

Outline of process:

65-Z-81-49

Name Add.
Zip Phone

J.J.

AREAS TO COVER:

Childhood:

1. What was informant like?

2. Family background & social

3. Home surroundings physical

4. Town (city)

5. Attitudes prevalent in this

area at the time (1930's - 1940's)
Social & context.

INTERVIEW / SOURCE

Nelson Sweeney

Patry C.

Sue

Archie F.

Rose

Mike C.

Jack B.

Pat C.

Rheanna

Pat C.

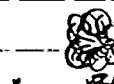
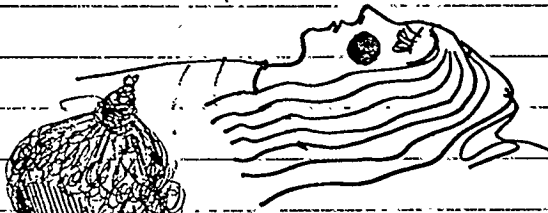
Erin P.

Heather C.

Dorothy W.

Harold C.

Partly go over layout:



30 fold, 48 hll etc.

St. John

May 1940 - 1941

St. John 10:34

For which of these good ideas or for the

in a good work we store the not ... but

for

Is it not wonderful you / us: you

BB-18-2-30 1940

J.J.
AREAS TO COVER

INTERVIEWS - SOURCES

I CHILDHOOD

A. PHYSICAL ENVIRONMENT.

- ① ~~family~~ TOWN (CITY?) ^{Lynn, Indiana}
- ② immediate surroundings ^(home) (neighborhood)

④

B. SOCIAL ENVIRONMENT - where did you grow up?

- ① attitudes prevalent in this area at this time (1930's - 1940's)
 - a. racial att.
 - b. att. re: wealth vs. poverty, i.e. What were goals, values?

C. J.J. in the above context.

- ① ~~early~~ schooling? examples of
- ② home ~~life~~ } character; negative
- ③ peers(?) } forces working against
- ④ work - # weekly this (bigotry, cruelty, poverty, etc.) - specified in exp. (12 yrs.) from (A & B)

II ADOLESCENCE

A. Work } experiences obstacles.

B. Schooling }

C. FURTHER DEVELOPMENT OF SOCIAL CONSCIENCE.

1. final break - father.

BB-18-2-5

Marceline
Kinetta

Marceline
Kinetta

2. ~~entering~~ entering ministry - Why?
(shall we include "gift.?")

III Early Years of Ministry

1. Adoption of children
2. human service work (~~etc.~~ ~~etc.~~)
3. ~~Widening of scope~~

IV Indianapolis

- A. Dr. of H. Rights ^{lying of}
- B. Integration of hospital care
- C. Threats to life
- D. ~~the~~ Home Soc. Work
- ~~Recklessness~~

V Brazil

Disfranch

VI Make H. Hf - Building of Church in R. V. -

VII P.T. today:

- ~~some~~ ~~phrases~~
- phrase - Cong Rec
- personal anecdotes - character
Marian G. Jung,
Dr. Legal Services.

Interviews - ~~Dr. Jones~~
Harcene, ~~hark~~

Jack, Marceline,
Rheavara, Archie
Eva P.

Cochell, D. Worley
Jack, Patsy C. -
Mike C. (?) Marceline
Shirley, Suzanne
Archie

Jack, Rheavara,
Suzanne,

Wanda Amos,
Patsy C., Carolyn Layton,
Karen L., Jack, Shirley,
Rheavara, Suz, Mike, etc.

A INCLUDE PERSONAL TOUCHES:

- ~~the~~ e.g. music he likes - ~~burro~~ ~~warmer~~
fondness for ~~extreme~~ - ~~parody~~ ~~etc.~~
mugs.

1125 Helen
off Washington
Ave

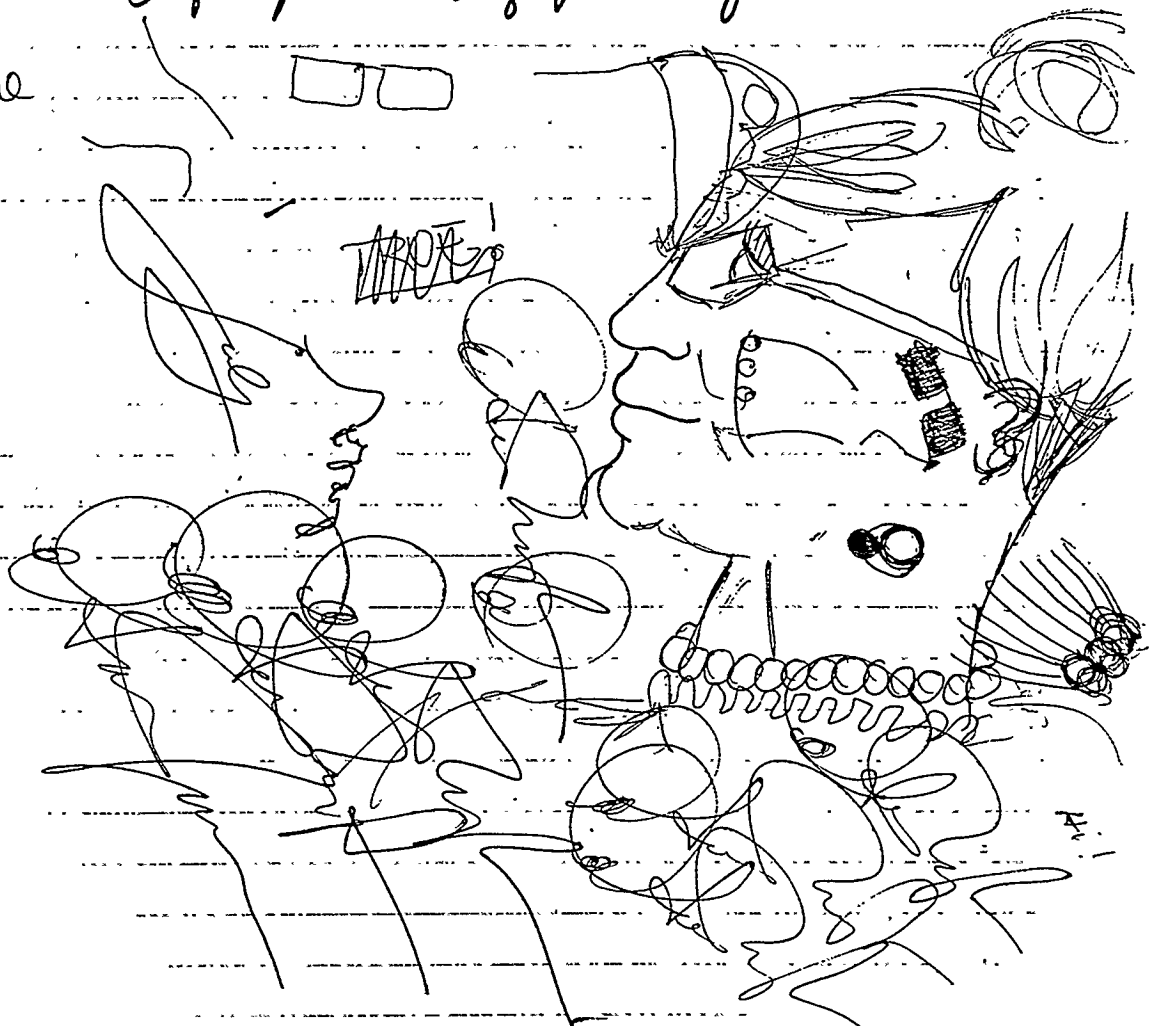


~~WILLIAM S. BROWN~~

STYLE OF NEW YORKER:

- ① voice of writer very much present.
- ② lots of interview-type quotes.
- ③ short-journalistic sentences.
- ④ often followed by biographical sequence

he



BB-18-2-53



KINDNESS HAS A HUMAN HEART BUT PITY HAS A HUMAN
FACE...

BB-18-2-54

MEMO: July 16, 1973

TO: ALL P.C. MEMBERS

FROM: HARRIET RANNEY

RE: ~~THE~~ MAGAZINE ARTICLE ON J.J.

WE ARE CURRENTLY WORKING ON A FEATURED ARTICLE ON JIM,
TO BE SUBMITTED TO VARIOUS MAGAZINES FOR PUBLICATION. WE NEED
STAILED INFORMATION ON ~~THE~~ ASPECTS OF JIM'S LIFE. PLEASE WRITE
DOWN ~~EVERY~~ MEMORABLE EXPERIENCES PERTAINING TO JIM THAT
~~YOU~~ ^{(esp. of: character, human service) courage etc} HAVE ENCOUNTERED. ~~WE~~ WE ARE ~~IN~~ PARTICULARLY
INTERESTED IN HIS CHILDHOOD, YOUTH, ACTIVITIES PRIOR TO MOVING TO
CALIF. FOR EXAMPLE, PATTY C. HAS TOLD US OF THE TIME JIM
BY HIMSELF INTEGRATED A HOSPITAL IN INDIANAPOLIS - REFUSING TREATMENT
FOR CANCER UNTIL THE HOSPITAL WAS INTEGRATED. DON'T FORGET THE "SMALL"
~~AT BEHIND~~ EXAMPLES OF LOVE + CONCERN - THE PERSONAL, EVEN
HUMOROUS INCIDENTS + EVENTS. ~~WE WOULD LIKE YOU TO~~ PICK OUT A
FEW EXPERIENCES + ELABORATE IN DETAIL. * (WE REALIZE THAT
EVERY INCIDENT WOULD REQUIRE ~~AND~~ VOLUMES...) PLEASE TRY TO
HAVE THIS IN TO ME NO LATER THAN THIS FRIDAY, JUNE 20th.
WE HAVE A DEADLINE TO MEET + IT'LL TAKE TIME TO SORT THROUGHT
ORGANIZE + WRITE THE ARTICLE. I WILL BE CONTACTING SEVERAL OF YOU
FOR MORE EXTENSIVE INTERVIEWS.

THANK YOU,

HARRIET

* ~~TRY~~ TRY TO ~~REMEMBER~~ REMEMBER SUCH "UNIMPORTANT" THINGS AS WHAT TIME OF
day the incident occurred - ^{or} was it summer, winter? hot, muggy, dry, cold?
What did the place look like where the incident occurred? ~~What~~
~~TRY TO REMEMBER~~ TRY TO REMEMBER Sequence of events

BB-18-Z-55

(in what order things occurred) Who was present? Can you remember what ~~the~~ they said - what they wore? What was going on before or after the ~~one~~ particular experience involving Jim? These are the kinds of details that help make a story vivid, real + believable. PLEASE DON'T COOK UP ABOUT WRITING A "GOOD" ESSAY OR STORY - WE NEED FACTS!

Thank you,
Harriet.

Ira Blue

HHWiley

- ① Watergate: "Mr. Mitchell didn't prove Dean's test to be a lie, although he called it that."
- ② "There ^{are} too many crooked men who are rich men because they are crooked men."
- ③ Vietnam mentioned in same context as exterminated Jews in Ger. - "while God looked down in His beneficence!"
- ④ "Last church that I attended - S.F. Unitarian" (Franklin + Geary) -

Jim on:

BB-18-2-57

Janet,

We're concerned not to appear to
have censored ~~the Temple Reporter~~
around the Congressional Record
reprint in order to show off to
the community - ie it should
not be on the front page?

Also don't we need some kind
of defensive statement about our
reason for the paper - some
little hello from the Temple
Reporter / editor to clear the air.
Was there not at one time plans
for an open house? How about
something to answer questions
about our use of this building
and the recent activity here.

Perhaps we need a lot of stuff
as friends of Jim Jones in order
to make it clear that he has
not written this & that we take

full responsibility

Consider the juxtaposition of the Bill of Rights with the U.S. Civil Rights Act of 1964 in the Congressional Record.

It is not only the fact that the Bill of Rights is placed in the same volume as the Civil Rights Act, but also the fact that the Bill of Rights is placed in the same volume as the Civil Rights Act, that is significant. The Bill of Rights is placed in the same volume as the Civil Rights Act, that is significant. The Bill of Rights is placed in the same volume as the Civil Rights Act, that is significant.

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[Mary Thomas]

BB-18-2-59

Marcelline Jones graduated from nursing school. In ~~the~~ ^{my} last year she met Jim and was so impressed by the way he cared for the suffering and fought for the rights of the poor and aged that I learned to love him very much. We got married ~~later~~ ^{and in the years I have known him} and in the years ~~since that day~~ ^{I have known him} Jim has lived a life of constant serving and caring.

We have lived in many countries and been with thousands and thousands of people - and he has never ~~been~~ ^{changed} ~~any of his~~ other characteristics. Day and night his first concern is for the suffering and oppressed.

I am privileged to be married to this man of principle, but even if I were not married to him - still I would always follow him.

Mary
in nursing
graduation

BB-18-2-41

Jim Jones...as seen through the eyes of those HE LOVED...

BB-18-2-62

For the 27 years I've known JJ I've seen many miracles, but the greatest of these is the miracle of the life of one who chose to die that God might live in him. He was my lover, the father of my children, but became my leader, my example of God's love and the Father of all who loved ~~xxx~~ justice, peace and equality.

I met JJ when he was a high school senior and worked full time as an orderly in the Hospital where I was a senior in nurse's training. I first encountered him when I sent for an orderly and he answered my call. A young pregnant woman had died from trichinosis, a disease ~~dis~~contracted from eating raw pork. He helped me prepare her body for the undertaker. He was visibly touched by the suffering of her family.

JJ was handsome, brilliant and ambitious, but the thing I noticed about him first was the sensitivity and concern he exhibited. As the months passed, I became more aware of the attributes I mentioned first. We worked together in the hospital, started dating, and I fell in love. He pursued me diligently. I often teased ~~xxx~~him by saying, "I married you to ~~xxx~~get rid of you." but the truth is, I knew there was something special about him. I saw greatness. But little did I ~~xxx~~know how great he ~~xxx~~would become. Just as he pursued me ^{once} ~~when~~ he decided I was the one he wanted, he has pursued truth -- once he decided to live and to die to free the oppressed of the world. He didn't have to do it, but he did.

The process of dying that God might live in him started when he was a boy. He climbed the ladder to perfection by saying no to selfishness and yes to love, when making the decisions of his life. Understanding this takes all excuse from us. Our lives are made up of decisions: we may choose self or others, death or life, hate or love. As JJ chose the way of the gap of love, so can we.

It was JJ who first made me aware of the race problem. He was a HS basketball star and quit the team because the coach referred to black players on an opposing team with racial epithets. He left a barber shop with an unfinished haircut because a barber said he wouldn't cut a black man's hair. He was hitchhiking between college and home when a man who picked him up spoke of blacks in a derogatory manner and he demanded to be let out in an isolated area. These are examples of things that happened during the year and a half that we dated. I can't begin to reiterate all that has happened since our marriage.

But, I'll try to tell you some of his activities in the area of civil rights, in the area of equality, racially and economically and the marvellous ministry of healing that has confirmed all that he ~~xxx~~ stands for.

He was a freshman in college when we were married in 1949, during the McCarthy era, a time when this nation bordered on fascism, and political witch hunts were rampant. Jim bravely opposed injustice during that entire time. He at a very young age, saw the

hypocrisy in the practicing religions in the churches of that day. I remember well him standing in a church auditorium in Bloomington Indiana and telling the people of his displeasure at seeing such an elegant edifice and the minister's cadillac parked in front of it when poverty was so evident in the community that the ~~congregation~~ congregation served.

We had been married about 2 years when he decided to become a minister of the gospel. He was eager to awaken the people to the humanity of Jesus and to let them know that what Jesus was they could also be. Jesus was the first born of many brethren. Although Jim knew the bible from beginning to end, he emphasized the human service ministry of Jesus and said, there must be no creed but the helping ministry of Christ and no law but love.

Jim was 20 when he became a minister. After J had been ministering for about 1 year he went to a church convention in Columbus, Ind., where a fellow minister prophesied that he would have a deliverance ministry. That night J was the speaker and he was introduced as one who had a ministry of healing and discernment. My reaction to the introduction was one of concern for J. because I didn't know how he could live up to it.

Imagine my amazement when he got up and he called people out by name and by their social security number, and by their disease and their illness and marvellous healings took place. My reaction was one of amazement, it was one of feelings of deep concern and one of being aware of the responsibility of such a ministry. But for three days it was as if I walked on air and I could not feel my feet on the ground and it was difficult for me to even speak. I stood in such awe of this marvellous ministry and I stood feeling the burden of this responsibility that had been placed upon the one that I loved more than any one in the world. After that, the knowledge of Jim's ministry of healing, ministry of discernment went around the world and he received many offers. He was asked to go to England to ^{hold} meetings, he was asked to go to Africa, he was asked to go to Siam.... And I said to him, "J why don't you go?" and his reaction to me was it's easy to take a ministry like this and go from one place to another, but someone must use a ministry like this and live a life of Christ, a life of selflessness before the people.

A short time after that we decided that we would go to a convention in Detroit ..to the Bethesda Temple. And I remembered at the time that I didn't want to go too much. And we were on the way, driving, and I'm one who never had very many supernatural things happen to me -- and I never had any until I met and knew the ministry of JJ. But while I was thinking and even expressing my displeasure with making this trip to the Bethesda Temple and to the church convention, the words spoke in my mind, "You'll not be sorry my dear that you came here." And in fact, I wasn't sorry because it was an

BB-18-7-64

incident at Bethesda Temple in Detroit Michigan that really gave the opportunity to J to take his ministry further and reach more people with it.

At that time J was having horticaria, or in laymens term for ~~him~~ hives, and when he was in a meeting and he was having discernment on people and he could not express hhat discernment, he would break out with hives. His eyes would swell shut, his lips would swell: he was covered with them. And during the meeting in Bethesda Temple there was a well known evangelist there from LA who had a ministry of discernment, but it wasn't as detailed as J's ministry: he would do things like pointing out people in the audience to the left who had a pain in the back or a pain in the side, and ~~xxx~~while he was doing this, J was looking at ~~them~~ these people: knowing their names, knowing what had happened in their patst, knowing what was going to happen to them in their future -- but he was unable to express it and so he broke out in hime and his eyes were swelling, and it was so evident that the Pastor of this church, who was a woman, came to him and asked him what the problem was and he told her. Jim at that time was about 21 years of age and she said, Why by all means ~~oif~~ if you feel that you have a ministry to give, feel free to express it. Well, when J did express it, it was so superior to the ministry of the visiting evangelist that this pastor, this woman pastor was so threatened by this young man who ~~was~~ ^{had} superseded the person who was supposed to have more knowledge and more experience ~~than~~ in the ways of ministering the gifts that God had given him that she ordered J to be removed from the church and he was physically removed. In that meting was a pastor of a church in cincinnatti who ~~saw~~ ~~xxx~~saw J's ministry and who asked him to please come and hold services in his temple in Cincinnatti Ohio

Therefore, J began to hold meetings at Elmwood Teple in Cincinnatti Ohio.. There were marvellous healings that occurred: catarracts were removed, hip sockets were replaced; people were healed by just having his shadow fall upon them. Growths were spit up. I used to carry a paper bag to the meeting just for the purpose of carrying the growths away. People climbed into the windows to get to him. They would come at 2 oclock in the ~~morning~~ afternoon in order to have a seat for a 7 30 meeting. One day I was sitting in this church andin the front of the church was a large picture of Jesus. I was sitting there and in my mind I said, Oh God, if I could have just lived back in Jesus time and served him... This was another time that words seemed todrop into my mind...which said: Follow your husband and you will have followed Jesus. I am convine

BB-18-2-65

I am convinced that if he had been content to just be a healer, there would have been no evangelist in this world that could have compared to him in drawing crowds, but Jim was too much of a man of principle not to also teach people the truth about living the life of Godliness: the life of love. And when he started telling these people that wanted to be healed, and these people that were healed that living a life of God required something of them, that is when the crowds began to fall off. They didn't want to hear that Jesus meant it when he said: You must feed the hungry, and you must take care of the sick, and from each according to his ability and to each according to his need... and that God is no respecter of persons, and that we must live together in peace and harmony with racial and economic equality. When he began to tell them, as Jesus told the rich, young ruler, that in order to enter the kingdom, you must sell all and give it to the poor...they were not interested in hearing this.

However, at the same time that the numbers began to drop, people that did stay were people that wanted to go on to perfection: they wanted to be more Godlike; they wanted to live a life of sharing, and a life of selflessness. And, so where numbers were sacrificed, quality was gained and we began to develop a church family with ties that were much stronger than any blood tie could be because we began to know what living for truth, what living for justice, what true living was about.

At about the same time O. L. Jagers in California had heard of Jim's ministry and he was offered a large sum of money to come out and hold a revival meeting for him. The amount was around \$3000 a week which in 1951 for a 21-22 year old was a fortune. And so he came to see about holding the meeting. And I will never forget the Sunday that we went to the World Church to attend a meeting and O. L. Jagers was very unkind to his own father in front of the whole congregation, and without any hesitation, JJ decided that he could not associate himself with a man that would be so unkind to an older man: the fact that it was his father was not so important, but he was a father and a human being that deserved to be treated with dignity. It was during our trip to California then that quite a phenomenal healing happened to me. I became quite ill when I was there and I had very enlarged lymph nodes and both sides of my neck, you would have thought there were marbles in under my skin, and Jim touched them and they disappeared instantly...

It was so phenomenal for the simple reason that I, as we all are, are strong believers in medical science...but I had never turned to Jim for healing to me, and in fact at that very moment I had said, "No, leave it alone and I will take care of it..." but in spite of me, in spite of my pride, in spite of my disbelief: however you want to describe my attitude at that time, ^{I am not sure myself what it was} he touched me and and I was made whole: I was healed, instantly.

In Indianapolis, Indiana, there was a large Assembly of God Church called Laurel Street Tabernacle. It was there that Jack Beam was on the Board, it was there that Mother La Tourneau and her family had been members for years, it was there that Eva Pugh had attended for a long, long time... The pastor of that Church, Mr. John L. Price, was a very brilliant man, he had met Jim, he knew

BB-18-2-66

of his ministry, and he had asked him to come and upon his retirement become the pastor of that church. Jim went and he was holding, every Sunday afternoon, deliverance meetings. This was a large church that was packed out every Sunday afternoon -- and I remember that one Sunday afternoon Jim came to me and he said, "I know by discernment that there are black people coming to this church and the ushers are sitting them on the back row..." He gave me the names of two black women that would be there and he said, "I want them to be sat on the platform..." Well, as you know, Jim is never wrong; the two black women came; the ushers sat them on the platform and as a result of that a Board meeting was called. The Board was upset about the black people being on the platform, as a matter of fact, they did not want black people in their church... they did not want to lose Jim's ministry because he was quite a drawing card, after all, not only as far as members were concerned, but financially. So they made an offer in which they said they would help him establish a church in the black neighborhood. And, without hesitation, Jim said, "There will be no church in the black neighborhood -- I will not be a pastor of a black church or a white church: wherever I have a church ALL people will be welcome, and with that he walked out. And with him walked Jack Beam and his family, Mother La Tourneau and her family, her husband and children, and Eva Pugh... We had no money and so Jim borrowed the money to put a down payment on the church in the ~~inner~~ inner city part of Indianapolis, Indiana, and that was the first Peoples Temple.

In the beginning he had a hard time making black people believe that he was sincere and he and his workers knocked on the door of every black family in Indianapolis, Indiana. I think they estimated that they knocked on 10,000 doors... and out of that campaign came a few black people and among them was Archie Ijames. It didn't take Jim long to realize that Archie had ability, he had promise, he also was dedicated and he was made associate pastor of the church.

One of our members, one of our white members, who played the organ and was quite a financial support threatened to take away her support if Archie was not taken from the platform: and of course, I don't have to tell you that Jim had no problem deciding which one should go... Archie stayed on the platform and we were very glad to get rid of the racist who had been sitting on the organ bench.

As Peoples Temple developed, Jim's work and life to free the oppressed, and his ministry of deliverance and healing worked simultaneously. As always, and up until just the last few years he worked a full time job ~~in~~ in the community as well as ^{ministering &} pastoring a church. And one of the jobs he held was with the Marion County Welfare Dept in Indianapolis, Ind. And I remember a time when his gift ministry helped him on the job. He was walking in one of the less desirable parts of Indianapolis, Indiana, and he had on him a large sum of money that he was to pay on the church when a bandit came to relieve him of whatever money he had... and by discernment, Jim knew that the man needed \$29 for a specific need, and he told the man you need \$29 and he gave him the \$29 and saved the \$5000 that he had with him to put as a payment on the church...

He became well known in the area for his work in civil rights, and so he was appointed the first Director of the Mayor's Commission on Human Rights in Indianapolis, Indiana. This was before there were any civil rights laws...and everything he had had to be done by ~~condit~~conciliation. I want to tell you that there was nobody too big for Jim Jones to tackle.

All the way from Bell Telephone company for their hiring practices, the largest hospital in the state: the Methodist Hospital in Indianapolis, Indiana, and he was so brave, so unafraid, that the local chamber of commerce in Indiana offered him a job which ~~payed~~ paid \$25,000 a year to get him out and away from this job as Director of the Mayor's Commission on Human Rights: the job as Director was a \$7,000 a year job...but the \$25,000 a year that the Chamber of Commerce offered him was no lure for Jim Jones because he can't be bought, and he stayed on the job as Director of the Mayor's Commission on Human Rights.

Before closing this particular session, I would also like to say that Loretta Cordell, and her mother and ~~father~~ step father also came from the Laurel Street Tabernacle with Jim to start the new Peoples Temple. There were others that had come to Laurel Street as a result ~~asxx~~ of Jim's ministry, such as the Stahle and Edith Cordell, and they also followed him.

BB-18-Z-68

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A short time after that we decided that we would go to a convention in Detroit ..to the Bethesda Temple. And I remembered at the time that I didn't want to go too much. And we were on the way, driving, and I'm one who never had very many supernatural things happen to me -- and I never had any until I met and knew the ministry of JJ. But while I was thinking and even expressing my displeasure with making this trip to the Bethesda Temple and to the church convention, the words spoke in my mind, "You'll not be sorry my dear that you came here." And in fact, I wasn't sorry because it was an

incident at Bethesda Temple in Detroit Michigan that really gave the opportunity to J to take his iministry further and reach more people with it.

At that time J was having horticaria, or in laymens term for ~~himself~~ hives, and when he was in a meeting and he was having discernment on people and he could not express hhat discernment, he would break out with hives. His eyes would swell shut, his lips would swell: he was covered with them. And during the meeting in Bethesda Temple there was a well known evangelist there from LA who had a ministry of discernment, but it wasn't as detailed as J's ministry: he would do things like pointing out people in the audience to the left who had a pain in the back or a pain in the side, and ~~xxx~~while he was doing this, J was looking at ~~them~~ these people: knowing their names, knowing what had happened in their patst, knowing what was going to happen to them in their future -- but he was unable to express it and so he broke out in hini^{ve} and his eyes were swelling, and it was so evident that the Pastor of this church, who was a woman, came to him and asked him what the problem was and he told her. Jim at that time was about 21 years of age and she said, Why by all means ~~oif~~ if you feel that you have a ministry to give, feel free to express it. Well, when J did express it, it was so superior to the ministry of the visiting evangelist that this pastor, this woman pastor was so threatened by this young man who ^{had} ~~was~~ superseded the person who was supposed to have more knowledge and more expeirience ~~than~~ in the ways of ministering the gifts that God had given him that she ordered J to be removed from the church and he was physically removed. In that meting was a pastor of a church in cincinnatti who ~~saw~~ ~~xxx~~saw J's ministry and who asked him to please come and hold services in his temple in Cincinnatti Ohio

Therefore, J began to hold meetings at Elmwood Teple in Cincinnatti Ohio.. There were marvellous healings that occurred: catarracts were removed, hip sockets were replaced; people were healed by just having his shadow fall upon them. Growths were spit up. I used to carry a paper bag to the meeting just for the purpose of carrying the growths away. People climbed into the windows to get to him. They would come at 2 oclock in the ~~morning~~ afternoon in order to have a seat for a 7 30 meeting. One day I was sitting in this church andin the front of the church was a large picture of Jesus. I was sitting there and in my mind I said, Oh God, if I could have just lived back in Jesus time and served him... This was another time that words seemed todrop into my mind...which said: Follow your husband and you will ~~have~~ followed Jesus. I am convine

I am convinced that if he had been content to just be a healer, there would have been no evangelist in this world that could have compared to him in drawing crowds, but Jim was too much of a man of principle not to also teach people the truth about living the life of Godliness: the life of love. And when he started telling these people that wanted to be healed, and these people that were healed that living a life of God required something of them, that is when the crowds began to fall off. They didn't want to hear that Jesus meant it when he said: You must feed the hungry, and you must take care of the sick, and from each according to his ability and to each according to his need... and that God is no respecter of persons, and that we must live together in peace and harmony with racial and economic equality. When he began to tell them, as Jesus told the rich, young ruler, that in order to enter the kingdom, you must sell all and give it to the poor... they were not interested in hearing this.

However, at the same time that the numbers began to drop, people that did stay were people that wanted to go on to perfection: they wanted to be more Godlike; they wanted to live a life of sharing, and a life of selflessness. And, so where numbers were sacrificed, quality was gained and we began to develop a church family with ties that were much stronger than any blood tie could be because we began to know what living for truth, what living for justice, what true living was about.

At about the same time O. L. Jagers in California had heard of Jim's ministry and he was offered a large sum of money to come out and hold a revival meeting for him. The amount was around \$3000 a week which in 1951 for a 21-22 year old was a fortune. And so he came to see about holding the meeting. And I will never forget the Sunday that we went to the World Church to attend a meeting and O. L. Jagers was very unkind to his own father in front of the whole congregation, and without any hesitation, JJ decided that he could not associate himself with a man that would be so unkind to an older man: the fact that it was his father was not so important, but he was a father and a human being that deserved to be treated with dignity. It was during our trip to California then that quite a phenomenal healing happened to me. I became quite ill when I was there and I had very enlarged lymph nodes and both sides of my neck, you would have thought there were marbles in under my skin, and Jim touched them and they disappeared instantly...

It was so phenomenal for the simple reason that I, as we all are, are strong believers in medical science...but I had never turned to Jim for healing to me, and in fact at that very moment I had said, 'No, leave it alone and I will take care of it...' but in spite of me, in spite of my pride, in spite of my disbelief: however you want to describe my attitude at that time, ^{I am not sure myself what it was} he touched me and and I was made whole: I was healed, instantly.

In Indianapolis, Indiana, there was a large Assembly of God Church called Laurel Street Tabernacle. It was there that Jack Beam was on the Board, it was there that Mother La Tourneau and her family had been members for years, it was there that Eva Pugh had attended for a long, long time... The pastor of that church, Mr. John L. Price, was a very brilliant man, he had met Jim, he knew

BB-18-2-72

of his ministry, and he had asked him to come and upon his retirement become the pastor of that church. Jim went and he was holding, every Sunday afternoon, deliverance meetings. This was a large church that was packed out every Sunday afternoon -- and I remember that one Sunday afternoon Jim came to me and he said, "I know by discernment that there are black people coming to this church and the ushers are sitting them on the back row..." He gave me the names of two black women that would be there and he said, "I want them to be sat on the platform..." Well, as you know, Jim is never wrong; the two black women came; the ushers sat them on the platform and as a result of that a Board meeting was called. The Board was upset about the black people being on the platform, as a matter of fact, they did not want black people in their church... they did not want to lose Jim's ministry because he was quite a drawing card, after all, not only as far as members were concerned, but financially. So they made an offer in which they said they would help him establish a church in the black neighborhood. And, without hesitation, Jim said, "There will be no church in the black neighborhood -- I will not be a pastor of a black church or a white church: wherever I have a church ALL people will be welcome, and with that he walked out. And with him walked Jack Beam and his family, Mother La Tourneau and her family, her husband and children, and Eva Pugh... We had no money and so Jim borrowed the money to put a down payment on the church in the inner city part of Indianapolis, Indiana, and that was the first Peoples Temple.

In the beginning he had a hard time making black people believe that he was sincere and he and his workers knocked on the door of every black family in Indianapolis, Indiana. I think they estimated that they knocked on 10,000 doors...and out of that campaign came a few black people and among them was Archie James. It didn't take Jim long to realize that Archie had ability, he had promise, he also was dedicated and he was made associate pastor of the church.

One of our members, one of our white members, who played the organ and was quite a financial support threatened to take away her support if Archie was not taken from the platform: and of course, I don't have to tell you that Jim had no problem deciding which one should go...Archie stayed on the platform and we were very glad to get rid of the racist who had been sitting on the organ bench.

As Peoples Temple developed, Jim's work and life to free the oppressed, and his ministry of deliverance and healing worked simultaneously. As always, and up until just the last few years he worked a full time job in the community as well as ^{ministering &} pastoring a church. And one of the jobs he held was with the Marion County Welfare Dept in Indianapolis, Ind. And I remember a time when his gift ministry helped him on the job. He was walking in one of the less desirable parts of Indianapolis, Indiana, and he had on him a large sum of money that he was to pay on the church when a bandit came to relieve him of whatever money he had...and by discernment, Jim knew that the man needed \$29 for a specific need, and he told the man you need \$29 and he gave him the \$29 and saved the \$5000 that he had with him to put as a payment on the church...

He became well known in the area for his work in civil rights, and so he was appointed the first Director of the Mayor's Commission on Human Rights in Indianapolis, Indiana. This was before there were any civil rights laws...and everything he had to be done by ~~conciliation~~conciliation. I want to tell you that there was nobody too big for Jim Jones to tackle.

All the way from Bell Telephone company for their hiring practices, the largest hospital in the state: the Methodist Hospital in Indianapolis, Indiana, and he was so brave, so unafraid, that the local chamber of commerce in Indiana offered him a job which ~~paid~~ paid \$25,000 a year to get him out and away from this job as Director of the Mayor's Commission on Human Rights: the job as Director was a \$7,000 a year job...but the \$25,000 a year that the Chamber of Commerce offered him was no lure for Jim Jones because he can't be bought, and he stayed on the job as Director of the Mayor's Commission on Human Rights.

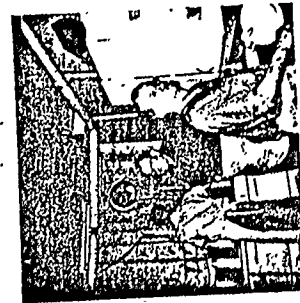
Before closing this particular session, I would also like to say that Loretta Cordell, and her mother and ~~father~~ step father also came from the Laurel Street Tabernacle with Jim to start the new Peoples Temple. There were others that had come to Laurel Street as a result ~~as a~~ of Jim's ministry, such as the Stahls and Edith Cordell, and they also followed him.

from kitchen

BB-18-Z-75

The "Free Kitchen" or restaurant opened on February 24, 1960. On the very first day 18 people were fed; the second day ~~20~~ 100 were fed. During the first month alone an average of 2800 meals were served. Mr. Archie Lynnes, one of the workers at the free kitchen said that as time went on the ~~people~~ formed lines 3 and 4 and people who had not even so much as a diaper were given warm milk and food. Probably the only food

that they had had in days. ~~For~~ The Peoples Temple Restaurant under the direction of Pastor Jim Jones fed hundreds of needy children in Indianapolis, Indiana. At 975 N. Delaware Street Indianapolis, Indiana.



9-2-81-88

Free Kitchen

Free Restaurant: - 975 N. Delaware, Indianapolis, Indiana
opened - Feb. 24, 1960

1st day: served 18 people

2nd day: 100 fed.

1st month - an average of 2,800 meals
served per day? - per week.

Mrs. Archie James working there said as
there went on people fished down 3 & 4
deep around block.

Children who had not even so much
as a diaper were given warm milk & food -
often the only food they had had in days.

BB-18-2-77

Free Rest:

clothing, commissary. - people cd. get any kind of food they wanted.

Welfare - sent people there ~~to~~ bec. P.T. wd get them jobs.

Other "Free rest." wd make people pray for an hr. before they'd get a meal. - These groups resented P.T. Free kitchen etc. they didn't.

Ppl. wd. line up at 7:30 am for lunch.

All kinds of ppl.

wd sometimes be almost frozen to death.

Free rest. located in basement of church. - ppl. in
church - well dressed etc. - wd. complain the smell
of cooking foods wd. drift upwards - threatened
to quit church if didnt stop feeding the people.
Said it "was a house of God + they didnt want
it stinking from cabbage."



Rev. James Jones
ON opening day at
The Restaurant.



Mrs Libbie Timmons
ON opening day she
helped at Restaurant
3 month moved to Ohio

Restaurant opened Feb. 24-60.
first day feed 18 people
Second day feed 100 people
average first month 2800
Meals was served at
975 N Delaware St.

BB-18-2-70

of Huntington
w mother

Rev Archie Itam
Brounkh had pa
many people s
know Mrs Bibbi
going To Ohio
Beam felt lik
of The road
To think of dir
would help me
Bro-Itames was
I must convince
To The house I took He dont
want To talk about The Restaurant
We went out at 7:30 pm we waited
until 12:30 AM I told him I would
wait as long as he wanted. Suddley
he began To ask questions I told
him I wanted him To help me in Rest.
FINLY he promised to come 1 hr
a day 5 days a week first day
he stayed about 2 hrs each
day a little longer Then I knew
every thing would work out allright



Mrs Marceline Jones
ON opening day at
The Restaurant.



Mrs Rheaviana Beam
on opening day worked
at Restaurant for 1
year to Koff for
1 year to care for
New Baby girl



Mrs Clarence Kitchman
Mrs Evans
ON opening day ladies
Cooked for The Restaurant
First 8 month

BB-18-7-79



Mrs Denis Smithley
Harris children He

Russel Ann Linda Harris was brought
to people Temple Tree Restaurant on
March 20, 1960 Parents of children are
Robert and Shirley Harris They
refused to take children home
They said they didn't want to live
together or make a home for their
children They first left Linda Bro.
old. Next day they brought Russel
to me and gave them to me and
Rev James told us to take good
care of them I was unable to
care for the children since I was
expecting a new one Some friends
of ours came from Huntington Indiana
they felt in love with the children
The children loved them They took
them home with them to stay
I don't know where Mr Harris lives
Mrs Harris was sent to Central
July 25-1961 Welfare awarded the
children to Rev & Mrs Dale Smithley
Huntington Box 344 Indiana.



free natural



free restaurant

- BB-18-2-80



Young People Group
1502 N New Jersey St.
Rev Jones took on trip

↓
P.M.



Singing Group -
1502 N New Jersey

e Children that the
... their life. BY



Eddie Guenwe.
3 Years in our k



The Men ON First day
who had Their Dinner



Some of children AT CH
had Sunday DINNER



Rev Jones giving out
Awards ON day
From High School



Youth group at
lunching.
BB-6-2-81

7609

17/73

Phonetic "Beats":

Free Rest. - 1959:

Harmonist: "Constant" -

* ~~set~~ They said it was impossible to have an out of free
rest in city - Kid of Wlth did just possible

* started out abt. - 300 people

- 2,000 a week * *

1. ¹ The thing abt it was that when a person came in
regardless of where he came from or whether
cond. was we only asked as guest - see see
to get around if it came through. Now

The other members in the town were very
upset abt this bec they wd make them
go in & they had to kneel & pray for
an hour & then they had to wait for an hour before
they cd eat. Brought a lot of incidents
threats & so on. If they wanted to stay overnight

wd charge them & then they wd say they exploded

The people - used bend to get their work done

We did all the work, some helped as
volunteer basis from time to time bec they
wanted to not see they had to. Otherwise

they cd see they were in & when we opened the
rest we got a lot of threats.

We had a ^{clothing} community - ~~to get~~ & a ~~free~~ grocery
community - people cd get any kind of food, clothing

BB-18-7-82

88-7-81-99

They wanted. After we had a work program
Even we began to send unemployed people
out & could get 'em jobs. It just grew
by leaps & bounds to the point where the
Negro came & we had an inheritance
of ideas apt ~~have to expand~~ ^{of kind of} to expand.
A Colored White Jim was in Brazil.

Harmonium

"One distinct time I remember they choked him down the well trap ~~that~~ ^{and} got a hold of him & tore his clothes ~~most~~ ^{and} ~~see off~~ off from him. That was back at Reno when they'd shot at him, & hit him on the head with rocks. all types of harassment they got ~~him~~ ^{him} ~~there~~ ^{there}.

Q. Was that at the time they were rising up? Home

"Yes both going at same time."

Yes both going at one time -
Nation Home ① 2137 Alabama St. And And.
 ② College Ave. And And.

"He wd hear of folk that didn't have any money & he'd go get them & take them in & give 'em 1st class ~~care~~ care. He got a lot of business from Ohio. Folks in other nursing homes report all this."

Cancel a lot of prob. for him. The women had to be escorted to work either by dog or a man & dog. Sec. it got so bad that was back when they shot through the window of his home."

Q When did you 1st meet Jim?

A 23 yrs ago.

The 1st church that he had was the Methodist Church. Then he went to a church on Hoyt Ave.

Then 150 + N.J. → 100 + Del. → then to Hawaii & →

[Brazil]

"We went to Brazil. He was working setting up the orphanage. We went to help them (Oct 1962)

While we were there they got the orphan set up for 200 children.

There was so much poverty there in Brazil. Let me see... I don't know must have been - I think it was 1300 children that died there the 1st month

~~the 1st month~~ ~~the 1st month~~ that we went from Boston & diff. types of diseases. The water was contaminated.

No sanitation. The toilets erupted in the same water. They washed clothes in ~~water~~ dead from. The little Brazilian baby pictures almost look fat beside them. The other... all you could see was the air over

the water... but anyway it was quite an experience.

It was very sad. Rec. it was limited what you could do for the people.

SB-2-81-98

He went to Indiana Univ & Baylor Univ

Wings of Deliverance Inc. → then into Principles
in 1958-59. Agnes 10 yrs.

Adopted Agnes when he was 21. He was always
doing something ~~that~~ Any injustice he always
took action.

How got Agnes... "Real mother had her
in the closet all day... They ^{found} out abt
it & ~~was~~ persuaded her to let them have
Agnes. I don't know much abt her father. Her
mother was humble." ~~Agnes~~

Lu + Stephanie. Put in for adoption (Fund) -

Lu - 18 mo. Stephanie older.

"We had a big celebration one night that they
brought them." - "He was malnourished... big
stomach... had malnutrition."

Haircut: ~~Heckler~~ "When they got
Jimmy they spit on Maureen. ~~It was~~ ~~the~~ ~~was~~

I think that was the 1st ad. of a black
child by white parents in the Indiana. It
was in the city (Ind.) but I think I was the
very 1st on the radio also. And so they had a

big argument - phrase calls: "praying for him
to die" a lot of religious people. Want safe

for M. to go out & the children. Since

And when the children
had to go out to her. Even in the neighborhood. ~~At~~
~~Saturday~~, and she said they had to watch them very
closely. People were so prejudiced. It was terrible,
like you'd have some girl come by adopting
children."

Brayl:

"When we was in Brayl the children would come around
~~the~~ We made clothing for them & fed them. We'd fix the
food & there'd be lines blocks long. Every child
that came through got something to eat. He fed alot
of people in Brayl."

"When it was time to eat, they'd
all start gathering ..."

York:

Worked in hospital at 12 on head and neck.

Woman (Mrs Kennedy) used to feed him when
his mother was out to work. (She's abt 90 now).
Two yrs ago when trip east went back to visit. He
saw his grand & other ppl. Talked to all old
~~the~~ ~~that~~ people.

"We had all mine buses drive up & had the
police come out to see what we was doing."

"Went to ~~garden~~ ~~garden~~. Where his relatives were
buried ~~by~~ ~~by~~ ~~by~~ & I don't know they probably
had to ~~dig~~ ~~dig~~ w/ big machines or the graves. He'd
take the wreaths off & put them on the graves of the
poor people who didn't have any. He said: "You're here
now to enjoy the flowers. They don't need them anyway."

18-2-81-98

House - 6-8 ft from RR tracks

Key - weathered paint peeled off

Across street - a big red building - like

feed store "When the box cars chomped

they'd smell grain & he'd go & kiss the

up to feed his animals. ~~He'd go~~ He'd go

down to the RR track to pick up coal

There never was a draft sent to the water

line a lot of times there was ice on the
beds"

Dinner at Dargatzis room

Post room: He wd go by the pool room everyday

bec. The old man who ran the pool would put

rat poison out for the rats. He'd go by &

clear ^{away} the poison & ~~he'd~~ talk to them ^{they'd} ~~get~~ ^{get} well

Then the old man'd clear him & cheer him

away saying he didn't want him down there

praying for those damn rats to get him

well."

"I remember one lady that he spoke at that

was so nice to the children all the time.

But on Halloween they caught her on the

outside toilet. He found the toilet one ~~the~~

~~by~~ ^{and} her in it. ~~Oh~~ ^{Oh} ~~was~~ ^{was} she must've

pleaded for mercy for to get her out of there.

She was so religious. He never cursed

himself but I guess he got some words out

that night."

One evening ^{his} mother saw him coming w/ a beam to the
iron upstairs - ^{crawled} under the bed. And so when he
got in the house he said "Now come on down +
get out from under that bed, we got company!"

"That Jones is in town." "They only had 3 police cars there +
I had all three was with us!"
Only so many'd get off buses at one time here town
so small. Mostly the older black people - He wanted
them to see where he came from.

One Test:

"People in church'd complain bec of smell that'd
drift upstairs - said they'd get ^{if they} church. (That was
the house of God + they didn't want it stinking from cabbage.)
They were abt ready to throw us out of
the basement. ^{the people}

"You met all types of people there were people 2
degrees + people 2 no education."

"The people would sometimes almost be
frozen to death + they wd. come..."

"We always had lots of food... they'd have
seconds... We'd fix it up..."

They'd start coming early in the morning - they'd
line up around 7:30 for lunch... they'd help
unload the groceries there were people there all
the time.

28-2-81-88

"When I had Ellie they had at their baby
~~but~~ I was pregnant all that time they take
turns holding her..."

But Beerlin's Charmed Interest

Jim always stood up for the minority people
(every place he ever been I can remember going
into a community one time where he told
the young people ~~not~~ to go to a certain place
a 3 day wldg. He told us exactly where to go &
when we were there what we could find & when we
go there we found an old lady crying. Given
that it is a church & now that she said no
one (nobody) would visit her. The sad she
had no friends, no one came to see her.
No body loved her. & Jim just reached down
in his pocket & grabbed a word of \$ & laid
it on the table & gave it to her. He had young ppl
come to visit her & take her shopping, clean her
house. Didn't require that she go to church
Didn't ask her what her job was etc

(Another time), 16th + W. St. → integrated neighborhood.
~~Today~~ Jim & Mesdine wanted to be in there.
(Ghetto) Jim ~~but~~ young ppl ^{went} go out - cleaned
up whole area - picked up trash = pass out
leaflets abt upcoming community elections,
issues - ~~the~~ 1st time I remember going down

(Lynn-Indiana - Randolph Cty E. Ind. - 16 mi N of Richmond
grows poultry livestock, clover mfg.

Pop 1,149 - today)

Near Economy, Ind. (site of L.A.C. African
community)

Carlyle Cty:

Pop 1870 : 28,434

1950 : 27,141

Lynn laid out in 1847 - prospered after the
Ind - Bellefontaine RR completed in 1852.
Now quiet trading center for farmers.
Junction of US 27 in Lynn.

Inside a basement when they had this dining
room. Menus a whole bunch of sm. children
(~~like~~ like King's men, worn clothes -
bewildered & unhappy ^{like} looked like no body
wanted them all sitting there. I came down &
he had tears in his eyes, & he asked them what was
the matter, & they replied "we have no place to
play." Jim sent out some of the paper - cleared
out a whole lot & Jim went down & talked to
some of the businessmen & had them build
a little recreational park like. That really
touched me deeply.

~~Jim wanted~~ Jim There was one particular
house in the area. It was in terrible terrible
condition & Jim & the young people went there
& we painted it & cleaned it & fixed it up.
Although none of our members & none
BB-8-2-90

of our people lived there. I'm just can't see
living ppl live there - so we fixed it up +
made it a decent place to live.

~~Dr. Martin Luther King Jr.~~

Harmonist Integration

He had this big church on 1600 7th Del -
he had this free restaurant. Huge huge
meals got big plates. I can remember that
Jim had us go around + deliver coal
to poor black & white people in the winter.
He never got a \$ + they never came to
church order. + also he wd take in buses
+ give them jobs + clothes + a place to stay.
~~And then~~ The city wd send ppl to see
church to get help. We'd go into church to
dead + help out.

One minister came there dressed up like a
tramp. After they ate they wd order come to
church as next as they pleased. He wanted to
find out what the service was like.

Jim always insisted that all integrate w/
those transients. People had a tendency to want
to sit on one side of the church + let them
sit on another side. He kept crying that people
mingle w/ those people - ~~many~~

↓
(Jim knew he wanted one of "our fella". As he called him. When the man got up to leave he stopped him on the aisle & told him (from the pulpit) "Guess you have all the free food you want" (You're not one of our fella. You're a nigger. You're here to spy on us. Well, you can have all the free food you want, but just stay out of our business.)

There was a lot of mischief that used to happen to us. For one thing they were jealous. Bec. Jim always had crowds. Lots & lots of people used to come. Church was always so full you could hardly get in. Jim was in his home one time & they threw one of those Molotov cocktails at him. They got the dog. He went out there. [add details] etc. Another time people went up & down the street in front of his home singing these vulgar songs directed at him. They killed animals (skinned cats, etc.)

(Beat die)

They would throw stuff in through the window.
All kinds of telephone calls day & night -
White people harassing him - didn't like his
living in ghetto.

I remember one time he was at the church &
he got out of the car & some guy came up to him
& stabbed him. Jim turned around & tackled
him & said "You'd be alright" & the guy
was ~~so~~ dumbfounded. He was more concerned
about that guy than himself. Didn't press
charges.

Stopping at house: Agnes. The man came from the
side of house & stabbed him in the chest & left him
on the steps ("X" on his chest)

Another time we was in church. Some one
put ~~off~~ ground glass in his food.

~~Handwritten~~ Integral

"One time he took us to buy just a restaurant here. What serve blacks. One time somebody come in there - they fed him to come on the bar too. Jim punch out abt it and hit the ceiling. They finally ended up integrating it. - In fact the whole chess event in there + had sort of a set-in device."

1ND HOSPIT. he refused to go to bed before
he had lay down in bed. He wdnt even sit
down & rest. He kept walking up & down the
hall demanding that they move beds.
Before it was over they were moving
beds from one room to the other & it
was totally interrupted before he lay
down.

He was walking down these steps & he had the Bible in his hand & he got halfway down the steps & all of a sudden he took the Bible & threw it down & said "That's it! That's it! The letter killed but the spirit gives on life & he stamped on the Bible & he said from now on I'm going to tell the people all that."

And he died, ^{Feb 2-81-88} boy - he really let them have it.

Hayrides. I can remember I took young people who had never been out of the city and hayrides for the 1st time in a lot of birds lives they were out in nature. It was really beautiful ~~to be~~ to see the birds & ~~and~~ the streams & drink the fresh cold water & breathe the clean air. Because in the city it was so smoggy. He gave all these children this - he did this quite often.

Nursing Homes:

I'm giving me my 1st chance at waking
 taught me all abt nursing. I didn't reach
 write when I first came to church. I was
 willing to give me the chance -

Two story building Totally integrated -
When I first came there - One thing that stood out
to me was the beautiful meals they had -
All they'd eat. Fresh fruits, veg. The very
best of meats - steak. Pot. cooked fresh. Very
best of crops here completely changed every
day or more. Ev. patients' clothes ironed.
Great patient care was RN on every shift. Never
a time when any aide on floor w/out RN
supervision. (24 patients - 1 RN.) (5-6 aides

for 24 people)

Aides best paid - \$2.00 an hr. when others were
getting 75¢ & \$1.00. He wd. also help the aides
out w/ court cases. One time he personally paid
for the divorce of one aide who had been
brutalized by her husband. Went to ct for her
to testify. Helped them w/ \$ when they needed
it - ~~also~~ helped pay their bills etc.

Complete bed bath every day at least once.

The nurses - The nurse aides. There were
knew the people that were in it. Every
person that was there. Every person
was treated exactly the same, no matter
where they came from or how much \$
they had. [The hosp't would send us the
worst cases - eaten down to the bone &
bedsores. But they knew Jim'd take care
of them.] One lady had been there
for years - got the very best care & never
paid a single penny. & none of us
nurses knew it. I didn't find out till after
I stopped working there. So I know this is
true. Every patient got indiv. care.
We were never told that we shouldn't talk
to the patients. It was such a friendly
atmosphere. There was plenty for the
pat to do - sewing, embroidery, knitting,
quilting, shuffleboard.

Jim used to ~~come~~^{stay} in '81-'82 run his finger along
the baseboards & if they weren't spotted then
we'd catch hell

The yard was beautiful - flower garden
He wd have the young ppl come in &
sing or play music & talk to them
and out selves - s-p either

Each one got Xmas gifts + birthday gifts -
Every one big birthday cake - even if
Dishwater - and make special preparations
for " " "

Always had all the food, juice they wanted -
Cakes, crackers, ice cream. We had fun
joke & play checkers w/ them.

Jim'd come through at night to check
them. Faces washed, hair combed, teeth
brushed - always - every thing kids to be
neat + clean. "Most of us enjoyed our
time so much it was like one
continuous event"

Jim enjoyed us so really get friendly
w/ the patients.

"I remember one time there was this little
man + this little woman & they had a
crack on each other. ~~So one~~ One was downstairs
& one was upstairs. & this little old man
wd make his way upstairs to see his friend.

Well, Jim found out abt it & so he arranged
It so the whole man was moved up to the
next floor - he made it easier for them to
he together ^{sneering} more, instead of lying they
sneering abt it, & it was so sweet.

~~Jim~~

~~Jim found~~

Insisted on being fed best food - fish whole
piece - glasses filled up to the top. Cereal
- cooked fast every morning. Big slabs of
best meat & he didn't eat that well himself
for patients

Used pure veg. shortening - not lard. He didn't
take the easy way out. He must've lost
\$7 bec he was continuously making sure
the patients ~~had~~ had the best. The expense didn't matter to
him.

In fact other people from Springfield
home came in & asked him "how can you
afford to do this?" & Jim said - "Well, we're
not making a profit. We're here to serve
people, not to serve ourselves."

46-2-81-88

Agnes:

adopted - Feb. 28th 1952 - legal adop June 1953.

he was 21

He had taken the job as ^{deacon} ~~pastor~~ in the Methodist church - They needed a ~~member~~ ^{member} & he happened to have enough college to qualify for the job. ^{So} That's how he entered the ministry.

First sermon, he never mentioned God once. He ~~then~~ started youth group. (Becky -) Nobody else was doing this. But in dinner went door to door to collect \$ for this Harmless

"It was nothing to put up the phone & leave. That night long bastard ~~isn't~~ ^{only} coming home."

1961 - went to Brazil

We never had a dull moment. We were always doing something. I can't never remember ever being bored. I remember one time they were going somewhere & I didn't want to go - I would stay home & watch T.V. - & Daddy said no. That he had a feeling that I should ~~not~~ ^{not} stay in the house - they took me over to Editor C. - Subsequently, the lady our house was taken into by carists and ~~some~~ ^{confused} "transacted a"

Adopted in Feb - I was 10 yrs old & in the 1st grade, ready to flunk out again. So they only

I couldn't
say anything
I didn't even know
how to pronounce
my own
name.

and tell him they showed nothing, ready & speak
the copist - they took me to all the specialists.

~~that~~ I can never remember him sleeping or
resting. I ^{we} never seen him go into a store &
buy anything. I can't remember him even
buying shoes or Mother didn't buy him
anything. I remember after they had bought
my new clothes for me (I didn't have
any then when I came) a couple days later
he was in the chuch going through the rummage
sale for clothes for himself. I remember
it quite well.

He used to go to the market every week
We always travelled. He was always out-
spoken.

Many little
things that
were not
important

"It was never us 3 + no more. There was always
room for one more." There was always somebody.

Never a dull moment.

"He was quite a busy man. I can never remember
him being an idle man."

"We lived smallish in the middle of the ghetto"

belonged the only amusement park there -
Riviera. (They had allowed blacks in only
1 day a wk.) He frequented them +

88-18-99

negotiated + finally laid down ultimatum.
"A was integrated."

A lot of harassment from religious people.
Bucks, bottles filled & sold.
Sugar in gas tanks.

~~The~~
Free Nest: Can you imagine going to ch. - all these
jpl in this ^{high school} fancy dress? All these
bums standing around waiting for their
free meat? "I

Meaty Homer

He gave a lot of free medicine

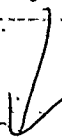
Went to church - he'd make rounds in the
neighborhood, picking up all the kids in the
" " who wanted to go - could be
stuffed.

"Animals... we always had animals in a
white house. Always saw the animals were
taken care of."

People they took in:

~~John~~ ~~and~~

John in several
from prison -



~~Chas~~
~~Chas~~

One ^{girl} ~~lady~~ Carol. Pole # - I never wd.
press charges (\$-6,000) kept her from
going to jail.

Order put her on night school (Goddie)-
merry school

Herman Rights

BB-18-Z-101

1960

J.J. 7/17/73

Executive Director of Mayor's Commission on Human Rights.

29 yrs old. -

at that time P.T. - at 101st + Delaware in Indianapolis.
(founded 6 yrs. before) - ~~had~~

no salary from ministerial work.

Church - 2 nursing homes - extensive free meal,
grocery + clothing service.

graduated from Butler Univ.

In first 2 weeks as director, Jimi integrated
3 local restaurants to offset business fears that
bec. of integration, they wd. lose customers.
~~for~~ Jimi got dozens of friends + church
members to eat at those restaurants.

BB-18-Z-102

Harassment:

dozens phone calls, hate letters, threats.
Several people who publically supported
integration received threatening or racist
letters w/ J. name forged.

J. refused to get involved # "bec I might
be cut off from someone who would need me."

Physical abuse: tires slashed - Women spit
on Marcy as she carried J.J. to doctor's office
stones constantly thrown through windows -
so often that church cd no longer

1960 - Direct Human Rights.

Harassment: involve bldg. ag. glass heatage.
Dynamite found in church's coal
pile.

S.Woshkeas punched on door.

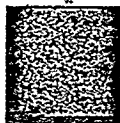
chased down RR tracks - tore clothes off.
shot at him, stoned him.

women had to be escorted to work by dog or
by men + dog both. bec. it got so bad.

threw Molotov cocktails at house - hit the dog.

He went out there ... (add detail)

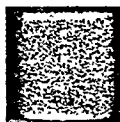
killed animals - skinned cats alive. - beat
his dogs.



threw garbage, crap etc. threw windows.
ground glass in food.

STABBINGS:

- 1) ^{man} got out of car - stabbed him in shoulder.
- 2) "X" on chest.



Work for Integration:

Indian Methodist Hosp. in terrible pain.
won't sit down or rest until hosp. integrated.
Walked up & down halls, demanding they move
beds. - Bks integrated within 24 hrs. -
H

boycott rest: heard made bl. come in
through back door - J.S. hit the ceiling -
finally forced to integrate - Church
held a "sit-in dinner."

]

Walter J. Smith

]

BB-18-2-105

When Jim was just four years old, he was always bringing home animals and people he would find hungry on the streets. ~~He was~~ I never ceased to be amazed at the consistency of his character - always caring about the welfare of others.

I remember when a lady up the street was dying. Little Jimmy went to visit her, and then he came to our next door neighbor's house and got some flowers + took them to her. When the neighbor came home he was very angry. He came to our house and asked why Jim had taken his prize flowers. Jim told him "the lady was going to die before you got home, so I didn't have time to wait to ask you."

Sure enough he checked and found that the woman had died shortly before he came home. When he realized that Jim cared so much, he offered him all his flowers and any of the food in his cellar to use for any need that ever came up.

Now I live with Jim + his family and I see him give this same type of love to a multitude of people - and I marvel that his life has ~~so~~ always been exemplary in every way

BB-18-Z-106

Childhood

JJ.

lynn, (Indiana?) - pop. 900 - born.

at 4 yrs. - "always bringing home animals + people that he would find hungry on the streets."

"One time - lady up street was dying. ^{little} ~~she~~ Jimmy went to visit her, and then he came to our next door neighbor's house, got some flowers from his garden + took them to her. When the neighbor came home he was very angry. He came to our house + asked why Jimmy had taken his prize flowers. Jimmy told him that the lady was

going to die before you got home, so I didn't
have time to wait to ask you. " Sure enough,
when the neighbor checked he found that the
woman had died shortly before he came
home. When he realized ^{was so touchy that} that Jim cared
so much he offered him all of his flowers
~~to use for~~ to take to sick or needy people."

[

Hayil

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30-18-2-108

Brazil
dates?:

estab. exchange - bought children (15 shoes -
siphons) ate out of garbage pails - a late
system - Jim ~~was~~ got children decent
food, made sure all were well fed.

Made clothes + provided all necessities.

Out on
street at
7th
beggar
post.

lt. DeHany stated: Jim had "intention"
felt need to go to top of a certain
hill nearby. Went there w/ some
others (who?) + found 6 young
children ^{the} standing around
their dead mother. Oldest child
was 9 yrs. old. All they owned was

One rook under a box. Crying & screaming.
There were the 1st children in the
orphanage.

1st mo: 1300 child. died on street from
epidemic of gastroenteritis + shishkamosis
(a parasite which enters at feet + kills)
No sanitation.

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Receipts

BB-18-Z-110

Adoption - Mary Tachette

When I attended ~~P.T.~~ P.T. Apostolic Church
~~975 N. Cedar~~ on Delaware St in Ind. ~~P.T.~~
J.J. made it possible for us to
adopt a Korean orphan who has been
a precious member in our family
for many years since that time.

Kim Unida was one of several ^{foreign} children
who were adopted in 1960.

A fund was established by members of
the congregation to pay the costs of transporting
the children here and the legal fees
arising ^{when}. Any family ~~who~~ wanted
to adopt a child, the church would
place the child in their home ~~with~~, using
this fund. The program was financed
by church dinners, collections and revenues
from a church operated cleaning agency.


Jim Jones set the example for this
"lesson in religion" two years before when
he and his wife ~~Wes~~ adopted Eun
Ok Kyung (Suzanne) and Pac Chi
Oak (Lew Eric), ~~and Kwan~~.

Adoption of Children

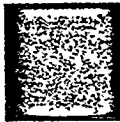
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"long in procedural system"
Fund est. by church to pay costs of
tramp. children here + for legal
fess. - Church paid for these costs
for families interested in adopting
Korean-Am. orphans.

I am adopted 3 K.-A 2 yrs before
church program got underway:
Suzanne
Lewi Eric
Stephanie (?)



Agnes
Sue
Low Eric
Jimmy Jr.
Steven Gandhi Jones



Missing from
[]

[]

[]

BB-18-Z-113

Nursing Homes:

2137 Alabama St. Ind, Ind.
College Ave -

hosp. wd. refer most hopeless cases to him bec. he
wd always take them.
wd take people w/out \$ + give 1st class care.
People in other nursing homes p.o. by this.

totally integrated.

beautiful meals - all they cd. eat -

fresh fruits + veg. - best of meats - steak.

Everything cooked fresh.

Linens completely changed - at least once

BB-18-2-114

exactly the same.

- ~~Every~~ Individual care - treated pat. like
part of family - aides encouraged to
talk w/ patients, play chess, etc.
- all kinds of activities for patients.
- birthday, Xmas - gifts, cakes, parties.
- flower gardens -
- everything kept spotless.

- didn't take easy way out - most expensive
foods, etc.

Other nursing home directors asked him: "how can

a day. - complete bed bath every day.

Patients clothes kept ironed.

RN on every shift

6 aides for 24 people.

Aides - best paid in city. \$2. per hr. at a time when others getting 75¢ - \$1.00.

Wd. help aides out - interested in employees.

One time personally paid costs of divorce for one aide who had been brutalized by husb. - went to ct. for her to testify. -

Helped pay their bills etc.

- No one ever knew the paying patients from the non paying patients. - Everyone treated

you afford to do this?"

Jim said, "Well, we're not ~~been~~ making a profit. We're here to serve people, not to serve ourselves."

- would arrange for old men + women who were friends to be together: specific to older people as people.

INDIANA: ~~REDACTED~~ NURSING HOMES.
(Jim Lu Mar Co.)

Esther Muller:

"One incident that stands out in my mind was when Jim was in Los Angeles, and he called me in Indiana at the (church) nursing home where I was preparing the meals. He said that his plane was about to leave, but told me that he had had an intuition (in a hunch?) and that I should take a tray of food with me when I went upstairs. I made the tray of food, + took it upstairs not knowing what the ~~reason~~ ^{need} was, but knowing that ~~that~~ ~~intuitions~~ ~~always~~ ~~had~~ ~~good~~ he had a reason

for this because her "instincts" had never been
wrong. When I went upstairs, I found a little
old woman sitting on the floor crying
because she had spilled her food on the
floor and she thought she wouldn't get any
more. You should've seen her face light
up with ~~gratitude~~ ~~pleasure~~ +
gratitude when I gave her the tray ..."

Beyo. lived in ghettos.

]

Character

]

A FEW EXAMPLES OF CHARACTER

CONCERN FOR LIFE: nature

When we went to Philadelphia to the Father Divine Estate, the gardeners there wanted to cut down the tree branches so that the busses could pass under. Jim refused and said that he did not want to have them cut. Instead the busses were parked there and the people waded over the lawns to the entrance of the house.

When Jim was pulling weeds, he took them and transplanted them along a creek bed where they could grow. While they were waiting to be transplanted, he placed them in the shade out of the hot sun.

One time when Jim was moving redwood burls and such, a black widow spider came out and bit him on the stomach. He gently removed it and said not to kill it for he had disturbed its home and it had a right to live.

He had a daddy long legs spider that would come down every morning when he was shaving and get a drink of water. Would only come down when he was there.

CONCERN FOR OTHERS OVER HIMSELF

When the group was in Oregon, he allowed a rattlesnake to bite him rather than another member.

He had discerned that there was a problem with a certain horse that the children often rode. He, himself, went out and got on the horse and rode it until the horse threw him. He landed on his head and it was a miracle that he survived.

When a man came to the church with intent to do harm, Jim ordered all to stay inside and let him deal with the people alone.

In Oregon there was a rope that went out over a river. Jim tested it himself to be sure that it was safe for his people. On the way back, the wind caught him and blew him in a path that forced him either to gently bump some people or hit a tree and hurt himself. He chose not to hit the people and bloodied himself on the tree.

On the vacation trip to Philadelphia, people were thirsty. Though it was close to a rest stop he stopped the busses and gave them his water. His unique system required this water for his own health and yet he gave it to people who had no real need of it other than their own desire.

On one occasion the congregation felt that they had betrayed what Jim stood for and signed a paper giving him all the money. They told him that he could do anything he wanted with it and there were no strings attached. Jim took none of the money and instead put it into building the church in Redwood Valley. This was also in spite of the fact that Jim had put thousands and thousands of dollars into the church in previous years without ever getting it back.

At a monthly birthday party Jim gave revelation to a young man that serious trouble would come his way unless he did certain things. The young man went out and spoke all manner of lies against the church, the pastor and the beliefs. The young man did not heed the revelation and he was arrested. He called Jim at 2am and asked for help. Jim gave the young man help though it took two days and nights.

LACK OF CONCERN FOR OWN IMAGE: SELFLESSNESS:

Refuses all money, gifts and such. When things such as furniture are offered, he asks that they be given to the senior citizens for their enjoyment.

He refuses to join any clubs, organizations, etc. and chooses to fellowship only with his own congregation. With the offices that he has held of service to the community, he could

BB-18-3-47

character, continued

have his pick.

When cleaning the Legal Services Offices (which he was instrumental in founding), he cleaned the dirty, stinky toilets that no one else wanted to do and had purposefully avoided.

Jim cleans the church and even reaches his arm in to get used kotexes that women have put down the toilet, stopping it up.

When the church was coming from Indiana, he was always the last to eat, waiting til he was sure that all had eaten. He also went out and took care of the people's animals while they ate. [they were more concerned about themselves than the poor animals]

Once when coming to a very important community meeting (Grand Jury or School Advisory Comm???) Jim saw a deer standing by the road hurt. He did not hesitate to stop and help the deer taking it to the vet and such, even though it meant that he would be late for his meeting.

He does not change his sermons or water down the truth when State Senators, Mayors and such are in attendance.

When he was shot, he came into the services and ministered to the people. He also said that if the person who shot him came to him for help, we would welcome him and help him, even taking him into membership if he desired.

When asked if he would like a vacation for his family, he said yes-if he could take his whole family. He took all of the children and as many adults as possible to Oregon.

When we were planning to go to Philadelphia, he announced in the Benjamin Franklin Auditorium that if any of the people knew of a child that would like to go, let him know and he would arrange it and pay for it himself.

When he received the Sun-Reporter Award, he chose not to attend the ceremony as it would interfere with his own services. I'm sure others would have gone.

Though he has had no sleep for days and will be up on the bus, he stays until the last person who wants to see him has had a chance to speak with him after the Wednesday night business meeting.

When Kinsolving was in the midst of publishing his terrible series on the church, Jim was still able to recognize the good aspects in the man (i.e. his stand against capital punishment).

When Jim was in the LA jail, he refused to take bail as it was not available to all.

When he is questioned by federal agents, he refused to give any information about anyone. He chose rather that they take him.

1/10/50

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1/10/50

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1/10/50

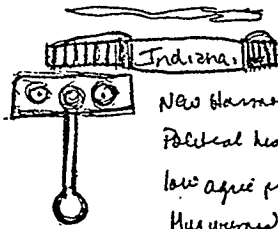
BB-1B-Z-119

Wick

History

88-18-2-120

88-18-2-121



New Harmony - one of 1st exp. in communal living.

Political hist - Jacksonian democ. - post civil war: falling econ. market - low agric prices - high tariff for export: bourgeoisie of Hoosier, Populist, Mugwump, Greenback Party. - Hoosier culturally political - vendetta in debate - keen on pol. argument. - ind. home of Wendell Willkie Eugene V. Debs.

Hist: ~~Preservation~~ KKK Klan: (1920's)

- leadership: D.C. Stephenson "I-am-the-law" Stephenson.
- detailed choosing of:

- at least one govt.
- U.S. Senators
- magistrates

had support of many prominent ministers. Some such as Clarence Willhite of Calvary Baptist Church Wagon Plowman being. Had disrupted his cong. to "confront early of your done to see a cross burn." (pg 150 - Kenneth Jackson: Democracy at Risk 1967)

- 1,000's of lesser officials

1920's Black pop. reaches new high: → KKK reborn ↑ power.

Ind - had hostile to B. - (KKK) also: post Civ War - leg. attempts exclud. B; State Constit. denied B franchise until 1881.

1910 - 69,000 B in Ind. 4/5 in cities.

WWI - ↑ wages (transient expansion) - ~~also~~ B migration.

1920 - 80,000; 1930: 112,000 (all but 9,000 in larger cities)

Depression: farm prices drop further - ^{doz.'s} banks fail.
↓
mortgages foreclose by 100's.

Depressed
prices,
falling
wages

Agric - 1920's - WWI inflation → bonds collapsed 1921.

farm prop. values ↓ 500,000,000 in next 5 yr. - prices of f. prod. ↓
as index. ↑ again; farmers ~~lost~~ ^{lost} share in prop.

average price per acre: 1920: \$126 → 1932: \$51.

1941 - 91% of Ind. land - in farms. - 1/5 under export in agric.

After 1890 → shift of pop. away from farms. (increasing use of farm machinery, decrease in size of family)

most common
type of farm
- mixed
crop
farm.

chief crops - staple grains - wheat, oats, corn. Also: tomatoes
(chickadee tomato patch!) onions

Census Data: 1930: STATE

I. 1920 1930: black pop - 3.5% (1920: 2.8%)

W - 92% native b.w. / for b.w - 4.2% (1920: 5.1%)

"Other race" - 0.3%

Ind - negligible - < 0.1%

% Urban: 1920: 55.5

% rural: 1930: 44.5

% rural nonfarm: 1930: 25.0%

1920: 50.6

49.4

30.8

URBAN POP: white: 93.7%

B - 5.7%

1920: white: 95.1%

B - 4.8%

RURAL POP: white: 99.3%

B - 0.6%

1920: 99.4%

B - 0.6%

Age Characteristics:

1930: Rural farm: bulk - young children, (5-18 yrs.)

and: mature ~~men~~ men & families,
children (35-54 yrs.)

20-24 yrs - 6.7%	35-44 - 12.7%
25-29 - 5.3%	45-54 - 11.6%
30-34 - 5.7%	

Ind. : Census Figure (cont.)

education: rural: 72.5% on age 3-20 yrs attending school (1930)

rural farms: 72.1%; but ¹⁴⁻¹⁵ ~~72.1%~~ 95.0%; 16-17: drops off to 63.4%.

illiteracy: rural pop: 1.5% (1130) | rural farms: 1.2% (10 and over)
(10 yrs and over) 1.8% (1120) | rural non farm: 1.9%

illiteracy:

marriage: .90 of females 11-15 yrs over:

1930: rural: 66.9%

rural farms: 68.9% (foreign born - 74.3%, foreign mixed parentage: 70.7%)

rural non farm: 64.6%

Employment: 38.6% gainfully employed (1930)

47.4% of pop. 10 yrs old & over gainfully emp. (1930)

*** Randolph County - Census 1930

TOTAL POP: 24,859 : Black: 136. age distrib. follows state pattern for rural

98.9% native W for. born W - 127 farms area.

0.5% F.B.W

0.5% - B - (J.S.) mixed parentage: 456

School Attendance: 97.8% (7-13 yrs.) illiteracy: 0.8% illit

96.7% (14-15)

nat W - 0.8%

97.4% (16-17)

F.W.B. - 1.6%

27.4% (18-20)

B - 0.85%

illit.

marital:

male 15 & up: total pop: 9,151. marr: 6,099 widowed 580

female 15 & up: total pop: 9,114; marr: 6,154; widowed: 1,043

urban pop: 7,571

rural: 17,288: farm: 11,207, non farm: 6,081.

* 1920: 17,057 rural
J.S. *

RURAL - FARM 1930: POP: 11,207

Native W - 11,114

(J.S.) & NEW Foreign Mixed Parent. 289

B 78

marital:

male: 15 & up 4,180

single men 2,763

m: 2,763

Randolph City: Industry:

ALL INDUOS: 7,513 male emp.

single men: 3,175 male emp.

Farmers

non farm

Washington Township Census Fig

1930:

1. TOTAL POP: 2,217
2. male 1,152
3. fem 1,065
4. white 2,191
5. ~~black~~ 26
6. RURAL FARM POP: 1,131

1940:
~~2,351 (total)~~
~~1,316 (male)~~
~~1,035 (fem)~~
~~2,191 (white)~~
~~154 (black)~~

1950: total pop. 2,530.

Town LYNN: 1930: 936

1940: 1,014

1950: 1,149

} *

1940:

TOTAL POP: 2,351

male: 1,216 (1,211 white - 4 black - 1 foreign born)

F: 1,135 (1,132 white - 2 black - 1 foreign born)

Rural farm total: 1,137

Washington County:

% Increase Tot. Pop: 1930-40: 7.7%

1940-1950: 1.4%

INDIANA - Census Figures: 1940:

RANDOLPH COUNTY:

TOTAL POP: 26,766

NATIVE : 26,629

FB : 137

White : 26,666

FBW 133

Blacks : 99

Other (Inden) 1

% : Nat. W : 99.17%

% FBW : 0.5%

% Black : 0.47%

Median school yrs. completed : 8.6 (males) 8.8 (females)

FARM POP

TOTAL : 11,507

Rural farm: (11,494)

Urban " 13

LABOR FORCE

~~Step 2 - In labor force 3,144~~

1940: Employment of 14 and ↑

Total Pop. (all ages) 13,574 m; 13,192 females

labor force 14 yrs + older : 10,599 m; 10,400 females

in labor force 2,144

In labor force : 9,314 1,689

% of pop over 14 & ↑ 78.4 16.2

Not in labor force : 2,285 8,711 (mostly housewives, student)

= approx 50% of available
work force unemployed.

foreign b.w - mostly Germany, Scotland, French Canadian.

INDIANA (cont.)

Dependent { 330.973 } Paradise, Adm'n. The hungry gro.
P211h
338.57
R742g
9B.916
G578g.

Dependent { 333.75 (Kolb-Study of Rural Society)
K835.
338.1
Sch 54
338.1
H8546

Dependent { 338.9 502
977.2
R644i
* 977.2
R644i
977.2
R644i
Indiana Magazine of Hist.
* 912.71 5n 2K (map)
334.6 2 Paim
H877b. 10-10
977.72 2 10-10
Es12.1 10-10

race tension had
been fouled during war,
so Negro people's appeared
new of b - where
not in public
park -
barren again

Indiana: Race:

• Aug 7, 1930 - mob stormed jail in Marion
+ dropped out 2 black - lynched them on
Chenue square.

Byotry was strong - "The church has long
been powerful in Indiana - and usually the
church has thrown its weight in byotry!"
among about of P.C. Stephens on
organized.

1940's: Harlow quotes a policeman recalling
"goodnaturedly" a drinker who used to carry
in his pocket the preserved big the of
a black man lynched near the Paul
Dressed bridge. Another corner,
remarking on Elmer and Loretta's comment
"I wish she'd get her a nigger
husband, she likes 'em so well."
closed its tea room when some
nigger entered.

Dependent years: Lewis: John Dilleiger -
"Robin Hood" - snuffing out him

widespread strikes: steel, Internat'l Harvester in Richmond,
anti-labor violence - vigilantes crack skulls, raid CIO offices.
strong isolationists - little concerned in internat'l affairs.
farm conditions: 1940's - soaring industrial wages,

war plants

irreplaceable farm equip. becomes
used for wartime stuff - farms labor going
into army - ~~short~~ wartime agric.
boom - land \$100/acre + ↑

big corp. come into small rural areas (Charlestown, Ia) - boom in
pop - 45,000 - stores, whorehouses, bars etc. flourish - After war, CO: leaves -
pop. deplete - town left stagnant, deserted. -> econ. bust

"bigotry, ignorance, hysteria" - part of Indiana's makeup -
Billy Sunday, The Klan,

little Union-management struggle - ^{industrial, bankers}
these few months last 1915-1917 > ^{keep out not attracted to area -}
when some Ind. public official was ^{refuse to}
not under indictment, on trial, ^{start by sale}
or in jail. (Pg. 273) ^{few labor}

deep years: outdoors become
suspect. People closed, conflicts
disappeared.

By end of W.W. only a few prosperous
farm farms remained. Most were rural slums.

Indiana myth: "bucolic place, pop. by simple,
neighboring, pleasant folk, tolerant,
progressive, shrewd."

Church powerful force in Indiana - usually has
turned its weight upon bigotry. - (Klan & church
people, members among Klans best + ablest
organizers)

Materialism - a dominant Hoosier characteristic
these things materialistic.

Reception
of numbers

BB-18-Z-123

BB-18-Z-124

27

MINISTERIAL NEWS "THE SAFETY NET... UNDER THE TIGHT ROPE"

116 years ago the first church in Ukiah was built by the Christian Church, Disciples of Christ denomination, who shared their building with the Methodists and the Baptists. There was little thought or concern then about the competition such as exists between many churches and denominations today. But even though the Methodists and the Baptists have long since had their own church buildings, the First Christian Church still seems to possess the same strong spirit of brotherhood and sharing as it did over a century ago.

The very articulate pastor of First Christian Church, REV. ROBERT LEWIS, believes the church must be open to all and made available for use by whatever community groups or individuals have need of a facility. Thus, Ukiah's First Christian Church is being utilized by a nursery school, a community service club, and for the planning of local cultural programs.

Rev. Lewis feels the role of the contemporary church should be to give people models and alternatives for becoming total human beings, for living life to its fullest. He takes his example from the lives of Jesus and Paul. "There's a 'real you' somewhere, and when you're living it, you know it," says the Reverend Lewis. His desire is that the church help individuals become aware of their respective gifts so that each may express his "true self", in authentic living.

Rev. Lewis would like to see some of his ideas along these lines put to practice within the Ukiah Ministerial Association, to which he was recently named President. "Preachers do have problems, contrary to the image most often seen, and they need to help each other out," the Reverend asserts. Most ministers in the local area belong to the Association, and Rev. Lewis would like to see its meetings involve more communication on a personal level. "After all," says the Reverend Lewis, "the ecumenical movement is not really to get churches together, but people together." And, if the labels are dropped off, it's easier for people to unite in the way that Rev. Lewis has visualized. He would like to see the various church families become a community of neighbors; he thinks more informal and personal discussions can help bring it about.

The Ministerial Association is involved in the community in such activities as assisting local convalescent facilities and providing emergency shelter, food and gasoline on an emergency basis to travelers passing through the area. Rev. Lewis would also like to develop some form of specialization committees within the association to give each minister the opportunity to "...take up something he is impassioned about and run with it."

Rev. Lewis views today's church as, "the safety net under the tight rope," and his ideas would seem to strengthen it as a place of security for those who might fall.

Production _____

Acceptability _____

Legal _____

Grammar *YB*

Office _____

Final _____

*Second thoughts about this paragraph
Don Beck also agrees. It sounds as though
The Christian Church is the only one practicing
brotherhood & the others are competitive.
It could - would - sow division in the
churches. The Methodists are "allies." (of sorts)
Should be ~~revised~~ revised.
Probably omit the part about competition.*

*Tim Stoen also agreed
to some change.*

YB

BB-18-2-125