

HH-6

1/23/77

THE MOLDER  
by  
Lynetta Jones

I took a piece of plastic clay,  
And idly fashioned it one day,  
And as my fingers pressed it still,  
It molded--yielding to my will.

I came again when days were past,  
The bit of clay was firm at last,  
The form I gave it, still it wore,  
And I could change that form no more.

A far more precious thing than clay,  
I gently shaped from day to day,  
And molded with my fumbling art,  
A young child's soft and yielding heart.

I came again when years were gone,  
And it was a man I looked upon,  
Who such godlike nature bore  
That men could change it--NEVERMORE.

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Rick Cordell            Re: JJ

Questions in CAPS  
Comments in small type  
Tape 1    Side 1

INTERVIEW FOR BOOK REGARDING JIM JONES. WHAT WAS THE DATE RICK THAT YOU FIRST MET FATHER? It was in the spring of the year in 1955. I don't remember the exact date, my brother was a senior in high school at the time....YOUR BROTHER? Harold, Harold Cordell, he was a senior and he had been attending the church of Pastor Jim about a year or year and a half at that time, and he told me to come on over and see a man that was unlike any preacher we had ever known, and we were brought up in the religion together. WHAT RELIGION WERE YOU BROUGHT UP IN? Pentecostal. YOU SAID YOUR BROTHER HAD ATTENDED HIS SERVICES FOR A YEAR AND A HALF, WERE YOUR PARENTS ALSO ATTENDING THE SERVICES OF FATHER OR WAS HE GOING ALONE. I think maybe our parents had attended maybe once or twice, at that time, but Harold was mainly going by himself then. DID, HOW DID YOU, WHEN HE FIRST TOLD YOU ABOUT JIM, WHAT WAS IT ABOUT JIM'S MINISTRY THAT MADE YOU WANT TO ATTEND SERVICES? The feeling that I got from Harold was that it was unusual service, unusual church and an unusual man. I got the feeling from Harold, for the first time he was really enthused about church we were brought up in a church, but we never really saw enough in church to really get one hundred per cent enthused about it, we were made to go to church, and played the quilt trip all of our lives and worried about being the good guys so we would go to heaven. The way Harold presented it to me at the time I felt that there was something

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special about the man, about that church , I needed to go find out. He was relating very closely to it, we were very close as brothers and I thought well it must be worth seeing. Harold had left the church for several years and was running around while he was in high school and for him to find a church that he really wanted to go to was unusual to me to hear about so I figured there was really something to it, so I decided to go take a look. WERE THE MEETING THE SAME AS THEY ARE TO DAY, REVELATIONS, ETC. At that time; Jim has always met people at their level. But I didn't realize back then that he was saying the same thing that he is now, he was just saying it in a different way because I just didn't understand it. He was preaching the Bible , healings in every service, mostly healing, a lot of healings, in Indianapolis a lot of healing , in Cincinnati and some of the other towns just almost all healing services. But his message was always very stark, since I knew him, its Brotherhood , all races together, and the very first time I met him he and Marceline, I felt a unusual warmth about them, they were the kind of people that you were over whelmed at the very first meeting, by the love that they projected, the warmth that they made you feel that you were welcome, that you were accepted just as you were, that you were not judged by the way you looked or how much education you had, or how much money you had, and that was the first time that I had ever knew anybody the very first time they knew me to show so much love, so much warmth so much feeling, the church itself was the same way, although it wasn't evolved to the point it is now, it was a church where people felt closer, more of a family than any other church I have ever been too, THE SAME PRESENTATION THE SAME VIBRATION LEVEL, THE SAME AURA SO TO SPEAK, THE SAME WARMTH, THE SAME FEELING. Yes. Jim has always been Jim Jones, I think he and the movement have evolved together but I feel that he from the very beginning

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have the same message, we would not have been able to accept it. No way at that time. HOW LONG AGO DID HE START REALLY CLEARING UP IN OUR MINDS WHAT WE REALLY ARE, WHAT WE ARE REALLY LIVING FOR, OR WHEN DID YOU REALLY REALIZE THAT WE ARE SOCIALISTS? IN HEART, WHEN DID HE COME ACROSS WITH THIS, OR WHEN DID YOU PICK IT UP? YOU SAID THAT ALL ALONG HE HAD BEEN SAYING THESE THINGS THAT AS YOU CAME TO THE POINT THAT YOU COULD ACCEPT IT, YOU BEGAN TO REALIZE THAT HE HAD BEEN SAYING THESE THINGS ALL along. Yes, I didn't get the message that it was socialism was our goal until about 7, 8, 9 years ago. When we came out the last time. I brought my family out in 1968, so that would be 7 years ago. WHEN YOU BROUGHT YOUR FAMILY OUT, DID YOU HAVE A PLACE TO STAY? did A LOT OF YOU COME AT THE SAME TIME, OR HOW WAS THAT DONE. Well there was myself, Barb and the children, just four children at that time, and my we came out, Harold was already out here at the time, we came and stayed with him, but it was very touching, the very night that we arrived Father sent a whole, boxes, and sacks of groceries over for us just because we were there, this really touched me. THEN FATHER WAS ALREADY OUT HERE WHEN YOU ARRIVED. Yes, this was the last time. I was out here, one of the first to move out here in the beginning in 1964, and left in the summer of that year and went back to michigan. WHAT WAS YOUR REASON FOR GOING BACK? I think it was not knowing our goal, not knowing what our family was all about. I still at that time was caught up in myself so much I didn't know what JIM Jones was really trying to do. TRUE, I AM CONSTANTLY AMAZED AT THIS LOVE, AT THE WAY HE CONSTANTLY GIVES, AND LOVES, AND TAKES. JUST REALLY AMAZES ME. YOU WERE A MEMBER OF PEOPLES TEMPLE IN INDIANAPOLIS? That's right. SINCE 1955. YES. We HAVE KINDA COVERED WHAT PROJECT WAS BEING WORKED ON. We were in a small church, 15th and New Jersey at the time, that is

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the very first church . 15th AVE. OR STREET? 15th St. and New Jersey in INDIANAPOLIS. Right. AND THE NAME OF THE CHURCH WAS? Peoples Temple. Something too, we thought about changing the name of our church when we first decided to come out to Calif, but we never did. We thought that maybe the influence of our work back in Klu Klux Klan Indianapolis would follow us out here, the racist and the enemies of freedom back there would follow us out here, and try to stop us from the very beginning. We did have opposition but Jim always was one step ahead of him. When I first started attending it was at 15th and New Jersey in 1955, and that's, one thing about that church that I remember was how crowded it was, small church, it was always full, I think something about Jim's meetings, I was always amazed at how many people would attend and always a full church, people used to stand outside the doors, stand and look through the windows see what was going on. WAS HE AS DIRECT THEN AS HE IS NOW. TELLING THINGS AS THEY REALLY ARE? He never played any games, he was dealing with a strickly religious crowd so he had to talk Bible, and he had to talk in the realms they could understand, but when he felt something he would say it. That was the church building I believe that Archie Ijames was sitting on the platform and a women wrote a note to Jim and said I will give you eight thousand dollars, and much more will I give , I will support you, if you will just get that black man off the platform . Jim in no uncertain terms told her what to do with the money . He spoke about it, that's one thing, he was never afraid to speak the truth , right straight forward, never being afraid a minute of the consequences of what anyone would try to do to him because he stood for truth. one time a women came in the service there, and said that, she was a black women, and she came the first time, and stood up and

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testified of how she appreciated the love , and being accepted in the service , that very morning was on a Sunday she had gone to another church there in Indianapolis, and she had been coldly, very rudely treated, and asked to leave, said she wasn't dressed in their tradition; it was clear it was a white church and she wasn't welcome, and she was black. So Jim took the whole church, dismissed the meeting and walked out and got in cars and drove over and walked into that church in middle of the service and sat down. HIS APPROACH HAS ALWAYS BEEN DIRECT AND THAT'S ALL THERE IS TO IT. WAS ANY TYPE OF MISSION WORK IN EFFECT AT THIS TIME? Not, in his early years, he went to Brazil. That wasn't until 1960-1962, I think, he was gone two years. THE CHURCH YOU JOINED BACK IN INDIANAPOLIS HOW LONG HAD IT BEEN IN EXISTANCE? HOW LONG HAD FATHER BEEN THE PASTOR THERE OF THAT CHURCH? He hadn't had that church too long, maybe a year and a half, maybe two years as I recall, I am not sure about that. they hadn't had that buffing very long, he was a young minister I think in a Methodist church, and they were very much against total intergration or equality as Jim has always been for, they were a passive sort of church and they didn't like his radical view, they considered him a radical, and they gave him a hard time and he told them , I don't remember the exact details but it had to do with brotherhood, that they were not fully intergrated and never would be and he walked out and left that church and started his own. YOUR NOT SURE HOW MANY YEARS BEFORE THIS, THAT THIS HAPPENED? No, I am not, he was a very young man at that time, he had just finished college, and had been working two jobs and had the rest homes at the time, he had the one rest home, I think when I first met him and got the other one later on, HE WAS INVOLVED AT THAT TIME WITH DOING, RATHER THAN JUST HEARING IT OVER THE PULPIT AND PREACHING IT. Very much, his house was full of animals all the time, took in stray

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Animals , wounded sick animals, never turned them away, always, he always had a monkey in his house. DID HE ENCOURAGE COMMUNAL LIVING BACK IN THOSE DAYS? Yes, he did his house was always full, he encouraged other people to take in others and live together and to conserve their resources and so they could put more into the church and we could go more and help people out , that was always the theme and the message but nobody seemed to get it.at the time. DID SERVICES, DID HE ADMINISTER AS LONG AS HE DOES NOW? WERE THE SERVICES AS LONG? They were long services but not like today, they were, people wouldn't have been receptive as much as they are today, people didn't realize the hard times we were in back then. SO A GREAT CHANGE REALLY CAME ABOUT WHEN YOU CAME TO THE WEST COAST, TO REDWOOD VALLEY. I think, yes. WAS THERE A BIG PUSH for GROWTH IN THE LITTLE CHURCH IN INDIANAPOLIS? Well there wasn't proselytization as such there wasn't a big outreach to get members, just to get numbers, it was, and yet again it was, it was.... THE SAME AS IT IS NOW? More or less, he was trying to reach out to all people. But he has always been for the poor the blacks, always. Stood for blackfreedom, liberation. Equality, he would never walk past a situation where he saw blacks being mistreated. Whether his life could be in danger or not, he would stop and speak his piece "peace" , correct the situation . do whatever he could to help that person, to let him know that somebody cares, that they were not second class citizens and they were not supposed to be treated that way and he was doing something about it. HIS MINISTRY BACK THEN, HIS OUTREACH THE SAME TOWARD ANY WALK OF LIFE, ANIMALS, TOWARD EVERYTHING. Yes. I remember a pigeon on time standing out and he was walking around in a circle, downtown circle monument in Indianapolis, and he saw a man pick up a pigeon that was evidently sick and started hitting the pigeon with his fist, and he stopped and he very strongly approached that man and told him never, ever to do that again, and he took the pigeon and he sat it down

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on the sidewalk again and he didn't have at that time to take the pigeon home, he didn't have a minute to take the pigeon home to care for it, so he, if I remember right he was going to come back and get the pigeon he walked away and looked back and that man had came back to that pigeon and had stomped it to death. Before he could back to him..He told us that that at that time, when he saw that man do that, he had a flash, a vision before his eyes, he saw that man coming back as a worm and being eaten by a bird. By a pigeon. He was so torn up, so hurt by what had happened , he was always sensitive to animals and people . HOW MANY CHILDREN DID THEY HAVE AT THIS TIME, DID THEY , HAD THEY ADOPTED ANY? Yes, they had Agnes, Susan, Steven of course the natural born, and Jimmy, and Lou. They had those children at that time. That was not right when I met him, that was later on when they got those children , but they had them when they lived on Broadway, 2327 N. Broadway in the big house. That's where they opened up their home, they had people coming in all the time , GREAT big ole brown house, always full of people. WHO TO YOUR BEST KNOWLEDGE HAS BEEN WITH FATHER THE LONGEST THAT WE COULD GO BACK AND SEE WHO.....Edith Cordell, Edith Cordell knew him first and the when he was speaking in a church in the South side of Indianapolis. I am trying to remember the name of it, but she can tell you and so can Loretta, Loretta met Jim back then too, when he was speaking in that church. HOW HAS YOUR LIFE BEEN CHANGED? HOW HAS IT REALLY BEEN CHANGED. Well, that is so dramatic it's hard to describe. Been such a long slow process, that's what has always amazed me, about Jim, is that he has had patience , he has known truth and reality, he has known what life is all about, he has known how people play games, he has known people's weakness, all this time and yet he has had the

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Patience to deal with us, and to work with us, and that's what amazes me. I don't know, I, of course, being brought up in a pentecostal church, I was religious minded, bible minded, the whole trip and he started speaking up about the errors in the bible and I think it was 1963, that's when he had the vision, he came in the house and started up the stairway and saw a big flash of light, he turned it was coming from the North, Chicago, it was so bright that it almost blinded him, and it was a picture of a nuclear holocaust, the bomb blasted so bright that he saw it all the way in Indianapolis, the bomb had exploded in Chicago and it burned clear down within miles of Indianapolis. Eventually Indianapolis would also come under the attack of nuclear bombs. He saw that vision and the same time saw the only way that he was going to wake people up to either ( ) to what really was happening around the world was to tear up the bible. Tear up their bible, God was their bible. Their idol. CAN WE GO BACK AND KINDA PINPOINT THE TIME THAT HE HAD THAT VISION? you SAID THE BIG BROWN HOUSE, CAN YOU BE SURE OF WHAT YEAR THAT WAS. I think in 1963 or 64, almost sure. WHEN DID THIS MUST BE, WHEN WAS THE CAVE PURCHASED. That was after they were out here. That was a prophecy then. the vision that he saw at the very same time, that he received the message in a vision form, that the only way he could get people to wake up to hear the truth would be to tear up their idol which was the bible, and at the same time he received a vision of a place he could take us, the church family, to escape that holocaust, and it led him right to here, he had never been here before, but his vision led him right to Ukiah, Calif. After we had moved out there it was pointed out very clearly that is was the only safe area in the US with the natural up draft over the valley, with the winds coming in very strongly from the West all the time so there would be no

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fallout and it was far enough from San Francisco or any large city where the fires would not reach from a nuclear holocaust, would come within a few miles, I think Hopland, would come that close, but they wouldn't come any farther. In case there was any chance of all there was even further protection because he received a revelation about the cave and followed his instinct and went right to the cave and found it to be just what we needed, there was no end to it, there was plenty of room in there for storage of food, and just got endless, endless cave. AND WE HAVE GUARDS POSTED AT THE ENTRANCE? Right. Thinking back in those years of the vision that he had, it was a, it was not long after that that I moved, I was impulsive, my parents were impulsive and I was impulsive, wanted to get about it, right away. He spoke of the vision and the need to go where his gift the revelation of showed him to go, he described the place and we sold everything we had and were ready to go within just a short period of time, and he, I hadn't talked with him, I hadn't cleared it to go, I just decided to get ready and do it. He spoke about his concern about me going at that time, he felt it was too soon that their wouldn't be housing enough there for my family, there was concern that we would need a place to stay, there would be plenty for us to eat there would be a job for me to find, even though the revelation spoke there would be he was so concerned for me in particular for some very strong reason about going so soon. Of course that was evident later that the feeling he had were true and because I wasn't strong enough at that time in my rootings and the cause and knowing what he was really about, to get out away from the family like that, the church family and continued to be dedicated towards ( ) and brotherhood and thus I got alienated from the church when I moved out. LETS GET SOME HISTORY OF THE CHURCH. THE SERVICES WERE HELD IN UKIAH IN THE LITTLE CHURCH THAT WAS RENTED AND THIS IS WHEN YOU WENT BACK THE SECOND TIME, WHILE THEY WERE STILL HAVING SERVICES IN THAT LITTLE CHURCH. Yes, that's right. AND THEN WHEN YOU

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CAME BACK OUT, YOU WERE STILL HAVING SERVICES IN THE GARAGE? APPROXIMATELY THERE WERE 2 or 3 hundred members AT THIS TIME STILL. Right, when we first moved out, we were not only having meetings at , this was the second time we moved out, they were having meetings at the Golden Rule Church. They had been ever since we were gone they were trying to build a relationship with those people, because those people had somewhat of a Socialist structure, and their leader had died and the church was dying out and we started our relationship with them when we first moved out, and the very first time, and found them to be very friendly people but found them to be kinda, well they were all seniors and the children were leaving so the church its self was dying out. They were in the very bad need of a leader. We were having meetings up there with them. as well as our own little church in Ukiah. When I came out the second time, I heard they had gone around to different churches throughout Ukiah, and having service with each church separately trying to build a sometype of union of minds, that we were all serving the same God, and in every case they were received coldly and indifferently , they were given a false smile and sort of a warm reception but then when they left, we would have certain people stay back who were not recognized and would give us reports, that when we : left they would talk about us and didn't like the blacks, that they would smell, had a certain smell, bad manners and different kinds , anything they could do to run us down, same thing happened in Indianapolis when we moved out , Jim was always trying to get people of one mind and he tryed desperately to bring the church to the realization that it had the first responsibility to bring about change in society and it was because of his aggressive position on this and his leadership and courage that the mayor even made him commissioner director of the mayor's human rights commission. Human rights commission. He was even back then doing the very same thing reaching out to people, people in need, and standing for equality and freedom, especially for the black man. He opened up many restaurants and public service facilities,

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Toilets, restaurants, and motels and you name it he opened them up, and before they had never been open before to blacks in Indianapolis. The churches there got together and tryed to stop him they got the press, the reporters they got him on TV one time I remember and they thought they were really going to stump him up, and they threw all kinds of wierd questions at him to try to trip him, they had a well planned attack but he came through just beautifully, so much, so fantastic is his brilliance, and his mind to deal with, I think there was somewhere around either six or eight, reporters there who were well trained in interrogating people and it was obvious that they had a plan of attack, to try to make him bad, to discredit what he was doing, he came through just shining. he turned it around like he always does, turn it around and he looks good, and they look publicity he received helped his cause even more, and even though that the were racist and hateful people there tryed to put a stop to it to what he was doing, he kept on doing it, it was during a time that he was doing this, that they were shooting his house putting glass in his food and spitting on the black baby, Jimmy Jones that they had at that time, Marceline would carry him down the street and they would spit on him, then when she started taking the child to school they would threaten her and give her a hard time, the very first people who ever took a black child into a intergrated home like that and really stood for what they were doing, really showed that they were fully intergrated. There was no, you no like some people take a black child back in those day's to just prove to somebody else to a " Look, I have a black child, Im liberal , I believe in a, or Im not racist." But they never treated the child as an equal. There was always an obvious treatment of that child, like the so called Rev. Cayce

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in Ukiah, who knew Jim back in Indianapolis. He adopted a black girl, but he used that black girl to get ahead himself, to make himself look good, and even worse than that abused the child sexually, as to my recollection, and he and his wife both because his wife was an active lesbian, but Jim and Marcy did so much to show that there was no special treatment shown or given any child that they had, that they took all people into the family as one, and both of them very courageously continued their stand regardless of what people tried to do to them. They would poison their dog's their animals, set fire to their home, just any kind of dirt they could do, throwing rocks at the house and the car, just anything, they were right in the middle of a ghetto, an old house they lived in, right in the neighborhood where the poor were congregating, WAS HE TEACHING SCHOOL AT THIS TIME? Not back then he was working, he had worked for a while at jobs, and then he took a job for Mayor Human Rights Commission which was a terribly taxing job that took a lot of his time as well as pastoring a church in Indianapolis and the mid week meetings, and weekend meetings, and Ohio. He was always been one that would spend special time with children with animals, and the young people every year would take a trip up to Chicago or to New York City, he would take them himself and the church would pay for everything you know, all the children give them a good time and make sure they would all enjoy themselves, give them equal time, give them a chance to do the things they had never done before. WHEN DID HE TEACH SCHOOL? WAS THAT DIRECTLY AFTER COLLEGE OR DID .... He taught school over here in Ukiah. DID, HE IS ALSO A LAWYER? WAS ALL OF THIS TRAINING, DID HE RECEIVE ALL THIS TRAINING BEFORE YOU KNEW HIM? To my knowledge he is not a licensed lawyer but he was always our only attorney. WELL HIS MIND IS THE ULTIMATE. Right, our poor people could not afford an attorney so Jim would take the responsibility to see that they got a fair trial, to see that they got treated right. and would make many and many a decision regarding

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legal matters and he would always come up making the correct decisions, always He would give advice against, over and above what a lawyer would say and even give guidance to the attorney we would hire and the attorney would take the advice and find out that it would come out right everytime. HOW MANY YEARS OF COLLEGE DID JIM HAVE? He graduated from four years of college, from North Indianapolis State University and also a next to Chicago up there, clear up in Northern Indiana, he went to school there then he went to school in Indiana State, and he took some schooling in Indianapolis also. SINCE HE ARRIVED IN THE VALLEY ITS JUST BEEN THE MINISTRY BASICALLY? NO, YOU SAID HE TAUGHT SCEHOO L OUT HERE TOO. WHEN DID HE QUIT TEACHING SCHOOL? Its been about five years ago I think. WHEN YOU FIRST ARRIVED IN THE VALLEY, THE OUTREACH TO THE NEIGHBOR\* ING TOWNS AND COMMUNITIES, TO THE NEIGHBORS COVER SOME OF THAT. THE LETTER WRITING, THE.... Ok, one way he used to reach people to make it easier for our black people to walk down the street to be accepted among jobs, see he had a revelation we would all find jobs, we would all find housing, we would have plenty to eat, and we would prosper., That we have. But he has brought it about. He has made it possible. His strategy in dealing with people and opening up peoples minds in the community, sending people out , dozens, we had a committee of several people, dozens of people, in fact, to take cakes, send cards and letters, do special humanitarian things to help people in the community, like for instance there was a person , everytime there was a baby born there would be gifts, cards and cakes sent to those who had the newborn child, everytime there was a death there would be cards and letters sent in condolence and if there was a family left we would move in to help the family. Whenever there was a fire or a tragic lose by anything in the community we would send cards and help in the way of clothin g and food many time when the people were burned out we would provide them with a place to stay with food and clothing everything they needed, till they were able to get situated. This was one way

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he had of reaching people. Churches themselves as institutions refused us, when we attended the services they treated us coldly, and I think we covered that, that if we attended a service they would treat us warmly and in the service and then they would talk about us when we were gone. HE HAS ALWAYS HAD THIS UNTIRING DRIVE, UNTIRING PUSH , Just unendless, very little rest. He was always tired, but never stopped going. He seemed to have one thing just one goal and that was reaching people. Getting the people to intergrate there mind, to accept people of other colors to bring about a unity of man. Mankind. IS THERE A PARTICULAR MIRACLE THAT YOU REMEMBER THAT HAS A PARTICULAR SIGNIFICANCE TO YOU? There is a lot of them. When we first moved out, I was sitting in a service and , this is the second time we came out, 1968, and after a while after we had moved back we had been living in Michigan and he called my name out and described the place where I worked and the address, <sup>exact</sup> address, and said you used to walk yourself right across the street and do your banking and another address, I can't even remember myself now what they were, I was on 105 E Main, was my business and across the street to 103 W. Main was where I did my banking, and I said yes that's true. And he also said I will tell you something else you did you moved out here and you left your record in Leonard's Garage and Leonard Brenner was an oil company that I did business with that sponsored the garage that I had as a business. I had purchased a record that I had left there in his garage when I moved and he had no way of knowing , I hadn't told anyone, not a soul that I had done that. He had no way of knowing. When he did that something struck me that I never felt before and he said, "Now you have been having trouble with Coalitis, he said YOU SAID SOMETHING STRUCK YOU THAT YOU HAD NEVER FELT BEFORE? Yes, I felt <sup>had</sup> a warm feeling come over me all of a sudden. He said, "You have coalitis, stomach problems, now surround you with warmth, healing power." I felt it, I felt the warmth all over my body. I had never felt that before, it

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was especially centered in my stomach. They, he said I will tell you now that you won't have anymore problem with that if I was not able to heal you, if you ever had to go to the hospital, we would pay your doctor bill, we would pay your hospital bill. It touched me, not only that I received a healing but I never had the problem again that I had been having. I was touched that he would say that, that if I ever had to have an operation and go to the hospital he would pay the bill, I am sure that that was taken care of. I think that was one of the

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HE DIDN'T HAVE TO DO IT, BUT HE DID

Excerpts taken from a talk given by Marceline Jones, and Linnitta Jones on May 20, 1975.

Jim's choices were always good in whatever situation he found himself. Marcy met Jim at 16 years old. She was in nurses training and in charge of the ward. Jim was an orderly.

Present in the ward was a lady that came to die of trechanosis. An orderly was needed and Jim was the orderly that was sent, he was a very young man and before long he was appointed head of the orderlies.

Marceline was so moved by his tenderness, empathy, sadness. He was very handsome, blue black hair, although Marcy makes note to say that she didn't notice that about him, his intellect and brilliance far out shone any other facet of his personality.

Marceline was a very sensitive person, with a very strong belief in the sky god. Upon their early weeks of meeting Jim introduced the problems of the blacks to her. He was the first person to introduce her to such problems. He was a freshman at the Indiana State University, with a straight A average. He called himself an agnostic, while attending the university he began to tell the others he came into contact with in the class room, that hypocrisy was rampant, and it is interesting to note that the FBI sat in the classroom. Here was a very young 18 year old man telling them what he thought. At 18 years old was the age when he walked out of a barber shop with his hair half cut because the barber refused to cut a black man's hair.

Marcy tells us that she was a doubting Thomas. In order for her to

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believe in healing, she had to see it. Marceline mentions her first healing. It was her lymph node and she didn't want healing but Father healed her anyway and this healing occurred in Los Angeles. When Jim was in his twenties Marcy and Jim went to the Latter Rain Church, and Jim said, "I will now have a deliverance ministry," so he got up and began to call out the people's illnesses, manifesting the gifts of the spirit. She said she couldn't express her feeling, totally stunned, awareness, sadness and happiness at the same time. Upon considering these gifts, she became aware of the responsibility and was not sure she wanted him to carry this load. She was very moved and not sorry at all, and said it was such a privilege to serve in the manner she was serving.

Marceline thanks Jim for Justice, Truth, Peace, and Socialism.

Jim had an opportunity to go abroad, Africa, England, Siam, but he wouldn't go. He was encouraged but his reply was, "Someone must stay and live the life." HE DIDN'T HAVE TO DO IT BUT HE DID. . . .

Looking back she mentions how much she has learned from Jim. Over the years of his development she notes that what ever the situation he always stood for Justice. A decision is not made unless he has considered every angle. (everybody).

They received threatening phone calls in Indianapolis. For example:

"We know where Susan walks." The choice Father always made was for the total, Marcy's comment is the courage it takes to take stands like that. She is so glad that He was strong enough to do right. She was aware of how the children needed a father. She thought of this much, but never did ask him to compromise. Her quote at this time was, "It is better to live for something, than to die for nothing."

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In Indianapolis, Indiana when Jim was a young man and assistant pastor of a church his services were found to be packed, even to the extent of people crawling in the windows. There hopes was to just have his shadow caste on them.

One particular Sunday afternoon, the ushers were found to be sitting the black women on the back row. Upon the impact of the injustice being done, a total opposite of the total equality father stands for, Father requested that all of the women sit on the platform. The church board had a meeting due to this move, and told father they wanted them in a black section. The results was Father and his family promptly got up and walked out.

Jim was offered a prestigious position in a church at 15 St. and North New Jersey. This is a very elite section of town. His reply was, No. HE DIDN'T HAVE TO DO IT, BUT HE DID.

When Father was a social worker for Marion County, a man attempted to hold him up, but before he did Father discerned his need and said, "You need \$29:00." Yes, replied the man. He was given the \$29:00 and \$5,000:00 was saved.

Marceline and Father went to visit a women in a nursing home. The lady's name was Betsy Cooper. She had attended one of Father services before. This particular day Betsy requested, "Get me out of here." Chuckling Marcy say's that they did. They just promptly picked her up, one on each side and kidnapped her. She was taken care of by Jim and Marcy until she died, and the beautiful part is the care they gave her.

H 176 AF

The first People's Temple Christian Church was located at 15th and New-Jersey. They formed teams and approached approximately 10,000 black people by knocking on their doors, meeting their needs, and telling them about Father. It was at this time that Archie and his family came. All of the black people said, "He must have a gimmick." He was just too good to be true. This encounter with Father was hard on Archie, Archie did not believe in his theology but believed in his honesty, because of this Archie stayed with the church.

An incident that occurred regarding Archie: Archie was on the church board from the beginning. The church organist at the time was the sole supporter of the church. Being a very racist person she threatened father with withdrawing her money unless something was done about Archie. Father simply said, "Goodbye, we don't need your money."

Father's ministry has always been feeding the hungry, clothing the naked. At this time the Civil Rights Law had not been passed, and the courage it took was just beautiful. He attacked Bell Telephone, went on TV and fasted until the whole N. Median became intergrated.

Father entered the hospital with cancer, upon admittance the hospital clerk asked him if he was colored or white. Father said, "You shouldn't have done that." He was very irate and called upon the higher ups. They consequently were going to fire the clerk, but Father protested being aware that she was only following procedure. He told them he would go to the press. The chamber of Commerce tried to bribe him also.

Two years ago, the 12 day of June Marceline's body was healed. She states how grateful she is, the injury occurred in front of the San Francisco Temple. Since the healing she has been able to travel 3,000 miles a month. After her injury she could not walk, but she determined to live

H116A20

for Justice even if she had to use a wheel chair or crawl. The doctor's comments were that of disbelief, it's a miracle.

Marceline states that there are some that think Father's life is "glamorous", It isn't, standing for right is hard. Her desire if she let herself relate to her "natural" feeling would be to choose a turtle so she could crawl under his shell, or be on an island. One evening she made the remark to Father. " Please don't send me to the jungle, as long as I can do anything let me always be in this struggle."

He has changed her whole value system. The fact that He CHOSE to go this way made a tremendous impression on her. He started way back making the decisions as a child to be loving and unselfish, live a day at a time. Although Marceline has struggled and suffered, she remarks of her own growing pains over selfishness, and that there is no other way to live. How grateful she is that he brought her a mighty long way.

An amusing remark made by Linnitta was that the kindergarden teachers had a special meeting on how to handle Father. Father had the nick name of Tarzan of the dog's. He always had so many around him. On their honeymoon they were not alone, a dog and hamster accompanied them. Marceline mentions that they took in children before Agnes. One particular child, Marcy felt needed the help of a psychiatrist. After taking the child, she realized they were more interested in Father than in the child. Their remarks were, " We have never seen such a dynamic presentation, he will totally exhaust him self, and will not live beyond thirty years of age.

Father stays in the body because he is needed.

It is not Fathers nature to follow a schedule.

Marceline's love for Father she made clear was that she loved him before his ministry.

HM6921

HISTORY

Rheaviana Beam

Long Street Tabernacle - Hoyt Street, "Laurel Tabernacle  
15th and New Jersey, Wings of Deliverance Inc. , People's Temple  
10th and Delaware - church moved to 17th and Broadway

Brazil - orphanage - he bought the children their first shoes. There was a caste system and these children ate out of garbage pails. Jim would bless the food that we had to feed the children, and there was always enough for every child. We made clothes for them and provided all the necessities.

Under the caste system they were beggars and on their own at 7 years old. The orphanage started one day when Jim suddenly felt that he had to go to the top of a mountain. Jim and some others went to the mountain, and found 6 young children standing around their dead mother. The oldest child was nine years old. All they had was one rooster who was under a box, and all the children were crying. These children were the first children in the ~~xxx~~ orphanage.

The first month they were in Brazil 1300 ~~xxx~~ children dropped dead on the street from a disease - gastroenteritis and shishkamosis (a worm that goes up in their feet and sucks all the blood out). The babies were on the street begging as young as 4 & 5 years old.

There was no sanitation.

When Jim was providing the free kitchen in Indiana four babies were abandoned, and adopted by some of the workers there.

1226 Windsor Street - Jack was in Indiana three days and then he was instructed to come to California. 6 weeks later we brought our family to Hayward and lived there 2½ years before Jim & ~~xxxxfamily~~ the church family started to come. Jack came out in March 1963 and Rheaviana came April 28, 1963. We lived there until July 15, 1965 and then moved to Ukiah. Incidentally, Ukiah was recommended by the doctor to help Ellie Mae get over her asthma, and she only had one more asthma attack after we arrived.

Met at a Baptist Church on Henry & Bush in Ukiah for a short time. At this time a house caught fire and Jim and Jack went through the flames and rescued a baby and a dog. There was never a mark of fire on either of them although they had gone directly through the flames.

Then we met in different homes, then we were invited to Ridgewood Ranch where we stayed for two or more years.

Then we met in Jim's garage, and then at the Swinney home outside in the open air while we were building the church. In the open air one day it was raining, and Jim felt that this rain would interfere with someone's healing, so he put his hand up, and the rain stopped, although it was still raining all around us, the sun was shining on our gathering for the rest of the meeting.

February 2, 1969 we moved into the current People's Temple for the first meeting.

H 116A22

Two out of every three babies need not go to bed hungry every night, if each man served as his brother's keeper. If every man were to live the Christ like life that Jim Jones lives and preaches there would be no more wars. Jim Jones encourages his congregation to read current papers and magazines and to keep up with the world events. His stand is for justice and human rights no matter what his personal sacrifice may be; indeed the sacrifices of Pastor Jim Jones have been great. The constitution of the US is cherished by Pastor Jones so much that he will stand by anyone who is unjustly denied his civil liberties. Pastor Jones leads a selfless life that is totally dedicated to principle and justice.

Although Peoples Temple members hold strongly to the Judeo-Christian ethic, the group members come from so many backgrounds that one can view the Temple as a group of individuals working in harmony for the good of their fellow men. Pastor Jones preaches creative individualism and urges every member to serve mankind in such a way that best meets ability and background. Where else other than Peoples Temple can one find people of every religion and race imaginable working for peace, justice, and love.

Many young people have come to Peoples Temple Christian Church on drugs and were totally dissolusioned with life. Now there are over 140 youths in the Temple who have been given up drugs to follow the example set by Pastor Jim Jones. They have found the true joy that comes with giving that could never be found on lonely acid trips or in cold heroin shooting galleries. Each youth has found a friend in Jim Jones that will have no end. One youth, Christopher Lewis, had a two hundred a day heroin addiction when he came into the group. Now he does not smoke, drink, or use drugs of any kind. He is now a good worker both at work and in the social services that he performs through the church. Where he once found despair and hopelessness he now finds love, friendship, and a hope for the future that he never could have dreamed of until he came to Jim. Peoples Temple is a hope center for youths; it is the answer to their search for meaning.

Pastor Jim Jones' non-violent ministry is a constant striving for social justice. He has been shot, assaulted with a knife, run over by a car, and poisoned with ground glass, yet he has done no harm to a living thing. He is concerned about people, animals, insects, and even the smallest of plantlife. He has saved a chimpanzee from a ruthless heart experiment and has transplanted weeds that they might live elsewhere instead of being killed.

MM 6A23



Jim Jones is known throughout the <sup>land</sup> as a spiritual healer. Many have testified to having ~~passed~~ pass and having regained consciousness after the vital signs have dissappeared. He explains this saying that he gives them love and God, Jesus Christ does the healings. However, the healing ministry miraculous as it is ~~is~~ serves as a small part of Jim Jones' social ministry. He teaches that one should strive to make a heaven on earth and love and care for his fellowman as ~~he~~ one would care for himself. This calls for selfless giving in every aspect of ones life.

*Add to healing center file to  
form - (Amos Testimony)*

The true apostolic humanism ~~that~~ Jim Jones preaches and lives is a hard life to follow. He stands up for social equality when all others seem to have given up and drifted into other work. He remains loving when everyone else has rejected you. He rarely gets the chance to sit down to a meal since someone is always asking for his help. Charles S. Preston, associate editor of George Shumway Publisher, York, Pa. stated after reading several articles attacking Rev. Jones, " The great thing about Jim Jones is that this former small-town Indiana boy has brought the message of integration, peace and love for one's fellow men precisely to the lower class. Many of us radicals have spent our life times in drawing rooms preaching to our fellow middle-class progressives. I hardly know any who have done what Jimmy and Marcelline have,"

*copy of family and  
P. 100*

*Do small paragraph of  
family for human interest*

It is easy to picture Peoples Temple Christian Church Deciples of Christ Denomination as a ministry with the Bible in one hand and the constitution in the other. Peoples Temple views religion as a vital part of the social experience ~~and~~ <sup>that</sup> should not be left in Sunday services <sup>or</sup> and Wednesday night prayer meetings

10/11/76/10/11/76/

H H 6 9 2 4

without constant application in our everyday lives. Although Peoples Temple is held together in this striving for brotherhood and ~~social~~ economic equality by no means are the alike in all other beliefs. //Black//White//~~///~~///

One expression the Pastor Jones uses it that men should put <sup>11</sup> legs on their <sup>own</sup> prayers. <sup>11</sup> That is, each man should put his love and faith in God yet he should work as if the whole world were resting on his shoulders. We are indeed our brothers keepers. Two out of three babies need not go to bed hungry every night if we watched out and cared for every man. If every man were to live the Christ like life of Jim Jones ~~there would be~~ there would be war no more. Jim Jones encourages his members to read current ~~periodicals~~ magazines & papers and to keep up with the world events. He urges everyone to ~~merge~~ integrate their religion and social actions. His stand is for justice and human rights no matter what his personal sacrifice may be; and indeed the sacrifices of Jim Jones have been great. The constitution of the US is the cornerstone of American freedom and is cherished so much by Jim Jones that he will stand up for anyone who is denied his civil liberties unjustly.. Pastor Jones leads a selfless life that is totally dedicated to principle and justice.

Although Peoples Temple members hold strongly to the Judo-Christian ethic the group comes from so many different backgrounds that one can view the Temple as a group of group of individuals working in harmony for the good of their fellow man. Pastor Jones preaches creative individualism and urges each member to serve mankind in such a way that best meets his ability a background. Where else other than Peoples Temple can one find <sup>?(new word)</sup> Jews, Christians, and every race imaginable working together for the peace of mankind.

ADD a Wash quote on us being only integrated group - Elaborate on it. #66A25

Many young people have come to Peoples Temple Christian Church and on drugs, totally dissolusioned with life, ~~and / look like / got /~~. Peoples Temple has over 65 youths who ~~are not / completely / got /~~ have given up drugs to follow the example set by Rev. Jones. They have found the true joy that comes with giving that could never be found on lonely acid trips or in cold herion shooting galleries. Each youth has found a friend in Jim that has no ena. One youth, Christopher Lewis had a two hundred a day heroin addiction when he came into the group. Now he has completely kicked the habit ~~completely~~ and does not smoke ~~drugs~~ or use ~~drugs~~ of any kind. He is now a good worker both at ~~the~~ work and in the social services he does through the church.. Where he once found dispair and hopelessness he now finds love, friendship and a hope for the future that he never could have dreamed of until he came to Jim. Peoples Temple is a hope center ~~of~~ for youths; it is the answer to their search for meaning ~~and~~.

what  
killed  
of  
him

Pastor Jim Jones' non-violent ministry is a constant striving for social justice. He has been shot, assaulted with a knife, run down by <sup>a</sup> cars, and poisoned, yet he has never done harm to a living thing. Pastor Jones does not eat meat. He will not harm even the smallest of animals. On one occasion when he was talking about ~~plants~~ he stated that plants need to be loved and cared for just as animals do for they too respond ~~to~~ to love. He said that if we were to pull weeds from our yards that we should show enough concern to ~~repent~~ ~~them~~ elsewhere or at least let them die in the shade. Jim Jones ~~once~~ saved a chimpanzee from having its heart cut out by people who were not interested in medical sci ence but who were just doing it to satisfy their courisity. The chimp is now living on the farm of ~~one~~ of the members. His Christ like love and devotion in all things is a ~~devotion~~ devotion

check into  
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116 125 in original

which I have never seen matched in another human being.

The church government is a fairly loose knit organization.

A board is elected by the general assembly where many policies

are decided upon. On matters of particular importance ~~it is~~

~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ the decision is made by vote of

the entire body. Jim Jones's vote is no more or less important than

those of the congregation Each vote counts as one. He practices

the true equality of man. Members are encouraged to be honest

in all situations and freely discuss problems with one another

so as not <sup>to</sup> nurture any hostilities within the group. Jim Jones

has set an example of a life that is totally dedicated to the

service of others. He stands for right and justice no matter what

the cost may be. Peoples Temple Christian Church has now become

a glimmer of hope for all those who cherish the freedom of equality

and justice. The road is hard and unending yet Jim Jones and

Peoples Temple Christian Church <sup>are</sup> faithful to all who stand for

right, <sup>and</sup> ~~to~~ ~~all~~ who need a friend or help, . It is a <sup>great</sup> service dedicated

to the service of man. The best way to love god is indeed to love

to love your brother.. In the spirit shown ~~to~~ through Jesus Christ;

Jim Jones has made the Christian message a reality.

So if you must judge us be loving and wise. For we will

stand by you when all others have left. We will work so that all

may may eat ~~and~~, have shelter, and an equal opportunity in life.

We are the living word; we are the Christ spirit made manifest

in actions. Jim Jones has shown us the way.

*State of Pa. v. ...*

*much better*

*conclusion*

H 116 427

On the several articles that Carolyn Pickering wrote many of her statements ~~require proper classification~~ clarification.

First, Jim Jones wears dark glasses not to look flashy but rather to avoid distraction in meditation. This is just one of the many ways that God works through Jim Jones to help people.

Carolyn Pickering describes the Peoples Temple congregation as being "mostly negro"; however, she should have noted that the congregation at that ~~the~~ time in Redwood Valley was mostly what one might call light-complected. Carolyn Pickering's classification as "mostly Negro" is a clear sign of her racist attitudes.

Carolyn Pickering speaks of the peoples' faith blindly. Perhaps it would be more in order for a good journalist to come and ask those people who have been healed what their testimonies are. Infact, how can ~~Carolyn~~ Ms. Pickering talk about healings when those people that she has talked to do not claim to have ~~be~~ been healed. Furthermore, how can a reporter be objective when she only hears and writes opinions and observations of those who are against the church? What are Carolyn Pickering's motives for trying to degrade a church of such good works?

Ms. Pickering states the Tim O. Stoem does not have a divinity degree and was thereby not justified in solomizing the marriage between the Johnson girl and her boyfriend. Tim O Stoen is and has been an ordained minister for some time and was also made assistant minister of Peoples Temple Christian Church by a representative vote of the members. He also has two years of studies in new Testament Greek. Again, what are Ms. Pickering's motives for writing such obvious flashood? Rac<sup>is</sup>m?

HM6A20

*Red*  
Ms. Pickering states the Mrs. Johnson signed a notarized affidavit about the temple and her two daughters ~~WHICH~~ who she said were "programmed and are too frightened to say anything much about Jones and his operation." This is obviously not true. If Carolyn Pickering would have shown <sup>37</sup> ~~as~~ much concern as to come to Redwood Valley and see for herself she would find Peoples Temple Christian Church to have one of the freest of atmospheres. In fact the congregation is encouraged to air any disagreements or negativity since the Church ~~accepts~~ <sup>respects</sup> every individual opinion. Again, why does Ms. Pickering ask the girls' mother about their feelings; it is first hand information that distinguishes a good news paper from ~~the~~ the street gossip column. Perhaps it would also be in Ms. Pickering's favor to use only statements from reliable sources. One might question the reliability of a woman who threatens publically the life of the <sup>minister</sup> (man) who solemnized her daughters' wedding.

Micky Johnson was never inveigled into an interracial marriage but rather Jim Jones himself discouraged their marriage stating that he didn't feel that it would work out. Once again, this goes to show how open minded Jim Jones ~~is~~ and the people of the church are when they go so far as to carry out a marriage ceremony that is against the better judgement of Jim Jones and many of the congregation.

Carolyn Pickering continually refers <sup>3</sup> to Jim Jones as the prophet of God. Although in the true Biblical sense he is a prophet sent by God, Jim Jones does not make an issue of this and would rather be called Jim as he feels himself one with the people.

*Another absurdity*  
A point ~~that is totally~~ ludicrous is the statement quoting Jim Jones for having prophesized the end of the world on July 15, 1967. Jim Jones has never prophesized the end of the world

H 146929

nor did he ever have any revelation about the fifteenth of July, 1967. This is also very shallow reason for the loyalty shown by those who travelled to California with him. There are many who are members of the church who can testify that they absolutely did not come to California to escape the end of the world but rather they came because for the first time in their lives they found a man totally dedicated to the Christ life.

Carolyn Pickering states the Jim Jones started his ministry selling monkeys. Surely the giving away of one monkey to Edith Cordell does not constitute a monkey selling business. This is as absurd as saying that a man who sells a penknife is an iron monger.

*(what about  
during Jim's  
time at tract  
this year)*

Ms. Pickering mentions that Reverend Taylor asked the State Attorney General to conduct an investigation of Peoples Temple Christian Church Disciples of Christ Denomination. The Attorney General has looked into the Church and has stated that he finds no grounds to conduct an investigation of the church and has no intention of investigating Jim Jones or the Church.

*could make  
1000000*

Tithes are not required from any member of the church. It would be good for Carolyn Pickering <sup>to keep</sup> in mind that we are a church for the needy and the oppressed and certainly would not demand money. The Church tries to make money through projects ( bake sales etc) so that it can better serve the poor. The average tithes given at Peoples Temple is 2-4% which is far below the enormous figure that Carolyn cited.. When any member wants a receipt given for the tithes the receipt is given in full. At no time has the church ever given a receipt for less <sup>than</sup> the amount given. What would be the purpose in doing that. ~~Why~~ Anyone who can prove this to be other wise is invited to come forward with evidence rather than sitting <sup>around</sup> by talking in such outrageous hyperbolic.

Carolyn Pickering seemed to be very concerned about the

*H 116 R 30*

Jim Lu Mar Co which was <sup>the</sup> legitimate operation of a Nursing Home which Jim Jones established so as to pay for his home needs ~~and thus all owing him~~ <sup>There he was able</sup> to use all the church funds to aid the church's social programs. It seems that Ms. Pickering would attack Jim Jones if he had not ~~worked~~ worked and had made all of his money from the church, ~~but~~ <sup>Rather she</sup> attacks him for private work so as not to be a drain on the church. This whole attack is unjustified, after all doesn't Carolyn Pickering believe in Free Enterprise. Also in regards to the Jim Lu Mar Co., prominent attorney John Preston (Ind. Ind.) and Attorney Black (now living in Georgia) advised Jim Jones to set up and carry out the work at the Nursing Home. The Jim Lu Mar Co. was closed down by failure to file the annual returns. Again, Carolyn Pickering has taken issue with a legitimate practice. The common way to close business status is in this manner. Jim Jones closed down the co. since he was moving to California and it was impractical to keep up the business. What is it ~~that~~ Carolyn Pickering wants? More Governmental controls?

Carolyn Pickering talks of Peoples Temple Christian Church Disciples of Christ Denomination as if it were a walking militia. Once again if ~~Ca/~~ Ms. Pickering sees fit to call the church the "best armed Temple in the world" perhaps she should come and see the temple first hand. Pastor Jim Jones, a complete pacifist, does not advocate any type of violence at all. Having arms at church is not a continuing practice and as a general rule there are no arms at the services, ~~however,~~ <sup>and</sup> that particular day the congregation asked for the protection. The congregation was concerned about numerous threats on the Pastor's life and did not want to become a burden on the local police dept. and thus the church took care of its own protection. Are we now to understand that Carolyn Pickering is for Gun control?

MM6431



Carolyn Pickering stated that Lester Kinsolving " was stripped of his notebook and pencil and his photographer relieved of his camerawhen they attended services recently". Again this is an untrue statement. Lester Kinsolving was allowed to write notes during the meeting. The only restriction placed on Lester Kinsolving was that he show reverence in a house of worship. This, Carolyn Pickering, is asked of everyone. His photograprer would have been allowed to take pictures if he had cleared it prior to the meeting. After all, Carolyn Pickering, is it not our religious freedom to ask for peace and solitude during our religious services.?

Ms. Pickering appears to be becoming more and more confused about the Temple. She stated the Archie I James was negotiating for the acquisition of a new temple at 749 North Park Ave. in Ind. Ind., Peoples Temple has no intention of coming back to Ind. or buying any churches out there. However, with all the interest the Ind. people are showing in the works of Jim Jones maybe the church should move back.

Carolyn Pickering also makes an issue of the St. Jude Deliverence Center. This has been a simple transfer of property. What is the problem here? Surely Carolyn Pickering is not against the free transfer of property. It is also true that there is a morgage on the Wings of Deliverence Inc. Again what is the issue here? Morgages are a very common American Practice. The Jim Lu Mar Co. was never told to stop business but was closed by Jim Jones before he moved. Also the charter of the Wings of Deliverence was never taken away. Why does Ms. Pickering write such misleading statements. Why is she afraid to call the shots straight? Wings of Deliverence was reincorporated May 15, 1972 simply so that it could be sold. Surely there is nothing wrong with this,

*Handwritten notes:*  
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Carolyn Pickering stated " believers are filled with superstition and the supernatural, of faith wrapped up in filling an empty stomach." First, what exactly did Carolyn Pickering mean when she spoke of faith wrapped up in filling an empty stomach. Secondly the people here are not superstitious. Many of the closest people have degrees from Stanford, MIT, Berkeley, UCLA etc. ~~There are~~ There are attorneys, teachers, <sup>and</sup> nurses, and ~~attorneys in the church~~ psychologists in the church. This group is, to the contrary, very unsuperstitious. Peoples Temple is held together by people with no education to people with doctorates. All are bound together by a common belief in the brotherhood of all men. Also, Ms. Pickering, ~~why do you~~ <sup>words</sup> find fault with the supernatueal. Belief in the supernatural has been the basis of the Judeo-Christian doctrine ~~of~~ for thousands of years. Although Peoples Temple is a more social-service oriented church the supernatural still persists in being a part of the teachings.

Carolyn Pickering questions the integrity of Jim Jones. Jim Jones has the intelligence of a <sup>genius</sup> genious yet speaks in a language that all can easily understand. He is the humblest of men and lives the Christ life in every deed. Yet, it is this man of such good works that Carolyn Pickering has chosen to persecute.

As for the Ind. Ind. man who stated that his mother was "lured " into the church, he should be happy to hear that Edith Cordell is very happy and active in Redwood Valley. She is an exceptionally bright individual who would not be "lured " into anything against her better judgement. She is also very thankful to Jim Jones for having been cured of a fatal disease. Perhaps, ~~Ms.~~ Ms.

Pickering, she came here on her own accord because she saw such goodness in the life of Pastor Jones and such hope for man in the church that <sup>she</sup> ~~she~~ serves. The father then goes on to talk about Jim Jones and father Divine. Father Divine has nothing to do with the

HH6A33

Church. Jim Jones is totally dedicated to the principle of equality racial/and social justice.

Carol yn Pickering heads another article stating

" Prophet and Aide Hass Her and Mate" Jim Jones is such a kind loving individual that he has never harassed anyone nor would he approve of any church members acting in such a manner. <sup>His</sup> His non violent ministry not only includes doing no physical harm, but also doing no emotional or mental harm. His love not only includes his friends but also encompasses his enemies. This universal love is what distinguishes Jim Jones as a man sent from God.

Marian and Opal Freemont claim that Jim Jones stated that the world would end July 15, 1977/ 1967. Again this is false. Perhaps Carolyn Pickering should check into the reliability of her sources. It seems that a good journalist would talk to others <sup>who</sup> are members of the church to find out ~~if~~ if the statement had any merit, or even ask Jim Jones himself for that matter. Jim Jones is by far the most honest man alive. Why is it that Carolyn <sup>only</sup> chooses to use negative sources when writing about the church. This is by no means an example of objective reporting. It also seems very suspicious that the Freestones should just now come up with all these misstatements some five years after they left the church. What or who brought them into making these statements? Could it be that Carolyn Pickering could not support her attitudes about the church with <sup>testimonies of</sup> current members and thus <sup>she</sup> turned to the five year old memories of the Freestones. Perhaps, ~~Ms. Pickering,~~ <sup>Ms. P had</sup> that the article <sup>she</sup> ~~you~~ <sup>are</sup> written is <sup>all is</sup> some five years behind the times in addition to having a ~~great~~ many misconceptions about the church.

H 116434

Jim Jones could never be guilty of mass hypnosis. Doesn't Carolyn Pickering realize that <sup>on</sup> the audience must be willing to be hypnotized <sup>in order to be hypnotized</sup>. The Members of Peoples Temple are far to independent to put up with anything like that. The congregation stays together in total dedication <sup>to</sup> in living the Christ like-life that Jim Jones ~~seems to be~~ so much apart of. How can Ms. Pickering <sup>report</sup> repeat such an outlandish statement as hypnosis with out even bothering to check up on it. She also speaks of Jim Jones as a Charlatan faith healer. Certainly one should check the people in the ministry before making such a rash conclusion as that. How many people has Carolyn Pickering talked to who have testified to having been healed. How can she print such negative material when all she had to go on was the advice of two sceptics. ~~It seems that~~ That is as absurd as asking Judas if Christ was the son of God; how can one who lives in evil discern anything but evid. It is apparent that Carolyn Pickering should expand her sources of information or else resign herself to writing the weekly gossip column.

Carolyn Pickering quotes "former church members" as saying that "Jim Jones creates" terror among those of his flock who dare leave the church". Once again this looks like just another "Freestone False hood". Many have left the church, stay in the community, and continue to be very supportive of the church. Among these are Virginia Richardson, Virginia Arrons, and Troy and Elaine Burgess. Those who are filled with terror are those people who are so paranoid and insecure that they cannot tolerate the constant goodness shown in Pastor Jones not to mention his great success.

Neither the Freestones nor anyone else turned over their property to the Church. Many who made the journey from Indiana to California can testify to the validity of that statement. What are Carolyn Pickering's motives <sup>for</sup> in repeating such obvious falsehoods.

HICKASS

If you must judge us judge us with wisdom and concern. Read all that you wish about us for we can stand up to the attacks of Lester Kinsolving and Carolyn Pickering. But then listen carefully to us for we have the story of life and love. We will stand by you when you find yourself alone fighting for right. We will get you free legal council when you are black and poor and are denied your constitutional rights. We will work to get you food and shelter when you are hungry and homeless. We are the living word; we are the Christ spirit made manifest in actions.

Yet some choose to persecute Peoples Temple Christian Church and our pastor Jim Jones. The integrity of Jim Jones goes without question. His dedication to people through the Christ ministry is seen even in the least of his actions. Only a man of great principle would wear used clothes to save money to aid the poor. He takes in homeless animals and has an animal shelter where he cares for them. He preaches social justice no matter what others may say against him. He sees it as his duty to protect peoples rights. This man, Jim Jones, has adopted seven children of all major races. He is continually harrassed for his belief in the equality of all people and races. He cares for the aged and has established several senior citizen homes where ~~if~~ he sees that they are properly cared for. In Ind. Ind. he established a free feeding place for the poor called the Free Kitchen or Resturant. Virtually hundreds of people were fed there every day. One worker stated that at times the people would line up three and four abreast and babies were brought that did not have so much as a diaper. ~~Peoples Temple~~ Pastor Jones made sure that every

*Handwritten:* K H 6 A 3 6

person was fed and clothed by the time that they left. He established an orphanage in Brazil where children who would have died in the streets were given a caring home. Jim Jones understands the feelings of the oppressed as he too spent 13 years living in a ghetto. Five out of the past six years he worked full time as a public school teacher and still managed to do all of his pastoral duties.. He was also appointed chairman of the Indiana Human Rights Commission and when he finally left he was greatly missed. The INDIANAPOLIS TIMES printed an article Sat. Dec. 16, 1962 which stated " The Rev. James Jones will be sorely missed as executive secretary of the Mayor's Commission on Human Rights... He was superb. He went about his job diplomatically and forthrightly and produced results...The Community wishes him good health... Meanwhile, he has given the commission a tough job, filling his shoes". Rev. Jim Jones has also served as Foreman of the Grand Jury of Mendocino County, Calif. Surely it is evident that these are the works of a man who lives the Christ principle every second of his life. Through the ministry of Jim Jones in Peoples Temple Christian Church over 100 young people are now attending college, nine of whom plan to become doctors and serve their fellow man. Jim Jones has established a free poverty program which interceded for people throughout the United States who are in legal difficulty and cannot afford a lawyer. Still this Christ like man is under constant attack; how few must understand his Christ ministry.

*check date  
with article  
at home*

H 16 A 37

HISTORY

Esther Muller

20 years old - Methodist Church in Indiana "Sunset Methodist Church" - he was the minister  
Hoyt and Randolph Street - our own building - he packed it out so we moved

23 years old - Assembly of God Church - Pentacostal - Parkway Blvd. He merged with their  
congregation. He insisted that black members should be in the choir, and so when he went  
away for a month the church put him out rather than integrate the choir.

People's Temple - New Jersey Street - They put dynamite in the coal. Jim was served glass  
in his food, he ate it and it passed right through his system without harming him.

10th and Delaware Street. Here he fed 2,000 hungry people every day. Someone put ground  
glass in the jelly, and it was about to be served in the nursing home. I ate a sandwich  
with the jelly on it, and after eating it I found bits of glass clinging in my mouth. I took  
the sandwich to Jim, and he sent it in to be analyzed. They found ground glass all through  
the jelly. I didn't suffer any ill effects even though I had eaten a lot of the glass.

When I was on duty Jim ~~was~~ was gone in Los Angeles. Jim called me up and told me to take  
a plate of food upstairs because it would be needed. When I went upstairs I found this  
little Jewish lady who had just spilled her food tray all over the floor. She was sitting  
there crying because she thought she wouldn't get any food and when she ~~was~~ saw me with the  
food she smiled happily because I had food for her. Her name was Julia.

Disciples of Christ church where Jim was ordained on Broadway. This was on the same street  
we lived on, only further down the street. It was called "Disciples Christian Church". We  
had rocks thrown at us, and we were shot at at the residence we lived in (parsonage  
2327 Broadway). This was right in the heart of the ghetto. One night near 11:00 at night  
some man jumped out from between the houses, staggering and holding his hands out as though  
he was going to grab me. At first I was frightened, but then a great feeling of  
peace came over me, and I walked toward him. He seemed astonished and left me along. I know  
Jim protected me from an attack.

At the end of April, 7 or 8 years ago he had a prophecy that at 3:09 am there were bombs  
falling. He prophesied that we should go to California, and that there would be jobs  
and a place to stay for all who wanted to come out. He felt we had to come and make this  
journey. Marcy came first with Jimmy Jr and Steven and I stayed with the other children  
until school was out. Then Jim, his mother and I came out with many other members in  
a caravan. We took a sick dog and her puppies and all our other dogs with us. The  
sick dog had a heart seizure, but she pulled out of it and lived for many years after.

Ukiah we rented a church. This was when Jim gave a prophecy that the favored child of  
Whitey and Opal Freestone would be taken if they didn't stop favoring this child over  
the other daughter.

The church of the Golden Rule invited us to come and join them, which we did and stayed  
for two or three years until they made us leave.

The Freestones went over a cliff in a car, and their little girl died just as it had been  
prophecied. The other girl got ahold of Archie and ~~he~~ told him "mommy and daddy are down  
there". They were both badly hurt, but soon they were both back in the church.

We had our accident. I was going to babysit with Loretta. They were going out and on School  
Road and Hwy 101 Lou and Jimmy Jr. were thrown out before we got across the road. I could  
hear ~~Maxy~~ Marcy say "Oh Jim" and I could feel him put his foot on the brake. The car that  
caused it pulled out in front of the other guy, and he got away unharmed. The other car  
struck us in the back end and I almost went out where the kids went. I couldn't move and  
I couldn't get out. I was blacked out for a split second. My shoe was off and  
I put it on my foot. It hurt to do that and I realized I couldn't move. I could hardly  
lay on the stretcher. Cleve jumped in with me and he was trying to tell me of Jim's teachings.  
Little Jim was dead for several minutes and then I heard him ask what had happened. Lou had  
his ~~maxy~~ mouth cut and his collarbone was dislocated. Sue had her head cut. Jimmy was in the

H 116 A 28

hospital for several weeks. They left me on the cot for awhile and during that time they took the X-rays. I felt like my heart was torn from my body. My hip was real black. Marcy told me I could go home. My foot hurt and the doctor said we'll keep you, but Jim had told Marcy that I could go home so I went home. I made two trips to the doctor and he released me:

When he was shot in August he hugged and loved about 200 children after that. Before he got shot, the day before I had answered the parsonage telephone and someone said he was the undertaker - the one that burys the dead. Because-of-this-I-was I was doing the dishes the next day and Marcy was told by Jim to come and get me. I told her I would come after the dishes were done, but she said they could wait, so I went over. As soon as I got to the front of the church I heard three shots and he fell to the ground. He immediately got up and walked to the house with the aid of Marcy and two or three close friends and two nurses. They saw the big hole in his chest and he was full of blood. He covered the wounds and went back to the church and preached about two hours after that. As he had gotten shot I felt the impact on my own chest, and Jim discerned this and said "someone here had suffered this same feeling". When he said this someone said "go to Esther" and they came to me. When I went to the house I saw the blood all over his clothes and the hole in his chest. Later they called all the funeral parlors in the area and none of them said they had called.

People come to the door every day, and he meets people on the street and he discerns their need. I've never seen a day pass when he hasn't helped people. He always has love and concern for all people.



HISTORY

Maurice Kleineibst

1952 he brought his family to the Peace Mission in Philadelphia and exhibited his ideas and his opinions of how to live by having with us the children of all various races. As I remember he had two or three children of different races with him at the time. When he sent me the telegram ~~xxx~~ We used to hug and kiss and Jack Beam was with him. We ate together and attended the meeting together. Jim spoke of his dream of adopting babies. He told us how he cared for the senior citizens and he had a home for the children in Indiana and he was housing the people. Jim asked father Divine to come and go with him back to Indiana and Father Divine started to go, but the secretaries surrounded him and wouldn't let him go.

Father Divine and Jim talked together about each other's work and mission, and there was a correlation between the two. They talked about spiritual things and how to do away with racism and Churchianity. The only disagreement that ever existed between Jim and the Peace Mission was in 1969 when Jim visited Mother Divine. He told her how he felt about the way she was spending money on cars, clothes and jewelry and not looking after the senior citizens and not letting them receive their Social Security. This was the breaking point when Jim told her that because of this the Peace Mission would go down. Mother Divine got up and declared ~~xxxxxx~~ all the things Father Divine had done, but she didn't answer his question about the senior citizens. Because Jim was standing for the rights of all people she opposed him from every angle and she ordered Jim and all the children and members that were with him to leave right after breakfast.

I found Jim to be a man of his word. He kept his promises that he made in 1952 to establish Peace Mission churches throughout the country. ~~The love he had for the people~~ = He also told us that he planned to adopt children of all races which he has done. He also told us of his concern for the senior citizens which he has exhibited in providing senior citizens homes for all who need a place to stay.

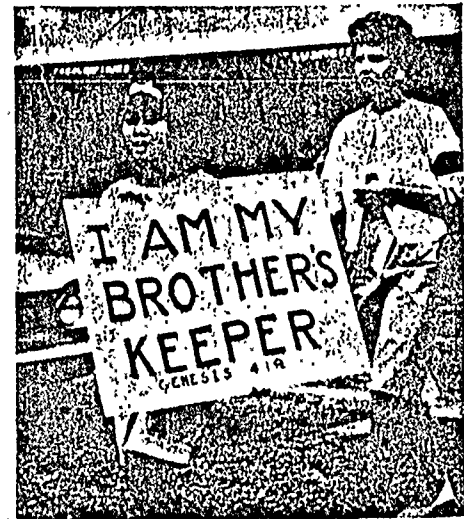
H 16A39



**PEACE DEMONSTRATION**—Ukiah's first peace march was held here on Good Friday and proceeded in an orderly fashion with a minimum of heckling from bystanders. The group, composed of local people protesting the war in Viet Nam, will be allied under the name of the Ukiah Peace Council.



**STATE AND STANDLEY**—The peace marchers, reaching approximately one block in length, are pictured here approaching the courthouse Friday for a demonstration which featured songs, readings from the Bible and talks explaining the protesters' views that the war in Viet Nam is incompatible with Christ's teachings.



**YOUNG PLACARD BEARER**—This young girl, wearing a black arm band mourning the dead in Viet Nam, carried her poster proclaiming her belief in the brotherhood of man through the city streets Friday as part of the local peace march. Journal photos by K. Hunter.

H 116490

take care of...  
so that every na...  
of security. Any...  
is a blow aimed...  
and security of...  
all... The United...  
will continue to...  
presence in the...  
idential press con-

venue, charging Linder was  
a "lazy judge." (He withdrew  
it the next day.)

### Salesman

IN HIS FIRST two weeks  
as director of the Mayor's  
Human Rights Commission,  
the Rev. James  
Jones has per-  
suaded three  
local restau-  
rants to stop  
discriminating  
against Ne-  
groes. (One  
used to resort  
to the cute trick  
of overpepper-  
ing everything.  
Another would  
serve them car-  
ry-outs only.)

Though now in a minority,  
owners of some restaurants  
fear that opening the doors  
to Negroes will hurt business.  
To offset that, the Rev. Mr.  
Jones gets dozens of friends  
to eat there.

Rev. Jones



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rich can solve the

### You Pass, Terry

THE TIMES has scheduled  
its Marion County Spelling  
Bee for April 15 in a hall at

Whenever possible, Mrs.  
Surina worked in an item  
mentioning her boss, Demo-  
cratic Gov. Matthew Welsh.  
Unfortunately, it always  
came out spelled Welch.

### 2 to 1 It's Legal

VINCENNES University is  
the only organization in In-  
diana legally entitled to con-  
duct a lottery, according to  
State Sen. Nelson Grills.

During a court hearing,  
he pointed out that Indi-  
ana's territorial legisla-  
ture, operating under a  
1787 ordinance of Congress,  
granted the Vincennes  
school power to raise  
money through a lottery.

Grills said the school later  
held a lottery, it was con-  
tested and upheld by Indi-  
ana Supreme Court, which  
ruled that neither the 1816  
Indiana Constitution nor any  
laws passed since then could  
rescind Vincennes U.'s right  
to gambling.

Homework

M H 6 A 41

# Meet A Minority Group: The (Rev.) Jones Family

## Cleric to Guard Human Rights

By MARJORIE OREAMES

The man who will deal with Indianapolis minority group problems already has shown in his family and in his church that race need not be a barrier to brotherhood.

The Rev. James Jones, who reported for work yesterday as executive director of the Mayor's Commission on Human Rights, will continue to preach Sundays at the People's Temple Christian Church (Disciples of Christ) at 10th and Delaware.

About a fifth of the church's 300 members are Negro.

"WE'VE MADE our Negro brothers welcome and they have joined us in proportion to their numbers in the general population," the Rev. Mr. Jones said.

Both white and Negro young people belong to the church youth group, but there has not been any interracial dating, he said, adding:

"The Negro wants to be our brother in privilege, not our brother-in-law."

There are four adopted Jones children: Agnes, 18, Suzanne, 7, and Lewis Eric, 4, the latter two Korean-Americans, and James Warren Jones Jr., a year-old Negro.

Then there is 21-month-old Steven Ghandi Jones, their own child, who "isn't loved any more than the others."

"I THOUGHT I was a friend of the Negro, but I've gotten new insight into his problems through my son," said the Rev. Mr. Jones. "Integration is a more personal thing with me now. It's a question of my son's future."

People who were startled to see the Negro baby with white parents at first are more accepting now, he said.

The Rev. Mr. Jones plans to visit cities comparable to Indianapolis and study the ways they have worked out problems of minority groups before he works out his program for the human rights post.

The 29-year-old minister,



The Rev. James Jones and family

who was once a social worker with the Welfare Department, founded the Peoples Temple church six years ago. He has not accepted a salary for his ministerial work for the past few years since assuming operation of the church nursing home service.

He is president of a corporation which owns the church and two nursing homes and carries on an extensive free meal, grocery and clothing service.

THE REV. MR. JONES, a native of Lynn (pop. 900), will be graduated from Butler University this June when he fulfills a final course requirement.

Of his new \$7000-a-year job he said: "There's something big at stake here. Our racial problems have caused us to lose face in the whole world. I took this job to help my community."

HH6A42

Thursday, February 25, 1960

## Korean Waits Adoption Called 'Lesson' in Religion

By EARL MOSES

A lesson in "practical religion" will get under way with the arrival here shortly of an adopted Korean waif.

The "lesson" is being conducted by the interracial congregation of the People's Temple Apostolic Church, 975 N. Delaware and its pastor, the Rev. James Jones, 2327 Broadway.

It includes plans for the adoption of 10 orphaned Korean children, fathered by American servicemen stationed in Korea. Koreans respect children of mixed blood, the Rev. Mr. Jones explained.

The program works this way:

A fund was established a year ago by members of the congregation to pay the costs of transporting the children here and for legal fees arising. The cost is \$450 per child.

When a family expresses the desire to adopt a child, the church reaches into its "kitty" and, in effect, places the child in the couple's home.

Five families to date have started adoption proceedings. They are Mr. and Mrs. Steve Chasteen, 62 E. 24th; Mr. and Mrs. Alfred Stahl, 790 E. Werges; Mr. and Mrs. T. Smith Erwin, 3869 Byram; the Rev. and Mrs. Jack Beam, 1226 Windsor; and Mr. and Mrs. Gene Williams, 829 N. A. Sherman. The Williamses are



SUZANNE (left) and LEW ERIC JONES in American. Eun Ok Kyung and Pac Chi Oak in Korean.—The News Photo, George Tifford

now in Crestwood, Ore., to killed in a highway accident last May while returning home from a church service in Cincinnati.)

In addition, the Rev. Mr. and Mrs. Jones adopted three children in the two years before the church program got under way. They are Lew Eric, 3; Suzanne, 7, and Stephanie, 4. (Stephanie and four members of the congregation were Delaware, opened yesterday.

HM 243

# Human Rights Director Endures Hate Letters, Calls, Vandalism

By WALTER SPENCER

Hate letters, slander, profanity, threats.

Telephone calls in the middle of the night.

"Obscene words into the ear of anyone who answers the phone, even a child.

The Rev. James Jones has come to expect such abuse in his job as executive director of the Mayor's Commission on Human Rights.

JONES SAYS he "can't begin to count the number of crank letters and calls" he has received since taking over the race relations post last February.

He is used to them. He has received some ever since he founded the interracial Peoples Temple Church at 10th and Delaware six years ago. But the number has skyrocketed since his official assignment to smooth out brotherhood problems throughout the city.

"They seem to fluctuate in direct proportion to the importance of race problems we handle," he said. "I've only been getting about four letters a day and haven't had a phone call for a week now.

"When we had the incidents of vandalism to Negro homes on the North Side, I got a dozen letters a day and the telephone rang around the clock.

"Most Indianapolis residents are rational and fair-minded," Jones said. "The 'hate' letters and calls come from only a handful of disturbed people. "There are also many letters

from sincere persons who ask questions or tell me I'm going at the integration problem 'too fast.' But so many of them are just crude and vicious."

JONES HAS turned some of the letters over to the police internal security division and to the post office. "We do what we can to check them out, but it's practically impossible to track down the writer of a letter like that," said Capt. Charles Caine in charge of the internal security division.

Jones isn't the only target of the anonymous authors. Several persons who have publicly supported integration have received threatening or anti-Negro letters forged with Jones' signature. These, too, have been turned over to police.

Andrey Howard, Jones' secretary, says she has received about 75 telephone calls during the past five months.

Jones said he won't get an unlisted telephone number "because I might be cut off from someone who would need me."

HE HAS ALSO been the

victim of physical abuse. Tires on his car were slashed this spring. A woman spit on his wife as she carried their adopted Negro baby to a doctor's office several weeks ago.

So many stones have been thrown through windows of their church that it can no longer qualify for insurance against glass breakage. A stick of dynamite was found on the church's coal pile last year. Swastikas have been painted on the doors.

"The biggest danger is in getting oversensitive to these things," Jones said. "I wouldn't worry, but I'm afraid of the effect it may have on my family."

Worried or not, the \$7000-a-year human rights director is being treated for an ulcer which has developed since the Mayor appointed him to the post.

But he can sum up the problem philosophically.

"Think how much we could accomplish if these people would put their letterwriting energy to use on something constructive," Jones said.

MM644

**Clergyman's Plight**

MR. EDITOR:

I am a teacher in the Lebanon Public Schools. Because of your respect for the rights and opinions of others, I am writing to you.

It is an utter shame that Rev. James Jones of People's Temple Christian Church at 17th and Broadway had to relinquish his broadcast due to respect for the employees of a local radio station.

They, Rev. Jones and many of his parishioners were receiving such harassment it became intolerable. His sermons on the radio stated only that there were worthwhile truths and ethics in all of the world's great religions.

Also, he has received harsh hate calls in the middle of the night because of his adoption of multi-ethnic children and his belief in the fatherhood of God and the brotherhood of man. This is an honest man's faith that is being so misused.

When will folks awaken to the understanding that there are new truths to seek far beyond the horizon of our finite minds?

—VIRGINIA ADDISON, Lebanon

his wife and three children Jonna, Paul, and Krista, are currently on a three-month furlough to the United States from their post in Chiangmai, Northern Thailand.

Upon returning to Chiangmai in the fall, Dybdahl will establish and serve as director of a tribal center for the mountain tribe peoples. The purpose of the center will be to teach tribesmen such things as the basic elements of public health, along with other educational subjects, so that these tribesmen may return to the mountain villages. It is this way that they will be given their own to be trained.

Accompanying Mrs. Dybdahl and Mrs. E.

**Evangelical emphasis on children**

This has been an exciting week in vacation bible school at the Evangelical Free Church. Enthusiasm was a keynote in the Bible studies, music, handcrafts, and recreation. The staff wishes to thank all parents in the community for sending their children. The highlight of the week will be the children's demonstration program tonight at 7:30.

**Local Temple members**

**visit Washington D.C.**

for daily applied principles of currently a twice weekly lecture the Ukiah community study interested in of Santa frequent in this discussion on be guest evening.

Pastor Jim Jones and over 215 members of the People's Temple Christian Church returned this week from a two-week tour across the United States. One of the highlights of the trip was their visit to the Capitol. There they interviewed a Congressman for over one hour on the floor of the House of Representatives.

In stressing this rare privilege, Jones pointed out that the House rules allow only Representatives and their families on the floor except during an address by the president of the United States when members of the Senate, Supreme Court and other high-ranking officials are also allowed on the floor and in the galleries. Pastor Jones also held many spiritual healing services drawing thousands of

people to the services. Members went on five of the air-conditioned Greyhound type buses the Temple owns.

Staff of the children's program at the Temple are planning a special party for the children who went on the trip to reward them for their excellent behavior and to share the slides and other pictures taken on the trip. The movies taken by several members will also be shown. Following that there will be swimming in the Temple's indoor swimming pool and fun and games for all ages.

The Northern California-Nevada district of the Disciples of Christ-Christian Churches of which the Temple is a member recently held an organizational meeting to form a district branch of the National Disciples Peace Fellowship.

Speaking on his topic, "A Guide To Right Thinking."

All who are interested are invited to attend the 7:30 p.m. meeting in the conference room in the Sir Charles building at 546 North State Street.



Intplo. Immo. Sat 12/16/61

**Hard to Replace**

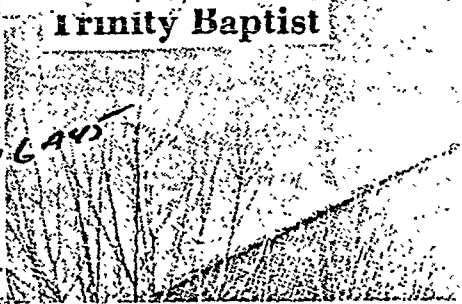
The Rev. James Jones will be sorely missed as executive secretary of the Mayor's Commission on Human Rights. He was hired after a long search. The commission could not find an experienced and trained professional who would take the job at the salary offered. Some thought the Rev. Jones, young pastor of People's Temple Christian Church, would be a well-meaning "amateur," ill-equipped for the touchy business

of human relations. He fooled them. He was superb. He went about his job diplomatically but forthrightly, and produced results. Long and serious illness stopped him. But not before he justified the existence of the job, which he was first to hold. The community wishes him good health. Meanwhile, he has given the commission a tough job, filling his shoes.

Downtown Ukiah's Finest Drug Store. Plenty of Free Parking. 187 So. State St., Ukiah. PH. 442-7511

**Masonite Corporation**  
Ford Rd. 442-2561

**Brown's Furniture**  
At The Forks



**Trinity Baptist**

Apr 27, 1974  
Win share of medals

## Trackmen score in SR Relays

Ukiah's hard-working tracksters came through with two new school records and brought home a share of the medals awarded at the big Santa Rosa Relays, which lured over 400 outstanding trackmen from throughout Northern California to Bailey Field in Santa Rosa on a warm afternoon.

Faced with some outstanding competition in every event the young Wildcat runners came forth with some of their top individual and team efforts of the season — and some of their best times ever in some instances.

Not that they didn't run into adversity occasionally, just as in life. The 440 sprint relay foursome dropped a baton in the handoff between the second and third men, thus costing Ukiah a probable solid place in the over-all 440 yard relay placings and a possible first in their heat. And several trackmen — Andy House in the shot; Chuck Mather in the long jump; and Kenny Alcantra and Charley Higgins in the sprints and others — were only a place or two out of the finals.

There were a flock of gutsy performances in the relays by Ukiah's runners, as well as fine individual performances during the long day from 9 a.m. to 3 p.m. Ukiah's Jayvees scored 21 points to place sixth in the big field, with Berkeley, American, El Cerrito, San Rafael, Harry Ells of Richmond ahead of Ukiah; Piner, Vallejo, McKinleyville, J.F. Kennedy of Richmond, Tamalpais and a host of others behind. Ukiah's small Varsity entry scored six points as the distance medley foursome of Darwin Dick, running the lead-off 440; Brian Flynn the two-lap 880; Gary Zeek running a tremendous three-quarters; and Dan Brown, finishing off with a strong, best of season or life mile, placed third over-all in a fast field on a hot afternoon. It was hard on the feet as well as lungs. Given a great third leg three-

lap effort by Zeek which determined Dan Brown held in placing second in the heat behind Petaluma. Ukiah covered the 1 1/2 miles of varied distances in 11:11.4 being tipped for second by Arcata. Later 11:35 in another heat good for second. Ukiah's foursome topped Montgomery and El Cerrito and others.

Efforts Pleasing Coaches Jeff Felton, Mike Cravin and Bill Kilbrea had reasons galore to be proud of their athletes Saturday, and the boys had reasons to be proud of themselves.

In individual events, Dave Wong ran a very strong, personal best of season 52.2 in the open Jayvee or "B" 440 but got tripped at the wire by Rod Williams of Vallejo who won in 51.1. Wong was off on his long day of hard running in which he ran, at various times, at least two swift 440's and a fast 880 for the equivalent of a 3:45 or 3:50 mile or so. He also was running with a torn and blistered callous.

Besides Wong's second in the rugged 440, Sam Hair won his heat in the 70-yard high hurdles and then came back to place fourth after a bad start and some fast-track step problems in 10 flat.

Ukiah's Jayvees began picking up medals in wholesale lots as the afternoon wore on.

Climax of the afternoon was a third place by the mile relay team of Mitch Chesbro, Lou Jones, Tim Tupper and Dave Wong, in 3:36.2. Chesbro ran one of his finest races, as did all the runners.

The Sprint Medley team of Chuck Mather, Lou Jones, Emmett Griffith and Dave Wong; the 880-foursome of Lou Jones, Tim Tupper, Emmett Griffith and Mitch Chesbro; the distance medley team of Chuck Mather, Jack Claunch, Wes Fairburn and Bob Dalley; the two-mile group of Larry Claunch, Jack Claunch, Bob Dalley and Wes Fairburn all contributed strong if not always winning or medal efforts.

## Trackmen host Apaches Wednesday

It will be Vallejo's sprint speed and long-jumping or high jumping abilities against Ukiah's long and middle-distance strength, and its weightmen here Wednesday at 3:30 p.m. on the Ukiah oval in an NBL dual meet.

What would have been an extremely close meet may not be such since Ukiah has lost several front-line runners over the past several weeks and in the early part of the track season. Thus Dan Brown, Gary Zeek, Brian Flynn, Dave Wong and others will have to carry more of the load than if veterans like the injured Leon Brunet, Jim Arbogast, and other former stars injured or moved away — or just not out this season — were around.

While Ukiah's Emmett Griffith, Charley Higgins, Tim Tupper, Ken Alcantra and Lou Jones are doing a commendable job as relay teams or individual sprinters, Vallejo is expected to have just too much sprinting depth for Ukiah to match.



112th Year, No. 114

Phone 462-1421

Ukiah, Mendocino County, California



**ALL PART OF THE FAMILY** — Rev. Jim Jones of the People's Temple, and two of his sons, Jim Jr., left, and Lew, frolic with three of the family's eight canines-in-residence. In addition to the dogs, there are over 30 cats living at the Jones home in back of

the temple in Redwood Valley. Jones was the target of a series of articles in a San Francisco newspaper last week, and has received numerous telephoned threats.

# Jim Jones of People's Temple-- 'exhausting week in limelight'

By MARK RAYMOND

A phone call interrupts our discussion. The caller is from Los Angeles, wanting to know if a rumor that the People's Temple Christian (Disciples) Church Redwood Valley is surrounded by gunmen. Rev. Jim Jones assures the caller the report is false.

The caller was one of over 50 in the past eight days who have called the Jones home at all hours of the day and night. Some were worried members of the congregation from all parts of the country. Others threatened Jim's life.

Jones is noticeably exhausted as we resume our talk. He has had little sleep in the past week, between answering the phone, talking with newsmen, being interviewed on television, and consulting with his lawyers. It has not been a normal week. For some reason, the San Francisco Examiner broke the relative calm of the life of Jim Jones and the People's Temple with a series of articles by religious editor Rev. Lester Kinsolving.

In that series, Kinsolving implicated Jones and Mendocino County Assistant District Attorney Tim Stoen in what could be termed a combination of Biblical heresy, corruption of morals, illegal

conflicts of interest, and pocketing of church funds. Stoen and Jones have answered the charges numerous times via the press and television, and the People's Temple pastor is awaiting further articles by the Examiner before determining whether a libel suit is in order.

Kinsolving's focal point was that Jones claimed to be able to raise people from the dead. This allegation formed in readers' minds visions of lightning, thunder and words from above as the dead person returns to life.

Jones does not deny that he has been able to revive persons who, for all intents and purposes, had ceased visible bodily functions. Whether or not the brain had ceased to function cannot be determined. Yet Jones claims that registered nurses have confirmed the superficial death of an individual.

"It just happened the first time," Jones recalls. "There is no consciousness, and I go to them, I thought they could hear. It is important to remain calm. I tell them 'I love you, God loves you. You're going to be fine.'"

"Cases have been proven where a plant has responded to love, and has prospered

after apparently being dead. Isn't the human psyche going to respond to love if a plant does?"

It is a well known medical and psychological fact that persons who have no inclination to live can literally tell their hearts to cease functioning. It is also proven that the heart stops minutes before the brain fails. Persons have been revived after they had apparently died, their hearts ceasing to function. So the impossibility of Jones' "revivals" might, in fact, be more accurately termed probable.

"People continue to bring loved ones who are very ill and haven't been reached by medical science," Jones continues. "If their body functions cease, we immediately call an ambulance."

Unlike many "spiritual healers," and Jones doesn't particularly relish the term, the Rev. Jim does not forbid his congregation to see doctors. On the contrary, he urges all to have regular checkups. On occasion, he has even urged some people to see a doctor, and a serious illness has been diagnosed. "It was just a feeling I had," he recalls.

"Doctors in this area are beautiful for the most part. We never receive any adverse reactions."

What Jones means is, if a person goes to the doctor and says he or she has found God and will be well looked after, the physician does not attempt to counter the individual's beliefs.

—(Contd. on Page 2)—

HH 648  
Tuesday, September 26, 1972

# Aid and sympathy from Empire

Offers of sympathy and financial support for the family of Patricia Hearst and rejections of her kidnapers' demands for food distribution continued today.

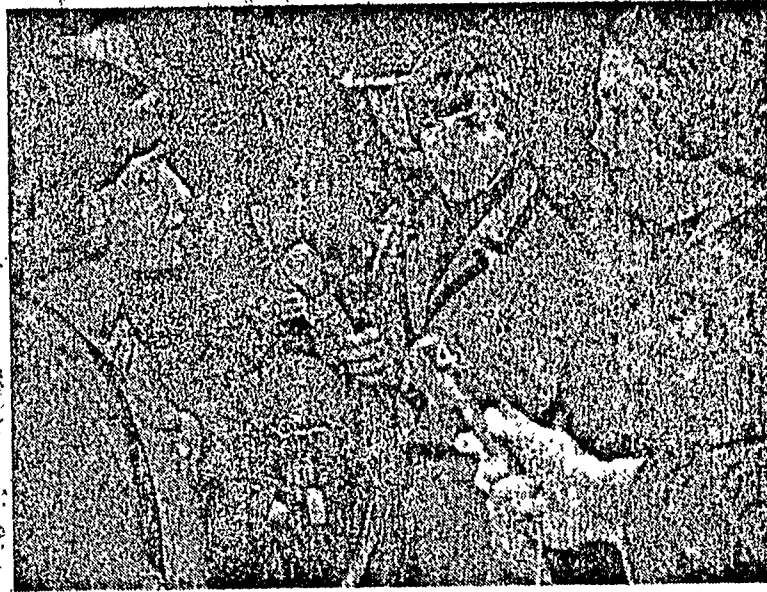
In Redwood Valley, the Peoples Temple Christian Church of the Disciples of God Denomination offered \$2,000 to help pay a ransom for Miss Hearst.

"We would like to contribute more money at this time," said Pastor Jim Jones, in a message to publisher Randolph A. Hearst, "but cannot because of our ongoing commitments which include sending food to hungry people in this and other lands."

Jones said a consensus of more than 500 church members on Social Security showed they'd reject the \$70 food allotment demanded by the Symbionese Liberation Army.

"Seventy dollars is a lot of money to us," wrote one Santa Rosa couple, who said they get along on Social Security. "(But) twice that of for that matter,

(Continued on Back Page)



KAREN LAYTON PRESENTS CHECK TO MRS. HEARST (R)  
A Gift from People's Temple Christian Church

—UPI Feature

## Nancy's parents 'praying' for Patricia

The parents of former Santa Rosa Nancy Ling Perry said yesterday news that Patricia Hearst was safe "answered one of our prayers."

"We've been praying for the Hearst girl since the first day this started," said Hal C. Ling. "We were glad to hear her voice."

"I was just delighted to hear the girl's voice over the radio," said Mrs. Ling after a tape recording of Miss Hearst's voice was received from the Symbionese Liberation Army.

The couple's daughter, Mrs. Perry, 26, has been identified by police as one of three known members of the underground terrorist group.

The comments are among the few public statements from the Lings.

The family has politely declined requests for interviews from around the world.

"We don't know any more than what we read in the newspaper and what we see on television," Mrs. Ling said sadly.

Ling said the couple has had no personal contact with Miss Hearst's family.

"The other (prayer)," Ling said, "is that somehow this will work out and nobody else will be hurt."

Mrs. Perry, a Montgomery High School graduate, is wanted (Continued on Back Page)

SANTA ROSA, CALIF., THURSDAY, FEB. 14, 1974

The Redwood Empire's Leading Newspaper

THE PRESS DEMOCRAT



**GIVING A HELPING HAND** — Redwood Valley residents may have been somewhat startled recently at the sight of Tonka, a German Shepherd, making her way around the valley in the company of Pastor Jim Jones of People's Temple Christian Church. Tonka and Jones are old friends, she came to the valley with the minister from Indiana and

now dwells, along with many others, in the animal refuge center the pastor maintains at the church. Over 17-years-old, ancient by dog standards, Tonka is afflicted with crippling arthritis in her hindquarters. To keep her from having to drag her hind legs on the ground, Jones designed this special foam-padded seat so she could walk comfortably.

*Handwritten initials: H.A.S.*

# People's Temple:

Valley temple. The residents run the homes pretty much on their own, doing their own ordering and cooking. A nurse visits daily, but on a social basis. The heavy housecleaning is done by church members, but the residents do the light work themselves. Jones believes this gives them a purpose. The "cook" at one of the homes is 35 years old.

The human service aspect of the church is far-reaching. Four college dorms are operated by the People's Temple, housing 104 students. Some are on scholarships. Nine are studying to be medical doctors.

Equal allowances are distributed to children who attend the temple, members and non-members alike. The same goes for the distribution of gifts on birthdays.

Members also provide the little things in life for the needy and disabled. This ranges from providing food and clothing, to helping with the housekeeping when sickness or injuries arise, running errands, and even providing financial assistance when needed.

"Not a day goes by that we don't give food or clothing to someone, not a week goes by that we don't take someone in for a day or two because they are stranded," Jones explains.

Fourteen teachers among the congregation have provided tutorial services to educationally disadvantaged children, and the temple is used as a community center. It houses a pool which can be used for baptismal purposes or for recreation by the children.

The list of services goes on and on. The people who have benefited from them could provide the testimonial.

The Examiner article stated armed guards had been seen at the church. It is true. The weapons are plainly visible and the guards are on private property, which makes it legal. The reason for the weaponry is clear if one should listen to the threats, and view the vandalism which has taken place at the church. Like *H.A. G. Foster*

moderation. Jim [unclear] have received threats from both sides."

"The most beautiful thing that's come out of this is the attitude of doctors and ministers. We've got some beautifully fine ministers in this area."

"We are a strong knit, service minded group. Spiritual healing is incidental. The majority of the congregation joined because of the Judeo-Christian philosophy stated in Matthew 25."

That philosophy, the embodiment of the church's doctrine, is a well known passage to most who have even dabbled in Bible study. "I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you welcomed me; I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to me."

Jones came to Redwood Valley from Indianapolis in 1965. Many of his congregation came with him. "Headquarters" could well be the term bestowed upon the Redwood Valley temple. There are other churches around the country, yet many travel by bus (the church owns many) to Redwood Valley.

It was reported Jones was asked to leave Indiana, where he had served on numerous human services commissions. He may in fact have been.

After his arrival in Redwood Valley, and the establishment of his church, he again became involved in the community, serving on the Grand Jury and teaching classes for children and adults.

He has received threats before, and will undoubtedly receive threats in the future. But it takes more than threats to keep Jones from doing what he believes is his function with the church and in life.

Jones and his wife have four adopted children. One is black, one is Korean-American, two are Japanese-American, but they receive the same love and affection as Stephen, the Jones'

Good

works

weren't

mentioned

# Pat's release in exchange for safe conduct Hostage offer made by Temple members

Pastor Jim Jones of the Peoples Temple Christian Church in Redwood Valley, in a private letter to Randolph A. Hearst, has offered to surrender himself and four officers of the church to the Symbionese Liberation Army as hostages for the safe conduct out of this country for S.L.A. members involved in the kidnap-ransom of Patricia Hearst, the wealthy publisher's 19-year-old daughter.

The four officers are Tim Stoen, board chairman, assistant district attorney for Mendocino County; Michael Prokes, the assistant pastor; Caroline Moore, Ukiah high school teacher and vice chairman of the church board; and Karen Layton, church secretary.

Jones was en route to San Francisco today for the purpose of holding a press conference in order that the S.L.A. could be advised of the offer through the media.

Stoen, told the Journal this morning that the offer was prompted by the desire of the church members to safeguard Miss Hearst's life. "If this girl is killed," Stoen said, "there will be a backlash of immense proportions against all people working for a more just society."

Stoen said the church officials feel that the members of the S.L.A. involved in the kidnaping of the young woman may be having second thoughts as to the possibility of receiving death sentences if captured and that an offer of safe conduct might preclude harm befalling the girl.

Stoen added, "We deplore the tactics employed by the S.L.A.—going against a child. We are making ourselves available in any way we can."

Stoen said that not one of the 11,000 members of the church would agree to accept the handout proposed by the kidnapers to be financed by means of a ransom proposal which has reached astronomical proportions.

He added that meditation and prayer for the safety of Patricia are being conducted throughout the many Temples on a 24-hour a day basis.

"We feel it is time now for Americans to show they can put their lives on the line to uphold the principles on which this country was founded."



JONES—Pastor makes offer.

story, identified DeFreeze as the mysterious "general field marshal Cinque" of the Symbionese Liberation Army, which has held Miss Hearst captive since Feb. 4 and demanded a \$400 million food distribution ransom as proof of "good faith."

Wheeler, who was identified by the San Francisco Examiner as long-active in a Northern California revolutionary organization, escaped from the California Medical Prison at Vacaville last Aug. 2. He and DeFreeze had been close friends there, the Examiner said.

The Examiner said it had learned that prison inmates who were friends of both DeFreeze and Wheeler had identified their voices on a tape recording sent by the S.L.A. Tuesday.

DeFreeze was transferred to the state prison at Soledad after spending some time at Vacaville, and he escaped from Soledad last March 3.

While they were in prison, both DeFreeze and Wheeler received visits and

letters from Russell Little, 37, now being held in San Quentin Prison on charges of murder in the killing of Oakland Schools Superintendent Marcus A. Foster. The S.L.A. has claimed responsibility for the Foster shooting.

Wheeler was serving a 10-year-to-life term at Vacaville when he escaped from a minimum security area. He was allowed to work in the outside area after he renounced membership in Venceremos, a one-time revolutionary organization based in Northern California. Following his escape, a prison official said, "It was a case of an inmate who conned his keepers."

The Examiner also said it had learned that authorities have identified a couple wanted as witnesses who were seated in a Volkswagen outside Miss Hearst's apartment at the time of the kidnap. The newspaper said it had learned that the woman was among the last persons to visit DeFreeze just before his escape from Soledad.

DeFreeze's mother, Mrs. Mary DeFreeze, told the Cleveland Press that the agents wanted to know if she had seen her son recently. She said she had last heard from him in January, 1973, while he was in prison.

"They looked in drawers, looked in closets, asked for the names and addressed of my children," she said. Mrs. DeFreeze said the agents never mentioned the Hearst kidnaping.

DeFreeze, a native of Cleveland, Ohio, where his wife lives, was identified as "Cinque," a field marshal of the S.L.A. Authorities said he had a history of violence and, for a time, was regarded as a troublemaker in the state prison system.

DeFreeze was convicted in the late 1960s on charges of manufacturing a firebomb and possession of stolen property. He was paroled but returned to prison in 1970 after conviction on robbery, assault and bad check charges.

William M. Best, M.D.  
415 W. STANDLEY ST.  
UKIAH, CALIFORNIA 95482  
PHONE: 462-4086

To Whom It May Concern: 12 Mar. '68

James W. Jones is a teacher and ordained minister of unusually high caliber. He is a public servant of unbounded energy. Those who know him best respect him most as a tireless leader for betterment of mankind.

He is at present a teacher, and as I am told of high standards, a pastor of a flock numbering almost 200 Church members of a devotion sought for in other congregations. He is serving the public also as foreman of the County Grand Jury, as vice president of the Legal Aid Foundation, and is serving with honor to himself and benefit to

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(over)

2.  
us all in many other ways, all without  
pay at all excepting his salary as a  
teacher.

Students he brings to Anderson Valley  
from his congregation of families brings  
with them tuitional income to that  
school district more, much more I  
believe than Jim Jones is receiving  
as salary.

He loves children, and indeed  
I feel that his dealings with all people  
are as with deep concern for them.

He has had a prominent part in  
the formation and operation of  
a very large orphanage and with  
no income to himself.

I personally consider any child  
fortunate to come into the tutelage  
of James W. Jones.

HUBERT William M. Vest, M.D.,