

THE PRESS DEMOCRAT

SANTA ROSA, CALIF., MONDAY, MARCH 11, 1974

I-1-a-6a

Bomb found on Empire church bus

Special to The Press Democrat
SAN FRANCISCO—A bomb with a burned-down fuse was found yesterday on a bus owned by the People's Temple of Redwood Valley.

Mike Prokes, associate pastor, said the bomb was found under the bus fuel tank. The bus was in the parking lot of Benjamin Franklin Junior High School here.

The Rev. Jim Jones, his wife and another member of the temple were in the bus before service started inside the school yesterday morning.

Prokes said the bomb was found by a temple security guard but no threat had been made previously.

Prokes and Rev. Jones are two of the temple members who have offered themselves as hostages in exchange for the release of Patricia Hearst.

But Prokes said today it is not known if the bomb incident is connected with the Hearst case.

One investigator who came to the scene yesterday said it was "a miracle" the bomb didn't go off.

Prokes said the investigation also said the temple's opposition to militancy and its nonviolent stand may have caused the bomb scare.

The incident is being investigated by San Francisco police.

Ukiah Daily Journal

Ukiah, Mendocino County, California—Monday, March 11, 1974

Bomb planted beneath Rev. Jim Jones' bus

SAN FRANCISCO — An apparent attempt on the life of Jim Jones, pastor of the Peoples Temple Christian Church, failed early yesterday morning in San Francisco when the fuse of an explosive device containing nitroglycerin sputtered out.

A spokesman for the church, which has headquarters in Redwood Valley, said that Rev. Jones had been conducting services early Sunday morning at the Benjamin Franklin junior high school, Scott and Geary, when he had occasion to visit one of the church buses parked outside the school. After Rev. Jones and his wife boarded the bus, a church security guard noticed a cylinder about six inches long and three inches in diameter which had been placed directly beneath a fuel tank which was located beneath the driver's seat.

Rev. Jones, himself, crawled under the bus and removed the deadly bomb.

Police were notified and members of the bomb disposal squad raced to the scene. One of the bomb disposal officers said, "I don't know what kept the bomb from going off. It's really a miracle."

The officer also expressed the opinion that the attempt on Rev. Jones' life may have been prompted by the church's opposition to militancy and its philosophy of non-violence.

There were 11 church buses parked outside the school and Rev. Jones, for security reasons, had been alternating the buses he would occupy.

The Peoples Temple church at 1859 Geary Boulevard was burned out last August, an act that was possibly traceable to a militant organization.

I-1-a-6b

Press Democrat, Santa Rosa, California, Friday, February 15, 1974

2 suspects in kidnap named

SAN FRANCISCO (UPI) — Two prison fugitives today were unofficially called prime suspects in the kidnaping of Patricia Hearst.

The two, identified by newspapers and a television station as Donald D. DeFreeze, 30, and Thero M. Wheeler, 29, escaped from California prisons last year.

The FBI said it had not "reached that conclusion" that the two were suspects, but FBI agents searched the Cleveland, Ohio, homes of DeFreeze's mother and his ex-wife last Saturday.

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

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

The Examiner said it had learned that prison inmates who were friends of both DeFreeze and Wheeler had identified their voices on a tape



AT LEFT, ONE OF TWO IDENTIFIED SUSPECTS
An FBI Composite Sketch Is at Right

Ukiah Christians offer selves as hostages for Miss Hearst

P.D. Bureau
REDWOOD VALLEY — Five members of the Peoples Temple Christian Church here have offered themselves as hostages in exchange for the release of Patricia Hearst, who was kidnapped by the Symbionese Liberation Army.

Pastor Jim Jones, who agreed to be one of the hostages, said the offer was made privately this week to the Hearst family. But it leaked out and was

made public by a metropolitan television station, Jones said.

The church members who volunteered for the assignment offered to serve the jail sentences of two SLA members accused of killing Oakland School Superintendent Marcus Foster.

The volunteer hostages are Jones, Timothy Stoen, assistant district attorney for Mendocino County; Karen Layton, Michael Prokes and Annie Moore, all

Ukiah

(Continued from Page 1)
church staff members or elders. "We feel this is just something we must do and we encourage other Americans to follow their consciences in doing what they must do for the release of this girl," Jones said.

Where this type of terrorism has been instituted it has always brought about a coup d'etat or some kind of take-over by dictatorship, and we would like to see an end to this," he added. Jones said he hoped the offer would be accepted "and we can be done with this thing."

Since it is believed there are only 25 members of the SLA, Jones said, he believes they could all be given safe conduct out of the nation "which would be in the best interests of the nation."

The church leader attacked the SLA for "not even doing a good job of following the traditional revolutionists."

He also said "they are playing into the hands of those who would conspire to destroy this nation."

Jones said he did not know whether the offer by the volunteers would do any good, but said "this is putting our action where our mouths are."

Earlier this week, the People's Temple contributed \$2,000 to meet the ransom demands for Miss Hearst.

(Continued on Back Page)

But it leaked out and was

(Continued on Back Page)

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

I-1-a-6d

Aid and sympathy from Empire

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

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

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

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

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

(Continued on Back Page)



—UPI Facsimile

KAREN LAYTON PRESENTS \$2,000
A Gift from People's Temple Christian Church

Nancy's parents 'praying' for Patricia Hearst

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

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

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

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

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

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

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

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

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

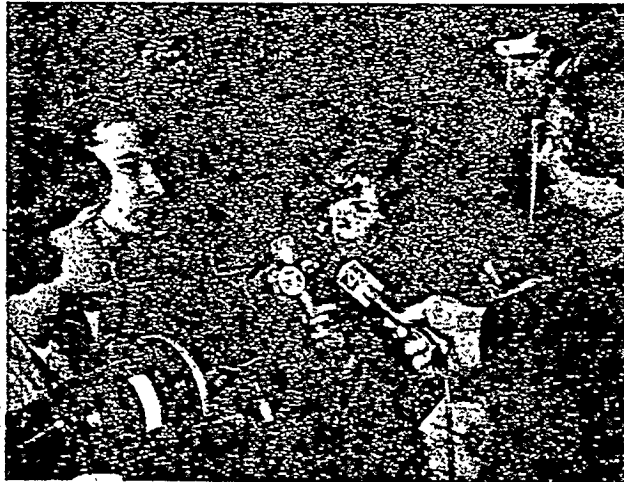
Mrs. Perry, a Mendocino High School graduate, is wanted (Continued on Back Page)

Oakland Tribune

A RESPONSIBLE METROPOLITAN NEWSPAPER

15¢ DAILY, \$3.75 A MONTH THURSDAY, FEBRUARY 14, 1974

I-1-a-6e



OAKLAND
TRIBUNE

CATHERINE HEARST RECEIVES \$2,000 CHECK FROM REDWOOD CITY CHURCH
Karen Layton and the Rev. Mike Prokes (left) brought it to Hearst's mansion

Report of \$1 Million In Donations Wrong

By RUD VAN DER VEER
Tribune Staff Writer

HILLSBOROUGH — Randolph A. Hearst said today a report the Hearst family had received more than \$1 million for the food distribution demanded by his daughter's kidnappers was "incorrect."

The figure was announced yesterday by his wife, Mrs. Catherine Hearst.

"She got the figure from hearing somebody say that if they had a telethon or suggested a telethon they could raise a million dollars," Hearst said. "I don't know how much we have. It isn't anything like that. We're not soliciting funds."

He added he would put the donations in escrow in a bank, and try to return those with return addresses. He called the outpouring of contributions "a great comfort."

During a moving exchange with a group of representa-

tives from the People's Temple Christian Church, which collected \$2,000 from its members, Mrs. Hearst said, "I hope this helps insure that Patricia has a life ahead of her to live and shows her to be as helpful to other people as you've been in her case—I thank you from the bottom of my heart, all of you."

The \$2,000 check was presented by Karen Latham. She explained that the money was collected "to make a small contribution to help towards the ransom money."

Mrs. Latham said, "It is out of our deep, deep concern for her (Patricia); we know how sensitive and caring a person she is and we wish to do all we can even though our funds are limited."

A handful of reporters, stragglers from the daytime news force of 75, watched as Mrs. Hearst responded, "How very wonderful of you; I am sure that God will bless you for your kind thoughtfulness toward our poor little daughter and I just hope we'll be

able to send this back to you very soon so that you can use it for some other wonderful project; it is wonderful, wonderful of you."

Mrs. Hearst continued, "This is a hard moment for me but it is things like this that make me very happy inside, even at a moment like this when I am deeply sad. I hope Patricia can hear this somewhere wherever she is and I hope that she can hear what people are doing for her and that God will bless her where she is. I hope God will bless you, I know he will, for what you are doing."

Another member of the church delegation, Michael Prokes, told Mrs. Hearst: "Our pastor, Jim Jones, has taught us to put human life above all things and to put aside racial, religious and partisan differences. We feel that if all those who profess to believe in the traditional religious concepts of brotherhood would come forward and just support her in whatever small

Report on Donations Is Wrong

Continued from Page 1

they could, it would be significant."

Mrs. Hearst responded, "This is so wonderful. You just couldn't believe how much money we have received—over a million dollars." She said the money came from all kinds of people all over the world, just people, real people. Two wonderful people on welfare sent us \$140-\$70 apiece from each of them."

Prokes said, "We believe that this country is a very rich nation and it would be a strong indictment against us if we couldn't come together at this time to cooperate to save your daughter."

"I appreciate that," Mrs. Hearst said, "and I am deeply grateful. Thank you all from the bottom of my heart."

She then turned around and returned to the house.

Continued next Page, Col. 4

I-1-a-6g

SATURDAY, AUGUST 18, 1973

The Washington Post

AN INDEPENDENT NEWSPAPER

The Welcome Tourists

The hands-down winners of anybody's tourists-of-the-year award have got to be the 660 wonderful members of the People's Temple Christian Church of Redwood Valley, Calif.—who bend over backwards to leave every place they visit more attractive than when they arrived. Like thousands of other tourists, they went calling on the U.S. Capitol the other day; but unlike others who tramp through our town spreading litter helter-skelter, this spirited group of travelers fanned out from their 13 buses and spent about an hour cleaning up the grounds.

One 82-year-old woman who was policing the area at the foot of the Capitol explained to reporter Frank Jones that the members take pleasure in sweeping across the country this way. The church, which has black, white and American Indian members, has already won friends in dozens of cities since its tour left Redwood Valley Aug. 8, and still more areas will benefit by the members' stopoffs on their return trip.

White liberal suffers abuse from 'both sides'; still struggles on

By PAT WILLIAMS STEWART

Symbolic of sincere civil rights advocates who must suffer needless frustrations, unwarranted abuses and unjustifiable slanders is Rev. James W. Jones, a white minister who recently returned to Indianapolis from Brazil, South America, where he has been doing missionary work for two years.

The victim of both white and Negro taunts and ill-treatment, especially while serving as director of the Mayor's Human Relations Commission, Rev. Jones' doctor ordered him to change his way of life due to falling health.

From 1961 to 1964 Rev. Jones taught and fed most regularly to 300 underprivileged children at an Ecceles, DePueville, school of slums.

So cruel have so-called prominent Negro and white citizens been that one Negro Baptist clergyman rumored that Rev. Jones was in a "lunatic asylum for the past two years."

He is presently pastor of the interracial Peoples Temple Disciples of Christ Church from which dozens of white members left due to Rev. Jones' uncompromising principles. The congregation is now meeting in the Broadway Christian Center, 17th and Broadway.

Throughout his life, Rev. Jones has undergone torment—'s opposing his righteous convictions. When he accepted the position as Commission head in 1960 for three solid months segregationists teased rocks at his home, called the phone demanding "Nigger lover get out of town," threw explosives in his yard, and some racists went so far as to write anti-Negro sentiments to prominent civil rights workers and attributed them to Rev. Jones by signing his name.

Branded a "radical" and rabble-rouser, Rev. Jones' still

vigorously strived for equal rights, although opposed by conservative whites on one hand and reluctant Negroes on the other.

Constantly living in annoyance, although not fear, he has been threatened already even though he hasn't been home two months.

Rev. Jones believes firmly that the field of civil rights is no place for "compromising souls." Many feel that while he was director he moved "too fast" for the conservatives, and the "liberals" let him know they were afraid of the pace.

With little "thanks" all the drawbacks and little if any moral support, Rev. Jones was still able to accomplish much as Commission director.

One of his major victories was the integration of wards at Methodist Hospital while a patient. Rev. Jones was accidentally assigned to a "Negro ward" because his family doctor, E. P. Thomas, is a Negro. The leader refused to be moved to a "white ward" and after some conference desegregation was agreed upon.

Ironically enough, the "Champion for Negro Rights," received but one phone call other than church members during his lengthy stay at Methodist.

Everyone in the civil rights field knows that Rev. Jones is 100 percent real in his beliefs and convictions. Persons doubting him should realize that due to the integration of the Peoples Nursing Home the management has struggled to maintain it. Potential white patients, when learning that Negroes are admitted boycott the premises, while Negroes refuse to patronize it for some unknown reason. It is said to be the "finest in the city."

Rev. Jones feels that the Negro has tremendous talent and

success but should share his resources in a cooperative manner with other Negroes as is common among the Jews. "The Negro should also stand firmly in the corner of those backing his cause," Rev. Jones asserts.

Rev. Jones' fight for rights dates back to his boyhood days in Lynn, Ind., a city which led to his characterization of his father as a Ku Klux Klan type. Negroes weren't allowed in town after sundown.

The pastor, who did not see a Negro until he was 12 years old, somehow realized through some supernatural power, that his father's anti-Negro, anti-Semitic, views were not right.

After completing his education at Indiana University, Rev. Jones moved to Indianapolis where he pastored a southside Somerset church and operated an integrated community center. Due to his liberal beliefs, Rev. Jones was constantly jeered during services by bigots who killed cats and tossed them in the church yard or dropped them in outdoor toilets then sent someone inside the church to inform Rev. Jones of the misdeed and directing him to come out and see.

Rev. Jones was finally forced to organize the Community Unity Church where he carried out his unbiased objectives.

An idealist, Rev. Jones is one who can't compromise with his conscience and advises others who feel the same way not to get involved in the civil rights movement.

Through all of his suffering he would do it over again. He commends strongly his devoted wife whom he says has been separated from most of her family due to their liberal activities. He describes his integrated Peoples Temple Church as including "the best of white

people and the strongest of Negroes" — really togetherness people.

The Jones friends are few—they don't really belong in the white or Negro community. They find themselves rejected from both societies because they're so-called "too controversial."

But The Joneses do not pity themselves for the agonies suffered, even if it seems those benefactors do not appreciate it, because they have a happy family of four children, James, Jr., their three-year-old son; a Japanese American child, 11; a Korean-American boy, 4, and a natural born child, 4. Another American Indian daughter is married and well-situated. Their other Korean-American daughter was killed in a car accident. Besides this, the Joneses have "a few friends who mean so much."

Rev. Jones admits that as pro-integrationist the family will never be popular, but they are grateful for getting along royally with neighbors and have no plans to move from their home presently. In the future Rev. Jones visions larger quarters for the children. He predicts that had his "international family" been in a white neighborhood some harm might have come or his home might have been painted up or damaged by vandals.

Rev. Jones is still active in the civil rights picture but he works in a different role, not by choice but by certain circumstances and the nature of his convictions. He is now working with the Broadway Christian Center.

"Being cut off from superficial relationships is one of the greatest omissions. I am interested in anyone who is right and decent without regard to ethnic background."

One of the most memorable unfortunate incidents occurring to The Jones family happened to his loyal and understanding wife. Mrs. Jones was awaiting a bus to take their Negro son to the clinic when a middle-aged white woman spit in Mrs.

Jones' face. When she began to weep, the woman returned to spit in the baby's face.

Another time Rev. Jones suffered a slight concussion when he was struck in the head with a milk bottle as he at-

tempted to open his door. He believes a teenage young white boy, "scared as a jack rabbit," was his assailant while his father waited in the car.

Rev. and Mrs. Jones were

most frightened when someone warned that something would happen to The Jones children, if they were not taken from the playground. The stern admonishment was: "Lay off civil rights."



THE JONESSES: Although suffering abuses for the racial stands taken by the sincere Rev. James W. Jones, pastor of Peoples Temple Disciples of Christ Church now meeting in the Broadway Christian Center, the international, interracial family has still managed to maintain a happy home life. Rev. Jones, former director of the Mayor's Human Relations Com-

mission, is pictured with his humane family (from left to right) Lew Eric, 11; Jimmy (James W. Jones Jr.), 3, Rev. Jones, Agnes, 21, and married; Mrs. Marceline Jones, Richmond, Ind., native, a devoted and understanding wife; Stephan Gandhi, 7, and Suzanne, 4. (Recorder photo by Houston Dickie)

ARTICLE FROM THE SAN FRANCISCO CHRONICLE OF JANUARY 17, 1973

San Francisco Chronicle, Wed., Jan. 17, 1973

A Church Gives \$4400 To the Press

Twelve newspapers — among them The Chronicle—and a newsmagazine and a television station have been awarded grants totaling \$4400 by Peoples Temple Christian Church of the Disciples of Christ for use "in the defense of a free press."

Announcement of the grants was made yesterday in Ukiah, Mendocino county, by the board of trustees of the church, which has a statewide membership of more than 7000.

THREAT

Speaking for the board, trustee James K. Pugh said: "We believe the American way of life is being threatened by the recent failings of news reporters for refusal to reveal their sources."

"As a church, we feel a responsibility to defend the free speech clause of the First Amendment, for without it America will have lost freedom of conscience and the climate will become ripe for totalitarianism."

Pugh said the church's pastor, the Rev. Jim Jones, had "publicly commended" The Chronicle and its "fine editorial staff" for taking a strong editorial position in defense of the First Amendment and for "the high quality of the newspaper."

"The San Francisco Chronicle has shown itself to be fair, lucid, comprehensive and courageous in confronting many issues head on," trustee Pugh said.

SOCIAL

Called less formally Peoples Temple, the church is best known and highly regarded for its social works which include housing and feeding senior citizens and medical convalescents, maintaining a home for retarded boys, rehabilitating youthful drug users, and assisting non-members as well as members of the faith through college and legal difficulties.

In accepting the grant in behalf of The Chronicle, Charles de Young Thieriot, editor and publisher, expressed his thanks to the Peoples Temple Christian Church.

Thieriot said the \$400 awarded to The Chronicle will be turned over to Sigma Delta Chi, the professional journalistic society, which is active in defense of freedom of the press.

IAPA NEWS



FEB-MAR., 1973

INTER AMERICAN PRESS ASSOCIATION
141 N.E. Third Ave., Miami, Fla. 33132

NO. 215

Church donation aids fight for press freedom

The Inter American Press Association, we all know, operates strictly on dues paid by members and does not solicit outside contributions for its main task of defending and promoting freedom of information in the Americas. Recently, however, we received an unsolicited contribution that moved us deeply. We accepted it with gratitude and full appreciation of the high principles that moved the donors.

The donation of \$250 came from the congregation of the Peoples Temple Christian Church, of Redwood Valley, California, whose pastor, the Reverend James W. Jones, has sparked a campaign in defense of the First Amendment to the constitution.

"We believe," wrote James E. Pugh, in behalf of the Board of Elders, "that the American way of life is being threatened by the recent jailings of news reporters for refusal to reveal their sources. As a church, we feel a responsibility to defend the free speech clause of the First Amendment, for without it America will have lost freedom of conscience and the climate will become ripe for totalitarianism."

The elders voted the donation after hearing the Rev. Jones read "to an overflow congregation" excerpts from a report on the state of the press in the U.S. made by Brady Black, editor of The Cincinnati Enquirer and regional vice chairman of the IAPA's Committee on

Freedom of the Press, at the IAPA's annual meeting last October in Chile. "Mr. Black," the covering letter said, "gave a lucid and convincing account of developments in our country constituting a threat to the people's right to know." The letter was addressed to Francis Dale, Publisher of The Enquirer.

Mr. Pugh reported that a grand total of \$4,400 had been contributed by the congregation, made up of "ordinary working people of all backgrounds," for the defense of William Parr and other reporters jailed for refusing to reveal their sources of information.

"No acknowledgement for this contribution is necessary," wrote Mr. Pugh. "We wish simply to demonstrate . . . that there are churches and other groups in society which are not connected with the institutional press who do indeed care about this threat to freedom of speech, press and conscience."

He said the donation was "to be used as you see fit in defense of a free press."

The Peoples Temple Christian Church, under the Rev. Jones does not only take a stand on constitutional rights. The church also has established a drug rehabilitation program, two convalescent homes, a 40-acre home for mentally retarded boys, three senior citizen's homes and an animal shelter.

The Washington Post

METRO

Local News

TUESDAY, AUGUST 14, 1973

Tourists Pick Up and Go

California Church Group Collects Litter at Capitol

A 15-bus caravan of Californians arrived with thousands of other tourists at the U.S. Capitol yesterday, but instead of staring up at the dome they spread out over the Capitol grounds and began picking up litter.

The group of 800 members of the People's Temple Christian Church was doing what it has done in Philadelphia, Gulfport, Miss., and dozens of other cities it has visited since it left Redwood, Valley Calif., last Wednesday.

"We like to leave everyone, everywhere we go, thinking we left the place a

little bit better than when we came," said one 62-year-old woman who was policing the area at the foot of the Capitol.

The church's clean-up campaign has earned them friends everywhere they've visited, according to the group's leader, the Rev. Jim Jones, although he said the integrated group was shot at by a "lady" as their church-owned buses passed through one Southern town.

The church, which has black, white and American Indian members, is part of the Disciples of Christ Church. "Former President Lyndon Baines Johnson was

a member... of that church," said Mr. Jones.

The group was welcomed to the Capitol by California Congressman George E. Brown Jr. who said he had learned of the church through its financial contributions to aid newsmen jailed in California. The church has also been active in drug rehabilitation programs in Northern California and operates its own psychiatric home and an animal rescue shelter.

The church group now plans a "feisurely" trip back to Redwood Valley, cleaning up along the way, Mr. Jones said.

3/28/74

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4-089

SATURDAY, AUGUST 18, 1973

The Washington Post

AN INDEPENDENT NEWSPAPER

The Welcome Tourists

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One 22-year-old woman who was policing the area at the foot of the Capitol explained to reporter Frank Jones that the members take pleasure in sweeping across the country this way. The church, which has black, white and American Indian members, has already won friends in dozens of cities since its tour left Redwood Valley Aug. 8, and still more areas will benefit by the members' stoppings on their return trip.

3-27-74

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4-089

Peoples Church Supports Plight Of Condemned Men

Special to the Sun-Reporter

A prominent California church has begun a campaign to raise legal fees for three Washington, D.C. men who are the apparent victims of gross injustice.

The case involves defendants Jesse Watson, Vernon Brown, and Bobby Hines who allegedly raped a white woman and have been sentenced by a Raleigh, North Carolina jury of eleven whites and one black to die in the gas chamber. The fact that the "victim" offered to have sex with the men, and was reportedly dropped off by them near her home, unharmed, has aroused the outrage and indignation of Georgia legislator Julian Bond, President of the Southern Poverty Law Center.

Peoples Temple

Bond stating his conviction that the defendants are innocent, corresponded with the Peoples Temple Christian Church, well-known for its repeated demonstrations of aid to worthy causes, for help in raising legal expenses. Bond informed Jim V. Jones, the Pastor of Peoples Temple, that the three men refused to enter a guilty plea for a lesser charge of "attempted rape" which carries a three-year maximum penalty.

Peoples Temple responded quickly with an initial \$1,000 demonstrating,

as they have so many times before, their firm belief in justice for all people through positive action. The church is considering organizing a special rally and musicale to raise more money for these men's legal expenses, and encouraging other organizations to help by doing likewise.

During a congregational discussion of this case, it was pointed out that no-one with assets of more than \$50,000 at the time of conviction has ever been sentenced to death, and that the vast majority of those on death row are black, a sizeable minority are Mexicans and Indians, and only a small number are whites (poor).

In the wake of this kind of injustice, Peoples Temple has encouraged all individuals and groups to take positive stands; the church has rendered help to the families of victims of street killings, and law enforcement officers as well as others who have been senselessly killed.

Nazi

Professor R. S. Troop, one of the Jewish members of Peoples Temple who lost many of his relatives in Nazi concentration camps, stated that "defending and maintaining justice for all peoples is everyone's concern and must be strongly supported," adding that "the Peoples Temple is trying to be a positive force in the community, pro-

viding emergency food, clothing, free legal counsel, nursing care, and effective drug rehabilitation in a compre-

and have refused to plea bargain.

Biafra

Bond contacted the Peoples Temple for help, no doubt in recognition of their previous record of taking strong humanitarian stands. For example, the Temple, under Jim Jones' guidance and inspiration, has sent food and supplies to aid sick and hungry people all over the world, including Biafra, Bangladesh, the Sub-Sahara, Appalachia, and Indian Reservations in the United States. Consistent support involving tens of thousands of dollars has come from this single but tremendously

dedicated interracial church to a wide range of charities, groups, and causes.

Pastor Jones was a recent recipient of the Special Merit Award for outstanding civic leadership, bestowed by one of Northern California's largest newspapers. Father of eight legally adopted children of many racial backgrounds, Pastor Jones has been a tireless fighter for civil rights and equal justice for twenty-five years.

Peoples Temple Christian Church is affiliated with the two million member Disciples of Christ denomination. Several thousand members reside in the Bay Area.

San Francisco Temple is located at: 1859 Geary Blvd.



JIM JONES

hensive effort to create a climate of good will and a spirit of community cooperation. These three men in the North Carolina case are going to die unless something is done, and done quickly."

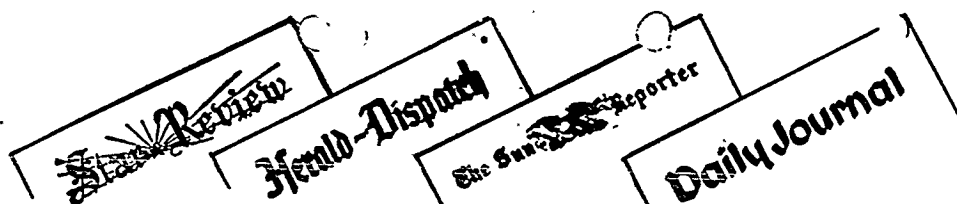
It appears that the female "victim" of this "rape" had been spotted by a neighbor after being dropped off by the three men, and evidently, in order to "save face" the woman said that she had been raped, though according to reports her clothes were not torn and she was unscratched. The men have insisted upon their innocence

THIS ARTICLE ALSO APPEARED IN

THE "SENTINAL"

AND THE "HERALD-DISPATCH."

7-5-74 1,500 4-1-56



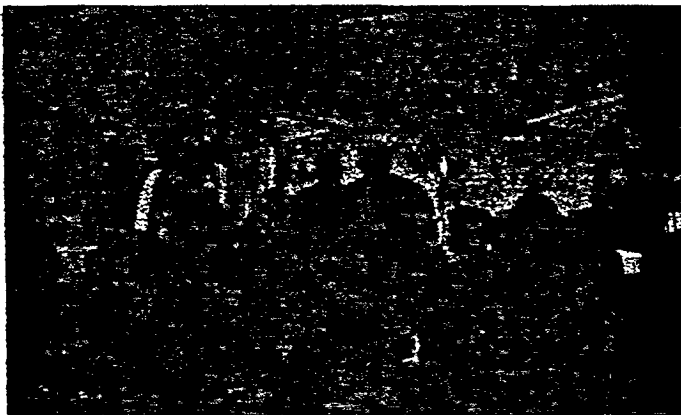
People's Temple Makes Friends Across The Nation "Caravan Of Hope" Proclaims Brotherhood Temple 'Caravan of Hope' crosses U.S.

As the buses rolled by, one...after another...after another, in seemingly endless succession, and the people inside smiled, waved and gave the "peace sign", you realized that this wasn't any ordinary tourist group.

A few days ago, well over 700 members of the California-based Peoples Temple Christian Church, Disciples of Christ denomination, completed a strenuous three-week, 10,000 mile missionary journey that, by anyone's standards, was most unique. The project was conceived and engineered by Pastor Jim Jones, dynamic leader and founder of the "Temple", which has a remarkably well-integrated membership of several thousand, in addition to large numbers in each of many cities across the nation.

Throughout their pilgrimage, the Temple travelers here witness to thousands of people that, in spite of the pessimism that is evidently growing in our nation, here indeed is a group that is determined to keep the American dream alive. In a stand for the survival of traditional American values of freedom, justice, and equality for all, in a context of Christian social service, Temple members follow the vision and inspiration of Pastor Jones, a former metropolitan human rights commissioner, grand jury foreman, and schoolteacher. Jones has been a tireless and outspoken advocate of civil liberties and the Bill of Rights for 25 years.

The banners proclaiming "brotherhood is our religion" on the sides of racially integrated buses brought some difficulty more than once. While fueling in the South, a truck deliberately ran into the lead bus, narrowly missing a young man who was washing the windshield. Without provocation, a group of people from the vicinity gathered and began directing racist slurs and threats at the bus caravan. Pastor Jones quickly took command of the situation, and made a firm, humane appeal for understanding. The mood of the hostile group cooled dramatically. The pastor



ON TOUR—Members of People's Temple Christian Church in Redwood Valley explore the nation's Capitol, above. Below, Pastor

Jim Jones consults map in one of the Temple's 11 Greyhound-type buses.

refused to press charges against the apprehended truck driver who had struck the bus, taking into consideration the ill will that would have almost certainly been vented upon blacks living in or visiting the area afterwards. The owner of the truck stop was so moved with the kindness that Jones displayed that he pledged to pay all damages. He stated, incidentally, that he would hope to visit the church in their Redwood Valley headquarters on his vacation.

There were other incidents:

several windows were broken by rocks, and gunshots were fired at the caravan. But no one was injured during the entire trip.

On the positive side, greatly outweighing these episodes, was the overwhelmingly enthusiastic, admiring, and appreciative response that the Temple convoy of buses found just about everywhere they went.

The vast Temple membership has won many friends in its mission of realizing in America the goals of racial justice and

equality in the spirit of the Christian "social gospel" that sees man's basic responsibility as being his brother's keeper.

Swinging down through the Deep South and up into Canada, staying in churches, community centers, and university gymnasiums, the mammoth 18-vehicle caravan presented an amazing spectacle as it made its way from city to city. On board eleven Greyhound-type buses were some 200 senior citizens,

(Continued)

some in their 80's and 90's. Visible everywhere were hundreds of children, teenagers, and young adults representing the entire spectrum of racial and ethnic backgrounds.

Wherever the caravan went, people marveled at the scope of the undertaking. Often the question was heard: "How do they manage it?" At first glance, the organizational factors (no hotels, no restaurants, no many people, etc.) appear overwhelming, if not impossible. But the answer can be found in the incredibly co-operative spirit that Pastor Jones has infused into his church.

Due to careful and detailed planning, everyone on the caravan was organized and had

a specific function. Bus drivers, hostesses, a nursing staff, clean-up squads, food-preparation units, and helpers of every sort worked together in highly coordinated and disciplined fashion, insuring the group comfort and security at minimal cost. One staff member noted that senior citizens without funds, as well as many of the children, were able to go free of charge. Many of these people had never traveled outside of California.

Watching this living example of human co-operation arrive at various stops along the highways of America, many were especially struck by the magnificent thoroughness with which the grounds and facilities were left free of litter. The young woman attendant at a

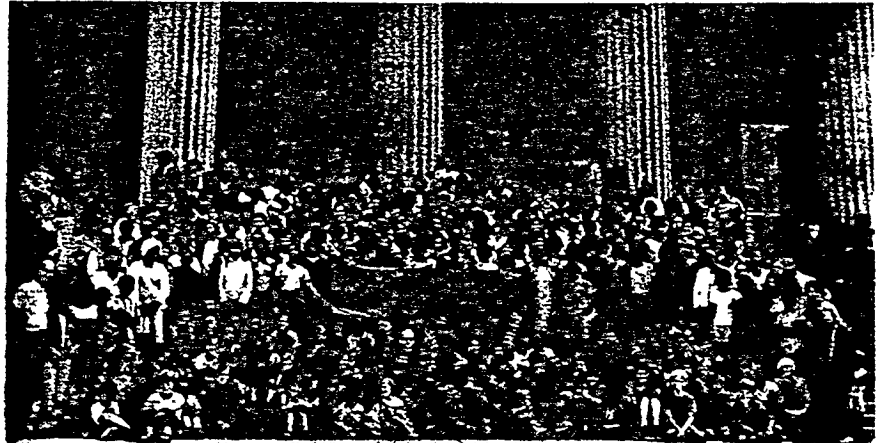
beautiful Nebraska rest stop was visibly moved. "That entire group is neater than single families," she remarked. Everyone, including children and seniors, willingly helped out policing the grounds.

At the Chicago Museum of Science and Industry, the public relations unit was so impressed with the Temple visitors that it insisted on photographing everyone on the museum's front steps. Earlier, at the nation's Capitol, the caravan was greeted and congratulated.

Pastor Jones and many Temple members carry on a human service program that meets the needs of thousands, and which has earned the respect and praise of governmental, civic, and law enforcement agencies, especially

for its outstanding record in the area of drug rehabilitation. In the Redwood Valley area, some 100 miles north of San Francisco, the Temple has established senior citizens homes, a large animal shelter which will have, until places are found for them, several homeless dogs and cats picked up by the caravan along the way), a 40-acre children's ranch and agricultural complex, as well as a community center with many fine facilities, such as an indoor heated pool.

Other human service centers in the Bay Area and Los Angeles are busy with activity. One program has sponsored over a hundred needy youngsters through college, and maintains dormitories in several locales.



People's Temple members in front of Chicago's Museum of Science and Industry during the group's late July missionary tour of the Windy City. The museum staff was so impressed by the exuberance and idealism of the group that they asked them to pose for pictures.

The Washington Post

The Welcome Tourists

The hands-down winners of anybody's tourists-of-the-year award have got to be the 660 wonderful members of the People's Temple Christian Church of Redwood Valley, Calif.—who bend over backwards to leave every place they visit more attractive than when they arrived. Like thousands of other tourists, they went calling on the U.S. Capitol the other day; but unlike others who tramp through our town spreading litter helter-skelter, this spirited group of travelers fanned out from their 15 buses and spent about an hour cleaning up the grounds.

One 82-year-old woman who was policing the area at the foot of the Capitol explained to reporter Frank Jones that the members take pleasure in sweeping across the country this way. The church, which has black, white and American Indian members, has already won friends in dozens of cities since its tour left Redwood Valley Aug. 8, and still more areas will benefit by the members' stopoffs on their return trip.

The missionary caravan of over seven hundred gave to many Americans this summer an assurance that, in the words of Pastor Jones, "there is indeed hope for our troubled nation....for in this single, spirited church there is alive the type of dedication and commitment to brotherhood and fundamental human co-operation that may well be the best solution to the problems that beset our land." His comment was echoed by the manager of a large commercial bakery in Chicago who said: "This group is demonstrating what religion should be. We would not have wars if everyone thought and lived as these people do."

Pilgrimage Draws Ages 3 To 100



NO GENERATION GAP - Recently a 10,000 mile "Pilgrimage of Hope" was undertaken by over 700 members of the California-based Peoples Temple Christian Church. The racially-integrated group, headed by the Reverend Jim

V. Jones, visited ten major cities, meeting with their Congressmen in Washington. A caravan of buses carried people from 3 to 100 years old, whose brotherhood, cooperation and good-will showed America's better side.

The reason we are printing this news item is that we feel that the public desperately needs to hear more positive news from the media.

That publication of this item and others like it, will help restore balance and will perform a service to the community.

Constant playing up of negative aspects about the American people, especially in the field of race relations, first of all gives a misleading picture of America, besides reinforcing in the public the idea that blacks, browns and whites are doing nothing to resolve differences and live in harmony. We of the POST feel

The "Pilgrimage of Hope" was a genuine and significant demonstration that the great cause of Brotherhood and integration in America is not dead by any means, as some would want the public to believe.

We read extensively in the news about busing violence, of

the tragic murder of Mrs. King, and about James Earl Ray and the assassination of Dr. King, but there is very little in the nation's press - Black or white -- to indicate that the spirit of Dr. King's life is still alive.

While not desiring that coverage of racially motivated acts of violence be minimized, we feel it is high time that the instances where Blacks and whites are demonstrating the capability

of overcoming their antipathy and mistrust (no small achievement!) get wider coverage.

Seeing blacks and whites working together amicably and harmoniously helps to calm tensions and ease potentially tragic occurrences motivated and fostered by race prejudice.

That is what the pilgrimage of the press is all about.

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INDEPENDENT PRESS-TELEGRAM

SATURDAY, FEBRUARY 15, 1975

Peoples Temple

Rural church has mission

By MARK CLUTTER

What does a rural church do beside hold worship services and try to scrape together enough money to pay the pastor?

Plenty, if it is anything like Peoples Temple Christian Church (Disciples of Christ) of Redwood Valley, a wide place in the road in Mendocino County.

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It provides housing and care for the elderly and for orphans.

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It provides dormitories and other help for young college students.

It has eliminated racism. The members are of all colors and ethnic backgrounds.

It has a huge agricultural mission involving thousands of acres in Guyana, South America. With the aid of the government it is establishing farming methods to help the people to become independent and self-sufficient. Emphasis is on diversified farming.

Peoples Temple sponsors tours. Many hundreds went by buses to the nation's capital. The Washington Post praised them as just about the most wonderful tourists that city had ever seen.

People's Temple crusades for freedom of the press with more than words. It recently gave some prominent newspapers \$4,400 to be used in court cases involving freedom.

And it runs a refuge for animals that need a home.

These are just a few of the things a country church is doing. It is strong for the usual things — worship, music, social events, educational activities, etc., etc.

Its manifold — and



'ALL CREATURES GREAT AND SMALL'

Pastor Jim V. Jones adjusts the "canine wheelchair" to Tonka, a severely crippled dog. The pastor designed and built the mobile harness himself. He believes that care of animals is a significant part of a large ministry.

expensive — activities depend upon contributions and churchly fund-raising events like bake sales.

The prime cause of all this activity is the Rev. Jim V. Jones, pastor for 23 years with time out for two years as a foreign missionary. They live in a modest home with their son and their nine adopted children of various races. But, of course, a pastor whose parish includes San Francisco, Los Angeles, a bank of South America and the world doesn't spend all his time in his study.

Like so many pastors of small churches, Pastor Jones for many years had other jobs. He was a public school teacher. He moonlighted in various business activities rather successfully. His wife, Marcelline, is a professional in social work.

Although he has the proper theological credentials, the essence of his Christianity is summed up

with these oft-repeated words: "The highest worship of God is service to our fellow man."

Michael J. Prokes, former news bureau chief for the CBS affiliate in Sacramento, joined the Peoples Temple staff after doing a news feature about it.

He said of his pastor: "I would say his goal is to help bring about, in a most practical way, a society in which there is true brotherhood and where those who are

disadvantaged through no fault of their own have their basic needs met. Perhaps this sounds a bit idealistic but I have personally seen this ministry, under Pastor Jones' guidance, eliminate a remarkable amount of human suffering (not to mention animal suffering.)"

A number of ordained ministers together with professionals in other fields work in the Peoples Temple.

POSITIVE THINKING
by Norman Vincent Peale



It's bad to get mad

According to tradition a man approached Mohammed and asked of the prophet a suggestion for spiritual benefit. "Do not get angry," Mohammed replied. Thinking the prophet had misunderstood the question the man repeated it. Again Mohammed answered, "Do not get angry."

Anger is one of the trickiest personal problems. The folklore and religious teachings of history are full of warnings about its bad effects. "Anger is short madness," wrote the Roman poet Horace, "so control your passion or it will control you." Will Rogers cracked: "People who fly into a rage always make a bad landing." All these people are saying, "It's bad to get mad."

Anger of the slow-burning variety, commonly known as resentment, sometimes does more damage than do fits of violent temper. Easier to conceal, oftentimes hiding in the unconscious, it is harder to come to grips with and difficult to cure. John Ellis Large relates an interesting case of smoldering resentment.

George had become quite a problem to his wife, to himself, to everybody. He was irritable, irascible, critical of everyone, always out of sorts. His state of mind affected his health, and he suffered from nervous tension — got so he took a dozen kinds of pills. George was not doing well in business, either, and others were being advanced ahead of him.

George's boss, also concerned, told Sara that her husband was contentious, hard to get along with, downright cranky. He said, "I hope you can do something with him. He's got a lot of ability but he is his own worst enemy."

So Sara tried to get a few thoughts across to her husband. But he responded, "Get off my neck!

then went to see Dr. Large. "I'm in trouble. I have a real problem — my husband." And she told him how things were.

"Stop talking to him about himself," Dr. Large advised her. "Don't nag him, don't pester him. Lay off. Just love him. But that won't be enough. Your husband's trouble is deep-seated. We must try to reach the disorder in his basic attitudes. What are George's sleeping habits?"

"He tosses most of the night but about five a.m. falls into a deep, sound sleep."

Sara was then given what seemed strange advice. She was told to awaken at the time her husband went into deep sleep, and to work mentally and physically to project creative thoughts into George's deep unconscious. In thought she was to picture this man as peaceful and free of tension; she was to visualize him as affable and friendly in his relationships. This procedure was to be followed daily until a change in the man's attitudes was noted.

So this devoted wife got herself awake at five o'clock every morning and followed directions. Weeks went by without any sign that George felt different in any way. Then one day he said, "Wonder how come everybody at the office is so much nicer than they used to be? They must have begun to realize how badly they'd been treating me."

Some weeks later the boss called George in and informed him, "I'm making you a division manager."

George was astounded. "But why?" he involuntarily blurted out.

"Because of the way you've changed," the boss said. "I've never seen a more remarkable change in a man. You're coopera-

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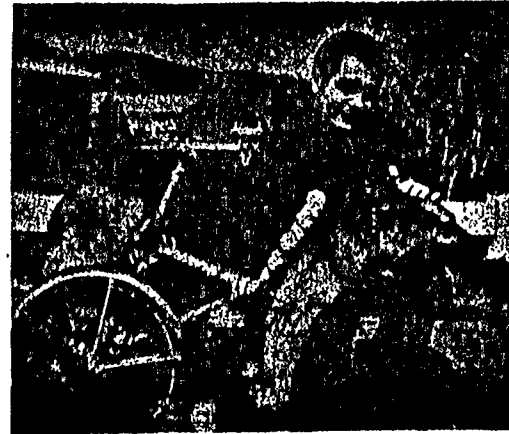
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NONE OF US CAN BEND HISTORY...

Few will have the greatness to bend history itself, but each of us can work to change a small portion of events, and in the total of all those acts will be written the history of this generation.

Robert F. Kennedy

KEWOOD VILLAGE COMMUNITY CHURCH

(INTER-DENOMINATIONAL)
Near La Grangeville and Scenic (1 mi. N. of City College)
9:00 - 9:30 - 11:00 A.M.
Rev. Laurence H. Spaulding

"THE INVITATION TO HIS KINGDOM"

Lutheran churches form action group

An "Action Group," involving seven area congregations of the Lutheran Church in the Lakeview area.

The American Lutheran Church (ALC) organized the group to help the needy in the community.

Leaders of churches including Rev. John Stenlund, Mr. Cecil Ambush, Holy Spirit Lutheran in Lakeview.

Rev. Paul Egertson and Mr. John Bratt, St. Timothy Lutheran-Lakeview.

Rev. Rolf Brog-Breen and Mr. Palmer Olson, Bethel Lutheran.

Rev. Joseph Johnson and Mr. Wallace Moore, Christ Lutheran.

Mr. Fred Streets and Mr. Marcus Strahl, Lutheran Church of the Holy Trinity.

Rev. Virgil Bjerke and Dr. Ray Anderson, Our Saviour's Lutheran.

Mr. Robert Smith and Mr. Allen Freeman, University Lutheran.

The United Mission Appeal (UMA) seeks a minimum of \$25,000,000 in addition to the church body's regular budget which is \$20,225,000 for 1975. The gifts, which will

community center. The carnival will be held from 11 a.m. to 4 p.m. Sunday at the temple, 644 Del Amo Blvd., Lakewood. Also participating in the carnival are Temple Beth Shalom, Temple Beth David and Temple Israel. Cal Worthington is master of ceremonies and grand marshal.

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The article about Peoples Temple recently appeared in this large Southern California newspaper!

Jewish music

"Jewish Music Through the Ages" will be presented by Cantor Philip Moddel and members of his choir and dance group Sunday, 10 a.m., at a breakfast of the Men's Club of Temple Beth Shalom, 305 Elm Ave. Women and children are welcome to attend. Moddel, cantor of Temple Beth Emet in Anaheim, studied and worked in Ireland, Germany and Israel.

FIRST CHURCH OF THE BRETHREN

3332 MAGNOLIA AVE.,
TELEPHONE 242-0137

Ministers Dr. James S. Price & Mrs. Ray S. Bailey
11:00 A.M.

"HE TURNED HIS HEAD TOWARD JERUSALEM"

Dr. Price Preaching
Visitors Always Welcome



Temple Joins Efforts To Overcome World Hunger

The critical shortage of food around the world has prompted Peoples Temple Christian Church in Redwood Valley to take direct action by developing a unique agricultural mission on thousands of acres of fertile land provided for the local human service ministry by the Republic of Guyana. "Throughout the years we've sent food and supplies to help

those who face disease and starvation, both at home and abroad," says the pastor of Peoples Temple, Rev. Jim V. Jones. "Now we're attempting to expend that effort and hopefully assist in providing needy people with the tools and training to feed themselves from food produced on their own land."

So armed with a desire to help

feed the hungry of the world, scores of Temple workers have been sent abroad with bulldozers, tractors, and other farm machinery to clear away dense jungle growth and plant a wide range of crops. Already the workers have managed to build a road leading to their living compound, clear hundreds of acres of land, and cultivate 18 different crops —

though the project began less than a year ago.

The Peoples Temple project isn't typical of traditional missionary efforts administered from church headquarters stateside which cause the people being served to become dependent on the people who do the so called serving. The Temple project is designed to avoid the fostering of such dependency by providing employment and administrative training for the disadvantaged in the mission region. Accordingly, local residents already are fully involved in the work.

The humanitarian ministry (which is affiliated with the 1.5 million member Disciples of Christ denomination, noted for having governors and congressmen of diverse political persuasions in its membership) also wants to do something about the health care needs of the region. Rev. Jones' wife, Marceline, who works in a governmental program in California, is coordinating plans for an outpatient clinic, following a recent visit to the country in which the Temple's medical staff gave free health examinations to residents throughout the area of the mission.

"Our pastor, Jim Jones, has always emphasized that the highest worship of God is service to our fellow man," says Eugene Chaikin, a prominent attorney who gave up his well-known practice to join the Peoples Temple ministry. "We're convinced that here we've found the best way of fulfilling the most important teaching of Jesus Christ, where He says in Matthew 25 that we

naked, and taken in the stranger. We've even been able to legally adopt some beautiful native children of all races here," says Chaikin, beaming.

At the moment both planting and harvesting are going on in the project. The first harvest at the end of last year was a complete success, producing enough to share with various communities throughout the local region. The crops included corn (which grew an amazing nine feet tall!), potatoes, avocados, pears, bananas, black-eyed peas, ginger, peppers, coffee, soybeans and other protein foods.

The Temple's project directors are collaborating with the officers of the agriculture ministry in the country on techniques of tropical farming. The mission workers then pass the knowledge along to the region's peasant farmers.

In addition to food crops, plans have been finalized to begin raising pigs, beef cattle, and a dairy herd. The project workers are interested in operating a large ecologically-balanced farm of plants and animals, in determining the most effective and efficient way of producing food for world-wide distribution.

"This is an effort to create a practical model that promotes self-sufficiency among needy people," states one of the woman coordinators of the mission team. "We also believe such a program acts as a buffer against totalitarianism from elements of the fanatical Right or Left, as well as providing an effective answer to the problems of the 'welfare state' by taking the burden of providing for people off of the



UNIQUE EXPERIMENT — Pastor Jim Jones offers food produced at Peoples Temple Agricultural Mission to one of his many animal friends. At the site, men and women workers of all faiths use the project's tools and techniques to clear away dense jungle growth and plant a wide range of crops. Already the workers have managed to build a road leading to their living compound, clear hundreds of acres of land, and cultivate 18 different crops —

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People's Temple ocean-going boat

'Marceline' serves needy in S. America



DOCKSIDE — The Peoples Temple boat at dock on the Kaituma River near the Venezuelan border where it delivered food and supplies to needy residents of the local

region. Some members of the interracial Temple crew leisurely await the departure for their next humanitarian mission.

For years Peoples Temple Christian Church, of the 1.5 million member Disciples of Christ, has maintained a traveling human service ministry on a state and national level with its fleet of Greyhound-type buses, but recently its outreach has been extended to the world by way of the sea. The Temple has acquired a large ocean-going boat which can hold 80 tons of supplies and will be used to transport food produced in the church's agricultural mission to critical hunger regions of the world.

While awaiting the next harvest, the vessel is already being put to practical use, taking sick people to hospitals, and delivering food, clothing, and other supplies where they are needed by people living in remote areas of South America.

The ship's captain is an Englishman named Phillip Blakey, a Temple member who is delighted by the success of the sea operation.

"When Pastor Jim Jones

suggested we look into buying a big vessel, I didn't envision the practicality of the idea at the time," Blakey says. "But now I can hardly believe how much more productive we've become in helping people who are really suffering, mainly from hunger and insufficient health care."

The boat has been christened the "Marceline" after Rev. Jones' wife, who is a state official, and it is also being used to assist the government abroad. While one of the government's steamships is temporarily out of service, the "Marceline" is handling some of the local shipping needs.

The new vessel has full navigation and radio equipment and is powered by a huge diesel engine. It is manned by a volunteer crew of Peoples Temple members. Some of the crew have many years of naval experience, while others were specially trained to help operate the "Marceline" on the high seas.

Peoples Temple in the United States is based in Redwood Valley.

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Our readers On Peoples Temple

EDITOR'S NOTE: On Feb. 15 we carried a feature story about a country church in Northern California. It is the Peoples Temple Christian Church (Disciples of Christ) in Redwood Valley. The church has huge branches in San Francisco and at 1305 S. Alvarado St., Los Angeles, and an extensive agricultural mission in South America. Peoples Temple has members in Long Beach. Here are a few of the many letters we received. They show the intense love, devotion and purpose a dynamic church can inspire.

Real justice

Religion Editor:

You've accomplished something few people have been able to do — you've grasped the spirit of Peoples Temple right smack and infused it into your recent article in the Independent, Press-Telegram. I'd like to thank you for your own fine spirit! It's always good to find another person who shows concern about the matters which are important to us at Peoples Temple.

My introduction to this remarkable church came about a year and a half ago; I was truly amazed at what I found there. As an Administrative Assistant in the California State Bar Association, I was personally and professionally concerned about justice. But I'd never seen anything like the intrinsic and effective justness of Pastor Jones. By causing thousands of us to work and share together to help others, regardless of race or background, he has taught us that real justice is nothing short of all people being treated as equals. This is why, at Peoples Temple, we practice Brotherhood as our religion.

Your article made me think you have a heightened appreciation for the commitment it takes to organize thousands of people around this principle. Not everyone is so sensitive to the deep dimen-

sions of Pastor Jones' ministry. I just wanted to let you know your gracious spirit won't be forgotten.

CAROLYN LOOMAN
540 Van Ness Ave.,
Suite 303
San Francisco

Practical love

I want to thank you for the fine article you wrote about our Pastor Jim V. Jones and church People's Temple of the Disciples of Christ. It was passed on to me by several of our many members in your area.

The example that Pastor Jones has set has drawn many people together from many diverse backgrounds. It is his example that has motivated us to work together in helping others. The congregation is comprised of members of many professional backgrounds: doctors, nurses, lawyers, social workers, teachers, to name but a few.

My own experience as an engineering graduate of Massachusetts Institute of Technology and then a Peace Corps Volunteer had only made me aware of the extent of needs and suffering in our world today. But it wasn't until I met Pastor Jones and the People's Temple that I found a truly positive and viable way to work with others in meeting and overcoming the needs of so many.

Your article points out some of the many ways in which we have been able to translate the spirit of Christian love and concern into practical everyday terms. It has been through the work of our Pastor that I see today a place where young and old come together in mutual respect, where animals are taken care of, where there is no generation gap, and where the ideals of liberty, justice and freedom are taught and cherished.

DONALD BECK
Ukiah

Legal aid

When I was visiting our Los Angeles branch of Peoples Temple last week, a friend there brought out the February 15 issue of your paper and showed me your comprehensive study of our church and the work of Pastor Jim Jones.

I have worked with legal services offices for about seven years and have found it rewarding in that poor people with legal problems usually find help there. One drawback is that legal services is restricted to civil cases and the criminal area is in the department of the much belabored and underfunded local public defender. So when I joined Peoples Temple several years ago, I was intrigued by the volunteer time put in by the attorney members, who ask no remuneration yet do all they possibly can to help members who have friends and relatives in prison or facing trials, prison terms, etc. Since I've been here and have been fortunate to be involved in the legal program of Peoples Temple, I have seen people released by the California prison system; and other states, to Peoples Temple custody with the assurance that they will have a direction and a meaningful rehabilitation. I have seen young kids, strung out on drugs, turn around and commit themselves to helping others without worrying about themselves first.

So I really appreciate your positive article. It is nice to know you have

realized the sincerity here, and that you took time to let it be publically known so that others might benefit. Thank you.

JUNE B. CRYM
Ukiah

Significance

Words cannot fully express how gratified I was to see the article you wrote about my church and Pastor in the Long Beach paper. Thank you! I appreciated the sensitivity with which it was written. Your journalistic integrity is very evident.

I have been a member of Pastor Jones' Congregation for over four years and feel that if there is anyone who deserves recognition for accomplishments in all that is decent, just, and caring in this world, it is Jim Jones.

I am a high school English teacher here in Ukiah and enjoy very much working with young people. But I know that the really significant work I am involved in stems from the comprehensive and relevant programs that make up Peoples Temple Christian Church.

Sincere greetings from many members of our congregation who think you are pretty wonderful.

JEAN F. BROWN,
Redwood Valley

Real potential

I am writing to thank you for your very fine coverage of the work of Peoples Temple. I am a member of the church for several years, and also a local social worker in Mendocino County, and I know first-hand that all you wrote is true.

I hope this article had wide circulation, and can give much encouragement to those who are earnestly seeking the real potential of church work in our day. Thank you for your comprehensive and concerned reporting.

(MS.) LAURIE EFREIN
Redwood Valley

THE SUN REPORTER,
Saturday, March 29, 1975 - PAGE 33

Jim Jones Restores Sight To Woman



NEW VISION - 108 year old Mrs. Georgianna McCallister, pictured with Pastor Jim Jones of Peoples Temple, was blind for ten years. She is believed to be the oldest person ever to have eye surgery at any hospital in the United States. Pastor Jones encouraged the operation, and, extraordinarily, it was a success.

A woman's born two years after President Lincoln's assassination, to slave parents, amazingly can see again following an eye operation at 108 years of age.

Mrs. Georgianna McCallister is likely the oldest person ever to have eye surgery at any hospital in the United States, as was revealed by contacts with medical officials around the country.

The operation was encouraged by Pastor Jim Jones of People's Temple Christian Church in California, (locally at 1859 Geary Blvd) and remarkably it was a success.

Mrs. McCallister had been seeking an operation for some time to remove cataracts from her eyes, which went blind ten years ago, but it was felt she was too old.

When Pastor Jones became aware of her condition he promptly offered financial assistance, as he has done for many of the several thousand members in People's Temple to insure that they get regular medical examinations.

He also held a prayer meditation for the centenarian, and afterwards stated publicly that he had an unusual feeling her sight would be restored.

The operation was performed and not only was it a success, but, extraordinarily, within hours, Mrs. McCallister could see again.

"I sure do thank God for this man (Pastor Jones) who helped to get my sight back," she said tearfully. "It's wonderful, it's so wonderful."

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Wednesday, April 2, 1975 Ukiah Daily Journal, Ukiah, Calif.



NEW VISION — 100-year-old Mrs. Georgianna McCallister, pictured with Pastor Jim Jones of Peoples Temple, was blind for 10 years. She is believed to be the

eldest person ever to have eye surgery at any hospital in the United States. Pastor Jones encouraged the operation, and, extraordinarily, it was a success.

Woman regains eyesight

A blind woman who was born two years after President Lincoln's assassination, to slave parents, amazingly can see again following an eye operation at 100 years of age.

Mrs. Georgianna McCallister of Los Angeles is likely the oldest person ever to have eye surgery at any hospital in the United States, as was revealed by contacts with medical officials around the country.

The operation had been encouraged by Pastor Jim Jones of People's Temple Christian Church, locally in Redwood Valley, and remarkably it was a success.

Mrs. McCallister had been seeking an operation for some time to remove cataracts from her eyes, that went blind 10 years ago, but it was felt she was too old.

When Pastor Jones became aware of her condition, he

promptly offered financial assistance, as he has done for so many of the People's Temple members throughout California to insure that they get regular medical examinations.

He also held a prayer meditation for the centenarian, after arrangements for an operation were made. Then, before she underwent surgery, the pastor stated publicly to thousands in one of his recent Los Angeles services that he had an unusual feeling her sight would be restored.

The operation was performed and not only was it a success, but, extraordinarily, within hours, Mrs. McCallister could see again.

"I sure do thank God for this man (Pastor Jones) who helped to get my sight back," she testified with tears streaming down her face. "It's wonderful. It's so wonderful."

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4-19-75

THE PALLADIUM-ITEM

Richmond, Indiana, Sunday, April 6, 1975

Former Lynn Resident, RHS Graduate, Leads 10,000-Member Church In Dramatic Projects

By Dick Reynolds
Assistant Managing Editor

A 1949 Richmond High School graduate believes that the "highest worship of God is service to our fellow man" and he follows that belief on a scale that approaches the incredible for those wedded to practicality.

He is Pastor Jim Jones 43, of Redwood Valley, Calif., a rural community about 120 miles north of San Francisco.

He's known generally, however, as Pastor Jim Jones to the thousands who are members of his church and to other thousands who know of his work in California and in South America.

A native of Crete in Randolph County who spent most of his boyhood years in Lynn, also in Randolph County, Pastor Jones has been in California for 10 years.

In that decade, his church, the Peoples Temple of the Disciples of Christ denomination, has grown from a meeting place in the garage of his home to 10,500 active members including congregations in Redwood Valley, San Francisco and Los Angeles.

Michael J. Prokes, one of the church's associate ministers, says:

Members United

"Peoples Temple is made up of thousands of people from every racial, religious, and socio-economic background, united by a vision of brotherhood among all human beings.

"Since establishing this church 10 years ago, Pastor Jones has achieved tremendous things in the humanitarian field. . .

"As a bureau chief for the CBS television affiliate in Sacramento, I came to do a film documentary on Peoples Temple a couple of years ago and became so impressed with the program that I resigned my position to join as a full-time staff worker."

Another view is offered by Wade Rubick of Indianapolis, general counsel of the 1.5-million-member Disciples of Christ denomination. He said of Peoples Temple:

"From my numerous contacts with members and staff of the church, I can say they are the most committed and dedicated group of people I have seen in any church anywhere."

Pastor Jones puts it this way:

"I'm not an ardent fundamentalist. However, the church is required, through the admonitions of Jesus, to take care of its people.

"If every church attempted to meet its own needs by first taking care of the households of the faith, this nation would have the answer to the welfare state by taking the burden of providing for the people off the government, freeing the government to deal with other national priorities.

"We believe, then, in the Jeffersonian ideal that the government governs best which governs least."

Major Projects

Some of the major projects of Peoples Temple are care homes for orphans and senior citizens, a 40-acre ranch for retarded children, convalescent centers, college dormitories, and a refuge shelter for animals.

Prokes declares:

"Pastor Jones believes that through such voluntary action pro-



Pastor and Mrs. Jim Jones pose with their children and four grandchildren in a photo snapped recently.

grams, the church can best help in combatting communism and other tyrannical systems that threaten a free society."

One of the most dramatic programs of Peoples Temple is the planting of 20 different crops on several thousand acres in South America.

The church also has acquired a

ship, named the "Marceline," which can hold 50 tons of supplies. It is used to transport food produced in the church's agricultural mission to critical hunger regions.

Pastor Jones is the first to admit that these accomplishments aren't his alone. He credits members of the congregation and the associate ministers.

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After growing up in Lynn, Pastor Jones spent his senior year in high school in Richmond to obtain courses needed to prepare him for college. He graduated from high school with honors.

May Be Largest

Prokes says it may be the largest Protestant congregation in America. Because of that vast membership, talents in almost every field of endeavor are available for work and advice, he adds.

Peoples Temple members often wonder just how a new project will be accomplished. But most of them have become convinced that anything is possible. One such person is Phillip Blakey, an Englishman who is the captain of the church's ship. He said recently:

"When Pastor Jim Jones suggested we look into buying a big vessel, I didn't envision the practicality of the idea at the time. But now I can hardly believe how much more productive we've become in helping people who are really suffering from hunger and insufficient health care."

How are the various projects accomplished? Contributions to a church with a congregation ranging from 10,000 to 20,000 are considerable. The church sponsors many money-making events ranging from bake sales to concession stands at baseball games.

Perhaps most important is the contribution of church members, from volunteer labor to the counsel of lawyers, doctors and numerous ordained ministers who have joined the congregation.

Where Did It Begin?

Pastor Jones recently was selected by Religion in American Life as one of the top 100 most outstanding clergymen in the nation. The question then is posed: how did it all begin for this 43-year-old transplanted Hoosier?

His parents were James and Lynetta Jones. His father, a construction engineer, died in 1951 while young Jones was a student at Indiana University. His mother now resides with her son and his wife in California.

After growing up in Lynn, Pastor Jones spent his senior year in high school in Richmond to obtain courses needed to prepare him for college. He graduated from high school with honors.

He also worked at Reid Memorial Hospital to earn some extra money and it was there he met Marceline Baldwin, daughter of Mr. and Mrs. Walter R. Baldwin, who now reside at 149 South West Sixteenth St.

She was a student in Reid's School of Nursing and they were married after his graduation from high school. She couldn't know then that a ship was to be named for her.

Pastor Jones first goal was teaching and he took education courses at Indiana University, later transferring to Butler University at Indianapolis.

His wife, in Richmond recently as her parents prepared to observe their fiftieth wedding anniversary, says it was about this time that her husband decided "he couldn't reach enough people in the teaching field and decided to enter the ministry."

Before graduating from Butler, young Jim Jones became at 21 a student pastor in Indianapolis and his organizational ability began to manifest itself.

Launches Campaign

He launched a campaign among members of both Catholic and Protestant denominations to build a recreation center for the children living on the south side of Indianapolis.

In later years in Indianapolis he formed the first Peoples Temple and more than 100 members followed him to California when he decided to move there to organize a church in a more progressive area, his wife said, and for the sake of his family.

While still in Indianapolis, he was named the first director of the Mayor's Commission on Human Rights. It was also in the early 1960s that he and Mrs. Jones spent two years in South America as missionaries and it was in this period that he developed the friendships which led to the agricultural mission his church has set up there. His friends aren't surprised that he also built an orphanage during that two-year stint.

An officially ordained minister of the Disciples of Christ long before he left Indianapolis, Pastor Jones combined in his early years in California the pastoring of a new church, public school teaching, and a business career.

But his goal was to establish a congregation "of principled persons who would practice literally the words of Jesus in Matthew 25 to feed the hungry, shelter the homeless, and to visit the sick and imprisoned," a church leaflet recalls.

Pastor and Mrs. Jones have seven children, six of them adopted from impoverished and different racial and ethnic backgrounds. Another adopted child was killed in an auto accident before the family left Indiana.

In Modest Home

Pastor and Mrs. Jones and their children still at home reside in a modest cinder block house in Redwood Valley. He accepts no formal salary. Mrs. Jones, a registered nurse since her graduation from Reid school here, is a health care evaluator for the California Department of Health.

While in Richmond, she discussed her husband's work. She said, simply:

"He doesn't believe Peoples Temple is important. What is important is humanity."

In their early married years she said she doubted some of her husband's planned projects could be accomplished.

But she has no doubts now and hasn't for many years.

Pastor Jones, who remembers "very affectionately the neighborliness" of Lynn and Richmond, leads six to eight services a week in the three congregations.

The work of Peoples Temple involves other areas than those mentioned earlier, including a continuing battle against the use of drugs and the development of ways to assist rehabilitated youthful drug users and others through college and over the hurdles of legal problems. Pointing to the work of the church, the San Francisco Chronicle has said:

"... this church is best known and highly regarded for its social

works which include housing and feeding senior citizens and medical convalescents, maintaining a home for retarded boys, rehabilitating youthful drug users, and assisting non-members as well as members of the faith through college and legal difficulties."

Two Incidents

Meanwhile, Mrs. Jones and the files of The Palladium-Item provide two incidents which demonstrate the early concern of Pastor Jones for humanity.

Mrs. Jones remembers that she and her husband went to a nursing home to visit a member of their church while they still lived in Indianapolis. She recalls:

"The conditions were so pitiful that we picked her up bodily and carried her to our home. Terminally ill, she lived in our home until she died eight months later."

"The conditions at that nursing home gave my husband one of his early reasons to build care homes for the elderly."

This newspaper's files show a story written in 1953 by reporter William B. Tremi. The story told of the young student minister, Jim Jones, and his campaign for a recreation center in Indianapolis.

But it also recalled an incident when Jim Jones was only 6 years old.

His mother told reporter Tremi that her son saw a ragged, bearded tramp near their Lynn home. The year was about 1938.

A Child's Questions

As the child questioned the stranger, the man finally answered: "I don't have a friend in the world. I'm about ready to give up."

The boy then said firmly: "What do you mean, mister? God's your friend and I'm your friend. And mom will help you get a job."

Mrs. Jones did just that and Tremi wrote in his story:

"The rejuvenation of a man who had lost hope marked a milestone in Jim Jones' life. His love for humanity and his desire to help the unfortunate was eventually to lead him to the ministry."

There is no way the reporter of 22 years ago could have realized how prophetic his words were.

Los Angeles Sentinel

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Volume 112 E 4th St. - 232 3261
LOS ANGELES — 6 SECTIONS
"Sentinel: Not Lost to the Times" — Thursday, May 29, 1973
San Antonio, Calif. 92011

Jones Honored By Organization

By VIRGIE W. MURRAY

The pastor of Peoples Temple of the Disciples of Christ, James V. Jones, was recently named one of the 100 most outstanding clergymen in the nation by Religion In American Life, an inter-faith organization.

Jones was honored for his guidance and inspiration in establishing the many humanitarian programs and facilities in Peoples Temple that attempt to meet every type of human need.

Peoples Temple is scattered over California, with members in many cities, traveling in the church's fleet of Greyhound type buses to worship services in San Francisco, Los Angeles, and the church in Redwood Valley.

A native of Indiana, Pastor Jones has been in California for 10 years. In that decade, Peoples Temple has grown from a meeting place in the garage of his home to 10,500 members in the three congregations.

RESPONDS

This ministry is known for responding to both public and private appeals for assistance, giving support to the local school system and law enforcement. The Temple has rehabilitated over 175 young people from hard-line drug habits and educated many local residents through its college program.

Pastor Jones and Peoples Temple have been viewed by many people. Dr. John Moore, District Superintendent of the United Methodist Church said, "Peoples Temple is a caring community of people of all

racess and classes. They bear the mark of compassion and justice — compassion for the hungry and jobless, lonely and disturbed, and also for the earth and her offspring."

INJUSTICE

Michael Prokes, former TV News Bureau Chief, who resigned his post to join Peoples Temple, stated, "Pastor Jones manifests the life of Christ by working day and night to stand courageously against all forms of injustice, to relieve human suffering of every kind, and to establish brotherhood among peoples of all different backgrounds."

The Rev. Gerald McHarg, assoc. regional pastor, Christian Churches, Southern California, commented, "I have the impression the congregation is ready, willing, and able to assist any human being with almost any problem. One gets the impression of being in the midst of the human race at its best: a community of people whose primary concern is to love and to serve."

CONGRESS

A legislator stated on the floor of Congress, "Mr. Speaker, I would like to commend the Rev. James Jones and every member of his congregation for this outstanding demonstration of their com-

mitment to the principles on which this country was founded."

The Rev. Karl Irvin Jr., regional minister-president, The Christian Church of Northern California-Nevada, Disciples of Christ, said "Pastor Jones has a great organizational ability. He has been largely responsible for the establishment of a large congregation of everyday human beings from all walks of life, binding them together in a truly extraordinary commitment to human service. The ministries of this pastor and his congregation are staggering in scope and effectiveness."

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SAFEGUARDING HEALTH — People's Temple nurses Hattie Newell, foreground, and Chris Rice, standing, prepare to examine

Loretta Coomer as part of the church's new health program.

Temple's medical staff begin physical exams

The Peoples Temple team of medical personnel, whose members are in various stages of training and who work in hospitals and care facilities in the community, are giving routine physical examinations at a new office in Redwood Valley.

The service is provided free of charge to the many hundreds of members in Peoples Temple, who are then referred to local doctors if health problems are discovered.

"We do not make any sort of diagnosis if we find that someone has health troubles," said Larry Schacht, a four-year medical student. "Our only concern is to determine if a problem exists. Then we ask

them which local doctor they prefer, and we encourage them to make an appointment and to tell the doctor to call us if he so desires."

The Temple medical staff is interested in finding particular health patterns so that the members can take steps through their personal doctors to head-off serious health afflictions by preventative therapy. Members are advised to see their doctor at least once a year and preferably semi-annually for seniors.

"Our pastor, Jim Jones, insists that all of our members get regular exams, with the church paying the cost for members who cannot afford it," said Schacht. "Our church has the

highest regard for the outstanding medical community in this area, and we want all of our people to benefit from it."

5-31-75

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THE SUN REPORTER, Saturday, November 1, 1975

***Peoples Temple
Helps Keep
Clinic Open***

The Telegraph Hill Neighborhood Center and Health Clinic was at the point of possibly closing its doors last week when Peoples Temple Christian Church donated \$1500 to cover its entire financial deficit.

Beyond that, the large interracial ministry pledged to make a specified monthly payment for a year to help the program carry on.

The Tel-Hi program, as it's called, serves the Chinatown and North Beach areas with a variety of free and low-cost educational and humanitarian services for youth and senior citizens, in addition to health care.

When the pastor of Peoples Temple, Rev. Jim Jones, heard that Tel-Hi was in danger of being terminated, he immediately called the center to find

out what his church could do to help.

"We feel strongly that when such a fine program, that is meeting so many legitimate and critical needs, is having trouble, good people should come together to try to save it," said Rev. Jones.

But when almost no one stepped forward and Tel-Hi was forced to schedule a benefit, Rev. Jones felt the burden and pledged the entire amount of the deficit. He put up some of the money out of his own pocket and raised what he could through the church to cover the remainder of the debt plus make a substantial monthly donation.

Peoples Temple, at 1859 Geary Blvd., has an extensive human service ministry with wide-ranging programs and facilities of its own that also reach out to the many needs of youth, the elderly, and the poor.

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THE MYSTERIOUS BEAMS OF PRAYER



A Ministry of Human Services

JAMES THURMAN JONES, 43, is known as Pastor Jim Jones to the thousands who are members of his church, the Peoples Temple of the Disciples of the Christ denomination. The church has grown from Jones and a few followers meeting in the garage of his home to 10,500 members including congregations in Redwood Valley, San Francisco, and Los Angeles.

Some projects of the Peoples Temple are care homes for orphans and senior citizens, a forty-acre ranch for retarded children, convalescent centers, college dormitories, and a refuge shelter for animals.

Pastor Jones believes that through such voluntary action programs his church can best help "in combating Communism and other tyrannical systems that threaten a free society."

While Peoples Temple lists its active member rolls at about 10,500, it is estimated that another 10,000 attend services of the three congregations, with many of the latter also involved in the church's wide-ranging projects.

How are the various projects accomplished? Contributions to a church with a congregation ranging from 10,000 to 20,000 are considerable. The church sponsors many money-making events ranging from bake sales to concession stands at baseball games.

Perhaps most important is the contribution of church members, from volunteer labor to the counsel of lawyers, doctors, and numerous ordained ministers who have joined the congregation.

Pastor Jones recently was selected by

Religion in American Life as one of the top one hundred most outstanding clergymen in the nation.

Pastor and Mrs. Jones have seven children, six of them adopted from impoverished and different racial and ethnic backgrounds.

6-007

16 December 75

Sat., Jan. 3, 1976 * San Francisco Chronicle 3

Church Donation

Peoples Temple of the Disciples of Christ, 1859 Geary boulevard, yesterday donated \$500 to the family of a California Highway Patrol officer who died last month from gunshot wounds sustained when he stopped a motorist for a defective headlight.

The officer, Al Turner, 35, of Los Banos died 12 days after the December 4 incident on Interstate 5 near Fresno. He lived in Los Banos.

In a letter to The Chronicle that accompanied the check, Eugene B. Chaikin of Peoples Temple said, "We are utterly disgusted that another law officer has been slain."

"We also want to show that black people in no way condone this type of action, as we have many black members and ministers in our San Francisco congregation of 6000 active members, who all deplore this horrible tragedy."

6-007-1



HONORED — Pastor Jim Jones of Peoples Temple receiving "Humanitarian of the Year" award. Some of the honored guests at the ceremony were, from left: Dr. and Mrs. John Moore, Methodist district superintendent in California, Pastor

Jones, Mr. and Mrs. Gerald McHarg, regional pastor of 300 Christian churches, Mrs. Loretta Cole, publisher S. Alexander, Dr. Yvonne Moo, and Dr. Charles Hall, a prominent dentist.

Vast humanitarian ministry

Temple expands outreach program

Peoples Temple Christian Church, of the nationwide Disciples of Christ denomination of two million members, expanded its extensive outreach program this past year to include a large number of wide-ranging groups, organizations, and causes, all concerned with improving the welfare of the citizenry.

Among those who received financial and other kinds of support from the Temple were the Fresno Bee newsmen arrested for refusing to reveal their confidential sources of information; a medical clinic (Tul-III) serving the Bay Area, which otherwise would probably have had to close its doors; the American Cancer Society; the Mendocino County Heart Association and other medical research and testing programs, such asickle-cell anemia; KQED and other educational broadcasting stations; Big-Brothers of

America; anti-hunger groups such as Bread for the World; Indian relief; city schools; hospital development; various church programs operated under Catholic, Protestant, and Jewish sponsorship; the purchase of at least 1,700 concert tickets to benefit the Center for Self-Determination; and many others, the most recent being a donation of \$980 to the family of a slain highway patrolman in the Fresno area, for which the Temple was highly praised last week in an article in the San Francisco Chronicle.

The above support was in addition to the Temple's own vast humanitarian ministry, fostered by Rev. Jim Jones of

Redwood Valley, which is widely recognized for providing its many thousands of members, and others who are non-members with care homes and convalescent centers; a children's ranch on 60 acres; apartment units for senior citizens; free legal services and health care, including effective drug rehabilitation; bus transportation; college education for young people; food, clothing, and other round-the-clock emergency services; and large refuge shelters for all kinds of animals.

Pastor Jones' ministry is concerned not only with helping to meet the needs of those who are disadvantaged, but also

with identifying the causes of these needs so that they might be eradicated from our society. It is because of this consistent and genuine effort that Pastor Jones received the highly coveted award of the Los Angeles Herald as the "Humanitarian of the Year." In a ceremony he was presented with a beautiful painting from internationally known artist Dr. Yvonne Moo, and a trophy.

6-007-1

Charity — alive in the Tenderloin

The Peoples Temple of the Disciples of Christ yesterday gave \$6,000 to save a Tenderloin aid program for older people.

Funds for the Seniors' Assistance program would have run out today, said one of the group.

The gift was handed to Paul Godsey, one of seven men in the program, by the Rev. Jim Jones. It will pay bills for another three weeks, including the \$150 weekly salaries for Seniors' Assistance workers plus cab fares for the elderly and administrative costs.

Louis Langston, a spokesman for the group, noted that the federal money which created and supported the program for four months wasn't enough to pay for everything.

One worker fed an elderly person himself for two weeks until the man could get his affairs straightened out with various agencies, Langston said.

Their work — caring for the unprotected elderly who live in the Tenderloin — includes escorting them to banks to cash Social Security checks, taking them shopping or to hospitals and buying groceries for those who can't leave their rooms.

The announcement last week that the federal program was ending caused the Rev. Mr. Jones and his church board to act.

"I was so moved when I saw a photograph of a large young black man supporting a small white woman — in these times of alienation of the races.

"It was the least we could do," he said. "We hope to do more."

In accepting the check, Godsey



Gift will allow Robert Cobb (left) and his group continue aid to Tenderloin

noted that the head of the seniors' group, Jean Mellor, would have been present but was camping out at the Department of Social Services in Sacramento until a permanent solution to the funding problem is found.

Langston, Robert Cobb and Ron Collins led a tour through the Tenderloin area.

One physically disabled man had walked to breakfast, four doors from his hotel. "It probably took him 15 minutes," Collins said. He stayed behind to help the man

safety home again.

Langston and Cobb visited a 70-year-old man, who had been evicted from his hotel because a social service worker forgot to pay his rent. They have moved the man's belongings to a "safe" hotel, one with light, sprinklers and protective gates.

The man has lost contact with his family. Cobb knelt beside his chair to comfort him. "There's somebody cares," he said gently.

"I'll be back later. I'll bring

some dinner," Langston assured him.

The Seniors' Assistance seven have had to learn more than the first aid they were taught in training for the job. They have to know about the ripoffs — on the streets or at the hands of brutal and dishonest hotel managers. They've had to understand loneliness and how to help with that. And they've had to learn to deal with red tape of every kind and how to find bureaucrats who can apply self-discipline.

"It's a lot to throw away. We feel we owe them," Langston said.

OPINION

San Francisco Examiner

Page 26 • ★★ Monday, Jan. 26, 1976

Editor's Mail Box

Church that cared enough

Many thanks are due to the Peoples Temple for taking on the burden of the senior citizens in the Tenderloin by bailing out the Veterans Escort program. This program is one of the most creative responses designed to meet three major social needs, for senior assistance, veterans' employment and crime prevention.

... The Senior Escort Program should become a permanent service... yet without the humane concern of the Peoples Temple and Rev. Jones it would have died.

It is good for our city that this church cared... and to jolt others who must also do their share to take care of our people.

CAROLYN LOOMAN
San Francisco

The actions of Rev. Jones

and his congregation should be a sign to the people who are responsible for funding this program that you can't just drop something like this and expect nobody to take notice. I'm hopeful that others will follow in the footsteps of Peoples Temple and insure that this vital program will continue.

RICHARD D. TROPP
San Francisco

... Those who direct and work in this program are to be commended for their will to keep it going. It is sad that people-related programs always seem to suffer the cut of the economic knife first. We should be grateful there are people like Rev. Jones who care enough to do something. I'm glad charity is not dead.

REV. G.B. YOUNG
Oakland

2 San Francisco Chronicle • Thurs., Jan. 22, 1976

Protective Escort Service Hangs On

Elderly Tenderloin hotel residents haven't lost their protective escort service after all. Not yet anyway.

Spokesmen for the North of Market Seniors Organization, which says the escort service has stopped muggings and rapes, announced yesterday that a \$6000 gift from Peoples' Temple of the Disciples of Christ, 1860 Geary boulevard, will enable seven Vietnam War veterans to continue to serve the elderly for six more weeks.

Eight veterans, all of whom were on welfare, have worked the last four months to assist the aged, and mostly poor, in making shopping, medical and other necessary trips.

But a \$64,000 federal grant had been exhausted. Jean Mellor, president of the senior citizens' group assisting Tenderloin residents, has sought funds in recent trips to Sacramento.

The Rev. James Jones of the Geary boulevard church said his board authorized the gift of the money because the interracial nature of the escort service was inspiring. Most of the veterans are black; most of the elderly people they escort and do errands for are white.

6-007-1

Changing habit from heroin-to helping

By James Schermerhorn

Marie Duckett was a heroin addict mainlining \$250 a day into her system when she first heard the Rev. Jim Jones speak at his Peoples Temple of the Disciples of Christ.

She had pleaded guilty numerous times to petty theft, to felony theft and to felony possession of dangerous drugs. She had spent time in prison.

Heroin ran her life and she hated it.

"I tapped him (Jones) on the shoulder when he came down the aisle," she said. "I told him, I need your help."

Jones says, "I saw her desperation . . . She looked 48 . . . I thought she was mentally broken. I wondered if she could recover."

He took her to his home, a farm operated by the church 10 miles outside of Ukiah, with his wife and eight children.

That was more than three years ago. She has not been near heroin since.

She has been living in a church home, either in The City or at the farm in Ukiah. Her four children are here, and are cared for with the church's help.

She has worked for various agencies treating drug addicts, at local hospitals as a nurses' aide, and at her studies.

Marie today looks her 31 years. She is strong and healthy.

The promise is there — if she doesn't have to go back to prison.

Ironically, her past caught up with her because of her work for the church.

The church board wanted to send her to Gulana, to help operate its experimental farm project.

When she was asked to go, Marie was forced to admit she was a parole violator because she had not been reporting to the California Rehabilitation Center, a state prison where she was sent as a heroin addict in 1969.

There is an unresolved petty theft charge, and violation of probation on other offenses, as well, she said.

She said she was sure to be caught if she applied for a passport, and the church would be "embarrassed," Jones said.

But Jones and his church are not embarrassed, and they want to help her.

Gene Chaiken, who volunteers his service as an attorney for the church, — where her troubles with the law occurred — went to Southern California to learn the details of what she faces. It could mean as long as nine years in prison, he said.

Marie, once a movie extra and a dancer, was an addict for five years. It began when the man she lived with began stealing money she had saved to attend nursing school. She learned he was buying heroin with it.

"I was 22, and dumb. He was a brilliant man and I still don't know why he took heroin.



Marie Duckett's future is promising — if she doesn't have to go back to prison

Examiner Photo by Seymour Sneider

"But one day I put out my arm. I said, 'We share everything else, we might as well share this.'"

She left nursing school and the career she wanted.

Then her common-law husband was sent to prison, leaving her in the world of addicts, thieves, prostitutes and pushers.

He left her only one thing: Heroin addiction.

Marie is going to turn herself in before a Superior Court judge in Los Angeles tomorrow. It was her decision.

At her side will be Los Angeles attorney Robert L. Winslow, a former Superior Court judge in Mendocino County who is donating his services.

Jones will be there, too. He hopes, on the basis of her record with the church, she may be

released into his care.

"When someone is rehabilitated in our program, I know it. She is one of those," he said.

He is ready to describe the things she has done here — from the most tedious volunteer tasks to the study of engines, farm equipment and various sciences.

6-007-6

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7/20/76

Peoples Temple Attracts Heroin Addicts, Youth

Los Angeles Sentinel
Thursday, February 1, 1976
C-8

By VIRGHEW MURRAY

Someone has written, "As you think and as you love, you attract. You are today where your thoughts have brought you; you will be tomorrow where your thoughts take you. You cannot escape the results of your thoughts."

This could be said of the Rev. James Thurman Jones, pastor of Peoples Temple Christian Church (Disciples of Christ). The Rev. Jones has been in California about 11 years, and, in that time, he has established three congregations.

Beginning in a garage in his home, the Rev. Jones now has three congregations of more than 10,000 members. From Redwood Valley came the church in San Francisco, and from the church in Los Angeles at 1366 S. Alvarado.

The local edifice is like a church "by the side of the road." It sits by the side of the road where Hoover splits and the road is Alvarado and the other side is Hoover. This church, as well as the others, has attracted many people.

INSPIRATION

Many drug addicts, senior citizens, young people some with needs and some with talents to give, have found inspiration at Peoples, from the past and the members.

The Rev. Jones' thoughts and planning have produced several successful projects.

Peoples has several senior citizens homes, a 46-acre ranch for retarded children,

care homes for orphans, convalescent centers, college dormitories, a refuge shelter for animals and an agricultural mission in South America.

Marie Duckett, a local young woman was a \$250-a-day heroin addict when she went to Peoples and met the pastor. The Rev. Jones recalled "She came up the aisle one day over three years ago. She grabbed me by the arm in desperation.

REHABILITATION

"She was in miserable condition, now she looks healthy, and vivacious. She said to me, 'Will you please help me?' I saw her desperation, she looked 45, and I thought she was mentally broken. I wondered if she could recover," continued the Rev. Jones.

The minister also told how Miss Duckett was cared for. "My wife and I took her into our home in Redwood Valley. My wife is a registered nurse; we have seven adopted

children, and one natural born. She stayed with us many days, and went through the withdrawal system, which in her case was rather grave. My wife took care of her along with me and some of my children.

AGRICULTURE

"Marie is training herself in all phases of agriculture. She is very sharp. I've found many of the heroin addicts that we have rehabilitated are very sharp, when you get them straightened around. They've learned to manipulate so much that it is very difficult for us to cope, because every heroin addict that I've dealt with has been exceptionally intelligent.

"During this period of over three years, she didn't tell us the problem that she had. That was, she was a fugitive. When the time came to go to the agricultural mission in Guiana, she volunteered on her own. She said, 'I'm afraid it might be embarrassing; I've broken probation. So now our church has pledged to fight this all the way,'" declared the minister.

Miss Duckett went to court Feb. 6 to turn herself in before a Superior Court judge. Several attorneys volunteered their service to the church, one of them will assist her. She did not report to the California Rehabilitation Center, a state prison, where she was sent as a heroin addict in 1968. There is an unresolved petty theft charge, and violation of probation on other offenses.

VOLUNTEERS

One volunteer, Atty Gene Chaiken, found that Miss Duckett could face nine years in prison. Another volunteer, Atty Robert L. Winslow, a former Superior Court judge in Mendocino County, will assist the former addict in court. The Rev. Jones said he and

(Continued on Page C-10)

the church will stand by her all the way.

The personable 37-year-old young woman, who quickly went through her withdrawal, has been living in one of the church homes for four children are with her and are cared for with the church's help.

She has worked for various agencies treating drug addicts, at hospitals as a nurses' aide, and is continuing her studies.

Once a movie extra and a dancer, Miss Duckett was an addict for five years. She says it began when the man she lived with started stealing money she had saved to attend nursing school. She learned he was buying heroin with it.

Miss Duckett said, "I was 22 and dumb. He was a brilliant man and I don't know why he took her. One day, I put out my arm and said, 'We share everything else, we might as well share this.'"

ATTRACTION

When the man was sent to prison, she was left with heroin addiction.

The church has a record of more than 100 addicts it has helped to overcome drugs.

One young woman said, "When I came by this church, I didn't know what to do, or where to go. If I had not received help here, I know I would be dead today."

But, she said, she has gone through the withdrawal and is a senior at the University of California at Berkeley. She said she had no idea that she would graduate from college, because she had no money for education.

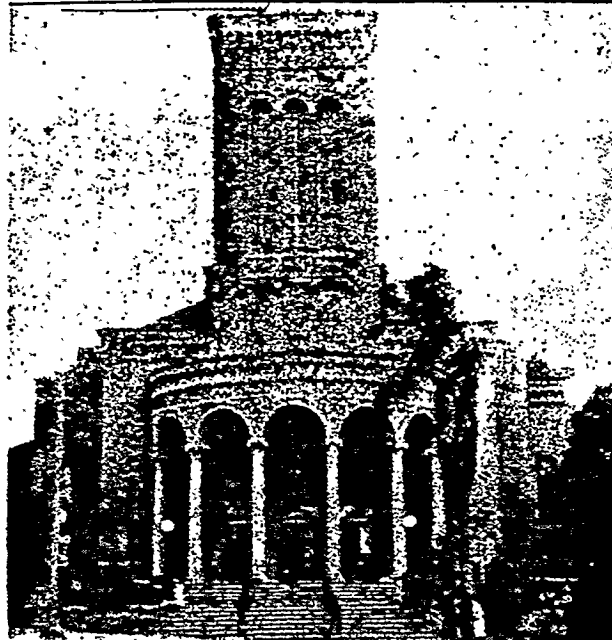
This church supports many various projects and causes.

Peoples raised legal fees for the state of Washington. D.C. men allegedly raped a white woman and sentenced by a N.C. jury to die in a gas chamber. The church helped Georgia legislator John Bond, who has been instrumental in bringing several other injustices to the attention of the Rev. Jones and the Peoples congregation.



"PLEDGED TO GO" — Miss Marie Duckett, a former \$250 a day heroin addict, is shown talking to the Rev. Jim Jones, pastor of Peoples Temple Christian Church. The Rev. Jones and Peoples Temple helped Miss Duckett through the withdrawal period, and she has assisted in her starting a new life. A probation violation, Miss Duckett turned herself in Feb. 6. The Rev. Jones said the church "pledged to fight for Miss Duckett."

WIDE-THOMAS PHOTOS



PEOPLES TEMPLE CHRISTIAN CHURCH — A church "by the side of the road," in Peoples Temple Christian Church, (Disciples of Christ), 1344 E. Alameda. The church sits by the side of the road where Hoover splits and one side is Alameda and the other is Hoover. The church attracts many people. The Rev. James T. Jones is pastor, assisted by associates Paul Newman and Johnny Brown.

SUPPORT

Food and supplies have been sent to aid the sick and hungry people all over the world — including Biafra, Bangladesh, the Sub-Sahara, Appalachia, and Indian Reservations in the United States.

Financial and other support has been given to a medical clinic, American Cancer Society, Sickle Cell Anemia, Big Brothers, of America and many other causes.

Through the Rev. Jones' leadership, Peoples Temple Christian Church contributed more than \$4,000 for the defense of William Farr and other reporters jailed for refusing to reveal their sources of information.

Last month a Tenderloin aid program for older people in San Francisco, was saved by Peoples. The church gave \$6,000 to support this group.

Federal money created and supported the program for four months, but it wasn't enough to pay for everything.

This program cares for unprotected elderly who live in the Tenderloin, escorting them to banks, taking them shopping, to hospitals or doctors and buying groceries for those who can't leave their rooms.

MEDICAL STAFF

Peoples has a medical staff, whose members are in various stages of training and who work in hospitals and care facilities in the community. They also give routine physical examinations in the office in Redwood Valley.

Whenever a member is in the hospital, staff members are with that person around-the-clock, while they are hospitalized. Members are advised to see their doctors annually and senior citizens at

least semi-annually.

A fleet of Greyhound-type buses was purchased by the church to transport members for vacations, shopping and other outings. The church travels across country in the buses.

The Rev. Jones remarked "When I take a vacation, we all take a vacation together and get on the buses and go wherever we want to."

Last year more than 700 members participated in a three-week 10,000-mile trip. The group was remembered in every city where they stopped. It was noted that when they left a park it was cleaner than when they arrived. There were more than 200 seniors in their 80's and 90's on this trip and hundreds of children, teenagers, and young adults of every racial and ethnic background.

LARGE BOAT

With its agriculture mission in South America, Peoples acquired a large ocean-going boat which can hold 50 tons of supplies and is being used to transport food produced in the mission to critical hunger regions of the world.

Several thousand acres assigned to Peoples by the government in South America, are producing 30 different crops to serve the food needs there and, in time of emergency, shipments will be made to the United States as well.

The ship is also used to take the sick to hospitals and deliver food, clothing and other supplies where they are needed by people living in remote areas of South America.

The Rev. Jones and Peoples have received numerous awards and commendations for their many projects.

The 83rd Congress commended them in its Congressional Record for its support of the First Amendment.

Mayor Tom Bradley praised the church and pastor on a recent visit to the church. He said, "My ultimate ambition is the same as yours and Pastor Jones. It is to bring about the unification of people . . . to bring together people from various backgrounds so that they may understand that, indeed, each is his brother's keeper."

CHILDHOOD

A native of Crete in Randolph County, Ind., the Rev. Jones spent most of his childhood in Lynn, also in Randolph County.

He and his wife, Marceline, the natural parents of one daughter, have adopted seven children of different racial and ethnic backgrounds.

One son, who is black, bears his name, Jim Jones Jr.

"We have a rainbow family, with all colors and backgrounds. Two Asian children, fathered by American servicemen, are in our family, along with an Indian and others," Rev. Jones said. His daughter is married and the Joneses have four grandchildren.

The successful endeavors of the Rev. Jim Jones and Peoples Temple Christian Church can be shown in their thoughts, for "you cannot escape the results of your thoughts."

A Fully-Integrated Church in Action

By RALPH RATH
Tribune Religion Writer

The Rev. Jim V. Jones made some enemies in Indianapolis.

Several Molotov cocktails were thrown at his house. Phone calls threatened the lives of several of his children.

It was quite clear, the Rev. Mr. Jones said, that this animosity sprang from racial prejudice.

In the mid-1960s, the clergyman was named the first director of the Indianapolis Mayor's Commission on Human Rights.

"I integrated 200 to 300 businesses just by talking," the Rev. Mr. Jones said of his two-year effort in the post.

But a number of people did not approve of his work and apparently also did not approve of the fact that his church, Peoples Temple Christian Church, was inte-

grated and the fact that his family of eight children, seven of whom were adopted, was fully integrated.

Partly because of the threats on the lives of his children and partly as a last-ditch effort to get the liberal mayor re-elected, the Rev. Mr. Jones resigned his city position in the summer of 1965.

It didn't work. The mayor was defeated and racial tensions increased.

"The Ku Klux Klan is once again growing in Indiana," the Rev. Mr. Jones reported in an interview last week.

Born, reared and educated in Indiana, the Rev. Mr. Jones reluctantly decided to move, that sad summer of 1965.

The place that he felt held the most promise for life free from racial tensions was Northern California. So he and his family moved to Red-

wood Valley, just north of Ukiah.

In a spontaneous gesture of support, the "whole church," about 160 persons, joined the Jones family in the move to California.

Things were much better on the West Coast, the Rev. Mr. Jones said, though the congregation still met with some racial prejudices. "I was surprised by the latent prejudices of a rural community," the clergyman said.

In fewer than 11 years since the move, Peoples Temple has grown to more than 20,000 members. It remains fully integrated.

Peoples Temple of Los Angeles has 18,000 members. The church in San Francisco at Geary Boulevard and Fillmore Street has 7,000 members, including 1,000 from the Eastbay.

The Redwood Valley church has 1,000 members. There are

sizeable congregations in Bakerville, Fresno and Sacramento. Many large cities in the country also have members of the Peoples Temple community, though they continue to worship at their local churches. Some have indicated that they might move to California.

Affiliated with the 1.5-million-member Christian Church-Disciples of Christ, Peoples Temple stresses lively worship services, a healing ministry and personal care and support of members.

The church has trained 80 nurses and encourages all members to undergo a medical checkup at least once a year. There is a clinic on the San Francisco premises to give free checkups. This program has enabled breast cancer in 140 women to be detected in time and treated.

The church has been suc-

cessful in treating heroin addicts. One reformed addict currently is completing studies to become a physician. He and another medical student plan to work as medical missionaries.

The church has helped in the education of 12 lawyers, conducts a legal assistance program for the poor.

The church has an extensive education and job-training program. A recent survey found that fewer than 2 percent of the members of Peoples Temple were on welfare.

Peoples Temple has a home for retarded children and several homes for older persons. To a great extent, the members run their own programs and decide for themselves how they will live their lives.

For the past six summer church members have poured into their fleet of buses to travel the country.

In 1973, for example, members in 13 buses and 20 support trucks traveled the way to the East, camping out in churches and camping areas.

They brought along a spare engine, automotive repair gear, food, medical supplies, and even an ambulance when needed.

Since they were fully integrated, there were a few fortunate incidents when they traveled in the South.

A truck driver deliberately rammed one bus and the Rev. Mr. Jones took hours to calm an angry mob that formed in the worst of circumstances. Several shots were fired at the buses.

A woman supervisor camp in Georgia turned the water and locked the keys.

The travelers from Peoples Temple simply gritted their teeth and went about picking up all the litter in the neighborhood.

The supervisor reluctantly stored water and facilities and invited the visitors to stay over night.

The supervisor's husband was so moved by the peaceful attitude of the Christian travelers that he tore up his Ku Klux Klan membership card in their presence.



Ronald Jones (left), Anita Kelley, Rev. Jim Jones, Michael Prokes, bus driver Harris

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JIM JONES DECLINES HUMAN RIGHTS POST

San Francisco Mayor George Moscone revealed "bad news" at a swearing-in ceremony of new commission appointees last week when he announced that Rev. Jim Jones of Peoples Temple Christian Church (Disciples of Christ denomination) was declining a post on the Human Rights Commission.

The mayor said, "Rev. Jones examines his conscience more thoroughly than anyone I know," in explaining that the Reverend felt, at least at the present time, that he could provide a higher service—not only to his congregation but to people who look to him for leadership—outside of the political process.

Rev. Jones said he was honored by the mayor's appointment, but he could not give the commission's duties and responsibilities the undivided time the

mayor would expect and his own conscience would demand. He said that presently his time is completely taken up in coordinating the many human service programs and facilities the church provides for thousands of people in its California-based ministry.

Mayor Moscone said that Rev. Jones was not "playing hard to get" and he will be urging him to reconsider and take another post in the city's administration.

Rev. Jones has just returned to the City from his agricultural mission in South America, following a ceremony in New York at the Waldorf-Astoria where he was honored by the national interfaith organization. Religion In American Life, which has named him one of the nation's most outstanding clergymen.

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A family reunited: From l., Dennis Banks, daughter Tasina, Rev. Jim Jones, Leigh Brightman who harbored Banks; foreground, Ka-mook and baby Iron Door Woman
Examiner Photo by Bob Bryant

Indian leader regains his family

By James Schermerhorn

American Indian Movement leader Dennis Banks stood for a long moment before the Disciples of Christ Church. In his arms was his 4-month-old daughter he had not seen until his family arrived by plane last night.

His wife, Ka-mook, freed on bail from a federal charge, in Oregon with \$20,000 of the church's money, stood beside him. In her arms was an older daughter, 18-month-old Tasina.

When he finally found words, Banks said softly, "A week ago my wife was behind an iron door, my children were in Oklahoma. You in your love, have moved the iron

door."

The Rev. Jim Jones, pastor of the Peoples Temple here, led more than 4000 men and women in the crowded church in singing, "We Shall Overcome."

Then in his strong voice, Jones affirmed his congregation's support of Banks and declared, "We shall not settle for anything less than his liberty!"

At the moment that seems difficult to achieve.

Banks is wanted in South Dakota, where he was convicted last July of possessing arms in a riot and assault with a dangerous weapon "without intent to kill."

In the trial, defense witnesses said they would not testify because they were threatened by the prosecutor, the state's attorney general, and in mid-trial, Banks' counsel withdrew for the same reason, leaving him to defend himself alone. His appeal for a mistrial was denied.

He and his wife also face charges of possessing destructive devices in Oregon.

Extradition to South Dakota, he declares, will mean his certain death, and he has appealed to Gov. Brown to deny extradition.

Jones said he asked the church board and congregation last week to take the action.

Peoples Temple Brings Religion Down To Earth

by David Johnston

On recent Saturday night, a 45-year-old Creek Indian named James Jones, leader of 8000-member Peoples Temple in San Francisco, sat in a small room off the Temple lobby vexed by what he was about to do. Jones was wondering about his decision to invite Kathleen Cleaver to speak to the congregation, which at the moment was gathering in the big second floor auditorium.

The appearance of Kathleen Cleaver, whose husband Eldridge had become an object of loathing to considerable segments of the Bay Area progressive community, represented the first time Jones had taken up a cause that threatened to split the Temple. "I imagine we're going to get it tonight," Jones was saying, "but we'll give her the floor and let her appeal. Unpopularity doesn't disturb me. But, there are so many causes, my God am I spread thin."

Spread thin is hardly the word. Jones ministers to not just the Geary Boulevard temple, but to two others, in Redwood Valley and Los Angeles. And the temples are not merely places for "meetings," as the Disciples of Christ call their services, but are centers for "human services programs." This year, for instance, the San Francisco Temple's service program will account for a sizeable part of its annual half-million dollar budget (which doesn't take into account the all-volunteer Temple help).

Besides the swimming pool, the 40 acre children's ranch, the two retirement homes and several "senior" care facilities, the Temple operates clinics which run the gamut from general medical, to infant care, to special services for the elderly.

But, that's just part of it. In addition, the Temple conducts a drug treatment facility, annually sends 100 kids to college on Temple scholarships and runs an agricultural mission in what used to be called British Guiana. The mission is actually a farm where, Jones says, "the harder juvenile cases are sent to learn farming skills." The Temple-owned shrimp boat "Marceline," with a 50 ton

cargo capacity, delivers the farm's output to hungrier points around the globe.

And there's more. The Temple also owns a fleet of 13 buses (maintained by Temple mechanics) which, when they are not running seniors to medical appointments, carry poor kids and the elderly on vacation trips. This year the Temple took in Washington, D.C. Last year there was a trip to Mexico. And Jones travels each week to Los Angeles, in one of these same buses, rejecting all appeals that he go by air because, according to his aide Michael Prokes, "Jim is just too humble to fly."

The reason why Peoples Temple has set up this mini-empire of goodwill, according to Jones, is that the Disciples believe in "New Testament sharing" as written in Matthew 25: 35-40. The gist of that passage, "For I was an hungered and ye gave me meat," is why Jones says, "we believe that the highest service to God is service to our fellow man."

In recent years, the Temple's works have also included helping financially-troubled groups. There was the \$6,000 the Temple gave to the South of Market Street Senior Escort Service when federal funds were cut this January, and there was the \$1,500 deficit-covering gift to the Telegraph Hill Neighborhood Center and Health Clinic last November. The Temple is currently providing financial help to Pets Unlimited, a non-profit animal shelter and clinic, to keep it afloat.

Moreover, the Temple has been funneling cash to individuals who have been harassed by the government. A \$4,400 donation in 1973, among other things, helped defend William Farr of the L.A. Times, who refused to name sources for a story about the Manson family, and assisted the four editors and reporters from the Fresno Bee, who would not reveal where they had gotten a secret grand jury report. The church has backed leftists Angela Davis and American Indian Movement (AIM) leader Dennis Banks, and has also aided a John Birch Society member in getting back his teaching job.

"Our politics," said Tim Stone, one of the Temple's staff of volunteer attorneys, "is really an effort to actualize the Bill of Rights."

Kathleen Cleaver's speaking invitation however, unlike previous Temple mercenary missions, left Jones wondering uncomfortably about how the congregation which had filled the hall above to overflowing, would react.



Pastor Jim Jones at recent rally

While their choruses resonated through the ceiling of the room where Jones waited, he twisted uncomfortably in his second-hand leisure suit. "I'm not taking any political position," he explained. "I wish I had the right answers, we help people, it doesn't really matter whether they're left or right. Like anybody else, Cleaver is entitled to his own beliefs. If Cleaver is an agent," frowned Jones, "and that's how they treat them ... My

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God."

James Jones left his Somerset, Indiana church with his wife, Marceline, and their 10 children (nine of whom are adopted) in 1964. Along with 100 members of his former congregation, he started the Redwood Valley Church in Mendocino County. In 1967, he expanded into San Francisco and shortly afterwards got a temple underway in Los Angeles.

Peoples Temple accepts no grants, has no endowments and, according to Temple members, spends only the money that is contributed or earned through bake and rummage sales. Decisions on how funds are to be spent, say members of the congregation, are "Memocratically" arrived at by a vote of the membership.

The growth of Peoples Temple has been remarkable and Jones, asked how he's managed to come so far so fast, shrugs: "I don't honestly know how we got where we are. Hard work I guess, we are very frugal and we don't have any paid staff."

Such a sprawling organization, however, has inevitably led to critical speculation about the Temple. Jones' aide Prokes first met the pastor when he was working as a CBS reporter in Sacramento. Prokes says, "I figured at the time that he couldn't be for real, so I went through the books. I even went back to Indiana to check him out. I was so impressed with the character and integrity of this selfless man, I gave up my position in broadcasting to work full-time for this phenomenal program." Prokes adds, "I just couldn't find anything that was at all suspect."

Another member of the congregation said, "I've been here for five years and have looked for a gimmick the whole time. I'm still here and I'm still looking and I've about decided that if there's a gimmick behind this thing, I'll buy the gimmick."

Jones moved slowly from the small room beneath the auditorium and climbed the stairs to the hall, where at least 2800 members of his Temple were waiting. He disappeared down a corridor and in a moment was standing in a ship's bow pulpit on a stage overlooking the crowd. He led them through "United We Stand" and stood watching while seven teenagers danced "Chains of Freedom" to a crackling record.

Kathleen Cleaver was sitting behind him on the stage, but Jones did not look at her. The dance ended. Jones quietly told the crowd to write protest letters to American firms doing business in South Africa. Then, turning to Kathleen Cleaver, he said, "We all welcome her here, don't we?" When the murmured groans and smattered applause died away and Cleaver began to speak, Jones ducked to the back of the stage and opened the door to a small examining room. Inside a small boy was having his head wrapped for an ear infection.

Spiritual Jubilee proclaims A new heaven and a new earth



LEFT: The Chief Minister emphasized: "The Book tells us that God is coming. We've been looking for a physical person or a personality when we should have been looking for a mentality. A man's mentality is what puts him in hell and a man's mentality is what puts him in heaven."

RIGHT: The Rev. Jim Jones observed that: "Whether we are Christian or Muslim, agnostic or atheist, we must first learn to forget our differences because the oppressor, be they economic or social, and the hate mongers are on our backs."



CHRISTIAN AND Muslim unity: Mayor Thomas Bradley (left), the Honorable W.D. Muhammad (center) and the Rev. Jim Jones (right) joined hands in a moment of Spiritual Jubilee. In his message of oneness, Minister Muhammad declared: "God wanted only one division—a separation between ignorance and knowledge, a separation between corruption and purity, a separation between truth and lies." Concerning the only goal of the Nation of Islam, he observed: "We live for the truth and we die for truth. We don't live for Africa; we live for truth. We don't live for Europeans; we live for truth. We don't live for the rich; we live for truth. We don't live for the poor; we live for truth."



DURING HIS lecture the Honorable W.D. Muhammad proclaimed that: "If the darkness of your Christianity holds you more than the light of Jesus, then you are in the den of Satan. If the darkness of your Judaism holds you more than the light of your Israel, then you are in the den of Satan. And, likewise, if the darkness of your Islam holds you more than the light of the Quran, then you are in the den of Satan."

(Photo by Muhammad Ibrahim)

By L.C. Shabazz
and Malik S. Hakim

LOS ANGELES — More than 20,000 people flocked to the Convention Center here on Sunday, May 23, to participate in an unprecedented display of religious unity—the Southern California Spiritual Jubilee. The Nation of Islam and the Peoples Temple Church co-sponsored the historic gathering.

Dignitaries, both Caucasian and Black, lent their support to a call for unity which transcends all religious, ethnic, social and economic barriers.

The principal lecturers were the Rev. Jim Jones, founder of the Peoples Temple Church and the Honorable Wallace D. Muhammad, Chief Minister of the Nation of Islam. The Chief Minister spoke on the topic "A New Heaven And A New Earth."

Weeks before the affair, the electricity of expectation had already charged the atmosphere of the City of Angels as well-coordinated preparations unfolded. A \$50 a plate dinner at the Century Plaza Hotel took place the evening before the Jubilee.

OPENING REMARKS

In opening remarks on Jubilee Day, Minister Abdul Karim Hasan, Western regional representative of the Honorable W.D. Muhammad, observed that: "The idea of bringing people together from all walks of life regardless of their color or creed is an idea that should continue to grow and develop to such an extent that all men and women can enjoy peace of mind and contentment."

Among the key speakers were: Mayor Thomas Bradley; California's Lieutenant Governor Mervyn Dymally; Sister Angela Davis of the National Alliance Against Racism and Repression; Mr. Kenneth Hahn, a Los Angeles County supervisor; Dr. Carlton Goodlett, noted publisher; the Rev. Priscilla Chaplin of the Southern California Council of Protestant Churches; Imam Rashid Tifrit, assistant director of the Islamic Foundation of Southern California; the Rev. Earl Hazly, president of the United Christian Association; and Minister Makhia Khalifa of the Sikh Dharma Brotherhood.

Endorsees included: Dr. Mohammed Mehdi, secretary general of the Action Committee on Arab-American Relations; Rabbi Morton



CHRISTIAN AND Muslim, Caucasian and Black, Hindu and Buddhist, rich and poor converged at the Los Angeles Convention Center to witness the historic Spiritual Jubilee.

(Photo by Philmore Page)

Reffman of the Bureau of Jewish Education; Dr. Armando Rodriguez, president of East Los Angeles City College; and San Francisco Mayor George Moscone.

One of the first speakers, media expert Michael Prokes, lauded the multi-racial Peoples Temple Church as an institution which has "saved hundreds of people from jail sentences and hard-lane drugs" while giving "medical care to thousands of senior citizens." The Temple also operates an agricultural mission in Guyana, South America.

Mr. Prokes cited another positive example—the adoption by the Rev. Jones and his wife Marceline of six children of different nationalities.

Dr. Goodlett reminded the audience that this year's Bicentennial also marks the "200th anniversary of the exodus of Richard Allen from the United Methodist Church because he was no longer able to endure racism in organized religion."

Mr. Kenneth Hahn emphasized that: "When the Honorable Wallace D. Muhammad consented to

come here, I wanted to be here to listen to Him."

MAYOR BRADLEY

Mayor Bradley characterized the Jubilee as "a magnificent occasion which will bring together diverse elements and set the tone for other communities around the country."

Angela Davis pointed to the rising up of people across the globe to challenge "the forces of disease, illiteracy and starvation. They have discovered that their most important weapon is unity." She cautioned citizens about stepped-up repression in the United States.

The S-I bill, if it is passed, "could even outlast such wonderful gatherings as this," she said. Just last week, she added, the "Federal Center for Experimentation and Behavior Control was opened in Backner, North Carolina." Miss Davis called for a unified struggle to free unjust imprisoned men such as the Rev. Ben Chavis.

Mr. Dymally noted that "Fourteen years ago wasn't safe to greet anyone with 'As-Salaam Alaikum.'" He reflected on the brutal attack the Los Angeles Police on Muhammad's Mosque No. 27 in 1962. His support of the Nation of Islam in that case led to racists branding him as "Black Muslim."

"My, my how times change!" he remarked. "That 'Black Muslim' is now your acting governor."

REV. JIM JONES

The Rev. Jim Jones expressed joy in the "symbolic and literal union" of the Peoples Temple and the Nation of Islam. That union, he said, "represents a victory over the forces that seek to sow disunity."

The Native American evangelist warned the materialistic powers of racism, greed and profit now threaten to go to the extent of "destroying our planet." But oppressed people everywhere "are beginning to come into a resurrection humanistic reality"—a keen awareness of need to unite or perish.

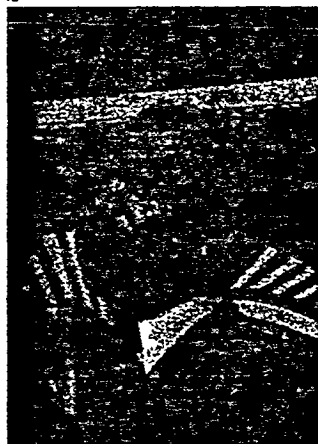
Bro. Jones bore witness that: "I have received more acceptance and brotherhood from the Nation of Islam in these past few months than have received from many quarters of the Christian Church." He paid tribute to the wise administration of the Chief Minister who has liberated the role of the woman and welcomed a race to the worship of one God.

"If the Muslims and Peoples Temple can get together, anybody can make it," the Rev. Jones



WOMEN MEMBERS of the Peoples Temple Church actively participate in all church programs, including: houses for orphans and senior citizens, drug rehabilitation centers, legal assistance programs and an agricultural mission in Latin America.

(Photo by Philmore Page)



LT. GOVERNOR Marvin Dymally commented: "This is a historic occasion. You have shown the people that working together — young and old, rich and poor, white and black, Muslim and Christian — we shall overcome."



MAYOR TOM BRADLEY remarked: "I am pleased that it is the first such Spiritual Jubilee and that it happened here in the City of Los Angeles."

(photo by Michael T. Day)

proclaimed. He advised listeners not to fall into "the trap of religious sectarianism and provincialism." All religious groupings, he observed, must forget their petty differences in order to overcome exploitation.

He mentioned that only a few days ago some misguided individuals had fire-bombed his church's property and made threatening telephone calls concerning the Jubilee, but instead of discouraging him, these incidents only "proved that this meeting was the hand of God upon us."

The Rev. Jones called the Honorable W.D. Muhammad "a prophet," and declared: "With the alternatives I see on the horizon, I only wish he were running for President."

Turning to the pages of history, he pointed out that "Muslims made room for Jesus and gave him honor. And it's again time that Christianity gave honor to Muhammad." Bro. Jones underscored the dangers of taking scriptures literally, citing the Biblical verse which reads: "Servants, obey your master."

Referring to the example of Jesus, he observed: "Jesus said there's only one way you can be saved—'Feed the hungry, clothe the naked, let the oppressed go free.'"



open way." He went on to say that Almighty Allah had purposely let different religious communities flourish around the world in order to test man and to eventually produce a unity from diversity, a oneness which would lift all peoples to Him.

The Chief Minister demonstrated the unity of all true believers and the oneness of all the great heroes of Judaism, Christianity and Islam. "Those who believe that they should conform," God's righteousness are all brothers in brotherhood," he declared.

"Jesus verified the truth of Moses and continued the chain of truth... Muhammad came, and he supported the teachings and the tenets of the Old Testament. He spoke of Jesus as brother in the faith."

"Thus, there is no division in the family of prophets, but there is division among human beings. That alone is evidence that we have strayed from the pure teachings of those prophets," Honorable W.D. Muhammad stressed.

"The world has become a world of enmity because religious orders have promoted this observed. 'They have condemned the communities as infidels.' However, prophet Muhammad (the Abdullah of 1,400 years ago), and blessings) 'taught his followers to protect sacred houses of other religious communities."

Today, the Lost-Found Nation of Islam put only one goal, Minister Muhammad proclaimed: "to preach the truth regardless of whom or what... Jesus said, 'Know the truth and the truth will make you free.'"

The Chief Minister pointed out that Christ have been praying to an "old heaven" but God himself says that He's going to make a Heaven and a New Earth. Minister Muhammad stressed that a wicked mentality "portrayed itself as light" had established a kingdom and buried the real, life-giving word of God.

"We've come to see rabbis, priests and monks spit out nothing but air," because there has "a famine in the Earth—not for food, but for the word of God." The Chief Minister added that he has been religious leadership which "has no the world, not politics, nor science."

"Where are you, Pope?" he asked "When you, knams?" "Rabbis, it's time for you to get out of your hiding place."

In conclusion, the Honorable W.D. Muhammad assured his listeners that: "God has ordained a natural movement to destroy the corrupt and establish truth. This is our day!"

"Who is fulfilling the words of Jesus? Who opened his arms and said, 'Come Christians, come Jews, come atheists, come agnostics? Who is fulfilling the words of Jesus any better than the Honorable Wallace D. Muhammad?" The Rev. Jones concluded his speech with these words: "If you come after the Nation of Islam—you better come after me."

THE CHIEF MINISTER

The Honorable W.D. Muhammad voiced appreciation for Bro. Jim Jones and for "the great community that he heads—the Peoples Temple Church. In time," he noted, "maybe we will all realize just how much the world is indebted to the step that has been taken this day."

Diving deeply into scripture, the Chief Minister showed that there is no compulsion in religion. "God never imposes His way on anybody or any community. Almighty God's way is an



LEFT (INSET): Dressed in white, the Honorable W.D. Muhammad arrives at the Los Angeles Convention Center. Right: The multi-ethnic Peoples Temple Church Choir delivers a stirring rendition of "Sing A Simple Song of Freedom."



LEFT: Joint security; Members of the F.O.I. (Fruit of Islam) and the Peoples Temple Church hold security posts in front of the speaker's rostrum.

RIGHT: Minister Abdul Karim Husein of Mosque No. 27 said just before the Chief Minister's lecture: "Today we are blessed. Something is going to be put into the atmosphere that will blow away the clouds of confusion, that will dry up the waters of hate and discord."

Nation of Islam's interfaith rally

By John Mart
(Times Religion Writer)

LOS ANGELES — The Nation of Islam, once known commonly as the Black Muslims, joined Sunday in its first interfaith rally.

Wallace D. Muhammad of Chicago, Chief Minister of the Nation of Islam since the death of his father, Elijah Muhammad 15 months ago, spoke to an estimated 18,000 persons, all of whom had to pass through airport-type security checks to enter the Los Angeles Convention Center.

Muhammad criticized today's world religious leadership for failing to end oppression or achieve unity, and he noted the traditional Islamic indebtedness to Moses and Jesus as predecessors of Muhammad.

"There is no division in the family of prophets, he said, but there is division in us. Under Wallace Muhammad's

leadership, Caucasians have been admitted to membership in the Nation of Islam and friendly relations have been established with Arabic Islamic representatives. Sunday's "Spiritual Jubilee" marked the Nation's first venture into interfaith cooperation.

Preceding Muhammad on the platform was the Rev. Jim Jones, the white founder-minister of Peoples Temple Church, which claims more than 12,000 members in three California churches.

Peoples Temple co-sponsored the program.

Jones, a Protestant minister, recalled that several years ago, tension was high between his San Francisco church and a neighboring Nation of Islam Temple.

"But under Wallace Muhammad all those things have changed," Jones

said—"peace has come."

The Peoples Temple Churches, affiliated with the Christian Church (Disciples of Christ), are considered unorthodox under the Rev. Jones' leadership. The emphasis is on community service and support of worthy secular causes.

The Rev. Jones said that even scientists and agnostics are welcome to his church as long as they agree with the gospel messages to serve others.

Pointing to the fact that traditional Islam regards Jesus as a prophet, the minister declared—to uncheers of the audience—"It's high time Christianity gave honor to Muhammad."

Representatives of the predominantly Arabic Islamic Foundation of Southern California, and the Southern California Council of Churches extended their congratulations from the platform.

Some speakers began with an Arabic Islamic greeting of peace, including Supervisor Kenneth Hahn and Lt. Gov. Mervyn Dymally. The latter recalled that it wasn't safe to give swears ago, recalling the exchange of gunfire between police and Muslims at a Mosque in Los Angeles in 1962.

Greetings were also extended by activist-educator Angela Davis, Mayor Thomas Bradley, and a young Black woman member of the Sikh Dharma Brotherhood who wore white clothing and headgear similar to the attire of thousands of Nation of Islam women in the audience.

The Honorable W.D. Muhammad said those who knew of the rally but stayed in their churches or temples (the doors opened at 11 a.m. for what turned out to be a five-hour event), "stayed in the darkness of Satan."

—Reported from Los Angeles Times



Peoples Temple: Actualizing The Bill Of Rights

"We're going to have to get our heads out of the sky and realize that if we want heaven, we'll have to build it here, on earth, for ourselves."

The words are those of the Rev. Jim Jones, dynamic founder and pastor of a California-based ministry known as Peoples Temple.

At once erudite and down to earth, speaking without notes Jones combines the language of the street with masterful oratory and a biting wit, making him one of the most effective voices in the church today. With a fiery conviction that holds his audiences enthralled, Rev. Jones takes on high-level corruption with a consistency and boldness rarely found on the church scene.

"I guess I shake people up a bit," Jones ruefully admits. "But complacency in these times is deadly."

Although affiliated with the nationwide Disciples of Christ denomination, Peoples Temple boasts a vast membership from all walks of life, including virtually every racial and religious background.

In a time when crime, unemployment, and racism are victimizing our communities, Jim Jones and his parishioners are proving that churches can do something about it. The keynote is Jesus' practical Christian teaching as it is found in Matthew 25 (35-40) where His disciples are admonished to feed the hungry, clothe the naked, minister to the sick and imprisoned, because inasmuch as it is done unto the least of human beings, it is done unto Him (Jesus).

With central headquarters in San Francisco, the Temple, under Jones' inspired leadership, has been instrumental in rescuing hundreds from extreme poverty, drug addiction, and oppressive conditions.

The Temple's many human service programs meet people's basic needs, and more, providing free medical and legal assistance, senior citizens' homes, a 40-acre children's ranch, a community center with an indoor heated swimming pool, drug rehabilitation, college education and technical training, day care, and even refuge shelters for sick and abandoned animals.



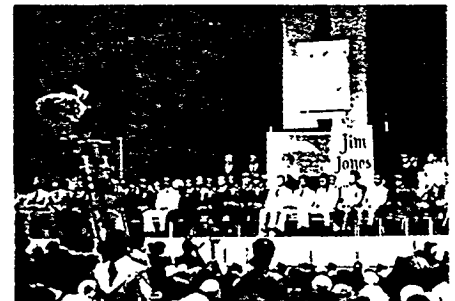
Rev. Jim Jones, founder and pastor of Peoples Temple church, speaks to thousands at a meeting with Temple members in Chicago.

Rev. Jones doesn't disallow the spiritual side of the church by any means, but it is secondary to his human service ministry. Jones' church lives by a modern-day Golden Rule which views service to one's fellow man as the highest worship of God or Deity. Rev. Jones conducts a calm, sane spiritual healing ministry, something that one might not expect to find in a social action oriented church. Parishioners—among them, attorneys, and professional medical people—say Rev. Jones' healing ministry has brought deliverance to thousands and is the most effective they've seen. Dr. J. Bruce Massey, a surgeon, agrees: "Many times have I seen him (Rev. Jones) demonstrate supernatural power by removing tumors from members of the audience with rapidity and completeness before the eyes of all present. I have seen him heal people who had been crippled... for many years. These people were made to walk with regained strength. As a physician of many years experience, I am convinced that these miraculous cures are genuine and permanent. Pastor Jim Jones should be seen and heard by people of the entire world."

Jones has a modest personal lifestyle that is completely without frills. The Reverend takes no anniversary gifts, appreciation days, or personal offerings of any kind. He owns no car, wears only used clothing, and has only one pair of shoes. ("That's all I can wear at one time," he deadpans.) The frugal minister feels he has no right to live above the people in his church. Virtually all



Some of the 750 young and old Temple travelers at the U.S. Capitol in Washington D.C. where they met with congressmen in a private meeting, then viewed the public session in which the nation's laws are made.



"... If we want heaven, we'll have to build it here, on earth, for ourselves," Rev. Jones said in his keynote address delivered to 20,000 people at the Spiritual Jubilee in Los Angeles this past May. The unprecedented unity meeting between Christians and Muslims also attracted representatives from virtually every major faith.



Peoples Temple services are a combination of entertainment, cultural and educational activities, highlighted by Rev. Jones' stirring social message sermons. In the above pictured service at the Temple's church headquarters in San Francisco, the congregation is entertained by a creative dance performance portraying the Black struggle for freedom.

donations are used for the benefit of people in need. Everything is put right back into the community where it comes from, in the form of practical services that aid the people directly.

Rev. Jones has captured the public eye not only for these humanitarian programs and the extraordinary model of active social service the church is providing, but also for the repeated stands he and the Temple have taken on behalf of individuals who have suffered injustice.

According to Gene Chaikin, one of the volunteer attorneys on the Temple legal services staff, the church will get involved when it's clear a person's rights are in jeopardy: support is given irrespective of race, background or ideology.

"Jim is a fighter, and means to see that America lives up to her ideals of equality and justice, and the guarantees of liberty contained in the Bill of Rights, wherever and whenever he can," says Chaikin. "He correctly assumes that our constitutional rights must apply to all, or they will ultimately apply to none."

The Temple has supported Angela Davis, the American Indian Movement, newsmen jailed for refusing to reveal their sources of information, as well as many other organizations that are in the forefront of defending human rights and civil liberties.

Most recently, Jones made a public appeal calling for fair treatment in the case of Eldridge Cleaver. He took the controversial position, not on the issue of personality or the views of Mr. Cleaver, but again, squarely on the higher ground of justice—the right of a man to be free from custody on reasonable bail.

By consistently demonstrating that he has the courage of his convictions, Rev. Jones is highly respected among youth. He speaks to their needs and aspirations. He has earned their trust because they see that he lives his principles, unlike so many of the nation's leaders whose private lives and behind-the-scenes practices have caused youth everywhere to be skeptical about "leaders."

Jim Jones' rapport with young people has enabled him to establish an effective social structure, infused with compassion and guidance. The program has kept youth out of trouble with the law, off drugs, and away from violent lifestyles. For the first time in their lives, a

multitude of young Blacks have been able to live with utter pride and dignity, because Rev. Jones has fought courageously to provide them the opportunity to realize their goals—in terms of education, training and jobs.

Senior citizens have come to Peoples Temple from all walks of life. But instead of living in hopelessness, fear and despair, they now live in comfortable residences, thanks to the Temple program. With a new lease on life, the seniors have become active and vibrant. They can participate in a variety of programs—arts and crafts, drama, music, cultural tours, seminars—whatever they wish to do—because Rev. Jones feels they are owed that much.

"For so long, seniors have been made the last priority by our youth-conscious society, and so in Peoples Temple, they are put first," says Rev. Jones.

This is not just empty rhetoric. The Temple has stepped in and saved many homes of the elderly that were about to be lost when payments could not be met.

Jim Jones grew up in the grinding rural poverty of the Depression. He worked his way through school, was thoroughly familiar with the underside of America, and vowed to do something about it. A man of great resourcefulness, he founded Peoples Temple in the midwest, while barely out of his teens, upon universal religious principles of brotherly love, justice, and service to humanity.

While still in his twenties, he became the director of a human rights commission for a large city, and integrated scores of businesses when it was dangerous even to try. He soon was recognized as an uncompromising foe of racism, oppression, and inhumanity. Taken to a hospital with an appendicitis attack, he discovered that the patients were segregated, and there was unequal treatment. Though in great pain, he demanded that the hospital be integrated, and refused treatment until it was done.

His work earned him respect and the reputation for being someone who "meant business," but naturally drew the ire (and fire) of bigoted elements. He and his family, which includes six adopted children of various ethnic backgrounds in addition to his natural born, suffered repeated persecution. Seeking a better environment for his family, he moved to Northern California in the mid-sixties, and over one hundred of

The multi-ethnic "Gospel" Dancers perform for Peoples Temple members and guests. The dance troupe is one of the Temple's many performing groups.



Rev. Jones enjoys the company of some of the hundreds of children who accompanied him on the Temple's nationwide tour, covering 22 states and 10,000 miles, this summer.

his extended "church family" went with him. There the Temple has flourished and now has three churches, located in San Francisco, Los Angeles, and Mendocino County, serving many thousands of members throughout California.

On another front, Jim Jones has taken a giant step towards religious unity. He and the Nation of Islam's Chief Minister, Wallace D. Muhammad, brought the Christian and Muslim faiths together in an unprecedented demonstration of brotherhood and mutual cooperation at a "Spiritual Jubilee" in Los Angeles this past May. The event was attended by prominent religious, community, civic, and national leaders, as well as 20,000 other people, who came from all over the U.S.

Recently, Peoples Temple completed a 10,000 mile summer tour around the nation, traveling in the Temple's large fleet of Greyhound-type buses. 750 members of all ages, from infants to seniors in their 80's and 90's, participated. Its theme was racial harmony and brotherhood. Associate Minister Michael Prokes explained that the trip was meant to serve as an example and inspiration that the American dream of equality, and social and racial justice is very much alive. Prokes is a former CBS television affiliate news bureau chief who joined the Temple while covering it on assignment.

The national tour gave many people their first opportunity to visit scenes of America's past, including Indian reservations and stations of the "underground railroad" that brought slaves to freedom.

Rev. Jones spoke to

thousands of people in each of six major cities, incisively pointing out the social ills America has failed to treat. Speaking from the same New York podium at which Malcolm X was assassinated, the Reverend declared: "The Bicentennial can be no cause for celebration because the Bill of Rights and Declaration of Independence have not been actualized in the lives of millions of people of all races here in America. As a result, they remain unable, through no particular fault of their own, to gain their fair share of the pie. For these people, as Malcolm X put it, 'the American dream is a nightmare.'"

Hundreds of people who heard Rev. Jones decided to become members of the Temple, with some even joining the "caravan" to relocate in California near the Temple's headquarters. The press took notice of the 22-state tour, and praised Peoples Temple for its success in achieving a working, rather than just merely tokenistic integration of people.

Here in California, Rev. Jones continues the struggle to provide young and old with opportunities to achieve practical goals. "This kind of church,"

Jones explains, "is very close to the type of life prescribed by Jesus for His apostles. It represents a marriage of the 'religious' and the 'social gospel.'"

Peoples Temple has come to exemplify a reawakening of the church to its original mission. Jim Jones has made it a place of harmony and love, where each person assumes the role of being his brother's keeper. Other churches and institutions are sitting up and taking notice.

The Fresno Bee **FORUM**

Peoples Temple: Service To Fellow Man

Sun., Sept. 19, 1976 C1

By RAY STEELE JR.
Bee Staff Writer

PEOPLES TEMPLE is many things to many people.

Its demonstrations last week on behalf of four jailed Fresno Bee newsmen is emblematic of its active role in society.

The church, based in the Bay Area, provides housing and care for the elderly and orphans and dormitories for college students.

It operates a farm mission in South America to produce food for the underprivileged while teaching the nationals self-sufficiency and attempting to dispel a bad image of the United States.

It has a fleet of Greyhound-type buses for transporting its 3,000 members throughout the state to church meetings and rallies.

It offers free legal services and health care.

It has a boat sailing off the South American coast which provides medical and agricultural assistance to those countries.

Each year it channels thousands of dollars into so many philanthropic organizations that its list of beneficiaries rivals a United Way directory.

Let the Peoples Temple hear of a need and the congregation jumps in to help.

IN THE LAST YEAR, the congregation's donations have:

— Helped keep open a medical clinic in San Francisco which otherwise would have closed.

— Benefited research in the medical fields of cancer, heart disease and sickle-cell anemia.

— Supported educational broadcasting such as KQED.

— Provided emergency cash to distressed families, particularly those of slain law enforcement officers.

— Boosted the treasuries of groups fighting hunger, building schools, developing hospitals, opening church programs or working with Indians.

— Aided civil rights causes, both financially and through demonstrations, including those involving discrimination and the jailing of The Bee newsmen and Los Angeles Times reporter William Farr.

Peoples Temple Christian Church, as it is properly called, is affiliated with the 3-million member, nationwide Disciples of Christ.

THE MAN BEHIND the many-faceted church is the Rev. Jim Jones, 44, a pastor and missionary for 25 years, and formerly a teacher and businessman.

Jones' theology is succinct: "The highest worship to God is service to your fellow man."

Members of the church interviewed

I visualize God as love. You can reverse that, too, and say love is God.'

Jones admits he doesn't adhere to fundamentalist teachings of the Bible, but is driven by his oft-repeated phrase of serving fellow man.

He does it with a budget of \$600,000 — "We try to be frugal," he says — and a congregation that is willing to leave home or job to get involved.

"I visualize God as love," he said in an interview. "You can reverse that, too, and say love is God. I try to manifest the highest degree of love and compassion that I can with my finite being."

"Jesus, in Matthew, put the pressure on the church by emphasizing it's what you do for others that counts.

That's what we try to do, to serve others."

A NATIVE OF Indiana where he was graduated from the University of Indiana and a Bible college, Jones began preaching soon after he got out of school. He also worked part-time as a school teacher to supplement his income.

After serving several pastorates there, he came to California 11 years ago, settling in the small Mendocino County community of Redwood Valley, eight miles north of Ukiah.

"We considered California more progressive," said Jones of the family's decision to come West. "Having adopted a black child, we thought it created a lot of pressures. We heard there were a number of ethnic groups scattered in Redwood Valley and it would give us an opportunity to grow up on a small farm."

Jones noted that of his nine children, eight are adopted and most are of mixed ancestries including Korean, Indian, Mexican and Japanese.

THE CHURCH is as diverse as his family, and has been described by one religious writer as the most multiracial congregations ever seen. Jones said about 25 per cent are Caucasians, 45 per cent black, 19 per cent Chicano and 10 per cent Indian and Asian.

"We go out of our way to break down all barriers between socio-economic and ethnic classes," said Jones. "We find a very wholesome union between all these people."

"We think there is something important in the Kerner Commission Report which said we are heading toward two societies, separate but unequal, one black, one white. One of the sharpest messages of the Scriptures is that God doesn't see a difference in people."

"One of the challenges of this church is that there are no barriers between young and old. The typical thing you see in a church is a gap between age. You don't see that in our church. Neither do you see a gap between race or creed."

In the same vein, the church is open to all beliefs. There are both fundamentalists — "not too many," said Jones — and agnostics. "We even have people who come here just because they like to help people and care about serving people. They feel they are equals. We don't claim to be a highly evolved people."

THE BASIC TENET, Jones said, is that members should subscribe to the practical teachings of Jesus Christ.

"We don't attempt to define the future of heaven or the temperature of hell," said Jones. "I'm not futuristic. That's one of the dangers. Jesus said we should build the kingdom of heaven on earth. Well, when we were marching, some said it was the Lord's will for those men to be in jail. I think that is a dangerous exception."

Jones began his California ministry in the garage of his Redwood Valley home. Some members of his Indiana congregations followed him west and the church grew.

He opened a branch church in the Fillmore district of San Francisco seven years ago. It now serves as his headquarters. Another branch was opened in Los Angeles four years ago.

THERE ARE MEMBERS throughout the state who are transported to services on Fridays, Saturdays and

**Being that we are activists,
we also want it known that
we are opposed to
violence.**

Sundays at one of the three churches by its fleet of buses. Jones or one of 12 associate ministers conducts the services, with Jones alternating weekends in Los Angeles and the Bay Area.

The San Francisco church is in what Jones calls a "transitional area," a kind way of saying a number of the buildings are deteriorating.

It is a church without permanent pews so that the facility can be transformed into a community center.

From there, area residents are offered free medical care provided by volunteer nurses and doctors, and free legal services provided by volunteer attorneys.

Additionally, there are geriatric facilities for the elderly, a drug rehabilitation program which Jones says has helped more than 126 persons kick out habit and a food commissary.

HOWEVER, UNLIKE rescue missions, Jones said Peoples Temple does not require any kind of religious indoctrination of hungry persons before giving them food.

Besides its own social programs,

Peoples Temple has funneled thousands of dollars into other causes such as the American Heart Association, the American Cancer Society, Big Brothers of America, an Indian relief program and a plan to combat hunger.

When a law enforcement officer is critically shot or slain, the church usually steps into help with money, said Jones. The church gave the family of a slain Highway Patrolman in Los Angeles \$300.

"Being that we are activists, we also want it known that we are opposed to violence," said Jones. "Whenever an officer is slain, we make a donation to the family. The typical image of the person who protests for peoples' rights is that they are militant. We are pacifists."

JONES SAID THE bulk of the church's protest is limited to letter writing. However, about 1,000 members of the church, wearing paper "Free The Bee Four" buttons on their lapels, participated in last week's opening of the Democratic headquarters in San Francisco.

One of those attending was Rosalyn Carter, wife of Democratic presidential candidate Jimmy Carter, who asked Jones to dine with her.

"I can tell you this," said Jones, "I told her all about The Bee Four."

Jones said the money for all the church's activities comes from members "and others just wanting to help."

"We have no demand on giving," said Jones. "When the congregation sees things happening, they tend to respond. Some cases just stir people so that they put on rummage sales or bake sales. That helps raise money."

JONES ALSO SAID the church is "very frugal," and cited the use of the San Francisco church "sanctuary" as a multipurpose facility as an example.

Jones said the motivating force for many involved in Peoples Temple is the work or the cause.

"We are interested in your newsmen, for example, because freedom should be a concern for everyone," said Jones. "We have demonstrated since the Civil Rights marches years back. But we saw that the only people showing concern were the newsmen, so we decided to get involved."

Ukiah Daily Journal

Ukiah, Calif. Monday, September 27, 1976

Testimonial honors Fresno Four

By KATHY HUNTER
If you came to spend an evening with Assemblyman Willie Brown, Lt. Gov. Marwyn Dymally, San Francisco's Mayor George Moscone, Police Chief Charles R. Galt, District Attorney Joseph Freitas, Eldridge Cleaver and his wife and a member of the John Birch

Society, where do you think you would be?

At a political rally, right? Wrong!

You would be one of the more than 1,000 people who turned out for a testimonial dinner in San Francisco for Pastor Jim Jones of the Peoples Temple honoring the Fresno Four newsmen with

the proceeds to go to the church's many charitable projects.

The whole evening was precipitated by the participation of approximately 1,000 members of the Peoples Temple who traveled from Los Angeles, San Francisco and Ukiah churches to protest the continued confinement of

the Fresno Bee newsmen in a peaceful demonstration supporting the First Amendment to the Constitution.

Mike Prokes, an assistant minister of the church and Assemblyman Willie Brown shared the emcee duties of the evening which featured the public thanks of the "Fresno Four."



THANKS FROM THE 'FRENO FOUR' — A special feature of the testimonial dinner held in San Francisco Saturday night for Pastor Jim Jones of the Peoples Temple church was the appearance of the four Fresno Bee men who were jailed on contempt of court charges for refusing to divulge their news sources and came to the dinner to personally thank Jones and the 1,000 members of the Peoples Temple who

went to Fresno to make a peaceful demonstration protesting the confinement of the newsmen and in support of the First Amendment to the Constitution. Pictured with Jones at far right are, from left: Joseph Rocato, reporter; James Bort, city editor; William K. Patterson, reporter, and George Gruner, managing editor. (See page 2 for additional pictures and story.) —Journal photo by K. Hunter.

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REPUBLICANS ALSO TALK TO DEMOCRATS — Dr. and Mrs. St. Boynton of Ukiah visit with Lt. Gov. Mervyn Dymally

and his stunningly beautiful wife, who everyone agreed could win any office she chose to run for.



WELCOME! — Sandy Bradshaw of Ukiah, who was one of the hostesses for the Peoples Temple dinner, makes S.F. Police Chief Charles Gain especially welcome to the

evening's festivities while Tim Stoen exchanges a witticism with a dinner companion.

"We have seen no greater example of the brotherhood of man," said James Bort, city editor of the Fresno Bee speaking for himself and the other three newsmen, "than was exemplified by Rev. Jones and the members of the multi-racial, inter-faith Peoples Temple" who came to Fresno in their support.

Mayor George Moscone presented a plaque thanking Jones for "his personal support given on many occasions whenever asked" and State Senator Milton Marks presented the pastor with a resolution on behalf of the entire State Senate commending the work of the Peoples Temple.

A certificate of honor was also presented Jones by Bob Mendelsohn on behalf of the San Francisco Board of Supervisors thanking the church for its many projects "which have been so beneficial to all the citizens of the Bay Area."

Claude Worrell, ambassador to the Guyanese embassy in Washington, D.C. was present at the head table to thank Jones and the Peoples Temple for their present agricultural mission to his country and Cecil Williams of Glide Memorial church was also present to give Jones and the Temple a plaque of appreciation for the Temple's work in humanitarian ministry.

Perhaps the most poignant accolade came from Lt. Gov. Dymally who commented that all people can live, work and love together for here was an example of thousands who had come together — blacks, whites, orientals, the young and the old of all denominations — in a temple, God's temple.

The evening, which included outstanding band and vocal entertainment as well as dancing by the Temple's young people, concluded with Jones telling the assemblage that prayer alone wouldn't do the job — "you have to put legs to your prayers."

He also introduced and thanked Walter Heady and Dr. and Mrs. St. Boynton of Ukiah for their support, counsel and friendship during many difficult times.

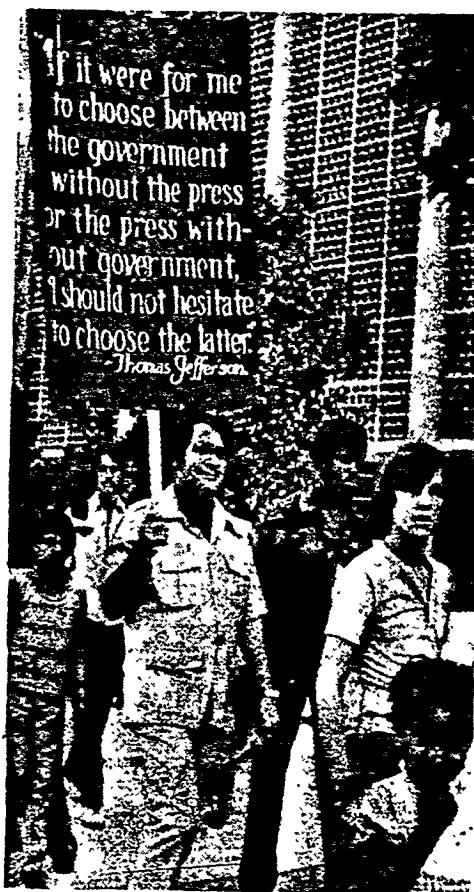
The Fresno Bee

Fri., Sept. 18, 1976 B1

Peoples Temple was not seeking publicity when the coalition took up a march on behalf of the Fresno Bee Four. Actually, the demonstrators requested that the press not publicize the Temple itself, but convey the seriousness of the issue at stake. The demonstration received the grateful support of the McClatchy family, owners of the Fresno Bee, Sacramento Bee, and Modesto Bee, as well as TV and radio stations in several cities. The New York Times, AP and UPI all covered the event, displaying prominent, bold-type headlines. Major TV and radio stations across the nation carried the story as well.

Peoples Forum has reprinted, in this issue, excerpts of articles about the Fresno demonstration in order to impress upon our readers the utter seriousness of the Bee Four issue. The loss of freedom has always started with the demise of freedom of the press.

Defending Others' Rights SF Church Members Demonstrate Support For Newsmen



Rev. Jim Jones holds sign in Bee Four vigil.

Bee Photos by Ralph Thurncherry

It is difficult to watch the quiet demonstration of support for the Bee Four in Courthouse Park without having tears of emotion cloud your vision.

They walk somberly and almost silently, courteously stopping the parade from time to time to permit others to pass through their lines.

Sprinkled among the 500 or so demonstrators from Peoples Temple in San Francisco are hand-carried signs with such slogans as "Free Our Newsmen, Now." Most of the demonstrators are women and the majority are black.

They are Americans demonstrating quietly their belief that an injustice is being done in the sentencing of the four Fresno Bee newsmen to indefinite jail terms until they reveal their source of information for a series of news stories.

The strength of their belief is moving and impressive. They have subjected themselves to the elements - heat Thursday and then rain Friday and Friday night - to long, tedious bus rides, to the inconvenience of public toilet facilities, meals prepared on a bus. They could easily have stayed home enjoying far more comforts.

They chose not to. They chose to demonstrate in support of four newsmen none of them had ever met. But they have a solid acquaintanceship with the principles of human rights. One said "In the church...we learn to respect each other's rights and to defend them if necessary."

This is what America is all about - defending each other's rights. Thank you, members of Peoples Temple, for showing it to others.

Jim Jones
Peoples Temple
Courthouse Park
Fresno, California
Dear Rev. Jones:

The four of us have been deeply touched by the remarkable outpouring of good will and support shown by the members of your church the past two days.

It is heartening to know that people like you and your congregation understand the principles we are standing for and that you hold them so dearly that you will take the time and expense to demonstrate your belief in them.

Words cannot adequately express the depth of our feelings. To watch on television that long line of marchers and realize we were the beneficiaries of such a demonstration is something we will hold in our memories for a long time.

We thank you and may God be with you.

The Bee Four

James Earl Ray
William L. Callahan
John J. Hunter
Joe Rosati

The New York Times

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— NEW YORK, SATURDAY, SEPTEMBER 11, 1976 —

10¢ (except 10¢-per-copy news from New York City, where 10¢ per copy, plus 5¢ for delivery charge)

JAILING OF NEWSMEN PROTESTED ON COAST

10 Busloads of Church Members
From San Francisco Picket
Courthouse in Fresno

By WALLACE TURNER

Special to The New York Times

(Excerpted from New York Times article which included a photo of the demonstrators.)

SAN FRANCISCO, CA. Sept. 10:

Ten busloads of demonstrators from an activist church in a depressed district here will picket the Fresno County Courthouse around the clock this weekend to protest the jailing of four

newsmen on contempt of court charges.

"We feel that the Judeo-Christian tradition's most prominent concern is freedom," said the Rev. Jim Jones, 44 years old. "Where the spirit of God is, there's liberty. We've always been very freedom-conscious."

Two Fresno Bee editors and two reporters were jailed Sept. 8 in an attempt to make them tell the court how they gained access to secret grand jury testimony in an investigation of civic corruption. No public outcry has arisen in Fresno about the treatment of the local paper's staff.

Apathy Scored

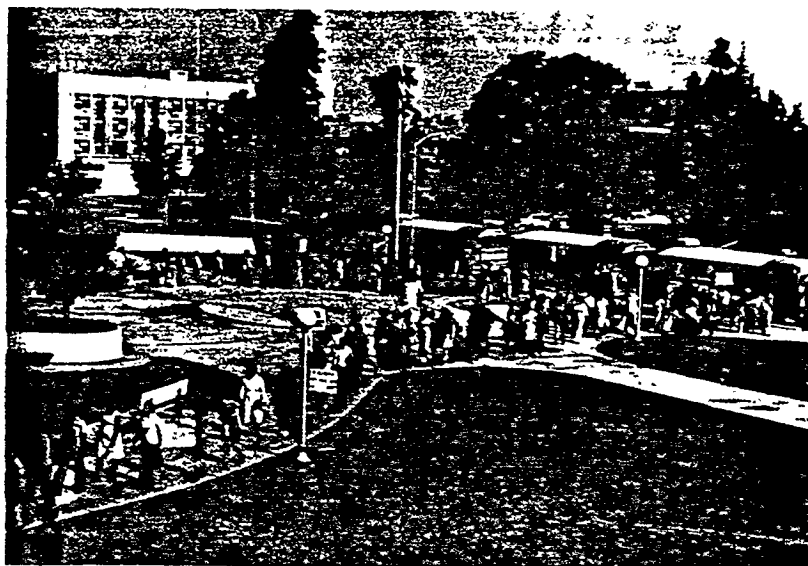
Mr. Jones, the pastor of the San Francisco church group picketing here, said, "The apathy is appalling. Either it's that or

despair. I don't know what to make of it."

He said the pickets walked all night and planned to continue until early Sunday. As they marched, they polled passersby.

"Teachers and social workers had wholesome attitudes," Mr. Jones said. "Some of the lawyers have been more sympathetic to the court's attitude. The most understanding people that we meet are the Chicanos. They hear of things in Mexico City that make them worry about this."

"I was a missionary in Brazil, and I saw a coup d'état," he said, "and the people there were less apathetic than I think we are at this stage in American life. This is not just the press's battle. The least we could do is stand out here and walk."



Members of the Peoples Temple Church of San Francisco picketing the Fresno County Courthouse.

Testimonial honors Fresno Four

The following are excerpts of an article written by the wife of the editor of the Daily Journal who was one of the guests at the benefit dinner.

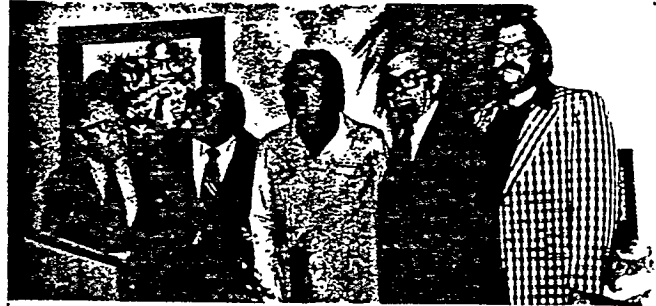
...Assemblyman Willie Brown shared the emcee duties of the evening which featured the public thanks of the "Fresno Four."

"We have seen no greater example of the brotherhood of man," said James Bort, city editor of the Fresno Bee speaking for himself and the other three newsmen, "than was exemplified by Rev. Jones and the members of the multi-racial, inter-faith Peoples Temple" who came to Fresno in their support.

Mayor George Moscone presented a plaque thanking Jones for his personal support given on many occasions whenever asked," and State Senator Milton Marks presented the pastor with a resolution on behalf of the entire State Senate commending the work of the Peoples Temple.

A certificate of honor was also presented Jones by Bob Mendelsohn on behalf of the San Francisco Board of Supervisors thanking the church for its many projects "which have been so beneficial to all the citizens of the Bay Area."

Perhaps the most poignant accolade came from Lt. Gov. Dymally who commented that all people can live, work and love together for here was an example of thousands who had come together - blacks, whites, orientals, the young and the old of all denominations - in a temple, God's temple.



Rev. Jim Jones and the Fresno Four, (from left: William K. Patterson, Managing Editor George Gruener, City Editor James Bort Jr., and Joseph Roasto).

Thousands Pay Tribute to Jim Jones' Ministry

Over 7,000 people of widely divergent backgrounds, including government officials and community leaders, joined together for a benefit dinner Saturday night at Peoples Temple.

Originally the affair had been scheduled as a testimonial to Rev. Jim Jones, the founder and pastor of Peoples Temple churches, and the man responsible for the wide-ranging San Francisco based human service ministry. At Jones' insistence, however, the event had been changed to a benefit for the many local charitable causes supported by the Temple.

Lt. Governor Mervyn Dymally and Mayor of San Francisco George Moscone saw fit to praise Jones despite his request to remain unacknowledged. Senator Milton Marks gave Jones a written commendation from the State Senate; Supervisor Mendelsohn presented Jones with a Certificate of Honor unanimously approved by the San Francisco Board of Supervisors; and Rev. Cecil Williams expressed Glide Methodist's appreciation for the good works of Peoples

Temple and its Pastor with an inscribed plaque.

Assemblyman Willie Brown, the Master of Ceremonies, described Rev. Jones as the "total human being," and introduced him as a man who represents what's best in some of the world's great leaders.

A thunderous, prolonged ovation greeted Rev. Jones as he came forward. Addressing the gathering of over 7,000 in the main auditorium of various banquet halls viewed by closed circuit television, he spoke forthrightly about the danger to freedom in the land today.

Jones warned the crowd that whether a person is black or white, a worshiper of God or an atheist, a liberal or conservative, his or her right to stand up strongly for what he or she believes may well be in jeopardy. Citing recent threats to the press, he said that the American people should resist such erosion of First Amendment guarantees with every ounce of their energies. He emphasized that the press is "both the arm and the protector of the people." (Cont'd on next page)



Mayor Moscone of San Francisco commends Rev. Jones and the Temple Ministry.



Senator Milton Marks presents Rev. Jones with a commendation from the California State Senate.

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Persons of both the so-called "Left" and "Right" of the political and philosophical arena made up the diverse gathering. The Mendocino and Lake Counties section leader of the John Birch Society, a friend of Jim Jones, was there, along with conservatives such as Dr. and Mrs. Boynton. Marge Boynton is head of a Republican State Steering Committee and present campaign chairperson for Congressman Clausen. Equally prominent were the progressive lawyers such as Vincent Hallinan and Charles Garry.

Also among the many guests were: Dr. Carlton Goodlett, President of the National Newspaper Publishers' Association and publisher of the San Francisco Sun Reporter and other Bay Area newspapers; District Attorney Joseph Freitas; Chief of Police Charles Gain; Deputy Ambassador to the Guyanese Embassy in Washington, D.C., Claude Worrell; Executive Director of the Northern California Ecumenical Council, Dr. Lynn Hodges; the Regional Bishop of the nationwide Disciples of Christ denomination (to which Peoples Temple belongs), Rev. Gerald McHarg; Mr. Steve Gavin, City Editor of the Chronicle; Dr. Ruth Love, Superintendent of Oakland Schools; Mrs. Kathy Hunter, editorial assistant and wife of the editor of the Ukiah Daily Journal of Mendocino County and active in democratic politics; and a host of other civic, religious, and official dignitaries.

The four Fresno Bee newsmen—William K. Patterson, Managing Editor George F. Gruner, James H. Bort, and Joseph Rosato—recently released from jail following demonstrations and all night vigils held by over 1000 members of Peoples Temple, came with their families. The newsmen had been jailed for refusing to reveal a confidential source of information. Their own words conveyed their thanks:

"THERE IS NO DOUBT IN OUR MINDS THAT WHAT YOU, REV. JONES, AND YOUR FLOCK DID IN FRESNO AND, WE UNDERSTAND, ELSEWHERE AT OTHER TIMES, IS THE MOST ELOQUENT TESTIMONY POSSIBLE TO THE BROTHERHOOD OF MAN. YOU ARE TRULY A REMARKABLE GROUP OF PEOPLE, AN AFFIRMATION OF ALL THAT IS BEST IN THE HUMAN RACE."

Included in the evening's entertainment were exciting performances by the Africano dancers and the Black Velvet Revue, groups selected from among the talented youth of the Temple because of their participation in the vigils for the Fresno Four newsmen. Their performances were designed to especially honor the Bee Four.

Rev. Jones requested that no one who indicated a desire to come be turned away on the basis of their inability to pay, and thus nearly half of the crowd was served the four course dinner for free. Hundreds of Peoples Temple parishioners are comprised of just average working people. The food was served by hundreds of parishioners who volunteered to help put on the huge benefit — the first of its kind at Peoples Temple. A vast majority of those in attendance, however, were members of Peoples Temple San Francisco Church.



Rev. Jones speaks out about the danger to freedom in the land today.



Rev. Jim Jones and his wife, Marceline, greet San Francisco Police Chief, Charles Gain.



Temple volunteers catered the entire banquet so that the donations could go directly to benefit local charities.

Housing Agency's 2 New Members

By Marshall Ridduff

Two San Francisco churchmen with experience in a wide range of social causes were nominated by Mayor George Moscone yesterday to seats on the Housing Authority.

The names of the Rev. Jim Jones, 44-year-old pastor of the People's Temple at 1830 Geary boulevard, and the Rev. A. C. (Tony) Ubalde Jr., 38, the pastor of the Bethany United Methodist Church at 1206 Sanchez street, will go before the Board of Supervisors for confirmation.

The Rev. Mr. Jones is the politically aware leader of a congregation of 8000 black and white members. He has loaned his time and resources to such diverse causes as the defense of four jailed Fresno Bee newsmen, African liberation groups and a bail fund for Eldridge Cleaver.

His church spends money to support such causes as senior citizen escorts, retarded children, a police fishing program for youth and roof repairs for another Methodist church.

The Rev. Mr. Jones previously turned down a Moscone nomination to the Human Rights Commission because the minister said he lacked the time.

"Now I think I have more time and I think that housing is one of the most important problems that we have to face," he said.

"I'm especially concerned about Hunters Point. That place is a no-man's land and I know the tenants out there are unhappy," the Rev. Mr. Jones added.

The Rev. Mr. Ubalde, who is Filipino, has been a leader in such social welfare and educational organizations as Urban Network Ministries, the Asian Center for Theology and Strategies and the Coalition for Effective Schools.

The Rev. Mr. Ubalde also has worked on behalf of senior citizens, Mission district health groups and low-cost housing for Asians.

"The two big problems that I'll face on the job are trying to find the money for renovating some of the housing units and also improving the environment in public housing that affects the quality of life for a resident," he said.

The Rev. Mr. Ubalde will fill an unexpired term that will run until May 3, 1977. This term was formerly held by the Rev. Hamilton Boswell, who resigned earlier this year.

The Rev. Mr. Jones will start a full term that will last until April 27, 1980. His seat was formerly occupied by Stephan Walter.

The Seven-seat Housing Authority controls approximately 8200 units occupied by 35,000 residents who are unable to afford living accommodations on the conventional market.

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Jones meets with veep, CBS television prexy



REV. JIM JONES

Rev. Jim Jones, founder of Peoples Temple Christian Churches (all affiliated with the nationwide, Disciples of Christ denomination), met with Vice President Nelson Rockefeller last Tuesday evening in the Waldorf Astoria's Grand Ballroom, at the annual anniversary awards dinner of the national interfaith organization, Religion in American Life.

The organization has named Rev. Jones — who sat on the dais with the vice president — one of the nation's 100 Outstanding Clergymen, representing all faiths. Several thousand persons attended the anniversary gala.

The vice president expressed his appreciation to Rev. Jones after they discussed Jones' California-based ministry, widely known for its many human service programs. Rev. Jones also met with other leading figures, among them the president of the CBS television network, Arthur Taylor. One of Rev. Jones' associate ministers, Michael Prokes, formerly a CBS television affiliate news bureau chief, accompanied Rev. Jones to the affair, and discussed with Taylor the possibility of a television documentary on the Peoples Temple ministry.

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6-001-2

Church Leader Rejects Politics

By RICHARD SPENCER
SAN FRANCISCO—On Nov. 2, while these who voted were
has electing Jimmy Carter
president, the city's voters
passed Proposition 7, which

some members of the board
of supervisors will be elected
from 11 districts, rather than
on a citywide basis.
There are those who say the
Rev. Mr. Jones, 41, of the

People's Temple of the Disci-
ples Church in the heart of the
Filizore district and his con-
gregation of approximately 8,
000 pulled one of the cards that
helped the proposition arise

the victory line.

Not so, said the Rev. Mr.
Jones.

"There is no danger of us
becoming partisans in our polit-
ics. We are concerned with
social problems," he said. "I
have no political ambitions.
I'd never make it."

He spoke in the quiet con-
fines of his office at the

church, while on the floor
above children played in the
daycare center, center citizens
embarked on a breakfast of
bacon and eggs, nurse-practi-
tioners examined a patient, a
physical therapist worked,
and a volunteer staffed a
priches that offers its ser-
vices free to community
groups.

"I don't know how you can
serve this type of community
without participating in it,
without the church."

The Rev. Mr. Jones began
his ministry in San Francisco
in the early 1970s, and took the congregation
from 17 to about 800.

"It was dead when I got it,"
the Rev. Mr. Jones said.

Does he champion any polit-
ical candidate?

His answer was an "unquali-
fied no," although he is a
member of the city's housing
authority. "I am right now, as
of this day," he said with a
smile.

More than 1,000 members of
the church's congregation
came from the East.

"I think in practical terms
we have something that might
cause others to venture," the
Rev. Mr. Jones said about the
church's services to the com-
munity. "I think it's hypocrit-
ical to be in the community
and not provide services."

Commenting further on his
politics, he said, "In the near-
past, I've going to have to be
greatly concerned the politi-
cians are going to keep their



REV. MR. JONES
THE PARTISAN

partisan."
He said the church exists
mainly on contributions and is
open 24 hours a day, working
in no strong fields in the com-
munity as it can. The temple,
he said, has no ideas of organ-
ization, existing as a philosophy
of championing people, not in-
stitutions.

"I'm concerned about the
future," the Rev. Mr. Jones
said. "We'll be right in there
trying to make the system
work."

Planting out the church has
brought many young people
and others back into the sys-
tem, he said. "It was sur-
vival. We were here along they
needed help."

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A NEWS JOURNAL DEDICATED

TO THE CAUSE OF THE PEOPLE

The Sun Reporter

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IN THE WEST

OVER THIRTY YEARS OF SERVICE TO THE ENTIRE BAY AREA

VOL. XXXIV....Number 3

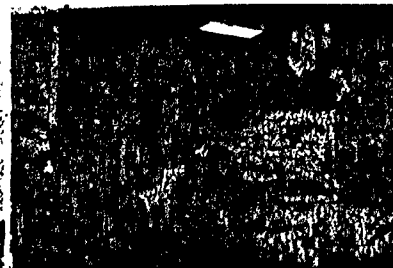
PUBLISHED WEEKLY IN SAN FRANCISCO

Thursday, January 28, 1977

Huge MLK Celebration



Martin Luther King Day was celebrated in different ways throughout the Bay Area last Saturday, but nowhere more spectacularly than at Peoples Temple in San Francisco, where more than 8,000 people of all races gathered for an afternoon of music, speeches, and prayers. Governor Jerry Brown, Mayor George Moscone, and state Senator Milton Marks were among the dignitaries on hand to hear from Rev. Jim Jones, Rev. Booker Anderson, and Rev. Hannibal Williams, in addition to featured speaker Ben Brown, from Atlanta, Ga., a member of President Carter's transition team. See Page 26 for more.



TV News reporter Ed Arce records comments of Governor Jerry Brown, who came as Rev. Jim Jones's guest to help commemorate and reaffirm the ideals for which Martin Luther King stood.

More than 8,000 people packed the sanctuary and several smaller auditoriums at Peoples Temple (1800 Geary) to celebrate the birthday of Dr. Martin Luther King last Satur-

day. The moving event saw the huge congregation hold hands during song and worship in a dramatic demonstration of unity among people of all races and religions. Rev. Jim Jones, founder and pastor of Peoples Temple (pictured above to the right, on the pulpit along with Rev. Booker Anderson and Rev. Hannibal Williams), declared to the crowd, "We must lay our theological differences aside and unite in a struggle against the social problems that plague us all."

Other speakers included Rev. A.R. Robinson of the Black Ministers Alliance, and Southern legislator Ben Brown, a member of President Carter's transition team. Also on hand were Governor Jerry Brown, Mayor George Moscone, and Senator Milton Marks. The inspiring event marked a new day of unity and cooperation among a vast cross-section of the religious and cultural-ethnic communities, according to the testimony of many persons in attendance.

A DREAM THAT WILL NOT DIE



Thousands of persons of all races and religions at Peoples Temple raise each others arms with stepped hands in singing "We Shall Overcome" at the Martin Luther King Birthday observance.
On the pulpit, Rev. Hennibel Williams leads singing as Rev. Booker Anderson and Rev. Jim Jones join in.



Government officials, community leaders, and churchmen alike were in attendance at the Martin Luther King Day event, which was sponsored by the S.F. Council of Churches, and coordinated by Mrs. Danister S. Lane, SFCC President. Among those pictured above are Sen Brown (Deputy Chairman of the Democratic National Committee), Rev. Jones, Mayor Moscone, Rev. Booker Anderson, and Rev. Hennibel Williams.



Governor Jerry Brown appeared at Rev. Jones' and Peoples Temple's invitation to help commemorate the principles of Dr. King's teachings.

More than just a celebration, Martin Luther King Day in San Francisco was a milestone on the road toward racial and religious cooperation.

Dr. King's Birthday on January 15th was celebrated in different ways throughout the nation, but perhaps nowhere more spectacularly than at Peoples Temple in San Francisco, where an overflow crowd of more than 9000 people of all races gathered for an afternoon of music, speeches, and worship, sponsored by the San Francisco Council of Churches.

Because of the size of the crowd, many had to watch the proceedings on the Temple's closed-circuit television system in adjacent auditoriums. There was standing room only.

Rev. Jim Jones, selected as one of the keynote speakers, sounded the theme of unity among all faiths and denominations in the interest of realizing the ideals espoused by Dr. King of brotherhood, equality, peace and justice for all peoples.

"We must lay our theological differences aside and unite in a struggle against the social problems that plague us all," he declared.

At Rev. Jones' invitation, Governor Brown attended and spoke of the difficult tasks ahead on the path toward making our society embody the ideals that Dr. King lived and died for.

On hand were almost 100 clergymen from Bay Area congregations of all faiths.

Other speakers included Rev. A.R. Robinson of the Baptist Ministers Alliance, Rev. Amos Brown of Third Baptist, and Southern legislator Ben Brown, a member of President Carter's Transition Team. Master of Ceremonies was Rev. Booker T. Anderson of Jones Methodist. Rev. Hennibel Williams of New Liberation Presbyterian Church, gave the benediction.

Also on hand were San Francisco Mayor George Moscone, State Senator Milton Marks, and a host of other guests from civic and community organizations. Musical selections from Bp. Mervin Baker, the Peoples Temple Alltime Discos, and a Mass Youth Choir were an important and festive part of the three-hour program.

PEOPLES FORUM

Vol. 1 No. 10 2nd Anniversary Issue, 12/77.

PEOPLES FORUM

Vol. 1 No. 16, 2nd February Issue, 1977.

Rev. King Awards Given At Glide



Rev. Cecil Williams (center) presents Martin Luther King Humanitarian Awards to (from left), Robert Gnaizda (Public Advocates), Mack Lyons (United Farm Workers Union), Rev. Jim Jones (Peoples Temple), and Dr. Carlton Goodlett (publisher, Sun-Reporter).



Rev. Jim Jones receives award in recognition of his outstanding efforts to further the cause of civil rights and social justice championed by Dr. King.

Two prominent San Franciscans and two organizations received special awards yesterday at Glide Memorial Church marking the 48th anniversary of the birth of civil rights leader the Rev. Martin Luther King Jr.

Recipients of the Fourth Annual Martin Luther King Jr. Humanitarian Awards were the Rev. Jim Jones of Peoples Temple, publisher Dr. Carlton B. Goodlett of the Sun Reporter newspaper, the United Farm Workers Union and Public Advocates, Inc.

The Rev. Cecil Williams, pastor of Glide Memorial Church, gave out the awards in a festive "celebration" that featured rock music, political commentary and enthusiasm on the part of the large audience.

The Rev. Mr. Williams said the recipients of the awards have dedicated themselves to "breaking the barriers that separate, segregate, destroy the lives of people."

Goodlett and the Rev. Mr. Jones accepted their awards in person. Attorney Robert Gnaizda accepted the award for Public Advocates, a group that in the past has sued both the San Francisco police and fire departments for alleged racial discrimination in hiring.

Mack Lyons, a member of the United Farm Workers executive board, accepted the award for the union.

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Thurs., June 9, 1977 * S.F. EXAMINER

Guy Wright



Fresh start in a jungle for The City's misfits

They cut a road seven miles into the South American rain forest and then made a clearing. Today if you visit that clearing in the jungle you will find a little band of misfits from the streets of San Francisco trying to start a new life.

You'll find a purse snatcher fooling pigs, a shoplifter hoarding corn, a transvestite driving a tractor, a prostitute and a couple of dope addicts in the sewing shed making their own clothes.

They are succeeding remarkably well, according to the Rev. Jim Jones, pastor of Peoples Temple on Geary Street and originator of this unusual experiment in human salvage.

"What I see is turning us into an environmental determinist," he said. "We take incorrigibles — people no one could handle. Down there they straighten themselves out. I don't know the explanation. With the dramatic change in environment comes a dramatic change in the person."

Life there is kibbutz-style. The transplanted San Franciscans live in cottages and eat in a mess hall that they built themselves — built with lumber from the plywood sheet from they failed to utilize the clearing and

then cut into boards with a sawmill they had brought along.

Three years ago the first contingent arrived. Now they have a septic tank sewage system, machine shop, school, church, rec hall. They grow corn, cassava, papaya, coconut. They raise pigs, 8,000 chickens and are introducing cattle.

"Everyone works but no one is forced," Jones said. "Pretty soon after they arrive the work ethic just makes a comeback. No one is forced to stay either. But not one person has requested to come home."

By no means have the exiles consigned themselves to jungle rot. They are cooled by the trade wind, and at night a blanket feels good. They can visit a nearby town, and some boys date native girls. By ham radio they maintain contact with the Peoples Temple here, which also sends them cassettes of selected TV shows.

Jones refers to the jungle outpost simply as "the agricultural project," which is how it began. Two years as a missionary in Brazil gave him a two-fold idea.

Just north of Brazil is the little nation of Guyana, once a British plantation colony. Jones persuaded the Guyanese government to let him start a model farm to show the advantages of multi-crop agriculture in the tropics. He also wanted to use the farm as a haven where San Francisco's misfits could get away from their pressures. Guyanese officials were dubious, at first, but Pastor Jones is a persuasive man.

Today there are 120 problem people on the model farm and a staff of 21. The staff, which includes nine teachers, was recruited from career people who felt something was missing from their lives. The father figure was a high powered insurance executive. An MIT man handles engineering. A Baptist minister, at 33, is launching a new career.

The problem people, besides the usual losers from the street, include the embittered son of a CIA agent, a school arsonist, a boy who cuts off cats' heads and, the youngest, a 5-year-old rated as a genius and a sociopath.

Despite the claims of near-perfect success, no one has been sent home as rehabilitated. Jones doesn't see that as necessarily how the story ends. "We don't tell people their time is up," he said. "They are free to stay as long as they feel they should be there."

He told about a new arrival who woke up to the tropic dawn, the song of exotic birds, the soft kiss of the trade wind. The young man threw out his arms and shouted, "Man, the Farmers has seen the last of me."

People's Temple Mission Plans To Expand

People's Temple, the San Francisco-based group, which has been conducting a highly successful agricultural mission in Guyana, South America, might be expanding

its operations to the West Coast, according to a spokesman of the group. The spokesman, who is a member of the group, said that the group is planning to expand its operations to the West Coast, specifically to California. He said that the group is currently in the process of raising funds for this purpose. The spokesman also said that the group is planning to send a mission to the West Coast in the near future. He said that the mission would be led by Jim Jones, the founder of the group. The spokesman said that the mission would be a "peace mission" and would involve the establishment of a community in the West Coast. He said that the group is planning to send a mission to the West Coast in the near future. He said that the mission would be a "peace mission" and would involve the establishment of a community in the West Coast.



Jim Jones, left, speaks a plan with Guyanese Prime Minister Eric Williams, center, and Guyanese Economy Minister Shyama Dymally, right, in Georgetown.

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Guy Wright



news from the farm

MR. WRIGHT: When I read about those transplanted "idiots" now living in South America thanks to Peoples Temple, my first thought was that I was glad they no longer roamed the streets of San Francisco. My second thought was that this farm in Guyana seemed more like a reward than punishment. How unique for one to be rehabilitated without punitive measures. I would like to hear more of this kind of thing. — Mrs. P. D. M. Tuttle.

Okay, here's more.

MR. WRIGHT: ... My own son Evan and works there. He was unable to cope with life in the big city. At 14 he was a drug addict. At 17 I put him in a mental hospital for observation. Nothing helped. He was a lost cause until he met Pastor Jim Jones of Peoples Temple and went to the farm in Guyana. Now his life is completely changed. He is happy, has learned two trades and doesn't want to come back up here for quite some time. — Mrs. M.

Before writing the story I checked with a judge and probation officer who have sent problem people to the farm. Their reports were positive.

MR. WRIGHT: I have a dear friend who is a member of Peoples Temple and her daughter is one of those you wrote about. We have known her since she was a child, and it broke our hearts when she turned to drugs and dropped out. A young friend got her into Peoples Temple drug program. Not long after that she was given an opportunity to take part in the overseas project. Every report has been glowing since she got there. — Laurie Ellen Henderson.

That's reassuring. It sounds so good I want to believe it works.

MR. WRIGHT: Two years ago I had the good fortune to visit the place in its formative stages. The seven-mile road was almost completed. The clearing consisted of some buildings and a huge garden. The first crop had been planted. Since then harvest has come again and again. The model farm is headed all over the Guyanese nation for its outstanding production of high-quality food. There is a friendly relationship with the local inhabitants that has done much to diminish the "ugly American" image so often seen abroad. — Jane B. Crym.

The rehabilitation hasn't doubled in a demonstration farm. Or vice versa.

Cops Dubious of Magazine Break-in

After inspecting the alleged crime scene and interviewing employees, San Francisco police investigators said yesterday they don't believe the office of New West magazine on Pacific Avenue was burglarized on the night of June 28.

The magazine's editors claimed their office had been broken into that night, and although nothing was taken, they said one of the files had been "jacked back" into the filing cabinet.

Contributing editor Phil Tracy said a secretary had found a file on People's Temple, 859 Geary boulevard, sticking out about one inch. He speculated the file might have been removed, photographed, and stuck back in a hurry.

The file concerned a story that the magazine is preparing to publish by Chronicle Reporter Marshall Kilduff about the Fillmore District church and its influential leader, the Rev. Jim Jones.

Police Captain John A. Mahoney, commander of the burglary detail's property crimes division, reported yesterday that his officers, including fingerprint experts and criminologists, could find no specific evidence of a break-in at the office on the second floor.

The report — which Mahoney said was based on a "thorough investigation of the crime scene" —

concurred with an original police report of the incident by officer Michael Duffy, filed on the day after the break-in claims were made.

Duffy had reported that he found no evidence of entry into the office.

The investigation of the supposed break-in centered on a window that editor Tracy said had been forced open by the alleged intruder.

In investigating the window theory, police found that one of the magazine's writers, Jon Carroll, had locked himself out of the office a few days before when he left to go to the bathroom.

That was on June 28. Carroll's fingerprints were the only ones police found on the window, according to Mahoney's report.

When Carroll was interviewed by police, he said he had climbed down the fire escape from the third floor and gotten back inside the office by opening an unlocked window and climbing through it.

The editors still claimed yesterday the identical method of entry was used by the alleged burglar. They said the sill and an old bolt-type lock showed evidence of pry marks, and that secretary Cathy Wayland found the window open when she came to work Friday

morning.

The police interpreted the pry marks as the result, possibly, of someone having "tampered" with the window before the time a new lock was installed at the behest of the editors after they felt a burglary had occurred.

New West's Northern California editor, Rosalie Miller Wright, took exception yesterday to the police department's findings saying:

"It was sloppy police work. I am not surprised the police did not find any evidence for a burglary that took place on Thursday night, because they didn't even take fingerprints until the following Monday. It's real sloppy police work. In fact, it's ludicrous," she said.

Mahoney said his investigators didn't send crime lab personnel to the scene until Monday because officer Duffy, in his original report, said he found not real evidence of a break-in.

A spokesperson for People's Temple, Harriet Tropp, said that since police concluded there was no break-in, "It is obvious that the fears of our members and many community leaders that People's Temple would be misrepresented in the forthcoming article are more than justified."

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THURSDAY, JUNE 30, 1977

Thurs., July 7, 1977

Oakland Tribune

san francisco

Misfits Build New Life in Guyana

SAN FRANCISCO—A church which lives by the words of Matthew 26 is rehabilitating more than 100 Bay Area incorrigibles and misfits on a tropical farm in South America.

To paraphrase Matthew the hungry were fed, the thirsty given drink, the naked clothed, the sick and imprisoned visit-

ed.

The people helped range from drug addicts to child-molesters, kleptomaniacs to deviants of almost any stripe.

The farm, however, was not undertaken for sociological reasons, but to help feed the natives of the Caribbean nation of Guyana.

Guyana is a former British

colony which received its independence in 1966. The problem then became how to feed, clothe and house its growing population.

Pastor Jim Jones of Peoples Temple (Disciples of Christ), 1634 Geary St., tries to live by the message of Matthew. For example the San Francisco operation feeds 1,000 people a

day, gives medical treatment to 40 to 60 seniors daily, offers free legal services, and craft training to persons seeking work.

In helping the Guyanese, the extra benefit was seeking to help city youth with serious antisocial behavior problems. They are now busy with animal husbandry, livestock man-

agement, construction, mechanics, and the obvious first calling, farming.

The farm consists of several thousand acres being transformed from virgin jungle to lush agriculture and pasture land. Some 200 varieties of vegetables, fruits and nuts are being cultivated. Cattle, chickens and pigs are being raised.

The human crop—the rehabilitated—is even more diverse. The Rev. Mr. Jones felt it was worthwhile to try to break the vicious cycle of ex-convicts going back to prison.

"The setting of despair, violence and poverty that characterizes the inner city is the culprit," he said. "It is time for society to develop alternatives such as cooperative communities where young people have a chance to develop their talents."

The former hookers, thieves and dopers receive training, worthwhile jobs, and most important, a sense of accomplishment. Life there is kibbutz-style. The transplanted Bay Area misfits live in cottages and eat in a mess hall they built themselves from trees they felled to make room for crops.

An exhibit of the church and its works is scheduled for tomorrow afternoon at 1634 Geary St.

EDITORIALS

Inside The People's Temple 'Expose'

New West magazine, which is the most recent acquisition of the Australian newspaper tycoon, Rupert Murdoch, who has added the New York Post and the New York Village Voice to his first U.S. publication, the National Star, publishes in its issue of Aug. 1 "Inside Peoples Temple," by Marshall Kilduff and Phil Tracy. This is the long-awaited expose of Rev. Jim Jones, "one of the state's most politically potent leaders...." Marshall Kilduff is a San Francisco Chronicle reporter, and Phil Tracy a New West contributing editor.

A review of this article reveals that Kilduff and Tracy have built their great expose on the basis of interviews with several former members of Peoples Temple who, over the past several years, have coalesced into the small yet articulate Former Members of the Peoples Temple congregation. This small band of former members seems to have been either disenchanted when their personal ambitions conflicted with the stated church programs, or individuals whose aggressive, illegal programs were rejected by the church membership and the church's leaders. Many of these disgruntled excommunicates have previously whispered their venom against Peoples Temple to all individual ears in the Western Addition that would pause long enough to listen. Several have even approached this newspaper with their stories and wild-eyed statements of misdeeds attributed to Jim Jones and his congregation. We have counseled these malcontents to seek redress of their alleged grievances against Peoples Temple and its leaders in a court of law. Moreover, whenever our investigators presented these statements to Jones and other leaders of the congregation, they have always made available for inventory church records dealing with these alleged misdeeds. Under probing, these allegations have been unsubstantiated by fact.

In the article by Kilduff and Tracy these malcontents, psychoneurotics, and, in some instances, provocateurs—probably establishment agents—have found willing ears and consummate skill to organize fragmented gossip into a cloak-and-dagger mosaic that portrays Jim Jones and Peoples Temple as a malevolent instrument destroying human personalities, robbing the poor, and engaged in a conspiracy against the established social and political order.

Word comes to us that the writers of this New West article did a two-hour taped interview with the Rev. Jim Jones, and nowhere in this lengthy tome did they use a word of it. Can it be that this article was written, "not to praise Caesar, but to bury Caesar"?

It is significant that Kilduff was unable to peddle his venom in the pages of his employer, the San Francisco Chronicle. If the rumors, half-truths, and mental variations of these former Peoples Temple members represent the best investigative reporting job that Kilduff and Tracy can do, then heaven help the fine art of investigative reporting! Moreover, if this "yellow" journalism is to be the forte of Rupert Murdoch in building his newly acquired U.S. journalism empire, this type of journalism-for-hire should clearly reveal to the U.S. public here in the West the plague that has descended upon us with Murdoch's recent ascent into the journalistic firmament.

Jim Jones and the Peoples Temples represent some of the most invigorating and challenging religious organizations to appear in California in recent years. Jones apparently is committed to the basic philosophy proclaimed to Christendom in Jesus of Nazareth's Sermon on the Mount. In attempting to use the moral force of Christianity in dealing with man-made problems that bedevil, haunt, and debilitate the social order, Jones has created a cyclone where formerly the political leaders, economic ascendants, and even impotent religious leaders have failed the very foundations of their ethics, and their leadership mantles have been rent, torn asunder, leaving these pompous pseudo-leaders naked and unclad to be viewed as the hypocrites that they have been for decades.

We have no intention of attempting to defend Rev. Jim Jones, the officers, and the members of the Peoples Temple. They are admirably equipped with keen legal minds, incisive economic advisers, dedicated and committed followers, to defend themselves.

However, we have been amazed at the tendency of political, social, and religious hangers-on to flee the Peoples Temple and Jones's establishment, once the venom of the New West article became the subject of treatment by all mass communications media—radio, television, and printed. In the 50-odd years of publication of the news embodied in the Reporter Publications, and the more than 30 years of active participation in the printing of a Black community newspaper by the present publisher, there has been no religious institution, to our knowledge, more dedicated to the use of the high moral, courageous commitments embodied in Christianity, which is a revolutionary religion, to carry out what has become the motto of the Reporter Publications: "Dedicated to the cause of the people—that no good cause shall lack a champion, and that evil shall not thrive unopposed."

We have from time to time investigated the complaints that persons have lodged against Peoples Temples. On the basis of repeated in-depth investigations, we say, as one with strong commitments to the role of religion in the lives of men: We have found no fault with Jim Jones's religious philosophy or the activities of the Peoples Temples. We believe in the rule of law! We support the nation's judicial cornerstone, that ours is a nation of laws and not of men! We believe that thieves, rogues, and liars who destroy and assail worthy individuals' or institutions' reputations should be brought before the bar of justice! If there are those who feel aggrieved, as indicated by their alleged statements of the interviewees in the New West article, we urge these persons to charge the institution and the man with crimes, and let them face the accused in a court of law!

We also remind the honored Fourth Estate, which probably includes radio and television as well as the press, that accused in the U.S.A. are assumed innocent until their guilt is proved in a court of law. We hasten to remind the mass communications media that a free press is one of the cornerstones of a democratic society, yet freedom of the press demands of all who operate under this mantle that a prerequisite safeguarding freedom is the corollary demand—that the press must be responsible.

The reputation of a man and of an institution is a most valued possession in a society of free people. It has been said by many, especially Adlai Stevenson, "The people are wise—wiser than the politicians think." This might be amended: "The people are wise—wiser than the press thinks."

An institution that feeds the poor, houses the homeless, rescues young and old from the wretchedness and despair of drug addiction, marshals the political potential of a people, and hushes the economic pittance of the poor masses into a powerful instrument for justice, freedom, and equality, while building a just and humane society, by its very nature will have many enemies hidden, lurking in the shadows of greed, ignorance, neurosis, and hallucinations. If such an institution becomes powerful, then it must expect its enemies to become powerful. While the New West article was intended to defend and to dismember and deter an increasing band of dedicated followers of Christian ethics, the great possibilities are there that the story will boomerang, and that which they seek to destroy out of this momentary irritation will become a potent antidote to the hopelessness and the despair that permeates the masses. Such an airing of relative choices posing the question of right and wrong, hope and despair, exploitation of the many by the few, and the very questioning nature of the political process itself, may become a rallying banner for those who heretofore have seen no institution or no man worthy of their support and admiration; these newly enlightened individuals might recognize: All of the problems disturbing a distraught humanity basically are man-made problems. Surely many good men and women of courage, steadfastness, and fundamental belief in the power of the organized masses will see in Jim Jones and Peoples Temple not a comet that momentarily lights up the darkness, but another reminder of the meanings of Edmund Burke's prophetic words, uttered before the birth of the nation 200 years ago: "All that is necessary for evil in the world to triumph is for enough good men to do nothing."

Carlton S. Goodlett, Ph.D., M.D.
Publisher

—Friday, July 22, 1977

Ukiah Daily Journal

DEAN DEVRIES

Publisher

GEORGE HUNTER

Managing Editor

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Jim Jones—are all facts in?

Much has been written and much has been said regarding a western magazine's "expose" of the Rev. Jim Jones and People's Temple church.

We do not believe in trial and conviction by the media — especially with the target "in absentia" and unable to defend himself, so prefer to withhold comment until all the facts are in.

We would, however, remind our readers of the many charitable acts performed by this man and his congregation since coming to this area. Truly, it is said: "The good is oft interred with the bones."

We would also like to point out that dissident members of any group — church or otherwise — can be the most vitriolic in their accusations and the most eager to bring about the downfall of the object of their hatred.

Also, any attorney or court judge is all too familiar with the fact that there are very few "friendly" divorces and when a woman engages a man in combat, she goes for the jugular vein — in this case, attorney Tim Stoen's admiration and devotion to the cause and beliefs of his church and its leader.

Nor did Jim Jones ever have security guards inside or outside his church until the threats to his life and those of his family, constant harassments, scurrilous attacks of a small group in Redwood Valley who taunted him with being a "nigger lover," finally forced him to throw in the towel and leave the valley.

We wonder why it took him so long to acknowledge that his dedication to the brotherhood of man, rather than to any formal church dogma was doomed to failure from the start?

Self-Styled SF Bishop's Commune Thrives In Jungle Area Of Guyana

GEORGETOWN, Guyana (UPI) — About 100 followers of a self-styled San Francisco bishop started a multi-racial agricultural commune three years ago in the jungles of this South American nation and, according to all reports, they are surviving and prospering.

At Port Kaituma in Guyana's North West District at the western end of the country about 100 persons — all United States citizens — have carved an

agricultural project from hundreds of acres of land formerly occupied by forest.

The architect of the project is Bishop Jim Jones of the People's Temple of San Francisco, who visited the project recently to observe its progress and expressed satisfaction. The People's Temple was given land on lease by the Guyana Government.

The project was started about three years ago and now the settlers of all

racies are living in 41 completed homes constructed mostly by themselves. There is a plan to build another 100 houses during the next year.

Jones said his objective is to join the government in helping to develop Guyana. He said he has invested more than \$1 million in the project. Vegetable and fruit production has been abundant with trees and plants flourishing in what was once virgin land. The farm supplies food for the workers, who are now self-sufficient, the communities of Port Kaituma and Matthew's Ridge while the surplus is sent to the capital, Georgetown.

The Port Kaituma commune has produced a new "cutlass" bean, which tastes like pork sausage. Their animal and poultry farm includes about 300 pigs and 300 chickens. A shallow water well with a capacity of 18,000 gallons supplements three smaller wells.

The problem of insect and pest control also is being tackled successfully. An underground cellar, 15 by 120 feet, has been dug for temperature control. In it beans and peas are stored until the next harvest. Another innovation is the use of sea shells as fertilizer.

A NEWS JOURNAL DEDICATED

TO THE CAUSE OF THE PEOPLE

The Sun Reporter

OVER THIRTY YEARS OF SERVICE TO THE ENTIRE BAY AREA

VOL. XXXIV-NUMBER 31

PUBLISHED WEEKLY IN SAN FRANCISCO

Thursday, August 4, 1977

Community Leaders Rally Behind Peoples Temple

Strong Support Shown For Peoples Temple

For the first time since Peoples Temple was attacked by New West magazine two issues ago, Rev. Jim Jones spoke to members of his congregation and supporters here by a telephone relay from Guyana, South America, during last Sunday's temple services.

"I know some of you are wanting to fight, but that's exactly what the system wants. It wants to use us as sacrificial lambs, as a scapegoat. Don't fall into this trap by yielding to violence, no matter what kind of lies are told on us or how many," Jones urged the several thousands listening.

"Peoples Temple has helped practically every political prisoner in the United States. We've reached out to everyone who is oppressed, and that's what is bothering them. We've organized poor people and given ourselves a voice. The system doesn't mind corporate power for the ruling elite, but for the first time we've given some corporate power to the little man, and that's an unfor-

givable sin. And that's the whole problem in a nutshell," Jones said.

Strong and impressive support was extended by a wide range of community groups and leaders to Rev. Jones and Peoples Temple in the wake of publicity prompted by the New West attack. Virtually all of the speakers at the church's Sunday service emphasized the theme of a political attack on Jim Jones and his ministry.

Assemblyman Willie Brown said the temple was being persecuted for being a symbol of equal rights and equal justice.

"When somebody like Jim Jones comes on the scene and talks about Angela Davis, for example, and the Black Panther Party having a right to function and survive, and when he constantly stresses the need for freedom of speech and equal justice under the law for all peoples, that absolutely scares the hell out of almost everybody occupying positions of power in the system....I will be here when you are under

attack," Brown told the congregation, "because what you are about is what the whole system ought to be about!"

Another assemblyman, Art Agnos, spoke up for the temple and its work. "I am proud to stand with you," he said. "I have seen you wherever people have needed help. It is clear you are effective: people who are not effective don't get attacked."

Gay leaders Harvey Milk and Howard Wallace both voiced support. Wallace, the head of Gay Action, told the congregation, "Peoples Temple has sent shock waves through the gay community. Rev. Jones has set an example for everybody who believes in human rights. Great numbers of gay people are well aware of your stand, and we won't forget it."

Civil rights activist Yvonne Golden, who heads Opportunity II High School, said she considered the attack on Peoples Temple an attack on herself because she and the temple stand for the same humanistic ideals. "I have seen the kind of sharing and respect and dignity displayed every day in the many children you send to Opportunity II High School," Ms. Golden said.

"Peoples Temple has been helping me for ten years," Human Rights Commissioner Enola Maxwell told the audience. She related how the temple helped many people who came to the Potrero Hill neighborhood by feeding them, getting them out of jail, and helping foreign students and others who came and got stranded.

Among others who attended the service were Rev. Cecil Williams, Human Rights Commissioner Sylvester Herring (of Delancey Street), NAACP President Joe Hall, and San Francisco School Board member Peter Mazey. Such community groups as Prisoners Union, People Against Nuclear Power, and the International Hotel were also well represented.

500 - 8/13/77 TLC

THE SUN REPORTER, Thursday, August 4, 1977-PAGE 7



Thomas Fleming's Weekly Report

I wonder on what grounds the writers of an article in *New West* are demanding that Rev. Jim Jones, the pastor of Peoples Temple, should be investigated.

The writers spoke with ten persons, according to their article, out of a total membership of more than 20,000 persons. Armed with what those interviewed told the writers, the writers have arrived at a highly fallacious conclusion, that Jones should be investigated.

Jim Jones is a man who has followed the path of giving aid and comfort to persons who have found themselves unable to cope with their personal problems and the problems of the world.

Many of the persons who have become members of Jones's church expect much more than Jones is able to deliver. After all, he is but a human being, and there is no member of the species of *Homo sapiens* who is able to untangle the lives of any other member of the species.

Those interviewed by the writers of the article in *New West* are among the few who expected a utopia when they became members of Peoples Temple, but instead found themselves still in the everyday world with everyday people.

The writers imply that Jones has utilized all the tools of a confidence man when they imply that he has fleeced some members out of their property and money. The writers seem to forget in that implication that there is no religious organization in the whole world that has not accepted gifts of property and money from the more faithful members of its flock. If there is such an organization, this writer would like for the spokesman of that organization to make that fact known.

Another implication that the writers of the *New West* article made is one that shows Jones has done no more than other shamans among the various religious faiths did long before Jones was born.

In the seamy field of politics Jones is charged with being a political manipulator—a charge that should be made against all church leaders.

It is a well-known historical fact that Roman Catholic priests and cardinals in Boston, New York, and other big cities where enormous num-

bers of European Catholic immigrants settled instructed the new arrivals to make sure that they obey the law so that no hurdles would be placed in their paths for future naturalization. Once these immigrants gained their precious citizenship, then the next thing for them to do was to register to vote, the clergymen told them, and, ergo, they would become eligible for better jobs. They could aspire to be policemen, firemen, and teachers if they had the proper amount of education. A whole list of jobs was opened up to them in municipal, state, and federal government.

The priests were never reluctant, and still are not reluctant, to advise their flocks how to cast their ballots.

The writers of the *New West* article reveal downright ignorance when they fail to acknowledge that politicians become more than chummy with shamans—bishops, ministers, pastors, or whatever the spokesmen of any religious body call themselves—when political campaigns take place. The politicians expect the religious head men to tell the members of their flocks how to vote. Frequently some money is paid in some manner to the religious spokesmen, or some other special favors are granted to the religious leaders by the political leaders.

Jim Jones has violated no law. One can be sure that, if there had been any violations, our district attorney would have been enhancing his own fame by prosecuting Jones.

I am aware that there is considerable resentment against Jones among some other religious spokesmen, simply because Jones has one of the fastest-growing religious organizations, in terms of membership, in California.

Some of the religious spokesmen who harbor such resentments have seen some of their own followers deserting their churches, because these faithful feel that Jones offers them much more in their search for spiritual solace.

New West's editors thought they had a real article to expand a circulation that has never got off the ground, but this type of scurrilous article will do more to contract circulation than to increase it. Such a publication as *New West* can ill afford a decrease in its steady readership.



Thomas Fleming's Weekly Report

The antagonistic and repeated publicity about Peoples Temple and its leader, Jim Jones, in the news media here in the Bay Area amounts, in the eyes of most persons, to a great puzzlement, but those who have been careful observers of the social scene can read something out of it.

A number of years ago the Hearst Examiner employed a wearer of the clerical cloth, which one identifies with those persons who are variously called priests, preachers, pastors, ministers, shamans, muzzins, chaplains, and rabbis. This particular wearer of the ecclesiastical vestments was a resident contributor to the pages of the Examiner. His surname was Kinsolving.

Kinsolving, an escapee from the Bible Belt in the Deep South, came to California, which had long had the reputation of being a state where all sorts of philosophies about the spiritual world were being enunciated, much to the considerable profit of the enunciators.

I felt then, and still feel now, that Peoples Temple came under attack because it is one of the truly integrated churches in the United States. Large numbers of Blacks and whites who accept the gentle teachings of Jesus Christ have abandoned the churches of their fathers.

There are some Black clergymen who deplore the mass defection of some of their flock, and yet it is the whites who are leading the attack against Jones and Peoples Temple.

Jones, who admits he is a socialist, has so far escaped the old Red bugaboo, which so many discomfited scoundrels have used against individuals and organizations that failed to provide what their lost members sought.

I have long held to the view that religious sectarians are the most intolerant persons that one encounters in day-to-day activities.

A look at the history books will show that the crusades of another day were based on the misunderstandings between Christians and Mohammedans. After all, both religions claimed there was but one God, and yet there was a difference of opinion between the followers of Jesus Christ and those of the Prophet Mohammed, as to how mankind was meant to worship this one God. These doctrinal variations led to large-scale religious wars.

At long last the crusades lost their appeal. The Europeans then began long wars among themselves, pitting Protestants on the one side against Catholics on the other. Both Catholics and Protestants professed to be followers of Christ. To a non-Christian onlooker, this was a very strange way for persons who called Christ their lord to behave. Christ had taught brotherhood among all mankind. Both Protestants and Catholics often attacked those of the Jewish faith who lived among them.

It is interesting to note in passing that the ancestors of the so-called Afrikaners were persecuted so strenuously because of their religious beliefs that they fled from their homes in the Netherlands and settled in South Africa. There, they felt, they could worship as they pleased. What did they do? They commenced persecuting the indigenous Black peoples they found in South Africa.

The Mormons were driven from New York State because old Joseph Smith decreed that man was free to enter into plural marriages (polygamy). Smith led his converts to Missouri, where, because of their industrious habits, they became prosperous, and their Missouri neighbors were smitten with envy and drove them out of the state; the Mormons crossed over into neighboring Illinois, and again they prospered, and the non-Mormons in Illinois likewise envied them their prosperity, and violence ensued. During this strife Joseph Smith was murdered. His successor, Brigham Young, led the remnants of the Mormon Church out of Illinois in covered wagons to Utah, where they built Salt Lake City.

Historically, all of these factional religious struggles turned political. Once again the politicians have gotten into the fray surrounding Jim Jones and the temple.

First there are those politicians who condemn Jones, probably because they fear that he is a political figure himself and one with whom they failed to form an alliance.

Jones commanded the respect of a firm base of bodies—bodies that are alive and eligible to vote. It is interesting that Jones has been found in the camp of the liberal forces in the city. He could not go any other way, for the man is a dedicated liberal. The members of his flock seek guidance as to what persons and measures they should cast their votes for come election day.

This is not unusual, for, as I have stated before, most persons who dedicate part of their lives to religious matters seek the advice of their leaders not only in matters spiritual, but also in matters temporal—those that pertain to their daily lives on earth.

The interracial composition of Peoples Temple has apparently suggested images of real "people power" in the minds of a lot of politicians. It is quite simple for anyone to deduce that the majority of the members of Peoples Temple come not from the more affluent homes of the city. In this they differ from those in the Moonie movement—a movement that has captured the imaginations of young persons whose parents possess large sums of money.

The communications media of the Bay Area have sunk to a new low in what seems to be their futile effort to prove Jim Jones to be a Richard Nixon on a much smaller stage. It would seem that the media would have been pleased that enough of the unwanted young people who happen to be members of the temple were turned on enough by what the temple teaches them to want to seek a high school diploma by attending Opportunity High School. Neither the media nor anyone else has been able to motivate these youngsters to desire an education.

I am delighted, and at the same time regret, that Joe Freitas decided to investigate all charges of wrongdoing, and Joe concluded that neither the temple nor its leader had committed any illegal acts. All of the members of Peoples Temple joined of their own free wills. If some of them felt that they should be paddled for past omissions, that falls within the province of a personal choice.

Thurs., Sept. 1, 1977

HERB CAEN



Pocketful of Notes

PRESSTUFF: Journalist Phil Tracy, who, along with the Chron's Marshall Kilduff, broke the Rev. Jim Jones-Peoples Temple story in New West magazine, was asked by a fellow newsmen at the Press Club, "Hot story, but where's the smoking gun?" (hard evidence of wrongdoing). "The smoking gun," replied Tracy, "was Jones' resignation as chairman of the S.F. Housing Authority. That alone justified the entire article." Well, yes and no. Jones first tried to resign from the Authority in June, but Mayor Moscone, facing Prop. B and hoping to present a united front, talked him into staying. Jones wrote another letter of resignation on July 13, disclosing that Gov. Brown had offered him a spot on the State Bd. of Corrections (hey, that's news), "an area in which I have great interest." The Tracy-Kilduff piece, which apparently blasted the Rev. Jones all the way to South America, broke in the Aug. 1 issue of New West. So far, lots of smoke, but no gun.

★ ★ ★

Ukiah Daily Journal

Ukiah, Mendocino County, California—Friday, September 9, 1977

Government target of charge

Conspiracy to destroy Peoples Temple?

SAN FRANCISCO (UPI) — Attorney Charles Garry, charging there is a government conspiracy to "destroy" the controversial Peoples Temple Church of San Francisco, said Thursday the Temple's pastor has been shot at twice in the past four days at the church's South American agricultural mission.

Garry revealed the attempted shootings at a news conference at which Indian leader Dennis Banks said a man claiming to be a government agent tried to "blackmail" him into denouncing the pastor, the Rev. Jim Jones, in exchange for immunity against extradition to South Dakota.

Garry said two shots were fired at Jones earlier this week as three white men not associated with the Temple were leaving the agricultural mission located in Guyana and more shots were reportedly fired Thursday.

He said Jones, who resigned as head of the San Francisco Housing Authority Aug. 3, was not injured in either incident and the assailants escaped.

On Aug. 30, a \$1.1 million lawsuit was filed in San Francisco against Jones and the Peoples Temple by two former members of the church who claimed their property was taken. Some other former members have accused the church of physical and financial abuse.

Banks, a leader of the American Indian Movement who fled from South



REV. JIM JONES
Target of conspiracy?

Dakota after being convicted of assault during a 1973 courthouse demonstration in Carter, said he was approached in February or March by a man named David Conn, who wanted to discuss his extradition.

Banks, who acknowledged friendship with Jones and said the church once helped bail his wife out of a Kansas prison, said he met with Conn at the home of another Indian and admirer of Jones, Lehman "Lee" Brightman, in E. Carville, near San Francisco.

In a sworn statement given to reporters, Banks said: "Conn said he was working with the U.S. Treasury Department, with an IRS agent and with two men from the San Francisco Police Department."

Banks, who said the church also provided food for the Indian community, charged that Conn "read material disparaging to Jim Jones ...

"He said that my association with Peoples Temple could reflect very badly on my extradition. He then asked me to make a public denunciation of Jim Jones. He assured me that if I made such a denunciation, the rulings on my extradition would go in my favor."

Banks said he felt "I was being blackmailed." He also said he was "pressured" to meet with a Treasury Department agent but did not.

"The deal was to meet with the agent and to prepare a public statement against Jim Jones in return for some kind of immunity against my being extradited," Banks said.

Garry said he had advised Jones to stay in Guyana "until I tell him to" come back and had told Temple members not to talk to reporters.

"I don't know what's lying in the weeds," Garry said. "Until I know of any criminal or civil charges that might be pending, I don't intend to have any clients popping off."

REPRINTED FROM THE FRONT PAGE OF THE UKIAH DAILY JOURNAL

SEPT. 9, 1977

Attack on People's Temple hit

SAN FRANCISCO—Noted criminal attorney Charles Garry charged last week a conspiracy by the Internal Revenue Service (IRS) and the Treasury Dept. is being conducted to destroy the People's Temple as a viable community organization. Part of the evidence Garry cited was provided to him by American Indian leader Dennis Banks.

The People's Temple and its pastor, the Rev. Jim Jones, have been the objects in recent weeks of intense attacks by conservative forces with *The San Francisco Chronicle*, the morning daily paper, leading the assault.

Up to now, Garry, who is the People's Temple attorney, prevented any of the church's members from responding and has insisted that Rev. Jones remain at the Temple's mission in Guyana, South America.

BLACKMAIL

At the Sept. 8 press conference in his law offices Garry said, "We've come to the conclusion there is a conspiracy by the IRS and other governmental agencies to destroy the People's Temple as a viable community organization."

He said a Treasury Dept. informer and an IRS agent had been attempting to buy and bribe witnesses to denounce Rev. Jones and the People's Temple.

"I maintain everyone of those persons who made statements

(against the Temple) were coerced," said Garry.

Banks, who attended the press conference, said government officials had tried to coerce him into testifying against the People's Temple but he had refused to do so.

In a sworn affidavit distributed to the press Banks claimed he had been approached last spring by a man named David Conn, who represented himself as an informer for the Treasury Dept. and that he was working with an IRS agent. He said that he could favorably influence Banks' extradition hearing if Banks would publicly denounce Jim Jones and the People's Temple.

CRITICISM

Banks is currently facing extradition hearings which would send him back to South Dakota on an assault charge. He says he faces certain death in South Dakota prisons if California Governor Edmund G. Brown, Jr.

honors the request.

Banks said, "Conn was obviously making a deal with me, and I was being blackmailed. Conn let me know that besides working with Treasury agents and other government agents, that he was already working with ex-members of People's Temple, such as Grace Stoen, and that he had people who would talk against Jim Jones."

Stoen and several other ex-People's Temple members have severely criticized the mostly Black church and one couple has filed a suit to have some property returned to them.

Garry said repeatedly he did not know where the scheme against the People's Temple was leading and added he would not permit Jim Jones to return to the U.S. until he knew exactly what was going on.

Banks added that he would never denounce the People's Temple.

—J.D.

A Conspiracy Behind Peoples Temple Expose?



Indian leader Dennis Banks says he was asked to denounce Rev. Jim Jones.

by Art Silverman

Is the current two-month barrage of sensational charges levelled against San Francisco's Peoples Temple "an organized, orchestrated, premeditated government campaign to destroy a politically-progressive organization," as Temple attorney Charles Garry accuses?

Or is it "a spontaneous, courageous action by a group of former Temple members, who never came forward before because they were scared to death (of reprisals)," the explanation offered by Rosalie Muller Wright, senior editor of New West magazine, which first published and has since supported the accusations?

There still aren't any definitive answers to those questions -- or to the specific allegations of fraud, deceit, real estate swindles and physical brutality raised in numerous media accounts since publication of the first of two New West articles in mid-July (see Barb, July 22).

But a number of unusual circumstances and coincidences can't help but raise the suspicion that there's more going on than first meets the eye. For example:

****A** Barb investigation has revealed that one individual working behind the scenes to discredit Peoples Temple is a San Francisco private investigator, who somehow managed to obtain a state investigator's license after being released

from prison in 1976.

Joseph A. Mazor, the detective, has a lengthy criminal record including at least eight arrests in three states for various bogus check and fraud charges, six convictions, several jail and prison terms, and has been returned to confinement three times for violating probation and parole by committing new crimes.

A confidential, 16-page California Adult Authority report on Mazor, written in 1970, was recently obtained by the Barb. "(He) is a smooth 'con-man' with an insatiable desire to get ahead," concludes the report. "He is bright, well-educated, and so well-versed in the law that he had five attorneys in the Pomona area convinced that he had a law degree.

"It is felt that the subject is a menace to the community."

Mazor has admitted to the Barb that he was first employed to investigate the Peoples Temple in November 1976, eight months before publication of the first New West article. But he refuses to say who retained him.

"I'm not going to tell you that," said Mazor, though he did reveal that his employer was an outsider, and not a past or present member of Peoples Temple. Mazor said he is currently employed by "several" former Temple members, including Elmer and Deanna Mertle, the original sources for the New West ar-

ticles.

****Mazor** apparently is not only investigating Peoples Temple, but also actively seeking publicity to discredit the organization.

To that end, the Barb has learned, Mazor hired one of the largest public relations firms in San Francisco and then asked them to coordinate a publicity campaign against the Temple and its minister, Reverend Jim Jones.

Bob Kenney, an account executive at Lowry, Russom and Loeper, confirmed for the Barb that he has been working for Mazor "on this (Peoples Temple) project, showing him how to handle the media." He referred further inquiries to Mazor himself, whose only comment on Kenney's role was, "I don't think that's any of your business."

Mazor did note that he originally hired the public relations firm to help him attract business from insurance companies, "and then the Peoples Temple matter just came up, and so naturally I turned to them for help."

But a source close to Lowry, Russom and Loeper told the Barb that Mazor came to the company "saying that he wanted to become San Francisco's next Hal Lipset (a famous investigator)," and that the Peoples Temple controversy "presented an excellent opportunity" to garner publicity.

According to this source, Kenney's work for Mazor included sending out letters to selected journalists, offering them --



Temple leader Rev. Jim Jones



Attorney Charles Garry

through Mazon -- exclusive material of an incriminating nature against Peoples Temple.

Kenney's campaign resulted in at least one article in the San Francisco Chronicle last month, concerning an alleged tape recording of a telephone conversation, in which Temple members supposedly discussed irregularities on the notary seal of a document transferring title of a member's home to the Temple. The allegations raised in that story are now also in dispute.

In another strange twist to the Peoples Temple story, American Indian Movement leader Dennis Banks charged recently that he was approached on March 23 by a man who identified himself "as working with the Treasury Department, with an Internal Revenue Service agent, and with two men from the San Francisco Police Department."

The man, who Banks and his associate Lehman Brightman identified as David Conn, then allegedly offered Banks help with his extradition problems in exchange for "a public denunciation" of Jim Jones. Banks is facing possible extradition from California to South Dakota.

Banks has long been a Peoples Temple supporter, and has attended Temple services three or four times. The Temple also made a loan of \$19,000 to bail Bank's wife out of prison last year. Her charges were subsequently dropped and the money was returned.

"Conn was obviously making a deal with me," Banks charged in a sworn affidavit presented at a press conference earlier this month. "I was being blackmailed."

"These agents all knew that I had a lot hanging over me. Besides the extradition, I also had a case in federal court in which the Treasury Department was involved. I have often made it clear that if I am extradited to South Dakota, that is like a sentence of death, because I am certain I will be killed there."

Banks also quoted Conn as saying that he has been investigating Peoples Temple for seven years, and was working with several ex-members, including Grace Sison, who turned out to be another source for the New West articles.

When reached by the Barb this week, Conn admitted that he has been investigating Peoples Temple for seven years, but said that he had undertaken the project on his own, as a private matter, "because I became aware that this is one of the worst religious frauds being perpetrated. This man is ripping off the black people."

Conn also admitted that he sought out Dennis Banks and arranged a meeting, but his version of what transpired on March 23 was notably different.

"I wanted to talk to Banks because I respect the guy, and I was afraid that he was going to discredit himself through his association with Peoples Temple, without really knowing what they were about."

Conn, a surveyor employed by the Standard Oil Corporation, denies that he ever mentioned Banks' extradition or offered him any deals. He claims that he only mentioned the Treasury Department and other government agencies in passing, pointing out to Banks that they were conducting their own investigations of Reverend Jones and the Temple.

In fact, Conn said, it was he and Santa Rosa freelance journalist George Kline-man who approached various police and governmental agencies last fall, offering them witnesses and documents with which to attack the Temple. No investigations were underway before that time.

Both George Kline-man and David Conn also have connections to the New West articles -- Kline-man was credited with helping write the stories, while Conn was a secondary source and appeared at a New West-sponsored press conference held at the Sheraton Palace Hotel July 20 to help promote the articles.

In addition, Conn is a close personal

friend of the Mertles: the main source for much anti-Temple publicity. By his own admission, Conn was investigating the Temple during all the years that his friends the Mertles were members.

It is also the Mertles who hired private eye Mazon and retained San Francisco attorney Daniel Deneberg to file a lawsuit against the Temple.

But nobody has been served with legal papers yet, and so for the moment there is still no way to get witnesses on the stand, under oath, to try to get at the truth about Peoples Temple once and for all.

Jim Jones is still in Guyana, where he has remained since before publication of the first anti-Temple articles on attorney Garry's orders. According to reports from Guyana, relayed by Garry, there have been two attempts on Jones' life in the last month, one staged by "three white people with guns" who came onto the Temple's 5000-acre mission.

The Dennis Banks press conference, held in Garry's downtown San Francisco office, marks the first time that Temple officials have made any comment about the various charges raised by New West and other media.

But they are still refusing to respond concretely to any particular accusations, on the grounds that they still don't know who is responsible for these attacks.

"We're going to keep our mouths shut," said attorney Garry, "until the dust settles and we get to the bottom of this. It looks like a conspiracy to me."

Are Investigators Trying To Destroy A Progressive Church?

Exposing The Expose

Peoples Temple Answers Critics

Peoples Temple has broken months of silence and responded strongly to a recent flurry of attacks against it in the Bay Area news media.

In an article published this week in *People's Forum*, the temple's official newspaper, church spokesmen charged that "blackmail, bribes, false testimony, faceless accusers, and media manipulation have characterized the continuing plot to destroy Peoples Temple and (its pastor) Jim Jones."

The article links David Conn, who American Indian Movement leader Dennis Banks said had approached him with a deal to embarrass the temple, with Elmer and Deanna Mertle, the former temple members who were a major source of the original "expose" of the temple that appeared in *New West* magazine last July.

According to *People's Forum*, "Conn and Mertle worked together at Standard Oil before Mertle joined the temple in 1969 with his present wife who had been associated with ultra-right-wing causes before she happened to become interest-

ed in a church that was heavily committed to civil rights and peace activism. The Mertles joined the temple about the same time that Conn's 'interest' in the church began."

Peoples Temple has said from the beginning that a wave of criticism of its activities in the press had resulted from a "conspiracy" to discredit and destroy the church because of its record in championing liberal causes and its outspoken commitment to socialism. But the *People's Forum* article marks the first attempt by temple spokesmen to elaborate on those charges.

The *Forum* article quotes extensively from a story by Art Silverman in last week's *Berkeley Barb*. Silverman names private investigator Joseph A. Mazor as a major source of the unflattering publicity the temple has been receiving in the local press. Silverman cites Mazor's extensive criminal record and quotes a 1970 California Adult Authority report labeling him "a smooth con man with an insatiable desire to get ahead." According to

Silverman, the "confidential" report calls Mazor "a menace to the community."

According to Silverman's article, Mazor not only began investigating Peoples Temple for a client he declined to name, but also undertook to retain the public relations firm of Lowry, Russom and Leeper to advise him on how to conduct a publicity campaign against the temple. Silverman quotes one anonymous source as saying that Mazor told the public relations firm that he "wanted to become San Francisco's next Hal Lipset (a local private investigator with a national reputation)," and that he hoped the Peoples Temple issue could be used to propel him to prominence.

Silverman reported that the Lowry firm helped Mazor to provide exclusive bits of information to selected media representatives, resulting in a series of articles in various papers extending the Peoples Temple controversy over a period of several weeks during the summer and early fall.

Wife depicts Jones as Marxist

By WALLACE TURNER
New York Times Service

SAN FRANCISCO — To his wife, Jim Jones is a Marxist social philosopher to whom "service to my fellow man is the highest service to God."

Jones, 46 years old, a native of Indiana, is at the center of a swirl of charges about the conduct of affairs of the 9,000-member Peoples Temple. The temple has been accused by former members of cheating some of its members out of their homes and of inflicting corporal punishment on others.

Throughout all this, Jones, a Butler University graduate and United Church of Christ minister, his wife of 28 years said in an interview that he was at the church's agricultural mission, a 27,000-acre jungle tract on the northeast coast of South America at Guyana.

Beyond issuing blanket denials of wrongdoing, Jones has not discussed the charges, nor have members of his congregation.

A registered nurse, Mrs. Jones worked for 10 years for the California State Board of Health until resigning Aug. 1 for reasons, she said, of health and because of pressing duties at the temple. In the interview, she described her husband as a Marxist who holds religion's trappings to be useful chiefly for social and economic uplift.

"Jim has used religion to try to get some people out of the opiate of religion," she said. She quoted him as saying to her, "Marcie, I've got to destroy this paper idol," as he slammed down the Bible he held in his hand.

They were married in 1949, when he was 19 and she was 22. They have one natural son, Stephen Gandhi Jones, and seven adopted children who are black, Korean, Indian and Caucasian.

"I wanted to come to California because the multiracial nature of our family was a problem in Indiana," she said. "But we've had problems here, too."

With 120 followers, they moved in 1963 from Indianapolis to Ukiah. Five years ago they opened the church here in an old building in a black slum. The agricultural project opened four years ago.

In an interview a year ago, Jones said that his congregation was 40 per cent Caucasian, 40 per cent black



REV. JIM JONES
A 'Useful' Church

and 20 per cent a mixture of Oriental, Indian and Chicano. He is of Welsh and Indian extraction, and Mrs. Jones is Caucasian.

The congregation is activist. A year ago 1,200 members picketed the Fresno County Courthouse while four employees of The Fresno Bee were held in jail for refusing to identify their news sources.

Jones said then that the temple supported many causes to protect newspaper sources. He said of the Fresno pickets, "I can't stand to see our press crippled. Who else would take a stand? Our duty is to be here."

Jones has had some association with such political figures as Mayor George Moscone, Assemblyman Willie Brown and Sheriff Richard Hongisto, all liberal Democrats. But files here also indicate that officials of the John Birch Society and the late Charles Thieriot, publisher of The San Francisco Chronicle, have spoken at the temple.

The pastor's aim, according to his wife, is to provide a communal life for all his members.

"We live by the rule of from each according to his ability and to each according to his need," she said. Funds are pooled, she said, with medical care, dental care, housing and food, educational expenses and church expenses paid from the common purse.

The temple has educated a medical doctor who now is interning in Guyana, she said. A dentist educated

by the temple is among the former members whose criticisms are the basis for some of the temple's unfavorable publicity, she said.

Jones's Marxist twist to religion came to him when he was about 21 years old, his wife said. She said that he told her then that "in order to bring people out of their superstition you have to give them a substitute." She recalled that he pointed out that Jesus told the rich man, "Sell what you have and give it to the poor."

Charles Garry Visits Jonestown: 'I Have Been To Paradise'

On Nov. 6 Peoples Temple welcomed Charles Garry, who represents Peoples Temple as its attorney. Garry has recently returned from a visit to the temple's agricultural project in Guyana, Jonestown (so named by the Guyanese government). He had much information to share.

"Last Monday night I was on a talk show," he began, "and I had the opportunity to tell that I had seen and I had been in paradise. I saw it. It's there for anybody to see, and I'm hopeful that in the next few

day or weeks we'll be able to have a documentary, which everyone will be able to see.

"I saw community where there is no such thing as racism. No one feels the color of his skin, whether he's Black, brown, yellow, red, or white. I also noticed that no one thinks in terms of sex. No one feels superior to anyone else. I don't know of any community in the world today that has been able to solve the problem of male sex supremacy completely. That does not exist in Jonestown.

"I also saw something else: There is no such thing as ageism. The community is comprised of the little children, the teen-agers, the young adults, the old adults, the senior citizens, all together.

"I have never seen so many happy faces in my life as I did in Jonestown the three days I was there. I want that captured (on film) so that skeptical America will know what it is when you live without fear of the rent being due, and all the other problems we're surrounded by.

"There are some 800 persons or more there now. They've got cottages set up that you just could not believe. I saw sanitation there that I had never seen in any part of the world, except Switzerland. You can eat off the ground." He went on to speak of the consistently high level of medical care, organized under a doctor who is "thorough, conscientious and dedicated." The medical team has "the latest in medical equipment and books," and "every person who goes to Jonestown is medically thoroughly examined, and charts are prepared."

He recalls that he urged Dr. Schacht to start keeping daily, hourly diaries, to put the operation of the medical compound in writing, so that some of our medical schools, and the American Medical Association, can learn from what is being done at Jonestown.

A high point of his talk related to the care of senior citizens, which he said moved him deeply. "All of the senior citizens' cottages are built around the immediate vicinity of the medical compound. Every single morning a member of the medical team knocks on the cottage of the senior citizen and inquires, 'Did anybody have any problem during the night? Do you have any problems here this morning?' Can you imagine the security that the senior citizens feel with this kind of care? I'd like to have a representative from a body here that's trying to improve the lot of senior citizens who are left to be beggars and paupers to see what is going on in Jonestown."

He spoke of the many agricultural projects, including an improvised method of developing food from protein food grown in Jonestown. The area of Jonestown devoted to raising animals also drew praise. "Those piggens, as we call them, looked like palaces. Many of the homes that I've

seen in America could not measure up to the sanitation, the cleanliness, the spaciousness of the place we call a piggery." The chickens raised and butchered at the project he called "luscious," and the food generally is "delicate, nourishing, and it's type of food that will make your blood pressure go down, your diabetes will disappear. It's substantial, nourishing food—the kind that will take away the fat you accumulate by the type of food we eat here."

The project as a whole is described as quite developed, a thriving sawmill, generators to meet electrical needs, wells, streets, refrigeration. The school is open-air, in a large covered area, with 15 to 20 youngsters in a class.

Teachers are drawn, in part from "at least 50 people there who have advanced degrees." He spoke of the enthusiastic participation and discussion on the part of all the students, which is something he had not seen here, with the exception of the Oakland Community School.

Does Jonestown lack for entertainment and fun? Not at all, Garry says. "There's this beautiful auditorium, and for three-and-a-half hours I saw the most beautiful entertainment in the world. I've never seen such talent in my life. I saw children from toddlers through about the age of seven putting on a demonstration, with voice, and clapping, and marching, and children six and seven years old getting up and reciting poetry with meaning and gusto. It was just remarkable.

"Why are those people so happy?" he mused again. "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."

And then, as if to reinforce the amazing description, he added, "This is not propaganda. I'm not a propagandist. I'm a hard-hitting, factual-analysis lawyer. I saw this with my own eyes. I felt it."



THE MENDOCINO GRAPEVINE

Jonestown: The Peoples Temple In Guyana

(These are excerpts of a letter from Sharon Amos, who is currently visiting several hundred members of the Peoples Temple at the site of the church's agricultural project in the jungles of Guyana.)

The author is a teacher, counselor, and social worker and the article was submitted to the Grapevine by the temple, which formerly had its headquarters in Redwood Valley.)

The road into Jonestown is lined with long rows of banana and citrus trees on either side. The whole vista of serene natural beauty is breathtaking.

Brightly colored butterflies, some startling yellow against the brilliant greens, exotic plants with many types of leaves, and all varieties of lush ferns are everywhere. Into the distance are hundreds of crops, as far as the eye can see.

I was amazed by the emotional experience of space, as if I had never looked out and seen land that wasn't marred by garish advertisements of deodorants and razor blades.

I felt as if the more I looked, the more my hectic, anxious mind became lulled into harmony with the natural scenery.

When I arrived at the Jonestown headquarters, I was greeted by hundreds of hugs. It was an overwhelming experience to be thousands of miles away, yet given the warmest welcome I had ever known. Everyone looked so happy and relaxed and I felt right at home.

In Jonestown itself, the city dweller adjusts himself easily to a new way of life. One is so used to many so-called necessities that

you quickly find are addictions that enslave you.

In a natural environment free of tensions, you stop grabbing for food or the TV or a way to "get away from it all." You start to notice that even your body functions differently.

The Jonestownians characterize newcomers as pulpy swollen-looking people, who actually look bloated. As people eat the abundant and fresh natural foods, breathe fresh air, and love a more calm life involved with useful productive work, their bodies begin to firm up, and their skins take on a new glow. They even stand more erect and look more resolved.

At first, I couldn't even recognize familiar people because they looked so different to me.

In this atmosphere that seems like a pioneer village, the most sophisticated things are happening in human development.

And yet not so strange, because I remember getting lost in the anonymous quality of city life in the states. Everything seemed gray to me—the buildings were gray, the streets and the sky were gray—the faces of people in the buses and walking in the streets looked cold and impersonal and dehumanized, as if they were afraid to care about anyone.

Here where we can eat together, work together, share our achievements and enjoy common entertainments, those barriers are dissolved. No one is looked up to or down at, we are all co-workers and friends, and resolve our problems together.

Here everyone lives as an equal, and you can communicate without friction. People I used to get into conflict with—I find I enjoy their company here. Perhaps competi-

tion and inequality set you one against the other.

Jim Jones, the founder-leader of Jonestown is the first to encourage equalitarianism, in the manner in which he stimulates openness and self-expression.

People are free and in fact encouraged to speak up and share their analyses and criticisms of every aspect of the community's life. They find that many of their suggestions are implemented immediately. There is a great deal of self-analysis also, as people receive much support along with structure, and do not feel their personal identity is threatened or that they will be rejected.

Building what is a genuine grassroots democracy is one of the most exciting challenges we face; and the results, even on a short-range basis, are an amazement to us.

In both our grammar and high schools, we are finding that very few young people educated in the United States have been helped to think through problems of reason. Young people who have appeared indifferent to education, are often those who never felt they had the ability to approach ideas analytically, or that anyone would listen.

This is true for others as well, and in our classes, planning meetings, and everyday experience, people of all ages are encouraged to think and express their viewpoints. This atmosphere stimulates dialogues that open whole new areas of study.

All kinds of study groups are cropping up, with teachers from all backgrounds; labor leaders, college-educated persons, and workers, as well as people developing a high level of achievement in newly-discovered abilities.

Our doctor, educated through the Temple, is finding we can restore neglected bodies as well as neglected minds.

He is picking up on conditions that were not previously treated, such as female infections that have plagued women for years. In some cases, they just didn't have the money to receive proper treatment.

Jonestown's medical clinic is modern-equipped, and staffed with many nurses and two nurse practitioners as well as the doctor.

Work also has a new meaning here. Physical work is honored rather than demeaned and one can achieve a balance of physical and mental work never before possible, since many tasks are shared.

In the United States, the demands of industry and bureaucracy necessarily kept people pegged in certain areas, hence also alienated from one another.

There is no such need to be specialized here, and one can become proficient in many things and also lead a balanced life.

Even the government of the village of Jonestown is more equitable, being based upon the demonstration of genuine leadership qualities.

Leadership in U.S. society is generally oriented to what are considered privileged work positions, which is too often rooted in privileged economic or racial status.

Here no such arbitrary advantages exist. Anyone who is capable can assume leadership in the fields, or in the garden, the kitchen, or construction work, or in the schools and thus become one of the representatives of the central government.

Jan is a good example of a leader

who has emerged from the position of a worker into a fine supervisor of a field work crew into a leader governing the people and helping them to solve problems.

Jan used to live with me in Ukiah. She was a local Indian young woman with no sense of self-worth. Because she was Indian she was treated as a ne'er-do-well with no intelligence or capacity to acquire an education or assume any kind of leadership.

She was passive and fearful, often depressed, and felt hopeless about any kind of meaningful future. She also was obese and her face was unexpressive.

Jan has lived in Jonestown for several years now and is like a new person. She has become an acknowledged expert in citrus production, and has learned to supervise work teams in our citrus beds, often with people with more education than she but who had fewer skills than she has acquired here.

She is now a beautiful woman, confident, and often leads meetings of the entire central government. She is warm and expressive, and people look to her as an example of accomplishment and strength.

The construction crews are so smoothly coordinated that it is common for one or two complete houses to go up in a single day.

The young people have organized themselves into a vital force to be of help wherever they are needed. They are working on all kinds of projects, such as dramas and debates, and Big Brother and Big Sister programs for some of the younger children.

People also have every opportunity to creatively structure the environment in which they and

their children live and work, thus many practical innovations are being made, and equipment is being designed to meet human needs and for the maximum possible use.

The nursery is such a project—babies have cribs where they can see each other and communicate with each other. The cribs are handmade from beautiful indigenous woods. The mothers and other nursery workers that care for the infants and toddlers give them a great deal of individual love and attention and all of the children have their needs met without exception. Stimulating toys and mobiles are handmade for them so that they live a very happy life.

In fact, the residents of Jonestown generally have an air of happiness and confidence about them that I would not have believed possible from just a change of environment.

This is not a materialistic life, in terms of all the luxuries and expensive appliances one might be used to in the United States.

But everything which is needed materially is provided, and there is the security of knowing that every facility and piece of equipment is intended to benefit the people, and that everything we build has been planned and created by the people who will be most involved in its use.

We especially value living in a cooperative society, with a leader who is working day and night to preserve our freedom to survive and flourish.

All in all, I can sincerely say that it is a very exciting experience to be a pioneer in Jonestown. We are building a new society with new goals.

I learned a great deal in the United States but because of the emphasis on property values and lack of shared goals, I was lost for many of my 21 years.

I searched for years and years, going out on ingenuities looking for momentary pleasures. Only when I found the Peoples Temple and a commitment to practical humanitarian goals did I find a direction in my life.

Jonestown makes the search complete because in Jonestown the principles I came to believe in have become realities.

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Jonestown Resident Finds Peoples Temple Mission Peaceful

The following are excerpts of a letter from Sharon Ames, who is currently visiting the several hundred members of Peoples Temple who are on site at the temple's agricultural project, Jonestown (so named by the Guyanese government). She is an experienced teacher, counselor, and social worker, although there is happily no need for the last-mentioned skill in this wholesome cooperative environment. These vivid personal impressions are offered as a glimpse into the thriving community born out of the lush jungle interior of Guyana:

The road into Jonestown is lined with long rows of banana and citrus trees on either side. The whole vista of serene natural beauty is breathtaking. Brightly colored butterflies, some startling yellow against the brilliant greens, exotic plants with many types of leaves, and all varieties of lush ferns are everywhere. Into the distance are hundreds of acres of crops, as far as the eye can see.

I was amazed by the emotional experience of space, as if I had never looked out and soon found that wasn't marred by garish advertisements for deodorants and razor blades. I felt as if the more I looked, the more my hectic, anxious mind became lulled into harmony with the natural scenery.

When I arrived at the Jonestown headquarters, I was greeted by hundreds of hugs. It was an overwhelming experience, to be thousands of miles

away, yet given the warmest welcome I had ever known. Everyone looked so happy and relaxed, and I felt right at home.

In this atmosphere that seems like a pioneer village, the most sophisticated things are happening in human development. And yet not so strange, because I remember getting lost in the anonymous quality of city life in the States. Everything seemed gray to me; the buildings were gray, the streets and the sky were gray, the faces of people in the buses and walking in the streets looked cold and impersonal and dehumanized, as if they were afraid to care about anyone. Here where we can eat together, work together, share our achievements and enjoy common entertainments, those barriers are dissolved.

In both our grammar and high school programs, we are finding that very few young people educated in the United States have been helped to think through problems of reason. Young people who have appeared indifferent to education are often those who never felt they had the ability to approach ideas analytically, or that anyone would listen.

This is true for others as well, and in our classes, planning meetings, and everyday experience, people of all ages are encouraged to think and express their viewpoints. This atmosphere stimulates dialogues that open whole new areas for study. All kinds of

study groups are cropping up, with teachers from all backgrounds: labor leaders, college-educated persons, and workers, as well as people developing a high level of achievement in newly discovered abilities.

A quality of Jim Jones, the founder of Jonestown, that promotes equalitarianism is the manner in which he encourages openness and self-expression, thereby getting a great deal of input from all the residents here. People are free and in fact encouraged to speak up and share their analyses and criticisms on every aspect of the community's life. They find that many of their suggestions are implemented immediately. People feel very included in the decision-making because they are consulted about each decision that is made.

Our doctor (educated through the temple) is finding many surprising phenomena. He is picking up on people's conditions that were not previously treated, such as vaginal infections that have plagued women for years. In some cases they just didn't have the money to receive treatment. After diagnosis, with the help of our professional lab technician, these conditions can be simply treated. Emergency operations have been performed by our doctor. In one case a piece of steel was lodged in a young man's eye, and the doctor was able to extricate it with no injury to the eye.

It is also interesting how people became far more appreciative of simple pleasures in Jonestown. In the United States one is bombarded with a supermarket of escapist experiences. You just take your pick, and you never have to face yourself or the implications of your life. Reading, for instance, is deeply appreciated here. People discover that through reading you can open up new worlds.

One young man was barely able to read when he first came to Jonestown, but, when he developed a keen interest in tropical agriculture and saw what he could achieve, he began reading everything he could find on the subject, and now he reads at his appropriate grade level or higher.

Children read books that they never would have read if they had the quickle availabil-

ity of television to pull them into mindless addiction. Even children with so-called learning disabilities are given all the specialized attention they need to overcome their problems.

My nine-year-old son, Martin, is reading on a college level. He didn't have much patience for reading in the States. Now he has read "The Odessa File" and "The Autobiography of Malcolm X," and he has explained the books to adults in patient detail. Some of the things he told me were complex for my understanding.

This covers only a very few aspects of Jonestown daily life. All in all, I can sincerely say that it is a very exciting experience to be a pioneer in Jonestown. We are building a new society with new goals.

I learned a great deal in the

United States, but because of the emphasis on property values and lack of shared goals, I was lost for many of my 41 years. In this setting of rare beauty and peace, I see our young people developing sensitivity to others, and people of every age living a fulfilling life.

I searched for years and years, going out on many tangents, looking for momentary pleasures, and only when I found Peoples Temple and a commitment to practical humanitarian goals did I find a direction in my life. Jonestown makes the search complete, because in Jonestown the principles that I came to believe in have become realities.

Guyana Chronicle

[The following editorial comment appeared in the December 10, 1977, issue of the Guyana Chronicle. It was authored by Dental Surgeon Dr. Ng-a-Fook who spent several inspiring days at Jonestown.]

COMMENT

Peoples Temple: A First Class Example Of Community Life

People in the Northwest District are much happier today because of the visit to the settlements of Port Kaituma and Matthews Ridge by Dental Surgeon Ng-a-Fook. During his three day visit he saw first hand a happy blending of races at Jonestown, the Christian Temple center at Kaituma, which he said is "a first-class example of community life." He did extractions, fillings, etc., at Port Kaituma and Matthews Ridge. Some 800 people, all members of the Peoples Temple, are living at the giant agricultural project at Jonestown, aimed at helping Guyana with farming, while also helping make Jonestown self-sufficient in food and housing. At the area known as Jonestown, the Pastor and Founder, the Rev. Jim Jones, has come under fire from the reactionary forces of capitalism in the U.S.A. who see the prosperous agricultural project and the communal life enjoyed by its members there, as a threat to the old established order.

But more and more the evidence is coming to light in support of the Peoples Temple and its very human activities at Jonestown. A very high elected California State Official who visited Jonestown, has described the Peoples Temple organization as "the most significant force today in the area of human rights, social change, and concrete service work. An American attorney, Charles Garry, who visited Jonestown as recently as November 6, told the Sun Reporter on his return to the United States, "I have been in paradise." "I saw a community where there is no such thing as racism. No one sees the color of his skin, whether he is black, brown, yellow, red or white. I also saw that no one thinks in terms of sex, no one feels superior to anyone else. I don't know any community in the world today that has been able to solve the problems of male sex supremacy. That does not exist in Jonestown."

There is a very high

level of medical care in Jonestown. Right at the moment there is no dentist, but it was to this need that Dr. Ng-a-Fook undertook his charitable mission there. "It was a very rewarding experience," he said. "I have never before seen so many people of varying races working happily side-by-side in the fields without a single spark of friction. With its own school, sawmill, electricity, roads, houses, and so on, all being scrupulously clean, I could not help but be impressed." Doctor Ng-a-Fook, who once turned in his U.S. land and immigrant visa at the suggestion of Comrade Malcolm Dunset, in order to serve the local needs of the people of McKenzie (Guyana) and has since been working there for 18 years, visited the Northwest as part of a promise he made to his father, the late pioneer frontiersman Peter Ng-a-Fook, who performed his charitable works among the people in mining and rural areas.

Nov 12, 1978-1

Taking The Offensive

Peoples Temple Investigates The Investigators

As part of Peoples Temple's campaign to expose and discredit attacks upon it in recent months, the temple is now launching a thorough investigation of persons and organizations implicated in what Attorney Charles Garry has termed "an organized, orchestrated, premeditated cam-

paign to destroy a politically progressive church."

A recent march downtown in San Francisco featured signs that detailed the long history of persecutions the temple has suffered for its members' beliefs and actions in defense of minorities and the poor--persecution ranging from arson,

bombing attempts, and attempted assassinations of the group's leader, Jim Jones, to electronic surveillance, blackmail, the tampering with U.S. mail, unexplained interference by the U.S. Customs Department, and the withholding of Social Security checks from eligible recipients living in Guyana.

Under special investigation by Peoples Temple is Joseph Mazor, whom the **Berkeley Barb** had exposed as having a long criminal record and as having hired one of the largest public relations firms in San Francisco to help him orchestrate the attacks in the media against Jim Jones and Peoples Temple. He has not revealed who has paid for such a costly enterprise, but the temple now has documented evidence that he is a member of the International Police Congress, an adjunct to INTERPOL, the notorious Nazi-infested international criminal police organization. Remarkably, there is also documented evidence that INTERPOL has been responsible for spreading lies about the church in other areas of the world that bear closer resemblance to the media smears coordinated by Mazor in the Bay Area.

Another point under close

scrutiny is how an individual like Mazor managed to obtain a state investigator's license after his release from prison in 1976. The temple is pursuing many leads; it does not plan to stop until every phase of Mazor's operation is exposed.

Another piece of evidence exposed by the temple in recent days is the possession of a U.S. Postal Service memo distributed to San Francisco branch post offices, directing them to return Social Security checks to HEW when there is a forwarding address order for Guyana. Elderly and disabled residents of the temple project in Guyana, all of whom have submitted appropriate transfer documents to the Social Security office, and who were assured of transfer with forwarding of their checks in the interim, now face denial of benefits that they have worked for. Peoples Temple strongly protests what it considers an outrageous denial of constitutional and human rights. The temple plans to pursue this matter through its legal staff and by contacting elected government officials.

Temple members have said that their determination was strengthened when the march of some 500 people in front of the San Francisco Examiner

Building on Fifth Street several weeks ago resulted in a report of only "70" pickets in an article in that paper. Now these members, expressing outrage

at new developments, have vowed to march and protest on a continuing basis if necessary, so that the facts will reach the public's attention

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LETTERS

Left wing stance also needs Gospel criticism

I agree a radical look at society is necessary, if by that you mean to get at the roots. But it bothers me to find Dr Fraser, in his article "Violence in Camouflage" (December issue), saying that "uncriticized assumptions produce a worrying superficiality". True indeed. How sad that he does not see his own article as a textbook example of it, the more especially when he is by no means factually reliable, nor concise in his use of words.

He makes the left wing conventional remark that the Queen's financial assets are violence against the poor. Does he mean financial? Or her estates and possessions? For there is a great difference that I should want to explore (and have evidence of) before attempting to ask the further questions called for by such a fatuous assumption.

He also says War on Want set up a Grunwick hardship fund. War on Want did no such thing. Some staff members did, as individuals, although publicizing their employer's name. Again, I see a great difference, which totally invalidates his conclusion.

And what "McCarthyite witch hunt" is West Germany? I do know of none-too-adequate judicial process against the Rader-Meinhold terrorists, but my news sources (The Times and BBC) know of no tribunal headed by a latter-day McCarthy. Let him criticize if he will: but do let him allege facts, then criticize them: not reach for his left-wing phrase book and sneer.

Is it not tragic that Dr Fraser should be (rightly) detached from an uncritical acceptance of things as they are, only to become so totally absorbed in an extreme political stance that he can't see his new stance is equally open to prejudice, and, more important, to criticism from the Gospel? And, more sadly yet, to appear to believe that his stance is the pure Gospel translated into political action? Believe me, it isn't.

Things will be even worse if his standpoint becomes the new orthodoxy (or, more precisely, orthodoxy), because, not only does it too come under the judgment of the Gospel: it would result in violent change, of which the devastating side-effects would be terrible, to say nothing of the faults inherent in his schema, as in all human systems.

Canon Colin Evans
Holbeach, Lincs., UK

Pentecostalism - "feeling good"

When I read articles such as the conversation with Rex Davis on Pentecostalism, I wonder whether I mean by the term the same phenomena that he does.

At the grassroots level where one has to deal on a day-to-day basis with its effects on actual congregations and individuals, it seems

primarily to be a cultic expression of a much more all-embracing way of life which in short-hand one might describe as "feeling good". Its main concern seems to be some kind of occasional ecstasy through which one escapes from the suffering of critical living.

I am open to revising my opinions, but at present I have found no evidence to suggest that Pentecostalism will be a source of renewal for world Christianity.

Mervyn Russell
Pastor, United Methodist Church
Berkley Springs, W. Va., USA

Christian pacifism is untried approach

I want to express appreciation for the article "Why They Call Them the Peace Churches" in the December 1977 issue. It is heartening to see the World Council of Churches give this kind of visibility to the witness of Christian pacifism. The dreadful momentum of the world arms race makes this Christian pacifist witness look more relevant with every year that passes.

It does seem to me that the way of Christian pacifism has not been tried and found wanting, but rather has been found difficult and left untried. It is my hope that Christians on a worldwide scale will commit themselves to trying before it is too late. As always in history, there is hope, but repentance is necessary. The Church should show the way by repenting for its complicity in violence and militarism.

John K. Stooer
Executive Secretary, Peace Section (US)
Memorial Central Committee
Akron, Penn., USA

Guyana group finds a new lease on life

I was just reading over my copy of the September issue of ONE WORLD, enjoying the articles submitted from various "confessing communities" in different parts of the world. I thought that I would share with you some news of a very unique community which has been developed here in Guyana by Rev. Jim Jones and 1,000 members of his large church, Peoples Temple (Christian Church-Disciples of Christ), who have moved here from the United States. Peoples Temple is one of the most socially-active ministries in America.

We are very proud of what has been accomplished in Guyana over the past three years.

Peoples Temple is a strongly "socialistic" church, emphasizing the ideals of communal sharing of the earliest Christians (Acts 2:44-46).

Comments from readers are invited on any issue arising from ONE WORLD's coverage and the life of member churches. Letters should be as brief as possible, and not exceed 200 words. Please address correspondents to Letters to the Editor, ONE WORLD, World Council of Churches, 150, route de Ferney, 1211 Geneva 20, Switzerland.

ECUPARABLE: THE FOUR PRISONERS

One upon a prison term, three friends (all poor) found themselves locked up in the same cell. There was no way out, until a fourth friend (and a rich one) peered through the bars and promised to free them.

The three friends laughed. "Look around you," they said. "Don't you see that you're in prison too?"

The rich friend looked around, as he had never looked before, and had to agree (even though he had a bigger cell).

"I suppose you're right," he said, then he asked (very softly): "What do we do now?"

"Why, we dig a hole together and crawl out of here," said the three friends. And they did. For it's amazing what four friends can do, when they try together.

The Rev. Jim Jones has been heard by tens of thousands of people and has forcefully witnessed to the "gospel of liberation" in his own life, which has been a ceaseless struggle against tremendous opposition and persecution.

In 1973, the large San Francisco headquarters of Peoples Temple was struck by an arsonist and gutted. There have been attempts on the Rev. Jones' life, and the catalogue of harassment and maliciousness against him and his immediate family (which includes seven adopted children of different races), as well as his church's "extended family", is a grim testimony to the persistence of vicious religious and political persecution in the United States.

The Jonestown community in Guyana is an amalgam of races and ages, including over 250 senior citizens (the oldest is 107), most of whom were ghetto dwellers in the United States. In Guyana they are finding a new "lease on life", a peaceful, wholesome environment free from the tensions bred by American cities, and the evils of racism.

Former drug addicts, sociopaths, "hurlers", and dependent youths who couldn't see any future for themselves have been transformed in this environment, in this extraordinary community of love, sharing, and cooperation.

This, for us, is the heart of Christ's teaching - a way of life where "all that believe are together", participating in a new society where selfishness, greed, and exploitation are overcome. Since its founding 25 years ago in Indiana by Jim Jones, Peoples Temple has stressed total racial equality, extending vital social services to needy and desperate persons.

We believe that socialism, cooperativism, communalism - whatever you may call it - points the way to a future for mankind: a way of life that transcends mere dogma, doctrine, and empty theory and theological abstractions (as well as empty Sunday morning pieties).

Richard D. Tropp
Peoples Temple Agricultural Mission
Georgetown, Guyana

TEMPLE RADIO MAKES FRIENDS WORLD-WIDE

THE SUN REPORTER, Thursday, February 22, 1978

Peoples Temple Takes To The Air

Rev. Jim Jones, at the Peoples Temple Agricultural Project in Guyana, South America, has initiated a remarkable new project using the temple's ham radio. In just the last few weeks Rev. Jones and a crew of experienced radio operators have made more than 2,000 contacts of friendship and goodwill, to ham radio operators throughout the United States and in other countries.

The purpose of the contacts is to strengthen friendly ties between the United States and Guyana and support Carter's Administration in furnishing needed economic assistance to this newly emerged nation, which is a leader in the Caribbean area of the hemisphere.

Jones has spearheaded this new effort with great energy and persistence. "Radio operators can make wonderful ambassadors," he notes, and "the response has been amazing." The temple has been deeply gratified to find a widespread understanding of the need for nonintervention, mutual coexistence, and aid to America's neighbors to the south.

The agricultural project was begun four years ago, for the joint purpose of providing a

wholesome alternative lifestyle for troubled young persons and to produce food and agricultural technology that can help solve world food problems. The radio is being used extensively as an extension of these humanitarian efforts. Many times the temple has been able to relay requests for medical assistance and other needed help.

One situation involved a child in a neighboring country who was critically ill and needed a

medication that could not be obtained there. Rev. Jones had hundreds of contacts made over the radio, over an area ranging thousands of miles, until the rare medication could be located.

Another remarkable set of contacts involved the delivery of a baby in Jonestown by the doctor there. The baby was a breech birth, and the mother was hemorrhaging. Eleven doctors were called in for consultation over the radio.

The medical complications were handled in an expert manner, and both mother and child are doing very well.

Copies of radio identification numbers the temple has contacted from its Guyanese station are being forwarded to President Carter and many U.S. congressional representatives. The temple is proud to do its part in furthering goodwill for the United States in this part of the world. It has made known its support for the Guyanese policy of nonalignment.

San Francisco Chronicle Sat., Feb. 18, 1978

Long-Distance Caesarean

Washington

Dr. Albert Greenfield helped deliver twins by Caesarean section this week, although the patient was more than 2000 miles away in a village in the jungles of Guyana.

Greenfield, an obstetrician, was at home in suburban Bethesda, Md., on Monday night when a neighbor, who is a ham radio operator, said a doctor at the Mission Village clinic in Guyana needed help because a storm prevented the woman from being flown to a hospital. The two doctors began the long-distance consultation. Greenfield said the next day he was told the mother and babies were doing well.

Associated Press

THE SUN REPORTER, Thursday, March 29, 1978

Jonestown Adds Cattle

Jonestown, Guyana, founded by Rev. Jim Jones, continues to expand by leaps and bounds. Dairy cattle is one of the more recent additions to the project, and a whole new industry is in the making, which is expected to meet and go beyond the needs of self-sufficiency of the community.

Experts in every field visit this thriving community, which is accessible by either boat or plane. Both Guyanese and American officials have been made welcome in recent weeks, including officials from the U.S. State Department, who have been responsive and helpful.

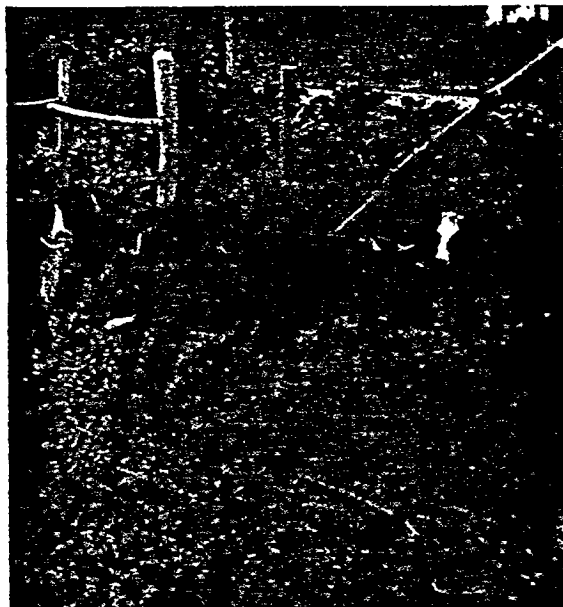
One of the project's most recent visitors was the chairman of the board of Guyana Livestock Corporation, who came in an advisory capacity, and yet made an extensive review of the project. He is a member of one of the wealthiest business families in Guyana, and a world traveler.

When Dr. Fernandes first came to Jonestown, he looked into every phase of the project, beyond just the cattle industry. He moved freely through the community, speaking with people at random in every department. He expressed great interest in finding out what motivated people to their high level of productivity. He had visited every type of society and said that he was cynical in that he always found inequities of some sort everywhere he had visited.

This prominent businessman reported to Rev. Jones and the people of Jonestown that he was amazed at what he found, a true egalitarian blend of every race, religion, and back-

ground. He saw the leader was taking no privileges above his followers. He said he had never seen a society that was pure in its egalitarianism until

he visited Jonestown. The harmony and happiness of the residents of Jonestown impressed him deeply, and he expressed the desire to return.



A POTOMAC DOCTOR HELPS DELIVER TWINS 2,000 MILES AWAY



RICHARD HAYMAN

By Mary Ann Kuhn
Washington Star Staff Writer

Dr. Albert A. Greenfield, an obstetrician, was about to retire for the night. He sat in his pajamas in a small room off his bedroom in Potomac, flipping through a medical journal on pediatric and adolescent gynecology.

Two blocks away, his friend, Richard W. Hayman, was turning the dials of his ham radio. He had just been talking to someone in Japan because he is planning a trip there in May.

More than 2,000 thousand miles away in the jungles of Guyana, a country in the northeast corner of South America, a woman two weeks overdue in her seventh pregnancy had been in labor more than 14 hours and was experiencing serious complications.

She couldn't be flown to the nearest hospital, one hour away, because a storm and ground fog prevented planes from taking off at the small airstrip seven miles away. The field is illuminated only by kerosene lamps.

IN THE NEXT few moments, the lives of the Maryland men and the Guyana woman became involved in an unusual medical drama. By the time it was over, the Potomac men had played a major role in the woman's delivery of identical twin girls, one weighing 6 pounds 4 ounces, the other 6 pounds 2 ounces.

At 10 o'clock Monday night, as Hayman was fiddling with the dials on his ham radio in his home at 2908 Colebrook Ave., he picked up an emergency call.

"I heard a doctor on one of the stations with an urgent plea to be connected with an obstetrician," said Hayman, who is vice president of

Hayman Cash Register Co. "He had a woman in South America who was expecting twins. I responded because I felt I could contact an obstetrician."

"I called Dr. Greenfield and I told him I had a medical mission in South America and a pregnant woman who needed medical advice," he said in an interview yesterday. "I asked him if he would help out."

For the next 45 minutes, Greenfield, 40, talked from the phone in his home at 2 Colebrook Court to the doctor in Guyana, giving him instructions on how to perform a Caesarean section on the woman. By using a special apparatus, Hayman was able to "patch" Greenfield's telephone into his ham radio so that the two doctors could carry on a two-way conversation.

WHILE GREENFIELD talked, thousands of ham radio operators here and in other parts of the country tuned in and listened.

One man said that after listening to the instructions he personally thought he could perform the surgery, said Hayman, who has been a ham operator for 20 years. His call letters are K1DML.

"The doctor in the jungle had made a diagnosis of twins by placing his hands on the woman's abdomen," said Greenfield.

"One of the twins was in a head down or vertex position and the other was in a breech or bottom down position."

"I talked him through the entire operation," said Greenfield, an obstetrician for the past 12 years. "I sure was nervous. I wanted to be sure I gave him every detail. I was oversimplifying things."

"After each detail, I'd say, 'Do you follow me?' and he'd say either 'Yes, go on to the next step,' or he'd say, 'Could you repeat that.'"

BY 11 P.M. MONDAY, Greenfield had finished giving instructions for the delivery as well as post-operative orders.

"That was a first for me," said the doctor. "That was the longest-distance consultation I ever had. It was a very novel and thrilling experience."

"We were waiting on pins and needles to hear from the doctor in Guyana."

"Al (Dr. Greenfield) expressed doubt to me personally whether any of them — the mother and twins —

would survive," said Hayman.

On Tuesday night, almost 24 hours later, Hayman and Greenfield called the doctor to find out the results of the operation. Because he was out on another medical emergency, the two Potomac men talked to a woman ham operator there who told them the operation had been successful. She also told them that the facility where the operation took place was called Mission Village in northwest Guyana. It has a medical clinic, an orphanage and an agricultural project, where most of the people are U.S. volunteers. She identified the man who performed the Caesarean as Dr. Larry Schacht.

"THE OPERATION was very successful, thanks to your help," the woman operator said in a taped recording of the radio conversation which Hayman made.

"This is Dr. Greenfield," said the doctor. "How is the mother?"

"The mother is doing fine," said the woman. "She lost about two pints of blood and she is a little weak, but doing very well. And the babies are extremely healthy."

"Have the babies' lungs been listened to and if so are they clean?" asked Greenfield.

"Roger."

"Were there any mechanical problems doing the actual procedure?" asked Greenfield.

"The procedure went very well thanks to your clear explanation and outlining of the procedures. It went very well. Everybody just followed your blueprint and everything went just fine."

"This is Doctor Greenfield again. I forgot what I was going to say...."



DR. ALBERT GREENFIELD

Guyana Chronicle

[The following article appeared in the April 14, 1978 issue of the Guyana Chronicle.]

Peoples Temple Show: A Success!

The Peoples Temple Agricultural Project presented its cultural variety show entitled "A Cooperative Feeling" last week at the National Cultural Center with a style never before seen in Guyana, which literally prompted the audience to shout for more, following some of the performances. The theme of Cooperation was carried throughout the program, which consisted of over 20 different presentations, including Guyana's own Atlantic Symphony Orchestra and the Yoruba Singers. Although the program ran past midnight few people could be seen leaving.

"The show kept us on the edge of our seats with unique and exciting performances that always had us wondering what might be next," said two members of the Pegasus Soundwaves (a renowned Guyanese entertainment band.)

One singer, Dianne Wilkinson, moved many to tears with a song that she had adapted called "Guyana is so Beautiful". A talented twelve-year-old Temple boy who seems to have a bright future, delivered a powerful song he wrote entitled "Guyana is for Me".

Most of the show's song and dance numbers were accompanied by a brass band, "Jonestown Express", which one experienced stage crewman said was the best band he had heard in the Caribbean. He noted the hard work put in by the band, which often rehearsed from morning till midnight during the week preceding the show.

The presentation of donations raised by the Peoples Temple was made to various local charities, including The National Relief Committee, the Maha Saba Temple (a home for orphans), Bellfield Home for the Aged and the Guyana Council of Churches (of which Peoples Temple is a member).

Presently there are over 1000 persons living at the Peoples Temple's Agricultural Project at Jonestown, near Port Kaituma in the Northwest District. Over 100 members traveled to the cultural show via the Temple's boat—a fishing trawler used also as a medical mercy vessel, and to transport supplies.

The program was not without its light moments both in song and dances,

as well as in comedy skits.

One act was a man with red wavy hair, dressed in a glittering jump suit, high heeled boots and dark glasses—a new rock and roll singing sensation. Young girls went screaming onto the stage hysterically, trying to get a memento of his attire. All that was left when they finished with him was a fat old man in polka dot undershorts and with a bald head. They even took his false teeth. The audience roared and few could miss the statement on how some singing stars are nothing more than packaged commodities.

All in all, the show seemed to contain something to delight everyone while promoting the theme that cooperative living can best solve the problems of a developing country. The Peoples Temple will be planning for further cultural shows.

Viewpoint/Ukiah Daily Journal

← 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 virtual 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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XXXV... No. 24

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Thursday, June 15, 1978

Relatives Praise Jonestown, Guy

Recently Peoples Temple held a press conference to let the public hear about Jonestown, Guyana, from people who had just returned from a visit with their relatives at the Agricultural Project. Rev. John V. Moore, former superintendent of United Methodist Churches of Northern California, and his wife, Mrs. Barbara Moore, spent several days with their two daughters and grandson in Jonestown. They came from their home in Reno, Nev., to relate to the public the great beauty and accomplishment of the thriving community in Guyana. The Moores are not members of Peoples Temple. They visited Guyana at their own expense, and traveled to San Francisco from Reno at their own expense for the press conference.

Rev. Moore said, "I'm John Moore, pastor of First United Methodist Church in Reno, Nevada. The two words that come to my mind as I tried to reflect upon my experience (of Jonestown) were 'impressive' and 'amazing.' It boggles the mind to see that great clearing (of land) and to understand how so much could have been done in such a relatively short period of time. I think almost a thousand acres have been cleared, and most of it has already been planted with various crops."

"I had a feeling of freedom. Neither in Georgetown, with 25 or 30 people coming and going all the time with total freedom, nor at the project itself did I have any feeling that anybody was being restrained or coerced or intimidated in any

way." When asked whether people told him they were happy, he responded, "It was so obvious. We talked about what they were doing, and all of them were engaged in some activities or work that was particularly important for them. We talked to anybody and everybody we wanted to, and we wore ourselves out walking around the facility. We went to the piggery, the chicken, the dairy, the sawmill, the cassava mill, the nursery."

Rev. Moore went on to tell about the day care nursery, the accredited school, and a health facility that is "the best facility in that whole region in Guyana." Rev. and Mrs. Moore commented on the "beauty" of the inclusion of older people in the community life, and the library with more than 8,000 volumes, where old and young read for pleasure or do research. Mrs. Moore described both the medical and the educational services as "excellent" (one of the Moores' daughters is a nurse, the other is a teacher), and went on to speak of the project as a whole as "a community of caring and sharing with the added dimension of love. In a sense it reminds me of a New Testament community," she reflected. "In the purest sense of the

word, in the love and concern for all. It is a beautiful, heroic, creative project. It is absolutely miraculous." One newscaster commented Mrs. Moore seemed very impressed and asked would she describe it as "utopian." "Yes," she answered. "It's a lovely utopia."

Other specifics were provided as well about the lifestyle and quality of life in Jonestown: "It is a cooperative... Food is provided for everyone. There's medical care for everyone, and educational opportunities for everyone. There are work needs and opportunities for the members of the community. One of the great things is the opportunity, for some of the younger people particularly, to be learning skills when that opportunity is not present here."

Mrs. Moore added that the housing is well suited to the specific needs of the residents. "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. The older folks have their neat little yards and white picket-type fences, with the opportunity to

garden, or just sit." Attorney Charles Garry, who was also present, added that, when he visited, he saw them put up a cottage in one day, from the ground on up ready for occupancy.

Garry concluded with remarks about the medical center in Jonestown, headed by a young doctor who was put through medical school by Peoples Temple and who graduated with high honors. He said that he was particularly impressed

with "the senior citizens' cottages right around the (medical) compound." They are looked in on by medical helpers first thing every morning. "Medical services are provided free to every resident on the project, and extensive clinic work is done in the surrounding community. The medical compound is something you have never seen, and you probably won't see it unless you go there. It's almost a miracle."

Guyana Chronicle

JUNE 19, 1978

COMMENT

Peoples Temple School Gets Official Status

There is a new addition to the growing family of Guyana's community schools, the Jonestown community school, up in the Northwest region near Port Kaituma. Located at the Peoples Temple Agricultural and Medical Project in Jonestown, which has grown considerably since land was first cleared there nearly four years ago, the school has over 275 students from nursery through high school, and has been in full operation since September, 1977.

A delegation of the teaching staff recently completed a week's seminar and orientation meetings to help them function according to Guyanese guidelines.

The Jonestown Community school is somewhat unique in that it forms a fully integrated part of the carefully structured cooperative community. In addition to being part of the traditional academic courses, the students are being trained in nearly twenty skills areas in the work/study program, (for example, agricultural, medical electronics, machine shop, wood-working, clothes manufacturing, mechanics, heavy equipment operation, home economics).

"The entire community is actually a school without walls", explains headmaster L.T. Grubbs. "The school and the community exist in a close symbi-

otic relationship." Already dozens of educators and students from various parts of Guyana have visited the community of U.S. "transplants", who are successfully pioneering a new life. "This is a community school in the truest sense", says a senior educational officer in the Ministry of Education, who toured the Jonestown school and project. "Every young person in the community is in the program and every adult is either directly or indirectly involved with it also."

A NEWS JOURNAL DEDICATED

TO THE CAUSE OF THE PEOPLE

The Sun-Reporter

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Thomas Fleming's Weekly Report

THE SUN REPORTER, Thursday, June 15, 1978

Despite the fact that Jim Jones has temporarily departed the California scene to begin another career in Guyana, there are former members of Peoples Temple who still would do him physical harm or use the courts to destroy him.

Jones, the sociologist who has used Christianity to aid him in helping those of the human race who need help, was under constant attack by those who have followed a program of hypocrisy in their everyday relations with their fellowmen.

The writer was first attracted to Jones when Peoples Temple had its headquarters in Mendocino County, and when hundreds of persons who had been classified as pariahs by the rich and powerful made pilgrimages to Mendocino County every week, particularly for the Sunday services.

The services conducted by Jones resembled the sermons preached by Jesus Christ during his short stay on Earth. The sermons offered to the masses by Christ so angered the rich and powerful that they conspired to have him put to death.

This writer did not know Jones during his sojourn in the northern part of the state, and he was attracted to him by a series of articles appearing in the San Francisco *Examiner*, by the onetime religion editor, one Robert Kinsolving, who later turned out to be just another Bible thumper from that curious section of the country where the Bible thumpers uphold all of the vicious practices of white supremacy.

Jones brought people of all colors and speech into the fold to worship in peace.

There are many persons who find it difficult to find their particular niche in life, and such people are in dire need of assistance to find the niche that best suits their needs.

The majority of niche seekers are looking for what can best be described as a utopia, and those who went to Jones were not free of thoughts of searching for a land of milk and honey.

Some of those who did not find their utopia fell away and began to launch bitter attacks upon

Jones, which fact was not ignored by a number of publications in the state of California.

These publications immediately began to print lurid stories picturing Jones as a charlatan of the first degree—an individual who claimed super healing powers, an individual who through devious means acquired property and money from some of those who went to him in search of utopia. Jones was also charged with possessing powers of persuasion so great that many of the persons within the organization had abandoned their families to follow Jones.

Of course, law enforcement officials joined the battle against Jones after lurid stories began appearing in public print. Investigations were conducted by law enforcement agencies into Jones's operation, but not a shred of evidence was ever produced that Jones was the four-headed devil he was pictured to be—a devil who violated all laws with consummate aplomb.

Jones is now in Guyana, heading a remarkable project, which reminds one of the pioneers of other days, particularly in the United States, who braved the unknown to carve out homes in uninhabited areas.

Guyana is in South America, and was once a British dependency; it then was called British Guiana. Later on it became a sovereign nation.

The population is largely Black, with a considerable number of former British subjects who emigrated from India in search of a better world during the British reign over that great Asian country.

A Black man is president of the country. It is interesting that all of the Blacks found in the New World were brought to the New World from Africa as chattel slaves. Many of the Blacks brought to Guiana escaped and fled to the interior jungle areas, where they lived with the indigenous Indians as free people. Of course, the people found in the New World by Columbus were called Indians.

Where Jones led his great trek in Guyana is an area that is a virtual jungle, there before the American pioneers led by Jones disembarked

from a boat and hacked out a road through the heavily forested terrain to a designated spot.

More trees and other shrubbery had to be cut and burned before the settlers could erect their first buildings.

Now the cleared area is known as Jonestown, and there are perhaps more than 2,000 people. There are some people with medical skills and other skills that mankind has felt so essential for survival.

Among the new pioneers were several hundred young persons, some of whom left home to go abroad with the permission of their legal guardians.

Some of the onetime legal guardians, some of whom are parents of the young persons in the new settlement in Guyana, have been making rumbles that Jones is a person who should be charged with kidnapping. Furthermore, the allegations are made that, even if Jones did not kidnap any of these persons, he is holding them in Guyana against their wills and that in fact the persons held would be only too happy to rejoin their onetime legal guardians or relatives if they could.

The latest allegations against Jones sound just like so much humbug, just as past allegations sounded before Jones started what seems will be the greatest experiment in his career.

Jonestown is self-supporting. A great variety of crops are produced, which feed this tiny colony of transported North Americans; sufficient crops are raised so that some produce goes to the markets in Georgetown, the capital of Guyana. There is a large hog and poultry development within the commune. Several milk cows were taken from the United States, including one seed bull, which will be the nucleus of large-scale cattle raising in the near future.

The education of the young people did not cease when they went to Guyana, for a number of teachers are among the new pioneers, and a school has been built. The young people are also taught such skills as carpentry, plumbing, repairing motors, and just think of the marvelous recreation facilities in the lush land where they have settled. It is not utopia when one considers *Homo sapiens*, but it seems that it is the closest thing to it.

LETTERS TO THE EDITOR

Life at the Peoples Temple Project at Jonestown, Guyana

Editor — The latest salvo against the Peoples Temple that your paper grabbed on to is the allegation made by Deborah Layton (The Chronicle, June 15). Her mother, Lia, and her brother, Larry, both denounced her and stated the reasons why. No reference was made to their charges in your paper...

On May 28 at a press conference when your reporter was present, Rev. John Moore and his wife, who had just returned from Jonestown, Guyana, said as follows:

"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 girl's 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 pre-schoolers. 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 Amerindians or people who live in the community as well as the members of the project itself."

Mrs. Barbara Moore said: "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 want 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 8000 volumes, from poetry to 'how-to-do-it'..."

"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."

Not one word of the foregoing was reported. Rev. and Mrs. Moore spent in excess of two weeks at the jungle mission. Isn't it about time that the voices of the 1400 persons who are in Guyana pioneering a new way of life receive equal coverage?

CHARLES R. GARRY
attorney for
Peoples Temple
San Francisco

Friday, July 7, 1978

San Francisco Chronicle

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