; we feel that if you come for one you come for all. We, of course, would never be in any conflict with the government of Guyana, but we would rather die than have a child taken away from his only security to disrupt his life. If they do this with one, they can feel they can do this with others on some trumped up lie.

There has been difficulty for some in understanding our position here. Some who have been against us and who now see an article criticizing us say, "Well, now we can move in."

We would appreciate the opportunity of seeing you at least once to come about these things as communications are very important. Some feel your so that you can disassociate yourself from us if you want to do so in the future.

BB-17-X4-2

person tell bluntly that you have this approach towards us: Don't get too close, so you can criticize, disassociate yourself, or throw us out. We'd rather die than go through this. We've never been accustomed to a put off from you. We would like some input in how to deal with Minister Hoyt because we have heard from many that he is a man of quick temperament. All he would have had to do is tell us "don't do this" or "don't do that" and we would have followed that line he gave us. We just don't see any point in any evidence of division.

We are very glad to communicate with Minister Mingo. He's a kindly, attentive and loyal person to you Dr. Reid. We try to take our problems to Minister Mingo only. It is difficult to communicate at times unless you know what is going on and you are up to date on issues. We like to face reality, whatever it is.

We do not expect VIP treatment in any way. Obviously Jim Jones doesn't expect this because he has spent eight months doing manual labor in agriculture and evenings QSLing (ham radio operation). He doesn't envy you your work; he empathizes with you deeply, as the burden is great when one is a deeply committed leader.

Jim Jones has found fulfillment in his life in serving other people. He does nothing for himself and has given up his home. His fulfillment is in adopting children. What he doesn't have in talent he makes up for in continual hard work; of course he is very humble. We'd all be able to do more, however, if we didn't have to worry about John's situation.

In order to present our side on John's situation, Marceline Jones and other leaders went to Washington, D.C. and spoke to many influential people. Not only are they reaching those who Tim Stoen attempted to lobby and employ on his side but they are getting new support. Those Tim Stoen influenced are now stepping out of the situation and no longer will be party to Tim Stoen's manipulations. Thus, not only those of socialist or progressive persuasion but even moderates are seeing that the Stoen case involves more than what Tim and Grace Stoen have stated in regards to John.

Our delegation told these people that the Guyanese people have a great sense of good will towards the United States and that the media in Guyana respects the US. We know some people don't feel that way, in fact far more than you know, but we know that when we feel secure and understood, we can make an invaluable contribution in this area. We aren't making any demands for material assistance or any requests.

If Jim Jones could just get this case off his mind, he is a very good planner and his energies could help Guyana immeasurably. We could get ourselves established basically and then we could put our money into the economy of Guyana and help in areas like tourism. Tourism might help both Guyana and the United States and we would be willing to help in this area if you are interested. We are primarily interested in developing our agriculture and our cooperative but if it would be of use to bring in tourists, in terms of the economies of this country, we have some ideas in this area. We have made a lake that could become a tourist attraction and we are going to be stocking it with fish. We could make a tourist team in the area and Kaituma Falls as well as other tourist attractions could bring in money. We could use our pilot to fly in charters. Hunting and fishing could be a big thing. Of course, tourists would bring in hunting supplies but they could be checked. We are also getting a zoo together. Jim Jones loves this country and is teaching us to love it more every day and we just want to do what we can to be of help in Guyana.

BB-17-xx-3

Our loyalty is based on you and the Prime Minister. We always stand ready to help you if there is a problem internally or externally in the country. Minister Mingo recently allayed our fears that you were in jeopardy. Rumors arise and so it helps to be able to talk with someone like Minister Mingo.

We are trying to follow what we know to be the course that you're taking, whatever pain we've had with the US. We realize the invaluable contribution some people can make when they feel secure and understood. We are slow about bringing people in because we wanted to be sure everybody was just right for Guyana and therefore hundreds and hundreds wanted to come but they were screened carefully. We can say at this point that we have no anti-social behavior and that is a matter of open investigation. We have no racism, no sexism and no ageism.

Your kindness and warmth when we talked to you at the District Conference gave us a great deal of reassurance. We hope you will be able to visit Jonestown soon so that you can see for yourself that we are attempting to be productive and that we are trying to exemplify the goals of Guyana.

Cooperatively yours,

Mary Ann Connors
Mary Ann Connors

BB-17-xx-4

22 February, 1978

Prime Minister Forbes Burnham
Public Buildings, Brickdam
Georgetown

Dear Prime Minister Burnham;

I am writing to let you know that Marceline Jones (Cde. Jim Jones' wife) is presently in Washington D.C. She is trying to counteract what Tim and Grace Stoen and their attorney, Jeffrey Haas, did in Washington when they made a few contacts with right wing Congressmen. We were told by Richard McCoy of the American Embassy that he even felt that it was unfair that Jeffrey Haas was using such high pressure lobbying in the case.

To present the other side of the story, Marceline Jones spoke with Congressmen. Most of the people she spoke to like Congressman Burton told her they were very glad she was able to come and talk to them and give some background information about Tim and Grace Stoen.

67C
[REDACTED] The Congressmen stated that this information removed them from any responsibility in the matter and relieved them. They had heard a few opinions from right wingers but were glad to hear the other side of the story. We will be able to provide you with a list of all those people that Marceline talked to who are positive to what we are doing in Guyana. Of course, Marceline used the opportunity to speak of Guyana in glowing terms, the respect here for human rights, the integrity of people in official positions and of course the beauty and friendliness we have found. She encouraged the Congressmen to support Guyana in all ways.

With the contacts Marceline is making in Washington, we certainly hope that will counteract the few reactionary contacts that Haas has been able to collect. John Victor is vital to the total survival of our program. We cannot allow this child to be sacrificed to fascist reactionaries.

We are doing all we can, in general, to be good will ambassadors for Guyana and for the United States. We have a list of 2,000 people we have contacted so far all over the world, but mostly in the United States, through our ham radio operation. This media has great potential (humanitarian potential) between countries as there has been cooperation of many doctors and offers of pharmaceutical supplies.

Many people you talk to on the ham radio are interested in talking to you because they want to add Guyana to the areas that they have talked to elsewhere in the world. But many people are sincerely interested in Guyana. And after hearing about the qualities of Guyana, many would like to vacation here and some are interested in settling here. We give them a generalized picture of the beauty, the friendliness of the people, the loveliness of the land and the government, without asking them for anything. They ask that we correspond with them (this whole process of radio communication and subsequent letters is called QSLing in radio lingo). In our correspondences we have made up for any charges that have been circulated by the Stoens against Guyana because we have suggested in an indirect way that they could be helpful to Guyana. Frank Tumminia when he visited Jonestown stated that he was very pleased that in one day alone he received 150 letters from people in the US asking that the US support Guyana and mentioned Jim Jones.

BB-17-yy-1

Mr. Wills' reassuring attitude was most helpful considering Bunny Mann told us that we would lose the Stoen case. We don't think that you would like Bunny Mann to make that kind of communication as it certainly is not diplomatic.

We also heard from Richard McCoy at the American Embassy that Brintley Benn who wrote a negative article about Peoples Temple asked him for CIA help to overthrow the Government of Guyana because the government's goals and our goals of Socialism are the same. The same loyalty that we have for a child, John Victor, we have for you.

We will be willing to stand up vehemently if there is a problem internally or externally and whatever comes we are committed to you and Dr. Reid and the PNC. We like to face reality and would like to be kept informed on issues. We appreciate the opportunity you have given us to serve in Guyana, and if we can serve with some assurances that we will not be denied survival as a total group without threats to any individual or child within the group, we will give our complete and undying loyalty to Guyana and to those of you who stand up for socialism.

Cooperatively yours,

Mary Ann Connors
Mary Ann Connors

DB-17-yy-3

Dear Cde. Minister

We wish to share with you some concerns of mutual interest in the building of goodwill and friends for Guyana. We have found such a channel in amateur radio. It is known as "QSLing" in radio slang, or making contact with other licensed operators around the world, exchanging conversation, etc. All three of our licensed amateur radio stations - Georgetown, Jonestown, and San Francisco - engage in QSLing, with the purpose of improving goodwill for Guyana. The enclosed list, taken from this week's traffic, shows part of the nearly two thousand contacts that have been made recently. Cde. Jim Jones has made many of these contacts personally, working late into the night instead of sleeping.

This communications first started when we were helping a British Honduras patient with a medical emergency. Many other stations already knew of us and had been listening for some time. Doctors, medical people, pharmacists, drug store owners, people in agriculture, university professors, and prominent officials all said they respected what we are doing, and were very impressed. We said that it was due to the cooperation and help of Guyana, as we naturally always give all credit to Guyana. Although we can't change people, all we talked to seemed very sincere and responsive. Frankly, we were a bit taken back by the overwhelming favorable response.

We praise Guyana to everyone we talk to, explaining what we are doing with our agricultural project, medical program, and other mutual concerns with Guyana. We explain how the new administration must recognize the growing nationalism of this part of the world, and how third world non-aligned countries must be allowed to pursue their own course. All seemed to understand this. We also told them that our group was totally integrated, and although we know there is growing racism in the states, these people did not demonstrate racist attitudes. Even one who seemed to be initially racist was moved by the descriptions of Guyana. We have also talked of the cooperation of the Guyana Defense Force in taking people out from our project in emergencies, and how one very high ranking officer even gave up his own place on the plane to a woman of humble circumstances.

The response to the QSLing has been significant in many ways. We have had all kinds of positive offers from many different people just from the descriptions we give. We always talk of the high standard of living, the economics of the country, the beauty of the capital, how Guyana is an example of democracy at work, the good things the government does, the beauty of the scenery, the harmony of the people, and the loveliness of our project. We've had offers of equipment and farm information. Many universities have come on frequency and offered their assistance and knowledge, including the Univ. of Arizona, Duke Univ., and the Univ. of Florida. One Univ. of Oklahoma professor even had his entire class listen. Doctors have offered their assistance with medical consultations, some traffic even going into detailed and complicated surgical procedures. Other doctors offer to get us medical supplies, including some vitally needed medications that are much in demand. One doctor is considering retiring here, and many people have talked about coming to Guyana to visit.

There have been over 300 letters of praise this week offering services, assistance, and support, and we'd be more than happy to show all of them to you if you'd like. It is too costly to photocopy all of them, but we are

BB-17-77-1

...-2-
sending a few as examples. It is proving to be a wonderful way of opening up relations between people who have never been friendly. The communications over ham radio seem to break down differences of opinion, break down differences in general, and interests people in Guyana and our program. It is solidifying us, and getting rid of the polarization between peoples. You can see the tremendous potential, I'm sure. If you have any questions you can check with these stations by dropping them a letter. In fact, I'm sure they would appreciate any letter of encouragement you could write.

We want to assist Guyana in whatever way possible. We are giving our energies in terms of agricultural production because it is a debt we owe. We want to help with the course you have determined you must take. Whenever possible we are doing that with the U.S., (even though we've had our pains with racists and certain segments of the U.S. media that have been outrageous in their coverage). Cde. Jim Jones' wife, Marcelina, and a delegation of prominent leaders were well received in Washington D.C. by a host of civil rights leaders and people of influence and prominence. There is even a good possibility they will be meeting with Mrs. Rosalyn Carter (as I'm sure you know, Jim Jones met and dined with Mrs. Carter last year) to get that kind of positive support for Guyana.

Our sole desire is to do what is best for Guyana. We want it clearly known that our loyalty is to the Peoples National Congress. We are trying our best to show assimilation, and to do it we are extending our services to the community. In no way do we feel that we are the "teachers" in Guyana when it is we who have been taught a great deal by fellow Guyanese. We offer our medical expertise, and share our information and knowledge, and appreciate greatly the medical knowledge and information that is shared with us. There have been some mutually very beneficial things done in several different areas, and we try to offer our services to as many people as possible. At the time the press release was written about Lt. Governor Lymally's visit to Jonestown, there were six people from different surrounding communities waiting to be treated at our medical clinic. In no way do we feel that we are the "sole" givers of things positive, and we owe our very existence to the openness and hospitality of the Guyanese people.

Rumors seem to abound in every society, and we have heard that people are saying that we intend to branch out. This is simply not true. We are merely striving to build a model community and agricultural cooperative, where there is no racial division, no sexism, no ageism, and no anti-social behavior. Several have made comments that we have succeeded in this, the latest being Dr. Peter Fernandes, who said he didn't mind being quoted at all. His observation was that Jonestown is "the purest form of socialism I have seen practiced anywhere in the world." We have never even talked about branching out, and we are ever taking great care in bringing our people over slowly so they can be screened properly and so that they have plenty of time to adjust to the cultural shock. That is one of the reasons we ask people to sympathize with the fact we need our own school and medical clinic.

Our cooperative isn't religious, as we are ecumenical, and have all religions represented in our community. We wish to be of assistance to everyone, and if, for example, we could help Guyanese children by taking them in, we would be more than happy to do so as long as they didn't oppose the cooperative lifestyle we choose to live in as our solution to human problems. All members of the Jonestown community participate in decision making (all are fully informed as to all aspects of events pertinent to life on the project). We have already decided unanimously that any result of a cooperative undertaking should be put back in to help assist and support Guyana - absolutely and totally. We know that people are us-

73-2

ually motivated by self-interest, but we've found enlightened self-interest: humanitarian concerns such as adopting children (Jim now has seven) are much more fulfilling!

Certainly, Jim Jones has proven where his interests lay. He has stayed for over 3 months in one area, working the fields by day and QSLing at night, usually only getting 2 or 3 hours sleep. And though there aren't many who can keep up that pace, he would rather be active than sitting and worrying about things. He has seen the political life in the U.S. and is tired of it and disappointed. He has said many times he doesn't envy your role, or your responsibility. He knows the awesome weight a leader feels when people depend on him for guidance, and deeply empathizes with you in that respect. He has no interest whatsoever in political gain. If he were in the U.S. with his many civil rights leader friends he could inform them of the beauty of Guyana's position of non-alignment, as his wife has done. However, since he is not with them he takes on the role of goodwill ambassador through QSLing on the radio. As we said earlier, his QSLing has caused countless numbers of people to want to assist Guyana and visit. The QSLing could not be going better, and even the media in the U.S. is turning positive, and is giving positive coverage as a result of amateur band contacts.

One last thing: We have grown to love agriculture and the challenge of producing and farming the Jonestown project more than we have loved anything. Every member of our community comes to our agricultural meetings (except for the toddlers who see a movie or go to bed early). During these meetings we sing songs about our work which depict graphically and beautifully life on the project and our love for Guyana. We have even taken gospel songs and changed them to songs about the joy of work, the beauty of Guyana, and the equality of all peoples. It is most touching, and the entertainment is of professional quality. We don't like to brag, but we've been told it's some of the best you could hear (we know you've heard some of our entertainment, but not our best). If it could ever be of benefit to you, please let us know.

If you would care to speak with us in person, we would be more than pleased. We only hope that we have conveyed the commitment and loyalty we feel for Guyana and the Peoples National Congress. Cde. Jim Jones and all members of the Jonestown community will continue to strive to build a model cooperative - an amalgamation of all the races working together in harmony, without prejudice, sexism, ageism, or elitism - for the benefit and glory of our beloved Guyana.

Yours cooperatively,

Maryanne Connors
Maryanne Connors

77-3

MISCELLANEOUS INFORMATION:

1. We cancelled the exhibition because it fell right on one of the days when we were in serious crisis, however, we will likely have an individual one in about 6 weeks to 2 months. Coddette wants us to sell things for Xmas presents at that time. Things that we have made by hand on the farm. He especially wanted some of the educational toys to sell. He has not yet given us an answer about the cultural presentation, so we are in limbo there. He will pass this information on just as soon as we know. In my opinion, Coddette is very weak and cannot get things done very easily. He always end up going to someone else when we need any tangible assistance.
2. I think that we should have mail send in and out from the interior frequently and not talk on the radio at all about details.
3. I think Father Morrison will be blasting us in his newspaper. He sounded very evil on the telephone, like he had some sinister humour over our harassment when I ~~was~~ spoke to him on the telephone. I don't think approaching him will do any good, but instead only given him more to print. After he prints his nasty little piece we will then be on a spot down here and would need to get another press to make some positive statements. ^{The man's name who has also been trying to get} ~~the Catholic Standard~~ something for his newspaper is a fellow by the name of Oscar? . I am a little concerned that after Morrison prints his statement, the Mirror will then pick up on it and print that one of our members had tried to contact the Mirror (and I will deny it, if it comes to that). ~~1~~
4. I did talk to both Cheddie Jagan and Janet Jagan. Both listened to the basics about the conspiracy in the U.S. and how it appeared that the tentacles were reaching down here into Guyana. Both were very kind and said they were sympathetic, however, they had a big meeting about the sugar strike and had I called earlier about the press conference, he would have been able to send someone. I said that this was a personal invitation rather than a general thing for any reporter because of our mutual friendship with Coleman. I don't know whether they believed me or not, both were polite and busy and could not come. So far I have seen nothing in the Mirror, however, I will deny any knowledge of the telephone call if it ever comes up (for now). I am sure the telephone call was bugged anyway.
5. Someone telephoned Rex McKay's girlfriend on her unlisted telephone and said they were me and someone thing about someone being more sick. A young girl took the message and didn't understand it, but whoever it was said she was Paula Adams from Peoples Temple. Not only was it not me, but I have no idea what her unlisted number is and I told her so. She said that she thought as much and because of the strangeness of the telephone call, she called me to find out if I had made it. No one else in our house made it either. BB-17-aaa-4

6. I am more than a little concerned that someone is going to try to pressure Gene into something in his physical and emotional state. I don't think he will split, however I do think it is possible that someone may try to single him out and try to pressure him after listening to all of the descriptions over the radio. I think he is much more vulnerable than he realizes, but he seems to interpret it as our paranoia rather than a concern for him. I think Gene, at this point, will be o.k. He seems to genuinely want to get his teeth into that farm. I hope Joyce and Charlie will not be arrogant with him. He will not take it and he would leave before he would get around people who put him down. He has a lot of good ideas for that farm, which it needs badly, so I think he would be genuinely happy if he were not confronted and were not treated unkindly.
7. Nascimento is back in town. I saw him in his car yesterday. He was scheduled to come back the same time as Dr. Reid, so it would have been time for him to come back in.
8. Unless an absolute emergency, I don't recommend calling any ministers or top officials or even lawyers at night. They are all quite annoyed with us, and even though the people whom we called were favourable toward our organization, they were highly annoyed at being called in the night, e.g. Lionel, Hubert Jack, Mingo, Mills, Commissioner Barker, etc.
9. We were called in to that meeting with Commissioner Barker, Asst Commissioner Magubir, and District Superintendent Brown. They all appeared to be sympathetic to our situation, but because they received a somewhat hostile report from a Inspector Benjamin, an air of them and us prevailed. Barker repeated that the police and the PT were friendly and it would remain that way, however, he wanted that sign down which contained his name. I told him over the telephone about the sign, but I don't think he understood that I was telling him the wording of the sign, but instead was telling him our motivation for putting a sign which told people to not come on our property. Barker is a super compensator and is a relatively fair person who has a great deal of respect for Dr. Reid. He has always shown overt signs of interest in me, and did so toward both myself and Karen this time. We are having Helen bake him a cake and we will deliver it to him at his office in the late afternoon. He stays late at his office every day to get the reports about the sugar strikes and any disruptions.
10. I think that things have fairly well settled down here. I think we are going to have some busy days over the custody issue down here, but both Mills and Luckhoo said that the situation will be taken care of without Will or Jeremy having to appear in court.
11. Several people who have been involved in the issue with Jeremy such as the Commissioner of Police have asked what we are doing to get more into the Port Maituma community. He thinks it would be worth our while to do something that would show more unity.

aaa-2

He said that his reports say that we are too alienated from the community. Perhaps we could do something like bring people in to watch a movie, or bring children from the P.K. area in for a night of movies, and a tour of the farm like a field trip or something like that. Anyway, he has been getting reports from the past (not since this thing came up, but before this) that we don't have enough community interaction and that we stay off to ourselves.

12. No one in the various ministries know where the possible journalists are or even who they are. That sounds rather strange to me, but that is what I was told.
13. This Leonard Eugene, who owns the one-night-stand hotels in Trinidad, is absolutely crazy about Joyce. I think that we could do much better from him if Joyce would manipulate him in a different way. I sometimes think that she does things for her own gain, such as telling us that Leonard is only going to put ~~his~~ her name on the insurance policy on the vehicle he is buying for himself for her to use. I am sure Leonard would put Karen's, mine, and anybody else's that she suggested. In fact, I think if I suggested it he would also, so we will have our names put on. Joyce told us that he didn't want anyone to drive it but her. After meeting Leonard, I don't think that is true. He may have said it, but could be easily persuaded to add us also. Joyce has not turned in the diamond ring he gave her, nor any of the \$250 he gave her. She gave Helen \$100 of it, but she kept the rest and has been using it on fairly legitimate things such as medicines, etc, but she has not made any attempt to turn it in. I have not asked her for it, because with the situation with Gene, I didn't want to rock the boat. I don't know who will be next, therefore, I am hesitant about speaking to anyone on a subject which might open Pandora's box. I don't know if she even told you over the radio. Joyce is definitely in this thing to some extent for herself, but she has got a person who is willing to help all of us with various things. He has rented taxis for Karen and I to deliver letters all over town when we did not have transportation. It would have taken the better part of a day, and only took an hour because of his help. He looks like he is going to get an EKG machine for Joyce. He said he wanted to help Joyce with her Florence Nightengale ambitions and help her to realize her dreams.
14. I think that someone should assist Phyllis in fixing up the cottage Gene will be staying in. Gene loves nice potted plants, so perhaps Peter Motherspoon could make some nice hanging containers also. He would like, according to Sharon, a filing cabinet, a desk & chair, lots of plants, and just generally a room fixed up very nice. That should be done before he gets back.

October 26, 1977

Honorable Dr. Ptolemy Reid
Camp Street
Georgetown

Dear Dr. Reid:

I write to you today on several subjects. I have not been writing as frequently as before because I know you are very pressed of late, and also because apparently in the matter of my son, John, your hands are tied to a certain extent.

I am currently advised both by my counsel and by the Foreign Minister that I cannot come into Georgetown, because the arrest order against me has yet to be lifted. Indeed, when I discussed an upcoming meeting planned for myself, Mervin Dymally, and Andrew Young with the Foreign Minister, he said he would arrange for my safe passage through the capital and out of the country, because the arrest order is still outstanding. If it were not for the fact that, as I told you on previous occasions, a distinguished member of your cabinet warned me that his word is not to be counted upon, I would go to that meeting. Mr. Codette left the clear impression that the Foreign Minister is actually against our project, when he referred to the vote taken on our coming here. So, it is hard to know what to believe.

The other day one of our comrades was speaking to a Minister in the Cabinet, a very forthright person whose word we have never found to falter and a good spokesman for your government. One thing he said, however, caused much consternation among those few who are aware of the comment, and I am sure would trigger the same unhappy reaction among all in our community were they appraised of it. He stated unequivocally that we would just have to let the courts follow their course regarding John--there would be no intervention on our behalf. The clear indication was that there would be no intervention, even if it did not go well for us in court. I am frankly puzzled because

BB-17-666-1

Honorable Dr. J. J. Reid
October 26, 1977
Page two

Initially, when we spoke of the matter, you stated unequivocally that the decisions of a California court do not apply here, and that those who are trying to take my dear son would find that Guyana would not allow jurisdiction. It seems that something has happened in the intervening time to alter this opinion, or change your mind.

Later another phone call was placed to the Foreign Minister who reiterated the position that we had nothing to worry about, "we would win in the end," but that the laborious court processes must be followed. If such will indeed be the case, my mind would be considerably relieved. However, there is again that nagging doubt: because when one particularly close to you says that his word is not to be trusted, then no matter how warm and ingratiating the Foreign Minister is, the possibility of duplicity remains in the memory, and affects whatever planning we do.

It is obvious that our local counsel is not counting on our "winning in the end" when he recommends that we send my precious John and any who might be a source of controversy out of the country--to Timbuctoo, for God knows how long. I am told that the procedure involving John could drag on for years because the conspiracy behind the scenes have found encouragement. If I were to send my John, what real security would that be? A passport can be traced, and, if I must depend on a person whose good word is questioned by those loyal to you, then how can I be assured that he will ever be allowed to return?

The terrible thing about this whole issue is that once a political conspiracy is allowed to feel a certain liberty to act, then the participants in that conspiracy are encouraged to push further. For example, I have always maintained that the nature of the rebuff given in the case of John would determine whether or not other cases would be initiated. Now a family who in the past were very friendly and very recently wholeheartedly approved of their two sons (ages nineteen and seventeen) coming to the project (they signed all the proper papers) have been influenced by money to demand the return of the seventeen year old. This son, a strapping 6' 4" young man, who will be eighteen in a matter of weeks has no desire to return. He is presently in Georgetown to marry a young woman who he cares for who is carrying his child; some technicalities are holding up
THEXMARK

666-2

Honorable Dr. Ftolemy Reid
October 26, 1977
Page three

the marriage. So, by any sane legal analysis, the young man should not have to go back to the States against his wishes. But the character of the fomenters of this conspiracy is so base that the parents' (the Olivers) attorney, a man regarded as unscrupulous by both black and white community alike, has openly threatened that unless we sent the seventeen year old back, he would see to it that we would get another negative barrage on a California radio station. This despite the fact that the young man will be eighteen in just over one month.

A showing of solidarity and strength is the only demonstration it seems that reactionary circles understand. Our own intelligence has discovered that the only thing to date that has kept one arm of government from harassing us further is that show of strength combined with the popular support we have in the states from left-wing, liberal, and even moderate groups. All these many supporters say the same thing--why bow to a conspiracy? They are somewhat baffled by your position regarding John, although we have tried to explain your dilemma.

In a few days you will be receiving a letter from Lt. Gov. Dymally. It is a strong letter, and one that I would ask you to read because it expresses the sentiments of hundreds of activist readers. The nature and far reaching extent of this conspiracy is obvious.

Last night another incident occurred that is unsettling. At about 3:30 in the morning a group of strangers came onto our property. They were obviously up to no good at that hour, and they were organized enough to signal with lights to one another. This was witnessed by many present, including myself. Although they did not shoot, the nature of their approach (from the bush) aroused the worst suspicions. Footprints indicated that some were barefoot and some wore shoes.

We have been told that kidnapping is a real possibility, because the reactionary press is speculating that the government here is not giving us clear support in the custody matter, and that kind of an interpretation acts as a red flag in front of a racing bull. These devious people even brag about it. The way the audio-visual media has treated Guyana is utterly cruel and without conscience or empathy.

666-3

Honorable Dr. Ptolemy Reid
October 26, 1977
Page five

of production would be disastrous at this time. Some of our more active seniors have had years of farm experience, but naturally there is a limit to what they can do. Just yesterday they were a tremendous help in gathering over 120 bags of planting material for eddoes, with the help of course of some strong, young hands.

Our approach to agriculture is scientific. Our agronomist has made a feasibility study and we know exactly what we need in labor and materials at this time to produce. We want to be able to produce not only for ourselves but for the community as well, but we will be hampered beyond measure if we lose the steady work force of the students.

Moreover, it has been reliably reported that malaria has broken out in the dormitories of the Kaituma School. We are not squeamish about disease--the risk was well known when we came into this area. But I know rumors--if only one of our people got malaria, some youngster would write a friend back in the States and the next thing you would know, the press would get hold of it.

The recent visit of Mr. Charles Garry, an eminent Marxist lawyer who is helping us with our case, (fortunately for costs, or we could not stand the financial burden brought on by the harassment we have been receiving), I imagine will help clear up any "mystery" surrounding our farm that lingers in the capital. He left the project regretfully and visited with Sir Lionel Luckhoo in the capital, and just told everyone he met that the farm was a "paradise." He went back to the United States, got on the media, and said "this is a paradise." He was overwhelmed with the beauty of Guyana and the socialist demonstration of the project and asked us if he could retire here. Here is a man who just received a \$40,000 check from the sales of a book he has written and he wants to retire here. He will be on another network later this month. He left Guyana an admirer of your administration, after much discussion with us. (He had previously been influenced by the Opposition. Mr. Jagan, whatever his intentions, is engaging in a course that could lead to the destruction of the economy. It is interesting that Mr. Jagan is so warmly welcomed in the United States, especially when the course his Party is taking can lead, even unwittingly, to economic disaster.)

I am equally sure that the visits of Guyanese government officials will also go a long way to dispel any rumors. Those who have come in recent days have had

666-4

Honorable Dr. Ptolemy Reid
October 26, 1977
Page six

nothing but praise, (although we welcome constructive criticism) and have deemed the project a "model" community. Mervin Dymally, will be visiting again soon. He is a man who is not political in terms of socialist ideology, yet he has made statements supportive of socialism in the Caribbean because of his regard for my character and because of my request in support of the Guyanese Government.

The custody matters are of grave concern, not simply because my own son is involved, since I feel an equal loyalty to any member of the organization who has chosen to make Guyana his or her new home. I know, however, that the conspiracy has chosen this area as the one avenue by which they can bleed us dry in legal costs and emotional drain. The press has to a great extent been curbed by solid community reaction in our favor (certainly not as a result of any love for Guyana, socialism, or us). Fortunately, the media has been fairly confined and isolated. But custody matters, no matter how flimsy, can bleed us to death. Every time we will fight and raise a storm, but there is the chance again that arrest orders will come for me.

I have proven my loyalty to you in the past, at no small risk. I have stated that I am willing, that we are all willing, to follow you no matter what course you may have to take to survive. So I ask you-- please tell us where we stand. If the opposition to our presence is too great, or if there is a pressure to have us leave so as to enable the government to take the farm over, or if internal party pressures are such that you cannot act--please just let us know the lay of the land. We are rational beings, and will evaluate and empathize with whatever the situation is.

To be frank, since the incident with John began, my blood pressure has been running at a dangerously high level. I am training leadership as quickly as I can, but at this stage, if my health were to fail, the community, the project would be gravely, gravely endangered. I personally do not think it would survive at this stage. It is not a personality cult. Far from it. I have always been there when any of the people had a medical emergency, a problem with the law, a house about to be lost. Like yourself, I simply cannot separate loyalty from my socialist commitment. It is a loyalty to the death. I have fought hard when one of my Black members, as so often happens in a racist society, was framed and sent to jail. I have never lost one person to jail because of my determination.

666-5

Honorable Dr. Ptolemy Reid
October 26, 1977
Page seven

Because the people have seen this kind of loyalty to them from me, they trust me; it is the collective feeling that our organization cannot survive here, but through my trust, the people have decided to give their commitment, and have gained their own sense of trust.

(Thus, when some official contacts our office and asks such questions as "Do you grow marijuana up there?" it is utterly infuriating. Don't these people realize that as completely committed socialists we are totally against the use of drugs? We don't even use alcohol or tobacco, simply because they are detrimental to one's health and because we want to set a consistent example to our children. I am sure you can appreciate how exasperating some of this has been, and I won't take up your time with details.)

Our loyalty to you remains secure. We would give up lives, and be proud because we had the chance to make our lives and deaths have a socialist meaning.

Cooperatively yours,

Jia Jones

bbh-6

Carl

18 August 1977

Honorable Prime Minister Forbes Burnham
Office of the Prime Minister
Public Buildings
Brickdam
Georgetown, Guyana

Dear Honorable Prime Minister:

I understand one of our people has written to you recently and apprised you of the situation Rev. Jim Jones and Peoples Temple are facing in the U.S. Some of us thought we should assure you again that we will never speak publicly about U.S. governmental policy, and we will always speak supportively about Guyana and cooperative socialism.

With deep regret, we also feel we must say that, from our experiences, it is necessary to be very, very careful regarding possible contact with reactionary elements in the States. We've been told by people from the highest level, almost in fear and trembling, to be very concerned about what is going on. The hostility and rancor there are immense, with only the two exceptions of significance (President Carter and Andrew Young) representing change.

It distresses us immensely, not just for our own sake, to hear these people tell us that all of our problems began with our support for the Government of Guyana. People who have caused the most trouble have been real provocateurs, a trotskyite element given to anarchistic radicalism and terrorism. They have really been too much to behold.

We have many affidavits from people both inside and outside our own organization about each of the individuals involved. We don't wish to destroy anyone's reputation -- these were taken simply as a defense against provocateurs. Our attorney said we needed them. They are available to you if you ever need them. We are terrified that the U.S. might do something to betray Guyana, which we have grown to love immensely.

It is ironic that reactionary newspapers are using terrorist radicals! A very strange marriage, to be sure. They want to trigger outright confrontation in the public mind with people who uphold socialism as a way of life. Andrew Young was brazen enough to state his views, and you know what an attack he has come under, despite his statements supportive of the U.S. The television media has been particularly involved, and always paints Guyana in the ugliest terms.

Obviously, the attack is based on the ideals that you have established and intend to live by and that we have likewise espoused and practiced, because it never started until our support for Guyana was made public. We certainly don't believe any of the allegations against Guyana, as referred to by Mr. Governor Dymally in his letter of 3 August.

It is good, in a way, that all this has happened. It has only made us more determined to stand in life or death with the goals of socialism. We pledge this.

We are enclosing some additional letters from our supporters which were forwarded to us by our comrades in the States. We could actually show you a suitcase full

BB-17-ccc-1

of such letters, but I'm just sending samples from the more sensitive and influential community leaders -- and may have missed some of those. These samples even show support by people who do not necessarily have the same political view as ours.

I'm also enclosing for your interest an article which appeared in the Chicago Tribune. It was brought to our attention by someone who recognized its relevance to our present situation. Considering that Dr. King committed his last hour speaking out against the exploitation of the Third World, with particular reference to the Vietnam fiasco, it is not surprising that the dramatization discussed in this article misrepresented his commitment, which was played down by the play-it-safe liberals.

On the positive side, we thought you might like to know that the wife of Guyana's Ambassador to the United Nations brought a beautiful multi-racial child to us in Jonestown. It had practically expired from physical need. She was greatly concerned for its future, and thought Jonestown would be a good place for it. We are happy to be adding this child and other Guyanese children to our beautiful rainbow family of so many adopted children, and will give them the best possible home.

This is really our function here, not getting involved in political matters, which we leave entirely up to you. We will however, try to keep you informed as we hear things that seem important to you.

Cooperatively yours,

Joyce A. Parks, M.D.
Medical Practitioner

cc: Dr. Ptolemy Reid
Cabinet Ministers
Ministers of State

Report on Offers about Exchange of Currency

July 21, 1977

1. Joe Mahase, resident on Third St. in Alberrtown, is trying to sell his house. *prefer the usual deposit of dollars abroad, but when our rep. ad. forgoes his bill*
He said he would be "quite happy" to get a bank draft for U.S. currency, and he *only got a bill at a bank at Alberrtown*
could "get it out." He said he knew some "very good airline pilots" on Pan Am *2 months earlier that was not clear in the documentation*
(He mentioned another airline I can't recall) and they would probably take the *draft out and bring it back safely.*

Mr. Mahase is an East Indian Hindu. He was very critical of the Guyana government. The gist of his remarks follow: He said his children are being victimized, and he wants to be free but is not free here. He wants out of Guyana because of its politics. He spoke against Cuba and Castro and said he favored Bautista; he said Cubans were sorry the day after the revolution there. He said leaders like Castro only appeal to the illiterate. He mentioned that a few days ago six Cuban girls were found dead in the ocean with Cuban money on them, but not a word was printed in the Guyana papers. He said the Socialist press will not tell you the truth and he implied that disruptive things were happening in Georgetown, but the people would not hear about them.

He said he had had his luggage taken off an airplane and searched at the airport recently, and yet he would never be so stupid as to carry U.S. money on or with him. He implied that Prime Minister Burnham was responsible for the searching episode, even though Prime Minister Burnham calls him as a friend for advice. He said Deputy Prime Minister Reid had also been a friend for years, but he (Reid) would be far worse once in power. He said Opposition Leader Jagan was "left of left", that Prime Minister Burnham used to be "left" but now is "left of left." He said Deputy Prime Minister Reid had been a fair person but now lives by ideology alone. He said he knew what was going to happen 12 years ago; so he has put money in the U.S., England and Canada. A few days ago his attorney in New York City called him about making an investment in a business of about \$25,000.

BB-17ddd-1

2.

He said he had a lot of friends and had done a lot of good things. *He sells*
as much as expected for working a Pukter. ~~I didn't~~
find out what line of work he is in.

2. M. Beepat, of M. Beepat and Sons of 101 Regent St., L/town, offered to exchange foreign currency (U.S.) at the current exchange rate, with an additional contribution of \$250.00 per \$1,000 exchanged.

Mr. Beepat is East Indian, owns a furniture factory, a clothes factory as well as the shop on Regent St. with miscellaneous goods. He said he has two daughters abroad, and that since the exchange policy of the Government was instituted, he is unable to contribute to them. He has several other children in Guyana. He said his exchange offer was confidential, but he was very obvious.

3. (I'd like to tell you something good I heard along with the bad.)

Mr. Ian Beharry, a Hindu whose Beharry Bakery is the largest one in Georgetown, said he likes Guyana, and he spoke well of Dr. Reid who, he said, is his personal friend. *He said Dr. Reid is very kind*
He said he had voted for Dr. Jagan.

In a discussion about selling his bakery, he never expressed an interest in U.S. dollars.

Attached to the Bakery are a snack bar, a liquor bar, and a machine repair shop. He said the net gross for the bakery alone in 1976 was \$86,000+, and the profit on beer and soft drinks sales was 100 per cent. (He has 42 employees and ^{them} pays \$1,300 per week.)

He is now dabbling in film making, using Guyanese actors whom he has trained himself. I asked why he was interested in selling his bakery, and he said because he "made a mint" and has an estate on the East Bank, etc.

ddd-2

18 July 1977

Dear Dr. Reid,

The concern of this letter is to keep you abreast of several situations we are involved in: (1) Potential property purchases, (2) Developing situations with the American Press, (3) Clarification of articles submitted regarding our work here, and (4) Further training of our medical doctor.

With regard to property, one of our members has had continuing discussions with the owner of the Bel Air who is about ready to accept a deal, only she wants \$75,000.00 U.S., although we have offered her about the equivalent of \$50,000.00 U.S. In the case of the Bel Air, we don't know how to help you exactly because this does not involve the transfer of money, so we need your suggestion as to how to proceed here. She is more than anxious to negotiate a sale. Enclosed in this letter is a summary of the dialogue between our member and the owner which we felt could possibly be of value and interest to you. The Bel Air would appear to have some value to us as I mentioned in my previous conversation with you, but we want to do whatever is best to you in this matter. Mr. Baccus wants to sell the rice farm and saw mill for \$345,000.00. How do we go about this? We need to buy the place for income. We need to know how to proceed in order to help him confiscate it.

The developing situations with the Reactionary American press; we have at this time advance information that we are the subject of attack in a rather small, not wide circulated, but scandal-mongering type of magazine in the U.S., which just finished viciously attacking the mayor of S.F. Along with the other scurrilous campaigns, the result has been to bring the Mayor up for a recall election. It is obvious there is an attempt to discredit a vast range of people who have been our friends from Mayor Bradley to Lt. Governor Dynally, and supposedly the article even mentioned Mrs. Carter. This paper is owned by one of the largest U.S. "press barons." The reactionary press is really getting "dirty" in the United States right now, (although President Carter seems to show signs of change), as is so vividly demonstrated in the example of Lt. Governor Dynally. The press tried to discredit him, as they intend, we believe, to do to us (only because he championed socialism in Guyana after returning from Australia with us here.) The Los Angeles Times came after him and called him crooked and even criminal and everything else under the sun. This kind of thing is now being started with us, as demonstrated in the set-up break-in. An editor of the Chronicle, although he is quite conservative, knows us and has visited our human service facilities many times, and was thoroughly impressed with our work. He has done an intensive and complete study which substantiated the whole nature of the way we had been set-up, which, of course, the police investigation bore out.

Some time ago we had some provocateurs in our midst whom we caught at the time. Now they are offering to be the substance of a story that is profoundly ridiculous with the oblique intent to throw an unfavourable light on socialism, and other of our socialist, and even progressive, friends. One of the foremost socialist commentators and a prominent author just featured recently in the Guyana Chronicle, Dr. Albert Kahn, says that it is a clear attempt to discredit us, as was done so frequently during the McCarthy era he endured a couple of years ago. He is going to help us with our defense, demanding FBI files on some of these so-called sources. These sources recommended terrorist acts and when we rejected these methods, they wanted to tear down our work and our reputation. We are just not sure of their ultimate aim, but there are overtones other than just negative PR and we will keep you posted.

BB-17-ccc-1

Included here is a list of people to be wary of including a brief synopsis of their backgrounds which demonstrates clearly their unreliability. These are the people quoted as "sources" for the article and they are the same group who were either provocateurs or terrorists who could not accept our socialist course working within the structure, which is the only logical way change can be brought in the U.S.

Grace Stoen; she is the attorney's wife who was mentioned in an earlier letter. She is strongly suspected of being an agent because she never had any comprehension of socialism, but rather worked her way into our organization to get what she could get. She is very devious and will stop at nothing to achieve what she wants. She constantly spoke of killing people, especially her own husband. Mrs. Stoen wrote a letter of her own volition to Mrs. Pugh with the keys to her own desk, saying that she was leaving with a man named Walter Jones, "Gitty" and that her child would be better off with us. She left the child for this man, who is also married to someone else, without even saying good-bye. She said that she wanted to spare the child's life because she was no good for the child.

Kimer and Deanna Martie; she attempted to black mail the church threatening to say horrible things about the group if we did not give them \$25,000.00, of course, we did not give them the funds. They also took prison files on people who were rehabilitated. Deanna Martie said in a large gathering that she derived sexual pleasure out of hearing children scream.

Mickey Touchette;

Wayne Pietla;

Terry Cobb Pietla;

Walter Jones; he made a bizarre offer to eliminate a family considered hostile to us, which sounded much like the suggestion of an agent provocateur.

Birdie Harbick;

Paula Mae Cornelius;

The following list of people left our group together; Jim Cobb, Mickey Touchette, Wayne Pietla, Terry Cobb Pietla, and three others. They held training classes in terrorist tactics at college dormitories without anyone's knowledge, manufactured bullets for rifles. They tore the telephone out of the wall of the man Wayne lived with and stole hunting rifles belonging to him. They carried stolen explosives in their car and planned to bomb a bus. They made their own ammunition and developed an ammunition cache. At one time we thought they were misguided "revolutionaries" and we were not even going to discuss them. We subsequently learned that they thought revolution was a big joke and they got onto drugs and alcohol. At this time we suspect them of being provocateurs. Naturally when you have thousands of members you are going to have provocateurs, so I am surprised we haven't had more.

The interesting defense that Dr. Kahn is preparing is that we have not one member in jail, nor in a mental institution. Whoever who is in need and who has sought our help has been fully taken care of with the resources of our church.

Since my ears are still inflamed, the doctor says that I cannot fly, thus, I am unable to return to our U.S. church center, and my church leaders are handling the situation very well. Many other friends and community leaders there are suggesting that I remain here at this time because of possible assassination attempts. (As you know, I have had two assassination attempts in the past, and one of them against my child.) Although such threats have never deterred me, I am bowing to their requests and staying put for now.

cee-2

One more thought on this press issue which should be considered is that many political leaders such as Mrs. Carter, the Black mayor of Los Angeles, the Governor of California, and the Mayor of San Francisco have been most friendly to us and sympathetic to our work. Dr. Kahn is sure that this is an effort to discredit them by using us. We are openly known as democratic socialists and some may be trying to use us to destroy all black and progressive leadership. The mayor of San Francisco is certainly a "close" socialist. In our church he openly champions our goals, just as the Lieutenant Governor has come around to socialism since he has been to our church. (He attends frequently.) In fact, the famous actress Jane Fonda and her husband have just joined our church and have become admirers of Guyana since hearing of our program. Reactionary elements may see such prominent personalities aligning with a socialist group as threatening to their interests. Since some of the left in the U.S. still put Guyana in a National Socialist bag, we have that element to counteract too. Unfortunately some of the worst among this group are black.

Finally, I wanted to add one point of clarification regarding the articles given you on our project here. As a syndicated columnist in the U.S. would not go by with paying too much praise to a socialist environment being good for any type of people except the most incorrigible, the U.S. media cannot credit a socialist environment of producing a culture free of the social problems experienced in the U.S. The reporter has purposefully or otherwise gotten the story confused. In the U.S., we have young people come to us who had patterns of kleptomania, child molesting, drugs, etc. These patterns do not appear in a socialist environment even there. The first question in a reporter's mind there is: Is it socialism and I have always answered "yes, it is the only alternative for youth." Since we do not have such problems here to the extent they do in the U.S., they deduce it to be a rehabilitation program, when in fact it is the socialist environment. In fact, only two persons were sent to our project by the courts there and they are exemplary models of Socialist citizenship. They have since had these charges cleared.

Our doctor has arrived here. Being very tired and in a great deal of pain with my ears, I do not recall the exact procedure suggested by you the other day. It is to check with the Ministry of Health directly regarding his internship in Cuba?

As soon as we obtain copies of the smear articles against the Lt. Governor. Finally we will send them to you. Also, we will send the article that appears about us.

We are holding in there but we wanted to keep you posted for your own knowledge and if it is too much just throw it in the waste paper basket. We are moving full ahead with our program.

Cooperatively yours,

eee-3

before the grand jury, provided of course that
the person is able to pressure law enforcement into
prosecuting such a body -- a person to whom we have
the bond
refused
to yield.

Dear Minister Wills,

We deeply appreciate the assurance given by you that there will be no extradition of any of us, should those in the States succeed in forcing some legal action against our church or its members as a part of this move to destroy us because of our political beliefs. Charles Garry is utterly convinced that we are the victims of a carefully orchestrated political conspiracy, and he is currently engaged in documenting that fact. We have only a part of those documents here, but they alone reveal a network of criminals, terrorists, and provocateurs engaged in one of the most significant conspiratorial attempts to undermine and destroy a single socialist organization in the history of the U.S. One of the key figures in this effort is a private investigator, Joseph Maizor, whose criminal record stretches back to 1963. We have 75 pages of documents detailing his history of forgery, fraud, and numerous other parole violations, which include posing as an attorney, resulting in the revocation of his license for a period of time. Church leaders, lawyers, and community leaders--including some in government who know of our consistent good works obtained these records. (The documents are available to you on your request.) Not one station or newspaper has ever printed one word of it, yet they freely attack us and disparage Guyana.

Despite Maizor's criminal record he is dignified by the press, and has tried to intimidate our thousands of supporters and friends through harassing phone calls. He spreads the lie that we have "abducted" 20 children. We have legal authorization for every single child on the project. Only the black and alternative press have referred to this man's criminal background, and discussed the fascist context of his activities. (We are somewhat encouraged however, by one person on the New York Times staff who does admire our stands and has plans to expose Maizor.)

The story behind my precious son would have made highly sensational copy; it was known to the sources who infiltrated our ranks. Yet, not a word of it has surfaced in the press. Now it appears that an informal deal has been arranged; that story has been censored, and the woman, a racist, has been offered immunity to testify, or, I should correctly say lie, before a grand jury. Our counselors are uncovering a trail of intrigue that dates back several years.

Our supporters, numbering in the thousands, continue to stand solidly behind us, and even new members and supporters have joined their ranks. Lt. Governor Dymally has bravely championed our cause as has the Black publisher who heads the Black Newspaper Publisher's Association (which represents all Third World newspapers and some progressive white papers as well) has stood loyally with me. His editorial of August 25th is one of several that show the depth of his commitment and concern. In some ways, this is no small miracle, in that I have been very open in my support of the party, and he had been a devotee of Dr. Jagan--primarily, I think, as a result of the propaganda spread about the P.N.C. However, this publisher is one of the most forthright friends of Guyana, and has been influential in encouraging other Black publishers to be the same.

BD-17-fft-1

2

*a few reactionary outlets in the
Northern region of California, as far
as we know.*

Many feel that we are the test case in a wave of a neo-McCarthy Era; one journalist who spent many years in the Soviet Union and who is a principled Marxist told us that the tactics used to smear our organization are a virtual repeat of those used during the 1950's. The only difference is that they are more sophisticated. WE HAVE NOT READ ONE CHARGE AGAINST US THAT IS TRUE. To date, with the exception of one Eastern based magazine, the attacks have been confined to the Northern region of California. Some other periodicals and audio-visual media, although subjected to great pressure, have not joined this campaign. The attack has been spearheaded by Rupert Murdoch, a reactionary whose ownership of 88 media outlets, together with his sensationalist style of journalism has caused even some conservatives deep concern. Indeed, a few of the TV affiliates he is connected with even went so far as to infer something clandestine in the private dinner I had with Mrs. Carter; a tawdry suggestion that reflected as poorly on her integrity as it did on my own, I regret to say.

Areas of Concern in the North West District

In our work in this district we have received some information that I feel is my duty and responsibility to report to your office in light of your suggestion of attacks within the country against us. Several high party officials have told us that Cde. Carmichael and Cde. Lambert have been openly criticizing us to others in the community to the extent that the rumor circulates that "the Prime Minister will want to investigate" one thing or another. In fairness, I must say that in our own personal contacts with these two comrades, they have always been exceedingly friendly.

While we naturally welcome open and constructive criticism, this kind of sowing of discord seems counterproductive. One party official who spoke directly to us of this matter said he was quite disillusioned, because there was bickering and feuding among party officials, and a destructive, competitive kind of negative criticism of one another as part of the vying for success or promotion in party ranks. Feuds wherein people would not speak to each other for months were mentioned. One individual mentioned that for these reasons he wanted to leave the North West District, and that the petty cliqueishness seemed to be effectively preventing promotion in party ranks on the basis of merit. In his view, those who had left the area had prospered and risen in the party ranks.

Many party members have told us that they appreciated the project, and even were kind enough to say that the project meant a great deal to the N.W.D. We have tried to cement good community relations in a number of ways. This week alone we distributed hundreds of pounds of fish, plantain and casava free of charge to the local community. *We* sincerely desire to function so as to constructively benefit the community.

Of course we have experienced our share of business people who have taken advantage of our lack of knowledge; one surveyor did a negligent job, and a Mr. Campbell blatantly stole items from the property here. But we can certainly take these things in stride, because we have a commitment to Guyana, grounded in our deeply felt socialist philosophy.

I hesitate, because I do not want to sound presumptuous, but I believe that you will find no other group more dedicated or loyal to the government, down to every man, woman, and child. Perhaps it is because our experience with harassment and persecution is so painful, so fresh, that our gratitude runs very, very deep. In our school

We have formed an opinion on this matter. We are mostly people of peace & love.

fff-2

classes we teach an absolute respect for the Guyanese government, its leaders and its institutions. We teach Guyanese history and the history your government is making, now, both in this co-operative republic and throughout the entire Third World as well.

Our loyalty to the party is complete, and as we are very much interested in acquiring citizenship we hope to be able to demonstrate that loyalty in concrete ways. ~~A few weeks ago~~, although it strained our monthly budget for that month, we made a \$1000.00 contribution to Cde. Carmichael for the N.W.D. P.N.C. congress's goal.

We hope that all the party leaders will believe in our good faith. Our loyalty and faith in the government is undivided. It was unsettling when Cde. Lambert questioned us about some of the trash in the newspapers, and seemed to indicate that the regional ministers and cabinet leaders credited it enough to want to pursue an investigation. By saying that your government "does not approve of such tactics of discipline being used on either Black or White" lent credence to the vicious lies of the reactionary press. Imagine how this disturbed us when we know that we have done no wrong, particularly when the comment was attributed, by inference, to the Prime Minister.

As you probably know, all our decisions are made through collective decision making processes, and we try to promote honesty, cooperation and a socialist work structure. Notwithstanding the rumor circulated, discipline is grounded solely in denial of reward or work duties. However, since we heard that two in this region would like to see us leave, we were concerned, especially in light of the fact that we have so recently left an environment of horrendous persecution. People simply cannot work productively when they work in an atmosphere of insecurity, not certain whether or not they will be forced to leave their new homeland. We would not like to start life anew in an antagonistic atmosphere. If those who are highly committed to socialist principles do not have faith in us, it will be difficult for us to endure, yet we need to know where we stand.

I implore you to give us that peace of knowing that not one of my people will be returned to these uncaring, racist oppressors who include in their ranks of synophants admitted Nazis as well as those who posed as far-left terrorists. We have been hounded and harassed for years, our buildings have been burned. My own life and the lives of my children have been threatened. We took a vote last week, and with only one exception, every person stood fast to this commitment: we would rather die than go back.

Cooperatively, *Comrade,*

Jim Jones

P.S.

fff-3

To the very last one, these sources have been
 → *documented as per above*