

"CONCERNED RELATIVES"

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COMMENTS ABOUT JONESTOWN, GUYANA, FROM
ON-SITE VISITS:

- "I am impressed." —Assistant to U.N. Ambassador Young.
- "Impressive work." —U.S. State Dept. Officer in charge of Guyana, Trinidad & Tobago.
- "Peace and love in action." —Minister of Foreign Affairs, Guyana.
- "A wonderful experience, a model village community to be emulated." —Secretary of Works and Transportation, Guyana.
- "A very pleasant day in a very pleasant atmosphere." —U.S. Ambassador to Guyana.
- "It's very, very impressive. Thank you for this opportunity and best wishes." —Writer from one of the world's largest news agencies.
- "Fantastic, beyond one's imagination, miraculous, beautiful, a true example of socialist living. Amazing, impressive." —visiting teachers' delegation.
- "Incredible, fantastic." —Head and one of the original founders of the Marco Medical Net. (Doctors who provide emergency assistance via ham radio all over the world.)
- "I have been to paradise. It's there for anybody to see...I saw a community where there is no such thing as racism... There is no such thing as ageism...I have never seen so many happy faces in my life as I did in Jonestown the three days I was there...Why are those people so happy? They are learning a new social order. They are learning an answer to a better life. When I returned to the States I told my partners in the office that I had seen paradise. From what I saw there, I would say that the society that is being built in Jonestown is a credit to humanity." —Charles Garry, Attorney.
- "Jonestown is the purest egalitarian society I have ever seen." —Distinguished Veterinary Doctor and Chairman of the Guyana Livestock Corp.
- "The Peoples Temple Agricultural and Medical Mission is a first-class example of community life. I have never before seen so many people of varying races working happily side-by-side. I couldn't help but be impressed." —Guyanese Dental Surgeon.
- "Very impressed with progress since I visited one year ago." —Minister of Works and Transportation, Guyana.

"I have always made known my high esteem for Jim Jones." —Tim Stoen, 8/23/77

Ukiah, Mendocino County, California Tuesday, August 23, 1977

Stoen reacts to Grapevine article

Ukiah weekly target of \$5 million lawsuit

By GEORGE HUNTER

Timothy Oliver "Tim" Stoen, former assistant district attorney for Mendocino County whose beliefs are closely linked to those of the Rev. Jim Jones, pastor of the Peoples Temple Church, is preparing to file a \$5 million lawsuit against the Mendocino Grapevine, a Ukiah weekly.

Stoen, who flew here last weekend from New York City to confer with Ukiah attorney Pat Finnegan, told the Daily Journal that he would also seek damages of some \$13 million from New West, a San Francisco bi-weekly magazine which has carried two "expose" articles relating to Peoples Temple and its pastor.

Stoen said that an article appearing in a recent issue of the Ukiah weekly had damaged his reputation. "I intend to practice law here in Ukiah and it is essential that I clear my name," Stoen said.

"I must show the world that a newspaper cannot wrongfully hurt innocent people without being brought to account."

Noting that he was prepared to do battle on all levels, Stoen said: "I'm a street fighter. People will come to appreciate that fact that I'm a street fighter."

"I feel like Albrecht Dreyfus," Stoen said, referring to the French Army officer of the 19th century who was convicted by an Army court and imprisoned on Devil's Island for defending

his religious beliefs.

"I'm experienced enough with our jury system to believe in it. I'll put my trust in the system," Stoen said.

The former assistant district attorney also was sharply critical to charges that he had used his public office to spy for Jones. "I've always made known my esteem for Jim Jones," he said. "I have nothing to hide and no one can show a single instance where I ever used my public office to show favoritism toward the church."

Stoen has established residence in Manhattan in order that he may be admitted to the New York State bar.

"Jones has helped me develop an empathy toward the persecuted," Stoen said. "I intend to develop a national law firm to help people who are persecuted, on some pretext, for their religious beliefs. Stoen said he was worried about "creeping totalitarianism" that left no room for dissent.

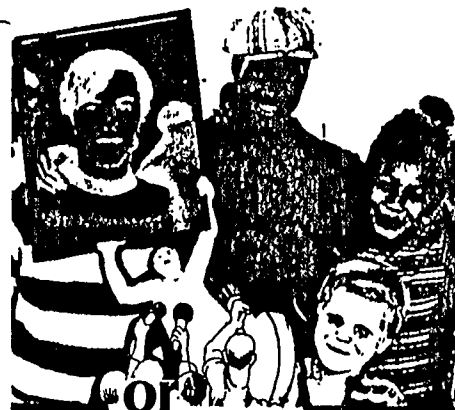
Stoen charged that the reporting of New West magazine was irresponsible in that the magazine article quoted the Mendocino Grapevine verbatim. Stoen said he would prove the statements to be untrue and malicious in motivation and that the Grapevine violated the newspaper canon of ethics, giving Stoen no chance to reply to the accusations.

The demands for retraction and damages will be contained in a complaint filed here. The suit against New West magazine will be filed in San Francisco.

TIM STOEN LEFT THE GUYANA AGRICULTURAL PROJECT (FOR WHICH HE HAD ALWAYS VOICED THE HIGHEST PRAISE) ONE MONTH BEFORE THE ABOVE ARTICLE APPEARED. THEN HE DROPPED OUT OF SIGHT—AND HAS SURFACED NOW, SIX MONTHS LATER, COMPLETELY REVERSING HIMSELF AND FORSAKING HIS COMMITMENTS OF SOME 10 YEARS.

?? WHY ??

Concerned Parents



PROVOCATEURS?

THE STATEMENT OF THE 'CONCERNED RELATIVES' WAS SIGNED BY A CREW OF DISREPUTABLE INDIVIDUALS, INCLUDING SOME WHO HAVE TRIED BLACKMAIL; HAVE EMBEZZLED FROM PEOPLES TEMPLE WHILE INFILTRATING IT; HAVE EVEN BEEN INVOLVED IN THE MANUFACTURE OF AMMUNITION AND HAVE ADVOCATED RIDICULOUS AND MAD SCHEMES OF VIOLENCE IN ORDER TO ACHIEVE 'REVOLUTIONARY ENDS' IN THE CLASSIC MANNER OF AGENT PROVOCATEURS; HAVE USED AND TRAFFICKED IN DRUGS; MOLESTED THEIR CHILDREN; OPERATED CREDIT CARD RACKETS; FORGED CHECKS; STOLEN MONEY FROM THE CHURCH TREASURY; TREATED BLACK YOUNGSTERS AS HOUSE SLAVES; ENGAGED IN WELFARE FRAUD AND EXHIBITED HIGHLY UNSTABLE PERSONAL PATTERNS, INCLUDING SADISM.

THEY HAVE NOW THREATENED PUBLICLY TO HIRE MERCENARIES TO ILLEGALLY ENTER GUYANA AND USE WHATEVER MEANS NECESSARY, INCLUDING ARMED ATTACK AND KIDNAP, TO CAPTURE RELATIVES, NEARLY ALL OF WHOM ARE ADULTS, EVEN SENIORS, WHO HAVE MADE IT VERY CLEAR THAT THEY ARE HAPPY AND WISH TO REMAIN WHERE THEY ARE!! ?? WHY ??

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WHY?

IS PEOPLES TEMPLE BEING ATTACKED? BECAUSE:

WE HAVE TAKEN UP FOR JUSTICE AND LIBERATION CAUSES;

WE HAVE PUT TOGETHER SUCCESSFUL SURVIVAL PROGRAMS THAT HAVE MADE THE DIFFERENCE FOR THOUSANDS OF PEOPLE, PROVIDING FOOD, MEDICAL ASSISTANCE, JOBS, TRAINING, & THE KIND OF POWER AND SOLIDARITY THAT RACIST FORCES IN THE U.S. WANT TO KEEP FOR THEMSELVES;

WE HAVE SEVERAL THOUSAND MEMBERS;

WE LIVE A COOPERATIVE LIFESTYLE AND HAVE BEEN ABLE TO GENERATE SOME WEALTH THEREBY, WHICH HAS BEEN USED FOR THE WELFARE OF ALL THE PEOPLE IN HUMAN SERVICE PROGRAMS;

WE HAVE BEEN ABLE TO PUT OUT A FREE NEWSPAPER THAT HITS HARD ON INJUSTICE;

"The people involved have been brought together and have been given assurances that they would be backed up on whatever they were trying to do against Peoples Temple. Their number is very small compared to the many relatives and parents who are coming here to visit the project."

is a people.

"Our medical department is known far and wide for its excellent services, and many lives have been saved. We have programs in agriculture, livestock development, a complete school system and a host of community projects. Just a few days ago, representatives from one of the largest news agencies in the world spent several days with us. Representatives from other news agencies have been to the project as well, and have pronounced it a remarkable, impressive achievement. Within three to four weeks, several relatives and parents who are not members will be visiting here. They are coming even with a degree of cynicism because they have been approached by this committee. We do not ask that people who come agree with us,

"We object to this small committee of 'Concerned Relatives' because we have firm proof that all involved in that group have talked about kidnapping and mercenaries."

(The following are excerpts of a message read to members of the press by Harriet Tropp, member of Peoples Temple Agricultural Project at Jonestown, Guyana, South America.)

"I am speaking on behalf of Peoples Temple in response to the grossly false and malicious statements that continue to be made about our community here in Guyana. Individuals participating in a self-styled group of 'Concerned Relatives' have now threatened publicly to hire mercenaries to illegally enter Guyana and use whatever means necessary, including armed attack and kidnap, to capture relatives in the Peoples Temple community. These threats were made public in a California newspaper. Peoples Temple has already alerted the President, the U.S. State Dept., and appropriate government officials in Guyana. This group of 'Concerned Relatives' is a cruel hoax. If they have to send mercenaries—hired guns who will violate

"Our community is a dramatic expression of our deep desire to build a meaningful future for mankind through cooperation and sharing and the eradication of class division."

laws and resort to killing and mayhem to fulfill their contract—then they reveal the real nature of their efforts.

"We demand to know where the money is coming from to allow them to hire killers. We also demand that the media, which has shown such eagerness to attack our organization, show equal vehemence in condemning this criminal effort and its perpetrators. Actually, this is not a new tactic in the move against the Guyana community; armed agents have already been sent in illegally and have tried to assassinate Rev. Jim Jones, as well as kidnapping people. Those attempts have been successfully thwarted. We hope that the public will see the cruelty and evil behind the base motives of these public liars. The people involved have been brought together and have been given

"We are confident that people of conscience and principle understand our position."

assurances that they would be backed up in whatever they were trying to do against Peoples Temple. Their number is very small compared to the many relatives and parents who are coming here to visit the project.

"Our community is a dramatic expression of our deep desire to build a meaningful future for mankind through cooperation and sharing and eradication of class division. Our contribution has been recognized by many, many people who have come to visit this democratic cooperative. Teachers, workers, government officials—people from all walks of life in Guyana, as well as representatives from nations the world over have come and congratulated us for what is being accomplished. They have praised us for the example of cooperative living and diligent development of this beautiful region.

"The chairman of the Guyana Livestock Corporation, a man who is a member of one of the most important business families in Guyana, called this project the purest egalitarian society he had ever seen, a community without elitism. Just this week 35 educators from an attending school district, together with a delegation of the most outstanding students in the entire nation, visited us unannounced and spent the entire day. They were overwhelmed with what we are doing. We are making tons of friends here. We are building goodwill. Providing a constructive presence, we can only enhance cooperation and counteract the negative stereotype of North Amer-

however, these relatives are not coming with an intention to harass, and so they are very welcome. One is the leader of another church denomination. We object to this small committee of 'concerned relatives' because we have firm proof that all involved in that group have talked about kidnapping and mercenaries. That type of element is not welcome by ourselves nor by the people of Guyana.

"We demand that the media, which has shown such eagerness to attack our organization, show equal vehemence in condemning this criminal effort and its perpetrators"

"Young people here are finding productive, new lives, free from the pitfalls of inner city environment that would have caused a large percentage of them to become involved in one form of anti-social behavior or another—behavior which would have cost the U.S. taxpayers hundreds of thousands of dollars. We are tired of seeing people and organizations that are trying to develop constructive alternatives, to build cooperative lifestyles, being harassed unmercifully, lied about, falsely accused of crimes, and, in many cases, brought down. In recent months alone, there have been several examples of this in the Bay Area.

"Here in Guyana, we have come to build a community for a significant number of people, well over a thousand, who have been hurt, angered, alienated and victimized by adverse conditions that prevail in the declining inner cities of advanced western society. Many who were not in such desperate

"Young people here are finding new lives, free from the pitfalls of inner city environment that would have caused anti-social behavior in many, behavior that would have cost the U.S. taxpayer hundreds of thousands of dollars."

circumstances have also come to join us and build because of the peaceful, natural environment, ideal weather, and the chance to serve. The vast majority of our members remains in the U.S.

"We believe deeply in the celebration of life. It is the intention of Jim Jones, and always has been, to light candles rather than curse the darkness, to find and implement constructive solutions rather than merely complain about problems. But under these outrageous attacks, we have decided to defend the integrity of our community and our pledge to do this. We are confident that people of conscience and principle understand our position. We make no apologies for it."

"We are only one of many progressive groups who have been targeted for destruction because we are uniting poor and working-class people across racial lines."

The many expressions of support we have received from members of the community have been very encouraging. If you wish more information or additional literature, please call 921-9634, or write to:

Peoples Temple, 1859 Geary Blvd., San Francisco, Calif. 94115.

Viewpoint/Ukiah Daily Journal

4— Thursday, April 13, 1978

Editorial

Trouble brewing in Guyana

A potentially explosive situation is brewing in Jonestown, Guyana.

On Tuesday of this week some twenty-five relatives of Jones' followers who are residing in Jonestown, the Guyana settlement, led by Steve Katsaris, went to the Temple headquarters in San Francisco.

Katsaris' 24-year-old daughter Maria, who has resided in Jonestown since last summer, has

indicated through letters to her parents that she is satisfied to stay in Guyana. Katsaris accuses Jones of violating human rights by holding relatives as hostages captives.

ONE FATHER HAS EVEN THREATENED TO HIRE MERCENARIES TO RAID JONESTOWN AND "LIBERATE" HIS SON BY FORCE. TROUBLE THAT COULD LEAD TO AN INTERNATIONAL INCIDENT MAY LIE AHEAD.

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THIS NIGHTMARE IS TAKING PLACE RIGHT NOW

WILL YOU HELP US FREE OUR FAMILIES?

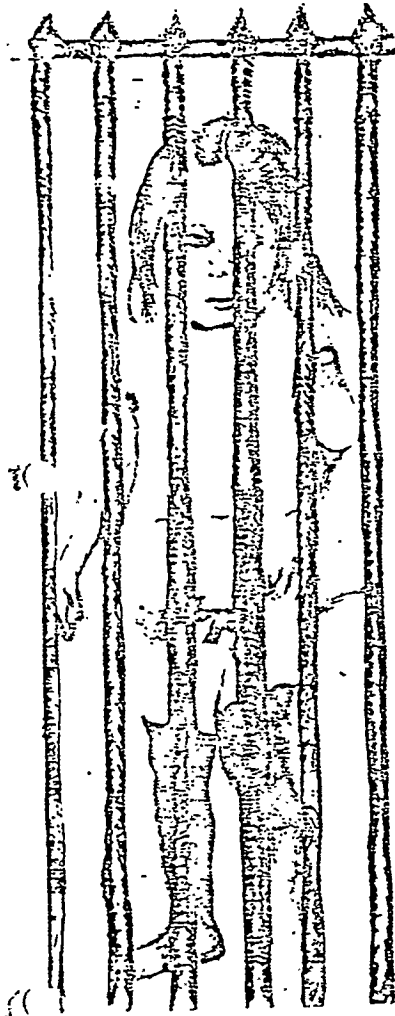
WHO ARE THE "CONCERNED RELATIVES"?

We are individuals having only one bond in common; relatives isolated in the "Jonestown" jungle encampment in Guyana, South America, under the total control of one man, Jim Jones. We espouse no political or religious viewpoint. Our only concern is for our families. We are bewildered and frightened by what is being done to them. Their human rights are being violated and the fabric of our family life is being torn apart.

WHAT SPECIFICALLY IS BEING DONE TO OUR RELATIVES?

These are the sad and terrible facts:

- * All decisions in Jonestown are made by one man, Jim Jones. There is no democracy. There is no dissent permitted.
- * Guards are stationed around Jonestown to prevent anyone leaving unless given express permission by the leader.
- * Passports and monies are confiscated by Jones upon the arrival of his members in Guyana so that they cannot be "cleared" by the Immigration Officials to leave Guyana.
- * Long distance telephone calls to the United States are prohibited as part of Jones' campaign that all family ties be cut in favor of his "cause".
- * All incoming and outgoing mail is censored.
- * Barbed wire fences have been built to prevent escape.
- * Closed circuit television has been installed for internal surveillance.
- * No one is permitted to leave Jonestown except on business for the "cause" and then only in the company of other residents who are required to spy and report back to Jones.
- * Each resident is told that if he or she tries to leave the Peoples Temple organization, they will be killed and their bodies left in the jungle.



JONESTOWN
CONCENTRATION CAMP
GUYANA, SOUTH AMERICA

-over-

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- * Their leader, Jim Jones, says that a "unanimous vote" of the 1,000 residents of Jonestown was taken to put "our lives on the line".

WEY ARE WE DEMONSTRATING?

Because we are desperate and don't know what else to do. Neither the Guyana government or the United States government thus far has been willing to intervene. Jones simply ignores court orders.

We want our loved ones to be allowed to live in freedom. There appears to be only one way to save our families -- to publicize the truth.

WHAT CAN YOU DO TO HELP US?

Three Things:

- * Pray for the safe return of our loved ones soon, even if only for a one-week home visit at our expense, return fare being guaranteed, so we can make sure they have free will to choose.
- * Write to the two officials with power to force Jones to respect human rights:

Honorable Forbes Burnham
Prime Minister of the Cooperative
Republic of Guyana
Public Buildings
Georgetown, Guyana
South America

and

Honorable Cyrus Vance
Secretary of State of the United States
2201 C Street
N.W. Washington, D.C. 20520

- * Give as you feel led to help defray expenses, which are considerable. Send your check to:

CONCERNED RELATIVES
Post Office Box 654
Lafayette, California 94549

THANK YOU FROM THE DEPTHS OF OUR HEARTS!

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PEOPLES TEMPLE PRESS CONFERENCE
FOR POSITIVE RELATIVES

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TRANSCRIPT OF PRESS CONFERENCE HELD AT THE TEMPLE
May 28, 1978, with CHARLES GARRY, and
POSITIVE PARENTS: Moore's, Prokes, Lu Vee Davis

Garry: Welcome to the press conference. The purpose of this press conference is for you to meet some of the people who have been to Guyana, Jonestown - very recently, people who are not members of the Temple, and you will be able to ask whatever questions (you) feel free to ask. I would like to introduce Mrs. Moore, Rev. Moore . . .

Isabel Peron: Can you identify which ones are Temple members? And which (Ch. 2) ones aren't?

Garry: Yes, I will, and this is Mrs. Davis, whose mother and sister are there . . .

Lu Vee: My daughter and grandson.

Garry: I see. And are you a member of the Temple?

Lu Vee: I am a member of the Temple.

Garry: And Mrs. Prokes . . . Miss Prokes, whose brother is Mike Prokes, who is there. Are you a member of the Temple?

(Vicki shakes her head.)

And Mrs. Prokes, who is the mother of Mike Prokes, who is one of the active members of the Temple, he's down in Georgetown, he just recently left Jonestown, and Mr. Collier, who is a member of the Temple, and Rev. Young, on this side, and Jean Brown and Jim McElvane, both members of the Temple, and I am the attorney for the Temple, and I'm not a member of the Temple. I think we ought to start out first by having the Rev. John E. Moore, who's formerly a Methodist superintendent, now has an active pastorate in Reno. . .

John Moore: That's right.

Garry: That's where his den of iniquity is. He just recently came from Guyana . . . tell us about your experiences there.

John Moore: I'm John Moore, I'm pastor of the First United Methodist Church in Reno, Nevada. We have two daughters who are members of the Temple, obviously my wife and I are not members of the Temple. One of our daughters, our oldest daughter, has been there - - has been a member for perhaps 8 years, our youngest daughter for about 6 years. One, the older girl, is a teacher, and the younger one is a nurse. We were in Jonestown just two weeks ago. We were a week in Guyana. We were several nights at the Peoples Temple house in Georgetown, and we were waiting for transportation to the project, the agricultural project, then we were in the project itself for three days. And the two words that came to my mind, immediately as I was there and as I tried to reflect upon my experiences were: "impressive" and "amazing". It almost boggled my mind to see that great clearing and to understand how so much could have been done in the relatively short period of time . . .

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several years, but the last year in particular, when there's been a large number of people there. My wife can share her impression because she reacted and responded in the same way.

Isabel Peron: Sir, did you ever get any impression that people were being kept there against their will, as charges have been made?

John Moore: Neither in Georgetown, where there were probably 25 or 30 people living, coming and going, all the time, with total freedom, nor at the project itself, did we - - did I have - - I'll let my wife speak for herself - - did I have any feeling that anybody was being restrained or coerced or intimidated in any way.

Isabel Peron: You were allowed to talk to all of these people?

John Moore: We talked to anybody and everybody that we wanted to.

Isabel Peron: And they told you they were happy, content, and glad to be there?

John Moore: Well, it was so obvious, it seems to me, that I didn't go around with the intention of asking people 'are you happy, are you not happy?' uh, we talked about what they were doing, and what they were interested in, and all of them were engaged in some activities or work that was particularly important for them, they were about business which they regarded as important.

Suzanne Saunders: Were you allowed to tour the entire facility? (Ch.7)

John Moore: We wore ourselves out, walking around the facility. I think about a thousand acres, 800 acres have been cleared, and it's in the midst of a jungle, and that's part of what's impressive, and all except a part of the land that's not been finally cleared, has been planted with various crops. We went to the piggery, the chickery, dairy, to the mill, where the refining, the flour, the tubers from the cassava, we were first impressed, certainly I was, with seeing the older people at the time we arrived about noon, engaged in calisthenics with an instructor, keeping their limbs and joints and muscles limber, and then we went to the nursery, the child care center. I had a feeling of freedom, but Barbara, how about you?

Suzanne Saunders: Can I ask you first, why you went there?

John Moore: We went there to see our daughters.

Suzanne Saunders: Were you concerned about them?

John Moore: Of course. We love our daughters, and we'd been separated from them, we hadn't seen them, our grandson there, we haven't seen them for a year.

Isabel Peron: Do they have any intention of coming home?

John Moore: They have no intention of coming home, certainly at this time. They have become a part of Peoples Temple, because they chose to do that, that is their own free decision.

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Dick Townsend: How old are they?

John Moore: One's thirty-three. Talk about children - - they're adults. They are both adult . . . she will be 33 this summer, and the other is 24.

Isabelle Peron: Did you find that any other people there wanted to leave the Temple? Any of them have any intentions of coming back to San Francisco?

John Moore: Well, I would expect that in a community of over a thousand people, coming from the United States and going into an agricultural project such as that, that there would be people who would not find it to their liking, and who would want to come back, and who would expect to come back. I didn't talk to any particularly, who wanted to, but what did impress me was that people who were living in Georgetown, in the house there, were all eagerly waiting for the time when they could return to Jonestown, and the project itself.

Isabelle Peron: Did you talk to Rev. Jim Jones while you were there . . . did he express any concern about the charges being made back here?

John Moore: Yes, he did express concern. He's concerned that what they are trying to do, and of the time and the energy and the expense involved in what he regards as totally unfair and unfounded attacks, on Peoples Temple and the project.

Isabelle Peron: But did he say anything about coming back himself to defend those charges?

John Moore: No, he did not speak of that.

Garry: Why don't you give us your impressions, Mrs. Moore?

Barbara Moore: My impressions are, having just experienced our visit there, that this is a beautiful, heroic, creative project! It is absolutely miraculous. There are excellent medical services, excellent educational services, and . . . it's a community of caring and sharing with an added dimension, and this dimension I would say, is love. If you want to use that term; in a sense it reminds me of . . . a new testament community, in the purest sense of the word, in the love and concern for all, that we observed, and with complete freedom for creativity; those who want to farm are farming, those who wish to teach, teach; those who like to cook, cook; they have an excellent nutritionist who is working scientifically all the time to discover new uses for the indigenous plants and grow them there, and is in contact with the Guyanese experts to discover new and useful uses for these various crops there. That was very impressive to me. It was most impressive to see the elderly people, the older folks, who had their neat little yards, their little white picket type fences, and their opportunity to take classes if they wished to, or to garden, or to just sit. They also have a lovely library of over 1 thousand volumes, from poetry to "how-to-do-it" . . . and this was most impressive, that one could sit and read . . .

Isabelle Peron: Mrs. Moore, what was your initial feeling when your daughters

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said that they were going over there, and that they were members of Peoples Temple . . . How long have they been in Peoples Temple?

Barbara Moore: Let's see. I think John said that one of our daughters has been with Peoples Temple about eight years, is that correct? (John agrees) That's close . . . and the other one has been with . . . about 5 years. And my initial reaction, as one of the original Jewish-type mothers, was, I would rather they be closer to me. But I think my reaction was that of anyone whose children have moved a long distance. I would be just as lonely at times . . . if they had moved to France, or England!

Isabella Peron: Well, when the charges were raised, about Peoples Temple and of course the project in Guyana, were you ever concerned about it, or did you think that they knew what they were doing, and that they were dedicated to their church?

Barbara Moore: Yes, there's always a question in one's mind when you read charges. This bothers one. And yet, if one is concerned, and knows the people involved, and is familiar with their integrity, and the kinds of persons, I don't think that . . . that the charges, uh, bothered me so much as having my children so far away.

Townsend (or Keeney?): Did Peoples Temple pay your expenses to come to Guyana?

Barbara Moore: Definitely not. No, we went on our own. This was a vacation.

John Moore: We paid our way here, today, too. (Barbara agrees).

Garry: By the way, until I'd seen you sitting at this table, had I ever seen you or ever discussed this with you at any time?

John Moore: No, we never met.

Suzanne Saunders: Could you tell us what you know about how the place works in terms of people doing different chores, you said, people who want to farm, far, and things like that, but are they paid for their labor?

Barbara Moore: Well, would you like me to answer, or John? I think John is more efficient at answering technical questions than I am. No, they are not paid; in a cooperative living situation.

John Moore: It is a cooperative, and as far as I know there is no exchange of money, within the project itself. The food is provided for everyone, there's medical care for everyone, educational opportunities for everyone, there are work needs and opportunities for the members of the community. I think obviously people with certain skills and experience move into those fields. If it's a tool-and-die maker in a machine shop, or if it's a man in agronomy, they work in those particular fields. On the other hand, some people have not had the experience in specific fields. One of the great things, I think, is the opportunity for some of the younger people, particularly, to be learning skills when that opportunity is not present here.

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Ivan Sharpe: Can you recall anything your daughters said to you about how happy they were? Can you describe?

John Moore: Well, they always write about it in ecstatic terms, don't they?

Barbara Moore: Yes, they said they really weren't interested in returning to the United States.

John Moore: That's a little bit hard to take, but that's what they said, and that's what they feel, and that's where they are.

Isabella Peron: Are they generally older, younger, or are there a wide spread in terms of ages?

Barbara Moore: Are you talking about my children?

Isabella Peron: No, the community.

Barbara Moore: It's a complete city and one thing they do encourage is the nuclear family. There are families there with children. You can choose to have your own home, or if you're a single person, you may live in a dormitory, whichever you prefer. They have a lovely nursery for infants; they have a nursery for toddlers, and of course a fine educational set up.

John Moore: They have probably 35 preschoolers, I don't know how many they have in school; they have newborn babies, several babies have been born there. They have a daycare nursery for parents who work, and there are those who are caring for them; and then they have the older people. That's really a part of the beauty of it, we felt.

Suzanne Saunders: I'm rather confused about just how many different projects you recall that Peoples Temple has there. You mention Jonestown, but . . .

John Moore: Jonestown, the agricultural project, as I recall the sign going in, "Peoples Temple Agricultural Project," the other sign "Jonestown". It's all the same. The agricultural project is at Jonestown. There is a house in Georgetown, and as people come to the country, they of course come to Georgetown.

Isabella Peron: How many buildings are there?

John Moore: I could only guess. Maybe 25 places where people - - this is just a guess, could be way off. The buildings are modest. That's tropical climate. For example, where they cook and where they eat there are roofs to protect them from the rain, but the sides are all open. There's a clinic. The doctor has his office there. There's a building for the supplies, there are places for people to sleep. There's the kitchen area, the dining area. They have a lumber mill, a machine shop. Then in addition to that, of course, they have the buildings for the cows, the pigs, the sheep, and where they do their grinding of the corn.

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Barbara Moore: There are more buildings, than that, excuse me. Well, there are the shops and the office buildings, but there must be 100 or so, because of the residences, the homes that they live in as well as the - - I really couldn't even hazard a guess. It's a whole town.

Isabella Peron: You sound rather impressed. Would you think it's rather Utopian there?

Barbara Moore: Oh, yeah. A lovely Utopia.

Isabella Peron: Did you get any sense of how the authorities regard it?

John Moore: We didn't talk as I recall with any government authority, but it's my understanding that the school is accredited by the government of Guyana, that they've had people from the Department of Agriculture and their agricultural stations there working with the people at the project. And certainly they're supporting the health center, there's no question in my mind but that the health center is the best facility in that whole region in Guyana. There is a government, I think, nurse practitioner in Port Kaituma a few miles away, but that simply does not have either the personnel, skills, nor the equipment that they have. The health services are provided for the Amer-Indians or people who live in the community as well as members of the project itself.

Isabella Peron: What did you say the name of your church was, First Unitarian?

John Moore: No, the First United Methodist.

(unidentified) Rev. Moore, as your wife said, it was so utopian. Why these negative stories? Why are the stories coming out like this?

John Moore: First, we did not go down there because we were disturbed by stories. We've lived with criticism. Our children have been involved for a number of years. We went down there because we love our children, and we wanted to see them, and our grandsons. We believe in them and their integrity, and that they're doing what they want to be doing. That's why we went down there. Civilly, people have different opinions. We as parents have made our decisions as to how to raise our children, and when they become adults, and our youngest daughter was just out of high school when she went to live with her sister and chose to become a part of Peoples Temple. And as they made their choices about their lives, we have supported them in the choices which they made. Other parents I suspect have more difficulty and perhaps my own history with my own family, that is, the way my own parents related to me, I can relate to my own children in that way. So that when we're thinking of other parents and their concern about their children, I can understand in a sense that the other parents are very different from us in how they relate, and have through the years related to their children. In terms of people who are not parents but are critical, I don't know what their reasons might be. Generally, the media is concerned with what is newsworthy, whether that's good or bad, and what sells papers. That's my bias. And the fact that that's whatever seems to get people to read or hear, that's what gets in print. I suspect there are a variety of reasons why people are critical.

x-4-j-7f

Barbara Moore: I think it's fear too, a fear of something that is unknown, it's a mystery.

(unident.) But Peoples Temple has always been open to news with information about. . .

Barbara Moore: Absolutely, yes.

Suzanne Saunders: You may have already said this before - - the population was around 1000, is that right?

Garry: Well, it was around 900 when I was there in October. I was there for four days, and now there's almost 1500. About 600 or 700 people have gone there since I was there in October. And I might say that the housing - - they put up a cottage in one day. It's all prefab, with this mill that Rev. Moore talked about. I saw them put up a cottage in one day, from the ground on up, ready for occupancy. I would also like to point out that there were 3 wells that have been dug. Water is all over the place, both in the chicken area, where the pigs are kept - - by the way, that's almost a colony itself. That area is about 3 miles away from where the cottages are, so you don't have the benefit of the odors. Where the pigs are, it reminded me of a very fancy building in a state fair, didn't it remind you of that, and was Charlie the pig there? He's my namesake. For instance, the chickens - - we had chicken dinner one night, I think it was Thursday. They butchered (I don't think they use the word butcher, but whatever they use,) they had 250 chickens that they had that night. I might also point out that the kitchen is a universal kitchen, and it feeds the entire group. Everybody eats the same thing, and the menu is different each and every night. We had pork chops one night, and I apologized to Charlie the next day, it was a matter of necessity. I was particularly impressed - - the day that I got there, Wednesday late in the afternoon, I flew in from Georgetown, within about an hour and a half bumpy ride on a bus into Jonestown. I was impressed by the medical center particularly. All of the older citizens live right around the medical compound. The medical compound is something that you have never seen, and you probably won't see, unless you go there. It's almost a miracle. This young doctor who was trained, Temple graduated in high honors at the U.C. at Irvine, has performed miracles. No one goes there without first being thoroughly physically examined. (To the Moores: "Were you given a physical examination?")

John Moore: We weren't, but we've heard of it.

Garry: I went through the physical examination because for one thing, Jim Jones wanted to be sure his lawyer was going to live long enough to represent him. I think there was kind of a selfish interest there. The doctor said to me that people who come there with high blood pressure, and most of them come there with high blood pressure, particularly the older citizens - - we test their blood pressure 3 times a day; morning, noon and night. He said after the first 30 days, their blood pressure goes down at least 20% without any medication, just the diet, the atmosphere, the relaxing. (Another thing that particularly impressed me was that the senior citizens cottages are right around the compound. I say morning at 8:00 someone walks on the street lawn, and the

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"Did anybody have any difficulties last night?" Can you imagine the feeling of security that these folks have, to feel that somebody cares for them, is interested in them, and will do things for them?

Isabelle Perone: You've got others that were saying the same things . . . Could we get to another question about Kathy Hunter?

Garry: Feel free, . . . now, Mrs. Davis, she has children there, Miss Prokes has a brother there, Mrs. Prokes has a son there.

Isabelle Perone: In recent days there's been a whole bunch of talk about Kathy Hunter, a reporter who allegedly had been harassed by members from the project because she might bring back negative stories about them. Now is this press conference being held to counter those kinds of negative reports you think she might bring back? What about those allegations?

Garry: In the first place, let's get a few things straight. Mrs. Hunter telephoned me one time, and she said I am a very close and intimate friend of Jim Jones and I would like to go there. I said, if you're a close and intimate friend of Jim Jones, I would suggest you go down to the Temple in San Francisco, talk to Jean Brown or Tim Clancey or anybody else, and have a telephone/short wave discussion with him. I said, I'm sure it can be arranged. I never hear another word from her. The only other time I heard, I heard from her husband, about 10 days ago. He said, "My wife is down there someplace and I don't know where she is. Now we were quite concerned about this, so we contacted the Guyanese government as to where she was, whether she was there, whether she wasn't there. The Guyanese government informed us that she came there under false pretenses. She was not invited there by the Guyanese government, and the Guyanese government resented the idea of her coming down there and making representations. She made a representation that the Prime Minister of Guyana had invited her. They completely disown that. That's all we know about it.

Suzanne Saunders: Do you know if she ever got into the project?

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Garry: No, as far as I'm concerned, she never got into the project. Had she gone to the project, she would have been welcomed by Jim Jones, because there was a personal relationship between Mrs. Hunter and Jim Jones. As a matter of fact, Jim Jones has befriended her, her family, over a long period of years.

Isabelle Perone: Do you know anything about the story of her being in protective custody?

Garry: No, I don't know anything about it. All I know is what the Guyanese representative, Charge of Affairs, has told us, and that is - - the Charge of Affairs, the Honorable Minister Vibert Mingo, he's the Minister of Home Affairs of Guyana - - he said, "We've investigated and found her (that's Kathy Hunter,) statement to be totally untrue, that she lied to gain entry into the country, which is a violation of our law." That's the official quote.

Isabelle Perone: Have you talked to Jones or anybody there to . . .

Garry: No one has contacted Rev. Jones, and as far as Jim Jones is concerned, he would have been very happy to have her there, because there's been this long relationship over a period of many, many years - - There're personal problems with Mrs. Hunter that I would just as soon not have to say.

(unident.): She's known Jim Jones for many years - - was she involved with him in any way?

Garry: Well I don't know any of the details except that there are things that Jim Jones has done for her children, her grandchildren.

Jean Brown: Well, Kathy Hunter's been of course a long time resident of Unish, where the Peoples Temple had a church up there for a number of years. Jim paid for the birth of her grandson when her own children were in financial straits. He's supported her in unpopular causes that she took on over the years.

(unident.): You said she was a long time resident of Peoples Temple?

Jean Brown: No, of Unish. Her husband is the editor of the Unish Daily Journal.

Suzanne Saunders: Was she ever a member of Peoples Temple?

Jean Brown: No, just a friend, just out of affinity for Jim Jones.

Garry: They've been good friends.

x-4-j-7i

JB He invited her to come out to the project.

Q So she did talk to him on the radio?

JB I defer the question to Mr. Garry though about the personal

CG No I don't think they spoke to each other on the radio, at least that was my , but Jim was expecting her.

IP So you're saying she went there without an invitation by Jim Jones

CG Jim Jones had given her an extended welcome at any time to come down there
But she never made any plans to see Jim Jones, she never talked to Jim Jones. It was never cleared with the Guyanese government. You've got to get permission to go there. I'm sure when the Moores went there, you had to get permission from the Guyanese government to come there.

JM We simply came through Customs. They wanted to know where we would be staying, and we said we were going to Peoples Temple, and the immigration officer recognized that, Jonestown, immediately, in fact he said Jonestown

SE
SE So that's all she would have had to do then, go through Customs, right?

CG I don't think there was any harassment by the Guyanese government either. There's some personal things that was said to me by her husband that I would just as soon not have to mention. These things happen to people.

607 E IS Well you've created a strange mystery by even bringing it out, which leaves us in some sort of quandry

CG I am told that she has an alcohol problem. That's what I was told to me by her spouse and has been told to me by others that know her.

SE Could you repeat what the pretensions were that she went in there for as you understand it?

CG I didn't even know she was going to be there. I understood that she was going to talk to Jim Jones and work out the details on her going down there.

611 1 But didn't you say that when she entered the country she said that she was there by invitation by of the Minister

CG She said that the Prime Minister of Guyana personally invited her to come down there. And that she talked to him. The Prime Minister of Guyana knows nothing about this so-called

x-4-j-7j

IP They have also denied that they have her in protective custody?

CG Yes, as far as I know. We found out, and I personally contacted our lawyer there to find out what's going on. This is the report that we got.

IP When did you get this report?

CG I got this this afternoon.

627 Q : Would you give this xs to us agin, you said the Minister of Home affairs, could you spell his name for us?

CG His name is Vibert Mingo.

McEl You'll find a copy of these things he has said out on the table

CG You wont have to write this down, we have it xeroxed for you

637 Q I'm confused on a point, you're talking about this minister saying that she lied to gain entry to the country, and yet the Moores were just saying oh they just went thorough customs, same as they go through any number of countries.

CG Before you go there, you hve to - somebody has to know that you're coming there, and the circumstances you're going there.

C You're talking about the country as a whole?

CG Yes, the government of Guyana has certain immigration visiting rules and regulations, and before I went down there, in October, the Temple people in Georgetown made arrangements and said that I was coming down there, so when I arrived there, all I had to do was tell the Customs - as a matter of fact, we were 682 (-7 hours late because there was a strike in Kennedy, and I was 6 or 7 hours late and landed there about 3 am in the morning, at ungodly hour to get there.

C Rev. Moore, were those arrangements made for you as well?

M ~~xxxxxxxxxxxx~~ I'm not aware of any arrangements made; however, our daughters and Peoples Temple knew that we were coming and they may have

C When did you go?

M We were in Georgetown 1 week ago, and we got into Guyana on Wednesday, about the 10th or 11th, we were there for about a week.

x-4-j-7k

Q You didn't apply for any visa

M There was no application

658 Q IS Mr. Garry, is there someone, who's the highest Peoples Temple people here?

CG I don't know, you see, the organization doesn't have what they consider to be who's in charge or who's the highest official. It's not an elitest organization. Anybody can answer any of your questions. Shoot the question.

Q IS Well, I'm just wondering what Peoples' Temple's reaction is to this Kathy Hunter story. Are you angry, upset, baffled?

Jean Yes, all those. Angry. It's a misrepresentation of the past facts. Mrs. Hunter, as Mr. Garry said, did call. She talked to me. ~~xxxxxx~~ I talked to her at length. She expressed her desire to go down to South America, and as much as we knew, she was planning to do that. The next time I talked to her anyone from the Ukiah Daily Journal, I talked to Mr. Hunter, and he said that his wife was stricken and she wasn't traveling anywhere. I don't know what in the interim happened.

IS But she did call you

JB She said she wanted to go, yes, and we said, as Mr. Garry said, there was no problem. The only thing is, we didn't hear from her after that. There was no communication and the next thing we knew, she was in Georgetown.

679 Q When was the last time you heard from her?

JB It would have been easily 2 months ago. The thing is, I think that it's being projected as the Temple not only harassed her but somehow an element of terror got into this by newspapers which is upsetting to us because it's not the case. When she did come to Georgetown, it was her own personal behavior which was the problem. It put the Guyanese in a difficult position as well. But I think we're, as a matter of fact I'd say, we're outraged that the representation has been that we've tried to impede her or hold her or whatever. She'd have been gone from there several days ago but there's been an airline strike.

Q And did your people in Georgetown talk to her?

JB Yes, they did, on several occasions. Frankly I think the best thing to do would be to call. I think that might be wise, to call Mike Prokes in Georgetown.

CG Why don't you give that the telephone number of Georgetown and Mike Prokes. He'll talk to you.

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JB You want our reaction. Well, we're upset. As a matter of fact, Mr. Garry made a very emphatic statement to the Examiner, that there was no terror involved, and put them on notice

McElva I'm concerned about how the media seems to take every opportunity to run away with any kind of sensationalized ditatuion like what Mrs. Hunter's husband - all the complaints I'm seeming to hear comes from what he said went on, and I don't know what his relationship might be with some of the Concerned Relatives in seeming to cause harrassment continuing against our organization. If it was coming from another point other than George Hunter, I probably wouldn't be saying what I'm saying now. But since he has such a close relationship with Tim Stoen and the other Concerned Relatives, if I wasn't a member of this church, it'd be very difficult for me to believe anything

IP So you're saying once again that someone is laeing

McEl harrassment - I don't hink the Guyanese government is harrassing her in any way.

IS So you're saying it's not Peoples Temple that's been harrassing Kathy Hunter, it's the Hunters who've been harrassing Peoples Temple.

McEl I would say that, and I'm not speaking necessarily for Kathy

718 C Mr. Garry was this conference called specifically to counter these reports

CG This conference was initiated some days ago, and the Hunter incident has just been added to it. I didn't hear about this Hunter incident until just a couple of days ago. It came to me as a surprise, of course. When I talked to her, she was very anxious to go there. She said she was a personal friend of Jim Jones, she said "I wrote that article regarding Tim Stoen and Jim Jones" She said what did Jim Jones think of it. I said Jim Jones respects your integrity as a reporter, and whatever you wrote, he won't find fault with. I said you tried to give both sides of the story, and that's all that Jim Jones or any other person can ask for, and that's so.

IS How are the Hunters harrassing

McEl Well if you've seen the Utah Daily Herald, you've seen headlines which seem to pose Peoples Temple as some kind of terrorist organization. That's absolutely ridiculous. I'd not like to see some headlines couched around some of the statements made by, some of the positive statements made by people who've been that unknown are not relatives of or members of the Temple.

x-4-j-7m

IS That's the only

McEl That's all

Q Mr. Garry were you suggesting that we be given a phone number of Peoples Temple that we could contact

CG - Yes, you can contact Mike Prokes at Georgetown.

JB 71924 You have to call the overseas operator and ask for Georgetown, Guyana, and dial 71924, and ask specifically for Mike Prokes.

CG By the way, Mike Prokes was with CBS for a number of years

Q Did he see Mrs. Hunter when she was down there

JB (cant pick off tape)

CG My impression is that he has spoken to her; whether he has or not, I don't know, I have not spoke n to Mike since I was there in October.

IS (To Jean -) but you've talked to others in Georgetown and they have talked to Mrs. Hunter - did they - what happened between them?

JB Very warm invitations were extended to come down to the project. As a matter of fact, they had a party, and I dont think she attended. But then it goes back to a personal problem

CG Here's an article that appeared in the SF Chronicle, Saturday, yesterday -the early edition, but I didnt see in in my home edition -you might look at this. Is anybody here from the Chronicle?

JI Yes, I am.

CG Here, this is your own story on in Prokes

JI Well I didnt do it, I didnt even know it got in the first edition.

CG This talks about Prokes, what he did said, what he didnt say - would you care to see it - I thought it was argued mentioned in the Chronicle

JB I was told it was the Chronicle Examiner.

Q So everyone that has come back from Georgetown has the same utopian picture

Leona I was there for 1 month last year, and I feel the same way as the Moores and our attorney here. It's a very beautiful

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place and it's a place that I would like to live at.

(MeEl I have a sister and a niece in Jonestown. I'm looking forward to taking a trip down there myself. I have no qualms, no quarrels, no confusion about the kind of life that is going on there because I know what kind of life it is.

CG - There are 2 attorneys down there who went down there and won't come back. I didn't stay but 4 days, I didn't want to get acclimated, I feel I have too much to do here.

x-4-j-70

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JOHN MOORE:

I'm John Moore, I'm Pastor of the First United Methodist Church in Reno, Nevada. We have two daughters who are members of the Temple, obviously my wife and I are not members of the Temple. One, the older girls a teacher, and the younger one is a nurse. The two words that come to my mind, immediately as I was there and as I tried to reflect upon my experiences were: "impressive" and "amazing". It almost boggles my mind to see that great clearing and to understand how so much could have been done in the relatively short period of time. I think about a thousand acres, 800 acres have been cleared, and it's in the midst of a jungle, and that's part of what's impressive, and all except a part of the land that's not been finally cleared, has been planted with various crops.

I had a feeling of freedom. Neither in Georgetown, where there were about 25 or 30 people living, coming and going, all the time, with total freedom, nor at the project itself, did we--did I have-- I'll let my wife speak for herself--did I have any feeling that anybody was being restrained or coerced or intimidated in any way. What did impress me was that people who were living in Georgetown, in the house there, were all eagerly waiting for the time when they could return to Jonestown, and the project itself. One of the great things, I think is the opportunity for some of the younger people, particularly, to be learning skills when that opportunity is not present here.

They have probably 35 preschoolers, I don't know how many they have in school; they have newborn babies, several babies have been born there. They have a daycare nursery for parents who work, and there are those who are caring for them; and then they have the older people. That's really a part of the beauty of it, we felt.

The school is accredited by the government of Guyana, that they've had people from the Department of Agriculture and their agricultural stations there working with the people at the project. And certainly their supporting of the health center, there's no question in my mind but that the health center is the best facility in that whole region in Guyana. There is a government, I think nurse practitioner, in Port Kaituma a few miles away, but that clinic does not have either the personnel, skills nor the equipment that they have. The health services are provided for the Amerindians of people who live in the community, as well as the members of the project itself.

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BARBARA MOORE:

My impressions are, having just experienced our visit there, that this is a beautiful, heroic, creative project! It is absolutely miraculous. There are excellent medical services, excellent educational services, and...it's a community of caring and sharing with an added dimension, and this dimension I would say, is Love. If you want to use that term; in a sense it reminds me of...a new testament community, in the purest sense of the word, in the love and concern for all, that we observed. And with complete freedom for creativity; those who want to farm, are farming; those who wish to teach, teach; those who like to cook, cook; they have an excellent nutritionist who is working scientifically all the time to discover new uses for the indigenous plants and growths there, and is in contact with the Guyanese experts to discover new and useful uses for these various crops, there. That was very impressive to me. It was most impressive to see the elderly people, the older folks, who had their neat little yards, their little white picket-type fences, and their opportunity to take classes if they wished to, or to garden, or to just sit. They also have a lovely library of over eight thousand volumes, from poetry to "how-to-do-it"...and this was most impressive, that one could sit and read.

It's a complete city and one thing they do encourage is the nuclear family. You can choose to have your own home, or if you're a single person, you may live in a dormitory, whichever you prefer. They have a lovely nursery for infants; they have a nursery for toddlers, and of course a fine educational set up.

One of the reporters in attendance at the conference stated that he thought she sounded impressed. He asked, "would you think it's rather Utopian there?". Her reply was, "Oh, yeah, a lovely Utopia".

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I was impressed by the medical center particularly. All of the older citizens live right around the medical compound. The medical compound is something that you have never seen and you probably won't see unless you go there. It's almost a miracle. This young doctor who was trained, Temple graduated in high honors at the UC at Irvine, has performed miracles. No one goes there without first being thoroughly physically examined. Every morning at eight o'clock someone knocks on the cottage door, and says did anybody have any difficulties last night? Can you imagine the feeling of security that these folks have, to feel that somebody cares for them, is interested in them, and will do things for them?

In the first place, let's get a few things straight. The Guyanese government informed us that she came there under false pretenses. She (Kathy Hunter) was not invited there by the Guyanese government, and the Guyanese government resented the idea of her coming down there and making representations. She made a representation that the Prime Minister of Guyana had invited her. They completely distort that. As far as I'm concerned, she never got into the project. Had she gone to the project, she would have been welcomed by Jim Jones. As a matter of fact, Jim Jones has befriended her, her family, over a long period of years.

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CHARLES GARRY
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JOHN MOORE:

I'm John Moore, I'm Pastor of the First United Methodist Church in Reno, Nevada. We have two daughters who are members of the Temple, obviously my wife and I are not members of the Temple. One, the older girls a teacher, and the younger one is a nurse. The two words that come to my mind, immediately as I was there and as I tried to reflect upon my experiences were: "impressive" and "amazing". It almost boggles my mind to see that great clearing and to understand how so much could have been done in the relatively short period of time. I think about a thousand acres, 800 acres have been cleared, and it's in the midst of a jungle, and that's part of what's impressive, and all except a part of the land that's not been finally cleared, has been planted with various crops.

I had a feeling of freedom. Neither in Georgetown, where there were about 25 or 30 people living, coming and going, all the time, with total freedom, nor at the project itself, did we--did I have-- I'll let my wife speak for herself--did I have any feeling that anybody was being restrained or coerced or intimidated in any way. What did impress me was that people who were living in Georgetown, in the house there, were all eagerly waiting for the time when they could return to Jonestown, and the project itself. One of the great things, I think is the opportunity for some of the younger people, particularly, to be learning skills when that opportunity is not present here.

They have probably 35 preschoolers, I don't know how many they have in school; they have newborn babies, several babies have been born there. They have a daycare nursery for parents who work, and there are those who are caring for them; and then they have the older people. That's really a part of the beauty of it, we felt.

The school is accredited by the government of Guyana, that they've had people from the Department of Agriculture and their agricultural stations there working with the people at the project. And certainly their supporting of the health center, there's no question in my mind but that the health center is the best facility in that whole region in Guyana. There is a government, I think nurse practitioner, in Port Kaituma a few miles away, but that simply does not have either the personnel, skills nor the equipment that they have. The health services are provided for the Amerindian or people who live in the community as well as the members of the project itself.

x-4-j-10

BARBARA MOORE:

My impressions are, having just experienced our visit there, that this is a beautiful, heroic, creative project! It is absolutely miraculous. There are excellent medical services, excellent educational services, and...it's a community of caring and sharing with an added dimension, and this dimension I would say, is Love. If you want to use that term; in a sense it reminds me of...a new testament community; in the purest sense of the word, in the love and concern for all, that we observed. And with complete freedom for creativity; those who want to farm, are farming; those who wish to teach, teach; those who like to cook, cook; they have an excellent nutritionist who is working scientifically all the time to discover new uses for the indigenous plants and growths there, and is in contact with the Guyanese experts to discover new and useful uses for these various crops, there. That was very impressive to me. It was most impressive to see the elderly people, the older folks, who had their neat little yards, their little white picket-type fences, and their opportunity to take classes if they wished to, or to garden, or to just sit. They also have a lovely library of over eight thousand volumes, from poetry to "how-to-do-it"...and this was most impressive, that one could sit and read.

It's a complete city and one thing they do encourage is the nuclear family. You can choose to have your own home, or if you're a single person, you may live in a dormitory, whichever you prefer. They have a lovely nursery for infants; they have a nursery for toddlers, and of course a fine educational set up.

One of the reporters in attendance at the conference stated that he thought she sounded impressed. He asked, "would you think it's rather Utopian there"? Her reply was, "Oh, yeah, a lovely Utopia".

CHARLES GARRY:

I was impressed by the medical center particularly. All of the older citizens live right around the medical compound. The medical compound is something that you have never seen and you probably won't see unless you go there. It's almost a miracle. This young doctor who was trained, Temple graduated in high honors at the UC at Irvine, has performed miracles. No one goes there without first being thoroughly physically examined. Every morning at eight o'clock someone knocks on the cottage door, and says did anybody have any difficulties last night? Can you imagine the feeling of security that these folks have, to feel that somebody cares for them, is interested in them, and will do things for them?

In the first place, let's get a few things straight. The Guyanese government informed us that she came there under false pretenses. She (Kathy Hunter) was not invited there by the Guyanese government, and the Guyanese government resented the idea of her coming down there and making representations. She made a representation that the Prime Minister of Guyana had invited her. They completely disown that. As far as I'm concerned, she never got into the project. Had she gone to the project, she would have been welcomed by Jim Jones. As a matter of fact, Jim Jones has befriended her, her family, over a long period of years.

x-4-j-11

CHARLES GARRY
(cont.)

The Honorable Minister Vibert Mingo, he's the Minister of Home Affairs of Guyana - said, "we've investigated and found her (that's Kathy Hunter) statement to be totally untrue, that she lied to gain entry into the country, which is a violation of our law". That's the official quote.

X-4-j-12



FIRST UNITED METHODIST CHURCH

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Reno, Nevada 89504

John V. Moore Douglas M. McCoy
Ministers

Dr. and Mrs. John V. Moore have just recently returned from a visit to the Peoples Temple Agricultural and Medical Mission in Guyana, South America, where they visited their two daughters and grandson who are residents there. Dr. Moore, with thirty-four years experience as a pastor, campus minister, and district superintendent of the United Methodist Church, is currently pastor of the First United Methodist Church of Reno, Nevada. Mrs. Moore is a writer who has worked closely with groups concerned with ministry to prisoners and their families, farm-workers, disturbed teenagers and runaways.

The Moores have written the following article to capsulize their impressions of their trip to the remarkable model community established by Rev. Jim Jones and the members of Peoples Temple of the Disciples of Christ.

A VISIT TO PEOPLES TEMPLE COOPERATIVE AGRICULTURAL PROJECT JONESTOWN, GUYANA

During the month of May, 1978, we had an amazingly beautiful adventure. We visited Peoples Temple Cooperative Agricultural Project in Guyana, South America.

Because so much adverse publicity has been circulated regarding this heroic cooperative of caring and sharing, we felt it important to share our first-hand experience in a town of 1100 people transplanted from Peoples Temple, Disciples of Christ, in the U. S. A.

Our two daughters, one a nurse and the other a teacher with our three-year-old grandson, had written glowing accounts of their life in this unusual project. We wanted to see for ourselves this new land.

We flew to Georgetown, the capital of Guyana, to the Peoples Temple headquarters, which is a lovely home where we were housed with others awaiting a flight to Jonestown, the site of the cooperative. Some of the people we met were planning to retire in Jonestown. One small boy had just had adjustments made on an artificial leg and eagerly awaited the hour-long return flight to the hinterland of Port Kaituma, and then home to the cooperative.

The quaint, attractive government buildings of Georgetown and its friendly Black and East Indian culture in a democratic-socialist country we found most pleasing.

From Georgetown we were flown over a vast ocean of jungle to Port Kaituma where our small plane landed on a tiny air-strip. Members of the Temple met us as our plane arrived and drove us through the exquisite interior region to a turn-off where we observed the sign "Welcome—Peoples Temple Cooperative Agricultural Project".

x-4-j-13 gms

What a miracle it is! Over eight hundred acres of jungle have been cleared since 1974, most of it within the last year. All along the road we could see rows of cassavas, eddoes, bananas, sugar cane, and citrus groves. Further along the road we saw the "piggery" and the "chickery" and the dairy center worthy of the best in scientific animal husbandry.

What we found at the cooperative was a loving community of people in the true New Testament sense.

Educational facilities and nursery care and equipment are excellent. The school is government accredited, and unusually creative in its approach to the learning process. Teachers are excited by the possibilities for teaching in a setting so different from town and urban schools where they had previously taught.

Medical services under the supervision of a brilliant young doctor, Larry Schacht, are excellent. Larry, a recent graduate of the University of California Medical School in Irvine, is in radio communication with specialists in the United States and South America. His corps of nurses and technicians are well trained, and the scientific equipment is first-class. All retired residents are checked daily. Services are also provided for nearby Amerindians and others needing medical care.

A nutritionist is constantly experimenting with vegetable and fruit products in an effort to discover maximum utilization of food grown in Guyana. The farm is thriving. Meals are a delight and are rich in protein, natural grain and vegetables.

Soccer, baseball, a good band, crafts, a library of 8,000 volumes and outstanding teachers provide recreational and cultural opportunities for the youth of Jonestown. Birds and animals have become community pets. The band often plays for Georgetown events. It's tops!

The nurture of children and family life is evident. Jonestown offers a rare opportunity for deep relationships between men and women, young and old who come from diverse racial and cultural backgrounds. Single adults, one-parent families, and nuclear families feel at home in the community.

Jonestown is a mixture of frontier life and contemporary society. The small, neat gardens of the retired residents are in evidence on every pathway. There are opportunities for seniors also to take classes, sew, read, or just to sit. An older woman hoeing her garden brought to mind the words of Micah (4:4)—"...they shall sit every one under his vine and his fig tree, and none shall make them afraid..."

Whereas life is somewhat simple in Jonestown, the latest equipment and techniques are employed, for example in putting up pre-fabricated houses in one day.

Morale is exceedingly high. There is a sense of ownership which is rare in collective societies and not present under private ownership.

We came away from the Peoples Temple Agricultural Project with a feeling for its energy and enthusiasm, its creative, wholesome ways (imagine no television—but weekly movies for all), and an understanding of the fascination and high sense of adventure it holds for its residents.

John and Barbara Moore

x-4-j-14gms

COMMENTS ABOUT JONESTOWN, GUYANA FROM ON-SITE VISITS

1. Chief Medical Officer of the Ministry of Health, Guyana: "Impressive."
- (2. Charge D'Affaires, new assistant to U.N. Ambassador Andrew Young: "I am impressed."
3. Officer in Charge of Guyana, Jamaica, and Trinidad & Tobago, U.S. Department of State: "Impressive work."
4. Minister of Foreign Affairs, Guyana: "Peace and love in action."
5. Minister of Education, Guyana: "Very impressive."
6. Regional Development Officer, North West Region, Guyana: "Very progressive."
7. Chief Official in the Ministry of Education, Guyana: "Very much impressed with everything, thanks."
8. Head Dental Instructor, University of Guyana: "Excellent community project."
9. British High Commissioner in Guyana: "A most impressive start and I wish you all success."
10. Chancellor of the University of Guyana: "Impressive."
11. Minister of Agriculture, Guyana: "Very interesting, keep it up."
- (12. Minister of Works and Transportation, Guyana: "Very impressed with progress since I visited one year ago."
13. Permanent Secretary of Ministry of Works and Transportation: "A wonderful experience, a model village community to be emulated."
14. Assistant Director General of National Service of Guyana: "Excellent."
15. United States Consulate in Guyana: "A very pleasant day in a very pleasant atmosphere."
16. A writer from one of the largest news agencies in the world: "It's very, very impressive. Thank you for this opportunity and best wishes."
17. Regional Minister, North West Region, Guyana: "Keep up the good work."
18. Thirty-five teachers from the McKenzie District: "Fantastic, beyond one's imagination, miraculous, beautiful, a true example of socialist living." "Amazing, impressive."
19. Head and one of the original founders of the Marco Medical Net: "Incredible, fantastic."

x-4-j-15 gms

PA - Correspondence Unit

77-100-1
F. T. H. 10. 13
Feb. 28, 1978

CA/SCS - Welfare/Whereabouts Unit

The People's Temple

Attached are three information sheets for use in dealing with correspondence on the People's Temple. Information sheets numbers one and three were cleared by CA, Deputy Assistant Secretary Hennemeyer and Assistant Secretary Watson while information sheet number two was cleared by ARA Special Assistant and Human Rights Officer George Lister.

We trust that these sheets will be useful to you in answering the many queries which have been received on these questions. We do not expect any real change in the case for at least three months so the sheets should be valid for that time.

CA:EAPowers:gjl:wp

X-4-j-10 gms

INFORMATION SHEET NUMBER 3

PEOPLE'S TEMPLE IN GENERAL

As part of the traditional and internationally sanctioned protection services, officers of the American Embassy in Georgetown, Guyana, periodically visit the People's Agricultural Temple located at Jonestown, Guyana. These officers have been free to move about the grounds and speak privately to any individuals, including persons who were believed by their family and friends to be held there against their will. It is the opinion of these officers, reinforced by conversations with local officials who deal with the People's Temple, that it is improbable anyone is being held in bondage. In general, the people appear healthy, adequately fed and housed and satisfied with their lives on what is a large farm. Many do hard, physical labor but there is no evidence of persons being forced to work beyond their capacity or against their will.

Should you have a specific individual about whom you want information, please provide the name of the person and the person's date and place of birth to the Office of Special Consular Services, Department of State, Washington, D.C. 20520. During the next visit to the People's Temple by an officer of the American Embassy, that officer will attempt to speak privately with the individual in question, convey your concern and report to you.

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THE PRESS Thursday, May 25, 1978

U.S. denies Peoples Temple claims

WASHINGTON — A U.S. official has denied claims by Peoples Temple Church that the State Department has officially refuted charges against the church's South American agricultural mission.

Red Hennecke, an officer in the State Department's Bureau of Consular Affairs, said the State Department has not "confirmed nor denied" the allegations of relatives of church members who claim followers of the Rev. James Jones are being held against their will in Jonestown in Guyana.

"We have taken no position on the merits of Peoples Temple," Hennecke said.

Claims the department has denied charges against the Guyana mission are contained in a Peoples Temple press release.

"An official State Department report, based upon on-site visits to the Project in Guyana states: 'As part of the traditional and internationally sanctioned protection services, officers of the American Embassy in Georgetown, Guyana, periodically visit the People's Agricultural Temple located at Jonestown. . . . Those officers have been free to move about the grounds and speak

privately to any individuals, including persons who were believed by their family and friends to be held against their will. . . . It is the opinion of these officers, reinforced by conversations with local officials who deal with the Peoples Temple, that it is improbable anyone is being held in bondage. In general, people appear healthy, adequately fed and housed and satisfied with their lives. . . . what is a large farm.'"

Although Hennecke said he drafted the statement on the temple in response to hundreds of correspondence on the church, he said it does not represent a refutation of the charges against the church.

He said the letter is used out of context in the Peoples Temple release.

"They have taken the letter which we have drafted in response to congressional inquiries," he said.

"We have not carried any report exonerating Peoples Temple," Hennecke said.

The State Department statement invites persons who have questions about members of the mission to contact U.S. officials.

"During the next visit to the Peo-

ples Temple by an officer of the American Embassy, that officer will attempt to speak privately with the individual in question, convey your concern and report to you," the statement said.

The Peoples Temple press release cites statements by other visitors to the Guyana mission who praise the church and the work of Rev. Jones.

Los Angeles California.

July 14. 1978

Mr. J. Nelson

Dear Mr. Nelson, Just a few lines to let you know that I think you should have these papers so you will really know what your sweet wife is involved in. you may be looking for her to come back, but she won't be back, because she has to do what that man Jim Jones say. I feel sorry for all of them over there for I have been there, they are in a slave camp some one told me that you are some kind of kin to Fannie C. Mobley there in L.A you may call her she possibly may know somethin about the mess. I don't know her telephone number but some of those Church members may have her number. from one who cares.

Ray Carter

x-4-j-19 gms

Mr. Jimmy Nelson
3850 South Bronson
Los Angeles Calif. 90008

