

FBI

TRANSMIT VIA:

- Teletype
- Facsimile
- Airtel

PRECEDENCE:

- Immediate
- Priority
- Routine

CLASSIFICATION:

- TOP SECRET
- SECRET
- CONFIDENTIAL
- UNCLAS E F T O
- UNCLAS

Date 12/15/78

TO: DIRECTOR, FBI

FROM: SAC, BUFFALO (89-96) (P)

RYMUR

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 10/23/92 BY 1049 DKM/uda

Enclosed for the Bureau and San Francisco are two (2) letters written by [redacted] Buffalo, New York; one (1) addressed to SAC WALTER A. WEINER and one (1) addressed to [redacted] Legal Assistant for Attorney [redacted]. With these letters was enclosed a copy of an article which appeared in the 8/14/62, issue of Look Magazine regarding Dr. CHEDDI JAGAN. One (1) copy of this article, which consists of four pages, is also enclosed for the Bureau and San Francisco. Also enclosed for the Bureau and San Francisco is one (1) copy, front and back, of a QSL Card mailed to [redacted] Assistant District Attorney for Chautauqua County, New York, by the Peoples Temple, Jonestown, Guyana. (u)

b6
b7c

For information of the Bureau and San Francisco, on 12/7/78, [redacted] Assistant District Attorney, Chautauqua County Office Building, Mayville, New York, advised that he is an amateur Radio Operator and on 9/5/78, he talked to an individual by the name of JIM, from the Peoples Temple in Jonestown, Guyana. He stated that they talked for approximately fifteen minutes about the weather and climate in Guyana. (u)

- ② - Bureau (Encs.-4)
- 2 - San Francisco
- 2 - Buffalo

ENCLOSURE

89-4286-1240

PMB:rrk
(6)

REC-129

DEC 23 1978

[Redacted signature box]

b6
b7c

Approved: [Signature]
58 DEC 26 1978

Transmitted _____ (Number) _____ (Time)

Per _____ #81/00J

BU 89-96

[] recalled that JIM described the Peoples Temple as a free agricultural and medical clinic in the Jungles of Guyana.

[] commented that the way JIM talked, you would think he lived in Utopia.

[] stated that he sent one of his QSL cards to Guyana to verify the radio contact and a few weeks later he received one back. He stated that the QSL Card he received from Guyana reflected the name of ALBERT TOUCHETTE and the back was signed by AL and WES. However, he was certain that the individual he talked to said his name was JIM.

b6
b7C

[] stated that he had been monitoring the Peoples Temple radio signals for several months prior to and after the contact he made with JIM. He indicated that most of their broadcasts were from Guyana to San Francisco and back. He stated they would often ask their San Francisco Office to contact certain doctors in California to seek advice regarding particular situations; however, he could not recall the names of any of the doctors. He also stated that they would give cryptic messages to one another or they would speak in half sentences. He stated that he never heard them broadcast any distress calls or emergency-type messages.

[] commented that it is possible that the FCC may have received several complaints regarding the Peoples Temple's broadcasts and that they may have received several recordings of their conversations from other amateur radio operators who may have monitored them.

ENCLOSURES TO BUREAU FROM BUFFALO (4)

RYMUR
Buffalo file 89-96

Two letters written by [redacted]
[redacted] Buffalo, New York. (u)

One copy of article attached to
above letters. (u)

One copy of a QSL Card mailed
to [redacted] Assistant
District Attorney for Chautauqua,
County, New York. (u)

Buffalo airtel 12/15/78 (u)

b6
b7c

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 10/27/82 BY [signature]

~~UNCLASSIFIED INFORMATION ENCLOSED~~

89-4286 -1240
ENCLOSURE

MEMO ON A MARXIST

- A native Marxist and his Chicago-born wife are revolutionizing British Gu
- Cheddi and Janet Jagan turned toward communism in their years in the U
- Now, they want to overthrow their country's established order.
- Will their Marxism threaten South America while we are struggling to stop the spread of Castro's communism? By J. ROBERT MOSKIN LOOK SENIOR EDITOR

THE STORY of Dr. Cheddi Jagan is a tragedy. The scene: hot, impoverished British Guiana on the Atlantic coast of South America. The time: now—a time of revolution and hate in many colonies like this. Cheddi Jagan's story is tragic for us because he turned toward communism in the U. S. As a result, today in Washington important men worry that he will make British Guiana a Communist beachhead on the mainland of South America.

Cheddi was born 44 years ago of illiterate parents in a shack on a sugar plantation near Port Mourant. His grandparents had been brought there from India as indentured laborers fleeing from famine. His father wanted him to become a lawyer, but the boy was too shy. Instead, he followed some friends to the United States and became a dentist and a Marxist.

Young Jagan brought with him the seeds of anger and revolt. His exotic land, where half a million people cluster between the blue sea and green jungle, had been not only poor, but brutalized. At one time, African slaves worked the sugar plantations under nail-studded whips. Later, the white planters imported laborers, bound for five years. Few ever got home again. Thousands died of malaria; others, remembering only hunger at home, stayed on the cruel Guiana coast. Their tradition of rebellion is long. The great slave revolt of 1762 is still spoken of with horror. In modern times, the police have put down strikes and riots with rifle fire.

Jagan found America ugly. Sitting in his living room in Georgetown, the colony's capital, he talks harshly of his memories: While studying at Howard University in Washington, D. C., he went home with a Negro friend and at the Virginia state line was ordered to the back of the bus. During two summers, he sold patent medicine house-to-house in New York's Harlem. To him, free enterprise came to mean selling 10 cents' worth of colored water for \$1.50. In Chicago, studying at Northwestern University's Dental School, he worked after midnight as an elevator operator in an apartment hotel where some prosperous Chicagoans

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 10/23/92 BY 1005D/K/ukda



Janet Jagan, who came to British Guiana from the U.S. and Cheddi, whose family came from India, have been converting the South American colony to socialism.

kept their girl friends. These experiences were America to him. At a party, Jagan met a slim, athletic blonde named Janet Rosenberg and later married her, despite the objections of both their families. Janet was an active radical. She grew up on Chicago's South Side and in Detroit, and went to Michigan State, Detroit and Wayne universities. When Jagan met her, she was attending the Cook County School of Nursing. Officials still argue over whether she belonged to the Young Communist League. The Anglican archbishop of British Guiana, who respects the Jagans, says flatly that she did. Just as flatly, Mrs. Jagan denies it. "I never held a party card," she says.

Jagan and his wife bought second-hand dental equipment and sailed to British Guiana in 1943. They believed that capitalism and colonialism were evil. In Georgetown, their beliefs became important. Jagan started a militant labor movement, and in 1947, his wife organized the colony's first modern election campaign in the villages. Her voting in foreign elections cost Mrs. Jagan her U. S. citizenship.

By 1953, they had organized the People's Progressive Party and controlled the limited native government. He was the theoretician, the charismatic leader; she, the practical organizer. After Jagan had been in office four months, the British governor, fearing "a Communist take-over," called for help. The constitution was suspended, troops were brought in, and Jagan was confined to the city. When he defiantly broke that restriction, he was imprisoned for six months; two days before he was to be released, his wife was jailed.

Jagan, a charming, handsome man, was by now the leader of the Indian-descended population, who make up the majority of the colony's 560,000 people. Mrs. Jagan, as Minister of Health, was widely admired for her work for sanitation and disease prevention.

Last year, when the colony was granted internal self-government, Jagan became its first Premier. In the August 21 election, he was opposed by the People's National Congress, led by Socialist Negro lawyer Forbes Burnham, once his closest disciple, and the smaller United Force, led

continued

MARXIST continued

“There is another aspect of communism— Christ communism.”

ALL INFORMATION CONTAINED

HEREIN IS UNCLASSIFIED

DATE 6/23/92 BY 10180 vrm/ndm

by Portuguese-descended conservative Peter d'Aguiar. The heavy popular vote, divided chiefly on racial lines, was close, but Jagan won 20 of the legislature's 35 seats and the premiership.

Jagan visited President Kennedy last October and asked for loans to help British Guiana develop state-owned industries and open its vast, unused lands for farming. The colony today lives by exporting sugar, controlled by the British-owned Booker Group, and bauxite, which is extracted chiefly by Aluminium Limited and Reynolds Metals. Both sugar and bauxite are in oversupply in the world market. About 18 per cent of the colony's labor force is unemployed, and the government has virtually exhausted its cash reserves.

Jagan left Washington, as he says, without a single penny. The Administration would promise only to send a mission to study his economic plans. This study was finished in June. “I was mad as hell,” he says of his Washington visit. “I have been surveyed to death.”

In February, Jagan's efforts to raise funds by taxing his own people—and racial tension continually stirred by Negro leaders—erupted into riots. Twenty thousand people demonstrated and destroyed property in Georgetown. The police killed several, and Jagan himself had to call for the British Army. At the same time, trouble broke out in Jagan's party, threatening his government. In mid-June, he threw Balram Singh Rai, his able, relatively moderate Home Affairs Minister, out of the cabinet and the party, thereby weakening his majority in the legislature.

Behind the U. S. delay in aiding British Guiana was fear that Jagan, once the colony gained its independence, would slip into the Communist bloc. Jagan says candidly that he is a Marxist, but denies vehemently that he is controlled by the international Communist movement. He says, “I am a Socialist. I believe people must own the means of production. I don't see much sense in foreign investment coming in and making 20 per cent profit.”

He sees British Guiana becoming a Marxist model for the world. He has started a program by which farmers lease land for 25 years at nominal rents, but do not own the land individually. He has arranged to buy the Canadian-owned power company. He has begun to take over the church schools, which until recently have formed the colony's only educational system. He has twice visited Castro and made a deal to sell Cuba rice. He has arranged for scholarships to Moscow, one of which was turned down by his 17-year-old niece Rita, who wants to be a radiologist. (The U. S. had none to offer her.) He has obtained offers from Poland, East Germany and Czechoslovakia to build factories and from Cuba to build a hydroelectric complex.

Says Jagan, “It is a revolution—not a bloody revolution. To change the plantation system to a cooperative one is revolutionary.”

He believes that economic socialism can be joined with political democracy. He points out that he gained power legitimately: “Our intentions are very clear. We intend to have elections. We intend to follow the rules prescribed by democracy. But you can be democratic and not a capitalist. Capitalism is not synonymous with democracy.”

Jagan says he will accept help from anyone: “We have said clearly that we will not allow our country to be used as a military base for one side against the other. We want economic assistance, technical assistance from anywhere. If Nehru accepts aid from both sides, no one objects about that. I don't see that America can have a double standard: one for Nehru and one for me. I don't want to be dominated by anyone—either bloc—but I have to solve my problems.”

al.



Premier Cheddi Jagan talks with wives of cane cutters on a sugar plantation on the west bank of the Demerara River.

Fowler Hamilton, chief of the U. S. foreign-aid program, who met with Jagan in Washington, says, "The fact that a government is building a Socialist economy does not exclude it from aid. The standard is independence, not acquiescence to our view."

When Jagan is asked if he is a Communist, he always answers with a question: What do you mean by Communist? During last year's campaign, Jagan wrote: "The difference between socialism and communism is that in socialism there are still not enough goods produced. . . . Socialists have learned from experience that if they are to pass from the Socialist stage—from each according to his ability, to each according to his work—to the higher stage—from each according to his ability, to each according to his need—then production must be tremendously increased." Jagan concludes, "People talk of communism and think of guns. But there is another aspect of communism—Christ communism—sharing with others, real equality."

Washington officials wonder whether Jagan is "a Communist sleeper." Most believe he is primarily an anticolonial nationalist trying to lead his people out of despair and poverty. The British gov-

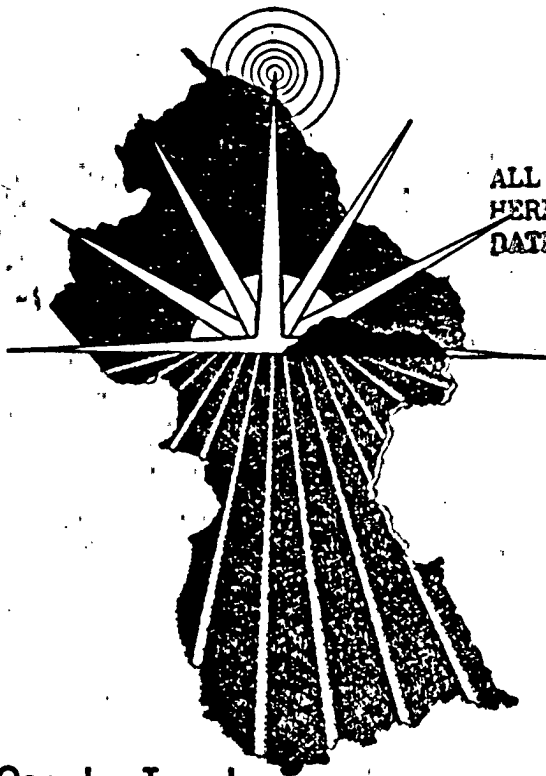
ernor, Sir Ralph Grey, agrees: "Whether he is a Communist or whatever you call him, Dr. Jagan is a sincere nationalist who believes he is destined to lead his country, to the betterment of his people."

There are three forces that could influence Cheddi Jagan. One is the pragmatic need to solve his economic problems after independence. A second is the Indian population itself, which, since malaria was wiped out in 1949, has been growing rapidly. Increasingly, the Indians are rice farmers and new Water Street businessmen struggling for middle-class status. The third force is the United States and Great Britain. In May, Sir Jock Campbell, chairman of the Booker Group, echoed Jagan's pleas that the British give the colony more help.

U. S. efforts to influence Jagan have been marred by a series of blunders. We have vacillated on aid, except for about \$1.3 million in technical assistance. While Jagan was climbing to power, the Eisenhower Administration closed our consulate for four years, leaving only a team of chicken-breeding specialists from the University of Maryland. For two years, until last winter, the USIA had no full-time representative in the colony. When Jagan admired Adlai Stevenson's UN speech on Angola last year, his rare desire to praise the U. S. was frustrated because his request for a copy was lost in red tape.

The dilemma Jagan presents to us is one of the toughest questions we face: How do we deal with the leftist, neutralist new nations? If we help Jagan, we help build a Marxist state in South America. If we turn him away, we push him into Moscow's bear hug.

Jagan's tragedy is that he might have found other answers, if he had not become convinced—in Chicago, Washington and New York—that our way was not his. At the heart of our problem today is our willingness to gamble that a leader like Cheddi Jagan can be salvaged. Says Everett Melby, the top American official in British Guiana, "If you don't accept that, the battle is lost before you begin." END



ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 10/13/92 BY 1048DKH/kbn

Peoples Temple
Agricultural Mission

WB6 MID/8R3

ALBERT TOUCHETTE * JONESTOWN
Port Kaituma, N.W.R., Guyana, S. A.

WB6 MID/8R3 / Peoples Temple
Albert Touchette • Jonestown
Port Kaituma N.W.R. Guyana S.A. / Agricultural Mission.



Working to assist the Guyanese government to feed, clothe, and house its people, and further the human service goals that have characterized Peoples Temple for many years.

Radio: confirming our QSO on 9/5 1978
GMY ~~652~~ UR SSB CW AM RST 5/6 MHz 14
XMTR: YAESU RCVR: 101EE MOSLEY CL 36

Remarks: Thanks for the speedy QSL.

The jungle is fantastic this time of year and especially adorned with butterflies which look like velvet trimmed in gold braid. Just breath-taking & nearly unbelievable.

At & Wes

b6
b7c



December 8, 1978

Federal Bureau of Investigation
Room 1400
111 West Huron St.
Buffalo, N.Y. 14202

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 10/27/12 BY 1048 BKM/nda

Attention: Special Agent in Charge
Walter A. Weiner

Reference: Reprint Article
Look Magazine
August 14, 1962

Gentlemen:

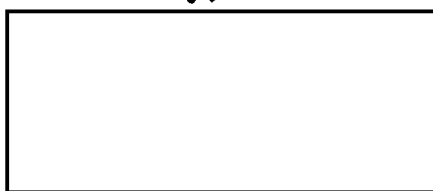
b6
b7c

Per my conversation this date with one of your agents, enclosed please find a reprint article from the August 14th, 1962 issue of Look Magazine. This information may or may not be useful to your agents involved in the investigation of the "Peoples Temple" and the late Rev. Jim Jones.

I've also enclosed a copy of a piece of correspondence between myself and [redacted] office. His legal assistant, [redacted] admitted to having heard of Dr. Jagan but did not know conclusively of any connection between him and the Rev. Jones. I think the article's quotes from Dr. Jagan indicate too many coincidental statements to think that Jones did not know Jagan or was not at least an avowed disciple of his "Marxist" philosophy.

If I can be of any further assistance, please do not hesitate to contact me.

Sincerely,



A Concerned American

89-94

Bulletto

9

December 8, 1978



[Redacted]

Attorney-at-law

[Redacted]

Attention: [Redacted]

Reference: Reprint Article
Look Magazine
August 14, 1962

Dear [Redacted]:

Per our telephone conversation this date, enclosed please find the article on Dr. Cheddi Jagan from the August 14th 1962 issue of Look Magazine.

I've taken the liberty to highlight several sentences and quotes from Dr. Jagan. I'm sure you will note many similarities between these statements and those of the late Rev. Jim Jones. If I had to guess, I would say that Rev. Jones must have known this man and even emulated him to a large degree. Too many of Rev. Jones recent statements concerning "Making Guyana a Marxist model for the world" were already spoken 16 years ago by this Dr. Jagan. (pg. 67 line 32). Dr. Jagan also concluded "People talk of communism and think of guns. But there is another aspect of communism - Christ communism sharing with others, real equality. (pg. 68 line 13, 14, 15). This statement of philosophy from Dr. Jagan also seems to have been the premise for Rev. Jones very existence in Guyana.

Coincidental? I do not think so. Maybe this article will help [Redacted] understand where Rev. Jones appears to have derived his "Peoples Temple" utopian theory from. I do hope it will be of some assistance in his research in any event.

Sincerely,

[Redacted]

[Redacted]

✓ A Concerned American

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 10/23/92 BY 1048 DM/MLR

b6
b7c

b6
b7c



9