FEDERAL BUREAU OF INVESTIGATION

RYMUR

(JONESTOWN)

BUFILE NUMBER : 89-4286-881 (BULKY)

NEWSPAPER CLIPPINGS

VOLUME 7

Volume 7

PEOPLE'S TEMPLE JONESTOWN II

PEOPLE'S TEMPLE-JONESTOWN

PEOPLE'S TEMPLE-JONESTOWN

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NOTES FOUND ON JONES

AND

LETTERS FOUND IN JONESTOWN

FD 350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

CULT MEMBERS' LETTERS TO THEIR 'DAD'

GEORGETOWN, Guyana — The letters to "Dad" read like notes from the heart of darkness.

More than 200 "self-analyses" were written by members of the Peoples Temple to the Rev. Jim Jones, apparently within a few days in mid-July, in response to his loudspeaker exhortations. The letters from now-dead followers of the man they called "Dad" throw light on the obsessional, aberrational and in some cases tormented thinking of the cultists, on their feelings of inferiority, guilt and servitude, and on the degree to which they feared and revered Jones himself. They also reveal that the cult's ideological orientation at the last was Marxist, rather than religious.

Many of the letters are wrenchingly poignant. They focus on a number of themes: loyalty and devotion to the cult leader, a willingness to die, selfishness and avarice, the repudiation of "racist, capitalist" America, and devotion to

(Indicate page, name of newspaper, city and state.)

A-1 HERALD EXAMINE
LOS ANGELES, C

Date: 11/29/78
Edition: Wednesday Fina

Title: JIM JONES

Character:
or RYMUR/AFO
Classification: 89-436
Submitting Office: Los Angeles

FBI/DOJ

socialism and communism. Found amid the rubble of Jones' cabin at Jonestown, the letters were written on all manner of paper, from a skim-milk label to legal-size typing paper, and range from barely literate handwritten notes of a few sentences to thoughtful, typewritten tracts. Some are lucid and reflective; others are incoherent. The authors were black and white, young and old, male and female.

In the excerpts that follow, misspellings and mistakes in grammar were not changed.

A letter that in retrospect seems more prophecy than analysis, is marked "For Dad's eyes only." In it, Cliff G. writes: "If you were to die tonight of a natural death and your wishes were to follow the leader who you appoint, I would give my life as I would for you at any moment for the cause. If you were to die tonight by assassination, I would still follow organizations heads unless there was total anarchy, and I would proceed on my own to subdue as many enemies I could get a hold of and also killing myself, but I would first seek any organizational leadership before I would dare take it upon myself because my action might cause the destruction of the organization and at this time I feel that we are too far along to go back."

One of the briefest letters provides a possible outline of the loudspeaker speech that elicited the letters. On the left side of the page in a mature, clear hand, are listed 11 subjects; in a less polished hand, on the right side of the page, are Jones's followers's views on those subjects:

"(1) Hostility — yes I will get better.

"(2) Commitment — I am determined to stick with.

"(3) Elitism — no we all the same.

"(4) Intelectualism — I rather work than to sit.

"(5) Reaction of Authority — I rather obay.

"(6) How do you feel about DAD and this cause — I thank he is the greatest.

"(7) How do you see yourself — I am getting better.

"(8) Sexual games — had thought of it.

"(9) How do you act to dieing or death — It okay if it my time you only die once.

"(10) Your inner feelings — their are sevel people I did like.

"(11) *How do you see others — some have came in and* some is still standing on the doorway — people outside the hell with them."

The letter is signed Lena B. While not every letter touched every question, most dealt with some of the 11. In a typewritten letter to Dad of two single-spaced pages, dated 7-11-78, Bea G. began by saying, "This about my third report within the last few days. The first one was submitted to you *the very day after you asked for it and I am sure it must have* been among the first, if not the first. Several days later, I gave you some additions regarding my elitism . . . However, since you still have not called my name as having submitted a report, I will give you another, this time with more depth. (Karen L. told me not to worry about your not calling my name, that you probably had a reason but JUST IN CASE, I feel better submitting this one.)"

The letter confesses "treasonous talk many times since I have been in the church which amounts to 8 years." In San Francisco, she says, "I saw elitism and clicks nourished by Debbi B. I am not just saying this because she has become a traitor . . . in allowing myself to get bogged down in my own self pity. I nearly lost sight of the real enemy, U.S. Capitalism . . . I would have either left or committed suicide leaving you with the responsibility to change the world . . . I felt treasonous after I had been in Jonestown for about a month. I had difficulty in adjusting and found out fast that I was much more of a capitalist than I had realized. I missed this and that. I thought I just had to get out of here. I publicly volunteered for front gate security so I could check out the possibilities of leaving . . . When I went to Georgetown several months later, I watched people carefully as to ways they could leave, having the thoughts in my own mind as POSSIBILITIES.

"Generally, I found people in leadership too lax and trusting of those who might become traitors, too many loopholes, many ways for people to get out . . . I think a great deal about being tortured. It is one thing to get up and say, 'I will endure torture' but it is another to actual face having your leg slowly sawed off or your nails pulled out. I wonder if I will be able to hold out until I am unconscious."

A few sentences later the writer notes that, after reconsidering, "I will endure until I am dead. I even think of the worse thing I could endure and that would be to jump into a pit full of snakes. It is the most horrible way I can think of dying but I would do it. I would have to, not want to, but have to.

The writer said she "will never be a traitor to Communism whether you be dead or alive," adding, "I will endure and not let you down, nor shall I let Chego Vara (Che Guevara) or Patric Lumumbo or Allende or the defendants in the Haymarket affair or Malcolm X or Martin Luther King or Harriet Tubman. I shall not let this movement down. I shall not beg for mercy either in that last moment. I shall proudly die for proud reason. You can count on ME even if all desert you. I shall be by your side whether it be tangible or in spirit. If, suddenly, a U.S. vessel or plane will come to get us all to take us back with promises of all the luxury and benefits if we would sell you out, I would not get on board because I am attracted to your goodness as magnets attract one another."

The letter ends: "Nothing will ever break the pull."

In a small neat hand, Edith C. begins her letter, "Dear Dad and Savior. I hardly know how to shart this, buh I feel like I have wasted most of my life. Also I have wasted hundreds of dollars every since I held my first job. I have regreted it many times and if I had saved the money I wasted it sure would come in handy now when we need money so bad to bring our people over here . . . Every since I was a young girl I had a desire to live right and wanted to be perfect but it seems like I was so weak and I was up and down all the time . . . I have many times been so disgusted with myself and all my life if anyone hurt me I held a grudge towards them and couldn't forget what they did to me. I know you forgive and forget . . . I hate being old I hate it. If I ever get to the place and I can't doing anything and people have to wait on me I want someone to kill me and get me out of the way. There is too much to be done here for someone to take their time to wait on me . . . I have no desire for anything in the states and I hate everything and every Body that is against this wonderful cause.

"I know you are the Truth and the way. I am so grateful for the day I met you and Mother. I feel so guilty for the time I let you down in Brazil. I just had no sense. I hope I die before I ever betray you. You are the only Friend I have. True friend . . . I am hoping to become a True Communist since I know what it means. I use to hear people say what Communists believe in and I couldn't understand what was so wrong with it. I never did hear anyone say what was wrong with it only said they didn't believe in God . . . Well I don't believe in a God up above either."

Like many of the letter writers, she apologizes for her failure to "write down about the news." Apparently, Jones insisted that his followers attend current events lectures and listen to news broadcasts over the loudspeakers.

She continues: "I don't know what it wrong with me that I can't remember things to write down about the news it makes me mad and it makes me nervous. I remember the things that are going on in places but can't remember details and it is very upsetting I keep in my mind the people that are being killed and being tortured if I had to see it I would crack up."

Elaine B., says in her letter that she is 28 years old and "a selfish old bitch." She also writes that "I like to hear the news and want to learn all about what's going on," but, she adds, she had "brain surgery at age 14 and since then when I hear too much or try to do to many things at one time, I just fall apart."

One of the youngest writers was Joe C., who noted in his letter that he was 13. "I think that I play to much and I minupulate my teachers and my comradds," his letter begins. He says he thinks "that no one can tell me anything and I tall the people not to DO this but I do it to."

Mark F., was even younger. In his letter he identifies himself as being "age 11." Under the heading, "How I feel about dying," he wrote, "If the capitalists came over the hill I just drink the potion as fast as I can do it. I wouldn't let the capitalists get me but if they did I would not say a world. I'd take the pain and when I couldn't stand ih anymore I'd pass out."

"I feel that Dad has been the best thing that has ever happend to me," writes a male cultist, expressing a common view. "I have never learned more from anybody else before in my life. This cause has given me the freedom to build my own knowledge, and Dad is the best teacher I have ever had. He never runs out of insights. Dad can make us feel so small, but still so big. We have such an advantage over the rest of the world. Those who leave are missing their common sence."

Many of the writers voiced support for a reduction in working hours, although it is unclear from the letters whether Jones asked for their views on the subject or not. Shirley B., for example, writes "I think we can work 8 hours and get a 10½ hour job done in 8. I think the extra time we will have more time to study and people can be trained for a better skill."

An overwhelming majority of the writers who mentioned the eight-hour day, however, were in favor of it.

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Jones Note Appears To Be Woman's Suicide Message

WASHINGTON — The Federal Bureau of Investigation late yesterday released the contents of what appeared to be a suicide note by a woman follower of the Rev. Jim Jones that was found on the cult leader's body by federal officials.

Though the FBI would not rule out the possibility that the note was written by Jones, its tone appeared to be that of someone writing to him. The note was signed by a woman, a FBI spokesman said, but the bureau was withholding the name until a positive handwriting identification could be made.

The handwritten note said:

"Dad I see no way out — I agree with your decision — I fear only that without you the world may not make it to Communism.

"For my part — am more than tired of this wretched, merciless planet and the hell it holds for so many masses of beautiful people — thank you for the ONLY life I've known."

The note was found on Jones's body when it was examined at the Air Force mortuary at Dover, Del., Friday.

FBI sources said the signature was not the full name of Jones's wife Marceline. It appeared to be a short nickname or diminutive for a female.

The message was written on lined notebook paper that had been torn and folded. The word "Dad," a name many people in the Temple called Jones, had also been written on one side of the folded paper as though it were being addressed.

The FBI made available photocopies of the note from which the signature had been cut. It is part of the growing evidence and documents the bureau is accumulating as it continues its investigation of the slaying of Rep. Leo J. Ryan in the hours before the mass suicide of the more than 900 members of the Peoples Temple in Guyana.

Meanwhile a Department of Justice spokesman said a review of the more than 400 complaints it has received about religious cults disclosed that in the last three years it only received one letter alleging bondage in the Peoples Temple community and that this letter was turned over to the State Department.

(Indicate page, name of newspaper, city and state.)

A-1 HERALD EXAMINER
LOS ANGELES, CA

Date: 11/29/78
Edition: Wednesday Lates

Title: JONES NOTE

Character: RYMUR/AFO
or
Classification: 89-436
Submitting Office: Los Angeles

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

FBI Releases Text of Letter Found on Jones

WASHINGTON—The FBI, seeking to quell speculation that a note found on the body of Peoples Temple leader Jim Jones was his dying declaration, Monday released the text. It appeared to have been written to Jones by a woman follower.

The note, found on Jones' body Friday by an airman at Dover Air Force Base in Delaware, indicated that the writer agreed with Jones' decision for a mass suicide.

In releasing the note, the FBI cautioned that the person who wrote it could not be positively identified until additional writing samples of Jones and other possible authors were obtained. The text of the note read:

"Dad, I see no way out—I agree with your decision—I feel only that without you the world may not make it to communism. (name deleted)

"For my part—I am more than tired of this wretched, merciless planet and the hell it holds for so many masses of beautiful people—I thank you for the only life I've known." (The word "only" was underlined twice.)

The note, written on a folded sheet of looseleaf lined notebook paper, carried what appeared to be a signature at the end of the first sentence.

The FBI deleted that name, but it was learned that it was an unusual, feminine given name, with no last name included.

The second part of the note carried no signature.

Sources familiar with the investigation said that the FBI had not yet determined whether the apparent signer of the note is still alive or was among the more than 900 bodies recovered from the mass suicide-murder ritual in Guyana Nov. 18.

(Indicate page, name of newspaper, city and state.)

I-14 LOS ANGELES TIMES LOS ANGELES, C

Date: 11/28/78
Edition: Tuesday Final

Title: GUYANA TO DECIDE

Character: RYMUR/AFO
or
Classification: 89-436
Submitting Office: Los Angeles

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Letters to Jones — legacies of guilt

JONESTOWN, Guyana (AP) — Journals of human emotions lie in the rain and mud and stench of lifeless Jonestown.

Letters to "Dad," the Rev. Jim Jones, found outside his cottage after he and more than 900 of his Peoples Temple followers perished in mass suicide-murders, reveal the thoughts of those who lived and met their deaths there.

They are ledgers of self-criticism and evaluation, guilt, feelings of inadequacy and confessions of weakness.

They tell of troubled minds, broken homes and children who are missed; of loneliness and sexual feelings; of thoughts wending homeward to America, of suicidal impulses, fears and loyalties.

Some are rambling and disjointed. Some make unexplained references to torture, short rations, the giving away of children and class distinctions in Jonestown, a settlement billed as a socialist utopia hacked.

In a letter dated Nov. 7, 11 days before the deaths, a woman tells of what turned out to be a limited suicide rehearsal of drinking what she thought was cyanide-laced fruit drink.

"A few months back, the time we drank the Kool-Aid, I thought it was real," she wrote. "(Her son) stood very close to me, squeezing my hand tight and never saying anything. I never said anything to him about my being scared to fight. But he probably knows. What can I say? I'm sorry."

When she arrived at Jonestown nearly a year ago, she wrote, "I used to think about the States all the time. I wanted to go back . . . Now I see how important the structure is and I'm dealing with it. I don't want to go back now or ever.

"I have a very low opinion of myself. I think my brain suffered damage from not having the right kind of food as a child. You mentioned something about that one time and I think it applies to me."

(Indicate page, name of newspaper, city and state.)

9 S.F.Examiner

San Francisco,Ca.

Date: 11-27-78
Edition: Extra

Title:
RYMURS

Character:
or SF 89-250
Classification: 89
Submitting Office: SF

FBI/DOJ

"I also think I'm a traitor, not a revolutionary because I'm afraid of fighting because I'm sure I will just get shot and not die, captured then tortured. That's what I'm afraid of.

"I couldn't stand to see the children tortured. I still think of mine first. I couldn't watch my baby dropped from a window. I'd probably fall apart. I can't be trusted. That's why I always vote for revolutionary suicide . . .

"I don't ever want to go back and will stay here and die for this great cause if necessary."

Another woman wrote this self-criticism at Jones' request:

"When I got here I really hated working in the fields in the hot sun and sometimes getting soaked from the rain. When I put in for a job change it was denied although it was explained to me why. Since then I have not put in for a job change because I've adjusted to the field work and enjoy being out in the open. I'm too passive to complain too much about conditions.

"I feel guilty because some of the children had come without their parent or parents and they do not complain about things as we adults do.

"The thing that I do like here is there is no drugs or crime.

"The last thing that I dislike is that I pass by the kitchen during dinnertime and see people with a nice plate. Then when the field workers get in line there is a limit, meaning a teaspoon of vegetables and maybe two spoons of rice."

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Sealed Note Found on Jones' Body, FBI Says

DOVER AIR FORCE BASE, Del. (AP)—A sealed note was found on the body of the Rev. Jim Jones by an airman here, the FBI said Sunday.

The note has been read, FBI spokesman Tom Coll said, but its contents will not be released soon because it may eventually be used for evidence. Coll said the note was being disinfected in an FBI laboratory—it apparently had been on Jones' body for six days—and will probably be examined Monday.

"We have not established as yet that it is in his handwriting," Coll said, adding "We have not said it was a suicide note."

The corpse of the 47-year-old cult leader, who died with more than 900 followers in a mass suicide-murder ritual in Guyana on Nov. 18, was among the first flown to a mortuary on this Air Force base Thursday.

FBI agents positively identified Jones by his fingerprints Thursday night, but the letter was not discovered until Friday, Coll said. He said FBI officials read the note Friday night. He said it was believed the airman had not read the note.

(According to Washington Post photographer Frank Johnston, who photographed the death scene at Jonestown last Monday, each body he viewed had a handwritten tag bearing a name.

(In one picture of Jones, made about 48 hours after the suicides, a tag can be seen tied with a string to the ankle of a victim lying next to Jones. There is a string around Jones' ankle, but such a tag, however, is not visible.)

(Indicate page, name of newspaper, city and state.)

I-27 LOS ANGELES TIMES LOS ANGELES, C

Date: 11/27/78

Edition: Monday Final

Title: SEALED NOTE

Character: RYMUR/AFO

or

Classification: 89-436

Submitting Office: Los Angeles

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Cultists' Notes to 'Dad' Jones Revealed

JONESTOWN, Guyana (AP)—Letters to "Dad," the Rev. Jim Jones, found outside his cottage after he and more than 900 of his Peoples Temple followers died in a mass suicide-murder, reveal the thoughts of those who lived and died at the jungle commune called Jonestown.

They are ledgers of self-criticism and evaluation, guilt, feelings of inadequacy and confessions of weakness.

They tell of troubled minds, broken homes and children who are missed; of loneliness and sexual feelings; of thoughts winding homeward to America, of suicidal impulses, fears and loyalties.

Some are rambling and disjointed. Some make unexplained references to torture, short rations, the giving away of children and class distinctions in Jonestown, a settlement billed as a socialist utopia hacked from the remote jungles of northwest Guyana.

In a letter dated Nov. 7, 11 days before the deaths, a woman tells of what turned out to be a limited suicide rehearsal of drinking what she thought was cyanide-laced fruit drink. The drill was called by Jones a few months earlier as a loyalty test.

"A few months back, the time we drank the Kool-aid, I thought it was real," she wrote. "(Her son) stood very close to me squeezing my hand tight and never saying anything. I never said anything to him about my being scared to fight. But he probably knows. What can I say? I'm sorry."

When she arrived at Jonestown nearly a year ago, she wrote to Jones, "I used to think about the States all the time. I wanted to go back . . . Now I see how important the structure is and I'm dealing with it. I don't want to go back now or ever . . .

"I also think I'm a traitor, not a revolutionary because I'm afraid of fighting, because I'm sure I will just get shot and not die, captured then tortured. That's what I'm afraid of.

"I couldn't stand to see the children tortured. I still think of mine first. I couldn't watch my baby dropped from a window. I'd probably fall apart. I can't be trusted. That's why I always vote for revolutionary suicide . . .

"I don't ever want to go back and will stay here and die for this great cause if necessary."

Another woman wrote this self-criticism at Jones' request:

"When I got here, I really hated working in the fields in the hot sun and sometimes getting soaked from the rain. When I put in for a job change, it was denied although it was explained to me why. Since then . . . I've adjusted to the field work.

"I feel guilty because some of the children had come without their parent or parents and they do not complain about things as we adults do.

"I have a desire to speak out about the injustice of the oppressed people around the world, but if I had to go anyplace it would be back to the States to fight in the streets if necessary for the freedom of black people and would gladly die. Dad, I do not want my living to be in vain."

A woman wrote to Jones: "Turmoil inside these last few years. And felt I should just express it to get it out. I stayed away from him as I did not want to interfere in his life. I still think you are the best parent for him. I am not sorry I gave him to you at all and would do it all over again, but this did cause me some worry. I will never leave you until I breathe my last breath and will work on becoming a better person."

(Indicate page, name of newspaper, city and state.)

I-26 LOS ANGELES TIMES LOS ANGELES,

Date: 11/27/78
Edition: Monday Final

Title: CULTISTS NOTE

Character: RYMUR/AFO
or
Classification: 89-436
Submitting Office: Los Angeles

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

NOTE DISCOVERED ON JONES' BODY

DOVER AIR FORCE BASE, Del. (AP) — A sealed note was found on the body of the Rev. Jim Jones by an airman here, the FBI said yesterday.

The contents of the note have not yet been read, according to FBI spokesman Tom Coll. He said it was in an FBI laboratory and will probably be examined today.

"We have not established as yet that it is in his handwriting," said Coll, adding, "we have not said it was a suicide note."

(Indicate page, name of newspaper, city and state.)

A-6 HERALD EXAMINE
LOS ANGELES, C

Date: 11/27/78
Edition: Monday Latest

Title: NOTE DISCOVERE

Character: RYMUR/AFO
or
Classification: 89-436
Submitting Office: Los Angeles

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Jonestown Letters Reveal Guilt

JONESTOWN, Guyana (AP) — Journals of human emotions lie in the rain and mud and stench of lifeless Jonestown.

Letters to "Dad," the Rev. Jim Jones, found outside his cottage after he and more than 900 of his Peoples Temple followers perished in mass suicide-murders, reveal the thoughts of those who lived and met their deaths there.

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Another woman wrote this self-criticism at Jones' request:

"When I got here I really hated working in the fields in the hot sun and sometimes getting soaked from the rain. When I put in for a job change it was denied although it was explained to me why. Since then I have not put in for a job change because I've adjusted to the field work and enjoy being out in the open. I'm too passive to complain too much about conditions.

"I feel guilty because some of the children had come without their parent or parents and they do not complain about things as we adults do.

"I have a desire to speak out about the injustice of the oppressed people around the world, but if I had to go any place it would be back to the States to fight in the streets if necessary for the freedom of black people and would gladly die. Dad, I do not want my living to be in vain.

"The thing that I do like here is there is no drugs or crime.

"The last thing that I dislike is that I pass by the kitchen during dinnertime and see people with a nice plate. Then when the field workers get in line there is a limit, meaning a teaspoon of vegetables and maybe two spoons of rice."

(Indicate page, name of newspaper, city and state.)

A-6 HERALD EXAMINER
LOS ANGELES, CA

Date: 11/27/78
Edition: Monday Latest

Title: JONESTOWN LETTERS

Character:
or RYMUR/AFO
Classification: 89-436
Submitting Office: Los Angeles

FBI/DOJ

AP photo

The bedroom of cult leader Jim Jones' shack in the Jonestown Commune.

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Contents Of Note Found On Jones' Body Released

WASHINGTON (AP) — The FBI on Monday released the contents of a note found on the body of dead cult leader Jim Jones but said it had not been able to determine who wrote it.

A government source said the note appeared to e written by a close follower of Jones, endorsing the mass suicide decision.

The handwritten note said:

"Dad: I see no way out — I agree with your decision — I fear only that without you the world may not make it to communism — "

It was signed by a nickname, but the FBI would not divulge it. An FBI agent, Dave Cassens, said it was not a nickname used by Jones.

Jones' followers often called him "Dad" or "Father."

In another portion of the note, apparently in the same handwriting, were these words:

"For my part — I am more than tired of this wretched, merciless planet and the hell it holds for so many masses of beautiful people — thank you for the only life I've known."

The word "only" was underlined twice.

"Until adequate handwriting of Jones and other possible authors are o tained, it will not be possible to identify the writer," Cassens said.

The note was found on Jones' body after it was airlifted from Guyana to Dover Air Force Base, Del., last Thursday with the corpses of other Peoples Temple members who joined in the mass suicide-murder ritual in Jonestown on Nov. 18.

An airman spotted the note in the left pocket of the red shirt Jones died in as the cult leader's body was being fingerprinted by FBI agents to verify an identity.

Kassens said the bureau has samples of Jones' signature but "they are not adequate to identify or eliminate Jones as the writer of this note."

FBI handwriting analysis experts examined it Monday in a la oratory here after disinfecting it.

(Indicate page, name of newspaper, city and state.)

The State

Page 7A

Date: 11-28-78

Edition: Morning

Title: Jonestown, Guyana

Character:

or

Classification: 89-68

Submitting Office: Columbia

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

7 elderly survivors of Jonestown arrive in U.S.

NEW YORK (UPI) — Seven elderly "uptight and fearful" survivors of the Jonestown death communion flew back to the United States Wednesday night, without even a last backward glance at the land where 900 of their fellow disciples died.

A Pan American World Airways plane carrying the group arrived at Kennedy Airport at 6:35 p.m. EST.

The other 127 passengers departed the jetliner while the seven survivors remained on board, where they received initial clearance.

Fellow passengers who exited the plane in New York said the seven sat at the front of the plane, where they conversed quietly among themselves and seemed to be in good spirits.

One unidentified passenger among the 127 who left the plane said she overheard one of the male survivors saying to the others: "They were all dummies and they killed themselves because one man said so."

Tthe seven Americans waited patiently through searches of their luggage at Temehri Airport in Georgetown, Guyvana, before boarding their flight to New York.

They were identified as Grover Davis, 79; Hyacinth Thrush, 76; Raymond Godshalk, 62; Madeline Brooks, 73; Carol Young, 78; Elveray Saterwhite, 61; and Marion Campbell, 61. Mrs. Thrush is from San Francisco but no other hometowns were available.

"It feels good to go home," Davis told newsmen in Georgetown.

Davis fled the Jonestown Peoples Temple commune just as the Rev. Jim Jones ordered more than 900 of his fanatic followers to drink a deadly potion of cyanide and fruit drink.

"I don't know what I'll do when I get back to the United States, but I am sure I won't be involved in religious cults," said Davis, a friend of Jones from the time when he was a charismatic preacher in Indiana.

The survivors were to be questioned separately by the FBI, Secret Service, Customs Service, Immigration and Naturalization Service and the Department of Health, Education and Welfare.

"We will debrief them here, although it is possible — because of the long flight — that we may just find out where they are headed" and question them later, said Quentin Ertel, FBI spokesman in New York.

One law enforcement source said he did not know whether the seven would talk to reporters in New York because "They're very, very uptight about public recognition — and they're fearful of retaliation."

The FBI has set up a debriefing center for returning cult survivors at Charleston Air Force Base, S.C., but there was no immediate indication any of the seven would be going there.

In Georgetown, scores of curious Guyanese lined the waiting lounge to watch the departure of the seven, survivors of the mass murdersuicide that left 914 bodies strewn from one end of this jungle nation to another.

(Indicate page, name of newspaper, city and state.)

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San Juan Star

San Juan,

Puerto Rico

Date: 11/30/78

Edition: AM

Title: 7 Elderly Survivor of Jonestown Arrive in U. S.

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Submitting Office: San Juan

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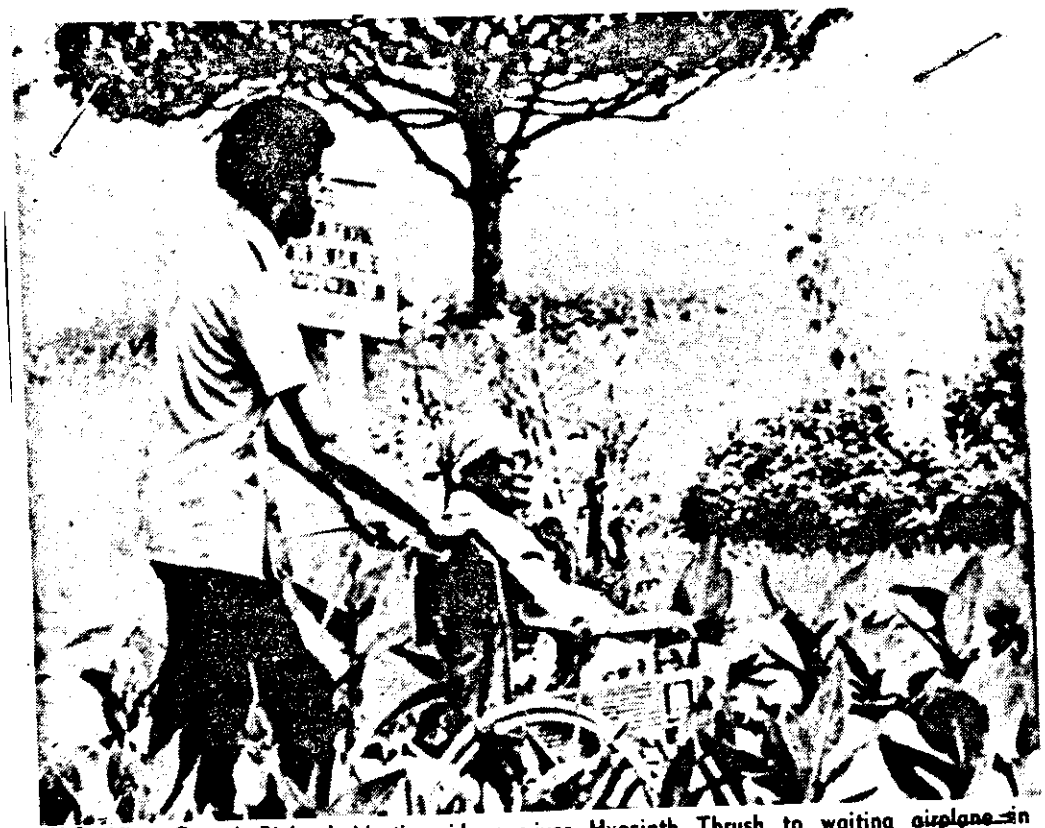

U.S. Vice Consul Richard Martin aids survivor Hyacinth Thrush to waiting airplane in Georgetown, Guyana. (UPI photo)

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Note Found on Jones Body

By NICHOLAS M. HORROCK
Special to The New York Times

WASHINGTON, Nov. 27 — The Federal Bureau of Investigation released today the contents of what appeared to be a suicide note by a woman follower of the Rev. Jim Jones that was found on the cult leader's body by Federal officials.

The handwritten note said:

"Dad — I see no way out — I agree with your decision — I fear only that without you the world may not make it to Communism.

"For my part — I am more than tired of this wretched, merciless planet & the hell it holds for so many masses of beautiful people — thank you for the only life I've known."

The F.B.I. would not rule out that the note was written by Mr. Jones even though its tone appeared to be that of someone writing to him. The note was signed by a woman, an F.B.I. spokesman said, but the bureau withheld the name pending a positive handwriting identification.

The note was found on Mr. Jones's body when it was examined at the United States Air Force mortuary at Dover, Del. last Friday.

F.B.I. sources said that the signature was not the full name of Mr. Jones's wife, Marceline. It appeared to be a short nickname or endearment for a female.

The message was written on lined notebook paper that had been torn and folded. The word "Dad," a name many in the People's Temple called Mr. Jones, had also been written on one side of the folded paper as though it were being addressed.

[In Georgetown today, The Associated Press reported that it had learned that aides of Mr. Jones had met at least twice with an official of the Soviet Embassy to discuss the possibility of moving the entire Jonestown colony to Russia. Page A13.]

The F.B.I. made available photocopies of the note found in Mr. Jones's pocket from which the signature had been cut. It is part of the growing evidence and documents the bureau is accumulating as it continues its investigation of the murder of Representative Leo J. Ryan of California in the hours before the deaths of more than 900 members of the People's Temple in Guyana.

A Letter Alleging Bondage

Meanwhile, a Department of Justice spokesman said that the more than 400 complaints it had received about relgious cults disclosed that in the last three years it only received one letter alleging bondage at the People's Temple community and that this letter was turned over to the Department of State.

Robert Havel, the spokesman, said that the department had received only three letters in the last three years pertaining to the People's Temple. In two letters, he said, the writers said they were unhappy about alleged harassment of the organization by the United States Government.

The Justice Department answered the one letter that made allegations about conditions in the Temple by noting that, since the letter dealt with incidents abroad, it came under the State Department's jurisdiction. The Justice Department opened investigations of only 30 of the more than 400 other complaints about religious cults that it received in the same 1975-1978 period.

The House International Affairs Committee, meanwhile, expects a preliminary report on Friday from the State Department about how the department handled the two-year controversy over the People's Temple settlement in Guyana.

Congressman Requests Data

The committee chairman, Representative Clement J. Zablocki, Democrat of Wisconsin, wrote to Secretary of State Cyrus Vance last Monday, asking him to forward information on a range of questions raised by the tragedy at Jonestown.

His committee is seeking to learn about whether Representative Ryan was properly warned about the dangers of visiting Jonestown; what the State Department knew and did about conditions at the colony, and details about firearms and large amounts of cash that have turned up at the colony. Mr. Zablocki and his staff warned that this was, at this juncture, not a "Congressional investigation" but simply an attempt to gather information.

Once the committee members receive the basic information from the State Department, a committee spokesman said, they will determine whether a full-scale investigation should be launched.

Late today, the F.B.I. was still preparing to conduct interviews with survivors of the Jonestown deaths as they arrived in Charleston, S.C.

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Woman Apparently Wrote Jones Note

Los Angeles Times

The FBI, seeking to quell speculation that a note found on the body of Peoples Temple leader Jim Jones was his crucial dying declaration, yesterday released the text, which indicated it was written to him by a woman follower.

The note found on Jones' body Friday by an airman at Dover Air Froce Base, Del., indicated that the writer agreed with Jones' decision for a mass suicide.

In releasing the note, the FBI cautioned that the person who wrote it could not be positively identified until additional writing samples from Jones and other possible authors were obtained. The text of the note read:

"Dad: I see no way out—agree with your decision—I feel only that without you the world may not make it to communism. (Name deleted)

"For my part—I am more than tired of this wretched, merciless planet and the hell it holds for so many masses of beautiful people—thank you for the only life I've known."

The note, written on a folded sheet of lined loose-leaf notebook paper, carried what appeared to be a signature at the end of the first sentence.

The FBI deleted that name, but it was learned that it was an unusual, feminine given name, with no last name included.

The second part of the note carried no signature.

Sources familiar with the investigation said the FBI had not yet determined whether the apparent signer of the note is still alive or was among the more than 900 bodies recovered from the mass suicide-murder ritual in Guyana Nov. 18.

The FBI is known to be seeking samples of Jones's handwriting in San Francisco and in Guyana. More than one sample, preferably written under different conditions of stress, is needed to achieve the kind of comparison and contrast required for positive handwriting identification.

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Letter tells of suicide rehearsal

Jonestown, Guyana (AP) — "I don't ever want to go back," the woman wrote, "and will stay here and die for this great cause if necessary."

She was writing to "Dad" — the Rev. Jim Jones — and her letter was dated Nov. 7, just 11 days before she and more than 900 others swallowed Kool-Aid spiked with cyanide and died an agonizing death in the jungles of Guyana.

Her letter was one of many found outside the cottage of Jones by soldiers and policemen after he and his Peoples Temple followers staged their mass suicide-murder on the evening of Nov. 18.

The woman's letter described a rehearsal for mass suicide that Jones had staged only a few months earlier.

"A few months back, the time we drank the Kool-Aid, I thought it was real," she wrote. "(Her son) stood very close to me squeezing my hand tight and never saying anything. I never said anything to him about my being scared to fight. But he probably knows. What can I say? I'm sorry."

When she arrived at Jonestown nearly a year ago, she wrote, "I used to think about the States all the time. I wanted to go back ... Now I see how important the structure is and I'm dealing with it. I don't want to go back now or ever ..."

Another woman wrote this self-criticism at Jones' request:

"I have a desire to speak out about the injustice of the oppressed people around the world, but if I had to go anyplace if would be back to the States to fight in the streeets if necessary for the freedom of black people, and would gladly die. Dad, I do not want my living to be in vain."

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Notes Tell of Despair in Guyana Before Mass Suicide and Killings

A Village of the Dead

By JON NORDHEIMER
Special to The New York Times

JONESTOWN, Guyana, Nov. 27 — The name is as plain as hometown America. Yet it will forever evoke the dread of a place of horror.

For seven days, as the world watched, it was a village of the dead. For following generations it will remain a haunting memory of a field of pain, of a people gone mad, of dreams gone wrong.

The village died with its inhabitants as surely as if it had been poisoned, too. But today some things blindly continued to run, powered by the commune's generator. A communications dish rotated on a short tower on one edge of the commune, sending impulses no one heard into electronic gear no one attended.

A Quiet Playground

In the open-air pavilion where the poison was passed out, fluorescent lights burned in the daytime, erasing shadows from the hard-caked mud floor where the bodies had dropped. A hanging plant drooped with thirst.

In an outdoor playground, a swing was rocked gently by a breeze, not by the dead children of Jonestown.

A kitten played with its tail in a jumble of personal belongings that the looters from neighboring villages had not bothered to take: baby sneakers four inches long, a wheel chair collapsed together, rubber boots piled in muddy disarray. In the cool shadow of a cabin, a dog hid at the sound of a visitor's approaching footsteps.

In brightly painted cabins where older members of the commune once lived, shoes were neatly placed in a rack. The door and windows were shut and nailed with boards.

Across the compound at the medical center, which listed the office of "Laurence Schacht M.D.-By Appointment," sandwiches dried and curled on a large tray, beside a much larger drum cut in half to serve as a pot, like the one the doctor used to serve the poison to the men, women and children of the commune.

The 909 bodies have been removed for days now, but the horror of Jonestown remains. And the dead still talk to the world in letters of self-criticism addressed to Jim Jones.

Death and Scattered Tracts

Pain and death are the themes of these letters, scattered by the wind that blows off the jungle treetops and soothes the open wound of the village. Other papers and books, mostly socialist tracts, lie in the open, the pages riffled by the breeze and already starting to turn brown. The words of self-criticism are like marks of flagellation filled with salt.

"It is true one such deserved to die — and I could not contend against it," one member of the commune named Jim had written. "Death would be a mighty flimsy penalty to impose on such a person."

Sharon wrote: "Not coming from r background where I have suffered any physical pain I do not really know how I would react under torture — I know the threat of jail or going to jail would not make me sell out. I know I would not sell out for any selfish desires — I have already thought about this — ever since I have been a member I have thought about this entering my mind, I really feel I would endure torture — but I have never had much pain and would want to commit suicide (in a torture situation) just to make sure I would never sell out. Death does not bother me."

Outside the pavilion, along a brown ditch filled with milky water, a baby doll in soiled yellow diapers pantomimes the scene that shocked the world. The doll rests on its side, its head turned grotesquely upward, staring with blank eyes at the sky.

Gave Life and Took It

The ground is heavy with mud and gouged by bladed tractor tires. A ditch angles off to one side, cratered with water and slime. One turns away from the offense. It was here they say they found the children, clutched in the arms of parents who gave life and took it.

Up the road a few yards, the children of the ghetto died with the children of the suburbs, and the sight burns into the memory and the memory floods the barren ground with the corpses of the cult members.

Those first photographs that struck people dumb, showing a scene not of war and rubble and concentration camps, but a pastoral ground carved out of the jungle and littered with bodies of Americans. It was as if a neutron bomb had killed them where they stood, and the tin-roofed sheds and buildings and pastel-colored cabins of the commune of People's Temple stood in place without any sign of violence.

The Washington Post ____
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At the house where Jim Jones lived, the looters and the police have torn the place apart, dumping his papers and books onto the screened porch. Inside the house is a small refrigerator, about three feet high. The door rack inside is so filled with drugs that not another single pill container could be jammed into it. An oxygen bottle is by the bed.

Littered With Pills

The porch itself is littered with pills smashed into powder, and with hypodermic syringes and needles. Tossed about are small bottles of morphine, Thorazine and Valium. Outside the screen, ixora and other splendid tropical shrubs grow in bursts of color. A few dozen yards farther from the house is the grave of the mother of Jim Jones, and beyond that the jungle is a cool shadow.

The guards at Jonestown will remain on duty for awhile, perhaps weeks, as the investigation into the madness of Nov. 18 continues. But soon Jonestown will be left alone to die.

The guards say that at night the small creatures of the jungle are more daring now, and can be seen down at the brick-house where men once labored and up at the playground where children once frolicked. Probing each evening deeper into the forbidden space of man, they are taking back that which had been taken from them.

The jungle waits its turn. The rainy season will start any day now and the rains will wash clean the stench of Jonestown, turning the cultivated fields to mud and slop. The vines will reach out and search the empty spaces where Americans had retreated to escape technology and tension, and Jonestown will die a second time. But the jungle kills with more grace than man does, and the next time there will be no babies wailing, no jerking convulsions and no agony.

The next time, Jonestown will die quietly.

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Cultists' Letters Tell of Feelings About Rev. Jones

By Robert Gelline
Time-Life News Service

JONESTOWN, Guyana — "I would rather commit suicide and come back for 1,000 generations than to do anything that would hurt this cause or you."

So wrote Betty Moore to her leader, Jim Jones, five months before she and more than 900 others poisoned themselves in this tragic settlement deep in the Guyanan jungle.

The words of Betty Moore, who is now dead, are part of a long letter to Jones. It is one of several hundred "self-analyses," sad documents discovered by more than three dozen journalists allowed into the death camp for the first time yesterday.

What they saw under the surveillance of armed Guyanan troops was a complex of wood and aluminum-roofed structures spread over several hundred acres strewn with the personal effects of the dead followers of Jones.

IT HAS BEEN several days since the last of the rotting bodies were removed from the settlement. But the heavy foul smell of decaying flesh still clung to the pavilion area where the mass cyanide poisoning was played out.

There were the remnants of a human hand, a dog carcass and the remains of a pet chimpanzee, Mr. Mugs.

The cache of letters sat on the porch of Jones' frame house, which also was littered with his personal effects. Among them: books and pamphlets on revolution, socialism and communism, huge quantities of drugs — including Valium and morphine — bottles of vitamins, and such mundane household items as bars of soap and shampoo.

Throughout the settlement, which is planted with banana trees and crisscrossed with rutted clay paths made muddy by rains, were the macabre leavings of the population that had been wiped out by the man in whose love they wrote that they felt more secure than ever in their lives.

"I HAVE GUILT knowing that in some ways I have let you down, not giving all to the cause," wrote Heloise Hall in her self-analysis, dated July 12.

"I toy with the notion of suicide. . . . I doubt I have the guts to do it. . . . I wouldn't desert. Where would I go?" penned J. Lund in a self-analysis titled "Faults."

"I don't mind being here in Jonestown and not being able to go out," wrote Rhonda R. Page.

The letters to Jones, many of them hand written and riddled with the misspellings and grammatical mistakes indicative of people with little formal education, bear grim testimony to his efforts at breaking down every value they had known in America.

The letters deride family life, sexual privacy, freedom of economic choice. They glorify the abnegation of the self, the giving of one's entire being for the "collective."

AND ALL OF IT for what they wrote was love for the demented leader they had followed into the jungle and who brought them final destruction.

"He was trying to build a whole new kind of man in the jungle — the pure socialist man," said Odell Rhodes, a survivor of Jonestown who is being detained with other survivors in Georgetown pending a return to the United States.

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Letters to 'Dad': Portrait Of Cult's Faith and Fear

By CAREY WINFREY

Special to The New York Times

GEORGETOWN, Guyana, Nov. 28 — The letters to "Dad" read like notes from the heart of darkness.

More than 200 "self-analyses" were written by members of the People's Temple to the Rev. Jim Jones, apparently within a few days in mid-July, in response to his loudspeaker exhortations.

The letters from the now-dead followers of the man they called "Dad" throw light on the obsessional, aberrational and in some cases tormented thinking of the cultists, on their feelings of inferiority, guilt and servitude, and on the degree to which they feared and revered Mr. Jones himself. They also reveal that the cult's ideological orientation at the last was Marxist, rather than religious.

Many of the letters are wrenchingly poignant. They focus on a number of themes: loyalty and devotion to the cult leader, a willingness to die, selfishness and avarice, the repudiation of "racist, capitalist" America, and devotion to socialism and communism.

Found amid the rubble of Mr. Jones's cabin at Jonestown, the letters were written on all manner of paper, from a skim-milk label to legal-size typing paper, and range from barely literate handwritten notes of a few sentences to thoughtful, typewritten tracts. Some are lucid and reflective; others are incoherent. The authors were black and white, young and old, male and female.

In the excerpts that follow, misspellings and mistakes in grammar were not changed.

'For Dad's Eyes Only'

A letter that in retrospect seems more prophecy than analysis, is marked "For Dad's eyes only." In it, Cliff G. writes: "If you were to die tonight of a natural death and your wishes were to follow the leader who you appoint, I would give my life as I would for you at any moment for the cause. If you were to die tonight by assassination, I would still follow organizations heads unless there was total anarchy, and I would proceed on my own to subdue as many enemies I could get a hold of and also killing myself, but I would first seek any organizational leadership before I would dare take it upon myself because my action might cause the destruction of the organization and at this time I feel that we are too far along to go back."

'I Rather Obay'

One of the briefest letters provides a possible outline of the loudspeaker speech that elicited the letters. On the left side of the page in a mature clear hand are listed 11 subjects; in a less polished hand, on the right side of the page, are Mr. Jones's follower's views on those subjects:

"(1) Hostility — yes I will get better.

"(2) Commitment — I am determined to stick with.

"(3) Elitism — no we all the same.

"(4) Intelectualism — I reather work than to sit.

"(5) Reaction of Authority — I rather obay.

"(6) How do you feel about DAD and this cause — I thank he is the greatest.

"(7) How do you see yourself — I am getting batter.

"(8) Sexual games — had thought of it.

"(9) How do you act to dieing or death — it okay if it my time you only die once.

"(10) Your inner feelings — their are

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sevel people I did like.

"(11) How do you see others some have came in and some is still standing on the doorway — people outside the hell with them."

The letter is signed Lena B.

'About My Third Report

While not every letter touched every question, most dealt with some of the 11. In a typewritten letter to Dad of two single-spaced pages, dated 7-11-78, Bea G. began by saying, "This about my third report within the last few days. The first one was submitted to you the very day after you asked for it and I am sure it must have been among the first, if not the first. Several days later, I gave you some additions regarding my elitism ... However, since you still have not called my name as having submitted a report, I will give you another, this time with more depth. (Karen L. told me not to worry about your not calling my name, that you probably had a reason but *just in case*, I feel better submitting this one.)"

The letter confesses "treasonous talk many times since I have been in the church which amounts to 8 years." In San Francisco, she says, "I saw elitism and clicks nourished by Debbi B. I am not just saying this because she has become a traitor ... In allowing myself to get bogged down in my own self pity, I nearly lost sight of the real enemy, U.S. Capitalism ... I would have either left or committed suicide leaving you with the responsibility to change the world ... I felt treasonous after I had been in Jonestown for about a month. I had difficulty in adjusting and found out fast that I was much more of a capitalist than I had realized. I missed this and that. I thought I just had to get out of here. I publicly volunteered for front gate security so I could check out the possibilities of leaving ... When I went to Georgetown several months later, I watched people carefully as to ways they could leave, having the thoughts in my own mind as possibilities.

"Generally, I found people in leadership too lax and trusting of those who might become traitors, too many loopholes, many ways for people to get out ... I think a great deal about being tortured. It is one thing to get up and say, 'I will endure torture' but it is another to actually face having your leg slowly sawed off or your nails pulled out. I wonder if I will be able to hold out until I am unconscious."

A few sentences later the writer notes that, after reconsidering, "I will endure until I am dead. I even think of the worse thing I could endure and that would be to jump into a pit full of snakes. It is the most horrible way I can think of dying but I would do it. I would have to, not want to, but have to.

The writer said she "will never be a traitor to Communism whether you be dead or alive," adding, "I will endure and not let you down, nor shall I let Chego Vara [Che Guevera] or Patric Lumumbo or Allende or the defendants in the Haymarket affair or Malcolm X or Martin Luther King or Harriet Tubman. I shall not let this movement down. I shall not beg for mercy either in that last moment. I shall proudly die for proud reason. You can count on *me* even if all desert you. I shall be by your side whether it be tangible or in spirit. If, suddenly, a U.S. vessel or plane will come to get us all to take us back with promises of all the luxury and benefits if we would sell you out, I would not get on board because I an attracted to your goodness as magnets attract one another."

The letter ends: "Nothing will ever break the pull."

'I Don't Believe in a God Up Above'

In a small neat hand, Edith C. begins her letter, "Dear Dad and Saviour. I hardly know how to start this, but I feel like I have wasted most of my life. Also I have wasted hundreds of dollars evry since I held my first job. I have regreted it many times and if I had saved the money I wasted it sure would come in handy now when we need money so bad to bring our people over here ... Every since I was a young girl I had a desire to live right and wanted to be perfect but it seems like I was so weak and I was up and down all the time... I have many times been so disgusted with myself and all my life if anyone hurt me I held a grudge towards them and couldn't forget what they did to me. I know you forgive and forget ... I hate being old I hate it. If I ever get to the place and I can't doing anything and people have to wait on me I want someone to kill me and get me out of the way. There is too much to be done here for someone to take their time to wait on me... I have no desire for anything in the states and I hate everything and every Body that is against this wonderful cause.

"I know you are the Truth and the way. I am so grateful for the day I met you and Mother. I feel so guilty for the time I let you down in Brazil. I just had no sense. I hope I die before I ever betray you. You are the only Friend I have. True friend... I am hoping to become a True Communist since I know what it means. I use to hear people say what Communists believe in and I couldn't understand what was so wrong with it. I never did hear anyone say what was wrong with it only said they didn't believe in God ... Well I don't believe in a God up above either."

Like many of the letter writers, she apologizes for her failure to "write down about the news." Apparently, Mr. Jones insisted that his followers attend current events lectures and listen to news broadcasts over the loudspeakers.

She continues: "I don't know what it wrong with me that I can't remember things to write down about the news it makes me mad and it makes me nervous. I remember the things that are going on in places but can't remember details and it is very upsetting I keep in my mind the people that are being killed and being tortured if I had to see it I would crack up."

'I Just Fall Apart'

Elaine B., says in her letter that she is 28 years old and "a selfish old bitch." She also writes that "I like to hear the news and want to learn all about what's going on," but, she adds, she had "brain surgery at age 14 and since the when I hear too much or try to do to many things at one time, I just fall apart."

'I Minupulate My Teacher'

One of the youngest writers was Joe C., who noted in his letter that he was 13. "I think that I play to much and I minupulate my teacher and my comradds," his letter begins. He says he thinks "that no one can tell me anything and I tall the people not to [do] this but I do it to"

'I Just Drink the Potion'

Mark F., was even younger. In his letter he identifies himself as being "age 11." Under the heading, "How I feel about dying," he wrote, "If the capitalists came over the hill I just drink the potion as fast as I can do it. I wouldn't let the capitalists get me but if they did I would not say a word. I'd take the pain and when I couldn't stand it anymore I'd pass out."

'Dad Is the Best Teacher'

"I feel that Dad has been the best thing that has ever happened to me," writes a male cultist, expressing a common view. "I have never learned more from anybody else before in my life. This cause has given me the freedom to build my own knowledge, and Dad is the best teacher I have ever had. He never runs out of insights. Dad can make us feel so small, but still so big. We have such an advantage over the rest of the world. Those who leave are missing their common sence."

'Pain I Can't Stand'

Many of the writers voiced support for a reduction in working hours, although it is unclear from the letters whether Mr. Jones asked for their views on the subject or not. Shirley B., for example, writes "I think we can work 8 hours and get a 10½ hour job done in 8. I think the extra time we will have more time to study and people can be trained for a better skill."

An overwhelming majority of the writers who mentioned the eight-hour day, however, were in favor of it.

Like many of the writers, Shirley B. says she is "not afraid of death," although, she qualified, "one does not really no until you come face to face with death. Death does not worrie me as much as pain. I am more afraid of pain then I am of death. Pain I can't stand."

'Would Take Enemies'

On that same subject, Clifford G., who identifies himself in a letter dated July 13, 1978, as a member of the crew to unload boats, writes that he does "not like living because living represents work, but it also represents principle." He goes on, "I think dying would be very easy, because it would be a cop-out to every day life but if I could die, I would like it to be a revolutionary death where I would take some enemies down with me. That would be the final goal of my life. As far as sexual feelings I know if I did not have a woman who I could trust to be principle and help me be principle, I am quite sure I would have been an active homosexual ... I believe in a homosexual relationship because they're usually based on sex alone."

'A Tired Old Game'

"I don't know how to think about sexual games," writes another cultist. "I like to play peek and see and not get caught, but I really don't play too active in the field. If I didn't have a companion I would probably play harder, but it's really a tired old game."

'You Freed Me'

Rob G. begins his July 11 letter by thanking Jones for liberating him. "Being white skinned," he writes, "I never knew how much I was enslaved by capitalism until you freed me.

"I know I do not come under the title of 'Intelectual Elitist.' Education has never been one of my high points. Also intelectuals have always been people I would choose not to associate with.

"I have always like to work and get dirty. I get hostile with anyone that I never see working. There was a time when I thought physical labor was the only labor but I see now where that's not completely true. I realize there are some people that would like to get out and do physical work but, like yourself, can't ... I need to end this Dad by saying thank you for all you've done for us."

'I Don't Relate to U as I Should'

Another letter from a white cultist takes up the problem of racism and racial friction within the camp. While it is apparent from the typewritten letter that its author was a female school teacher, her name is unknown because the first page is missing.

"I have also noticed," she writes, "that of my closest friends, 2 out of 3 are white... Why do I pick whites? Racism?.t.. I notice there are no black sisters that I go to w/?. (I justify this by thinking they see me as a white intellectual who is generally unapproachable — is that again a matter of my projecting how I see myself?) who mouth Marxism but do not live it. That fits me. U cannot be a M'ist & an elitist at the same time. What I need to do is talk less and concentrate on bringing my personal life in accordance w/ the precepts I teach. (Internationalism is a big word for brotherhood. Solidarity means seeing urself as one w/ the people & acting accordingly).

"Another problem is that for some reason I don't relate to U as much as I should ... Maybe it's a form of successive approximation — I know I can't be like U so I choose people that I could possibly model myself after. Maybe though, not using U as a role model more often is a form of rebellion."

'I Am an Elitist'

Avis G. is also self-critical. "I think only of myself," he writes. "When Dad talks about what are tax dollars did in Chile & South Africa, the guilt stays with me for a little while then it goes away.

"I am an Elitist and anarchist because I think back in the States when I wanted to do my own thing and did not want any situations for discipline. I only wanted to stay hostile. I've come a little way since then because I didn't have the U.S. capitalism in me and I'm trying to get rid of it. Here I don't have any intention of becoming a traitor or going back to U.S."

'I Feel Gult About Money'

The spending of money for personal goods instead of giving it to Mr. Jones in the name of oppressed people is a sin that many atone for in the letters. "Yes I feel gult about the money that I wasted," writes Casey F., "that I could have when in the cause and money that I spend of myself that went to murder Black People and Baby in Africa and paid for the murder of all Black leaders and civil right leader & espeicially our Black Brother Chris LL done by the CIA. An Dad what I really feel lot of gu.. ver is when my mom had a diamond ring that was given to me. When she died, and I did not take it, just because of a dumm reason and this because it was my dead mother that I would feel gult giving it up to feed baby, but now I fell more gult now."

'I Should Help the Senors'

What Laurie F., who printed her letter in a neat hand, felt guilty about was "murdering people by buying food from restaurants & paying taxes." She said, "I feel guilty for liking when a country goes socialist or has a revolution and I don't feel the suffering of the people who had to pay the price. I feel guilty because I don't help the senors as much as I should."

'I'm Like a Banana — Just One of the Bunch'

Don F. describes the process of being absorbed into the cult at Jonestown, how he arrived as an impatient outsider who "wanted acceptance in 2 or 3 minutes (Rather than earning it)." He continues, "I only had about three hours notice before coming here (was at work when told to go to airport). Ran home and packed few things & ran. Got here and 'others' had their goodies (slippers — PJ's) I didn't.

"Again — thinking of me. (Me!)

"Well after starting off on the wrong foot I was fortunate enough to get an education in getting along with others who also like myself were not perfect. Now I know I'm like a banana, just one of the bunch. I've felt strongly toward the little guy and communal structure but it was all talk and theorie ... I feel I've come a long way ... I'm trying to become a hero personality — some days I don't do so well I wish I was an 'old timer' in the group. I guess only time and the cause will make me knowledge full of all that you and they went through and feel. I feel I was (am) an outsider because I chose so, just stood back (in my usuall intelectual way) and said 'here I am' well it's not the way to become part of the group (its finally sinking in) I've always had lots of feelings but was taught to keep them hidden, or you will show your weakness. That's a bunch of shit. I've always insisted on communication and logic — I've got to think more about love and caring I'll do better in year two of freedom love forever, signed Don F., (a Jewish, athiest and freedom fighter hopefully when I deserve it)."

'Please Don't Dispair

In one particularly interesting letter, Jann D. expresses a concern that Jones is planning to leave the commune. "A series of events," she says, "have caused me to think that U are preparing to leave us — not next mo. but sooner than I thought. I had thought about how long U would be w/ us & I guessed U would leave about the time Lenin left the Russia — in his mid-50's. Now I am not so certain. U have poured out ur heart too often & called for leadership to replace the apathy we reward U with, U have stressed the news pointing out that knowledge leads to sensitivity & True Communism, too frequently now that Debbie has left U have said that U dispair of anyone ever really seeing & relating to your goodeness. This I believe has brought U to such a state of mind that a part of U has given up — and we can't see ur goodeness, then we can not progress and w/ out progression there is nothing but capitalist beastiality and therefore nothing at all . . . Please don't dispair Dad."

'I Would Gladly Die'

One letter seems to say it all. It was written, on two sheets of pink paper, in a clear hand, by Don S.:

"Dying doesn't interest me yet. I know it's coming any day. I would really like to see this cause grow, and see our little babies grow up. I would be mad if I had to die for some stupid thing somebody did . . . I would gladly die to protect this cause, but not gladly for a mistake . . . I'm afraid that something could happen to Dad, and the ones who take over won't be as wise . . . I have seen too many know-it-alls get the trust and consent of the people . . . I have seen too much expensive confusion that has been caused by people. I fear the failure of this farm for this reason. Even though everyone is making good reports and making good fronts we could be sliding downhill to sink."

0-19 (Rev. 1-27-78)

Assoc. Dir. ____
Dep. AD Adm. ____
Dep. AD Inv. ____
Asst. Dir.:
Adm. Servs. ____
Crim. Inv. ____
Ident. ____
Intell. ____
Laboratory ____
Legal Coun. ____
Plan. & Insp. ____
Rec. Mgnt. ____
Tech. Servs. ____
Training ____
Public Affs. Off. ____
Telephone Rm. ____
Director's Sec'y ____

Guyana Cultists Bared Feelings to Jones in Letters

JONESTOWN, Guyana (AP)—Journals of human emotions lie in the trains and mud and stench of lifeless Jonestown.

Letters to "Dad," the Rev. Jim Jones, found outside his cottage after he and more than 900 of his Peoples Temple followers died in a mass suicide-murder, reveal the thoughts of those who lived and met their deaths there.

They are ledgers of self-criticism and evaluation, guilt, feelings of inadequacy and confessions of weakness. Some are rambling and disjointed. Some make unexplained references to torture, short rations, the giving away of children and class distinctions in Jonestown.

In a letter dated Nov. 7, 11 days before the deaths, a woman tells of what turned out to be a limited suicide rehearsal of drinking what she thought was cyanide-laced fruit drink. The drill was called by Jones a few months earlier as a loyalty test.

"A few months back, the time we drank the Kool-Aid, I thought it was real," she wrote. Her son "stood very close to me squeezing my hand tight and never saying anything. I never said anything to him about my being scared to fight. But he probably knows. What can I say? I'm sorry."

When she arrived at Jonestown nearly a year ago, she wrote, "I used to think about the States all the time. I wanted to go back . . . Now I see how important the structure is and I'm dealing with it. I don't want to go back now or ever.

"I also think I'm a traitor, not a revolutionary because I'm afraid of fighting because I'm sure I will just get shot and not die, captured then tortured. That's what I'm afraid of.

"I couldn't stand to see the children tortured. I still think of mine first. I couldn't watch my baby dropped from a window. I'd probably fall apart. I can't be trusted. That's why I always vote for revolutionary suicide," the woman wrote.

"I don't ever want to go back and will stay here and die for this great cause if necessary."

Another woman wrote this self-criticism at Jones' request:

"When I got here I really hated working in the fields in the hot sun

© 1978, The San Francisco Examiner

REV. JIM JONES

"I never said anything to him about my being scared to fight. But he probably knows. What can I say?"

The Washington Post A-16
Washington Star-News ____
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

Date NOV 27 1978

NOV 27 1978

FBI/DOJ

and sometimes getting soaked from the rain. When I put in for a job change it was denied although it was explained to me why. Since then I have not put in for a job change because I've adjusted to the field work and enjoy being out in the open. I'm too passive to complain too much about conditions.

"I feel guilty because some of the children had come without their parent or parents and they do not complain about things as we adults do.

"I have a desire to speak out about the injustice of the oppressed people around the world, but if I had to go anyplace it would be back to the States to fight in the streets if necessary for the freedom of black people and would gladly die. Dad, I do not want my living to be in vain.

"The thing that I do like here is there is no drugs or crime.

"The last thing that I dislike is that I pass by the kitchen during dinnertime and see people with a nice plate. Then when the field workers get in line there is a limit, meaning a teaspoon of vegetables and maybe two spoons of rice."

A woman wrote: "Turmoil inside these last few years. And felt I should just express it to get it out. I stayed away from him as I did not want to interfere in his life. I still think you are the best parent for him. I am not sorry I gave him to you at all and would do it all over again, but this did cause me some worry. I will never leave you until I breathe my last breath and will work on becoming a better person."

A woman talked of her first "crisis" after arriving in Jonestown.

"During that first crisis, I said. 'I'll never see my brothers and sisters again or my mother.' . . . I was really saying I'm not ready to die yet. It was not that I was scared. I was not willing to take a responsibility to do something good for once. I was not thinking about 'Dad,' I was thinking of self, something that don't mean anything."

IDENTIFICATION AND DISPOSITION OF BODY

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Cult leader Jones' body identified by FBI on arrival

GEORGETOWN, Guyana (UPI) — An aluminum casket, marked simply "Rev. Jimmie Jones, 13-B" was flown to the United States Thursday from the Peoples Temple in the Guyana jungle and positively identified as cult leader Jim Jones, ending speculation the body might be that of a double.

The coffin was unloaded Thursday night along with 80 others from the giant C-141 cargo plane at Dover Air Force Base in Delaware, and a team of 10 FBI fingerprint specialists concluded the corpse was in fact that of Jones.

Former cult members in San Francisco had said they feared Jones directed the mass suicide of more than 400 members of the sect in Guyana and then fled with a "revenge squad" of armed zealots bent on killing the people who had brought on his downfall.

In Georgetown, a family of survivors of the massacre said Jones often took drugs, beat people, talked about death and once proclaimed the "true way to die is through revolutionary suicide."

Gerald Parks, 45, his three children and other members of his family spoke to reporters in their hotel, the first survivors to describe their escape at length. They said they were leaving the commune with Rep. Leo Ryan, D-Calif., when cultists opened fire in an airport ambush.

Parks' wife, Pat, was killed but the rest of his family fled into the jungle and eventually reached safety.

"We didn't have to pretend suicides. We had discussions to the effect that it is better to take your own life rather than let someone take your life," Parks' 27-year-old son Dale said.

Dale's sister, Brenda, said, "Jimmie Jones was terrible. I saw him beat people when they said they wanted to go home."

Gerald Parks said that "poisonous foods" — an apparent reference to drugs — "were passed out in grilled cheese sandwiches."

There also was a growing mystery over the fate of hundreds of people reported to have fled the sect's banana and bean plantation last Saturday to escape the suicide ritual in which 405 people died.

But both U.S. and Guyanese authorites said they had no information about a report that up to 200 people had come out of the jungle.

The U.S. Air Force conducted an aerial search Thursday for survivors around Jonestown and planned to resume the hunt Friday with helicopters using loudspeakers.

As of Thursday night, a total of 202 bodies had been transported to the United States and another 68 were packed in plastic bags and awaited flights from Georgetown at dawn Friday.

Still at the commune were another 140 corpses. The total of 410 bodies includes 405 found in Jonestown, one killed in the ambush of Ryan's party and a woman who took her life and the three children she also killed in the capital.

American lawyer Mark Lane who escaped the ritual suicide said more than 400 members of the commune fled into the jungle and said he believes few could survive. Lane also had expressed belief earlier that Jones, 46, escaped death and might have fled with the commune's treasure.

Guyanese police Thursday turned over to U.S. officials a total of 803 passports found at Jonestown, which would indicate up to 350 sect members were unaccounted for. U.S. Army personnel in Guyana expressed skepticism so many persons were missing.

Only 39 survivors have reached Georgetown.

(Indicate page, name of newspaper, city and state.)

I-1 THE VALLEY NEW
VAN NUYS, CA

Date: 11/24/78
Edition: Friday Final

Title: RYMUR

Character:
or AFO
Classification:
Submitting Office: Los Angeles

89-

FBI/DOJ

The Guyanese government, stung by foreign press criticism, once again sent helicopters equipped with loudspeakers over the rain forests Thursday to tell any survivors within earshot that they were safe.

Asked if the army's graves registration teams in the Jonestown commune 150 miles northwest of Georgetown had seen any fresh graves that might explain the disappearance of the missing people, a U.S. Army officer replied, "We haven't found any cemeteries or graves. God knows what they did with their dead."

By late Thursday virtually all the bodies had been removed from the jungle commune to Georgetown's Timehri aiport for transport to the United States aboard C-141 jet aircraft shuttling between North and South America. Among them was one bearing the stark, black penned notation, "Rev. Jimmie Jones."

Casket 13-B left Georgetown at mid-afternoon with 80 other bodies in the second shipment of the day, and positive identification by fingerprints was made after the plane arrived Thursday night at Dover Air Force Base in Delaware, where more than a dozen morticians and forensic pathologists have been embalming and trying to identify the bodies.

Reports from the West Coast had cast doubts on the Guyanese identification of Jones, citing claims by former members of the Peoples Temple that Jones liked to have look-alikes around him and that some of the stand-ins occasionally substituted for Jones in various rituals.

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

JONES BURIAL IN INDIANA

RICHMOND, Ind. (AP)—The bodies of the Rev. Jim Jones, his wife and sons will be returned to this eastern Indiana city for burial, the mother-in-law of the cult leader said Friday.

Charlotte Baldwin said funeral plans are contingent on the release of the bodies from Dover Air Force Base, where corpses from the Peoples Temple settlement had been taken for identification. The FBI already had positively identified Jones' body.

Mrs. Baldwin said that she and her husband, Walter, wanted their daughter, Marceline, to be buried in her hometown of Richmond, near the Indiana-Ohio line. Her grandson, Steven, agreed that the bodies should be returned here, she said.

(Indicate page, name of newspaper, city and state.)

I-10 LOS ANGELES TIMES LOS ANGELES,

Date: 11/25/78

Edition: Saturday Final

Title: RYMUR

Character: AFO

or

Classification: 89-436

Submitting Office: Los Angeles

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Jones' Body Won't Go Home

Richmond, Ind.

The in-laws of the Rev. Jim Jones have decided to cremate the bodies of the Peoples Temple leader, his wife and two of their children rather than return them to this eastern Indiana community for burial, a funeral home director said yesterday.

Ernest W. Mills of Doan & Mills Funeral Home said Charlotte and Walter Baldwin, the parents of Marceline Baldwin Jones, decided late Saturday to cremate the bodies at Dover, Del., and scatter the ashes into the Atlantic Ocean.

No date has been set for the cremation.

The Baldwins had announced Friday that arrangements were being made to ship the bodies of the couple and their children Lew and Agnes to Richmond for burial in the Earlham Cemetery.

"It is only natural that Mr. and Mrs. Baldwin wanted their daughter's body returned home for burial, and for this reason the original plans were made," Mills explained.

"I feel they were very much influenced by what was best for the community of Richmond and all concerned," he said of the change in plans. "I feel they have made a wise decision."

Associated Press

(Indicate page, name of newspaper, city and state.)

4 S.F.Chronicle

San Francisco,Ca.

Date: 11-27-78
Edition: Home

Title:
RYMURS

Character:
or SF 89-250
Classification: 89
Submitting Office: SF

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Police: Jones did kill himself

By John Jacobs
Examiner Staff Writer

GEORGETOWN, Guyana — Although they won't deny outright that he was murdered, Guyanese police still believe the Rev. Jim Jones killed himself after his followers took poison at the Peoples Temple's Jonestown mission.

The theory that Jones was shot gained credence with the appearance of three of his close aides — Tim and Mike Carter and Michael Prokes — who escaped the jungle holocaust in which more than 900 died, most by ingesting Kool-Aid laced with cyanide, and tranquilizers.

After the deaths the three men, armed with guns, carried with them for a time a suitcase containing $500,000 in cash, and a document purportedly addressed to the Soviet Embassy here asking for safe conduct for Jones out of the country.

E.K. "Skip" Roberts, assistant commissioner for crime, said autopsies have been performed on Jones and Amy Moore, Jones' personal nurse, who was found in his Jonestown house with a bullet in her head. Also found in that house was Maria Katsaris, allegedly Jones' mistress, who Roberts said had died from poison, not a self-inflicted gunshot wound as reported earlier.

Roberts said the bullet that passed through Jones entered the right side of his head, adding that neither it nor the bullet that killed Moore has been recovered. Powder burns were found next to the entry wounds on both bodies, but because he had not received a full autopsy report Roberts could not say whether there were powder burns on their hands, which could indicate suicide.

"If you ask if someone killed Jones, it's a difficult question to answer," Roberts said. "Pathologists seem to think it was self-inflicted. I can't conclude that it was. There weren't any eyewitnesses. Those we've interviewed left before the end."

(Indicate page, name of newspaper, city and state.)

1 S.F.Examiner

San Francisco,Ca.

Date: 11-27-78
Edition: Extra

Title:
RYMURS

Character:
or 89-250
Classification: 89
Submitting Office: SF

FBI/DOJ

"The idea that Jones was murdered sounds a little farfetched, but it is possible, although it would be difficult to prove. The impression we got was that he wanted to die."

The assistant police commissioner said all the guns he knows of from the temple commune have been recovered and ballistics tests will be done on them. These include the guns used in the Port Kaituma airstrip shooting in which five persons, including Rep. Leo Ryan and Examiner photographer Greg Robinson, were slain, and the two guns carried by the three men who escaped.

Roberts also confirmed that there were documents in the suitcase carried by the three men until they became tired and dropped it. He declined, however, to reveal the contents of the documents.

An official at the Soviet Embassy was asked by a reporter about the possibility that Jones would have requested safe conduct out of the country through his embassy.

"I haven't heard anything about that report," the embassy official said, "but it seems ridiculous."

A survivor of the Jonestown calamity said the weapons at the temple mission were smuggled to Guyana in crates, boxes and temple members' luggage, sometimes without their knowledge.

The survivor, a 25-year-old man who was in the temple off and on for seven years, said officials of the church always knew when and how the guns were being shipped.

They were on hand at the airport to watch for the carton or piece of luggage carrying the weapons, "knowing that if it were discovered, it could jeopardize the project."

The defector said the guns were hidden so well that they went unnoticed even when Guyanese customs officials searched the luggage. He said he did not believe the Guyanese were paid off to let by the weapons.

Temple members often arrived in the country in groups of 80 to 100, and in the rush to process them, the guns were often overlooked, he said.

The defector said only Jones' most trusted aides were allowed to have a gun, or a bow and arrow.

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Jones' Body to Be Cremated

RICHMOND, Ind. (AP)—The in-laws of the Rev. Jim Jones have decided to cremate the bodies of the Peoples Temple leader, his wife and two of their children rather than return them to this eastern Indiana community for burial, a funeral home director said Sunday.

Ernest W. Mills of Doan & Mills Funeral Home said Charlotte and Walter Baldwin, the parents of Marceline Baldwin Jones, decided late Saturday to cremate the bodies at Dover, Del., and scatter the ashes into the Atlantic Ocean.

No date has been set for the cremation.

The Baldwins had announced Friday that arrangements were being made to ship the bodies of the couple and their children Lew and Agnes to Richmond for burial after they were released from the Dover Air Force Base.

(Indicate page, name of newspaper, city and state.)

I-30 LOS ANGELES TIMES LOS ANGELES, C

Date: 11/27/78

Edition: Monday Final

Title: JONES BODY

Character: RYMUR/AFO

or

Classification: 89-436

Submitting Office: Los Angeles

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Indiana burial for Jim Jones, family

The Rev. Jim Jones and his family will be buried in the Indiana home town of his wife, Marceline Baldwin Jones, the mother-in-law of the Peoples Temple founder said today.

Charlotte Baldwin told reporters in Richmond, Ind., that funeral plans are contingent on the release of the bodies of Jones, her daughter Marceline and grandson from Dover Air Force Base, Del., where corpses from the Peoples Temple settlement in Guyana have been taken for identification.

The FBI already has identified one of the bodies as that of Jones.

Mrs. Baldwin said she and her husband Walter want their daughter to be buried in Richmond, near the Indiana-Ohio line. Her surviving grandson, Steven Jones, agreed that the bodies should be returned there, she said.

(Indicate page, name of newspaper, city and state.)

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San Francisco,Ca.

Date: 11-24-78
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RYMURS

Character:
or SF 89-250
Classification: 89
Submitting Office: SF

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping In Space Below)

Jones and Family Will Be Buried In Indiana

Richmond, Ind.

The bodies of the Rev. Jim Jones, his wife and son will be returned to this eastern Indiana city for burial, Charlotte Baldwin, mother-in-law of Jones said yesterday.

Baldwin said funeral plans are contingent on the release of the bodies from Dover Air Force Base, where corpses from the People's Temple settlement have been taken for identification. The FBI already has positively identified Jones' body.

Associated Press

(Indicate page, name of newspaper, city and state.)

4 S.F.Chronicle

San Francisco,Ca.

Date: 11-25-78
Edition: Home

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Character:
or SF 89-250
Classification: 89
Submitting Office: SF

FBI/DOJ

0-19 (Rev. 1-27-78)

Assoc. Dir. ____
Dep. AD Adm. ____
Dep. AD Inv. ____
Asst. Dir.:
Adm. Servs. ____
Crim. Inv. ____
Ident. ____
Intell. ____
Laboratory ____
Legal Coun. ____
Plan. & Insp. ____
Rec. Mgnt. ____
Tech. Servs. ____
Training ____
Public Affs. Off. ____
Telephone Rm. ____
Director's Sec'y ____

A new mystery: Is Jim Jones dead?

Georgetown, Guyana (UPI)—An aluminum casket numbered 13-B and marked simply "Rev. Jimmie Jones" was flown yesterday to the United States from the Peoples Temple of death in the Guyana jungles amid growing controversy over whether the body was that of the cult leader or that of a double.

Casket 13-B left Georgetown with 80 other bodies in the second shipment yesterday of victims of James' suicide-murder rite and positive identification by fingerprints was expected after the plane arrived last night at Dover Air Force Base in Delaware. More than a dozen morticians and forensic pathologists are there, embalming and trying to identify the bodies.

Told of reports an imposter might be in Jones' coffin, FBI spokesman Tom Harrington said in Washington: "All I can tell you is that we're investigating it (the mass deaths) completely. But that I mean we will follow all possible leads."

The San Francisco Chronicle, in a copyright story, raised the possibility that it was not Jones, 46, who committed suicide by firing a bullet into his temple. The rdport said it could have been one of several look-alikes he often used when he believed he was in danger.

"We have made a positive visual identification of the body," said Victor Forsythe, chief of Guyana's Ministrx of Information. But Forsythe said Jones fingerprints had not been taken.

Some surviviors said that Jones had revealed to his closest followers a plan, in case of disaster, in which he would order suicides, then flee with a few trusted and armed aides to seek revenge on his enemies.

The newspaper said one theory was that Jones could have made his way six miles east to the Kaituma River where a ocean-going fishing boat, named Marceline for Jones' wife, was often docked. The craft could carry a large party and was capable of ocean navigation.

The boat was not at the dock.

Still another mystery was developing over the fact that most of the suicide-murder victims were young adults and children — although a 108-year-old man was among them. There were boxes of Social Security checks, but no old people to go with them. James Ward of the State Department's Bureau of Consular Affairs said there was "no indication or trace" that some of them might have died — or have been killed — before the murder-suicides began.

There was agso a growing mystery over the fate of hundreds of persons reported to have fled the sect's agrarian commune of Jonestown last Saturday to escape ohe suicide ritual in which 408 persons drank a cyanide-laced fruit drink. Others were shot dead and still more injected themselves witm poison or took poison capsules.

Mark Lane, an American attorney who escaped the rituag suicide of 408 persons, expressed belief that few fugitives could survive. The jungle is infested with jaguars, oscelots, scorpions, flesh-eating piranha fish and electric eels, lrge spiders and bushmaster vipers.

The Guyanese government estimated 350 persons had fide into the jungle, but Maj. Richard Helmling, a U.S. Air Force officer directing the recovery operation, questioned whether any survivors in fact existed. "We cannot find hard evidence that more fled into the jungle and a handful have already returned," he said.

The Guyanese government stung by foreign press criticism, that it was not doing enough, again sent helicopters equipped with loudspeakers over the rain forests to ensure any survivors that they were safe. So far only 39 survivors of the ritual suicide—murder last Saturday have been found.

Three of the survivors were still in police custody. They were Larry Leyton, 32, of San Francisco, Tim Carter, 28, of Boise, Idaho, and Michael Prokes, 32, of Modesto, Calif. remained in custody.

Leyton has been charged with five counts of murder and three of attempted murder in the airstip massacre that killed Rep. Leo Ryan (D-Calif.), three American journalists and a sect defector and left nine other Americans wounded — in violence that apparently triggered the suicides.

The Washington Post ____
Washington Star-News ____
Daily News (New York) 3
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

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FBI/DOJ

0-19 (Rev. 1-27-78)

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Director's Sec'y ____

U.S. Officials Are Not Probing Death of Rev. Jones

By Alice Bonner
Washington Post Staff Writer

U.S. officials are not investigating the death of the Rev. Jim Jones, who was killed by a gunshot while almost 900 of his followers died of poisoning 10 days ago in their Guyana commune.

It is not known whether Jones, leader of the ill-fated cult, committed suicide or was shot by one of those who later drank the fatal cyanide mixture or who fled the scene of the wholesale suicides.

"Jones' death is not under investigation. We see no violation of U.S. law in Jones' death," Justice Department spokesman John Russell said yesterday. He added that the department and the FBI are investigating only the fatal shooting of Rep. Leo J. Ryan (D-Calif.) under a section of the U.S. code making it a federal crime to kill a member of Congress. That statute has been interpreted as extending beyond U.S. borders.

Jones' body, one of 912 flown to Dover Air Force Base in Delaware in a three-day airlift, will be cremated and the ashes—with those of his wife, Marceline, and their children—scattered over the ocean, a spokesman for Mrs. Jones' parents said yesterday in Richmond, Ind.

"I feel they have made a wise decision," funeral director Ernest Mills said by telephone yesterday. He said Jones' in-laws, Walter and Charlotte Baldwin of Richmond, "were very much influenced by what they felt was best for the community of Richmond and all concerned" in abandoning earlier plans for funeral services.

Mills said the Baldwins had returned from a visit to the South American colony of Jonestown three days before the Nov. 18 holocaust and found it "an ideal and happy settlement . . . Probably no one will ever know the truth as to what went wrong."

Jones' body remains in a refrigerated van at Dover, where FBI and military technicians are rushing to identify the victims before the bodies are too decomposed. They have fingerprinted and taken dental X-rays from more than 600, Air Force officials reported. Only 40 have been positively identified, including Jones, the only person officially confirmed as among the dead.

State and Justice Department officials said no autopsies will be done

The Washington Post A-23
Washington Star-News ____
Daily News (New York) ____
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FBI/DOJ

because there is no ino. the deaths were in violation of U.S. law. Guyana officials autopsied a sample of the remains, but findings were not reported to the United States, State Department spokeswoman Kate Marshall said.

The Justice Department's Russell said the FBI has "enough eyewitnesses who have given us accounts of what happened at Jonestown" and has no need of autopsy findings.

An airman who volunteered to help with the mortuary work at Dover was quoted describing the remains as "an unintelligible mess." He said they are undistinguishable by race or facial features, and that only morticians could determine the gender of the badly decayed bodies.

Thirty FBI agents maintained a vigil at Charleston Air Force Base yesterday, waiting to interview about 80 survivors of the encampment who will be flown to South Carolina by military plane today or tomorrow. The agents are seeking possible conspirators in Ryan's murder.

U.S. Attorney Thomas Lydon, who is overseeing the operation, said investigators have found no evi ce that "death squads" of Jones' loyalists are waiting to assassinate them, as many survivors fear.

Lydon said that although the Justice Department has no evidence of any potential attackers, "we are prepared to handle any death squads that may be lurking around."

In Los Angeles, it was reported yesterday that District Attorney John Van de Kamp received a letter in September signed by 653 Peoples Temple members, all now thought to be dead, begging him to cease his investigation of Jones' activities in that city.

The letter, accompanied by 12 pages of signatures, referred to Van de Kamp's probe into alleged coercive taking of property by Jones. The probe was initiated last May when an elderly Los Angeles couple, former cult members, complained they were forced to sell their home and rental property and give Jones the $125,000.

Van de Kamp said he has turned the letter over to the State Department to help in identifying the Jonestown dead.

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Jones and 3 in Family Are to Be Buried at Sea

Special to The New York Times

RICHMOND, Ind., Nov. 26 — The remains of the Rev. Jim Jones, his wife and at least two of their children will be buried at sea after cremation at Dover, Del., in accordance with the wishes of his wife's family.

In a statement issued today on behalf of Mr. and Mrs. Walter Baldwin, the parents of Mr. Jones's wife, a funeral director here said: "After much consideration, the family of Marceline Baldwin Jones decided not to have Marceline, Reverend Jones and their children returned to Richmond for burial."

The director, Ernest W. Mills, owner of the Doan & Mills Funeral Home here, continued, "It is only natural that Mr. and Mrs. Baldwin wanted their daughter's body returned here for burial, and for this reason the original plans were made." Burial had originally been planned at Earlham Cemetary here.

The Washington Post ____
Washington Star-News ____
Daily News (New York) ____
The New York Times A-5
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

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FBI/DOJ

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Jones' Burial To Be in Indiana

RICHMOND, Ind., Nov. 24 (AP)—The bodies of the Rev. Jim Jones, his wife and son will be returned to this eastern Indiana city for burial, the mother-in-law of the cult leader said today.

Charlotte Baldwin said funeral plans are contingent on the release of the bodies from Dover Air Force Base, where corpses from the Peoples Temple settlement have been taken for identification. The FBI already has positively identified Jones' body.

Baldwin said she and her husband, Walter, wanted their daughter, Marceline, to be buried in her hometown of Richmond, near the Indiana-Ohio line. Her grandson, Steven, agreed that the bodies should be returned here, she said.

The Washington Post 4
Washington Star-News ____
Daily News (New York) ____
The New York Times ____
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The Los Angeles Times ____

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FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Some doubt death of Jones

by Jim Johnson
Staff Writer

Berkeley—Former followers of the Rev. Jim Jones of the People's Temple said here yesterday it may have been an impersonator rather than Jones who died in the mass suicide-murders in Guyana.

"I'd like to see his body," said Jim Cobb, a member of the fact-finding team that just returned from Jonestown. "I'm not sure it's him."

Cobb said when he was a member of the People's Temple— he dropped out in 1973—Jones had a man dress like him after an alleged threat to his life.

Wanda Johnson, a Temple member for four years, said her son, Wayne, had served as an impersonator for Jones, who "was afraid for his life."

Johnson said her son dyed his hair black, wore dark glasses and dressed similar to Jones on several occasions. Dressed alike, he and Jones would venture outside the temple together, surrounded by temple members so as to make it difficult to tell which was the real Jones, she said.

In this way, she said, "they wouldn't know who to shoot.

"I think Jones is in another country," she said. "If I see his body, I'll believe it."

Johnson said even if Jones is dead, she and other former Temple members fear for their lives from a 200-member assassination team set up by Jones.

That team, she said, was to kill or mutilate anyone who left the church.

(Indicate page, name of newspaper, city and state.)

1 The Tribune

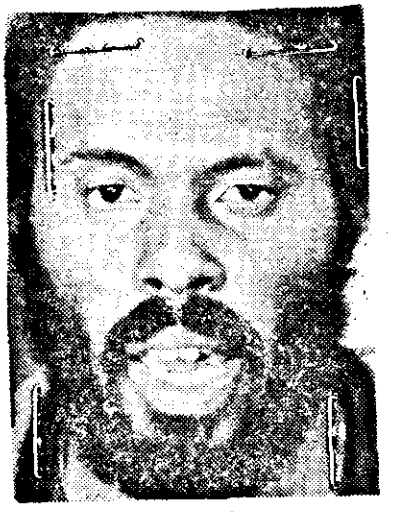
Oakland,Ca.

Date: 11-22-78
Edition: Sunrise

Title:
RYMURS

Character:
or SF 89-250
Classification: 89
Submitting Office: SF

FBI/DOJ



Jim Cobb

She said Jones told the team that if they were unsuccessful in their assassination attempts, they were to contact the Mafia "to put a contract out on our lives."

Grace Stoen, a former member whose son and estranged husband were in Guyana, said although the horrifying events may mean the end of the church, "I personally believe there are those who won't come out of it."

She said members of the assassination squad were so loyal to Jones their personal safety would not matter.

"When they come up to us, they won't care whether people have armed themselves."

The former members met with a swarm of reporters in a stucco house at 3028 Regent St. where people who have withdrawn from the Temple and other religious sects are counseled.

Stoen, who also went to Jonestown on the ill-fated fact-finding trip, said the reasons for the mass suicide-murders were that Jones "wanted to go down in history. He was a megalomaniac."

She said Jones thought of himself as a humanitarian. But, she said, "he wasn't a Socialist. He was a racist.

Johnson said Jones often said he would have to "compromise" a certain politician to get support.

"He would say, 'We have to get so and so right where we want him'," she said, gesturing with clutched hand in front of her.

Stoen said Jones would write letters to powerful people he had met and then keep letters written back to him in his files for future use.

Among those signing letters of support to Jones were Rosalyn Carter, Vice President Walter Mondale, the late Sen. Hubert Humphrey, San Francisco Mayor George Moscone, former Mayor Joseph Alioto, and Roy Wilkins, former director of the NAACP.

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Tests Ordered To Prove It's Jones' Body

By Keith Power
Chronicle Correspondent
Copyright, 1978, Chronicle Publishing Co.

Georgetown, Guyana

Fears that Jim Jones may still be alive and that a People's Temple security officer known to look like him may have been murdered in his place, led Guyanese authorities to order fingerprint and other tests yesterday on what appears to be the evangelist's corpse.

The idea may be a long shot, but it is known that Jones had previously exposed his look-alikes to possible danger when he feared he might be subject to attacks by those he believed were his enemies.

Georgetown officials know from the testimony of the few who survived last Saturday's dreadful massacre and mass suicide that Jones had revealed an unbelievable plan to his closest followers.

In the event that disaster should overtake the People's Temple, Jones told them he would order the suicides, then escape with a few trusted and armed lieutenants and seek revenge on all the temple's enemies.

"We have made a positive visual identification of the body," Victor Forsythe, chief of Guyana's ministry of information, told The Chronicle in an interview.

What he meant was that people who knew Jones had looked at the corpse and said it was his. But that was all.

And had fingerprints been taken?

"I assume so," said Forsythe, "but let me check."

(Indicate page, name of newspaper, city and state.)

1 S.F.Chronicle

San Francisco,Ca.

Date: 11-23-78
Edition: Home

Title: RYMURS

Character:
or SF 89-250
Classification: 89
Submitting Office: SF

FBI/DOJ

They had not been taken, he found, but the omission would be corrected quickly so the prints can be compared with those taken of Jones before he left the United States to set up his 27,000-acre colony in the jungle 150 miles northwest of Georgetown.

In the event the corpse proves too badly decomposed to yield reliable prints, it should still be a simple matter for U.S. Army identification experts, here to help remove the dead, to compare the body's teeth with Jones' dental records.

Even in the unreal atmosphere surrounding everything connected with Jonestown, Jones' plan — described by a frightened former member of the People's Temple — sounds far-fetched.

But it is certainly more reasonable than most of the events of the past week that began with the murders of Congressman Leo J. Ryan and four others and continued through Saturday's mass suicides and killings in which 409 died.

It would serve to explain as well why the man identified as Jones did not die like his followers after drinking the purple cyanide mixture, but perished instead from a single bullet fired into his right temple.

No weapon was found near the body.

According to the theory here, the guard who looked like Jones — dressed like all members of the temple security force in the same costume as Jones — was shot just before he and the rest of those who did not take poison were to flee the scene.

Where they went remains a mystery.

It was thought possible that some might have made their way six miles east to the Kaituma river, where an ocean-going fishing boat, the Marceline, named for Jones' wife, was often docked.

The craft could carry perhaps 50 or 60 passengers — only a fraction of the 400 or so missing since Saturday's carnage — and was perfectly capable of navigating not only the Kaituma river but the Atlantic ocean as well.

But the press, concerned relatives and other visitors who came to Jonestown with Ryan did not see the Marceline. They were told the boat and some People's Temple members were off in the West Indies somewhere, buying supplies for the colony.

In any event, the boat is still missing.

The transportation to and from the settlement near Port Kaituma was provided by ambulance helicopters yesterday — three large craft capable of carrying 24 litter patients at a time.

But their cargo out of Jonestown on this trip was packed in body bags, more than 60 corpses stuffed into leakproof sacks by U.S. Army troops wearing gas masks and special clothing to protect them from stench and disease.

It was feared that there might be an outbreak of cholera in Jonestown, where the 400 more more bodies from the slaughter have had to be left for four days and nights in heat and rain awaiting disposal.

U.S. authorities had hoped to bury the dead at Jonestown, but the Guyana government wants no more cultists disturbing the country's western border with visits to the graves of those who died here.

Instead, the corpses are to go by helicopter to Matthews Ridge, a settlement 30 miles away where an airport capable of handling large planes was once built for a now-defunct manganese mining operation.

Propeller-driven planes are taking the dead from there to a staging area at Timehri International Airport for shipment by large military jets to the United States.

0-19 (Rev. 1-27-78)

U.S. Plans to Conduct Autopsies On Cult Leader and Six Followers

By LAWRENCE K. ALTMAN

Special to The New York Times

DOVER AIR FORCE BASE, Del., Nov. 29 — Federal officials, reversing an earlier decision, plan to perform autopsies on the Rev. Jim Jones, two of his close aides and four randomly selected bodies from the mass deaths in Guyana, a Justice Department official said tonight.

One of the aides is Maria Katsaris, Mr. Jones's mistress, who allegedly gave a suitcase containing a large amount of money to three members of the People's Temple who escaped the death scene.

The other aide is Dr. Lawrence Schacht, a physician member of the cult who allegedly mixed the potion of soft drink, cyanide and drugs that Mr. Jones's followers drank.

The autopsies will be performed here by members of the Armed Forces Institute of Pathology who are assisting in identification of the 911 bodies flown from Guyana, according to Michael Abbell of the Justice Department's Criminal Division. He said that Federal officials planned to obtain permission from the decedents' next of kin to perform the autopsies.

Power to Order Autopsies

If permission is refused, Federal officials will ask Dr. Ali Hameli to use his powers as Delaware's Medical Examiner to order the autopsies. Dr. Hameli said in a report published yesterday in The New York Times that he would be prepared to perform autopsies if the bodies were transferred from Federal jurisdiction to Delaware jurisdiction.

The autopsies on Mr. Jones and Miss Katsaris are being performed to assist the Government of Guyana in its criminal investigation into the death of Representative Leo J. Ryan, Democrat of California, in case information is needed at a later date, Mr. Abbell said.

Federal officials have no plans to perform autopsies on the other 904 bodies because of the cost and other problems, Mr. Abbell said.

Mr. Abbell said that Federal officials reversed an earlier decision not to perform autopsies largely because of public criticism of that decision.

'Make Sure All Questions Answered'

"We're better off to put things to rest at an early date and make sure that all questions are reasonably answered rather than face second guesses in 10 to 15 years," Mr. Abbell said. He added that "because of the notoriety of this and similar cases in the past, we thought that a full pathological examination, at least of selected individuals, would be desirable to put questions to rest."

Earlier in the day, Mr. Abbell and another Justice Department official, Robert J. Havel, said that there were no plans to perform autopsies on any of the 911 victims because the Justice Department saw no evidence of violations of Federal criminal law in the mass deaths and because there was no Federal law authorizing post-mortem examinations in suspicious deaths.

"There is no need to do autopsies because even if evidence of murder was found, we could not prosecute in the United States," Mr. Abbell said.

The seven autopsies planned are far fewer than some medical examiners have said should be performed. Federal officials have said that they did not know how many of the 911 decedents were murdered and how many committed suicide. Bullet wounds were found in Mr. Jones's body and in an unspecified number of others.

Experts in forensic medicine have predicted that lack of autopsy information could pose legal difficulties in the next few years. For example, insurance policies may either be invalidated or pay double indemnity depending on whether the cause of death is ruled suicide or murder.

At least 357 bodies have been embalmed here. It is not known how many of the seven bodies on which autopsies will be performed have been embalmed. Experts in forensic medicine have said that the embalming process could destroy evidence of toxicological causes of death. Embalming would not destroy evidence of trauma or gunshot wounds.

State Department officials have said that Guyanese officials requested removal of the bodies from Guyana and that the bodies were flown out of the country without death certificates. The certificates will be completed by Guyanese officials after the bodies are identified here. The cause of death, as listed on death certificates, is often based on results of autopsies. The post-mortem examination is usually conducted in the country where death occurred.

Mr. Abbell said that the decedents' next of kin should make their own arrangements for autopsies if they were concerned about the cause of death and potential legal problems.

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The Washington Post ____
Washington Star-News ____
Daily News (New York) ____
The New York Times 16
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

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FBI/DOJ

Autopsy Performed on Ryan

The murder of an American by another American in a foreign country is not a Federal crime, with few exceptions, Mr. Abbell said. Among the exceptions are the assassination of a President, Vice President or Congressman. It is under these exceptions that the Federal Bureau of Investigation is looking into the murder of Representative Ryan in Guyana. An autopsy was performed on Representative Ryan's body with permission from his next of kin, Mr. Abbell said.

No Federal law authorizes autopsies when a person is killed or dies under suspicious circumstances in a national park, Indian reservation or on other Federal territory in the United States.

Mr. Abbell said that in such cases the Federal Government requested autopsies through the office of the medical examiner in the state involved. "That's probably a deficiency in Federal legislation," Mr. Abbell said.

Tests on bullets removed from the bodies of Mr. Jones and others could determine whether the bullets were from the same gun or guns that killed Representative Ryan and four others in his party.

'Consistent With Evidence'

The random selection of bodies is to be made "to satisfy that their cause of death is consistent with evidence on the scene — cyanide and other drugs in the potion of Kool-Aid," Mr. Abbell said.

The four bodies are to be randomly selected from among the first identified bodies. Those in the least decomposed condition will be chosen, Mr. Abbell said.

Mr. Abbell said that the random selection of four bodies would not exclude the possibility of bullet wounds, physical trauma and other causes of death among the remaining decedents.

"We can't exclude that possibility, but there's only so much you can do in this type of situation," he said.

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U.S. Now Seeks Jones Autopsy

Associated Press

Justice Department officials have changed their minds and now plan to seek autopsies on the bodies of the Rev. Jim Jones, the deceased Peoples Temple leader; two of his close aides and four randomly selected victims of the mass deaths at the cult's Guyana settlement.

Michael Abbell, of the department's criminal division, said last night that the autopsies would be performed as soon as permission is received from the victims' families.

He also said the autopsies would be ordered under Delaware law if that permission is not forthcoming. Abbell refused to name the Jones' aides that would be subject to the autopsies. Bodies from the mass murder-suicide have been returned to Dover Air Force Base, Del.

The Washington Post A-23
Washington Star-News ____
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

Date NOV 30 1978

FBI DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Body Airlift — Jones' Death Is Confirmed

FBI Checks Fingerprints

Dover Air Base, Del.

FBI agents have made "positive identification" of the body of People's Temple leader Jim Jones as one of the 409 persons who died in the suicide and killings in the jungle outpost at Jonestown, Guyana, bureau director William H. Webster said last night.

Jones' body was among the first 121 corpses to arrive here by military cargo plane yesterday. The identification of the preacher's remains was made soon after by a team of ten FBI fingerprint specialists who compared Los Angeles police department records of Jones' prints with ones taken from his body, Webster said.

Fears that the body identified as Jones' by visual means at the mass death scene in South America could have been that of a look-alike

(Indicate page, name of newspaper, city and state.)

1 S.F.Chronicle

San Francisco,Ca.

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Character:
or SF 89-250
Classification: 89
Submitting Office: SF

FBI/DOJ

apparently prompted the immediate fingerprint check.

Earlier, officials said no special efforts would be made to verify his remains.

Prior to last night's identification of the evangelist's corpse, the State Department said only that U.S. Embassy officials in Guyana were "awfully convinced" that the visual identification of him was correct.

Further tests on Jones' and other bodies will be completed by a group of forensic pathologists, dentists and radiologists who are to arrive this weekend from the Walter Reed Army Hospital in Washington, an Air Force spokesman said.

Jeff Dietrich, of the State Department's Guyana task force, said yesterday that the team at Dover also was going to give priority to verifying the bodies of about ten other people whose remains were found near Jones' and who were said to be his bodyguards.

As of last night, however, the FBI had positively identified only Jones.

Former members of People's Temple have said that Jones frequently surrounded himself with look-alikes when he felt in danger.

Furthermore, temple survivors in Guyana have told authorities that Jones and his inner circle had planned to order the mass suicide, and then escape to kill enemies who they felt brought about the fall of his remote agricultural encampment. Jones' body, along with those of 80 other victims, arrived on an Air Force C-141 transport that touched down about 8:05 p.m. (EST). It was the second of six flights that will carry bodies from Georgetown, Guyana, to Dover.

A third planeload of the dead arrived about midnight, carrying 81 bodies. A fourth flight was scheduled to arrive at 2:40 a.m. today, with two more landings expected later this morning.

Earlier in the day, on a bleak and sunless Thanksgiving morning, the first Air Force transport arrived with 40 bodies. Only one corpse among the 27 females and 13 males had been among the 174 tentatively identified prior to take off in Guyana.

The bodies were immediately transferred to the base mortuary.

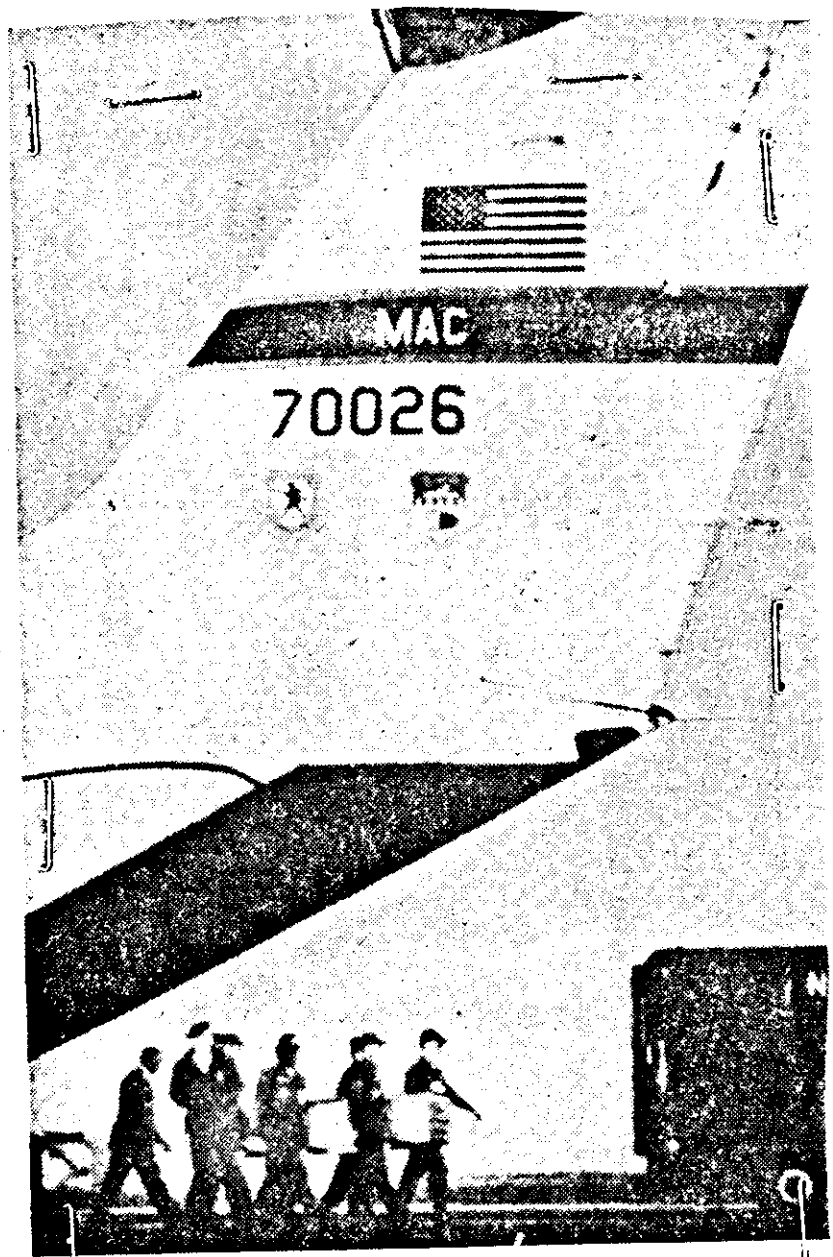
The process of identifying the remains of temple members may take as long as two weeks, said Shuler.

The State Department, in the meantime, issued an appeal last night to relatives of Jonestown inhabitants — many of whom live in Northern California — to send dental charts, X-rays, and other medical information and charts to officials at Dover to aid in the identification process.

Relatives are instructed to include the name, sex, age and date and place of birth of a suspected deceased person to the following address: Mr. William Courtney, Base Mortuary, Dover Air Force Base, Dover, Del. 19901.

First Load Of Victims Arrive

Shipping container with the body of the Rev. Jim Jones was stacked with others in Georgetown for the trip to the U.S.



One of the first bodies to arrive at Dover Air Base was carried to a waiting van by Air Force personnel

MEDICAL CONDITION

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Jones Had Lung Fungus and

SAN FRANCISCO—Peoples Temple attorney Charles R. Garry returned here Wednesday from Guyana and said he was convinced the Rev. Jim Jones was a "terribly, terribly emotionally sick person" who has been "very paranoid" for at least the past year.

Garry told a packed news conference at the San Franciscan Hotel that a San Francisco physician, Dr. Carlton Goodlett, had examined Jones in Guyana two months ago and reported that the Peoples Temple founder had a fungus in his lungs.

"Jim Jones has been sick for a long time, been running fevers between 101 and 105, 105½," Garry said. "Dr. Goodlett told me that he'd literally been burning his brain."

Garry and attorney Mark Lane accompanied the delegation led by Rep. Leo J. Ryan (D-Calif.) to the Peoples Temple agricultural mission in Jonestown but escaped through the jungle when Temple members began a mass suicide-murder orgy Saturday night.

It was only later that he and Lane learned that Ryan and other members of the delegation had been ambushed by Temple fanatics at a remote jungle airfield as they attempted to leave Jonestown. Ryan and four others, including three newsmen, were killed.

Garry said when he became convinced that Ryan intended to make the visit, he telephone Jones and told him:

"'. . . You have two options. The first option is for you to tell the media to go to hell and a congressman of the United States to go to hell.'

"I said, 'If you do that, it is going to be very difficult to explain in the U.S. why you would do that.'

"And I said, 'I think you would not be able to handle that.'"

The second option, Garry said he told Jones, was to "allow the entire media and whoever wants to come down there and to see for themselves what's there."

He said Jones finally agreed, saying, "all right, come on down. We'll talk about it."

However, Garry said he became suspicious of Jones' unusual behavior when the cult leader become "morose . . . very upset" when several Temple members indicated they wanted to leave with Ryan.

As the congressman was preparing to leave, Garry recounted, a man lunged at Ryan with a knife, yelling obscenities.

"I immediately grabbed this man by the throat and I was choking him so badly that his face was blue, but he was still tense and holding on," Garry said. "Mark Lane and a few of the Temple members finally ~~took the knife from him~~."

(Indicate page, name of newspaper, city and state.)

I-6 LOS ANGELES TIMES LOS ANGELES, CA

Date: 11/23/78
Edition: Thursday Final

Title: RYMUR

Character:
or AFO
Classification: 89-436
Submitting Office: Los Angeles

FBI/DOJ

0-19 (Rev. 1-27-78)

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Jones Had Lung Fungus and Fever, Lawyer Says

BY WILLIAM ENDICOTT
Times Staff Writer

SAN FRANCISCO—Peoples Temple attorney Charles R. Garry returned here Wednesday from Guyana and said he was convinced the Rev. Jim Jones was a "terribly, terribly emotionally sick person" who has been "very paranoid" for at least the past year.

Garry told a packed news conference at the San Franciscan Hotel that a San Francisco physician, Dr. Carlton Goodlett, had examined Jones in Guyana two months ago and reported that the Peoples Temple founder had a fungus in his lungs.

"Jim Jones has been sick for a long time, been running fevers between 101 and 105, 105½," Garry said. "Dr. Goodlett told me that he'd literally been burning his brain."

Garry and attorney Mark Lane accompanied the delegation led by Rep. Leo J. Ryan (D-Calif.) to the Peoples Temple agricultural mission in Jonestown but escaped through the jungle when Temple members began a mass suicide-murder orgy Saturday night.

It was only later that he and Lane learned that Ryan and other members of the delegation had been ambushed by Temple fanatics at a remote jungle airfield as they attempted to leave Jonestown. Ryan and four others, including three newsmen, were killed.

Garry said when he became convinced that Ryan intended to make the visit, he telephone Jones and told him:

"'. . . You have two options. The first option is for you to tell the media to go to hell and a congressman of the United States to go to hell.'

"I said, 'If you do that, it is going to be very difficult to explain in the U.S. why you would do that.'

"And I said, 'I think you would not be able to handle that.'"

The second option, Garry said he told Jones, was to "allow the entire media and whoever wants to come down there and to see for themselves what's there."

He said Jones finally agreed, saying, "all right, come on down. We'll talk about it."

A BOY OF 10—Jim Jones in a photo from a family album.
AP Wirephoto

However, Garry said he became suspicious of Jones' unusual behavior when the cult leader become "morose . . . very upset" when several Temple members indicated they wanted to leave with Ryan.

As the congressman was preparing to leave, Garry recounted, a man lunged at Ryan with a knife, yelling obscenities.

"I immediately grabbed this man by the throat and I was choking him so badly that his face was blue, but he was still tense and holding on," Garry said. "Mark Lane and a few of the Temple members finally took the knife from him."

The Washington Post ____
Washington Star-News ____
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times pg 6

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Jones Cabin Contains Large Store of Sedatives

By Fred Barbash
and Gregory F. Rose
Washington Post Staff Writers

JONESTOWN, Guyana, Nov. 27 — The home of Peoples Temple leader Jim Jones was found today to contain large amounts of mind-numbing drugs such as thorazine and sodium pentothol, numerous Soviet and Marxist publications in English and Russian and one sign of religious practice—an open Bible lying trampled on the floor of the front porch.

Reporters were allowed to tour the home for the first time since the deaths at Jonestown 10 days ago that turned the camp from a social and religious experiment into a scene of carnage.

The only sign of the deaths still visible in the camp was the skin of a hand, fingernails intact, wedged between the pavilion where the victims conducted meetings, and the muddy ground underneath.

Though the campsite was calf-deep in mud, the cabins ransacked, there were still some signs of the activity that took place before more than 900 people died in ritual suicide.

There were schoolbooks beside a tent once used as a classroom. Laundry was hung out to dry in an area where elderly people lived. A plaque hung pathetically from one of the cottages with the following words on it: "Home Sweet Home, Cottage No. 1."

Immaculately kept gardens were still blooming in front of cottages belonging to the cult leader and a wedding photograph of Jones and his wife Marceline lay on the floor of the cottage where she lived, apart from her husband.

The half-consumed corpse of what was once apparently the camp's small pet ape was still in its cage. The sign bearing its name, "Mr. Muggs," had fallen to the ground.

The presence of the drugs and empty drug containers could support the claim of survivors that such drugs were commonly used to control behavior at Jonestown. But Jones also was known to be under constant heavy medication because of his own illnesses much of the time. The home, equipped with a refrigerator, may have been used as a stockroom for the entire camp.

The Soviet literature reflected Jones's interest in the Soviet Union and socialism. According to several survivors of the camp, Jones had discussed emigrating to Russia along with his followers in meetings with Soviet officials here.

Soviet officials also were reported to have visited the Jonestown camp at least once to discuss the subject with Jones.

Jonestown residents said they were being taught the Russian language and were told to say a new Russian

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word before each meal, although no visible plans seemed under way to move the cult.

Reporters found copies of recent publications, including Novy Mir, the Soviet literary journal; communist pamphlets and various leftist journals, including one called Seven Days.

Other literature found in the house included a copy of the Los Angeles Free Press featuring an article about Mark Lane's investigation of President John Kennedy's assassination, a three-month-old copy of Time magazine and numerous clippings from American newspapers about the Peoples Temple cult.

Reporters found six empty bottles of thorazine, an antipsychotic drug; five empty bottles of sodium pentothol; numerous ampoules of morphine, the pain killer; a supply of barbiturates and four or five syringes.

A nearly empty drug cabinet included places marked "narcotics" and "barbiturates."

A refrigerator door was jammed with bottles of various drugs and pills.

Jones' house was somewhat removed from the rest of the cabins and was approximately twice the size of the others. Though austere, it was better equipped than the others as well, with a double bed and a screened-in porch

Near Jones' bed were two tanks of oxygen and in a corner of the room a safe with the door wide open.

Jones' home also had two rooms, the smaller of which was cluttered with children's clothing and shoes. The house looked as if it had been ransacked, possibly looted.

Guyanese government authorities said that the Jonestown area has now been sealed off to allow police to take inventory. The government has not said what it intends to do with the 3,000 acres, leased to the cult in 1974.

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AFRO talks with Rev. Jim Jones' doctor

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The Rev. Jim Jones' personal physician examined the demented cult leader just three months ago and found him "worried" and suffering from "an acute illness."

Dr. Carlton Goodlett, of San Francisco told the AFRO he pleaded with Jones to go to a hospital for further examination — but the People's Temple founder and leader failed to follow doctor's orders.

"He was in the bed all the time," Dr. Goodlett said, recalling his three-day (Aug. 21, 22, 23) visit to the jungle commune in Guyana where more than 900 cult members blindly obeyed Jones' death orders, committing murder and suicide.

"He asked me to come down," Dr. Goodlett told the AFRO in a long - distance telephone interview from his San Francisco office, Nov. 22. "I told him (Jones) that I was on a trip of mercy and wanted only one thing in return from him. That was that he go to a hospital."

More photos, stories on Page 13

"I gave him a choice of clinics in three places — Cuba, Moscow or New York City," Dr. Goodlett recalled.

Jones refused to go and apparently continued to decline in health. "The picture I saw of him in the papers was of a sick man . . . He had lost more than 30 pounds since I last saw him," Dr. Goodlett said.

(A day after the AFRO talked with Dr. Goodlett, UPI quoted People's Temple attorney Charles Garry as saying Goodlett has gotten back medical slides "showing that Jones was suffering from a fungus in his lungs. Goodlett said it was burning his brain.")

medical report

"I believe he felt that if he (Jones) left Jonestown, his dream would collapse," Dr. Goodlett told the AFRO.

Dr. Goodlett said Jones was "worried" not only about his health but also the impending visit of Congressman Leo Ryan who was murdered last week in Jonestown where the congressman, in response

(Continued on Page 2)

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to complaints, had come to determine whether followers of Jones were free to leave the jungle settlement.

Jones followed up the slaughter of Ryan with a murder - suicide command that wiped out almost all of his Jonestown followers — and himself.

"I advised him not to allow Ryan in there," Dr. Goodlett told the AFRO. "I told them Ryan wasn't coming as a friend. First they were not going to let him in."

Dr. Goodlett said he spoke via two-way radio to Jones in Jonestown from the People's Temple in San Francisco. That was a few days before the Ryan visit, Dr. Goodlett said.

The physician said that he, unlike the congressman, did not receive any complaints from the cult members when he visited Jonestown.

"They were all laughing" when he was there, Dr. Goodlett said. When the question of leaving Jonestown was raised, the cult members, according to Dr. Goodlett, would ask: "Why would we want to leave here? We are happy."

Dr. Goodlett, a veteran civil rights activist who is the publisher of the San Francisco Sun Reporter, a black weekly, described Jones as a strong supporter of black causes who preached non - violence.

But Jones was any thing but non - violent in the Jonestown deaths. This inconsistency shocked Dr. Goodlett.

"I never would believe this man would carry out this macbre exercise," Dr. Goodlett said. "He must have been ill . . . He must have been overwhelmed by the Ryan visit . . ."

Dr. Goodlett said he met Jones shortly after he came to San Francisco in 1971. "Some of his members and his mother were my patients," said the physician.

Dr. Goodlett would not dismiss the possibility that the FBI or CIA had a hand in the Jonestown disaster.

"When a white man gets the kind of following that Jim Jones got and is able to convince large numbers of people that they should set up a new way of life in another country, you can't rule out the involvement of the FBI and the CIA," Goodlett said in response to an AFRO question.

JONES

BACKGROUND

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Jones—the Dark, Private Side Emerges

SAN FRANCISCO—In the beginning, back in Lynn, Ind., there were the animals.

They loved Jim Jones, who grew up to become founder of the Peoples Temple of the Disciples of Christ and died last weekend in the carnage in Guyana.

The boy, the son of a railroad worker who belonged to the Ku Klux Klan and his factory worker wife, brought home any stray animal he found, even though he was a child of the Depression.

Young Jones won the animals' trust so completely that cousin Barbara Shaffer recalls the boy could be seen strolling down the road with a dog, a cat, a goat and even a pig following obediently, each seemingly made oblivious to their differences by their loyalty to their savior.

When a child's animal died in Lynn, an East Central Indiana hamlet of 90 residents, little Jimmy would pretend he was a minister, conducting a funeral service and blessing the creature's grave.

Life and death were central to the life of Jim Jones. But for Jones, when the line separating the two was blurred or even crossed, as it would be with increasing frequency, violence was the result.

As the years passed Jones' love of life grew.

After starting his ministry in Indianapolis in the early 1950s, he opened nursing homes for the elderly, got jobs for felons and addicts, donated money to reform causes and gave meaning to lives without any.

He adopted perhaps eight multiracial children and sired one son of his own.

Later his interest in life shifted. He took on mistresses and directed faithful female—and male—followers to submit to his violent sexual advances. At weekly meetings of his 100 or so most faithful followers, which often droned on until dawn, he boasted in intimate detail of his sexual prowess. He complained that having to give his body to others drained Father's—as he preferred to be called—supernatural powers.

As the years passed, Jones' fascination with death also grew.

In 1964, a car crash killed his adopted daughter and three others. He claimed he didn't get in the car because of a premonition of death. He never said why he did not use this claimed power to save his own child.

Fully indoctrinated Peoples Temple members were warned that the penalty for leaving a service before his rambling sermons ended—they sometimes lasted eight hours—was death.

To prove his power, confederates among the parishioners "died" on command, only to be resurrected by Jones amid wild applause.

Those who quit the church were "traitors" and thus "fair game," according to Jones. Jones involved a purported professional killer in the church and once sent the killer and a trusted aide to the home of a "traitor" to warn she would be murdered if she did not return to the fold.

Eventually he talked of mass suicide. Often he said it was a glorious way to fight fascism. At other times he brought it up after hours of sexual boasting with the explanation that "no one must know what has gone on here."

As Jones' power and paranoia grew in tandem, his conflict with life and death also escalated until it reached the fatal climax in the South American jungle that shocked the world.

James Warren Jones was a man of many faces. Picturing the true man is difficult because he was a man of carefully contrived images, God incarnate to some, the devil in the flesh to others, a selfless reformer in the eyes of his admirers, a selfish maniac in the eyes of disenchanted close aides.

Jones continually mixed fact and falsehood, changing his stories to meet the expectations of his listeners.

It was this ability to tell people what they wanted to hear—and to make them believe it even in the face of obvious discrepancies—that was a key to both his power and his destruction.

"Jim believed in the Big Lie—that if you tell the lie long enough and loud enough everyone will believe it," said Mike Cartmell, a former Peoples Temple associate minister who married one of Jones' adopted daughters.

(Indicate page, name of newspaper, city and state.)

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Edition: Friday Final

Title: RYMUR

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"And the Big Lie worked so well that ultimately Jones believed it and lost control."

The pastor's lies, Cartmell said, grew "like a bubble—the bigger it gets the thinner it gets."

According to a dozen people who knew Jones, many intimately, during his 46 years that bubble began growing not long after his birth in 1931 in Crete, Ind.

His father was a stern fellow, a KKK member who attended weekly gatherings at the edge of town and preached that whites were innately superior to blacks, while ignoring a son who by first grade spoke with a tongue as salty as any sailor's.

Young Jones would greet George Southworth, a neighbor boy who grew up to become a University of Miami journalism professor, with such endearments as, "Good morning, you son of a bitch."

Southworth recalls Jones as "the Dennis the Menace of Lynn, Ind."

Over the years Jones claimed he was half Cherokee Indian. But Mrs. Shaffer, his cousin, said neither her father nor her uncle, who was Jones' father, had any Native American blood in them to her knowledge. She said Jones' mother was Welsh.

Reports that Jones was part black also are apparently false.

Al Mills, former Peoples Temple membership chairman, said these stories stem from "Jones' intense racism. He would be speaking to a congregation of mostly black followers and he'd say, 'You niggers,' and then he'd catch himself, realize what he said, and add, 'Of course, I'm a nigger, too.' Then he'd go on with his racist talk."

At public meetings of his mostly black followers, Jones also frequently used the phrase "we blacks," which may have led some to conclude he was part black.

There are differing and conflicting records of Jones' college years. Even accounts submitted by Jones himself at various times are in disagreement. About all that seems certain is that Jones received a bachelor's degree in education from Butler University in Indianapolis in 1961 and also attended Indiana University. A classmate of Jones' at Indiana University said the two roomed together there in 1949. The classmate also said Jones in 1949 married Marceline Baldwin, a registered nurse.

In the early 1950s a social worker who met Jones took him to see Barton Hunter, a retired official of the Disciples of Christ, for encouragement to go on with his work.

"He was very much like a good many other devoted and concerned young ministers who wanted to help poor people," Hunter recalled.

Jones started his first congregation in a former Jewish synagogue. It was one of the few truly integrated congregations in Indianapolis.

Jones had a black physician, E.P. Thomas, and when his exhausting work schedule (Jones often claimed he slept only two hours a night, a claim former top aides brand a fiction) caused his health to fail, Jones was assigned to a black ward at Methodist Hospital because his doctor was black.

When officials told Jones he would be moved to a white ward he protested, threatened to call the newspapers and make a fuss and, the story goes, won immediate integration of the hospital.

Jones ran a soup kitchen that he described as a "free restaurant" and started a couple of nursing homes.

The nursing homes gave some of the first indications that altruism was not all that inspired Jones' social justice efforts.

Dortha Hindeman, 71, said that in about 1960 she had her then 82-year-old mother placed in one of two Indianapolis Peoples Temple nursing homes because she heard they provided loving care to residents.

She found, however, that "it was terrible. Jones was mistreating them. He made patients go to his services," loading them into church buses even though many were not up to the ordeal.

Mrs. Hindeman's mother was kept in a room with seven other elderly women. "It just smelled terrible . . . urine . . . poor sanitation," said Mrs. Hindeman.

Jones rarely appeared at the nursing home, or a second one he operated. Once when he did Mrs. Hindeman's elderly mother said she was a Methodist, not a Disciple, and couldn't stand to go to his sermons.

"You will go when I tell you to go," Jones sternly told the old woman in reply, Mrs. Hindeman said.

Later Jones would operate another nursing home, an animal welfare shelter and a home for mentally retarded men in Ukiah.

Mills, the former Peoples Temple membership chairman, former Peoples Temple financial secretary Deborah Layton Blakey and other former top associates say these facilities were run on the skimpiest of budgets.

"They had a great advantage, though," Mills recalled. "They were great fund raisers; Jones was asking people to contribute to the homes."

While in Indianapolis Jones attracted the interest of Esther Mueller, who told her son, Edward, that Jones was the greatest man she had ever met.

Mrs. Mueller, who was widowed in 1949, began following Jones in 1952 when, Edward Mueller said, Jones was still a Methodist. In 1955 Mrs. Mueller moved in with the Jones family as housekeeper and eventually "she gave him her house, her furniture, her property, everything she owned."

"Other than being a con man, he seemed like a decent sort of fellow," Mueller said in Indianapolis.

"When I first met Jimmy Jones," Mueller recalled, "he was raising monkeys (which he would sell door-to-door) and had a beat-up Ford. Two years later he had his own church, nursing home, a Cadillac and several pieces of property. The only difference between him and a gangster is he used a Bible instead of a gun."

Once, Mueller said, he pressed Jones about how he acquired all this wealth. "The Lord gave it to me," Jones replied.

People began giving Jones property around 1954 when, Mueller recalled, Jones performed the first of his many "miracles" by turning water to wine. "I figured it was a trick," Mueller said, explaining why he never joined Jones' church.

But others believed, and soon Jones was working a circuit through Indiana, Ohio, Kentucky and other states.

Jones began to "cure" people of cancer.

Terry Cobb, a former middle-level Jones aide, and others say Jones would claim to have had a vision that a parishioner in the audience had cancer.

The parishioner, actually a confederate, would then engage in one of two rituals.

Sometimes the person would open his mouth, stuff a paper down his throat until he vomited and then hold up a bloody tissue for all to see. Other times Jones would direct the parishioner to a rest room where, Jones said, the parishioner would "pass" a cancer from his bowels. A bloody tissue would then be shown to other parishioners and the supposedly ill person would proclaim Jones had saved him from death, causing thunderous ovations.

Mueller said he was unimpressed with such displays because "I'm an old country boy and I know a chicken liver when I see one."

Ms. Cobb said some key Jones aides would cut themselves and bleed on the chicken innards used for these healing sessions because human blood gave them more of a touch of reality.

Cartmell, Mills and Mrs. Blakey said Jones succeeded with such ruses because he admitted only true believers to his inner circle and then he limited their knowledge.

"Everything was perfectly compartmentalized," Cartmell said. Those who took part in the phony cancer cures typically played no role in building up Jones' wealth, for example, and thus while they knew what they did was not true, Cartmell said, they rationalized it as aiding the cause and they continued to believe the rest of what they saw.

By 1961 Jones had developed a reputation as a civil rights advocate in Indianapolis. When the Mayor's Human Rights Commission got approval to hire a director at $7,000 annually—no small sum for a preacher in those days—Jones sought the job.

Msgr. Raymond J. Bosler, a commission member, recalled Jones "seemed to be what we were looking for." He also said Jones "seemed too tense. He pushed hard, some businessmen thought he was going too fast in getting them to hire blacks."

Others say the only citizen complaints Jones did much about involved minor incidents at small businesses, incidents which one source said Jones built upon greatly in the black community to enhance his influence, but incidents which also carried little risk of a real fight with a powerful opponent.

In the late 1950s Jones, several former associates say, went to Philadelphia where he met Father Divine, the black religious leader who claimed to be God incarnate and established a series of communal homes or "heavens" in the slums of Manhattan and Philadelphia.

A number of the elderly black women who followed Jones in later years, Cartmell said, had been followers of Divine until his death in 1965.

"Jones used to say that he was the reincarnation of Jesus Christ, Lenin, The Bab (a Baha'i religious figure) and Father Divine," Mills recalled. "He used to tell people that Father Divine had entered his soul."

Jones evidently had been ordained as a minister by his congregation—a practice allowed by the Disciples of Christ—some time before 1960. He claimed also to have been ordained later by the full church, and said the minister who ordained him was John H. Harms. But Harms said that is untrue.

Harms, now living in Edmond, Okla., told The Times that Jones "requested me to ordain him, but since he didn't have the academic standards he was not recommended for ordination. Jones impressed us as a very sincere young man with a tremendous capacity to minister to people. But he lacked theological understanding of his faith."

Jones disappeared sometime in 1962 and claimed he went to Brazil as a missionary and teacher.

Before leaving for Brazil, if he did, Jones told associates he had a vision of a holocaust in which Indianapolis would be destroyed.

"I had no question in my mind that Jim Jones said he had a vision he did have a vision," recalled Ross Case, an ordained Disciples of Christ minister who says he was the first of more than 100 Jones devotees who moved from Indianapolis to Ukiah beginning in 1963. He broke with Jones in 1965.

Case now suspects Jones' vision was enhanced by an Esquire magazine article indicating the nine safest places in the world to be in the event of nuclear war, which was a major theme in the news media, popular literature and films of that era. The places included the Brazilian region where Jones claimed he went and Redwood Valley, the area seven miles north of Ukiah where Jones moved in 1965.

In Ukiah, Jones' mission began to assume a new outlook. Case said Jones "claimed the mantle of Father Divine . . . and claimed to be God."

He organized his 100 or so closest aides into a Planning Commission which met at least once a week.

"We'd sit squeezed into the room and couldn't even go to the bathroom without permission," Mills said. "While Jones sat in an overstuffed chair, eating fruits and bits of steak at will because he said he had hypoglycemia (low blook sugar) and had to have proteins to keep his strength."

Jones began telling the faithful that they must devote their all to him.

"You had to submit a 24-hour a day schedule for the coming week," Cartmell, who joined the church in 1960 at age 12 and left in February 1977, recalled.

Mills, Cartmell and Mrs. Blakey said Jones would also rave for hours about his sexual adventures. Men and women were sometimes forced to publicly strip, in one man's case to prove he practiced poor hygiene, which Jones claimed gave the man a rash.

"Everyone had to say they were a homosexual or a lesbian," Cartmell said. "Jones realized the power of sex in destroying stable family relationships. In some cults you have communal living. In Peoples Temple, Jones, like Father Divine, made himself the only legitimate object of sexual desire."

Mills said a secretary arranged Jones' liaisons. "She would call up and say, 'Father hates to do this, but he has this tremendous urge and could you please . . ."

Cartmell said Jones once tried to approach him, but "the phone rang and I fled the room."

Later Cartmell asked Jones why the sex business. "You have to," he said. Jones replied. "It focuses their interest on you."

Cartmell and Mills said some women returned from encounters with Jones with deep bite wounds.

Jones once told Cartmell that he was a tender lover in initial encounters, but that he had learned how to engage in intercourse for up to six hours and did so on second encounters because "it totally obliterates" the personalities of his partners.

Sex was just one of many tools used to compromise followers. Couples who thought of themselves as good Christians, after having engaged in adulterous and homosexual conduct, found themselves liable to blackmail by Jones and subject to their own intense guilt, Mills said.

Members also were forced to write and sign detailed statements confessing to crimes they never committed, ranging from shoplifting to bank robbery, child molestation and murder.

"You were told you had to do it to prove your loyalty," Mills said.

Cartmell believes Jones provided minor females to several men to compromise them.

Meanwhile, Jones told married couples they must not engage in sexual intercourse because it was evil. He forced couples to sit apart at meetings.

Jones kept followers constantly busy, always fatigued. After night Planning Commission meetings they had to go to work. Weekends were spent on buses built for 43 and holding 80 people, including what Mrs. Blakey said were the "lucky ones" who got to ride in the baggage compartments, where they would sleep, going from Ukiah to San Francisco and Los Angeles.

Asked if it ever occurred to him after listening to Jones rave for hours about sex that Father was mad, Mills said:

"Yeah, but only for a moment because every moment you spent thinking about it was one less moment you could sleep."

Jones grew increasingly bold. He claimed to have raised the dead, saying in the presence of a religion writer in 1972 that he had just done so for the 43rd time. Church pamphlets claimed that in seven years, none of Peoples Temple's claimed 400 members had died.

But the phony cancer cures, the sex talk and Jones' personal life-style were largely hidden from the public. Mills said prospective members were taken to dazzling sermons with rock music and enlivening talks.

"It took about four months to get you in," Mills said.

First, people who were down on life were made to feel excited and good. Then their loyalty was tested and then, after they had given every possession, even their toothbrushes, to the church and had often moved into a temple facility, they were worked to exhaustion and kept poorly fed, Mills and Cartmell said.

Jones also believed more and more that he was the object of a vast conspiracy.

"He said Stennis' (U.S. Sen. John C. Stennis, the Mississippi Democrat) men were after him, that kind of thing," recalled a source who served with Jones on the San Francisco Housing Authority board. "Because he represented the people, Jones said, they wanted to kill him."

Jones began talking of mass suicide in Planning Commission meetings some years ago, but only occasionally and usually as the inevitable result of the race war he predicted, of the continuing rise of fascism and of conspiracies against the church.

(In the last year, Peoples Forum, the temple's monthly newspaper, has been filled with stories of conspiracies by unnamed high government officials and suggestions that a single high official was directing a massive effort to destroy Peoples Temple with the aid of the news media, rich bigots, police agencies and agent provocateurs.)

At the same time, Jones' private life continued in elegance. While the faithful rode in the bus baggage compartment, Jones sat in a private compartment in the back of a bus with a bed, videotape player and refrigerator.

When the latest and most damning in a long history of press investigations of him began in mid 1977 with a story by New West magazine, Jones fled to Guyana, where he had started his agricultural mission several years earlier.

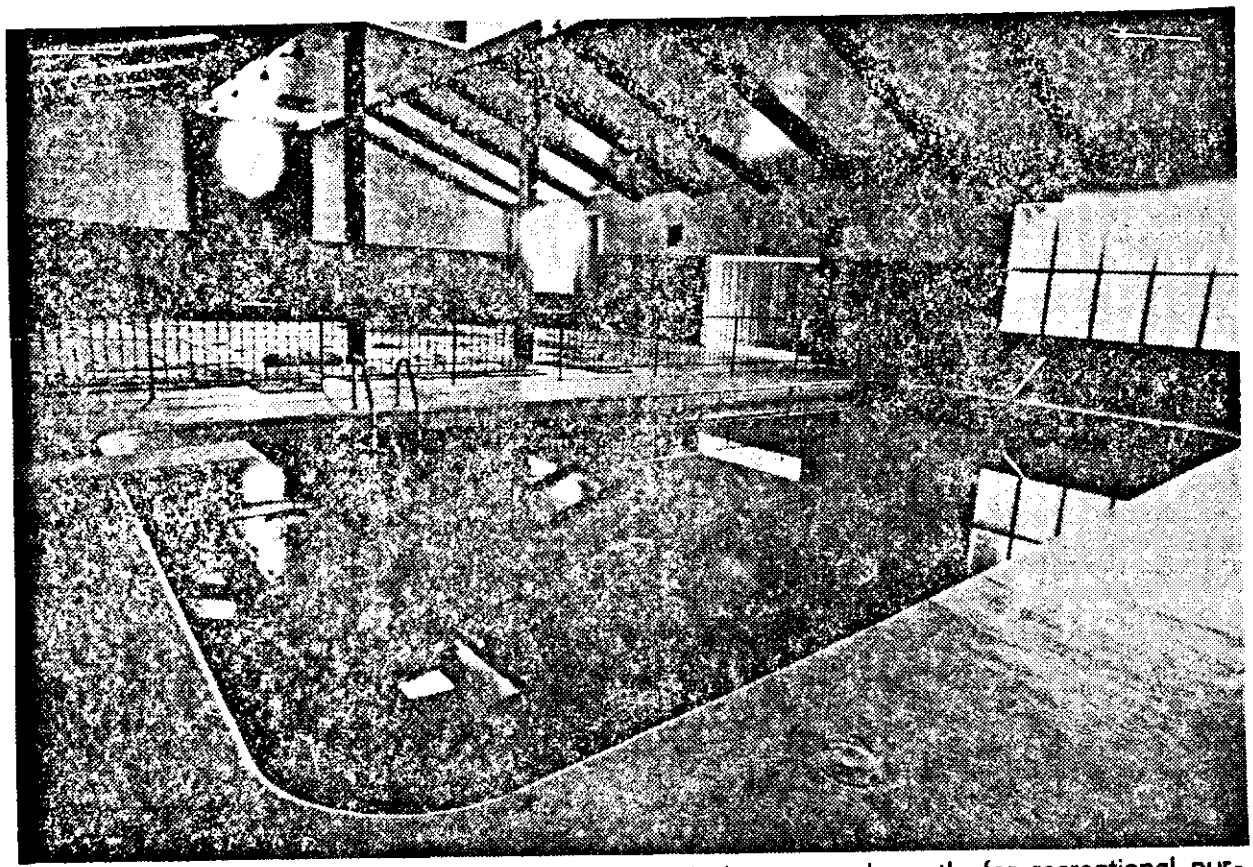
There he held repeated "suicide drills," said Mrs. Blakely, who escaped from the compound earlier this year. Her brother is Larry Layton, who has been charged by Guyanese authorities in the airport ambush which killed Rep. Leo J. Ryan (D-Calif.) and four others.

More and more, Mrs. Layton said, Jones talked of death, complained that his own health was faltering and said that mercenaries in the jungle

FAITH-HEALING SERVICE—Jim Jones, right, speaks to followers in Jonestown, Guyana, four years ago. It was one of his first appearances as head of the Peoples Temple organization.

FORMER JONES ASSOCIATE—The Rev. Ross Case broke with the cult years ago and had been fighting his onetime colleague ever since. He had contacted numerous law enforcement officials in regard to possible illegal activities by the Peoples Temple.

Father Divine



INSIDE THE CHURCH—Peoples Temple just ~~north of~~ Ukiah is complete with swimming pool, which was used mostly for recreational purposes but also baptizing converts to cult.

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Early signs pointed to Jones' date with destiny

by Don DeMain
Staff Writer

Even as a boy back in an Indiana farm town, he showed all the qualities of a man marked for destiny.

He had the intensity, the charm, the mental acuity, the intuitive sense of drama, and an ethereal presence that mesmerized those who stepped into his shadow.

He was born to lead, and in the very beginning young Jim Jones had a following.

At first it was animals. Those who remember him in the formative years in the town of Lynn recalled Jones strolling down the road, behind him a menagerie of dogs, cats, goats and sometimes pigs.

Then Jones began picking up people. He led them all through the 54 years he lived, until he become the grand death master, marching 800 disenchanted, mind-washed, frightened followers to a sacrificial altar in a remote rain jungle of South America.

They were human beings from all walks of life, searching, groping for a hand-hold in this sophisticated, complex, impersonal world, people who believed Jones had a message and a mission for

(Indicate page, name of newspaper, city and state.)

1 The Tribune

Oakland, Ca.

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RYMURS

Character:
or SF 89-250
Classification: 89
Submitting Office: SF

FBI/DOJ

them. They were mothers, fathers, grandparents, youths, children, babies.

For Jim Jones the Guyana massacre was the culimination of a deep, subconscious death wish which erupted in a tormented mind that over the years became warped, twisted, insane.

He was born with seed, and it flourished early.

As a boy, Jimmy would pretend he was a minister and would hold services over the graves of animals.

Death was a preoccupation even then. But as he matured, Jones evinced a concern for life and appeared on the way to devoting a career to helping others.

He decided to become a minister. But he lacked the qualifications and education to become formally ordained.

His formal education is unclear, but he apparently did receive a bacheior's degree in education from Butler University in Indianapolis in 1961 and attended classes at Indiana University.

But there is no indication he ever studied theology. Never mind. Like so many founders of independent, overnight religious groups, he formed his own church, got sanction from officials of the Disciples of Christ, in the early 1950s, and his followers declared him a minister.

His advent was auspicious. He opened nursing homes for the elderly, found jobs for ex-prisoners, ran a soup kitchen, donated money to reform causes and preached the meaning of life to his followers. Jones never lacked for adherents.

He adopted several multiracial children and fathered one of his own. He married Marceline Baldwin, a registered nurse.

Racism was not an apparent mark of his personality, which seemed unusual, in that he was the son of a man—a railroad worker—who was a member and a believer in the Ku Klux Klan and who preached to his son that whites were innately superior to blacks.

If his father didn't teach him racism, he taught young Jim use of salty language, and Jones developed skill in using it as an oratorical device.

Just what nationality Jones was is still a mystery. An apparent myth that he was part black stemmed from Jones' frequent remarks to his many black followers that he was part "nigger" too.

He had claimed over the years that he was part Cherokee Indian, but a family member said there was neither black nor Indian blood in the Jones family. His mother was believed to be Welsh.

Jones started his first congregation, after encouragment by the Disciples of Christ officials who saw in him a rising, bright young minister who wanted to help the needy, in a former Jewish synagogue in Indianapolis.

He worked long and hard, and when he was nearing a nervous breakdown his doctor, E.P. Thomas, a black, ordered a rest in a hospital. He was put in a black ward.

When hospital officials tried to move him to a white ward, Jones protested and threatened to call the newspapers and make a big fuss. The hospital relented, and Jones later took credit for integrating hospital wards.

From that experience, Jones apparently learned something of tactical value that he practiced the remainder of his career — the attempts to seduce and influence newspapers and magazines for favorable stories.

But from under Jones' facade of do-goodism over the years came other reports, reports that perhaps his messianism may have crossed the threshold into the realm of the demonic.

One woman, Dortha Hindeman, said in 1960 she had heard about Jones' nursing homes providing loving care and placed her then 82-year-old mother in one of them in Indianapolis. She found no tender care, but a room with seven other elderly women, with little or no sanitation and a "terrible smell."

She said Jones mistreated the patients, forced them to go to his services, loading them up in buses even though many of them were not up to the ordeal.

Jones attracted the interest of Esther Mueller, who told her son Edward in Indianapolis that Jones was the greatest man she had ever met.

Mrs. Mueller, a widow, became a follower, and in 1955 moved in with Jones as a housekeeper. She turned over to him all her possessions, including house, furniture, bank accounts.

That became a fixed rule with Jones. His followers turned everything over to him, and in a few years, from raising money by selling monkeys door-to-door in a beat-up Ford sedan, he emerged with a Cadillac, many pieces of property and lots of cash.

"The only difference between him and a gangster," Mrs. Mueller's son said, "is that he carried a Bible instead of a gun."

The Rev. Jones resorted to any ruse to gain and totally dominate the minds of his followers, according to many of his former followers who managed to escape his influence.

They said he resorted to rituals bordering on voodooism and claimed supernatural powers that gave him visions of coming catastrophes. One of those visions was death by holocaust to the city of Indianapolis. He was later to forecast his own death and that of his followers.

Jones went to Philadelphia in 1958 where he met Father Divine, the black religious leader who claimed to be God incarnate. After Divine's death in 1965, Jones said Father Divine had entered his soul. He made the same claim about Jesus Christ and Russian revolutionary leader Lenin.

Jones at one point claimed to have a cure for cancer, and went through bloody rituals before his followers to prove it. He would have a confederate stuff paper down his throat until he vomited and then hold up a bloody tissue for all to see. Or he would be ordered to the bathroom to "pass" the cancerous organ.

As one of his followers said, it was the old chicken-liver trick. But it had great dramatic impact, and the saving of his confederate from death brought Jones thundering ovations from church audiences.

But those were little known incidents then, and Jones was emerging as a seemingly respectable young civil rights leader and humanitarian. He was appointed as Indianapolis' Human Rights Commission director at $7,000 a year, not a bad salary in 1961 for a preacher with no visible means of support.

Jones didn't last long on that job, growing restless and looking for new vistas and new people to conquer.

He moved to California, 100 devotees going with him, setting up new churches in Mendocino County, and attempting to take over others. He failed with one, the Golden Rule Church of Willets. But he did make one conquest.

Carol Stahl of Golden Rule and her husband came under Jones' enchantment and joined him. Jones appointed her president of his new Peoples Church in San Francisco, then she went to Jonestown in Guyana with him. She and her husband perished there.

In California, Jones' paranoia, his drive for total dominance of the minds, bodies and material assets of his growing flock became more intense and obsessive.

He assumed the mantle of "Father," and "God," and his premonitions of death and destruction came with more frequency.

So did his sexual obsession, his taste for opulence, and his petulant, Hitler-like tantrums against the slightest taint of disobedience or challenge to his authority.

Jones tried to set himself as the only legitimate object of sexual desire in the Temple, and realized the power of sex in destroying stable relations between husband and wife.

A secretary would arrange Jones' trysts with selected female followers, calling her to say, "Father hates to do this, but he has this tremendous urge. Could you please——" Some of them returned with deep bite marks.

Jones once told a follower he had learned to engage in intercourse over long periods, and did so because lengthy sexual relations obliterated the personality of the woman partner. And that is what he wanted—total effacement of individual character.

Sex was considered more of a tool for Jones in keeping a tight rein on his flock than pleasure.

Members who considered themselves good Christians were encouraged to have adulterous and homosexual relations, then found themselves being blackmailed by Jones.

Members were forced to write and sign detailed statements confessing to sexual aberations and to other crimes they never committed, such as child molestation, robbery, theft and even murder.

But little of this was known during the apogee of the Jones zealotry.

It was only when the reports of the true nature of Peoples Temple leadership began to surface in the press that Jones ordered the exodus to Jonestown, Guyana.

As in the beginning, back in the boyhood days of Lynn, Indiana, Jones took with him a representative of his original followers, a pet ape.

The ape died with 800 humans on Saturday, November 18, 1978.

The body of Rev. Jim Jones lies close to his jungle throne in Guyana next to the body of an unidentified male

Associated Press

San Francisco Mayor George Moscone shakes hands with Rev. Jim Jones, left, after Jones and Rev. Dr. A.C. Ubalde Jr., center, were sworn to serve on the San Francisco Housing Authority in November of last year

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Jones '73 Lewd Arrest in L.A. Reported

Peoples Temple founder Jim Jones was arrested in Los Angeles five years ago for allegedly making a lewd advance to an undercover officer in an adult theater, The Times learned Friday.

It also was learned that Timothy Stoen, then assistant district attorney in San Francisco and a follower of Jones at the time, tried to intercede on Jones' behalf in that case.

Los Angeles County district attorney spokesman Tom McDonald confirmed that Jones was arrested Dec. 12, 1973, by the Los Angeles Police Department on a lewd conduct count.

"Our office learned of the arrest during the course of an investigation we launched in May into the activities of Jones and Peoples Temple," McDonald said.

He declined to comment on whether Stoen attempted to influence the outcome of the 1973 case, which was handled by the city attorney's office. However, the case was dismissed at Jones' arraignment on grounds there was insufficient evidence to prosecute.

McDonald said that his office does not have a full account of the case because LAPD records of the arrest were routinely destroyed. "For this reason, we don't know at this time even which theater this incident occurred in," he said.

In response to a Times inquiry, the city attorney's office initiated a search of its records and a spokesman there said, "We should have some answers early next week."

The district attorney's investigation, which is unrelated to the lewd conduct charge, was triggered this past May by the complaint of Wade Medlock, 70, and his 71-year-old wife, that they are coerced by Jones and two of his main assistants into selling their home and rental property for $135,500 when its fair market value was $176,000.

The elderly couple is represented by Stoen in an $18 million civil suit they filed against Jones in June of this year. That suit charges the Medlocks were forced to give all the proceeds from the property sale to Jones and the temple organization.

Stoen, who became one of Jones' outspoken critics after he dropped out of the Peoples Temple, had been fighting to have his 6-year-old son returned from Guyana. Stoen has headed the group of "concerned parents" seeking help from governmental agencies to gain the freedom of their children.

Stoen could not be reached for comment although he reportedly returned from Guyana within the last several days.

(Indicate page, name of newspaper, city and state.)

I-10 LOS ANGELES TIMES LOS ANGELES

Date: 11/25/78

Edition: Saturday Fina

Title: RYMUR

Character: AFO

or

Classification: 89-436

Submitting Office: Los Angeles

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

He Promised Utopia, Delivered Death

He promised utopia and delivered death. And when warnings came of how it might end — and they came for more than a year — almost no one listened.

The Rev. Jim Jones, who died with hundreds of his followers in Guyana last weekend, came from dreary poverty in an industrial backwater of Indiana. At 16, he came under the influence of a woman at least four years older than himself, and at 19, he began teaching a brand of Christian goodness as pure as that preached by Jesus himself in the Sermon on the Mount.

But, according to interviews with friends, relatives, religious leaders and others who knew Jim Jones in the 47 years of a curious life, he was not always what he appeared to be.

He was a handsome, shy youth of 19 when he first mounted a pulpit. He became a faith healer who built a theocratic dictatorship that used religion to camouflage a bitter class hatred and a fascination with Marxism that his wife said took root when he was still a teen-ager.

Jones became a bisexual, according to several of his aides. He was arrested in Los Angeles for lewd conduct at a theater frequented by homosexuals, and he demanded that scores of women members of his church submit to him. From his pulpit, he ranted for hours on the evils of sexual temptation, but used his own charm and overt suggestions of sexuality to help maintain his spell over female followers.

He was a brilliant organizer and a spell-binding preacher who patterned his style after that of Father Divine, the vastly popular black fundamentalist preacher of the 1930s through 1960s, many of whose followers considered him the personification of God.

And he was, near the end of his life, almost certainly insane.

James Warren Jones was born in a house that was little more than a shack a few miles from Lynn, Ind., on May 13, 1931.

At school, the youth was regarded as quiet, serious about getting good grades and intent on fulfilling his mother's desire that he go to college. His goal became a medical career.

Early in June 1949, Jones was graduated from Richmond High School. A few days later, on June 12, 1949, shortly after he had turned 18, Jim Jones married Marcie Boswell. In the earliest years of their marriage, friends said that she was much more self-confident and sure of herself, and they said her dedication to the underdog coalesced with his own feelings of compassion for blacks and the downtrodden.

Jones enrolled in Indiana University in 1950. His freshman roommate, Kenneth E. Lemons, now an Indianapolis accountant, recalled him this week as troubled and "maladjusted," frequently feeling compelled to check with his wife before making decisions. "She had become a mother figure to him," he said.

In Indianapolis, he joined a fundamentalist congregation and served as its occasional preacher, often espousing the cause of the poor and attacking the Establishment for ignoring the plight of blacks.

After a while he dropped his goal to become a doctor, deciding instead to be a faith healer.

Years later, in a 1977 interview with The New York Times, his wife said that her husband had not been lured to the ministry by deep religious faith, but because it served his goal of achieving social change through Marxism.

When he was 18, she said, he told her that his favorite hero was Mao Tse-tung, who had just overthrown the Chinese Nationalist government. And at 21, she said, he decided that the way to achieve social change was to mobilize people through religion.

In 1951, he enrolled in Butler University near Indianapolis, while he continued to serve as pastor of the church.

(Indicate page, name of newspaper, city and state.)

A-1 HERALD EXAMINER
LOS ANGELES, CA

Date: 11/26/78
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Title: RYMUR

Character:
or AFO

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FBI/DOJ

Jones remained in Indianapolis until 1965, and for the most part, was in the mainstream of clerical and civic life, although his emphasis on helping the poor, especially blacks, made him conspicuous.

Several other changes occurred in Jones during these years: he began to claim that he could perform miracles, he demonstrated a remarkable skill for organizing projects, he realized the political value in a large religious congregation and he began to enjoy power.

A turning point had come in the early 1950s. After attending a service in Philadelphia conducted by Father Divine, he told friends how impressed he had been. Ross E. Case, one of his aides, recalled this week:

"He was always talking about sex, or Father Divine, or Daddy Grace, and was envious of how they were adored by their people and the absolute loyalty they got. Jim wanted all that affection and loyalty for himself."

During his dozen years in Indianapolis, he had started to urge his parishioners to call him "Father," and to address his wife as "Mother."

Aides later said that he began to fake healings during this period, using cooperative church members to claim that he had miraculously cured them, or using the intestines of animals as evidence to show that he had exorcised cancer from congregants. At the same time, there were some followers who alleged that he had actually cured them or arthritis or other ailments.

His wife worked closely with him as his church grew. In 1961, the couple had a son and named him Stephen Gandhi Jones.

As his congregation grew, the Rev. Jom Jones realized that he could persuade his followers to vote as a bloc on the social issues that interested him, and political leaders noticed his ability to assemble large numbers of people at campaign rallies.

In 1961, he applied for the job of Indianapolis Human Relations commissioner and got it. "The selection committee thought, that being a pastor, he could pacify businesses that were discriminating, in a calm and unemotional way. And in fact, he did," recalled Charles Boswell, the mayor.

The same year, the couple adopted a black child, and named him James Jones Jr. Eventually they would adopt six other black, Korean and Caucasian children.

In the meantime, rumors were circulating in the church that Mrs. Jones was unhappy that her husband had been having affairs with members of his congregation, beginning in the early 1960s. He told one friend that he felt "dirty" after having sexual intercourse with his wife and had a sense of guilt about it. He confided to another friend that he preferred sex with younger girls whom he was able to dominate more than his wife.

In 1962, when articles were appearing frequently about the possibility of a nuclear war, Jones read an article suggesting safe places during such a war. He sent an aide to check one of them, a rural area in northern California, and he himself went to Brazil, beginning what he said was a series of missionary trips there over a two-year period. When he returned from one of those trips, he told his aide that a "countess" had offered him $5,000 to have sexual relations with her, and he had accepted it, he said, "so I could raise money to feed my hungry children."

In 1965, Jones announced to his congregation that the world would be engulfed by a devastating thermonuclear war on July 15, 1967 and that it was therefore necessary to move to a haven in northern California. He led about 70 families to Redwood Valley near Ukiah, a rural town set in the redwoods of Mendocino County.

Although he was accepted socially and in the political establishment, few people attended his church. Then in October 1968, Timothy Stoen, a politically liberal Stanford University Law School graduate and a deputy district attorney, began to attend his services, largely, he said later, because of the emphasis on helping the poor.

The next year, he sold almost everything he owned to become a church member and an aide to Reverend Jones. He was, he said, influenced by the assassination of Dr. Martin Luther King Jr.

Thomas E. Martin, the Mendocinc County probation officer, said that Stoen's enrollment was a turning point. "He was highly respected in the community," Martin said, "and this gave the church instant credence."

In 1971 Jones bought a church in San Francisco, calling it the "People's Temple," and later another church in Los Angeles. Along the way, his brand of social and political revivalism caught the attention of California's liberal and radical political leaders.

"He bought 13 Greyhound-type buses," Stoen recalled. "He displayed the most brilliant organizational genius I have ever encountered."

At its peak in the early 1970s, the church claimed a membership of almost 20,000, all in California.

Nonetheless, some church members began to complain privately to each other of Jones's marathon sermons, often lasting six hours or more, his preoccupation with sex, his emphasis on work that consumed almost all their spare time, and of rumors that more and more members were being forced to empty their bank accounts to raise money for the church.

Wayne Pietila, a former bodyguard of the Rev. Jim Jones, said that the minister "had a voracious appetite for both men and women," and that he appointed one of his secretaries to arrange for women church members to sleep with him. Later, he said, some of these women complained that Jones was a sadistic lover.

Jones's wife, Pietila added, knew of these liaisons and seemed distraught about them, and on several occasions seemed to be close to a breakdown.

On Dec. 13, 1973, Jones was arrested in a Hollywood theater on a lewd-conduct charge, after an undercover Los Angeles policeman said that he had attempted to molest him. The charge was subsequently dismissed by the city attorney's office because of a dispute over the legality of the arrest.

The same month that he was arrested, Jones dispatched a small party of church members to Guyana to scout locations for an agricultural commune. Meanwhile, he had begun a program to manipulate both the press and the political system.

Stoen, a former aide, said that the minister feared that news organizations might investigate the complaints of former members, and in 1972 he adopted a plan to win a friendly press.

He decided that the news media's most popular issue was "freedom of the press," and began deploring any potential infringement of it. He donated thousands of dollars to journalism organizations, advocated resistance to government infringements on the press, and bombarded editors with letters.

Although an occasional negative article appeared about the Peoples Temple, the ploy for the most part worked. He was even more successful with politicians.

As his political power grew, so did the wealth of his church, which was collected by members in a variety of business enterprises and through levies of 25 to 40 percent of their gross incomes, and sales of their homes and other property — many times against their will. They did so out of fear, they would later say.

Stoen said that he personally arranged for $5 million to be deposited in foreign banks, and he said the church's total assets were probably far greater.

Yet despite Jones's great emphasis on raising money, Stoen said he did not believe that he was driven by money motives. He was, he said, on a "power trip" that was finally transformed into "paranoid schizophrenia."

Stoen broke with the church three years ago amid a bitter lawsuit between himself and his wife and Jones. The minister asserted that he had fathered the Stoens' 6-year-old son.

In recent years Jones had made members sign statements incriminating themselves for misbehavior, for acts of child molestation, rape, drug trafficking and other offenses, and he retained these signed statements. Stoen admitted that he had signed a statement acknowledging that the minister was the father of his child, but said that it was a lie. His son died in Guyana last week.

There were many signs that a disaster was approaching, but these signs were not heeded. Jones had used amphetamines for a long time, but in recent years, he had begun to consume more and more of these stimulant pills. Church members noticed that the sermons were becoming increasingly irrational, that he was claiming he was God, Jesus, Lenin and Mao.

In August 1977, New West magazine carried the first detailed critical report of his church, and Stoen recalled: "He had been paranoid before that, but after the New West article, he really became paranoid."

Even before the article was printed, Jones had moved ahead with plans to relocate his congregation in Guyana, which he said would be a Socialist utopia where all races could mix in peace and work for the common good.

When the minister left San Francisco, he left behind an "administrative department," to which he spoke nightly via short-wave radio, and in code, to deal with "traitors." Defectors were bombarded with threats of beatings and killings, and at least one member, Christopher Lewis, was murdered in San Francisco in December 1977, although the police never established that the crime was connected with Jones. Still Lewis's death was constantly cited by the "administrative department" — a kind of enforcement squad — to dissident members as a warning to keep quiet. Stoen said that Jones said that anyone who left the church deserved to die.

Warnings to officials that something was seriously wrong in Guyana began in the summer of 1977. Mrs. Mobley said that she made 100 copies of the 1977 New York Times interview in which Mrs. Jones admitted her husband's longtime contempt for religion and his affection for Marxism and sent them to every politician whose name she could find, beginning with President Carter.

"I warned them that something like this was going to happen," she said in an interview, as she broke into tears. "But nobody would listen."

More precise warnings and signals from Jones himself on what was about to happen began to come last spring:

April 10 — A group of relatives of church members in Guyana issued a statement accusing Jones of "human rights violations" and quoted him as having told a member: "I can say without hesitation that we are devoted to a decision that it is better even to die than to be constantly harassed from one continent to the next."

April 18 — Jones replied, confirming the possibility of mass suicide, writing in part: "Dr. Martin Luther King reaffirmed the validity of ultimate commitment when he told his Freedom Riders: 'We must develop the courage of dying for a cause.' We likewise affirm that before we will submit quietly to the interminable plotting and persecution of this politically motivated conspiracy, we will resist actively, putting our lives on the line if it comes to that . . . We chose as our motto, Not like those who march submissively into gas ovens, but like the valiant heroes who resisted in the Warsaw ghetto."

June 15 — Deborah Layton Blakely, after leaving the commune in May, said in an affidavit that Jones was "obsessed with his place in history" and had paranoia of "maniacal" proportions. She told of rehearsals in preparations for mass suicide. She said Jones had said that the purpose of the suicide was to "create an international incident." And people were so broken by the fear of the minister and by exhaustion that they could not escape and might follow his orders to kill themselves.

June 22 — A former member, James Cobb, in a lawsuit filed in San Francisco against Jones, alleged that he was planning "mass murder" that "would result in the death of minor children not old enough to make voluntary and informed decisions about serious matters of any nature, much less insane proposals of collective suicide."

Meanwhile, many former members of the group sought help from the State Department, which responded that it had investigated the charges and found no basis for action, and a few newspapers began looking into the allegations.

Relatives of church members if Guyana at last prevailed on a San Francisco Bay area congressman, Leo J. Ryan, to investigate the charges, and it was his visit that precipitated the mass suicide.

In his final days, there were reports that Jones, more than ever, harangued against the forces that were out to get him, against heterosexual relations between church members, and, according to a church member who visited the commune in September, he repeatedly accused the male defectors from the church of being homosexuals.

His wife, Marcie, was near his side when Jones died. Witnesses said that his last words were: "Mother . . . Mother . . ."

AP photo

Rev. Jim Jones (in 1977 photo) "used religion to camouflage a bitter class hatred."

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Ex-Follower Calls Jones a Bisexual

Details of the bizarre, sometimes violent sexual life of Peoples Temple founder Jim Jones began to emerge yesterday as investigators probed deeply into the man's life.

According to the Los Angeles Times, Jones was arrested five years ago in Los Angeles at a pornographic movie, and accused of making lewd advances to an undercover police officer.

And the San Jose Mercury reported in a copyrighted article that Gerald Parks, a former temple member, accused Jones of having had sexual relations with several men.

That happened, Parks claimed, even though the cult's leader ordered his followers to beat temple members who were homosexuals.

"'Jones used to say that the only perfect heterosexual around was him," the Mercury quoted Parks as saying. "'All of us had to admit that we were homosexuals.

"'Then we found out that it was him. He was having sex with guys; they'd brag about it, right up front.'"

The Los Angeles incident occurred Dec. 12, 1973, according to a spokesman for the Los Angeles county district attorney's office.

The case was dismissed by the Los Angeles city attorney's office when Jones was arraigned because there was purportedly insufficient evidence.

Both newspaper accounts indicated Jones used sex to manipulate, blackmail and dominate his followers.

The Times quoted former temple member Mike Cartmell as saying. "'Everyone had to say they

(Indicate page, name of newspaper, city and state.)

5 S.F.Chronicle

San Francisco,Ca.

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Character:
or SF 89-250
Classification: 89
Submitting Office: SF

FBI/DOJ

were a homosexual or a lesbian. Jones realized the power of sex in destroying stable family relationships.

"'In some cults, you have communal living,' Cartmell continued.

"'In Peoples Temple, Jones, like Father Divine, made himself the only legitimate object of sexual desire.'"

Cartmell said he was once approached by Jones for sex, and Cartmell asked Jones why he had sexual relationships with both men and women.

"'"You have to,"'" he said Jones answered. "'"It focuses their interest on you."'"

Cartmell said Jones once boasted of engaging in sex up to six hours at a time and claimed that ordering his followers to commit homosexual or adulterous acts made them easier to manipulate because the temple members would then feel remorse.

0-19 (Rev.

Jones notes tell of help by top Guyana officials

Jonestown, Guyana (AP) — Fearful that he might lose custody of a 6-year-old boy, Jim Jones ignored persistent court summonses, took the child to Guyana and had his top aides urge senior Guyanese officials to influence the case, it was learned yesterday.

According to personal papers obtained by the Associated Press, not only did Jones, leader of the Peoples Temple cult, avoid arrest, but the senior law-enforcement official in Guyana agreed in March this year to take the matter up with the judge presiding over the custody hearing.

After months of delay, the Guyanese judge refused to rule on the case even though the boy's mother, Grace Stoen, had won her custody battle in U.S. courts. The case was sent back to Guyana's chief justice for reassignment.

It was the delay in resolving the case of the boy, John Victor Stoe, that helped persuade U.S. Rep. Leo Ryan (-Calif.) to make an investigative journey to Jones town, according to his aides. Ryan died on Nov. 18 in a blaze of gunfire along with three American newsmen and a female cult member fleeing Jonestown.

T e boy, whom Jones said he had fatered, is believed to have had cyanide squirted down his throat and to have died along with more 900 others at a mass murder-suicide ritual at Jonestown a few hours after Ryan and the others were slain.

Jones' personal papers discovered at the jungle settlement indicate that his aides in the Guyanese capital, Georgetown, approached two cabinet ministers and a former minister with close ties to the ruling party to intervene in the case.

Stopped probe

Jones' lobbying had already stopped a feveloping investigation of the cult by the Guyanese police, a favor that he returned by deeply involving his followers in the ruling party politics of Guyana, the personal papers show.

So close was Jones to one official, Home Minister Claude Mingo, that he had his aides check with him on the advisablility of dropping the legendary lawyer for the People Temple, Sir Lionel Luckhoo — who is listed in the Guinness Book of World ecords as having won 191 successive murder acquittals.

Mingo, responsible for police and national security, advised, according to a memo dated March 22 this year, the Luckhoo should be kept "because he PM (Prime Minister Forbes Burnham) takes his matters to Sir LIONEL."

At the interview described in the memo, Jones aides Sharon Amos and Debbie Touchette asked to have Burnham himself intervene, but Mingo replied it was too late. The memo quoted him as saying that if Burnham had dealt with the matter when it has first come up, the courts would not be involved.

But Mingo seemed willing to respond to the entreaties of the Jones aides. Asked about the High Court judge hearing the case, Aubrey Bishop, the memo says: "He said he may see the Judge Bishop at cricket match and then could bring up the subject of PT (*Peoples Temple*)."

Mingo and others mentioned in the Jonestown papers declined comment to the Associated Press.

The bitter custody battle began when Grace Stoen left the Peoples Temple in 1976 and Jones sent the child to Guyana. Stoen and her husband, Timothy, who resigned in 1977, had been respected members of the church.

Not an issue

They heatedly denied Jones' allegation that he fathered John Victor and it was never made an issue in the custody proceedings. But ones followers frequently made that claim to Gayanese officials.

On Aug. 26, 1977, Stoen obtained a preliminary ruling from Superior Court Judge Donald King in San Francisco granting her custody of the child and ordering Jones to appear in court. Two local court orders to bring the child and Jones to the Guyana capital of Georgetown to face trial were ignored.

Jones was desperate to avoid handing the child back. Luckhoo suggested that former Guyanese Foreign Minister Frederick Wills might help because "he still has areas of influence even though not in a position officially."

The personal papers indicated that Wills was a close confidant of the Jone people, and a March 22 memo quotes him as saying he had talked with Judge Bishop "and Bishop is trying to bring on your matter as soon as possible."

The most important Jones contact seemed to be Home Minister Mingo. Referring to the arrest warrants against Jones, a March 22 memo from Amos and Touchette on a meeting with Mongo said, "We told him how we were loyal to our friends and the assurances we had veen given by a very highly qualified person that the judge had rectified his mistakeand that we would always take care of him and that if it works out for JJ (Jim Jones), he wouldn't have to worry anymore, and that we knew his word had proven impeccable."

Mongo was quoted as replying that he had checked with the Commissioner of Police "and as far as the police i concerned they wouldn't arrest him (Jones)."

Assoc. Dir. ____
Dep. AD Adm. ____
Dep. AD Inv. ____
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Jim Jones Always Led—Or Wouldn't Play

By Marshal Kilduff
and Ron Javers
© 1978 San Francisco Chronicle

James Warren Jones was born 47 years ago — on May 13, 1931 — the only child of a poor family scraping by in the small farming hamlet of Lynn, Ind.

Jim Jones' childhood was marked by loneliness. His father, James Jones, returned from World War I with a severe lung problem and could no longer work. He received a monthly disability check from the government.

The Ku Klux Klan, to which the elder Jones belonged, had a large following in town. One former neighbor of Jones, George Southworth, says that in the 20 years he lived in Lynn he saw only one black in town.

"There was an unwritten law that blacks should not let the sun set on their heads in Lynn."

Second of a Series

JONES' MOTHER, Lynetta, was much younger than her husband and was forced by his illness to work to support her family. She had a job in a factory and did odd jobs for people in town.

To many of the townsfolk, Lynetta Jones seemed peculiar. Said Doris Spencer, who knew the family and whose daughter was a classmate of Jim's: "She wasn't as friendly as the rest of us. She wore dark things even in summer. She kept to herself."

Jones claimed later that his mother was an Indian — a Cherokee. Though the birth records are lost, Mrs. Jones' sister-in-law, Barbara Shaffer, disputes this notion.

Early on, Jim Jones showed an interest in the church, an interest that Lynn, which had six churches then, could nurture.

"We used to pretend church and he'd be the preacher, standing up and making sermons," recalls Vera Price, who still lives in Lynn. "He was allowed to go to any church and he went to all of them," a former neighbor said.

Jones' early religious education was influenced strongly by Mrs. Orville Kennedy, who lived down the street from the Joneses. Mrs. Kennedy took Jim under her wing and introduced him to the Nazarene faith.

DESPITE HIS religious inclination, Jones also was a loner. He was changeable, always embracing a new church or going out for the cross-country team, then quickly dropping out.

He organized a girls' softball team, but never participated in sports himself. As classmate Bill Norris put it: "If Jim wasn't going to be the leader, then Jim wasn't going to do it."

The determination to be a leader must have been a trait Jones got from his mother. Lynetta Jones, always known for her proficient cussing, one day strolled down the main street smoking a cigarette. The townsfolk were aghast.

The young Jones also had a temper. During class, if things didn't go his way, he got angry. One teacher put it this way: "When Jim was crossed he got emphatic."

Bill Townsend, two years ahead of Jones in school, remembers, "One time Jim, who was always a kind of promoter, was going to have a carnival and give prizes for various things. Well, one of the prizes was for lifting weights. I lifted the weights like I was supposed to, but Jim said I didn't do it right. I dropped the weights real hard and we argued and fought about it until Jim's dad came up and canceled the carnival."

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School records show Jones' I.Q. was 115-120. "He had an amazing ability to appear to be asleep in class," one schoolmate remembers, "and then go up to the blackboard and whack off a problem in geometry like there was nothing to it."

BECAUSE OF THE shortage of money in his family, Jones held down a night job at Reid Memorial Hospital in Richmond, Ind., 15 miles away. He often showed up in class straight from work wearing his hospital white pants.

His Latin teacher, Violet Myers, remembers Jim. "Almost every boy had a girlfriend, but Jim was only interested in religion. He used to hold church gatherings around the high school."

In high school Jim Jones began to feel Lynn was too small for his sizable aspirations. The ministry beckoned and Jones began to espouse racial equality — a view none too popular in Lynn. Jones told friends that he thought Lynn was "racist." Jones thought he was a man of the people, especially the lower-class poor and the downtrodden.

As a result, Jones dropped out of the Lynn high school after his sophomore year, in 1947, and enrolled in school in Richmond. There, he began seriously talking about a career as a minister. He graduated in 1949, and entered Indiana University in Bloomington.

Kenneth E. Lemons, Jones' college roommate at Indiana University in 1949, said Jones "considered himself above everyone else and pored over the Bible, often rambling about his religious philosophies. I completely mistrusted the guy. He was kind of an embarrassment to everyone who knew him. But his classmates didn't make fun of him, they just ignored him."

AFTER A SHORT time at Indiana University, Jones grew unhappy and dropped out to return to Lynn, where he got a job as an orderly at Reid Memorial Hospital. Within a year he met Marceline Baldwin, a graduate of the hospital's school of nursing. Before Marceline, Jones had few girlfriends. Thin and attractive, Marceline was immediately drawn by Jones' intensity and handsome looks. They were married in 1949. At 22 Marceline was four years older than her new husband.

The Methodist church had held much promise to Jones as a young man, but at the time of his marriage, Jones became disenchanted with the Methodists.

"He told me there was no love in the (Methodist) church and said that's what made him decide to start his own church," a former ministerial colleague remembers.

Jones took Marceline to Indianapolis in 1950, and though still not an ordained minister, he became a pastor at the Sommerset Southside Church. He also took over and operated an integrated community center and in this way, Jones first united his interests in religion and racial brotherhood.

But in the tough blue-collar industrial city that once was the home of the national office of the Ku Klux Klan, Jones ran into more trouble than he expected. He was frequently jeered during church services when he espoused his liberal views on civil rights.

WHILE WORKING at the small church, Jones lived in a fairly well-off section of Indianapolis near Butler University, where he became a part-time student taking classes in education. It was to take him nearly 10 years to get his bachelor of arts degree, and almost as long until he finally was ordained in 1964 as a minister in the Disciples of Christ Church.

Bothered by the continuing angry reception from his Sommerset congregation, Jones quit in the early '50s and held services on his own in a church he rented in another Indianapolis neighborhood. He called it the Community Unity Church.

He tried energetically to hustle up the money and followers for his dream: a racially integrated congregation that he could run without fear of reproach by small-minded Indiana ministers and their conservative Sunday morning followers.

For Jones, these early days of independence were embarrassing, an awkward apprenticeship. In a bow tie and bold-striped tweed jacket, he traveled door-to-door selling monkeys imported from South America and Asia, for $29 each. If the woman or man of the house wasn't looking to buy the pets, perhaps they'd like to visit a new progressive church unlike any other, Jones would suggest.

By 1956 he found enough new friends and money to open his church, the Peoples Temple, in a section of Indianapolis that was slowly changing from white to black. A year later, Jones bought a new home for his congregation in a former Jewish synagogue at 975 North Delaware St.

HIS FAMILY expanded to include seven adopted children, and according to one member at the time, Jones talked quite a few of the congregation members into adopting children, too.

Jones' adopted children were black, white and Asian, and he presented them as an example of his pro-integration beliefs.

If his base was finally established, Jones was still searching for a style.

He made weekend trips to watch famous preachers in action, and came away vastly impressed by Father Divine, the razzle-dazzle Philadelphia preacher who had total control over his adoring followers — many of them elderly black women.

Taking a cue from Divine, Jones announced that the Peoples Temple needed something called an Interrogation Committee; a natural result of Jones' desire to solidify his leadership, and to surround himself with loyal followers who could police the congregation.

One Indianapolis member of Jones' temple, Thomas Dickson, said, "The people would have to go before this interrogation committee and be questioned for hours and hours about why they were against him, or if there was a plot in the church against him.

"He always said everybody ought to love him and if they didn't he'd get awfully violent — not physically, but verbally, sometimes cursing.

"He'd take the Bible — he called it the black book — and throw it on the floor and say, 'Too many people are looking at this instead of looking at me.'"

DISAPPOINTED in the strange turnabout in a man who had begun with simple, earnest ideas, Dickson left the church.

Despite the odd currents noted by former admirer Dickson and Jones' expanding claims of omniscience, Jones still remained an aggressive, courageous leader consumed by his beliefs in civil rights. Local newspaper accounts indicate that Jones and his family suffered ugly personal attacks during the first days of the civil rights era.

His wife, Marceline, was spat upon while waiting for a bus with her adopted black son.

In 1960 Mayor Charles Boswell appointed Jones director of the Indianapolis Human Rights Commission and Jones gladly took the $7,000-a-year job.

By 1963 Jones' church was called The Peoples Temple Full Gospel Church and was a Disciples of Christ congregation.

Then, suddenly, Jones told several members of his church he had experienced a "personal vision" of a coming nuclear holocaust that would poison the world. And at the same time this disturbing vision descended on Jones, the young minister picked up a copy of Esquire magazine.

The editors had seized on the bomb shelter craze of those days to publish a half-satirical yarn about the "10 safest places to live in the event of a nuclear attack," shoring up the articles with all sorts of official sounding advice on climate conditions, wind currents and mountain ranges.

Two of the places were Belo Horizante, Brazil, and Ukiah, Calif., 116 miles north of San Francisco. Jones decided to take his family to Brazil — some said for a rest and scouting mission, as much as for self-proclaimed missionary experience.

In his South American travels, Jones made a brief stopover in the small, backward British colony of Guyana and found the gingerbread Victorian architecture of its capital, Georgetown, one of his happiest tourist memories.

(Tomorrow: California, the drugs, the sex, the beatings.)

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Jones told Congress of 'devotion' to death

In a letter to members of Congress more than eight months ago, the Rev. Jim Jones warned that his flock living at the People Temple mission in Guyana was committed to death.

The March 14, 1978, letter was addressed to "all U.S. Senators and members of Congress." It complained of alleged bureaucratic harassment and ended with this threat:

"It is equally evident that people cannot forever be continually harassed and beleaguered by such tactics without seeking alternatives that have been presented. I can say without hesitation that we are devoted to a decision that it is better even to die than to be constantly harassed from one continent to the next."

A copy of the letter was contained in a lengthy document mailed last April to Jones and entitled "An accusation of human rights violations by Rev. James marren Jones against our children and relatives at Peoples Temple jungle encampment in Guyana, South America."

The document was signed by Steven Katsaris, principal of Trinity School in Ukiah. It demanded that Jones allow people in Jonestown more freedom to leave if they wished and that Jones "publicly answer our questions regarding the threat of a collective decision to die, and publicly promise U.S. Secretary of State Cyrus Vance and Guyana Prime Minister Forbes Burnham that you will never encourage or solicit the death of any person at Jonestown whether individually or collectively for any reason."

Katsaris was one of several

(Indicate page, name of newspaper, city and state.)

3 S.F.Examiner

San Francisco,Ca.

Date: 11-21-78
Edition: Final

Title: RYMURS

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Submitting Office: SF

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"concerned relatives" who traveled with Rep. Leo Ryan on the ill-fated fact-finding mission to Jonestown.

Some 60 relatives and parents of people in Jonestown signed Katsaris' petition, which also included several affidavits from former temple members attesting to Jones' frequent remarks about death.

An affidavit by Yolanda Crawford, who said she was in Guyana last year, described Jones telling his flock that "he would rather have his people dead than live in the United States.

"In June 1977," she reported in her affidavit, "Jones said people who he brings over from the U.S. will stay in Guyana permanently. Jim Jones said that nobody will be permitted to leave Jonestown and that he was going to keep guards stationed around Jonestown to keep anybody from leaving.

"He said he had guns, and if anyone tries to leave they will be killed, and their bodies will be left in the jungle and 'we can say we don't know what happened to you.'

"While still in the U.S., Jones asked the temple members to turn all their guns over to him. I also saw ammunition being packed in crates for shipment to Guyana addressed to Peoples Temple from San Francisco.

"I heard Jim Jones say, 'If anyone tries to start anything we are ready and prepared to die for our cause.'

"Jim Jones said, 'I will lay my body down for this cause' and asked others to make the same promise, which they did by a show of hands."

FD-350 (Rev. 10-19-77)

How Jim Jones Tried to Manipulate the Press

By Jerry Burns
Political Correspondent

People's Temple and the Rev. Jim Jones used massive letter-writing campaigns, fawning personal attention, contributions to press causes and eventually harassment in an effort to influence press coverage in San Francisco.

Whether it was part of a plan to manipulate the media or not, the temple's efforts to avoid bad publicity appeared to have worked for at least five years.

In that time, the church and its charismatic leader befriended several newspaper reporters and an important editor amd called upon them for advice on dealing with less friendly journalists.

When it first was covered critically by the press, the highly secretive cult tried massive picketing as a way of discouraging further coverage.

Earliest reports of the temple, then centered in Redwood Valley near Ukiah, were published in September of 1972 by the San Francisco Examiner.

Because other articles dwelled on Jones' armed guards and his claims of being able to raise the dead, the church was upset enough to send 150 persons to picket the Examiner's offices in San Francisco for two days.

Temple leaders met with newspaper executives, and a few days later the paper published a question-and-answer interview with Jones, in which his image came through favorably.

Over the next five years, until publication of a highly critical look at the temple's activities by The Chronicle's Marshall Kilduff and free-lancer Phil Tracy in New West Magazine in 1977, the church fol

(Indicate page, name of newspaper, city and state.)

4 S.F.Chronicle

San Francisco,Ca.

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lowed a different — and highl successful — approach for keepin the press at arm's length.

First, there were some well placed, well-publicized uses of th temple's ample funds.

It awarded prizes of $4400 to 1 newspapers and news magazines i 1973, with the explanation that wanted to help preserve free speech in the United States.

In a statement that rings with irony, both for the newspaper picketing that preceded it and fo the awful events that followed years later, a church elder ex plained:

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

Among the newspapers given cash awards were the New Yor Times, Christian Science Monito San Francisco Sun Reporter an The Chronicle. The Chronicle im mediately contributed its $500 to Sigma Delta Chi, the journalism fraternity. Even the Examiner which had been picketed a few months earlier, was given $300.

There were other donations: $2000 to the ransom fund for kidnaped heiress Patricia Hearst, $500 to the family of a murdered California highway patrolman, $600 to an escort service for elderly persons in the Tenderloin, $20,000 in bail money for the wife of American Indian Movement leader Dennis Banks.

Temple officials said they also gave money to Aid Retarded Children, the National Association for the Advancement of Colored People and the San Francisco Police Fishing Fund.

In September, 1976, a thousand members of the temple were bused to Fresno, where they demonstrated against the jailing of four Fresno Bee newsmen who refused to reveal their news sources.

That was one of several actions taken in the name of free speech and a free press by a church which put tight limits on journalists' access to its services and to Jim Jones, its leader.

Another tactic for handling the press, used with great frequency and considerable success, was a huge letter-writing campaign.

One reporter recalled this week that The Chronicle was inundated with dozens of letters from temple members and supporters when the paper began to prepare a 1976 article on the group.

Most of them urged the paper not to publish anything, on the grounds that Jones' parishioners were simple people who would be disturbed by the glare of publicity and that an article would bring out hatemongers opposed to the church's progressive social programs.

Along with the flood of letters came phone calls at work and at home, to reporters and editors. It was another favored People's Temple tactic when dealing with the press.

The article was eventually printed, but the final result opened the church's veil of secrecy only a crack.

For the five years between 1972 and 1977, the only stories to appear in the press about People's Temple were reports on the generosity of the church and Jim Jones.

The minister had become a political force in San Francisco by that time, thanks to Jones's ablity to muster hundreds of troops in support of a candidate at the snap of a finger, and he was a close confidant of the city's liberal political establishment.

Reporters were occasionally admitted to the church, but they had to make prior arrangmments and be screened by temple leaders.

When they arrived, they were immediately recognized by church officials and given escorts who never left their sides. Several reporters later said the church people knew so much about them they were convinced that background checks had been made before they were welcomed.

Journalists who were admitted to the temple on Geary boulevard were shown what the church wanted them to see — and nothing more.

Reporters were not allowed to watch all the services, but were guided firmly into other areas of the church and told they were only

missing business affairs being discussed by Jones and the congregation.

Some reporters and editors, most of them with liberal social views, were granted interviews with Jones afterwards.

Several reporters talked this week about the experience, but they declined to be named because of the climate of fear that has followed last weekend's slaughter in Guyana.

One explained how it was to go to People's Temple as a journalist and leave as a strong supporter of Jones and his activities.

"He invited me into his office after the service and we talked until 3 a.m. about a number of social problems and broad spiritual topics," the reporter recalled. "I was very excited by what they were doing at People's Temple. It was radical Christianity."

Like several other journalists, that reporter was captivated by the temple's efforts to fight poverty, drug abuse, alcoholism and racism.

After the first visit, there were other visits and phone calls — many, many phone calls.

"Jim would call late at night and want to talk. He didn't sleep much and we'd talk for hours and hours. It was very energizing for me," said the reporter.

Eventually, Jones started asking for advice on dealing with other reporters. He was particularly upset about Chronicle reporter Marshall Kilduff, who was looking deeply into church activities.

"Jim asked me what kind of article Marshall was going to write," said the reporter. "I told him to relax and just tell the truth, but I felt very compromised and very upset about being asked questions about a fellow reporter."

Other reporters considered friendly to People's Temple were also asked for advice on dealing with potentially unfriendly journalists.

Jim Schermerhorn of the Examiner and Bob Levering of the Bay Guardian both recalled this week that Jones and his aides called them frequently for advice.

"Others have done the same thing, but no one as insistently as Jim Jones," said Levering. "Yes, I felt it compromised me."

Schermerhorn said he always gave Jones the same advice: "Open your doors to the press and stop saying silly things."

The Examiner reporter was aware the temple wanted to manipulate the media, but says they were "much too obvious, naive and unsophisticated to fool anyone."

Some reporters who gave advice to the temple were offered a variety of services in return, including unspecific pledges that "if you need anything, just call on us."

One reporter was offered a massive letter-writing campaign telling a prospective new employer what a wonderful reporter the person was or a huge picket line around the office of a former employer. Both offers were politely refused.

The church had extremely close ties to the Sun Reporter, largest black paper in San Francisco.

One of its editors, Tom Fleming, explained this week that the Sun Reporter admired the temple's social programs and Jones.

He also acknowledged that the Sun Reporter's printing subsidiary in the East Bay printed the People's Temple newspaper, the People's Forum, a four-page paper that was distributed twice a month to 50,000 Bay Area homes.

Fleming said he never printed any of the criticisms aimed at the church in the past year because "they were internal church matters and we couldn't tell who was telling the truth."

Among the church's most important friends in San Francisco journalism was Steve Gavin, city editor of The Chronicle from 197 to 1977.

"I was always wary of being manipulated by them and conscious of the possibility, but I don't think I was," he recalled this week. "I think all my decisions about People's Temple stories and other stories were made on a professional basis."

Gavin, who now lives in the East, said he was attracted to Jones as "the most incredibly exciting person I ever met" and because of the church's social programs in the black ghetto.

"The church seemed to really be doing good work," he said. "I was always fascinated by Jim, even up to the end. He had terrific charisma."

Gavin said the church people were very pleasant to him, athough he recognizes that they might not have been "that terrifically interested in me if I was Steve Gavin, merchant seaman."

When the first reports of beatings and other charges against the church surfaced, the editor was not eager to print them.

"I was skeptical because all I knew about were the church's good works," he remembers. "Maybe I didn't want to believe the reports."

Gavin, who said Jones had a deep fear of the press, went to the church from time to time, but wasn't a member of the congregation.

"There was a dark side to him and it's my surmise the dark side eventually took over," Gavin said sadly. "Jim was filled with despair. He felt our society was hopeless. No one ever really knew him."

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How Rev. Jim Jones Gained His Power Over Followers

By ROBERT LINDSEY

Special to The New York Times

LOS ANGELES, Nov. 25 — He promised utopia and delivered death. And when warnings came of how it might end — and they came for more than a year — almost no one listened.

The Rev. Jim Jones, who died with hundreds of his followers in Guyana last weekend, sprang out of dreary poverty in an industrial backwater of Indiana. At 16, he came under the influence of a woman at least four years older than he was who aroused his social conscience, and at 19, he began teaching a brand of Christian goodness as pure as that preached by Jesus himself in the Sermon on the Mount.

As he grew older, Mr. Jones fought racism, championed black causes, built nursing homes for the elderly, clothed the needy, rehabilitated drug addicts and prostitutes, became an early opponent of the Vietnam War, and campaigned for government aid to feed and house the poor.

But, according to interviews with friends, relatives, religious leaders and others who knew Jim Jones in the 47 years of a curious life, he was not always what he appeared to be.

He was a handsome, shy youth of 19 when he first mounted a pulpit. He became a faith healer who built a theocratic dictatorship that used religion to camouflage a bitter class hatred and a fascination with Marxism that his wife said took root when he was a teen-ager.

Admired Fundamentalist Preacher

Mr. Jones became a bisexual, according to several of his aides. He was arrested here for lewd conduct at a theater frequented by homosexuals. He demanded that scores of women in his church submit to him. From his pulpit, he ranted for hours on the evils of sexual temptation, but used his own charm, dark good looks and overt suggestions of sexuality to help maintain his spell over female followers.

He was a brilliant organizer and a spell-binding preacher who patterned his style after that of Father Divine, the vastly popular and successful black fundamentalist preacher of the 1930's through 1960's, many of whose followers considered him the personification of God.

He was a skilled manipulator of the political process whose style of mixing religion with social activism was so plausible that he was courted by political leaders and appointed to important government positions in Indianapolis and San Francisco.

And experts say he was, near the end of his life, almost certainly insane.

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Born in Rural Indiana

James Warren Jones was born near Lynn, Ind., in a house that was little more than a shack, on May 13, 1931. The economy of the town of 1,350 people, 55 miles east of Indianapolis, was and is based on death. It has 13 businesses, five of them coffin makers. There's one blinking stoplight in the middle of town, one restaurant, a town hall and five churches.

His father, James T. Jones, who was 47 years old when his son was born, was one of 12 children in a poor farm family. He had been gassed in combat during World War I and was an invalid, frequently suffering painful emphysema-like attacks.

Years later, Mr. Jones would explain from the pulpit that he had compassion for blacks because he was the product of a biracial marriage, saying his father was part Cherokee Indian. But, like many stories he told, it apparently was not true. "There wasn't an ounce of Indian in our family," Barbara Shaffer, a cousin, said this week.

Mr. Jones's mother, Lynetta, was 17 years younger than his father and was described by people who knew her as a domineering woman who frequently derided her husband's inability to make a living, forcing her to find work in the factories and as a waitress. Almost daily, according to these accounts, she nagged her only child that he must make something of himself.

Mr. Jones would say later that he had been frequently and unmercifully beaten by his father, whom he portrayed as a Ku Klux Klan member with a strong hatred of blacks. He asserted that he was once beaten for bringing a black friend home to play, and he also said that once, when he brought a stray dog home, his father made him get rid of it and then beat him because there was no food for the animal.

At the age of 16, he took a full-time job working nights at Reid Memorial Hospital in Richmond, 13 miles north of Lynn, where he was attending Richmond High School. At the hospital, he met a nurse, Marceline Boswell, who was at least 20 — by some accounts she was 22 — and they became sweethearts.

His girlfriend was a slender, intelligent young woman who, for as long as anyone could remember, had a compassion for people with problems.

"Marceline was always for the underdog," her mother, Charlotte Baldwin, reminisced this week. "When she received her first paycheck from the hospital, she gave some to a local widow with 10 children." One of her two sisters, Eloise Clingman, added: "Marcie was one of a kind, always helping others."

Building Political Power

As his congregation grew, Mr. Jones realized that he could persuade its members to vote as a bloc on the social issues that interested him, and political leaders noticed his ability to assemble large numbers of people at campaign rallies.

In 1961, he applied for the job of Indianapolis Human Relations Commissioner and got it. "The selection committee thought," recalled Mayor Charles Boswell, "that being a pastor, he could pacify businesses that were discriminating, in a calm and unemotional way. And in fact, he did."

The same year, the couple adopted a black child and named him James Jones Jr. Eventually they would adopt six other black, white and Korean children.

In the meantime, rumors were circulating in the church that Mrs. Jones was unhappy that her husband had been having affairs with members of his congregation, beginning in the early 1960's.

Preferred Younger Women

He told one friend that he felt "dirty" after having sexual intercourse with his wife and had a sense of guilt about it. He confided to another friend that he preferred sex with younger women, whom he was able to dominate more easily than his wife.

The minister's claims of faith healing and his mimicking of Father Divine, while successful in increasing the size of his congregation, made some church officials uneasy, but no efforts were made to discipline him.

One church official told Mr. Jones that he wanted to verify his claims of faith healing and said he would make an investigation, but Jones refused to cooperate and made plans to leave Indianapolis.

'We All Called Him Doc'

At school, the youth was regarded as quiet, serious about getting good grades and intent on fulfilling his mother's desire that he go to college and make something of his life. His goal became a medical career.

"We all called him Doc," Gordon Samuels, a high school classmate, said. "He was very quiet, very reserved and not overly involved — nothing like the descriptions of the last few days. Back then, he just didn't seem to be that type of individual."

Another classmate, William Kehlenbrink, said: "We all thought he was going to be a doctor; he talked in medical terms all the time." Early in June 1949, Jones was graduated from Richmond High School. His yearbook noted, "Jim's six-syllable medical vocabulary astounds us all."

A few days later, on June 12, 1949, shortly after he had turned 18, Jim Jones married Marcie Boswell. In the earliest years of their marriage, friends said that she was much more self-confident and sure of herself, and they said her dedication to the underdog coalesced with his own feelings of compassion for blacks and the downtrodden.

Joined Fundamentalist Church

Mr. Jones enrolled at Indiana University in 1950 with plans to become a doctor. His freshman roommate, Kenneth E. Lemons, now an Indianapolis accountant, recalled him this week as troubled and "maladjusted," frequently feeling compelled to check with his wife before making decisions. "She had become a mother figure to him," he said.

In Indianapolis, he joined a fundamentalist congregation and began serving as its occasional preacher, often espousing the cause of the poor and attacking the Establishment for ignoring the plight of blacks and other poor people. After a while, his career plans started to change. He dropped his goal to become a doctor, deciding instead to be a faith healer.

Years later, in a 1977 interview with The New York Times, his wife said that her husband had not been lured to the ministry by deep religious faith, but because it served his goal of achieving social change through Marxism.

When he was 18, she said, he told her his hero was Mao Tse-tung, who had just overthrown the Chinese Nationalist Government. And at 21, she said, he decided that the way to achieve social change was to mobilize people through religion.

"Jim used religion to try to get some people out of the opiate of religion," she said, adding that he had once slammed a Bible on a table and said, "I've got to destroy this paper idol!" If that was how he felt from the start, it was not what he told his congregation.

College Amid Poverty

In 1951, he enrolled in Butler University near Indianapolis, while he continued to serve as pastor of the church. But, the couple had little money to support themselves, and it would be 10 years of off-and-on classes before he earned a degree. Meanwhile, his parents had separated and his father died in 1951, alone in a hotel, after suffering an attack from his war injuries.

In 1953, declaring that he was outraged at what he perceived as racial discrimination in his white congregation, Mr. Jones established his own church and pointedly opened it to all ethnic groups. To raise money, he imported monkeys and sold them door to door as pets.

Liked Church's Autonomy

In the late 1950's, he gravitated to the Christian Church (Disciples of Christ), a middle-of-the-road Protestant denomination. In 1960, that church listed the People's Temple in Indianapolis as a branch. In its subsequent moves to California and then to Guyana, the People's Temple maintained the affiliation.

The church gives each congregation substantial autonomy, is considered liberal on social issues and permits each congregation to select its own pastor and nominate him for ordination — all features that attracted Mr. Jones. He was ordained in the church in February 1964, three years after obtaining a degree in secondary education from Butler. He had then served as pastor of the People's Temple for more than a decade.

He remained in Indianapolis until 1965, and for the most part, was in the mainstream of clerical and civic life, although his emphasis on helping the poor, especially blacks, made him conspicuous.

Several other changes occurred in Mr. Jones during these years: He began to claim that he could perform miracles, he demonstrated a remarkable skill for organizing projects, he realized the political value of a large religious congregation and he began to enjoy power.

A turning point had come in the early 1950's. After attending a service in Philadelphia conducted by Father Divine, he told friends how impressed he had been and said that he was determined to change his own style. Ross E. Case, one of his aides, recalled this week:

"He was always talking about sex, or Father Divine, or Daddy Grace, and was envious of how they were adored by their people and the absolute loyalty they got. Jim wanted all that affection and loyalty for himself."

During his dozen years in Indianapolis, he had started to urge his parishioners to call him "Father," and to address his wife as "Mother."

Aides later said that he began to fake healings during this period, using cooperative church members to claim that he had miraculously cured them, or using the intestines of animals as evidence to show that he had exorcised cancer from congregants. At the same time, there were some followers who alleged that he had actually cured them of arthritis or other ailments.

His wife worked closely with him as his church grew. They began to help poor blacks as well as whites, opening soup kitchens, helping poor people get jobs and establishing facilities for the elderly. In 1961, the couple had a son and named him Stephan Gandhi Jones.

In the mid-1960's, old friends said they noticed a change in Mr. Jones, especially a growing sense of self-importance and autocratic methods in dealing with his flock, and he became impatient with criticisms, establishing an "interrogation committee" to challenge congregation members who disagreed with him.

Meanwhile, public officials in Indianapolis began investigating a large number of real-estate transfers from members of his church to Mr. Jones and to a profit-making corporation controlled by him, his wife and his mother.

Barton Hunter, who was a supervising official of the church in Indianapolis then, said that reports of those transactions were made to him and he questioned Mr. Jones about them. But he was satisfied that the minister was not taking the property for personal gain.

"There was evidence that he did have properties transferred to himself rather than the church," Mr. Hunter said, "but from his point of view, he *was* the church. As he saw it, he was able to handle the funds better than the church; he saw himself as the official embodiment of the church."

Mr. Jones had by now become a highly effective preacher, Mr. Hunter said. "His style was a little like Billy Graham. He would say, 'The Bible says . . . this is the way it is . . . .' It had great appeal with unsophisticated, and some sophisticated, people. In today's world, a lot of people like to hear 'this is the way, I know where I'm going, I invite you to go with me.' "

Safe Haven in California

In 1965, Mr. Jones announced to his congregation that the world would be engulfed by a devastating thermonuclear war on July 15, 1967, and that it was therefore necessary to move to a safe haven in northern California. He led about 70 families to Redwood Valley near Ukiah, a rural town set in the redwoods of Mendocino County, one of the places scouted by Mr. Case.

About half of these colonizers were black, and their arrival shocked some townspeople, but members of the group kept to themselves and were eventually considered good neighbors who worked hard and did not bother other people.

California has long had a reputation as a fertile ground for persuasive authority figures/religious leaders who offered easy answers to complex problems and offered to make decisions for their followers.

Dr. Louis J. West, chairman of the Department of Psychiarty at the University of California at Los Angeles, explained: "They expect California to be a utopia. But some get disillusioned when they get here, and they get mixed up with cults; because they promise them the ties they are seeking. To lots of these people the cults look like utopia."

His intelligence, soft-spoken friendliness and seemingly earnest search for a better world impressed people in the conservative California town. In 1968, he was appointed chairman of the county grand jury. Robert Winslow, the judge who made the appointment, recalled:

"He was a very bright, humanistic person. He didn't seem to be a socialist. They were nice, concerned people. Their most significant characteristic was that they wanted to come to the aid of anyone in trouble. Jones wasn't a fanatic when I knew him, although people were emotionally dependent upon him. The people in his community built their entire lives around Jones and his church."

Although he was accepted socially and in the political establishment, few people attended his church. Then in October 1968, Timothy Stoen, a politically liberal Stanford University Law School graduate and a deputy district attorney, began to attend his services, largely, he said later, because of the emphasis on helping the poor.

The next year, he sold almost everything he owned to become a church member and an aide to Mr. Jones. He was, he said, influenced by the assassination of Dr. Martin Luther King, Jr.

Thomas E. Martin, the Mendocino County probation officer, said that Mr. Stoen's enrollment was a turning point. "He was highly respected in the community," Mr. Martin said, "and this gave the church instant credence."

'He Worked Very Hard'

In 1970 the minister told Mr. Stoen that he believed he had a message that should be heard beyond Redwood Valley and he began preaching in low-income black neighborhoods in San Francisco. In 1971 he bought a church in San Francisco, calling it the People's Temple, and later another church in Los Angeles. Along the way, his brand of social and political revivalism caught the attention of California's liberal and radical political leaders.

"He, bought 13 Greyhound-type busses," Mr. Stoen recalled. "He displayed the most brilliant organizational genius I have ever encountered. He could put 13 buses together for a trip in a day — that's how gifted he was — and he worked very, very hard."

At its peak in the early 1970's, the church claimed a membership of almost 20,000, all in California.

Nonetheless, some church members began to complain privately to each other of Mr. Jones's marathon sermons, often lasting six hours or more, his preoccupation with sex, his emphasis on work that consumed almost all their spare time, and of rumors that more and more members were being forced to empty their bank accounts and sell their homes to raise money for the church.

But, Mr. Stoen said, Mr. Jones maintained discipline by keeping the members so tired that they had little time to complain, and by what he called "catharsis sessions," in which dissidents were ridiculed and beaten with paddles. In 1973, Mr. Stoen said that Mr. Jones seemed to be growing increasingly paranoid, interpreting any criticism as a deep personal affront. Others said he was changing in other ways.

Became Jekyll and Hyde

"I loved him," said Fannie Mobley, a black woman who was a church member from 1972 until 1976. "The way he sang, in such a beautiful voice, 'It Ain't Necessarily So' was lovely. But he changed; he turned from a beautiful Christian man to a Jekyll and Hyde, a monster."

"He started searching everybody who came in and he had people standing around with clubs," she said. On Thursday nights, church members were always shown a movie depicting Nazi atrocities against Jews, and Mr. Jones said that the United States Government was preparing crematoriums for blacks.

"He said the C.I.A. was out to get us; he didn't like the United States," Mrs. Mobley related. "He told us to believe in Marxism. He hated everybody, the President, but he said he liked Hitler and Lenin. He just went crazy, crazy.

"Oh, and he would talk for hours about sex, about how good he was and how women should think he was making love to them, not their husbands, and about how all the women sent him notes that they wanted to see him.

"He told everybody not to have sex until they got to the Promised Land, but when women told him they had no way to raise any money for him, he told them to go out on the streets. He said: 'You're good-looking, you ought to be able to get some money.' He was a good-looking man, and he knew all the women liked his looks, and he'd use it, come up to you and say, 'Hello love, hello pet.' "

Homosexuality and Sadism

Wayne Pietila, a former bodyguard for Mr. Jones, said that the minister "had a voracious appetite for both men and women," and that he appointed one of his secretaries to arrange for women church members to sleep with him. Later, he said, some of these women complained that Jones was a sadistic lover.

Mr. Jones's wife, Mr. Pietila added, knew of these liaisons and seemed distraught about them, and on several occasions seemed to be close to a breakdown.

On Dec. 13, 1973, Mr. Jones was arrested in a Hollywood theater on a lewd-conduct charge, after an undercover Los Angeles policeman said that Mr. Jones had tried to molest him. The charge was subsequently dismissed by the city attorney's office because of a dispute over the legality of the arrest. The arrest was not reported at the time, but was confirmed by law-enforcement sources here this week.

The same month that he was arrested, Mr. Jones dispatched a small party of church members to Guyana to scout locations for an agricultural commune. Meanwhile, he had begun a program to manipulate both the press and the political system.

Champion of Free Press

He decided that the news media's most popular issue was freedom of the press and began deploring any potential infringement of it. For example, when four reporters in Fresno, Calif., were jailed because they refused to reveal their sources, Mr. Jones led a group of members to Fresno to protest. He donated thousands of dollars to journalism organizations, advocated resistance to Government infringements on the press, and bombarded editors with letters.

Although an occasional negative article about the People's Temple appeared in newspapers, the ploy largely worked. He was even more successful with politicians.

"Jones could deliver 2,000 bodies on six hours' notice, and the politicians knew that," Mr. Stoen said. This, plus his apparently liberal views, made him popular with political leaders in the city and state and even some at the national level.

"There was a time when, if you were running for office in San Francisco, and you counted in your votes the poor, the blacks, or young people, you'd better have Jones's support," recalled Corey Buscher, a former press secretary to San Francisco's Mayor, George Moscone. Mr. Moscone, one of the most visible politicians to court Mr. Jones, appointed him to the city Housing Authority in 1976, and he eventually became its chairman.

As his political power grew, so did the wealth of his church, which was collected by members in a variety of business enterprises and through levies of 25 to 40 percent of their gross incomes and sales of their homes and other property — many times against their will. They did so out of fear, they would later say.

$5 Million in Foreign Banks

Mr. Stoen said that he personally arranged for $5 million to be deposited in foreign banks, and he said the church's total assets were probably far greater.

In August 1977, New West magazine carried the first detailed critical report on his church, and Mr. Stoen recalled: "He had been paranoid before that, but after the New West article, he really became paranoid."

Utopia in South America

Even before the article was printed, Mr. Jones had moved ahead with plans to relocate his congregation in Guyana, which he said would be a socialist utopia where all races could mix in peace and work for the common good. After he arrived in Guyana, he increasingly preached about dark forces that were out to shut down his experiment in communal living.

When the minister left San Francisco, he left behind an "administrative department," to which he spoke nightly via short-wave radio, and in code, to deal with "traitors." Defectors were bombarded with threats of beatings and killings, and at least one member, Christopher Lewis, was murdered in San Francisco in December 1977, although the police never established that the crime was connected with Mr. Jones. Still, Mr. Lewis's death was constantly cited by the administrative department — a kind of enforcement squad — to dissident members as a warning to keep quiet. Mr. Stoen said that Mr. Jones took any critical comment about the commune as a personal attack and said that anyone who left the church deserved to die.

Warnings to officials that something was seriously wrong in Guyana began in the summer of 1977. Mrs. Mobley said that she made 100 copies of the 1977 New York Times interview in which Mrs. Jones admitted her husband's longtime contempt for religion and his affection for Marxism and sent them to every politician whose name she could find, beginning with President Carter.

"I warned them that something like this was going to happen," she said in an interview, as she broke into tears. "But nobody would listen."

Chronology of Desperate Warnings

More precise warnings and signals from Jones himself on what was about to happen began to come last spring:

April 10 — Relatives of the church members living in Guyana issued a statement accusing Mr. Jones of "human rights violations" and quoted him as having told a member: "I can say without hesitation that we are devoted to a decision that it is better even to die than to be constantly harassed from one continent to the next."

April 18 — Mr. Jones replied, confirming the possibility of mass suicide, writing in part: "Dr. Martin Luther King reaffirmed the validity of ultimate commitment when he told his Freedom Riders: 'We must develop the courage of dying for a cause.' We likewise affirm that before we will submit quietly to the interminable plotting and persecution of this politically motivated conspiracy, we will resist actively, putting our lives on the line if it comes to that ... We chose as our motto, Not like those who march submissively into gas ovens, but like the valiant heroes who resisted in the Warsaw ghetto."

June 15 — Deborah Layton Blakely, after leaving the commune in May, said in an affidavit and in newspaper interviews that Mr. Jones was "obsessed with his place in history" and had paranoia of "maniacal" porportions. She told of rehearsals for mass suicide. She said that Mr. Jones had said that the purpose of the suicides was to "create an international incident" and that commune members were so broken by the fear of the minister and by exhaustion that they could not escape and might follow his orders to kill themselves.

June 22 — A former member, James Cobb, charged in a lawsuit filed against Mr. Jones in San Francisco that Mr. Jones was planning "mass murder" that "would result in the death of minor children not old enough to make voluntary and informed decisions about serious matters of any nature, much less insane proposals of collective suicide."

State Deptartment Found No Basis

Meanwhile, many former members of the group sought help from the State Department, which responded that it had investigated the charges and found no basis for action, and a few newspapers began looking into the allegations.

Relatives of church members in Guyana at last prevailed on a San Francisco Bay area Congressman, Leo J. Ryan, to investigate the charges, and it was his visit that precipitated the mass suicide.

In his final days, there were reports that Mr. Jones, more than ever, harangued against the forces that were out to get him, against heterosexual relations between church members, and, according to a church member who visited the commune in September, he repeatedly accused the male defectors from the church of being homosexuals.

His wife, Marcie, was near his side when Jones died. Witnesses said that his last words were: "Mother ... Mother..."

Mrs. Baldwin, Marceline Jones's mother, visited the commune in Guyana for three weeks and left only a few days before the Ryan party arrived.

In a curious interview that she gave to an Indiana newspaper after the mass suicide and killings, she said she still believed that her daughter and son-in-law had done good works and respected the commune in Guyana. Her daughter's last words to her were, "I have lived, not just existed."

The bodies of Jim and Marceline Jones were on their way home today, to be buried in Richmond, Ind.

0-19 (Rev. 1-27-78)

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Dep. AD Adm. ____
Dep. AD Inv. ____
Asst. Dir. ____
Admin. ____
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Public Affs. Off. ____
Telephone Rm. ____
Director's Sec'y ____

Jones Used Charm, Looks, Sex, Fear to Manipulate Followers

His Skill, Style in Social Activism, Religion Enabled Him to Develop Tremendous Power

By Robert Lindsey
New York Times News Service

LOS ANGELES — He promised utopia and delivered death. And when warnings came of how it might end — and they came for more than a year — almost no one listened.

The Rev. Jim Jones, who died with hundreds of his followers in Guyana, came from dreary poverty in an industrial backwater of Indiana. At 16, he came under the influence of a woman at least four years older than himself, and at 19 he began teaching a brand of Christian goodness as pure as that preached by Jesus himself in the Sermon on the Mount.

But according to interviews with friends, relatives, religious leaders and others who knew Jim Jones in the 47 years of a curious life, he was not always what he appeared to be.

He was a handsome, shy youth of 19 when he first mounted a pulpit. He became a faith healer who built a theocratic dictatorship that used religion to camouflage a bitter class hatred and a fascination with Marxism that his wife said took root when he was a teen-ager.

JONES BECAME a bisexual, according to several of his aides. He was arrested in Los Angeles for lewd conduct at a theater frequented by homosexuals, and he demanded that scores of women members of his church submit to him. From his pulpit he ranted for hours on the evils of sexual temptation but used his own charm and overt suggestions of sexuality to help maintain his spell over female followers.

He was a brilliant organizer and a spellbinding preacher who patterned his style after that of Father Divine, the vastly popular black fundamentalist preacher of the 1930s through 1960s, many of whose followers considered him the personification of god.

And he was near the end of his life almost certainly insane.

James Warren Jones was born in a house that was little more than a shack a few miles from Lynn, Ind., on May 13, 1931. Lynn, 55 miles east of Indianapolis, has a population of about 1,350. When Jones was growing up, the town's economy, as it is now, was based on death. It has 13 businesses, five of them coffinmakers.

His father, James T. Jones, who was 47 years old when his son was born, was one of 12 children in a poor farm family and was an invalid frequently suffering painful emphysema-like attacks.

YEARS LATER, Jones would claim from the pulpit that he had a compassion for blacks because he was a product of a biracial marriage — saying his father was part Cherokee Indian. But, like many stories he told, it apparently was not true. "There wasn't an ounce of Indian in our family," said Barbara Shaffer, a cousin.

His mother, Lynetta, was 17 years younger than his father and was described by people who knew her as a domineering woman who frequently derided her husband's inability to make a living, which forced her to find work in the factories and as a waitress. Almost daily, according to these accounts, she nagged her only child to make something of himself.

Jones would say later that he had been frequently and unmercifully beaten by his father, whom he portrayed as a Ku Klux Klan member with a strong hatred of blacks. He asserted that he was once beaten for bringing a black friend home to play.

At the age of 16, he took a job working nights at Reid Memorial Hospital in Richmond, 13 miles north of Lynn, where he was attending Richmond High School. At the hospital he met a nurse, Marceline Boswell, who was at least 20 — by some accounts she was 22 — and they became sweethearts.

The Washington Post ____
Washington Star-News A-8
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

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On June 12, 1949, shortly after he had turned 18 and a few days a graduation from high school, Jones married Marcie Boswell. In the earliest years of their marriage, friends said that she was much more self-confident and sure of herself, and they said her dedication to the underdog coalesced with his own feelings of compassion for blacks and the downtrodden.

Championed Poor

IN INDIANAPOLIS, he joined a fundamentalist congregation and served as its occasional preacher, often espousing the cause of the poor and attacking the establishment for ignoring the plight of blacks.

After a while he dropped his goal to become a doctor, deciding instead to be a faith healer.

Years later, in a 1977 interview, his wife said that her husband had not been lured to the ministry by deep religious faith but because it served his goal of achieving social change through Marxism.

"Jim used religion to try to get some people out of the opiate of religion" she said, adding that he had once slammed a Bible on a table and said, "I've got to destroy this paper idol!" If that was how he felt from the start, it was not what he told his congregation.

In 1951, he enrolled in Butler University in Indianapolis, at the same time continuing to serve as pastor of the church. But the couple had little money and it would be 10 years of off-and-on classes before he earned a degree. Meanwhile, his parents had separated, and his father died in 1951.

Jones remained in Indianapolis until 1965, and for the most part was in the mainstream of clerical and civic life, although his emphasis on helping the poor, especially blacks, made him conspicuous.

SEVERAL OTHER changes occurred in Jones during these years: He began to claim that he could perform miracles, he demonstrated a remarkable skill for organizing projects, he realized the political value in a large religious congregation and he began to enjoy power.

A turning point had come in the early 1950s. After attending a service in Philadelphia conducted by Father Divine, he told friends how impressed he had been.

During his dozen years in Indianapolis, he had started to urge his parishioners to call him "Father," and to address his wife as "Mother."

Aides later said that he began to fake healings during this period, using cooperative church members to claim that he had miraculously cured them or using the intestines of animals as evidence to show that he had exorcised cancer from congregants. At the same time, there were some followers who claimed that he had actually cured them of arthritis or other ailments.

As his congregation grew, Jones realized that he could persuade his followers to vote as a bloc on the social issues that interested him, and political leaders noticed his ability to assemble large numbers of people at campaign rallies.

In 1961, he applied for the job of Indianapolis Human Relations commissioner and got it. "The selection committee thought that being a pastor, he could pacify businesses that were discriminating, in a calm and unemotional way. And in fact, he did," recalled Charles Boswell, the mayor.

Felt 'Dirty' With Wife

IN THE MEANTIME, rumors were circulating in the church that Mrs. Jones was unhappy that her husband had been having affairs with members of his congregation beginning in the early 1960s.

He told one friend that he felt "dirty" after having sexual intercourse with his wife and had a sense of guilt about it. He confided to another friend that he preferred sex with younger women who he was able to dominate more than his wife.

In 1962, when articles were appearing frequently about the possibility of a nuclear war, Jones read an article suggesting safe places during such a war. He sent an aide to check one of them, a rural area in Northern California.

In 1965, Jones announced to his congregation that the world would be engulfed by a devastating thermonuclear war on July 15, 1967, and that it was necessary to move to a haven in Northern California. He led about 70 families to Redwood Valley, near Ukiah, a rural town set in the redwoods of Mendocino County.

His intelligence and seemingly earnest search for a better world impressed people in the California town. In 1966, he was appointed chairman of the county grand jury.

ALTHOUGH HE WAS accepted socially and in the political establishment, few people attended his church. Then in October 1968, Timothy Stoen, a politically liberal Stanford University Law School graduate and a deputy district attorney, began to attend his services, largely, he said later, because of the emphasis on helping the poor.

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Nonetheless, some church members began to complain privately to each other of Jones' marathon sermons, often lasting six hours or more, of his preoccupation with sex, of his emphasis on work that consumed almost all their spare time and of rumors that more and more members were being forced to empty their bank accounts to raise money for the church.

But, Stoen said, Jones maintained discipline by keeping the members so tired that they had little time to complain, and by what he called "catharsis sessions," in which dissidents were ridiculed and beaten with paddles.

A Political Force

"THERE WAS A time when, if you were running for office in San Francisco and you counted in your votes the poor, the blacks, or young people, you'd better have Jones' support," recalled Corey Buscher a former press secretary to San Francisco's mayor, George Moscone. Moscone, one of the most visible politicians to court Jones, appointed him to the city Housing Authority in 1976. Jones eventually became chairman.

As his political power grew so did the wealth of his church, which was collected by members in a variety of business enterprises and through levies of 25 to 40 percent of their gross incomes, and sales of their homes and other property — many times against their will. They did so out of fear, they would later say.

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Stoen broke with the church three years ago amid a bitter lawsuit between himself and his wife and Jones. The minister asserted that he had fathered the Stoens' 6-year-old son. In recent years Jones had made members sign statements incriminating themselves for misbehavior, for acts of child molestation, rape, drug trafficking and other offenses, and he retained these signed statements.

STOEN ADMITTED that he had signed a statement acknowledging that the minister was the father of his child but said that it was a lie. His son died in Guyana.

There were many signs that a disaster was approaching, but these signs were not heeded. Jones reportedly had used amphetamines for a long time, but in recent years he was said to have begun to consume more and more of the stimulant pills.

In August 1977, New West magazine carried the first detailed critical report of his church, and Stoen recalled: "He had been paranoid before that, but after the New West article he really became paranoid."

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A Chilling Warning

POLICE NEVER established that the crime was connected with Jones. Still Lewis's death was constantly cited by the "administrative department" — a kind of enforcement squad — to dissident members as a warning to keep quiet. Stoen said that Jones said that anyone who left the church deserved to die.

Precise warnings and signals from Jones on what was about to happen began to come last spring:

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His wife, Marcie, was near his side when Jones died. Witnesses said that his last words were: "Mother . . . Mother . . ."

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Assoc. Dir. ____
Dep. AD Adm. ____
Dep. AD Inv. ____
Asst. Dir.:
Adm. Servs. ____
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Ident. ____
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Laboratory ____
Legal Coun. ____
Plan. & Insp. ____
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Tech. Servs. ____
Training ____
Public Affs. Off. ____
Telephone Rm. ____
Director's Sec'y ____

Cult Affiliation Embarrasses Disciples Church, Which May Cut Ties With Any Such Group

By William F. Willoughby
Washington Star Staff Writer

The Peoples Temple has been a "dues paying" congregation of the Disciples of Christ Church since 1960 and the denomination, embarrassed by the link, plans to consider revising its policy so that it can break connections with such cults.

Church policy now forbids cutting ties with any congregation that contributes to the denomination.

The president and general minister of the 1.3-million-member denomination, Dr. James Tiegarden, said he would ask the faith's deliberative bodies to consider the expulsion of fanatical cults.

There is nothing in the beliefs and practices of the Disciples that resembles what the Rev. Jim Jones taught. But for now the denomination, which numbered among it members Presidents James Garfield and Lyndon B. Johnson, is stuck with the stigma of the Peoples Temple.

Garfield, who helped establish what is now National City Christian Church on Thomas Circle, was a lay preacher. Johnson heard evangelist Billy Graham preach his inaugural sermon at the National City church.

THE DISCIPLES believe the rights of congregations have primacy over any governing church superstructure. Tiegarden said he was not endorsing denominational controls, but felt, because of the events in Guyana, that he should bring the issue before deliberative groups.

Clamor for some kind of action "to avoid a repeat of this sort of thing" has been coming in to the Indianapolis headquarters of the denomination since the mass murders and suicides in the Guyana commune.

It was in Indianapolis that Jones started his career after graduation from Butler University. Denominational spokesmen said they did not know what took Jones off the deep end, but they did recall that he appeared to have a strong ego and a "more than typical" urge to serve, but in a situation in which he was in command.

Jones at first was spurred by the social action dictums of a liberal Protestant faith. He gradually assimilated the social action aspects of liberal religion into the pentecostal religious expression that is fairly common in inner-city congregations. The two are not often found together.

His congregation in the near-downtown area of Indianapolis — which he formed in 1953 — was predominantly black and included a smaller number of poor whites. Jones' approach was avant-garde for the times, but the Indianapolis church listed 233 participating members plus 91 inactive members when the bulk of them pulled up stakes and left for California in 1965.

Jones began his ministry in the United Methodist Chuch, which has a strong emphasis on social action, but he later affiliated with the Disciples.

DISCIPLES officials say his church has been listed with their denomination since 1960 — four years before his ordination. Disciples do not require that a church be headed by a formally ordained minister.

The Disciples is similar in many respects to the United Methodist faith, springing up on the Midwestern and southern frontiers in the 1800s, but stressed broader ecumenical tendencies earlier than did the frontier Methodists.

Like the Methodists, numerous Disciples congregations are liberal, with an emphasis on social service. But the Disciples have many other congregations — usually the smaller ones — that are fundamentalist in approach, putting more emphasis on personal salvation and less on social action.

Methodists, through a system of bishops and district superintendents, have better control over their congregations and ministers than do the Disciples, and this could have been a reason Jones left for the Disciples.

Disciples are fiercely congregationalist and no one exercises real authority over either a minister or a congregation. Jones, then, in leading his congregation, could be curbed only by that congregation. And only the congregation has the power to remove itself from the church.

JONES' DEPARTURE from Indianapolis in 1965 to California's Redwood Valley was not, therefore, because he lacked freedom in the Disciples denomination. It was the Indiana city itself, he said, that was racist — "not ready for my ministry."

Healings, prophecies and tongues, or glossolalia, were part of the religious life of his Ukiah, Calif., church. While such gifts are less commonly expressed in the Disciples denomination than in many others, they do occur.

The Washington Post ____
Washington Star-News 4-8
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

NOV 27 1978
Date ____

FBI/DOJ

Bob Friedley, head of t communications department for the Disciples, said that last year the Peoples Temple gave only $900 for the Disciples' corporate program. The church listed an operating budget of $275,000.

But, unlike many churches associated with the denomination, it has filed reports with the Indianapolis headquarters annually. Friedley said, "It is not required of the churches that they report. Every year one-fourth of the 4,400 congregations do not report. Some never have reported."

"There have been newspaper clips sent here of people disgusted with what they were reading about Jones and his congregation, but no calls for investigation or expulsion," Friedley said.

THE NORTHERN California-Nevada Region of the denomination has had Jones' standing as a minister in that jurisdiction up for review for at least a year, because of repeated reports of abuse of individuals and of mishandling of funds, Friedley said.

But the regional group could not reach Jones for the review. He was in Guyana.

All that the Disciples require of a church to be listed with it is that doctrinally the church "profess that Jesus Christ is Savior and Lord," Friedley said.

In an interview a couple of years ago his wife said that he really didn't believe the Bible, "but uses that as a tool to establish a Socialist society."

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Rev. Jones' evolution to maniacal leadership

By ROBERT LINDSEY
New York Times News Service

LOS ANGELES — He promised utopia and delivered death. And when warnings came of how it might end — and they came for more than a year — almost no one listened.

The Rev. Jim Jones, who died with hundreds of his followers in Guyana last weekend, came from dreary poverty in an industrial backwater of Indiana. At 16, he came under the influence of a woman at least four years older than himself, and at 19, he began teaching a brand of Christian goodness as pure as that preached by Jesus himself in the Sermon on the Mount.

But, according to interviews with friends, relatives, religious leaders and others who knew Jim Jones in the 47 years of a curious life, he was not always what he appeared to be.

He was a handsome, shy youth of 19 when he first mounted a pulpit. He became a faith healer who built a theocratic dictatorship that used religion to camouflage a bitter class hatred and a fascination with Marxism that his wife said took root when he was still a teen-ager.

Jones became a bisexual, according to several of his aides. He was arrested here for lewd conduct at a theater frequented by homosexuals, and he demanded that scores of women members of his church submit to him. From his pulpit, he ranted for hours on the evils of sexual temptation, but used his own charm and overt suggestions of sexuality to help maintain his spell over female followers.

He was a brilliant organizer and a spell-binding preacher

(Indicate page, name of newspaper, city and state.)

Page 20
Page 21

San Juan Star

San Juan,

Puerto Rico

Date: 11/26/78
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Rev. JONES
Title: Evolution to Maniacal Leadership
Character:
or
Classification: 89-123
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San Juan

FBI/DOJ

who patterned his style after that of Father Divine, the vastly popular black fundamentalist preacher of the 1930s through 1960s, many of whose followers considered him the personification of God.

And he was, near the end of his life, almost certainly insane.

James Warren Jones was born in a house that was little more than a shack a few miles from Lynn, Ind., on May 13, 1931. Lynn, 55 miles east of Indianapolis, now has a population of about 1,350. When Jones was growing up, the town's economy, as it is now, was based on death. It has 13 businesses, five of them coffin makers.

His father, James T. Jones, who was 47 years old when his son was born, was one of 12 children in a poor farm family and was an invalid, frequently sufferieng painful emphysema-like attacks.

Years later, Reverend Jones would claim from the pulpit that he had a compassion for blacks because he was a product of a biracial marriage — saying his father was part Cherokee Indian. But, like many stories he told, it was apparently not true. "There wasn't an ounce of Indian in our family," Barbara Shaffer, a cousin, said this week.

His mother, Lynetta, was 17 years younger than his father and was described by people who knew her as a domineering woman who frequently derided her husband's inability to make a living, which forced her to find work in the factories and as a waitress. Almost daily, according to these accounts, she nagged her only child to make something of himself.

Jones would say later that he had been frequently and unmercifully beaten by his father, whom he portrayed as a Ku Klux Klan member with a strong hatred of blacks. He asserted that he was once beaten for bringing a black friend home to play.

At the age of 16, he took a job working nights at Reid Memorial Hospital in Richmond, 13 miles north of Lynn, where he was attending Richmond High School. At the hospital, he met a nurse, Marceline Boswell, who was at least 20 — by some accounts she was 22 — and they became sweethearts.

"Marceline was always for the underdog," her mother, Charlotte Baldwin, reminisced this week. "When she received her first paycheck from the hospital, she gave some to a local widow with 10 children."

At school, the youth was regarded as quiet, serious about getting good grades and intent on fulfilling his mother's desire that he go to college. His goal became a medical career.

"We all called him Doc," Gordon Samuels, a high school classmate, said. "He was very quiet, very reserved and not overly involved — nothing like the descriptions of the last few days."

Early in June 1949, Jones was graduated from Richmond High School. His yearbook noted, "Jim's six-syllable medical vocabulary astounds us all."

A few days later, on June 12, 1949, shortly after he had turned 18, Jim Jones married Marcie Boswell. In the earliest years of their marriage, friends said that she was much more self-confident and sure of herself, and they said her dedication to the underdog coalesced with his own feelings of compassion for blacks and the downtrodden.

Jones enrolled in Indiana University in 1950. His freshman roommate, Kenneth E. Lemons, now an Indianapolis

(See JONES, Page 21)

"Jim used religion to try to get some people out of the opiate of religion," she said, adding that he had once slammed a Bible on a table and said, "I've got to destroy this paper idol!" If that was how he felt from the start, it was not what he told his congregation.

In 1951, he enrolled in Butler University near Indianapolis, while he continued to serve as pastor of the church. But, the couple had little money, and it would be 10 years of off-and-on classes before he earned a degree. Meanwhile, his parents had separated and his father died in 1951.

Jones remained in Indianapolis until 1965, and for the most part, was in the mainstream of clerical and civic life, although his emphasis on helping the poor, especially blacks, made him conspicuous.

Several other changes occurred in Jones during these years: he began to claim that he could perform miracles, he demonstrated a remarkable skill for organizing projects, he realized the political value in a large religious congregation and he began to enjoy power.

A turning point had come in the early 1950s. After attending a service in Philadelphia conducted by Father Divine, he told friends how impressed he had been.

JIM JONES

Jones

From Page 20

accountant, recalled him this week as troubled and "maladjusted," frequently feeling compelled to check with his wife before making decisions. "She had become a mother figure to him," he said.

In Indianapolis, he joined a fundamentalist congregation and served as its occasional preacher, often espousing the cause of the poor and attacking the Establishment for ignoring the plight of blacks.

After a while he dropped his goal to become a doctor, deciding instead to be a faith healer.

Years later, in a 1977 interview with The New York Times, his wife said that her husband had not been lured to the ministry by deep religious faith, but because it served his goal of achieving social change through Marxism.

When he was 18, she said, he told her that his favorite hero was Mao Tse-tung, who had just overthrown the Chinese Nationalist government. And at 21, she said, he decided that the way to achieve social change was to mobilize people through religion.

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Writer Who Probed Sect Cites Threats

Mysterious visitors, assaults in her own home and threats against her family have haunted free-lance reporter Kathy Hunter since she returned from a futile attempt to interview the Rev. Jim Jones at his Peoples Temple settlement in the Guyana jungle.

Her trek to the tropics turned into a bizarre nightmare, she said, when fires were set three times in rooms adjoining her quarters. Mrs. Hunter, who shifted suites after each blaze, said they started after an argument with Peoples Temple aides.

Mrs. Hunter, 58, left her Ukiah residence for Guyana in May and spent 11 days in Georgetown under government protection from Peoples Temple, she said.

"The temple members are paranoid," she said in a telephone interview Sunday. "They have a thing about conspiracies. They feel everyone who asks about them is against them."

In the five months since she returned, Mrs. Hunter said she has been beaten three times, the last incident occurring in October.

"Three men jumped me in my living room. I'll never forget their faces," she said. The intruders repeatedly warned her not to write anything else about Peoples Temple, she said.

Earlier, a lone assailant grabbed her when she ventured out in her backyard at night to see why her dog was barking.

"I was pulled into my garage, choked and told that if I kept investigating the temple, the next time I would be killed," she said.

When she flew to Los Angeles to supply information about Peoples Temple to the district attorney's major frauds unit, two men confronted Mrs. Hunter in her hotel room.

"They said they wanted to talk about Peoples Temple. I don't know how they found me, but they thieatened my husband and my son," Mrs. Hunter said, her voice faltering. "You couldn't print the things they said they would do to my family.

"They said I would have to live with it, that they wouldn't touch me," she recalled.

Mrs. Hunter went to Guyana on assignment for several newspapers in the Ukiah area, where the temple once had a branch. She wanted to interview Jones and temple members who had relatives in Northern California.

A San Francisco temple administrator told her she would be welcome in Guyana, so Mrs. Hunter flew to South America on May 17.

"The afternoon after I arrived, the Temple people called," she said. "We had a pleasant talk. I invited them over to my hotel."

Three of Jones' aides met with Mrs. Hunter in the hotel restaurant.

"At first everything was lovey-dovey, but when I told them I wanted to interview Rev. Jones alone and in person, the chill set in," Mrs. Hunter remarked.

"Then I said I wanted to talk to each of the relatives alone and outside—where we couldn't be overheard," she said.

(Indicate page, name of newspaper, city and state.)

I-3 LOS ANGELES TIMES LOS ANGELES, CA

Date: 11/20/78

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Character:

or

Classification:

Submitting Office: Los Angeles

FBI/DOJ

The conversation became heated, with one of the temple men saying that "all newspaper and television reporters were bad," Mrs. Hunter said.

Fires were set in rooms adjoining Mrs. Hunter's hotel suites three times, although she was moved after each fire.

"My visa was cut to one day from the original 11 and I was told to leave the country on the next plane," she said. "Apparently, the temple is in contact with Guyanese immigration officials."

Mrs. Hunter stayed on, missing the flight. She later found out from Guyanese friends that temple members were waiting for her on the airport road, probably to kill her, she alleged.

"The government gave me an armed guard after the second day. I got an escort to the airport when I finally did leave," she said.

Rev. Jim Jones

Robert Brown

Rep. Leo J. Ryan

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

The Rev. Jim Jones:

Obscurity to 'prophet of God'

The Rev. Jim Jones, 46, reported dead in Guyana today, at various times called himself "the prophet of God" and "father," and had professed to have raised more than 40 people from the dead.

Jones, who had become a powerful force among San Francisco and California politicians, left for Guyana last year with his wife, their seven children and their six multi-racial adopted children.

Before he left, his Peoples Temple, headquartered in San Francisco, boasted more than 20,000 members, making it one of the largest single congregations in California.

Jones grew up in Indiana, where acquaintances still recall him as a charismatic crusader for the underprivileged. He began his Peoples Temple in the early 1950s in Indianapolis, but left in 1965 charging his native state was too racist.

The temple moved to near Ukiah, and then to San Francisco in 1971.

His preaching became a mixture of healings, help programs for the disadvantaged and warnings that a race war inevitable in America.

Jones won letters of praise from Gov. Brown, legislators and city officials. Mayor Moscone appointed him to the city Housing Authority, where he served as chairman until he sent in a letter of resignation last year from Guyana.

His star began to fade after former temple members accused him of fake healings, beatings, exhausting work schedules, extortion and death threats.

Jones, who described himself as half-Indian, was a short, slightly

(Indicate page, name of newspaper, city and state.)

pgB S.F.Examiner

San Francisco,Ca.

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Character:
or
Classification: SF 89-250
Submitting Office: 89 SF

FBI/DOJ

overweight man with straight black hair who exuded self-confidence. He founded the Guyana "agricultural mission" in 1973 with about 200 "misfits" who needed rigorous work outdoors.

The full extent of the temple's holdings is unknown, but it holds title to properties estimated at $1.5 million in Mendocino County and San Francisco.

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Jim Jones: Preacher, Activist And Mystery to Most People

By Eugene Robinson

The Rev. Jim Jones was a faith healer who claimed to cure cancer and raise people from the dead, a social worker who rehabilitated junkies and prostitutes, a Marxist theoretician, a spellbinding fundamentalist preacher who warned that Armageddon was imminent, a political activist, a man with all the answers, a very lonely man.

Jones was all or any of these things, depending on which facet of himself he chose to reveal.

According to Guyana authorities, Jones was among 405 people who were murdered or took their own lives at the remote Jonestown settlement.

In interviews yesterday, people who knew Jones gave conflicting descriptions of him. They agreed on two points: that he had an undefinable charisma of the kind that some people can follow unquestioningly, and that he was a solitary man who knew many people but let only a few know him.

"I considered him to be a very good friend," said Tom Fleming, city editor of the Sun-Reporter, San Francisco's major black-oriented newspaper.

"He had been trying to get me to go down to Guyana for about a year," Fleming said. "I told him when I retired I might come down there to live."

Fleming said that while he knew Jones, he was not a member of People's Temple and never attended church services.

"He wasn't the traditional type of minister; he was a sociologist," Fleming said. "He was trying social experiments at that church. It was a real community center — he had a nursery school, lodging for senior citizens, medical care."

"And he lived right there in the temple. He wasn't one of those who had a big car or anything. He wasn't in it for the money."

"I still think he was a good man for the things he did here," Fleming said. "He faced a lot of antagonism because he had blacks and whites in those pews worshipping together."

But Jones the social worker was also a man who called himself "the prophet of God" and "Father," and who claimed to have raised more than 40 people from the dead. Former church members described bizarre

(Indicate page, name of newspaper, city and state.)

2 S.F.Chronicle

San Francisco,Ca.

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FBI/DOJ

ceremonies in which "cancers" were excised from the afflicted and the crippled were made to walk.

The Rev. Cecil Williams, pastor of Glide Memorial Church in the Tenderloin and inventor of his own amalgam of religion and social work, said he thought faith healing was an essential part of Jones' appeal.

"Any evangelist who comes to San Francisco and tells people he's going to take care of their ills is bound to draw a full house," Williams said. "I never really got to see that side of him. He never talked about the healings. I do know that he always told his people they should go to a doctor as well."

Williams said he first met Jones about a year after Jones moved his temple here in 1971, and encountered him many times thereafter.

"At first, he and his people didn't come out of that temple much," Williams said. "But then I began to see him more and more at protest rallies, and finally he and his people got heavily involved in politics."

Jones and his flock worked first for "movement" figures such as Angela Davis and Indian leader Dennis Banks, and later for "establishment" politicians such as Mayor George Moscone, District Attorney Joseph Freitas and Assemblyman Willie Brown Jr.

Jones was always able to turn out a large crowd from the ranks of his estimated 20,000 temple members for any cause he decided to support. "Nobody could bring them out like Jim could," Williams said. "Whatever it is, he had it."

He said that even privately, Jones was always "on," never unguarded. Sometimes in late-night telephone conversations, however, Jones seemed to [illegible] Williams said.

"It was usually when somebody had criticized him. It could have been criticism in the press or just somebody in the community saying Jim Jones did something wrong. He got upset. He didn't handle it very well."

Williams said Jones was not a particularly good speaker when he first arrived, and even told Williams he didn't like to give speeches. But gradually he got better, until finally he was able to speak without notes.

"But he definitely had charisma," Williams said. "And he was very serious about what he thought he had to do."

Civil rights leader Jesse Jackson said at a San Francisco press conference yesterday that he had been impressed with the Rev. Jim Jones' concern "for the locked out, for the despaired, for the handicapped, for the minorities."

Jackson said he hoped the tragedy in Guyana would not overshadow "all of the good" performed by the founder of the People's Temple.

Until all the facts are known, Jackson told a news conference, he would continue to regard Jones as a man who "worked for the people."

One source, who did not want to be named, said she once spent a night speaking with Jones and his top lieutenants and came away feeling "completely charged and energized."

"He really conveyed a great deal of love and concern for the whole world," the source said. "He would speak of political events with Biblical and religious force."

"He had this incredible psyhic force, but he was also very paranoid," the source said. "There was an edge in his sermons that facism was right around the corner, that all you could do was put up the good fight but there were horrible things coming."

Jones preached that American society would finally disintegrate in a massive race war between black and white.

"The first impression of him was that he looked weird, with those sunglasses he always wore and all the bodyguards that followed him around," the source said. "I was aware of his paranoia, but it seemed to be for what were idealistic and good motives.

"But the paranoia just got worse and worse."

FD-350 (Rev. 7-16-63)

(Mount Clipping in Space Below)

Rev. Jones Led 'Zombie' Sect

By THEO WILSON
New York Daily News

LOS ANGELES — Two years ago a former high school student of Congressman Leo Ryan committed suicide by stepping in front of a train in a San Francisco freight yard. The dead youth, Robert Houston, was a member of the People's Temple, and his father has insisted to this day that his son was driven to self-destruction because of "brain-washing" by the Temple's founder, Jim Jones.

"Jones is an animal," Sam Houston, the father, told Ryan and others. "He is insane. All of the Temple members are insane. They no longer have minds of their own. They are zombies."

The 53-year-old murdered Congressman had taught Robert Houston at Capuchino High School in San Bruno, Calif. before Ryan entered politics, and it was that suicide and the father's allegations that first started Ryan on the investigation that took him to Guyana and his own death.

At the time of young Houston's suicide, the People's Temple was flourishing in San Francisco, and its leader Jones, a self-proclaimed minister who preached a classless society, was seen with such California political figures as San Francisco Mayor George Moscone, Gov. Jerry Brown, Lt. Gov. Mervin Dymally, Oakland Mayor Lionel Wilson, Los Angeles Mayor Tom Bradley, former San Francisco Sheriff Richard Hongisto.

REV. JIM JONES
'Temple' Founder

(Indicate page, name of newspaper, city and state.)

PAGE 3A

SAN ANTONIO LIGHT
SAN ANTONIO, TEXAS

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Editor:
Title:

Character:
or
Classification: 89-
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☐ Being Investigated

Claiming he was half-white half American Indian, Jones attracted to his church thousands of minority members, as well as middle class whites. He had contributed to the campaigns of Brown and Dymally in 1974, and contributed also to President Carter's campaign two years ago.

When then vice presidential candidate Walter Mondale campaigned in the Bay area, Jones created a flap with Secret Service men by sharing a helicopter with Mondale.

A graduate of Butler University in Indianapolis, Jones first started his People's Temple there in the 1950s.

About 15 years ago he moved to Ukiah, a small community in northern California, where a few members of the sect still remain.

In 1971, the People's Temple was moved to its present Geary Street headquarters in San Francisco, and on some Sundays held as many as 5,000 worshipers.

In 1976 Mayor Moscone appointed Jones as director of the San Francisco Housing Authority, and this triggered published reports of alleged cruelties and mistreatment within the Temple which had been circulating in the Bay area for some time.

"I asked Jones to be on the Housing Authority because I thought it needed a person both sensitive and realistic," Mayor Moscone said in 1977, when advised of the charges. "From everything I've seen he's been a good chairman."

Former Temple members, however, began to talk more freely, charging that Jones had become a "slave master" who conducted fake faith healings and mass torture sessions. There were charges of beatings, death threats, exhausting work schedules, with members being forced to contribute one-fourth of their income if they lived outside the Temple, and to donate all of their possessions if they lived within it.

Last year, the magazine New West published an article quoting former members and relatives of members, repeating the charges.

The reports included claims that Temple members were allowed only $2 a week to live on, that new members were required to make written "confessions" to such "crimes" as conspiracy to overthrow the government and plots to kill the President, with these statements used to blackmail them into continuing loyalty to Jones.

After the article appeared, San Francisco supervisor Quentin Kopp demanded an investigation of Jones and his sect. Mayor Moscone dismissed the New West article as "a series of allegations with absolutely no hard evidence."

Jones, however, resigned last year. Charging that he was being persecuted and harassed by those who wanted a Fascist take-over of the United States, and predicting a nuclear holocaust, Jones announced he was moving his Temple to Guyana, and did so.

Among those who accompanied the 46-year-old Jones there were his wife, their seven children and their six multi-racial adopted chldren. The colony reportedly had a total population of about 1200 members who leased the 27,000-acre settlement as an experimental agricultural project.

Police Sunday in Ukiah and San Francisco said there were no incidents at the temples there. One Temple member who answered the telephone in Ukiah said there was "great concern, but this is a Sunday here like all other Sundays."

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Jim Jones and his Peoples Temple

By John Jacobs

The Peoples Temple and its founder, the Rev. Jim Jones, have been steeped in controversy since he founded the church in the 1950s in Indianapolis, Ind.

A sophisticated political manipulator wherever he went, Jones brought his temple to San Francisco in 1971 after first moving it to the Redwood Valley, near Ukiah, in the late '60s.

And in seemingly no time Jones became a potent political power in The City, organizing his troops for a number of liberal political campaigns. He hobnobbed with such officials as Mayor Moscone, who appointed him chairman of the Housing Authority; former San Francisco Sheriff Richard Hongisto; Assemblyman Willie Brown; Oakland Mayor Lionel Wilson, and Los Angeles Mayor Tom Bradley.

Visitors to the Geary Street church included such prominent politicians as Lt. Gov. Mervyn Dymally, District Attorney Joseph Freitas and Gov. Brown.

But Examiner interviews with several dozen disgruntled former temple members indicated that while Jones sought to portray himself as humanitarian man of God, ceaselessly fighting the good fight for "the people," he subtly imposed a rigid regime on his flock, estimated at 4,000.

The methods of control he used, according to former members, included physical beatings, financial dependency, exhausting work schedules, poor nutrition and threats of bodily harm and death if anyone strayed from the church or did anything to discredit it.

Members who didn't live in the various temple facilities were asked to contribute one-quarter of their

(Indicate page, name of newspaper, city and state.)

S.F. Sunday Examine and Chronicle

pg2 S.F. Examiner

Section A

San Francisco, Ca.

Date: 11-19-78
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Character: CAS - Conspiracy; Possible AFO
or
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income to the temple. Those inside were asked to deed over all their possessions and property. Many signed. These members turned over their paychecks to the temple and were given $2 a week to live on.

Temple members also were required to confess in writing to crimes they hadn't committed. Former members who talked to The Examiner in 1977 said they signed confessions to crimes including molesting their own children, stealing large amounts of money, conspiring to kill the president or overthrowing the government.

In addition to beatings reportedly administered by the church hierarchy, former members said they were often forced to spend every waking moment on church activities — massive letter writing campaigns to important politicians, church jobs, committee activities, care of children and the elderly, and sometimes full-time church jobs besides.

Such regimentation was designed, these former members said, to toughen and unite temple members so they could survive a nuclear holocaust or Fascist takeover of the United States that Jones had predicted.

When asked why they submitted without question to such practices, the former temple members explained that Jones' rules and rituals left them terrified and emotionally confused and, according to some, brainwashed.

Because of their financial dependency on the church, they said, they had no resources left to start another life. They were often alienated from family and friends and said they feared that Jones would use the self-incriminating letters they had written against themselves.

One member said, "They offered to snuff out anyone who tried to cause trouble for the church."

While the extent of the church's holdings are not known, they own 25 pieces of property in the Ukiah area alone, and properties valued at an estimated $1.5 million, minus outstanding mortgages, in Mendocino and San Francisco counties.

Mayor Moscone, who received cash contributions and legions of campaign workers and precinct workers in his mayoral campaign in 1975, appointed Jones to the Housing Authority.

Moscone told The Examiner in July 1977, "I asked (Jones) to be on the Housing Authority because I thought it needed a person both sensitive and realistic. From everything I've seen, he's been a good chairman. He's kept peace and quiet over there and been responsible on important issues."

Assemblyman Willie Brown, for one, believes Jones had tremendous clout.

"Numbers of people give him clout," he said in 1977. "He is

virtually able to produce physically more people than anybody I know."

During his tenure on the Housing Authority, Jones' temple members would pack the meetings, as well as show up at school board meetings and even at such events as hearings on the expansion of Hastings College of the Law. During the huge demonstration in 1976 at the International Hotel, the temple provided 2,000 of the 5,000 people there.

Jones served as foreman of the grand jury in Mendocino County before he moved his operations here and rejected a post on the San Francisco Human Rights Commission until Moscone appointed him to the Housing Authority in October, 1976, and he became chairman with Moscone's backing. Three temple members as of 1977 were on the authority's payroll, with a combined salary of about $40,000 a year.

Jones' temple members worked hard in various elections, doing the nuts and bolts work of letter writing, and stuffing, doorbell ringing, and getting out the vote.

Politicians interviewed by The Examiner said Jones never asked them for favors, but took out of the relationship "power. And he wanted to back a winner so he could get jobs."

Moscone's campaign manager Don Bradley said Jones provided about 150 election-day workers for Moscone, while a worker in the Fred Furth campaign for state senator said Jones provided 100 for his get-out-the-vote drive and another 200 to 300 for benefits and other events.

Former temple members said that when visiting politicians toured the temple, everything was staged, with church members playing the roles of actors who were dressed in special clothes and told what to say and where to stand. These guests were shown supposedly-recycled heroin addicts, medical patients and happy children eating heartily at set-up tables.

These members said that after the guests left, Jones would frequently deride them, and the congregation would roar with laughter.

Jones resigned from the Housing Authority in August, 1977, dictating a letter from the temple's mission in Guyana. He said in the letter that his temple responsiblities left him no time to continue on the job, for which he was paid ~~$25 a~~ meeting.

Jones was s usually accompanied to the meetings by temple lawyer Eugene Chaiken and several husky temple members who stationed themselves at strategic locations, apparently acting as bodyguards. Temple members who packed the meetings frequently applauded Jones' remarks, and during long meetings, the temple provided lunch.

After a New West magazine article was published last year that described the same kinds of things that former temple members told The Examiner, Mayor Moscone refused to conduct an investigation, which was requested by Supervisor Quentin Kopp. Moscone dismissed the article as "a series of allegations with absolutely no hard evidence that the Rev. Jones has violated any laws."

But District Attorney Freitas announced soon after that his office would investigate the temple and interview former members. And the state Department of Health and the head of Mendocino County social services said they too would investigate.

Jones, 46, is married and has seven children. He was born in Indiana, son of a poor, interracial couple. He married at 18 and formed his first church that year.

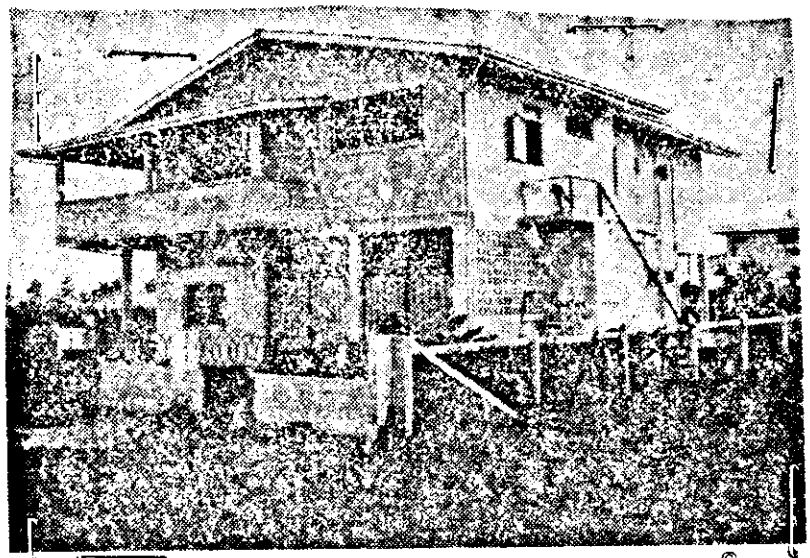
He moved to Northern California, he once said, because he found the "racist" atmosphere in Indianapolis uncomfortable.

"I wanted to move to Northern California because it was so cosmopolitan," he once said. "I came to teach school, but, lo and behold, my church decided they wanted to come with me."

Jones brought his family, including six adopted children of other races, and 160 temple members to Redwood Valley and then moved down to The City in larger numbers.

In September, 1977, Moscone said that he hadn't been aware of the controversial nature of Rev. Jones when he appointed him. As a result of press reports about the temple, Moscone now said he had "doubts" about Jones.

"If I'd known then there would be as much controversy about the appointment as there's been," Moscone told The Examiner that month. ~~"I would~~ not have made it."



Examiner / Greg Robinson © 1978

The People's Temple in Georgetown; a two-story stucco home

Examiner / Greg Robinson © 1978

Grace Stoen weeps as she talks with her husband Tim about their son in Jonestown

S.F. Chron

‹aminer photographer Greg Robinson, left, takes picture as NBC cameraman Robert Brown shows off TV camer

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

From the Beginning, a History of Controversy

SAN FRANCISCO—Ever since Peoples Temple founder Jim Jones began his ministry two decades ago, integrating a Disciples of Christ congregation in Indianapolis, he has been dogged by controversy.

He pushed civil rights for Indiana blacks for a decade before moving in the mid-1960s to Ukiah, where detractors claimed he staged phony raisings of the dead to help extract huge sums of money from members, including uniformed sheriff's deputies who stood guard at services he conducted.

In 1970, Jones moved to San Francisco and quickly began attracting members, mostly poor blacks, to his Peoples Temple. He preached a gospel of racial integration that would create a society without class distinctions and railed in his monthly Peoples Forum newspaper against alleged government conspiracies to enslave blacks.

Two years ago, New West magazine reported on charges by a number of former Temple members that the charismatic Jones was making members turn over their worldly possessions, forcing "sinners" to submit to public paddlings and beatings and working to become a potent force in San Francisco politics.

Perhaps the most revealing aspect

(Indicate page, name of newspaper, city and state.)

I-1 LOS ANGELES TIMES
LOS ANGELES, C.

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Character:
or
Classification:
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FBI/DOJ

of Jones' character came to light in statements by his wife, Marcie.

Mrs. Jones told an interviewer last year that her husband was a Marxist who "has used religion to try to get some people out of the opiate of religion."

She quoted him as once saying, "Marcie, I've got to destroy this paper idol." He then slammed a Bible in his hand onto a table.

As several official investigations began in the summer of 1977, Jones abruptly resigned as a San Francisco Housing Authority director and joined what the Temple said a year ago were more than 1,000 members at an agricultural mission called Jonestown in the tropical jungle of Guyana in South America.

That Jones understood the political facts of life became evident early in his ministry here when he won the confidence of local politicians and ultimately was appointed by Mayor George Moscone to the Housing Authority.

Much of his political influence stemmed from his ability to muster election-day workers to get out the vote, particularly in the black community, for politicians he favored.

Moscone met Jones during the 1975 mayoral campaign here when "I was told he was a person to whom I ought to speak," and subsequently visited with him several times at the temple headquarters on Geary St. Moscone even addressed Jones' congregation at one point.

Jones' name was listed among 43 candidates for city boards and commissions recommended by a Moscone-appointed screening committee after the election. Jones was tapped first for the city's Human Rights Commission but turned down the job, Moscone said, "because he had intensive travel ahead of him."

But he later accepted the Housing Authority appointment.

At one time, he also was under consideration by Gov. Brown for an appointment to the state Board of Corrections but Jones, according to a Brown aide, "did not make himself available to be interviewed and the process went no further."

As he became increasingly controversial and press attention began to focus on the Temple, Jones solicited a letter of support from Lt. Gov. Mervyn Dymally. The letter was published in The Sun-Reporter, an influential black newspaper in San Francisco.

"Not surprisingly, the metropolitan media have singled out Peoples Temple for scrutiny and criticism," Dymally wrote. "This unusual attack on the church is the cause of great concern and anguish among the friends of Peoples Temple.

"However, I am pleased to report that those of us who have looked at the great work of Rev. Jim Jones will continue to have strength in our commitment to him."

Similar endorsements came from Assemblymen Willie L. Brown Jr., and Art Agnos, both San Francisco Democrats.

Neither Moscone, Dymally nor the two legislators were available for comment Sunday.

A high-ranking source in the Los Angeles district attorney's office said Sunday his office got "a lot of letters from influential people" trying to head off a major fraud and forgery investigation into Peoples Temple activities in Los Angeles. "Certain politicians are in close contact with Rev. Jones," the source said. "He delivers large blocs of votes. Our investigation is not getting to first base . . .

"Peoples Temple is more powerful than most people realize. It is interesting how no one is able to do much about it. They are very clever."

To supporters, Jones is a totally unselfish Christian, a model of love, decency and concern for the poor and afflicted.

But to detractors, he is a charlatan, an unconscionable hustler who would do anything to further his lust for power.

Jones himself has carefully avoided inquisitive reporters.

Jones was born 46 years ago in Lynn, Ind., the son of a man Jones once described in an interview as a 'Ku Klux Klan type."

His first congregation with the Disciples of Christ, a mainline Protestant denomination with 1.3 million members, was integrated by Jones and he immediately began to attract attention from bigots and integrationists alike.

Peoples Temple in San Francisco is an official congregation of the Disciples of Christ, according to denomination headquarters in Indianapolis.

Jones served for a time in the early 1960s as director of the Indianapolis Human Relations Commission and found himself embroiled in more controversy because of his pro-integration views.

He also began to develop close ties with some newspaper reporters around the country who wrote glowingly and uncritically of him, while shunning any reporter who failed to portray him as an unselfish supporter of the underdog.

He has claimed in the past to be part Cherokee Indian, and he and his wife have adopted or raised a number of children of different races.

So powerful is Jones' influence on some people that after he moved his base of operations to Northern California in 1964, members came by bus from as far away as Seattle for services that included what top Jones aides said at the time were frequent raisings of the dead.

Timothy Stone, who was then an assistant Mendocino County prosecutor in Ukiah and the Temple's attorney and "assistant to the prophet" wrote to a reporter in 1967:

"Jim has been the means by which more than 40 persons have literally been brought back from the dead this year. When I first came into the church, I was the conventional skeptic. But I must be honest.

"I have seen Jim revive people stiff as a board, tongues hanging out, eyes set, skin graying and all vital signs absent. Don't ask me how it happens, it just does.

"Jim will go up to such a person and say something like 'I love you' or 'I need you' and immediately the vital signs reappear. He feels such a person can feel love in his subconscious, even after dying."

But last year Michael Prokes, a Peoples Temple minister and former television news director, told The Times the people Jones revived" weren't clinically dead. They were people on their last legs who would come to the service and expire . . . Jim said if he could raise those who were clinically dead, he'd go through the graveyards and raise them.

"But then maybe they'd say 'Hey, I don't want to come back. I've found peace for the first time.' "

This shift in the Temple's official position on Jones' powers came after Stone publicly broke with Peoples Temple and denounced Jones as a charlatan.

Later Stone and his former wife, Grace, got into a bitter court fight with Jones over who was the father of a child Mrs. Stone bore in 1972.

Stone says he is the father, but a document Stone signed in 1972 states, "I entreated my beloved pastor, James W. Jones, to sire a child by my wife Gracy Lucy (Gretch) Stone, who has previously at my insistance, reluctantly but graciously consented thereto.

The document Stone signed adds that "my reason for requesting James W. jones to do this is that I wanted my child to be fathered, if not by me, by the most compassionate, honest and courageous human being."

Jones said by radio-telephone from Guyana last February, "I am the father. Why would I risk my reputation for a child that they (the Stones) have abandoned unless it was mine?"

The child is now reportedly in Guyana. Legal efforts by Stone and his former wife to regain custody are continuing.

Both Jones and the Temple are involved in a number of lawsuits as both plaintiffs and defendants, including libel actions and child custody battles over minors allegedly taken to Guyana against the will of one or both parents.

Stone, who has become one of Jones' leading detractors, and other former Temple leaders, have estimated members have contributed or been coerced into giving more than $5 million to the organization, some by selling their homes, furniture and automobiles.

The Temple has said its income is from freely given donations only.

Prokes told The Times last year that reports of members being pressured to sign over their possessions to the Temple were "purely sensational."

A wide-ranging conspiracy against the Temple involving former members, the federal intelligence establishment, rich bigots and the news media are at the heart of the Temple's problems, Prokes said.

The Temple has claimed 20,000 members, although Stone and other former leaders say 3,500 is a more accurate figure. So many members have either left the Temple or emigrated to Guyana that some sources believe only about 350 active members remain in San Francisco.

The Los Angeles Temple is now occupied by a different denomination.

FD-350 (Rev. 10-19-77)

(Mount Clipping In Space Below)

Jones' Roots In Indiana

By Eunice McLayea
Special to The Chronicle

Indianapolis

James Warren Jones, the son of impoverished Methodist parents in the tiny farming comumunity of Lynn, Ind., was remembered yesterday as a boy who was "never dominating and wasn't a leader" and who left his hometown "because he didn't fit in."

Acquaintances recalled early signs of a "religious bent" in the boy who became an international figure this week in the Guyana colony that bore his name and was the scene of horrendous death.

A former schoolmate, Vera Price, remembered Jones as a boy who was "always interested in the church."

"We used to play pretend church, and he'd be the preacher, standing up and making sermons," said Price, who lives in Lynn, Jones' hometown near the Ohio border in eastern Indiana.

Jones was the son of a financially hard-pressed Army pensioner who had been injured during World War I. His mother was an American Indian.

Others in the small town remember Jones as "quiet" and a loner. Some said that he had "strange ideas." Jones was "smart as a whip" one resident said . . . "He never fit in with the town. He was different."

One outlook that made him "different" was his attitude on minorities. In fact, he left Lynn during high school to attend

(Indicate page, name of newspaper, city and state.)

2 S.F.Chronicle

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high school in the more urban setting of Richmond, Ind., south of his birthplace, because he said that the farming community was "too racist."

Jones once told a friend that his father, now dead, was a "Ku Klux Klan type" and that he (Jones) "had never seen a Negro until he was 12."

Former classmates at Richmond High School remembered Jones as a teenager who became increasingly interested in religion.

After graduation, he attended Indiana University at Bloomington, but soon returned to Richmond, working as an orderly at Reid Memorial Hospital. There he met Marceline Baldwin, a nurse, who was to become his wife. She died in the mass suicide at Jonestown.

Jones was active in Methodist church programs as a young man, but became disenchanted with the denomination after a few years, former acquaintances said.

"He told me there was no love in the (Methodist) church, and said that's what made him decide to start his own church," said a former ministerial colleague.

Jones moved to Indianapolis in the 1950s, and became a pastor at Sommerset Southside Church, where he operated an integrated community center.

Because of his liberal beliefs, he frequently was jeered during church services, and members of the congregation who found his views distasteful killed cats and tossed them into the church or put them in church toilets, said a former pastor of Sommerset, who asked that his name not be used.

While serving at the small church, Jones lived in a fairly well-off section of Indianapolis near Butler University, which he attended as a part-time student, with a major in education.

It took nearly ten years for Jones to get his bachelor of arts degree. In addition, he was not ordained until 1964, when the Christian Church (Disciples of Christ) officially recognized him as a minister.

Jones quit the Southside church, and began holding afternoon services at a church he rented in another Indianapolis neighborhood. He called his church the Community Unity Church.

He also was an associate pastor at Laurel Street Tabernacle in the same section of Indianapolis. At that church, however, Jones got into strong disagreements with board members for advocating that blacks should be admitted. Unable to come to accord with the board, he quit.

Jones opened the first People's Temple in 1956, in a section of Indianapolis that was slowly changing from a white to a black neighborhood.

To raise money for his church, he sold live monkeys door-to-door, obtaining $29 each for them. A year later, he bought a Jewish synagogue in the same neighborhood, and continued selling monkeys to raise money.

With his People's Temple under way, Jones adopted seven children and, one colleague in the church said, "he talked quite a few of the congregation members into adopting children too."

(Rabbi Maurice Davis, from whom Jones bought the synagogue, reached at the Jewish Community Center of White Plains, N.Y., said yesterday that his contact with Jones in 1957 was a "wild coincidence." The rabbi said he has long been involved in organizing families and friends to fight religious cults such as People's Temple.)

At People's Temple in Indianapolis, Jones instituted what became known as the Interrogation Committee. This was begun after he had traveled to hear Father Divine, the charismatic preacher whose style apparently impressed young Jones.

A former associate minister of the People's Temple here, Thomas Dickson, said that Jones underwent significant personality changes.

The interrogation committee was "for people who spoke against Jones in the church," Dickson said.

"The people would have to go before this interrogation committee and be questioned for hours and hours about why they were against him, or if there was a plot in the church against him," Dickson said.

"He always said everybody ought to love him and if they didn't he'd get awfully violent — not physically, but verbally, sometimes cursing.

"He'd take the Bible — he called it the black book — and throw it on the floor and say, 'Too many people are looking at this instead of looking at me.'"

Dickson said he drifted away from Jones' church because of this.

In 1959, Jones suffered personal tragedy when one of his adopted children was killed in a car accident while riding with four other Temple members from Cincinnati to Indianapolis.

Jones was an untiring advocate of civil rights in Indianapolis, and he and his family often were subjected to bitter attacks, according to newspaper accounts here.

His wife, Marceline, taking their adopted black son to a clinic, was spat upon by a white woman while waiting for a bus. Jones got a concussion after he was struck on the head by a milk bottle at his front door. His children were threatened at local playgrounds.

When he was appointed a member of the Indianapolis Human Rights Commission in 1960, he was further harassed for his civil rights activities.

A local newspaper reported that "for three solid months, segregationists tossed rocks at his home, called him on the phone, demanding, 'Nigger lover get out of town,' threw explosives in his yard.

"Some went so far as to write anti-black letters to prominent civil rights workers, and attributed them to Jones by signing his name to them."

About this time, he first went to South America, some said for missionary work and others said for rest from the controversy.

However, Jones returned, was ordained and, a year later, he led a caravan of buses carrying at least 145 followers to California.

Jim Jones was a bitter man when he left Indianapolis in 1965. Those who remember him said he was bitter over the racial climate and the strain he and his family had undergone while he was trying to harmonize race relations here.

UPI Telephoto

REV. JIM JONES IN 1954

The pastor sold monkeys

FD-350 (Rev. 10-19-77)

How Jones Made His Millions

The Rev. Jim Jones amassed his church's millions by persuading — some say coercing — his followers to turn over their possessions to him, from real estate to jewelry to Social Security checks.

Former Peoples Temple members said yesterday they were not surprised by reports of up to $3 million in gold, cash and stacks of uncashed Social Security checks stashed at the scene of the apparent mass suicide in Jonestown, Guyana.

At the same time, Ed Cramer, a spokesman for the Social Security Administration, told The Herald Examiner that the number of checks being sent from California to Jonestown increased sharply during the last year. By last month, Social Security checks were being sent to the Temple's jungle commune at a rate of $480,000 a year or $40,000 a month.

"In October, 200 members of the Peoples Temple were getting their checks at the mission village," Cramer said. He said as early as last December the central Social Security office contacted the American Embassy in Georgetown, Guyana, to advise them of the apparent migration.

Also, the state Attorney General's office told The Herald Examiner that it launched an inquiry yesterday into all of the church's reported holdings in California.

"We're completely in the dark on this," said Warren Abbott, of the charitable trust unit in the attorney general's office. "We have to find out if there are any assets left in the state and gather them up if there is no governing body of the church to oversee the funds."

Abbott said it could take his office months to track the money down. "I already have a deputy and some auditors in San Francisco working on it," he said. "Just trying to find a place to start is the worst thing."

In light of the reports of millions of dollars being stashed at the agricultural village, Abbott held little hope that the state could collect those monies.

"I think we'd have a difficult time trying to get them back, but we certainly wouldn't preclude the eventuality of that happening," he said.

Abbott added that if the church no longer retained a governing board and if huge amounts of money or assets were found here, a judge would have to rule on the final disposition.

"He might determine that the funds be turned over to a similar religious organization," Abbott said.

Former Temple members have been complaining to authorities for more than a year that they and their families had been persuaded, sometimes coerced, by Jones into donating their property to the church.

According to many reports, the voluntary gifts were a prerequisite for joining the organization.

Even before this weekend's attack on Rep. Leo J. Ryan's congressional delegation and ensuing mass suicide by church members, the revelations of Jones' manipulations were numerous.

- In Mendocino County, charges that the church siphoned off huge chunks of money provided by the state for the operation of several nursing homes and a boys home are being investigated by the district attorney.
- In Los Angeles, Mr. and Mrs. Wade Medlock, an elderly Baldwin Hills couple, claim in a Superior Court suit filed last June that Jones' people had threatened their lives to force them to sell their home and turn the proceeds over to the church. The district attorney here is investigating the charges.

(Indicate page, name of newspaper, city and state.)

A-1 HERALD EXAMINE
LOS ANGELES, C

Date: 11/22/78
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• Records on file in the Mendocino County recorder's office show that at least 30 pieces of property were transferred from individuals to the Temple between 1968 and 1970. Nearly all were recorded as gifts.

• Archie Souder, a 25-year-old nursing home orderly, said that his mother, Martha, sold their Los Angeles home and gave the proceeds to Jones. "I pleaded with her but she wouldn't listen to me," he says, "she gave him everything." His mother was among Jones' followers in Jonestown. Her fate is unknown.

In return for their money and possessions, Jones offered his followers communal-style living, free health care, food and clothing — in short, everything they needed.

He had an absolute economic lock on his congregation and further enforced it by making members draw up suicide notes, the implication being that such notes might be used to explain a defector's death.

The Social Security Administration became suspicious of the cult after receiving several complaints from relatives of Jones' devotees.

Cramer said that in October 1977 only 40 beneficiaries were having their checks mailed to the South American village, although the number was escalating monthly. By February, 70 recipients gave a Jonestown address and by May the number had grown to 140.

Administrators, fearful that Jones might have been forcing senior citizens to turn over their checks, ordered the American Embassy to investigate.

Richard McCoy of the American Consulate in Guyana reported on Jan. 18, 1978 that the Social Security beneficiaries were "alive and cashing their own checks."

The last time the central office contacted the embassy was on Oct. 13. At that time, it asked that as of January 1979, all further transactions be on a face-to-face basis because of the number of Social Security recipients joining the Jonestown community.

Meanwhile, at the site of the gruesome, body-strewn Guyana village, John R. Burke, the U.S. ambassador to Guyana, said 20 to 30 adult members of the cult and five children who had fled into the jungle Saturday night had emerged after two nights in hiding.

Up to 500 members of the cult remained missing, however, as U.S. military assistance teams arrived to help with the search.

Burke said 10 or 12 helicopters equipped with loudspeakers were to be dispatched today so crewmen could reassure the survivors and lead them to jungle clearings where they could be picked up.

About 200 Guyanese troops and policemen were reported trying to find the missing settlers.

A U.S. Army Graves Registration team today was to begin identifying the bodies of 409 members of the Peoples Temple.

With the bodies exposed in the intense tropical heat for more than 72 hours now, Burke cautioned that the dead may have to be buried in a mass grave as a health measure rather than be returned to the United States.

FD-7) (Rev. 10-19-77)

(Mount Clipping in Space Below)

Jim Jones attracted folks from all walks of life

By LACEY FOSBURGH
New York Times News Service

SAN FRANCISCO — The middle-aged black woman always wore a plain dark suit and a small hat and she used to stand, day in and day out, month after month, on one of the main streets here soliciting funds for the People's Temple.

"It's for the Rev. Jim Jones," she would say to people as they stopped. "He tries to live what the Gospel preaches."

Or, she might say something just a little different. "It's for the Rev. Jim Jones. He's helping people become somebody."

In interviews in recent days with a broad range of people, including a number of former devotees of the now deceased Jones, each person in turn has emphasized the same points to explain why people joined the sect.

The key points seem to be some combination of religious and political motivation, as well as, on another level, a need for rehabilitation.

Members and former members of the group range from "the lowest economic group of blacks," as one reporter for the leading black newspaper here put it, to middle-class people of all races. There were one-time drug addicts, former convicts, former prostitutes, living in crowded quarters, sleeping on the floor in sleeping bags, alongside engineers, nurses, high school students, government workers and lawyers.

While virtually all sources agree that the membership of the church was 80 to 90 percent black, some people stress the troubled, needy aspect of the constituency; others, the humanitarian, idealistic, even political facet of Jones's appeal.

While this appeal was not strictly religious, the religious content of his message was fundamentalist, born-again Christianity. He quoted liberally and knowledgeably from the Bible and pictured Jesus as a social activist. Heaven, though, was the great reward.

From the pulpit he preached about brotherhood and equality and he called for integration. But he warned repeatedly and even with hysteria, people have said, that "a race war is coming."

Even as he would say, "Now let's all turn and hug the person standing next to you," he would warn of the killing and destruction that he said was ahead. What it was that drew people to his ranks seems to be a combination of attractions.

For example, there is 76-year-old Francis E. Carter in Boise, Idaho, a retired agent for the Internal Revenue Service whose three children in turn joined the People's Temple when they all still lived in San Francisco and were quite young.

A year and a half ago they all moved to the Guyana headquarters with Jones.

Carter had watched, he said, as each of his children in high school became involved with drugs, began to drink and "care about nothing but rock music." But, then, he said, through involvement with the People's Temple, they gave up drugs, became "rehabilitated and got better." He always thought it was a good thing, he added. "They certainly improved."

He spoke the other day as he waited for a telephone to ring,

(Indicate page, name of newspaper, city and state.)

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San Juan Star

San Juan,

Puerto Rico

Date: 11/24/78
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JIM JONES
Title: Attracted Foll
From All Walks of
Life
Character:
or
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FBI/DOJ

bringing word whether any of these children, or his three grandchildren, had survived the mass suicide in Guyana.

At almost the same time his eldest son, Tim, now 30, a Vietnam veteran who joined the People's Temple when he was 21, was arrested under still-undisclosed charges in Guyana.

"Do my children look unhappy?" he asked looking at photographs he had received of them from the compound in Jonestown. "No," he answered, but his brother William said he disagreed.

"I think the kids were brainwashed just like the Moonies," he said.

While a lot of so-called cults are known to attract young, middle class white people who seemingly find purpose and identity through their involvement in the intense, autocratic regulation of their new life, the People's Temple also had

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another, entirely different, facet, people say.

Indeed not only was the group predominantly black, but it also had large numbers of middle-aged and even elderly members.

"All these old people felt they had become somebody through joining the Temple," said Tom Fleming, a reporter for San Francisco's leading black newspaper, The Sun Reporter, as well as a close friend of Jones.

"They weren't neglected anymore," he went on. "They now had everything from social organizations to preschool kid groups to be part of and they had a whole new life. I was amazed at their dedication. They had clearly found something. At least it gave them some home. Their lives were better."

"After all," he added, "they were from the lowest economic group of blacks. They were nobodies and now they were somebodies."

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Jones seen as deviate obsessed with sex

ROOSEVELT ROADS NAVAL BASE (UPI) —The father of a member of the People's Temple sect in Guyana says its bishop was a deviate who was obsessed with sex and used sex to control his followers.

"Due mainly to the deviation of its leader, the sect has an obsession with sex," said Steve Katsaris, a psychologist from Potter Valley, Calif., who has followed the cult closely and who failed in several attempts over the years to pry his 25-year-old daughter, Maria, away from the Rev. Jim Jones of San Francisco.

In the latest abortive attempt over the weekend that resulted in the death of Rep. Leo Ryan, D-Calif., Katsaris' son Anthony was seriously wounded with a bullet in the chest.

Katsaris, who was not allowed into the Jonestown camp himself because of his militancy in the concerned relatives group, is keeping a bedwatch over his son at the hospital on the Navy base.

"The policy of the cult is not to allow husbands and wives to have sex together," Katsaris said in an interveiw. "He (Jones) reserved the right to have sexual relations with both men and women, because he was the only one capable of giving true love."

Katsaris said from what he has learned about the sect from years of following its development and interviewing defectors, if a man and a woman in the cult want to have sexual relations, they must apply to the "relations committee" and then wait three months for a decision.

"One young couple couldn't wait for three months and was found to have had intercourse before the three-month waiting period was over," Katsaris said.

"As punishment, they were asked to have sex in front of the whole group — 1,200 people," Katsaris said. "They couldn't perform under those circumstances, but they sort of went through the motions."

Katsaris said sex, to the People's Temple, has become "a way to control people."

He said the cult's obsession with sex was also evident in the methods used by the cult leader to keep people inside — making them sign fabricated confessions of supposed sexual misdeeds that could be used against them if they ever decided to defect.

"This was a sign of loyalty demanded of the people," Katsaris said, "to have to make up your own confessions of complete fabrications— and it was always about adultery, child molesting, homosexual activity exposing oneself in the park."

(Indicate page, name of newspaper, city and state.)

Page 14

San Juan Star

San Juan,

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FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Rev. Jim Jones: portrait of power twisted by paranoia

People who knew the Rev. Jim Jones found him awesome, cruel, fanatical, inspiring and paranoid.

People who served him and left him or merely observed him came up with varied or conflicting opinions. They jibe with the view of a psychologist, Dr. Steven Katsaris of Potter Valley, Mendocino County, whose daughter joined Jones' sect.

After meeting with Jones in Guyana a year ago, Katsaris said yesterday, he had judged him to be capable of inspiring fanatical allegiance and devotion. But "he was a paranoid megalomaniac," suffering from a persecution complex and delusions of grandeur and power.

At the peak of his power in San Francisco, hundreds followed him about "at the snap of his fingers," as the Rev. Cecil Williams put it.

Liberals such as Williams, pastor of Glide Memorial Methodist Church, were impressed by what Jones did for people.

But the Rev. A.C. Ubalde Jr., pastor of Bethany Unified Methodist Church, confronted Jones at one point over his "paranoia." Ubalde, who served with Jones on the San Francisco Housing Authority, said he had deep concern about Jones' rhetoric and the tension he created at meetings.

But another authority member, Dr. Anancio Ergina, found Jones "a good man and sincere. . . He loved the minority people."

(Indicate page, name of newspaper, city and state.)

6 S.F.Examiner

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FBI/DOJ

Yet another member found him irrational and paranoid during frequent late-hour phone calls.

Jim Jones showed none of these characteristics, apparently, when beginning his career in his native Indiana, after graduating from Butler University.

He attended Cleveland Bible College and was ordained a minister of the Disciples of Christ. He'd grown up in Lynn, Ind., once national headquarters of the Ku Klux Klan.

Jones, who said he was part American Indian, was a stout advocate of civil rights while pastor of Indianapolis churches.

"I remember him as a very quiet, nonaggressive person," former Indianapolis Mayor Charles Boswell said. "He was just the opposite of the person I've heard described in the recent publicity. It seems there'd been a tremendous personality change, the symptoms of which never appeared here."

When Jones began his Peoples Temple in the early '50s in Indianapolis, he quickly developed a large interracial following. He established a soup kitchen in an inner-city area and fed anyone who was hungry. He found them jobs and gave them clothes.

Jones headed the city's Human Rights Commission and got restaurants and a theater to change discriminatory policies. In 1965 he left for California, charging that Indiana was too racist.

He and his wife, Marceline, and 100 followers settled in Redwood Valley, 10 miles north of Ukiah in Mendocino County. There his congregation grew.

In 1970 Jones started holding services in San Francisco. A year later, as his preaching became a mixture of healings, help programs for the disadvantaged and warnings of race war, Jones bought his temple on Geary Boulevard between Steiner and Fillmore streets.

He claimed more than 20,000 followers, and opened temples in Los Angeles and Bakersfield.

His followers proved useful to politicians he supported as precinct workers and bloc voters.

"All of a sudden I began to see this man bring hundreds of people on the street to work the political arena," recalled the Rev. Williams yesterday. "He could bring out more than anyone in San Francisco. He showed strength, and people were fascinated. Here was a man that with a snap of his fingers could bring out a thousand people. No one had ever done that before."

But Williams observed another aspect of Jones emerge:

"Jim was kind of official in public. But on the phone he let down. He would get very upset if someone criticized him."

Mayor Moscone appointed Jones chairman of the Housing Authority in 1976.

Jones' followers helped in campaigns for President Carter, Moscone, Oakland Mayor Lionel Wilson, Los Angeles Mayor Tom Bradley, San Francisco's state Sen. Milton Marks and Assemblyman Willie Brown. Last summer Lt. Gov. Mervyn Dymally visited the Guyana mission but refused to discuss Jones or who paid for his trip.

Former temple members said Jones staged services for such visitors and, after they had left, would deride them to his followers.

"He'd call me late at night, one time at 2 a.m., and ramble on about how someone was trying to assassinate him and how right-wing forces were trying to destroy his temple," one member of the Housing Authority recalls.

In summer 1977, The Examiner and New West magazine reported that former members had witnessed and suffered beatings ordered by Jones.

One Examiner account reported that many former members claimed Jones wore a pained expression during the beatings but that sometimes he would say, "Hit him harder," and occasionally he would laugh.

Examiner/Greg Robinson © 1978 San Francisco Examiner

NBC'S BOB BROWN FILMED SOME OF LAST SHOTS OF JIM JONES
Prophet or paranoid? Few got close enough to him to know

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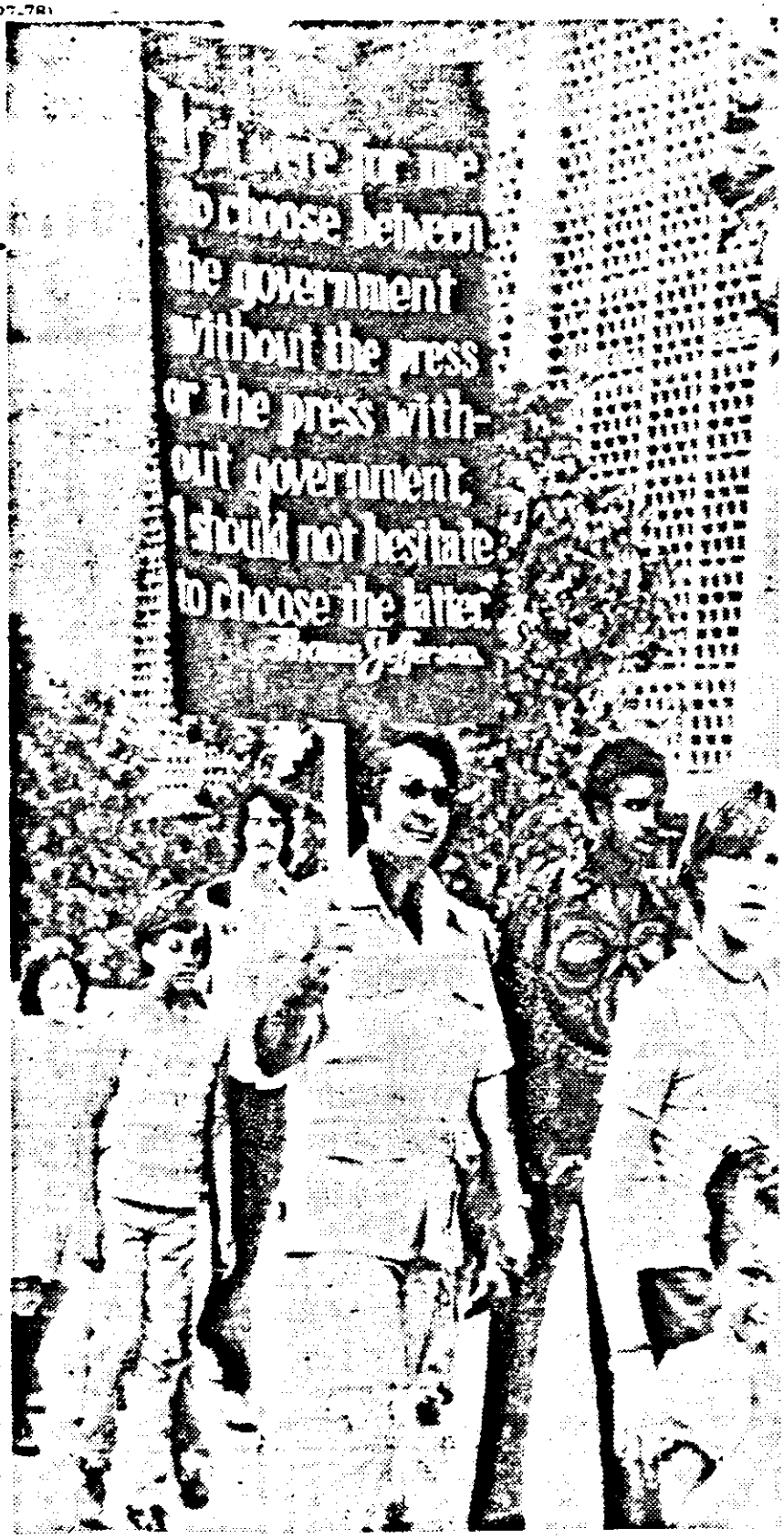

Associated Press

MARCH FOR REPORTERS—The Rev. Jim Jones is shown in Fresno, Calif., in September, 1976, demonstrating on behalf of four Fresno Bee newsmen jailed for refusing to disclose confidential sources. Two years later, from his Guyana settlement, Jones would attack the news media for reports of his cult's activities.

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Jones Used Bible-Thumping And Politics of Brotherhood

By LACEY FOSBURGH
Special to The New York Times

SAN FRANCISCO, Nov. 22 — The middle-aged black woman always wore a plain dark suit and a small hat and she used to stand, day in and day out, month after month, on one of the main streets here soliciting funds for the People's Temple.

"It's for the Rev. Jim Jones," she would say to people as they stopped. "He tries to live what the Gospel preaches."

Or, she might say something just a little different. "It's for the Rev. Jim Jones. He's helping people become somebody."

In interviews during the last four days with a broad range of people, including a number of former devotees of the now deceased Mr. Jones, each person in turn has emphasized the same points to explain why people joined the sect.

Mixture of Religion and Politics

The key points seem to be some combination of religious and political motivation, as well as, on another level, a need for rehabilitation.

Members and former members of the group range from "the lowest economic group of blacks," as one reporter for the leading black newspaper here put it, to middle-class people of all races. There were one-time drug addicts, former convicts, former prostitutes, living in crowded quarters, sleeping on the floor in sleeping bags, alongside engineers, nurses, high school students, government workers and lawyers.

While virtually all sources agree that the membership of the church was 80 to 90 percent black, some people stress the troubled, needy aspect of the constituency; others, the humanitarian, idealistic, even political facet of Mr. Jones's appeal.

While this appeal was not strictly religious, the religious content of his message was fundamentalist, born-again Christianity. He quoted liberally and knowledgeably from the Bible and pictured Jesus as a social activist. Heaven, though, was the great reward.

From the pulpit he preached about brotherhood and equality and he called for integration. But he warned repeatedly and even with hysteria, people have said, that "a race war is coming."

Even as he would say, "Now let's all turn and hug the person standing next to you," he would warn of the killing and destruction that he said was ahead. What it was that drew people to his ranks seems to be a combination of attractions.

Today, for example, there is 76-year-old Francis E. Carter in Boise, Idaho, a retired agent for the Internal Revenue Service whose three children in turn joined the People's Temple when they all still lived in San Francisco and were quite young.

A year and a half ago they all moved to the Guyana headquarters with Mr. Jones.

Children Gave Up Drugs

Mr. Carter had watched, he said, as each of his children in high school became involved with drugs, began to drink and "care about nothing but rock music." But, then, he said, through involvement with the People's Temple, they gave up drugs, became "rehabilitated and got better." He always thought it was a good thing, he added. "They certainly improved."

He spoke as he waited for a telephone to ring, bringing word whether any of these children, or his three grandchildren, had survived the mass suicide in Guyana.

At almost the same time his eldest son, Tim, now 30, a Vietnam veteran who joined the People's Temple when he was 21, was arrested under still-undisclosed charges in Guyana.

"Do my children look unhappy?" he asked looking at photographs he had received of them from the compound in Jonestown. "No," he answered, but his brother William said he disagreed.

'Brainwashed Like Moonies'

"I think the kids were brainwashed just like the Moonies," he said.

While a lot of so-called cults are known to attract young, middle-class white people who seemingly find purpose and identity through their involvement in the intense, autocratic regulation of their new life, the People's Temple also had another, entirely different, facet, people say.

Indeed not only was the group predominantly black, but it also had large numbers of middle-aged and even elderly members.

"All these old people felt they had be-

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come somebody through joining the Temple," said Tom Fleming, a reporter for San Francisco's leading black newspaper, The Sun Reporter, as well as a close friend of Mr. Jones.

'Their Lives Were Better'

"They weren't neglected anymore," he went on. "They now had everything from social organizations to preschool kid groups to be part of and they had a whole new life. I was amazed at their dedication. They had clearly found something. At least it gave them some home. Their lives were better."

"After all," he added, "they were from the lowest economic group of blacks. They were nobodies and now they were somebodies."

Fifty-year-old Al Mills has a different story to tell, of people with income and employment — or perhaps just a regular welfare or Social Security check — who joined the People's Temple out of a combination of political and religious motivation.

Significantly, however, with continued involvement, they gave up a way of life, quit their jobs, separated from their friends and even, in many cases, turned over an enormous amount of property to Mr. Jones.

Possibility of Socialist Democracy

In 1969 Mr. Mills was a laboratory technician for the Standard Oil Company of California as well as the social activist chairman of his Disciples of Christ Church. He had had a long involvement in civil rights, marched in Selma, Ala., had been arrested for his political beliefs and he was originally attracted to the People's Temple because it believed in the possibilities of a socialist democracy.

That summer he took a tour organized by Mr. Jones up to the church's headquarters in Ukiah in northern California. He was attracted immediately to the man because, he said, "He mixed fundamentalist Christianity with social activism."

"I was extremely impressed because Jones was very concerned about racial integration and civil rights."

He and his wife, Jeannie, attended the church service, and especially loved the choir, which sang protest songs rather than hymns. But Jeannie, for her part, was disturbed by something.

She was much more religious than her husband and she felt resentful when Mr. Jones would say that the Bible contradicted itself.

The couple returned home and Mrs. Mills immediately began to study the Bible and, to her amazement, she discovered that she agreed with Mr. Jones's analysis.

This was the turning point, Mr. Mills said here. Everything came together for them, and they decided to dedicate themselves to the communal, activist way of life Mr. Jones offered. They quit their jobs and moved north with five children.

Forced to Confess 'Crimes'

In the next two years Mr. Mills turned over $50,000 worth of property, an automobile and $4,000 in cash. He had also been forced to sign pledges to commit suicide, and confessions to crimes he had not committed, and by 1972 he was totally disenchanted with the minister and left the church.

For Wanda Johnson, 42, it was much more difficult to leave and she is awaiting word whether her 12-year-old son is among the dead in the Guyana headquarters.

She originally met Mr. Jones when she attended adult education classes in Ukiah and he was teaching American history and comparative religion.

"At the time," she said, "I had a strong need for religious comfort in my life and he provided it." She attended Sunday services. "He had charisma. He had personal power. He seemed very benevolent and talked about equality for all people. He was extremely concerned about the needs of children and the elderly."

Newspaper Editor Remembers Jones

George Hunter, editor of The Ukiah Daily Journal, explained Mr. Jones's ability to draw people under his influence and gain control over them. He knew Mr. Jones both socially and professionally during the years the two lived in Ukiah.

"He was an extremely persuasive man who had a different faith and a different message for everyone he dealt with. He was able to hook in with each one in an individual way."

Mr. Jones was also very effective at getting his followers to believe that the measure of their devotion and loyalty had to be expressed financially. In the beginning, Wanda Johnson said, there was "no forced offering, you could give if you wanted."

The Sect Got 10 Percent

Then, she said, he imposed a rule "that you had to give over 10 percent of your earnings and assets."

"This was not for him, but for the church and the senior citizen's center and the school for retarded boys. It was for the good works."

"But," she went on, "he kept upping the ante and finally you had to give all. It was a question of, 'How devoted are you?' "

Within one year after she joined, she had given Mr. Jones her eight acres of property, her three-bedroom house, a new four-wheel-drive pickup truck that was later shipped to Guyana, a 1965 Mustang, and $2,000 in savings.

In return, she was given a $2-a-week allowance.

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Jones Used Sex to Manipulate Followers, Ex-Cultists Say

SAN FRANCISCO, Nov. 24 (AP)—The Rev. Jim Jones ordered the beating of homosexuals, forced men and women to strip in public and had a secretary arrange sexual liaisons with men as well as women, according to articles in two California newspapers today.

In Los Angeles five years ago he was arrested for allegedly making a lewd advance to an undercover officer in an adult theater. The case was dismissed at arraignment on grounds of insufficient evidence.

The accounts, quoting former followers of Jones, paint the picture of a leader who used sex to manipulate, seduce, blackmail and dominate members of the Peoples Temple.

Jones was found shot to death last Saturday after a ritual of mass suicide and murder at Jonestown, Guyana. Nearly 800 of the cult followers died after drinking poison.

"Jones used to say that the only perfect heterosexual around was him. All of us had to admit that we were homosexuals," Gerald Parks, 45, a former member of the Peoples Temple, was quoted as saying in a copyright article in the San Jose Mercury.

"Then we found out it was him. He was having sex with guys. The guys, they'd brag about it right up front," Parks told the Mercury.

According to an article in the Los Angeles Times, Jones had a secretary arrange sexual liaisons with men as well as women.

"She would call up and say, 'Father hates to do this, but he has this tremendous urge and could you please,' " said Al Mills, former Peoples Temple membership chairman.

"Everyone had to say they were a homosexual or a lesbian," Mike Cartmell, a former associate minister at the Temple, told the Times. "Jones realized the power of sex in destroying stable family relationships. In some cults you have communal living. In Peoples Temple, Jones made himself the only legitimate object of sexual desire."

Cartmell told the Times that Jones once tried to approach him, but "the phone rang and I fled the room."

Cartmell said he later asked Jones why he had sex in this way.

" 'You have to,' " he said Jones replied. " 'It focuses their interest on you.' "

According to Cartmell, Jones boasted that he would engage in sex up to six hours at a time because "it totally obliterates" the personalities of his partners.

Mills said Jones ordered his followers, many of them once strictly monogamous Christians, to commit homosexual or adulterous acts because they were easier to manipulate, or blackmail when they felt guilty.

Cartmell also said he believes Jones provided under-age girls to male followers to compromise them.

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He was really delivered by born-again Myrtle

JIMMY BRESLIN

The mother worked in the perfect Circle piston ring plant and the father smoothed gravel on the county's roads. The son, Jimmy Jones, was allowed to wander around the streets, which is not as bad as it sounds because the town, Lynn, Ind, had only 1,200 people and loitering was an activity done without risk. Besides, Jimmy Jones' mother encouraged him to be self-reliant, and Jones with his dog wandering about the streets, was a familiar sight in Lynn.

After a while, however, the mother changed her mind and as she left for work each morning, she sent the boy and his dog across the street to a neighbor, Mrs. Myrtle Kennedy. Mrs. Kennedy took charge of Jimmy Jones. Jones said that she was the woman that changed his life forever. And the woman had, Mrs. Myrtle Kennedy's daughter agreed yesterday, a profound effect on Jimmy Jones' life.

The daughter's name is Thelma Manning, and yesterday she was remembering some of the beginnings of the Rev. James Jones.

"He was always with his dog, you know, but my mother didn't allow a dog in the house. We lived in a two-story frame house, two rooms upstairs, two rooms downstairs, the same as everybody else. The dog had to stay out back. And my mother wouldn't allow Jimmy to be wandering around, either. She would allow him out in the backyard to play with some of the other kids, but she didn't want him wandering around town any more.

"She used to sit him in her lap in the living room and tell him Bible stories—David, Noah's ark, Daniel in the lions' den. She taught him about God and salvation. He didn't get any of it in his own home. His parents didn't go to church or pray or anything. But my father was what you call a licensed minister. He was not an ordained minister because he took it up too late in life to go to school and study. So my father coudln't marry anybody or do things like that. But he could preach.

A born-again church

"Our family's church was the church. We believe the church was originally from California, from Los Angeles, I'm pretty sure, and it came to the Midwest and we were in the Lynn church of Nazarene. It's a holiness church. We believe in being born again, that sins are forgiven and that you are saved from sin and sanctified. You are My mother taught Jimmy about God from when Jimmy was 4 until he was Church of the Nazarene. It's a holiness not going to sin again with God's help. about 17.

I was very upset when I read in the paper hysmother day that George Robert Southworth, who used to live in Lynn, put in the Miami paper that Jimmy always cussed when he was young. George Robert Southworth shouldn't have wrote that. Oh, Cuss words were all right in my home, so he used them on the street. Jimmy would had to do something to stand up. He wasn't big enough to fight, so he usedcqxscuss them out. George Robert Wouthworth teased Jimmy one day and Jimmy had no recourse but to call him an SOB. Well, when Jimmy came to our house, my mother made him stop that cussing. She saw to it that Jimmy Jones behaved.

"I read something else in that story, too. It said that Jimmy's father was in the Ku Klux Klan. Well, we didn't talk about the KKK in my house, so I wouldn't know about it. George Robert Southworth says that when he used to play hide and seek he would go into the wardrobe in somebody's house and these robes would be hanging there. I don't know anything about that. Tpnsqufsaid that blacks weren't allowed in lynn kxzsr Sundown. Why, that's just not true. Why, we had two black families loving i. town.

Into the big tub

"My mother must taught Jimmy to be a Christian. He was immersed in the Church of Christ at Lynn. The preacher took Jimmy into a big square tub that was waist-deep for a man. He had Jimmy cross his hands across his stomach and he pushed him under. This signifies you died with Christ and emerged from the tomb. You'll find this in the first four gospels mf the Bible F— Matthew, Mark, Luke and John. Luke is good to start with. Best reading in the world.

"His mother sent him over every morning. In those days we didn't know about getting paid for babysitting. Yu just took cate of someonelse's child and that is what you did. On Sundays, my mother took Jimmy to Sunday school, from 9:30 to 10:30 a.m. And then there would be the regular preaching service from 10:30 until noon. Then she'd bring him back for evening services from 7:30 P.M.until 9. On Wednesdays, my mother took Jimmy to the biblr courss at the church.

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"I remember the time when ve came to the house when he was in high school and told my mother that he had been called to be a minister. Then he went away and we didn't see him again until June 20, 1976. I'll never forget that day. My mother died happy that she had seen that day. Jim Jones came right up our block with 11 big busloads of people from his church in California. They was big diesel buses and they came in a long line. They had trucks with food following the buses and they had a truck with mechanical equipment following the food trucky They parked right on our block and Jimmy Jones got out of the first bus and walked over to

"He was taking his people all over the country. They'd been to the White House and New York and then all through the South and now all these buses parked there and the people just sat inmhqem and waited while Jimmy Jones visited my mother. My mother was living in a mobile home in my backyard at this time. She had been receiving hundreds of letters from people in his church. The people said that Jimmy Jones had told them that she was his spiritual mother. In the letters they said that they thought that Jim Jones was equal if not better than God. My mother didn't like that so much. But we could see that Jimmy did. She didn't say anything to him about it that day. Well, you'd have to be an awful big person to be able to take the way people were building him up.

Children, children everywhere

"So we didn't say much to him about him thinking he was God. The rest of the people on the block were surprised at how many children were on the buses. Oh, a whole lot of children. Some of the children got off the buses but they stayed in groups near the buses and didn't go on anybody's grass. They didn't ask for water or to use a bathroom.

"The people hadn't been staying in motels or anything like that. They had tenting equipment on one of the trucks. Jimmy Jones said they were going up to Detroit, and they were going to bivouac on some rich man's estate for a couple of days while Jimmy preached in Detroit.

"Jimmy came out and got on the first bus, and he began talking to all the other buses by a CB. Then they all started their engines andJ immy's bus started going and all these other buses started goingr ight after him and up on my street they went. My mother and I were standing on the street, watching all these buses puwl away, and my mother was so proud of what she had done. Jimmy wouldn't have been a minister except for her. The next thing we heard was that he was on this farm in South America. Then two years ago we heard from his mother. She wrote to tell us thatshe w as getting over a stroke and that she wasflyin g down to the farm with a nurse and that she was very upset because she had to leave the dog in California and she was afraid the dog would get homesick and die. She wanted to take the dog with her to that farm in South America.'"

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From soup to cyanide in 23 yrs.

By HENRY CASSIDY

The civilized world, aghast, stood witness last week to a grotesque tragedy, unprecedented in modern times.

Deep in the South American jungle of Guyana, about 900 members of the Peoples Temple, a group of North Americans brought together for the practice of religion and the promotion of good causes, perished in a grim ritual.

The temple members died, whether by suicide or murder, after a visit by Rep. Leo Ryan (D-Calif.) to investigate conditions at their camp had convinced the leader, the Rev. Jim Jones, that his cult was doomed.

Ryan, three news gatherers accompanying him and a woman seeking to leave the temple were shot to death in cold blood before Jones ordained death for his followers and himself.

The jungle orgy broke the barriers of secrecy that Jones had built around his temple, through both fear and affection, and released a rash of stories of nightmarish life in what was supposed to be a tropical paradise.

Unfolding gradually and relentlessly, like a Greek tragedy, the stories grew to a grisly climax with the discovery that many more persons died than had first been counted — more than twice as many.

Some of the stories were understandably hysterical, or findings of official investigations began to provide a clear view of the tragedy of the Peoples Temple.

Temple had modest origins in Indianapolis, where Jones, a dropout from Indiana University, door-to-door salesman and self-appointed preacher, founded his cult in 1955, providing a soup kitchen, clothes for the poor and nursing for the elderly.

His followers, numbering about 100, including whites, blacks, Asians and American Indians—Jones himself claimed to be half white and half Indian—and While he preached Christianity, he also advocated Marxism.

Redwooe Balley, near Ukiah, about 100 miles north of San Francisco. There, the temple flourished, the flock grew to 5,000 and Jones spread his message throughout the state, preaching in San Francisco, Los Angeles and other com-

Headquarters move

Jones moved his headquarters in 1971 to an old church building in a black section of San Francisco. His activities reached beyond the church into public life. His followers demonstrated for liberal causes and worked in political campaigns.

Last year, New West magazine published an article describing Jones' political power, but also reporting defector's accounts of beatings and weird practices in the tem-

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ple. The magazine called for an official investigation.

Jones moved to Guyana with about 900 of hisfollowers.Heh ad leased 824 acres of forest land fromth e Socialist government of Prime Minister gforbes Burnham. He established the Peoples Temple Agricultural Mission in Guyana, 140 miles northwest of the capital, Georgetown. He called the settlement Jonestown.

Life in the jungle was hardly the "agrarian paradise" that Jones had promised. Immediately upon arrival, families found all their possessions confiscated by guards. Adults were assigned to one-room cottageshous ing 14 persons. They ate rice and gravy. They were plagued by lice. They were awakened for work at 6 a.m. and ordered to blared instructions all day, a common technique in Communist society.

Jones showed signs of jungle madness. He talked irrationally of his "enemies." He punished those he suspected of disobeying him by confining them to coffins. The he started suicide rehearsals, summoning the people by loudspeaker in the night, lining them up and giving them glasses of a red liquid that he said was poison. He ordered them to drink it as a test of loyalty.

Congressman Ryan, at the request of constituents, decided to investiate the cult. He flew to Jonestown Nov. 17 with an NBC television news team from Los Aneles, several other photographers and two lawyers for the temple, Charles Garry and Mark Lane.

Jones received them reluctantly but politely that Friday afternoon, showing the dormitories and takin the mto hisg them around the settlement, visiting own cottage. He insisted that no one was being held at the camp against his will and that no one was being abused or exploited.

"I have never advacated m ass suicide," Jones insisted. "I only said it's better that we commit suicide than kill."

But 16 persons told Ryan that they wanted to leave with him, and Jones was heard to say:

"They will never make it to the United States. We will allc ommit suicide."

As Ryan's party prepared to leave the camp the next day with the defectors, a disciple seized the congressman and held a knife to his throat. The lawyer, Lane, interevned, and Jones ordered Ryan released.

The incident served as an omen of what was to come at the Port Kaituma air strip. As the group was about to board two light planes for the flight to Georegtown, a man posing as a defector pulled out a pistol and opened fire. Six men, standin at a tracgtor-trailer on the runway, joined the shooting.

Ryan, 53, television reporter Don Harris, 42, cameraman Robert Brown, 36; Gregory Robinson, 27; a photora-g pher for the San Francisco Examiner; killed.

Back at Jonestown, the leader of the cult called his followers to the outdoor assembly area. From the stage he announced:

"I hae vordered the deaths of the conressm anan dalgl other memerbs of his party."

Told that there were survivors in the attack, he said:

"The time has come for us to meet in another place. To die in revolutionary suicide is to live forever."

Woman and baby go first

Guards ringed the area with rifles. The camp physician Dr. Larry Schacht of Houston, Tex., emptied bottles of cyanide into an oil drum filled with grape-flavored Kool Aid. Two nurses stirred the liquid.

A survivor, Odell Rhodes of Detroit, said: "The first adult to die was a young woman who went up with a baby in her arms and had the poison shot down her throat. She walked into a field and sat down and died.

The nurse squirted the liquid into the mouths of squirming children. Adults came next, drinking the potion from paper cups.

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The Enigma of Jim Jones

By Duncan Spencer
Washington Star Staff Writer

SAN FRANCISCO — Little by little, Jim Jones swept them away.

How did he do it? Why did he do it?

The second question can never be fully answered, but the first is emerging from dozens of interviews with the dazed parents, the grim dropouts and with a few who still remain believers in this man, who could be ordinary, possessed or thoroughly demented.

He did it, amazingly, by using the tools available to him in the relatively free society of the United States, a society which for all its flaws still believes that what you see is what you get or, perhaps more importantly, that you are what you seem to be.

Politicans and city fathers were taken in by him — but at a distance. The incredible mystery remains of how he convinced hundreds of people that they should give up their lives for him.

And other evangelists have raised great amounts of money, as Jones did, and gained fanatical followers. But the world still cannot accept that a single man could manipulate mass death by the sound of his voice.

See PROFILE, A-10

The Washington Post ____
Washington Star-News A-1
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

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Continued From A-1

JONES EMPLOYED a panoply of means which taken separately are almost laughable; together, they can only be judged by their results.

Almost every trick of the huckster, the card sharp, the magician was in his portfolio.

And the arts of the speaker were used, as perhaps few orators since Adolf Hitler have used them, to bring to the surface fear and insidious paranoia.

Jones also used the law.

And he used music and drugs and sex — and he used them in a new way.

But perhaps the keystone to his demonic success was a simple, instinctive knowledge of human weakness and human hope which made some people, but not all, who heard him recognize the things that their own hearts were telling them. It had nothing to do with logic, nothing to do with reason. By skillfully playing with the forces he saw in people he was able to gradually cut every connection between his followers and the "normal" world.

HE SET HIS followers adrift and presented to them only one beacon — himself.

Another key to Jones' dreadful success was the privacy of the cult, which he actively promoted. He issued identification cards to members and allowed visitors to his operation only under completely controlled circumstances.

Followers who defected say it is impossible to recreate the atmosphere Jones could create during one of his seven-to-ten hour harangues, and that tapes and even video footage cannot convey it.

All that can be done is to list the ingredients, characterize the participants.

There were two distinct types of person attracted to Jones' movement, each with its own identity and, more important, its own emotional need.

The first was elderly, black and lower-middle-class, distinctly spiritualist. Many in this group were lonely, without children, widows and widowers from urban areas.

FOR THEM, Jones represented a dynamic family within a vaguely religious framework. Jones gave them some place to go and something to do and later bound them to him with every trick and gimmick that might appeal to ignorance, fear and superstitition.

The second group was young, generally well educated, intellectual and racially mixed. But many of the young people who came to him were also emotionally crippled, confused, violent or in trouble with dope, alcohol or anti-social behavior. Jones offered them a simple life with strict rules and a father figure, and a program aimed at utopia.

Jones was nothing if not a perfect chameleon. He had a fantastic memory for detail and managed to give the impression that he knew, in intimate detail, the lives and problems of each cult member.

Here is how one black woman, Birdie Marable of Ukiah, the small Northern California community where Jones performed several of his notable "miracles," puts it: "I joined in 1967 for religious reasons. I thought he was doing a good deed."

BUT IN A FEW minutes of conversation with Marable, it becomes clear that Jones' "good deed" was mainly to increase his membership. He spoke, she remembers, to the essential fears of black Americans. "He told us about concentration camps and how whites hate the black," she said. He gave the impression that people were out to "get" blacks, he knew that from his early days in Indianapolis.

There was no trick too obvious or gawdy for Jones to try on this part of his flock. He sold them a concept of "total involvement" which meant simply that in return for their life savings, homes or possessions, they could live with "father's" family.

They were nobodies who became somebodies with a cause and a leader.

He gave them names like "Truly Love" "Truth Heart," "Mary Love."

He sold them bits of paper with his face on them for outrageous sums. A picture of "father" pasted to the door of a home would prevent burglaries. Women were told to put two pictures of Jim Jones inside their brassieres to prevent breast cancer. A Jones key ring would prevent auto crashes; Jones earrings would keep out "evil words."

BUT THE MEETINGS were the key tool.

Marable is a large, expressive woman in her 50s, a self-admitted "shouter, whooper and hollerer." When Jim Jones held one of his meetings, Birdie Marable — and those like her in the flock — were in their element.

Jones would sleep all day and talk all night, former Temple members recall. His sermons or talks would range from six to eight hours and were accompanied by singing, dancing, hand clapping and shouting. Much of his style was taken from the standard performances of Baptist preachers — with a difference. Jones would ask his followers to hold hands and close their eyes.

Then he would tell them that one of their number was going to die and for the congregation to concentrate on that person. A few minutes later, he would announce that the thoughts had saved the member from doom.

He would draw terrifying pictures of the coming nuclear holocaust and tell them he would save them from it. He spoke of the coming race war which would obliterate blacks in the United States.

MUCH OF THE TIME, the membership was in a state of delirious exhaustion and spiritual exaultation. No one, Marable remembers, was allowed to leave the meetings or to sleep. Special-duty squads circulated, warning the members "Father needs you awake," "Father will be angry."

Most of all, they were told, "Father needs you." Jones was often rough-mouthed during his talks which ranged the gamut of social issues. He would call his flock "a bunch of niggers" or "rednecks, Okies, poor white trash" and humiliate them by making individuals relate sexual experiences.

He would pile them into a fleet of 13 buses on weekend preaching excursions to San Francisco, Los Angeles and back to the Ukiah Temple, 105 miles north of the Bay area. People slept on luggage racks and were fed cold tuna and bread, and they drank Kool-Aid. It would take many of the

older people all week to recuperate from the frantic energy outpourings of three eight-hour sessions. And every Monday, former Temple members say, Jones would send lieutenants to a number of local banks with substantial deposits.

IT WAS BIRDIE Marable's job to act as cheerleader and saleswoman. Dressed in a gown, and with a tray reminiscent of those carried by cigarette girls suspended from her neck, she would circulate and sell the baubles for hours. "Show your devotion," she would tell them.

The negative side, however, showed itself during the week as well as at the highly publicized meetings where children were sometimes disciplined by beatings. Temple members grew to fear the announcement on the Temple loudspeaker, "Father wants to see you in his study."

Marable was one of the lucky ones. For one thing, she continued to have other people, outside the movement, that she hadn't "signed off of."

She got in a violent argument with Jones in 1976 about the plight of the elderly black people in the entourage ("I told him this was a shame, that he treated them like dogs, and worse than dogs, and that I would never go on another trip with him.")

JONES RESI DED with an intimate charm. "Jim had his arms out," she recalled, " 'Come on Birdie," he said, "Father loves you.' " She went back.

The final split came a few months later when inspired by a Ukiah couple, Opal and Whitey Freestone, she decided to make a break for freedom.

Freestone had left a few years earlier, aghast at a temple event: he claims Jones forced a four-year-old boy to eat his own vomit as a punishment for not finishing dinner. This time, Marable made the break.

Jones also separated his followers from biblical teachings by inventing a "conspiracy" theory. "He'd throw the Bible on the floor, point at it and say, 'See, the goddamn thing's full of lies. Every time it's rewritten, the Catholics fill it full of lies.' "

Jones had a theatrical surprise for almost every meeting. Sometimes it would be a woman made up to look like an ancient crone who would end up dancing and singing after his benediction. Sometimes he would declare he had cured cancers by holding aloft a plastic bag of chicken parts. Sometimes he would demonstrate his omniscience by pointing to a new prospect at the meeting and then reel off intimate facts about that person. Staffers had gathered the facts from available files. But it worked.

IT WORKED ALSO because followers were systematicaly stripped of their possessions and given "allowances" of as little as $2 a day to live on.

For the younger people, more politically aware and free of the supersititions that haunted some older Temple members, Jones portrayed a man far ahead of his time. He spoke of a new society, free of class, free of hate, a total human unity. If they had drug problems, he either cured them or threw them out. The people freed of drugs or alcohol knew no end of gratitude. He gave them a new standard of morality — his own.

Jones destroyed the social structure that grew up among the younger members. "Jones made the selection of who could pair up with whom," said Holli Morton, spokesperson for the Human Freedom Center at Berkeley where a dozen temple dropouts now live under 24-hour police watch. "If he said you had to get married, he would marry you."

But in many cases, the marriage vows would be followed by separations. Families were frequently urged to split up, leaving one parent in the United States, another in Guyana.

Cult Chief's Beginnings In Indianapolis Recalled

By JAMES FERON

NYACK, N.Y., Nov. 21 — As a young churchman in Indianapolis the Rev. Jim Jones was "an obviously intelligent, eager, concerned person of great initiative" who lived simply, organized soup kitchens and nursing homes, and helped minorities, a former church leader recalled today.

"That was in the 1950's, when Jim Jones first came to public attention," said Barton Hunter, executive director of the 16,000-member Fellowship of Reconciliation, a 65-year-old pacifist organization.

A decade later, however, Mr. Jones was the leader of a new People's Temple and was "healing" the ill instead of simply caring for them, recruiting minority members to his church rather than just welcoming them, and reaching beyond local concerns to grapple with larger issues.

The charismatic leader had taken on a messianic role and, with 70 families who gave up their jobs and homes, he left for California because of what he felt was harassment in Indiana. In another decade he would move with an even larger group to Guyana, feeling that his group was harassed in California.

'Cosmic Proportions'

Mr. Jones had "come to see himself in cosmic proportions" even in Indianapolis, Mr. Hunter said. Last weekend the cult leader led hundreds of members of his cult into suicide after the slaying of Representative Leo J. Ryan and four other Americans who visited the jungle site of the People's Temple.

"You ask yourself, 'What happened? Where did it all go wrong?'" Mr. Hunter said in an interview at the converted Hudson River mansion that serves as headquarters of his fellowship. His wife, Dorothy, sat at his side, and Mr. Hunter recalled their first meeting with Mr. Jones:

"I was executive secretary of the Church in Society of the Christian Church, Disciples of Christ, and a social worker who was a member of our congregation said, 'I'd like you to meet a young man; he has similar interests.'

"He was a minister, a Methodist pastor, with a congregation that included a small ecstatic group of people. He was involved in peace and social justice and he was in touch with depressed people. He lived with them," Mr. Hunter said.

Eventually, Mr. Hunter said, Mr. Jones withdrew from the Methodist fold and set up his own temple in a former synagogue on North Delaware Street in Indianapolis. His congregation, consisting of more black than white members, began to appeal also to fringe groups.

Synagogue Purchased

Mr. Jones purchased the building from a congregation headed by Rabbi Maurice Davis, now of White Plains, for $50,000 "which he paid back over the course of several years."

The rabbi, ironically, has since become prominent in organizing families to fight religious cults. "Jones's name kept cropping up in the work I do in deprogramming," Rabbi Davis said, "but there was no indication of his organizing such a cult in Indianapolis."

Mr. Jones, in his People's Temple, found transients and set up a soup kitchen. He visited a congregant in a badly run nursing home, "carried her out in a blanket," according to Mr. Hunter, and started his own nursing homes.

"They were crowded, but clean and humane, and for a while they were among the best in the city," the executive director said. "Soon he began to demand sacrifices — members of his church gave more liberally of their time and money than those of other churches.

Mr. Jones had what Mr. Hunter calls a "very positive personality" and seemed to be able to raise money easily. "He once said, 'Everything I touch turns to money. I'd have been a millionaire if I had not been called this way,'" Mr. Hunter said.

'More Committed Than Some'

Mr. Jones was named head of the Indianapolis human-rights organization, Mr. Hunter recalled, and "he was seen by many as a person much more heavily committed to social concerns than the average, but a person with driving desire."

Rabbi Davis recalls Mr. Jones as being primarily involved in interracial matters. "He had an interracial family," he said. "He was part Indian, his wife was white, they adopted children of different races" — one was black and one was Korean — "and finally, in about 1964, he left Indiana, saying it was too racist for him."

Mr. Hunter recalled that, too, and more: "Jim had also become interested in the atomic bomb, Vietnam, and other matters. He had left for a while to teach at the University of Hawaii and he spent two years in Brazil organizing orphanages and a mission.

The Indianapolis church was disbanded after Mr. Jones and his followers left for California. "We visited them there once," Mr. Hunter said. "He had built a church and included a swimming pool in the sanctuary. It was supposed to be for baptisms but he told the kids to use it after school."

Demands for Social Justice

Mr. Hunter, whose Fellowship of Reconciliation organized some of the first freedom rides in the South and spawned both the American Civil Liberties Union and the National Conference of Christians and Jews, said that Mr. Jones demanded much from his members in the fields of social and racial justice.

"He once told me he demanded that each member of the congregation write a letter about some social issue," Mr. Hunter recalled. The pastor had set up shelters for brutalized animals, initiated a job rehabilitation program and sent young people to college.

Mr. Hunter shook his head. "Jim had ambitions and he was autocratic. The idea of that community in Guyana was not evil, hacking out a community of love. But bodyguards to enforce love?"

Rabbi Davis said, "I keep thinking what happens when the power of love is twisted into the love of power."

Then he recalled an incident in Indianapolis: "When he bought our temple we had an eternal light going. Jim asked us to leave it. He wanted to keep it burning as a sign of our friendship and what we stood for. All last night I kept wondering, where did it go out?"

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The Los Angeles Times ____

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Indianapolis to Guyana: A Jim Jones Chronology

Here is a chronology of events in the life of the Rev. Jim Jones, head of the Peoples Temple.

1953—Jim Jones, a 22-year-old unordained minister, opens a small interdenominational church in Indianapolis, selling monkeys to raise money for the church.

1961—Jones, an advocate of civil rights, is named director of the Indianapolis Human Rights Commission.

1961-1963—Jones spends two years as a missionary in Belo Horizante, Brazil. He pays a brief visit to Guyana.

1963—Jones returns to his Indianapolis church, now called The Peoples Temple Full Gospel Church, affiliated with the Disciples of Christ.

1964—Jones is ordained as a Disciples of Christ minister.

1965—Jones moves with about 100 followers to Redwood Valley, 100 miles north of San Francisco, claiming that the secluded area will be safe in the event of a nuclear war.

1966-1969—Jones purchases a church and other property.

1971—Peoples Temple purchases the Albert Pike Memorial Temple in San Francisco and a second church in Los Angeles.

1973—A church party of 20 visits Guyana.

1974—Jones negotiates a lease with the Guyanese government covering 27,000 acres in the jungle.

1975—Jones becomes involved in San Francisco politics, winning the friendship of several major political figures for his support of their campaigns.

1976—Mayor George Moscone names Jones to the San Francisco Housing Authority and Jones' lawyer, Tim Stoen, is hired by District Attorney Joseph Freitas.

1977—Articles critical of Jones, based on interviews with former Peoples Temple members, appear in New West magazine and in local newspapers. They charge that Jones has hoarded $5 million in property and cash and is beating members and taking advantage of the elderly. Jones resigns from the Housing Authority by shortwave radio from Jonestown in Guyana.

Nov. 7, 1978—Rep. Leo J. Ryan (D-Calif.) announces he plans to visit Jonestown to investigate charges made by constituents.

Nov. 17, 1978—Ryan and his group visit Jonestown, are entertained and invited to stay overnight. The next day, while waiting for transport out of the area with a number of members who asked for help in leaving Jonestown, Ryan and four others are slain and a dozen others are injured in a barrage of gunfire. A short time later, some 400 Peoples Temple members commit suicide by drinking a blend of soft drink and cyanide. Jones' body is found with a bullet wound in the head.

The Washington Post 2/6
Washington Star-News ____
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

Date NOV 5 1979

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From: SAC, JACKSON (89-80)

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Subject: RYMUR

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Life and Loves of Rev. Jones

Others say the only claims complaints Jones did much about involved minor incidents at small businesses, incidents that one source said Jones built upon greatly in the black community as evidence of his powerful influence, but incidents which also carried little risk of a real fight with a powerful opponent.

In the late 1950s Jones, several former associates say, went to Philadelphia where he met Father Divine, the black religious leader who claimed to be God incarnate and established a series of communal homes or "heavens" in the name of "Manhattan" and Philadelphia.

A number of the elderly black women who followed Jones in later years, Cartmell said, had been followers of Father Divine until his death in 1965.

"Jones used to say that he was the reincarnation of Jesus Christ, Kwan, The Bab (a Bahi's religious figure) and Father Divine," Mills recalled. "He used to tell people that Father Divine had entered his soul."

Jones disappeared sometime in 1962 and claimed he went to Brazil as a missionary and teacher. He was quoted in the Indianapolis Star of Dec. 21, 1963, as saying he had just returned from two years in Brazil as a teacher and preacher. But little more than a year earlier he had been working for the city's Human Rights Commission.

Before leaving for Brazil, if he did, Jones told associates he had a vision of a holocaust in which Indianapolis would be destroyed.

"I had no question in my mind that if Jim Jones said he had a vision he did have a vision," recalled Russ Case, an ordained Disciples of Christ minister who teamed up with Jones about this time and says he was the first of more than 100 Jones devotees who moved from Indianapolis to Ukiah, Calif., beginning in 1963. Case broke with Jones in 1965.

What Case did know is that about the time Jones claimed his vision Esquire magazine ran an article indicating the nine safest places in the world to be in the event of nuclear war, which was a major theme in the news media, popular literature and films of that era. The places included the Brazilian region where Jones claimed he went and Redwood Valley, the California area seven miles north of Ukiah where Jones moved in 1965.

In Ukiah, Jones' mission began to assume a new outlook. Case said Jones "claimed the mantle of Father Divine and claimed to be God."

He organized 100 or so closest aides into a Planning Commission which met at least once a week.

"We'd sit squeezed into the room and couldn't even go to the bathroom with permission," Mills said. While Jones sat in an overstuffed chair, eating fruits and bits of steak at will because he said he had low blood sugar and had to have protein to keep his strength.

Jones began telling the faithful that they must devote their all to him and that loyalty was only to him.

(Indicate page, name of newspaper, city and state.)

8B

The Clarion Ledger
Jackson, MS

Date: 11/25/78
Edition: Home

Title: RYMUR

Character:
or
Classification: 89-80
Submitting Office: JACKS

"You had to submit a 24-hour a day schedule for the coming week," Cartmell, who joined the church in 1968 at age 12 and left in February 1977, recalled.

Mills, Cartmell and Mrs. Blakey said Jones would also rave for hours about his sexual adventures. Men and women were sometimes forced to publicly strip, in one man's case to prove he had that poor hygiene which Jones claimed gave him a rash.

"Everyone had to say they were a homosexual or a lesbian," Cartmell said. "Jones realized the power of sex in destroying stable family relationships. In some cults you have communal living. In Peoples Temple, Jones, like Father Divine, made himself the only legitimate object of sexual desire."

Mills said a secretary arranged Jones' liaisons. "She would call up and say, 'Father hates to do this, but he has this tremendous urge and could you please ...'"

Cartmell said Jones once tried to approach him, but "the phone rang and I fled the room."

Later Cartmell asked Jones why the sex business. "You have to," he said Jones complained. "It focuses their interest on you."

Sex was also one of many tools to compromise followers. Couples who thought of themselves as good Christians, after having engaged in adulterous and homosexual conduct, found themselves liable to blackmail and subject to their own intense guilt, Mills said.

Members were also forced to write and sign detailed statements confessing to crimes they never committed, ranging from shoplifting to bank robbery, child molestation and murder.

"You were told you had to do it to prove your loyalty," Mills said.

Cartmell believes Jones provided minor females to several men to compromise them.

Meanwhile, Jones told married couples they must not engage in sexual intercourse because it was evil. He forced couples to sit apart at meetings.

Jones kept followers constantly busy, always fatigued. After all night Planning Commission meetings they had to go to work. Weekends were spent on buses built for 43 and holding 86 people, including what Mrs. Blakey said were the "lucky ones" who got to ride in the baggage compartments, where they would sleep, going from Ukiah to San Francisco and Los Angeles.

Asked if it ever occurred to him after listening to Jones rave for hours about sex that Father was mad, Mills said:

"Yeah, but only for a moment because every moment you spent thinking about it was one less moment you could sleep."

Jones grew increasingly bold. He claimed to have raised the dead, saying in the presence of a religion writer in 1972 that he had just done so for the 43rd time. Church pamphlets claimed that in seven years none of Peoples Temple's claimed 400 members had died.

But the phony cancer cures, the sex talk, Jones personal life-style, were largely hidden from the public. Mills said prospective members were taken to dazzling sermons with rock music and enlivening talks.

"It took about four months to get you in," Mills said.

First people who were down on life were made to feel excited and good, then their loyalty was tested and then, after they had given every possession, even their toothbrush, to the church and had often moved into a temple facility they were worked to exhaustion and kept ill-fed, Mills and Cartmell said.

Jones also believed more and more that he was the object of a vast conspiracy.

"He said Stennis' (U.S. Sen. John C. Stennis, the Mississippi Democrat) men were after him, that kind of thing," recalled a source who served with Jones on the San Francisco Housing Authority board. "Because he represented the people, Jones said, they wanted to kill him."

Jones began talking of mass suicide in Planning Commission meetings some years ago, but only occasionally and usually as the inevitable result of the race war he predicted, of the continuing rise of fascism and of conspiracies against the church.

In the past year Peoples Forum, the temple's monthly newspaper, has been filled with stories of conspiracies by unnamed high government officials and suggestions that a single high official was directing a massive effort to destroy Peoples Temple with the aid of the news media, rich bigots, police agencies and agent provacateurs.

At the same time Jones' private life continued in elegance. While the faithful rode in the bus baggage compartment, Jones sat in a private compartment in the back of a bus with a bed, videotape player and refrigerator.

When the latest and most damning in a long history of press investigations of him began in mid-1977, with a story by new West magazine, Jones fled to Guyana, where he had started his agricultural mission several years earlier.

There he held repeated "suicide drills," said Mrs. Blakey, who escaped from the compound earlier this year. Her brother is Larry Layton, who has been charged by Guyanese authorities in the airport ambush which killed Rep. Leo J. Ryan, D-Calif., and four others.

More and more, Mrs. Layton said, Jones talked of death, complained that his own health was faltering and that mercenaries in the jungle would come in at any moment to wipe out the glorious work he had done.

"He became totally obsessed," Mrs. Blakey said, "that the press was against him and as a result would deny him his rightful place in history."

FD-350 (Rev. 10-19-77)

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Life and loves of Rev. Jones

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First people who were down on life were made to feel excited and good, then their loyalty was tested and then, after they had given every possession, even their toothbrush, to the church and had often moved into a temple facility they were worked to exhaustion and kept ill-fed, Mills and Cartmell said.

Jones also believed more and more that he was the object of a vast conspiracy.

"He said Stennis' (U.S. Sen. John C. Stennis, the Mississippi Democrat) men were after him, that kind of thing," recalled a source who served with Jones on the San Francisco Housing Authority board. "Because he represented the people, Jones said, they wanted to kill him."

Jones began talking of mass suicide in Planning Commission meetings some years ago, but only occasionally and usually as the inevitable result of the race war he predicted, of the continuing rise of fascism and of conspiracies against the church.

In the past year Peoples Forum, the temple's monthly newspaper, has been filled with stories of conspiracies by unnamed high government officials and suggestions that a single high official was directing a massive effort to destroy Peoples Temple with the aid of the news media, rich bigots, police agencies and agent provacateurs.

At the same time Jones' private life continued in elegance. While the faithful rode in the bus baggage compartment, Jones sat in a private compartment in the back of a bus with a bed, videotape player and refrigerator.

When the latest and most damning in a long history of press investigations of him began in mid-1977 with a story by new West magazine, Jones fled to Guyana, where he had started his agricultural mission several years earlier.

There he held repeated "suicide drills," said Mrs. Blakey, who escaped from the compound earlier this year. Her brother is Larry Layton, who has been charged by Guyanese authorities in the airport ambush which killed Rep. Leo J. Ryan, D-Calif., and four others.

More and more, Mrs. Layton said, Jones talked of death, complained that his own health was faltering and that mercenaries in the jungle would come in at any moment to wipe out the glorious work he had done.

"He became totally obsessed," Mrs. Blakey said, "that the press was against him and as a result would deny him his rightful place in history."

POLITICAL ENDORSEMENTS

-19 (Rev. 1-27-78

Mrs. Carter Reveals Jim Jones Letters

WASHINGTON (UPI)—Rosalynn Carter Monday made public letters she exchanged with the cult leader who led hundreds of followers in a mass murder-suicide in Guyana.

The White House declined comment in releasing the texts of the correspondence.

A Guyanese official had published the letter from Peoples Temple leader Jim Jones earlier Monday to illustrate that Jones presented his government with high-caliber references in seeking to locate his religious compound in Guyana. He said the government did not want to embarrass Mrs. Carter.

Jones' letter indicates Mrs. Carter once dined with him.

Her letter to Jones reads:

"Dear Jim,

"Thank you for your letter. I enjoyed being with you during the campaign—and do hope you can meet Ruth soon.

"Your comments about Cuba are helpful. I hope your suggestion can be acted on in the near future.

"Sincerely, Rosalynn Carter."

Jones' letter, dated March 17, 1977, reads:

"Dear Mrs. Carter:

"I regret I was out of town and missed meeting your sister-in-law, Ruth Carter Stapleton, when she was in San Francisco recently. In case you wish anyone to get in touch with me in the future, the private agency line at Peoples Temple is (415-922-3735). (With 9,000 members in our San Francisco church, it's often extremely difficult to get through the main numbers.)

"A short time ago I traveled to Cuba with a group of prominent doctors and businessmen from the United States. We met with Cuban officials in the medical field who say their country is badly in need of hospital equipment. The friends who I was with are prepared to make arrangements right away to get the supplies shipped to Cuba that are needed. The Cubans requested they do so, and say it would be a tremendous start in breaking down barriers between them and the U.S.

"An urgent response is needed, however, since Cuba cannot wait too long and will be compelled to look to European countries even though European medical equipment is inferior to the same type of equipment manufactured in the U.S.

"I am personally of the opinion that such a move is consistent with the humanitarian aid you spoke about not long ago, and is an opportunity to help win Cuba away from the Soviet orbit. Anything that you could do regarding this matter, of course would be deeply appreciated.

"You have my sincere best wishes for the continued success of the new Administration and you can be assured of our vast support in the quest for a new moral tone that your husband is so valiantly attempting to bring to this country.

"Let me again express my deep appreciation for the privilege of dining privately with you prior to the election.

"Very respectfully in Him,

"Rev. Jim Jones."

Mrs. Stapleton, the President's sister, said that contrary to some news reports she had had no contact with Jones. She was, however, familiar with his work.

"I heard such great things about him," she said. "I thought he was supposed to be good. He was for Jimmy and for Jerry Brown.

"But after he'd gone to another country, I'd heard some negative things about him. Of course, you always hear negative things about evangelists, so I took it all very lightly. But if what I'm hearing now is true, I'm glad I didn't make the contact."

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The Washington Post ____
Washington Star-News ____
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times [illegible]

Date May [illegible] 21

FBI/DOC 18

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MONDALE, CALIFANO ALSO LISTED

First Lady Among Cult's References

NEW YORK (UPI)—The Guyanese government Monday made public a list of prominent Americans, including First Lady Rosalynn Carter, whose favorable comments on the Peoples Temple and its leader had been submitted to them as character references.

The references included remarks by Vice President Mondale, Health, Education and Welfare Secretary Joseph A. Califano, the late Sen. Hubert H. Humphrey and other senators, congressmen and California officials.

Christopher Nascimento, minister of state in the office of Guyanese Prime Minister Forbes Burnham, said release of excerpts of letters submitted by Jones was an attempt to show why Guyana was sympathetic to the temple's jungle colony.

Nascimento said the image emerging of Guyana was that "we allowed a bunch of crazies into Guyana. But in fact the Rev. Jones presented references of the highest caliber."

Among the documents presented by Nascimento was an excerpt of a letter from Mondale saying, in part, "Knowing of the congregation's deep involvement in the major social and constitutional issues of our country . . . is a great inspiration to me."

Califano wrote, "Those who are most familiar with the works of Peoples Temple and your pastor, Mr. Jim Jones, speak glowingly of the numerous social programs your church has established in meeting every type of human need.

"Your commitment and compassion, your humanitarian principles and your interest in protecting individual liberty and freedom have made an outstanding contribution to furthering the cause of human dignity."

Humphrey said, "The work of Reverend Jones and his congregation is testimony to the positive and truly Christian approach to dealing with the myriad problems of confronting our society today."

Other favorable comments Guyanese officials said were submitted by Jones included remarks from past and present Sens. Sam J. Ervin Jr. (D-N.C.), Warren G. Magnuson and Henry M. Jackson (both D-Wash.), Phillip A. Hart (D-Mich.) and Mike Gravel (D-Alaska). Also from past and present Reps. Phillip Burton, Ronald V. Dellums, Don Edwards, George E. Brown Jr. (all D-Calif.), Don H. Clausen (R-Calif.), Patsy Mink (D-Hawaii), Jonathan B. Bingham and Bella S. Abzuz (both D-N.Y.).

The Washington Post ____
Washington Star-News ____
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

Date Nov. 21

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Letters from American VIPs aided temple cause in Guyana

NEW YORK (AP) — A Guyanese Cabinet minister said one reason Peoples Temple leader Jim Jones was permitted to establish his ill-fated commune in Guyana was almost 60 reference letters attributed to prominent Americans.

Minister of State Christopher Nascimento said he was was providing some of the names because people were asking why the government let Jones build his settlement, Jonestown, in northern Guyana last year.

He said most of the letters were submitted by Jones' Peoples Temple at the time approval was being sought for Jonestown, and a few were written directly to the government in Georgetown.

Generally the letters referred to Jones' or his followers' activities in California, and made no mention of the planned settlement.

Excerpts from a note attributed to Vice President Mondale, for which no date was provided, expressed gratitude for "the work of the Peoples Temple Christian church in defending the First Amendment guarantees of freedom of the press, in mananging the drug program and running the ranch for handicapped children. Knowing the congregation's deep involvement in the major social and constitutional issues of our country is a great inspiration to me."

An excerpt bearing the signature of Sen. Henry Jackson, D-Wash., said, "I also welcome hearing of the fine work of your church and the many projects which your congregation has undertaken."

Joseph Califano, secretary of health, education and welfare, wrote:

(Indicate page, name of newspaper, city and state.)

5 S.F.Examiner

San Francisco,Ca.

Date: 11-21-78
Edition: Final

Title: RYMURS

Character:
or SF 89-250
Classification: 89
Submitting Office: SF

FBI/DOJ

"Those who are most familiar with the works of Peoples Temple and your pastor, Mr. Jim Jones, speak glowingly of the numerous social programs your church has established in meeting every type of human need.

"Your commitment and compassion, your humanitarian principles and your interest in protecting individual liberty and freedom have made an outstanding contribution to furthering the cause of human dignity."

FD-350 (Rev. 7-16-63)

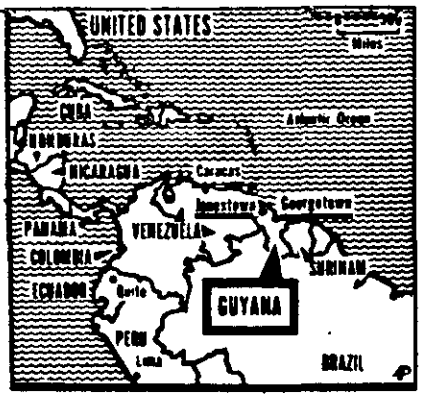
(Mount Clipping in Space Below)

Jones had good references

New York Times Service

NEW YORK — The government of Guyana made public Monday a list of references from prominent Americans, including Rosalynn Carter and Vice President Mondale, that it said had been submitted on behalf of the Rev. Jim Jones, leader of the religious cult whose jungle community was the site of mass suicides.

Attempting to show why the Guyanese government had approved the settlement of the People's Temple colony, officials in Georgetown, Guyana's capital, released excerpts from a series of reference letters for Jones by Joseph A. Califano Jr., the secretary of health, education and welfare; the late Sen. Hubert H. Humphrey and other senators, congressmen and California state officials, in addition to those by Mrs. Carter and Mondale.



Map locates the Jonestown settlement in Guyana.

Excerpts

Among the excerpts made public were those said to have been written by Sens. Henry M. Jackson, D-Wash., and Mike Gravel, D-Alaska; Reps. Phillip Burton, D-Calif., and Jonathan Bingham, D-N.Y.; former Rep. Bella Abzug, a New York Democrat; Roy Wilkins, former executive director of the National Association for the Advancement of Colored People; Mayor George R. Moscone of San Francisco, and a former mayor of San Francisco, Joseph Alioto.

Most of the letters were said to have been submitted to the Guyanese government by Jones and the People's Temple when approval was being sought for the establishment of Jonestown, the cult's colony, but a few were written directly to the government in Georgetown, the spokesman said. Generally the letters referred to Jones or his followers' activities in California and made no mention of the planned settlement in Guyana.

Mondale

Among the documents made public was a section of a letter from Mondale that said in part, "Knowing of your congregation's deep involvement in the major social and constitutional issues of our country is a great inspiration to me."

Califano was said to have written, "Those who are most familiar with the works of People's Temple and your pastor, Mr. Jim Jones, speak glowingly of the numerous social programs your church has established in meeting every type of human need."

Califano also wrote, "Knowing your commitment and compassion, your humanitarian principles and your interest in protecting individual liberty and

(Indicate page, name of newspaper, city and state.)

PAGE 5A

SAN ANTONIO EXPRESS
SAN ANTONIO, TEXAS

Date: 11-21-78
Edition: HOME
Author:
Editor:
Title:

Character:
or
Classification: 89-
Submitting Office: SAN ANTONI

☐ Being Investigated

freedom have made an outstanding contribution to furthering the cause of human dignity."

Neither Mondale nor Califano was immediately available for comment Monday night.

Humphrey

Humphrey was said to have written, "The work of Reverend Jones and his congregation is testimony to the positive and truly Christian approach to dealing with the myriad problems confronting our society today."

An excerpt bearing the signature of Jackson said, "I also welcome hearing of the fine work of your church and the many projects which your congregation has undertaken."

A message attributed to Bingham said in part, "Please pass on my commendation to Pastor Jones and the members of his church for their Christian service to their community and to our country."

The White House later made public the complete texts of an exchange of letters between Mrs. Carter and Jones. Mrs. Carter's letter appeared to be a personal note to Jones and not a letter of recommendation, as such.

A White House spokesman declined to comment on the letters, but Mary Finch Hoyt, Mrs. Carter's press secretary, said the texts of both — a longer one from Jones to Mrs. Carter on March 17, 1977 and a shorter, handwritten reply by Mrs. Carter on April 12, 1977 — were being made public because the Guyanese government had issued only Mrs. Carter's reply.

The letter from Mrs. Carter on White House stationery said:

"Dear Jim,

"Thank you for your letter. I enjoyed being with you during the campaign — and do hope you can meet Ruth soon.

"Your comments about Cuba are helpful. I hope your suggestion can be acted on in the near future.

"Sincerely, Rosalynn Carter"

Mrs. Carter's reference to Ruth evidently meant Mrs. Ruth Carter Stapleton, the president's sister.

Jones's letter to Mrs. Carter indicated that he had once dined with the president's wife.

He went on to report that he had been in a delegation that had visited Cuba and had been told "their country is badly in need of hospital equipment."

0-19 (Rev. 1-27-78)

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Officials Now Say Notes To Jones May Be Fraud

Special to The New York Times

WASHINGTON, Nov. 22 — Searches of office files around Washington have yielded few copies of letters allegedly written to Jim Jones, the cult leader, by prominent public figures, and some officials are starting to wonder whether they were victimized by deception.

"This leads us to believe that the letters possibly didn't exist," said Maxine Isaacs, press secretary for Vice President Mondale, one of the officials who supposedly wrote to Mr. Jones. She did say Mr. Jones was listed in 1976 as a member of a greeting committee welcoming Mr. Mondale in San Francisco.

Guyanese officials, eager to explain why they had admitted Mr. Jones's group, have made public excerpts of endorsements that he submitted as character references. Since the excerpts contain no dates and may have been written to third parties, it is almost impossible to determine whether they are legitimate.

The Washington Post ____
Washington Star-News ____
Daily News (New York) ____
The New York Times ✓
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

Date 11/23

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FBI/DOJ

0-19 (Rev. 1-27-78)

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Benefit for Sect Was Planned

Special to The New York Times

SAN FRANCISCO, Nov. 22 — About 75 prominent city leaders and politicians recently endorsed a $25-a-plate dinner arranged as a benefit for the People's Temple medical program at the sect's mission in Guyana.

The benefit, called "a Struggle Against Oppression," was scheduled to be held on Dec. 2 at a downtown hotel. The dinner was to have had as speakers Dick Gregory and the cult's two lawyers, Mark Lane and Charles Garry, and a state Assemblyman, Willie Brown. The dinner was canceled Monday afternoon.

"A year had passed and the temple had been investigated by the district attorney, and no one was taking them to court," said Harvey Milk, one of the endorsers of the benefit and a San Francisco County supervisor.

"It almost came out that it looked like trial by press," he said of press accounts of allegations made by former members of the sect that people inside the movement were being beaten, brainwashed and cheated out of their savings and property by the Rev. Jim Jones.

Many others involved in the benefit cited the good works of Mr. Jones as reasons for their continued support. "I was convinced that Jones was involved in a brilliant experiment in Guyana that actually put people in better shape down there than they had been in San Francisco," said Dr. Carlton Goodlet, a prominent black doctor who had attended Mr. Jones in Guyana and was scheduled to appear at the benefit.

"The deserters from the church had come to me," he said, "but they were just a neurotic fringe."

The Washington Post ____
Washington Star-News ____
Daily News (New York) ____
The New York Times A-17
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

Date NOV 25 '78

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FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

S.F. Temple Active in Politics

The ill-fated Jim Jones and his Peoples Temple provided large numbers of volunteers for San Francisco-area political campaigns, turned out crowds for meetings and had at least some contact with Gov. Brown and Lt. Gov. Mervyn Dymally, among other political figures.

But political coordinators knowledgeable about the real ways of campaigns and other political activity said Monday that all of this could well have been pretty innocent as far as the politicians were concerned.

No one is going to look a gift horse in the mouth, they said, unless there is some compelling reason to do so, and up until recently Jones and the Peoples Temple seemed very much on the up-and-up.

In addition to being a San Francisco housing official, Jones had been so well regarded earlier that a Mendocino County Superior Court judge in Ukiah appointed him foreman of the county grand jury in the mid 1960s, and the Peoples Temple also had marched in favor of beleaguered news editors and reporters in several celebrated freedom-of-the-press cases.

San Francisco Assemblyman Willie Brown, who was due to be master of ceremonies at a Peoples Temple medical fund-raiser Dec. 2 at the posh Hyatt Regency Hotel in that city, explained Monday:

"Lawyers, deputy district attorneys, savings and loan executives—they were all involved with the group. Under those circumstances, there was no reason not to accept these people according to the representations they made.

"They made no demands. They simply wanted to serve, and they did some incredible things. In suicides, they would give aid and comfort to survivors to keep them from the same thing . . They demonstrated on behalf of four Fresno Bee newsmen who were imprisoned by a judge . . . All of those things could only lead one to conclude they were fine. All the politicians here considered themselves lucky to have them on their side working in their campaign."

The main thing, experienced campaign managers explained, is that volunteers in politics, hard to come by, are not lightly turned away.

Phil Depoian, a veteran political aide to Mayor Bradley who managed Rep. Yvonne Brathwaite Burke's attorney general campaign in the primary last spring, did not use Peoples Temple volunteers, but told The Times that he could well understand why their offers of help would be accepted by most politicians.

"The name of the game, obviously, is that if someone offers you a large audience of 200 people or 500 people any politician worth his weight is going to seek that group out or respond to them," Depoian said. "And if someone offers you 100 volnnteers, especially if it's a church group, there's no reason to turn such a thing away.

"Anybody who would turn that group down, I'd be very surprised," he added. "The precinct stuff they did for (San Francisco Mayor George) Moscone, I'd say, 'Hell, I wouldn't turn it down.' "

Nonetheless, in light of what happened over the weekend, it was not surprising that some politicians were putting as much distance as possible between themselves and the Peoples Temple Monday.

Some, like Gov. Brown, had indeed had only tangential contacts with the group.

Brown, aides said Monday, went to the Peoples Temple to speak last year

Brown, aides said Monday, went to the Peoples Temple to speak last year

on the occasion of a celebration of the late civil rights leader Martin Luther King's birthday. The celebration was organized by San Francisco black community leaders and it was at their behest that the Peoples Temple was selected as the site for the meeting.

The governor's close political confidant, Tom Quinn, said Monday that Brown "thinks he met Jones there. He thinks he was introduced, but he doesn't have any positive recollection."

(Indicate page, name of newspaper, city and state.)

I-3 LOS ANGELES TIMES LOS ANGELES

Date: 11/21/78

Edition: Tuesday Final

Title: SF TEMPLE

Character:

or RYMUR

Classification:

Submitting Office: Los Angeles

FBI/DOJ

Very preliminary and inconclusive consideration of appointing Jones to a state position came about as the result of a recommendation made to the Brown Administration and not out of any Brown initiative, Quinn said.

Another prominent political figure, Dymally, apparently, however, had closer ties with the Peoples Temple. Dymally visited the Jonestown, Guyana encampment, according to a statement he issued Monday, in 1976, and he subsequently issued a public endorsement of the Peoples Temple.

One source told The Times Monday that concerned relatives of some of those at Jonestown had approached Dymally to intercede on their behalf, but that the lieutenant governor had refused to do so.

Dymally was unavailable Monday for comment on this last report. An aide said, "He's not available to the press today . . . We don't know where he is right now."

But the lieutenant governor's one-page written statement said his visit to Jonestown, in conjunction with a visit he had made to his nearby native island of Trinidad at the same time, had "lasted less than a working day and included lunch.

"The (Jonestown) project was just beginning and showed signs of hope," Dymally said. "However, in restrospect I believe it may have been a mistake to isolate themselves from the rest of American society." He described the weekend's events as "a great international tragedy."

Unlike Dymally, onetime U.S. Senate candidate Tom Hayden said Monday that he and his wife, actress Jane Fonda, had refused to sign any declaration defending the Peoples Temple. Hayden said at a number of his recent speaking appearances, Peoples Temple members had been present, seeking to get him to sign such a declaration.

Former Mendocino County Superior Court Judge Robert L. Wenslow who appointed Jones to the grand jury in that county in the mid-1960s and later to the county's Juvenile Justice Commission, is now a Century City attorney.

Winslow said Monday that at the time he had been "very impressed with him, his concern with social issues," but that recently he had become aware that Jones "was becoming more and more paranoid, could see conspiracies all over the place . . . Things fed on each other and got worse and worse."

Two journalists imprisoned in recent years for refusing to provide what they said was privileged information to courts—Fresno Bee City Editor James Bort, Jr., and Times reporter William Farr—recalled Monday that Peoples Temple members demonstrated in their behalf and that Jones had long expressed great interest in freedom-of-press cases.

ON A VISIT TO L.A.—The Rev. Jim Jones, with glasses, met with, from left, Lt. Gov. Mervyn Dymally, Supervisor Kenneth Hahn, Wallace D. Muhammad and Mayor Bradley in May, 1976, at Los Angeles Convention Center. Event was an interfaith rally held by Muhammad.

FD-353 (Rev. 10-19-77)

(Mount Clipping in Space Below)

The Political Pull of Jim Jones

The Rev. Jim Jones, the man at the center of apparent mass suicides and the ambush of a Congressional delegation in Guyana this week, built his California powerbase by trading votes he could deliver for political favors and influence.

The founder of the People's Temple methodically assembled his machine in the San Francisco area, gathering the political elite to his side.

Courting the cult leader were Lt. Gov. Mervyn Dymally, San Francisco Mayor George Moscone — who appointed Jones to head the city's housing authority — the city's district attorney Joseph Freitas, and area Assemblymen Willie Brown and Art Agnos.

Gov. Jerry Brown was even drawn into the circle, once considering Jones for an appointment to the state Board of Corrections.

First Lady Rosalynn Carter exchanged letters with Jones after attending a rally he reportedly stacked with enthusiastic devotees of her husband's presidential campaign.

But only now has the extent of Jones' political support surfaced. Attempting to show why they approved the People's Temple colony, the Guyanese government yesterday revealed a list of references from prominent U.S. officials submitted on Jones' behalf.

Included were Vice President Walter Mondale, the late Sen. Hubert H. Humphrey, Secretary of Health, Education, and Welfare Joseph Califano, Sens. Henry M. Jackson, D-Wash., and Mike Gravel, D-Alaska, Reps. Phillip Burton, D-Calif., and Jonathan Bingham, D-N.Y., former Rep. Bella Abzug, a New York Democrat, and Roy Wilkins, former executive director of the National Association for the Advancement of Colored People.

Jones often appeared at rallies and dinners with the politicians he knew or would be introduced to, including Los Angeles Mayor Tom Bradley and county Supervisor Kenneth Hahn.

They always were told or reminded of the social programs connected with Jones' Temple, of the thousands of starving people he fed daily, and of how anyone who wanted to run for office in San Francisco needed Jones' help to turn out the crowds and votes.

How did a man who established the cultish People's Temple — a sect in which members reportedly were blackmailed and forced to donate all of their worldly belongings — come to wield such apparent power?

Jones knew politics. He knew if he could promise a candidate votes, influence could be his.

He also could provide bodies. With a day's notice, Jones could assemble his followers at any podium to cheer for any candidate.

And, when Jones stood at his own pulpit in the Temple, he always emphasized the candidate. "This politician is with us, this one isn't," his personal physician, Dr. Carlton Goodlet, remembers Jones preaching.

"He had one of the most active congregations in the West," Goodlet said. "Most of all, he understood the way of the politician."

An aide to Moscone during Jones' ascendancy in the Bay Area compared the cultist with a labor union chieftain.

Corey Busch, one-time Moscone press secretary and now an aide to political strategist Joe Cerrell in Los Angeles, said soon after Jones founded his Temple in San Francisco it became "common knowledge that if you were going to run for office in San Francisco

(Indicate page, name of newspaper, city and state.)

A-1 HERALD EXAMINER
LOS ANGELES, CA

Date: 11/21/78
Edition: Tuesday Latest

Title:

Character:
or
Classification:
Submitting Office:
Los Angeles

FBI/DOJ

and your constituency included the black, the young or the poor, you'd better have Jones in your corner."

Busch said, "Things on the surface looked very good. The fact that he may have been cultish was overlooked because every day poor people were lining up outside the Temple, waiting to be fed."

Add to that the fact that Jones provided "foot soldiers" willing to walk precincts and get out the vote, an offer no politician in his right mind could refuse, Busch said.

During San Francisco's run-off election for mayor in 1975, Jones' people stumped precincts for Moscone, who only won by 4,000 votes.

"Jones really was analogous to a labor union leader," he said. "He made it known he was interested in politics and made his followers available to support progressive democratic candidates."

When a labor leader makes his resources available, a politician takes them, Busch said. "Who's going to predict the labor leader's going to go on a rampage and kill people?"

Busch said Jones had very high stature in the community — an image he kept alive by donating money to various community groups, the NAACP, the ACLU, the farmworkers' unions. In another instance $27,000 went to a pet clinic to keep it open.

Jones also established his organization as an ardent supporter of freedom of the press. His group marched for four Fresno newsmen jailed for refusing to disclose their news sources and donated $4,000 to the defense of Los Angeles Times reporter Bill Farr, who also was imprisoned for refusing a judge's order to name a source.

Looking back, Farr said Jones "seemed to have a sincere feeling that the freedom of the press was important."

But, he added, "Jones obviously had a somewhat different concept of it when he was the one being investigated."

The Rev. Cecil Williams, the pastor of the Glide Methodist Memorial Church in San Francisco and a prominent religious leader in the Bay Area, says Jones became "paranoid" when reporters began criticizing his work.

When a New West magazine article aired questions regarding Jones' odd practices of being surrounded by bodyguards, of holding so many political ties and of having such tremendous sums of money at his disposal, the leader was furious.

As an example of Jones' political clout, Cyril Magnin, chairman of the board of Joseph Magnin department stores, personally called the magazine to find out "how bad the article was and if it was going to run."

Magnin said that although he didn't know Jones, Bernard Titlebaum, one of Moscone's aides, asked him to make the call. "I never even knew Jim Jones but I called for the mayor, we were very close, I was the chief of protocaol for the city, you know," Magnin says.

But after the article was published, Moscone still refused to conduct an investigation into the Temple's activities.

The story was the beginning of Jones' problems. Soon, the leader of the one-time 20,000-member Protestant denomination called his friend, the Rev. Williams, to say goodbye.

"He called the day he left from Los Angeles," Williams said, "I asked, 'What are you doing, running away.'

"But, he told me, no, his mission in South America needed him and he'd be back. That was the last I spoke with him."

After hearing of the ambush and suicides in Guyana, Jones' one-time political friends fell away as quickly as they once latched onto him.

Dymally, who once wrote a glowing letter on behalf of Jones in the wake of the New West article, issued a statement: "I visited the Jonestown camp briefly in 1976, but only stopped there for lunch." When he first visited Jonestown, the lieutenant governor praised its accomplishments.

Governor Brown's press secretary, Elisabeth Coleman, said the governor only visited the People's Temple on Martin Luther King's observance day in 1977. "I don't even know if Jones was there," she added.

"If Jones was harboring some deep-seated evil intentions at that time, I didn't know about it," Mayor Moscone said. "I'm sick about the whole thing, it's the worst thing I ever heard."

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39 who wrote about Jones

Here is a list of 39 prominent Americans named by the Guyanese government as having been used as references by the Rev. Jim Jones of Peoples Temple. Titles are those at time endorsements were said to have been written. Only a few of the letters were written directly to the Guyana government.

Vice President Mondale
First lady Rosalynn Carter
HEW Sec. Joseph Califano
Calif. Lt. Gov. Mervyn Dymally
S.F. Mayor George Moscone
Supervisor Terry Francois
Formei Mayor Joseph Alioto
Joe Johnson
Joseph E. Hall, NAACP
Donneter E. Lane
Jeff Mori

U.S. Senators:
Sam Ervin Jr., D-N.C.
Warren Magnusen, D-Wash.
Philip A. Hart, D-Mich.
Hubert Humphrey, D-Minn.
Henry Jackson, D-Wash.
Mike Gravel, D-Alaska
Congressmen:
Phillip Burton, D-S.F.
Ron Dellums, D-Berkeley
Don Edwards, D-San Jose
Bob Eckhardt, D-Texas
Jonathan Bingham, D-N.Y.
Don Clausen, R-Crescent City
George Brown Jr., D-Colton
Bella S. Abzug, D-N.Y.
Patsy Mink, D-Hawaii
Lawrence Coughlin, R-Pa.
Cardiss Collins, D-Ill.
Leo McCarthy
Willie Brown Jr.
Milton Marks
Terry J. Hatter Jr.
Gilbert W. Lindsay, L.A.
David Cunningham, L.A.
Lisa Naito, Hawaii Legislature
Richard Hatcher, Gary, Ind.
Joseph A. Meza
Roy Wilkins, NAACP
Charles A. Ericksen

(Indicate page, name of newspaper, city and state.)

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Assoc. Dir. ____
Dep. AD Adm. ____

POLITICIANS TRY TO EXPLAIN TIES TO JONES

By Tom Johnson
Time-Life News Service

SAN FRANCISCO — San Francisco politicians have expressed horror at the events in Guyana and, in some cases, attempted to explain how it was that they welcomed the support of the Rev. Jim Jones and his Peoples Temple congregation.

Mayor George Moscone, who appointed Jones to the city's Housing Authority in 1977, said that when he heard the news "I proceeded to vomit and cry.

"I'm sick about the whole thing," Moscone said. "Not just Leo Ryan, who was a good friend of mine, but the press people, too. It's so much like November 1963, when Kennedy was killed. It's just the worst thing I ever heard."

Until his departure for the South American nation last year, Jones controlled perhaps the most potent political force in this city of 750,000. He delivered not only the votes of his followers, but those same church members would make the phone calls, ring the doorbells and pass out the flyers that would turn out other voters for the liberal candidates Jones supported.

ASSEMBLYMAN Willie Brown, who represents a San Francisco district in the state capital, said Jones' work in the local 1975 election was important for the successful candidacies of Moscone, District Attorney Joseph Freitas and former Sheriff Richard Hongisto.

In July 1977, Moscone told the press that he appointed Jones because he thought the housing authority needed "a person both sensitive and realistic. From everything I've seen, he's been a good chairman."

A few weeks later Moscone backtracked, saying he had begun having doubts about Jones. He said he wouldn't have appointed him if he had known how controversial he would turn out.

He was asked this week if he had been taken in.

"I think that's clear," the mayor answered. He reminded questioners that in 1975 Jones' reputation was that of a man who believed in social justice, racial equality and that there was evidence that the Peoples Temple had initiated programs for drug and alcohol rehabilitation.

"I don't know if Jones could be classified as a political ally," Moscone said. "On election day, 25 or 30 institutions are asked to go out and get out the vote, including the neighborhood arts program. To characterize that as an evil is not correct. That's part of the democratic process."

WHILE MOST other politicians responded in a manner similar to Moscone's, Assemblyman Brown was an exception.

Brown says he has "no regrets" over his past associations with the Peoples Temple and its messianic leader. The outspoken legislator, who expressed shock over the bloody events involving Jones and his followers, refused to join other politicians who have been playing down their past connections with the minister.

"If we knew then he was mad, clearly we wouldn't have appeared with him," said Brown. "But it's not fair to say what you would have done if you knew the kind of madness that would take place years later."

He recalled that a glittering array of Democratic political figures appeared at Peoples Temple or with Jones at various political functions. Officials said the figures included Rosalynn Carter, Walter Mondale, Gov. Jerry Brown and local officials.

GOV. JERRY BROWN did speak at the Peoples Temple in San Francisco last year, according to his aides, for the celebration of Martin Luther King's birthday.

The Washington Post ____
Washington Star-News ____
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

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Goodlett Attacked For Backing Jones

Two leaders of San Francisco's black community, Dr. Carlton Goodlett, publisher of the Sun Reporter newspaper, and former supervisor Terry Francois, had a brief confrontation yesterday over Goodlett's longtime support of the Rev. Jim Jones.

Francois and several other persons picketed the Sun Reporter offices yesterday afternoon in protest of remarks Goodlett made Monday in a press conference and in a televised interview to the effect that Jones was "a good man" because of work he did in San Francisco's black community.

"How can you, as a medical doctor, go along with Jones' faith-healing?" Francois asked Goodlett after the physician/publisher came outside to talk.

Francois accused Goodlett of coming home from a visit to the ill-fated Jonestown settlement in Guyana with "glowing reports."

"I'm not defending the man, I'm trying to explain him," Goodlett retorted. "Your vision is always 20-20 in hindsight."

Francois then returned to Goodlett a plaque the Sun Reporter had presented him as "Man of the Year" in 1957.

"Well, Terry, if you're going to give that back, you ought to give back the watch, too," Goodlett said, referring to a gift that accompanied the plaque.

"You can have the watch back, Carlton, but it never worked," Francois said.

(Indicate page, name of newspaper, city and state.)

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A sign directed at Goodlett carried by one of the picketers read: "We had a madman in our midst and you told people he was a saint."

"I saw Jones take prostitutes and pimps and restore them to

By Pete Bveinig

Former Supervisor Terry Francios (right) confronted publisher Carlton Goodlett (at microphones) outside his office

respectability." Goodlett said later. "We've had a tremendous loss and it's time the community should be brought together. This is no time to go back to the McCarthy era of guilt by association."

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Willie Brown Defends Former Ties to Rev. Jones

By Jerry Burns
Chronicle Correspondent

Assemblyman Willie Brown (Dem-S.F.) said yesterday he has "no regrets" over his past associations with People's Temple and its messianic leader, the Rev. Jim Jones.

The outspoken legislator, who expressed shock over the bloody events involving Jones and his followers last weekend in Guyana, refused to join other politicians who have been playing down their past connections with the minister.

"If we knew then he was mad, clearly we wouldn't have appeared with him," said Brown. "But it's not fair to say what you would have done if you knew the kind of madness that would take place years later."

He recalled that a glittering array of Democratic political figures appeared at People's Temple or with Jones at various political functions, including Rosalynn Carter, Walter Mondale, Jerry Brown, George Moscone, Richard Hongisto and Joseph Freitas.

"My blood runs cold when I think about what happened in the last few days, but there's no way anyone in his right mind could have projected what would happen," said Brown. "It's like saying I wouldn't have voted for Richard Nixon in 1960 (which I didn't do) if I knew what he was going to do later at Watergate."

The assemblyman also said he understands what the other political figures, now disassociating themselves from People's Temple, are trying to do.

"They's all like to say, 'Forgive me, I was wrong,' but that's b——," said

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Brown. "It doesn't mean a thing now. It just isn't relevant."

He said his decision to appear at People's Temple "was not a faulty judgment at the time it was made, based on all the objective factors at that time."

Brown, who was to be master of ceremonies at a huge People's Temple dinner Deccember 2, also said he won't be there even in the unlikely event that the dinner is still held.

Meanwhile, the director of catering at the Hyatt Regency Hotel said yesterday that he has received no orders to cancel the dinner.

Mayor George Moscone, who had appointed Jones to the city's Housing Authority, said yesterday that he may have been "taken in" by People's Temple.

The mayor said he remembered attending a tribute to Martin Luther King at the church, along with other politicians, and acknowledged that he was happy to be photographed with Jones because he needed the support of the minister's followers.

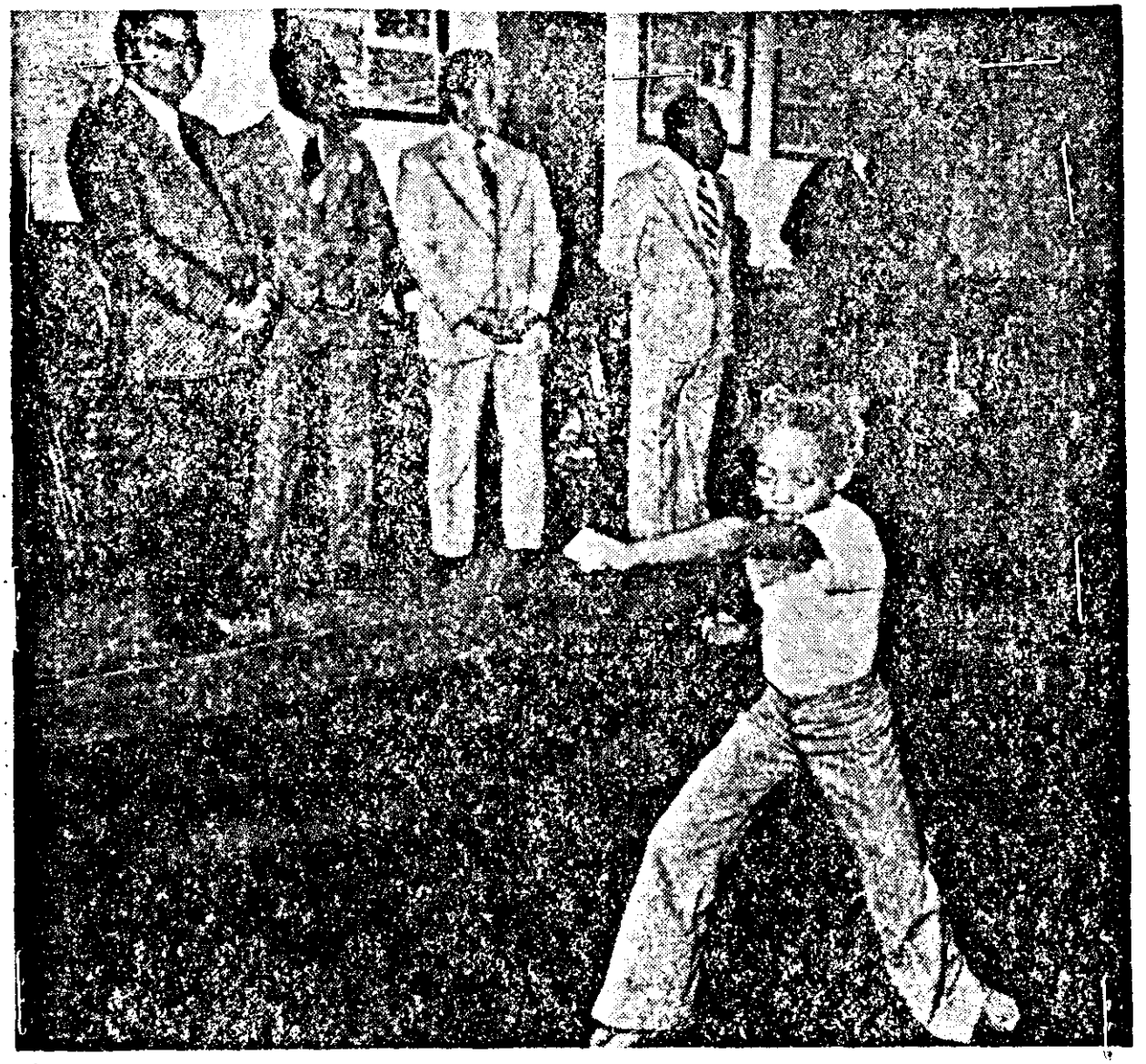
"It's clear that if there was a sinister plan, then we were taken in," Moscone added. "But I'm not taking any responsibility. It's not mine to shoulder."

Obviously distraught by the killings in Guyana, the mayor reacted angrily when a reporter asked if he considered himself "culpable" for legitimizing Jones as a political and social force in San Francisco.

"I deeply resent that," Moscone shot back. "You're reaching far out."

"It's all too bizarre for me," he added with a shudder.

Pic



The Rev. Jim Jones, the prime minister of ~~Grenada~~, Eric Gary, and California Lieutenant Govenor Mervyn Dymally (first three from left) were at People's Temple in San Francisco in ~~June,~~ 1977. They watched a girl in a karate class.

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Guyanese list Temple supporters

United Press

New York—The Guyanese government yesterday made public a list of prominent Americans, including First Lady Rosalynn Carter, whose favorable comments on the Peoples Temple and its leader were submitted as character references.

A handwritten note from Mrs. Carter to Jones on White House stationary, dated April 12, 1977, said:

"Dear Jim: Thank you for your letter. I enjoyed being with you during the campaign — and do hope you can meet Ruth (Carter Stapleton, the president's sister) soon."

(Indicate page, name of newspaper, city and state.)

2 The Tribune

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Letters Publicized

Big Names Backed Jones

New York

Guyana made public a list of prominent Americans yesterday, including Rosalynn Carter, whose favorable comments on the People's Temple and its leader, the Rev. Jim Jones, was submitted to the government as character references.

The references included remarks by Vice President Walter Mondale, Health, Education and Welfare Secretary Joseph Califano, the late Senator Hubert Humphrey and other senators, congressmen and California officials.

Christopher Nascimento, Minister of State in the office of Guyana Prime Minister Forbes Burnham, said release of excerpts of letters submitted by Jones was an attempt to show why Guyana was sympathetic to the temple's plans to build a colony in the jungle.

A handwritten note from Mrs. Carter to Jones on White House stationery, dated April 12, 1977, said:

"Dear Jim: Thank you for your letter. I enjoyed being with you during the campaign — and do hope you can meet Ruth (Ruth Carter Stapleton, the president's sister) soon."

The note went on to thank Jones for a suggestion he had made on Cuba. "I hope your suggestion can be acted on in the near future," it said.

(The White House said yesterday that Jones had written Mrs. Carter a lengthy letter expressing regret that he had missed meeting Stapleton during a visit the President's sister had made to San Francisco. Jones also urged that the U.S. send hospital equipment to

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Cuba for humanitarian reasons and to "help win Cuba away from the Soviet orbit.")

Nascimento said he was making the note public "not to embarrass Mrs. Carter but to explain why the government of Guyana was receptive to the Rev. Jones."

Nascimento said the image emerging of Guyana was that "we allowed a bunch of crazies into Guyana. But in fact the Rev. Jones presented references of the highest caliber."

Among the documents presented by Nascimento was an excerpt of a letter from Mondale saying, in part, "knowing of the congregation's deep involvement in the major social and constitutional issues of our country . . . is a great inspiration to me."

Califano wrote to say: "Those who are most familiar with the works of People's Temple and your pastor, Mr. Jim Jones, speak glowingly of the numerous social programs your church has established in meeting every type of human need.

"Your commitment and compassion, your humanitarian principles and your interest in protecting individual liberty and freedom have made an outstanding contribution to furthering the cause of human dignity."

Humphrey said: "The work of Reverend Jones and his congregation is testimony to the positive and truly Christian approach to dealing with the myriad problems confronting our society today."

Other favorable comments Guyana officials said were submitted by Jones included remarks from Senators Sam Ervin (Dem-S.C.); Warren Magnuson and Henry Jackson, both (Dem-Wash.); Phillip A. Hart, (Dem-Mich.), and Mike Gravel, (Dem-Alaska); Representatives Phillip Burton, Ronald Dellums, Don Edwards, George E. Brown, all California Democrats; Don H. Clausen, (Rep-Calif.); Patsy Mink, (Dem-Hawaii); Jonathan Bingham and Bella Abzug, both (Dem-N.Y.).

United Press

THE WHITE HOUSE

April 12, 1977

Dear Jim,

Thank you for your letter. I enjoyed being with you during the campaign — and I hope you can meet Ruth soon.

Your comments about Cuba are helpful. I hope your suggestion can be acted on in the near future.

Sincerely,

Rosalynn Carter

UPI Telephoto

This note to Rev. Jim Jones from Rosalynn Carter on White House stationery was one of the letters released in Guyana

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Politicians defend associations with Jones

by Elisabeth Mehren
Staff Writer

Gov. Brown, Lt. Gov. Mervyn Dymally and Mayor George Moscone of San Francisco yesterday defended their association with the Rev. Jim Jones of the People's Temple when he was portraying himself as an activist in behalf of the poor in San Francisco.

"At that time," said Moscone, who named Jones director of the San Francisco Housing Authority, "he was a good appointee.

"What has happened between then and now God only knows."

Asked about his own appearances at People's Temple functions, Moscone said:

"These were major events, things like the anniversary of the assassination of Dr. Martin Luther King.

"(City Supervisor) Diane Feinstein was there, Gov. Brown was there, I was there."

Brown was indeed there — although yesterday his press secretary insisted that Brown never met Jones personally.

"They never had a one-on-one meeting," said Elisabeth Coleman from Sacramento. "But he (Brown) may well have been there that day."

She sought to diminish the importance of Brown's attendance at the memorial by noting that other prominent politicians were

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2 The Tribune

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also there. President Carter himself sent a representative, she noted.

Dymally, who gave Jones a strong personal endorsement in the interview a year ago, acknowledged he had visited Jonestown in 1976. But he, too, sought to diminish the importance of his connection with Jones.

"My visit lasted less than a working day and included lunch," Dymally said. "The project was just beginning and showed signs of hope.

"However, in retrospect, I believe it may have been a mistake (for members of Jones' colony) to isolate themselves from the rest of American society."

Moscone, speaking briefly with reporters in San Francisco, said he was "shattered" by news of the deaths in Guyana of Congressman Leo Ryan and four others.

"I went into the bathroom and upchucked," Moscone said, still shaken.

The impact of the killings, he added, was similar to that which followed on the assassination of President John F. Kennedy in 1963.

"There was the same atmosphere, the same murky weather, the same lack of details, the same experience of people summarily killed and the same sense of shock," Moscone said.

He pointedly noted that his appointment of Jones as Housing Authority director required the approval of the San Francisco Board of Supervisors.

"There was not a dissenting vote," Moscone pointed out.

Another politician whose name had been linked with Jones', Assemblyman Art Agnos, whose district covers San Francisco's poverty-stricken Tenderloin, Hunters Point, and South Market districts, defended Jones as a tireless worker for the poor in his early years in the city.

"While I've never met Rev. Jones," Agnos said, "I found that whenever I needed help for the elderly or the poor or the down-and-out in my district, I could refer them to the People's Temple.

"Even when other agencies, public and private, wouldn't help, the People's Temple always came through with food, clothing and shelter with no questions asked, no forms to fill out and no sermons."

As a consequence, Agnos said he had agreed to a temple request that he write a letter praising the temple to the New York Post.

Agnos said he visited the temple only once, last year. He said it was then that he first began to have doubts about Jones' operation.

"The congregation as a whole was very poor," Agnos recalled.

"It was not a mix of economic groups like you would expect to find at most churches.

"And I found it a little unusual that I was escorted everywhere by a large number of security guards."

Agnos described the guards as "very well-dressed men," in marked contrast to the apparent poverty of the other church followers.

When he asked about the guards, Agnos said, he was told the temple feared that "enemies...would attack us."

"That was about the extent of my contact with them," Agnos said, "until about three weeks ago, when they called and asked me to help sponsor a fund-raiser in San Francisco in December. I declined because of my uncertainties about all the guards and the general activities of the church."

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Once a 'Peacemaker'

What Politicians Say Now About Jim Jones

By Larry Liebert
Political Correspondent

Some of California's top political leaders labored yesterday to explain their past alliances with the Rev. Jim Jones and his People's Temple.

Jones has been a potent political force in San Francisco, courted by top officeholders for the help his loyal following could bring to an election campaign.

In 1977, Governor Brown visited Jones' church in the Western Addition and in 1976, San Francisco Mayor George Moscone named Jones to the city's Housing Authority. He later became its chairman.

State Senator Milton Marks (Rep-S.F.) once sponsored a state Senate resolution praising Jones and his church. District Attorney Joseph Freitas attended a dinner in Jones' honor, and Assemblymen Willie Brown and Art Agnos defended the colorful preacher against his critics.

Yesterday, those officials recoiled from the tragedy of bloody murders at a jungle airstrip near Jones' retreat in Guyana.

Most of the officials insisted that they had no reason to suspect strange doings in Jones' church in the not-too-distant days when they were praising him — and enjoying his political favor.

"If Jones was harboring some deep-seated evil intention at that time," Moscone said yesterday, "I didn't know about it, and I don't think (my) political colleagues did."

Moscone said he appointed Jones to the city's Housing Authority in 1976 because he thought of the minister at the time as "a peacemaker . . . who had the ability to work with people."

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give their possessions to the church.

But a few prominent San Franciscans stuck by Jones even in recent weeks.

People's Temple this month advertised that Assemblyman Willie Brown would be master of ceremonies for a benefit dinner in San Francisco on December 2 to raise money for the People's Temple "medical program" in Guyana.

Assemblyman Brown could not be reached for comment yesterday, but Pat Schultz, his aide, said she "assumes" the newspaper advertisement had been correct in listing Brown as a potential participant in a $25-per-plate dinner whose theme was to have been "A Struggle Against Oppression."

Dr. Carlton Goodlett, the prominent black physician and publisher of the Sun-Reporter newspaper, was also scheduled to attend the dinner.

"Until Jim Jones is proven to be something other than an honest, law-abiding citizen," Goodlett said yesterday, "I'll have to reserve judgment. If he had done anything for which he could have been incarcerated, you and I know he would have been incarcerated long ago."

Goodlett expressed concern about Jones' "safety and well-being" in the aftermath of the events in Guyana. He said many of those who had made allegations against Jones in the past were on "the fringe of neurosis" and "I never found their stories held up."

(Goodlett, who visited Jones in Guyana in August, revealed that he had found Jones ill with a malady that Goodlett declined to specify. "He was planning to go to the hospital," Goodlett said.)

Yesterday San Francisco Supervisor Quentin Kopp bitterly denounced Moscone, Freitas and others who he charged formed political alliances with Jones and ignored Kopps' early demands for an investigation of People's Temple.

"Every one of them went over there and bragged about how they were getting support from People's Temple," Kopp said bitterly. "They ought to feel awful good about it today."

Kopp, who plans to run against Moscone for mayor, denied any political motivations in his own angry comments. But one political leader privately castigated those who would take political advantage of the disaster in Guyana.

"In the period I had contact, it was an activist church and Jim Jones seemed a pretty OK fellow," said Freitas, in a sentiment echoed by Marks.

Denying a report that Governor Brown was "a friend" of Jones, the governor's press secretary said that Brown recalls meeting him only once — when the governor attended a memorial service at People's Temple for the late civil rights leader Martin Luther King Jr., in 1977.

Most politicians maintained they had ended all ties with Jones after he and his followers moved to Guyana in July, 1977, amid growing allegations that church members had been wooed by fake faith-healing, beaten and coerced to

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S.F.'s leaders recall Jones the politician

By John Jacobs

San Francisco politicians, some of whom were recipients of the political largess of the Rev. Jim Jones and the Peoples Temple, still are trying to comprehend the horrifying developments in Guyana.

Mayor Moscone, who appointed Jones to the Housing Authority in 1977 said when he heard the news, "I proceeded to vomit and cry."

"I'm sick about the whole thing," Moscone said. "~~Not just~~ Leo Ryan, who was a good friend of mine, but the press people too. It's so much like November 1963, when Kennedy was killed. It's just the worst thing I ever heard."

Supervisor Quentin Kopp said he would introduce a resolution today asking Congress to investigate why the State Department wasn't doing the job that Ryan "had to do" in response to pleadings of concerned relatives.

"The whole damn thing also calls to mind the summer of 1977," Kopp said, "when I demanded that Moscone investigate these accusations of physical and mental torture in Peoples Temple here and the conduct of Jones. He refused to do it. The district attorney said he would do it, and he's never done a thing."

Until his departure for Guyana last year, Jones was a potent political force in The City, most often at election time. He delivered not only votes but the people to get out the votes for the liberal candidates he supported. San Francisco Assemblyman Willie Brown said Jones' work in the local 1975 election was important for the candidacies of Moscone, District Attorney Freitas and former Sheriff Richard Hongisto.

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In July 1977 Moscone told The Examiner ~~that he~~ appointed Jones because he thought the Housing Authority needed "a person both sensitive and realistic. From everything I've seen, he's been a good chairman."

Moscone later backtracked, noting that he began having doubts about Jones. He said he wouldn't have appointed him if he had known how controversial he would turn out.

Was he taken in, a reporter asked.

"I think that's clear," the mayor answered. He reminded questioners, however, that in 1975 Jones' reputation was that of a peacemaker, a man rehabilitating drug addicts and performing good works among the needy.

"I don't know if Jones could be classified as a political ally," Moscone said. "On election day 25 or 30 institutions are asked to go out and get out the vote, including the neighborhood arts program. To characterize that as an evil is not correct. That's part of the democratic process."

"I assume the mayor's enemies will make as much as they can out of this," Supervisor John Molinari said last night. "It depends on what they dig up, but Quentin Kopp will try to tie Moscone to him (Jones).

"If a politician takes help in innocence, I don't see how any harm can come of it, unless someone can prove he got preferred treatment."

In a phone interview last night, Freitas denied getting any help in 1975 from Jones. He said he never heard of the temple leader until after he was elected, and was horrified by the tragedy.

Soon after his election, Freitas appointed Timothy Stoen as his deputy district attorney in charge of the burgeoning voter-fraud scandal. Stoen, a former assistant prosecutor from Mendocino County, then was a prominent member of Peoples Temple and a Jones aide.

"I visited the temple a couple of times," Freitas said, "and once had dinner there with the mayor, Gov. Brown, Dymally and lots of city commissioners. Until the guy became weird, he was considered a responsible person in the community.

"We're dealing with deranged people. This is a total aberration. I think people are smarter than that. He (Jones) left San Francisco after we conducted our investigation."

He said his office's inquiry turned up "a lot of weird things, healing and using chicken gizzards for miracles, but there was no evidence of criminal wrongdoing."

Assemblyman Brown acknowledged last night that he was scheduled to attend a $25-a-plate benefit dinner Dec. 2 for the Peoples Temple medical program, along with comedian Dick Gregory and a number of San Francisco supervisors.

Brown said he had "no regrets" about supporting Jones in the past because Jones got people into and through college, helped those in trouble with the law and straightened them ~~out and~~ made people responsible voters."

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Jackson: Remember Jones' good

San Francisco—Civil rights leader Jesse Jackson said Monday that he had been impressed with the Rev. Jim Jones' concern "for the locked out, for the despaired, for the handicaapped, for the minorities."

Jackson said he hoped the tragedy in Guyana would not overshadow "all of the good" performed by the founder of the Peoples Temple.

Jackson, appointed director of "Operation Breadbasket" by the Rev. Martin Luther King Jr. in 1967, said he was "as confused as the reports out of Guyana" about exactly what happened when Rep. Leo J. Ryan, D-Calif, and four other persons were killed at a jungle airstrip.

Until all the facts are known, Jackson told a news conference, he would continue to regard Jones as a man who 'worked for the people."

Jackson said he had met Jones on several occasions.

"He felt great concern for the locked out, for the despaired, for the handicapped, for the minorities .. and that impressed me," Jackson said.

'As a result of that, he attracted a great following, and I would hope that all of the good he did will not be discounted because of this tremendous tragedy."

The Chicago activist praised Mayor George Moscone for "not going on A diatribe against the Peoples Temple in San Francisco and blowing the whole thing out of proportion without knowing all the facts."

He said Jones had a good record of servicein humanitarian causes and that should not be discounted.

Jackson was in San Francisco to address the American Speech and Hearing Association.

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Jesse Jackson Stands by Jones

Civil rights activist the Rev. Jesse Jackson, on a visit to San Francisco, defended the Rev. Jim Jones, leader of the Peoples Temple, and said that until all the facts are in, he would regard Jones as a man who "worked for the people."

Speaking yesterday, two days after Rep. Leo Ryan and four others were killed in an ambush near Jones' jungle refuge in Guyana and after more than 400 of Jones' followers committed suicide or were killed there, Jackson said:

"He (Jones) felt great concern for the locked out, for the despaired, for the handicapped, for the minorities ... and that impressed me. As a result of that, he attracted a great following, and I would hope that all of the good he did will not be discounted because of this tremendous tragedy."

(Indicate page, name of newspaper, city and state.)

3 S.F.Examiner

San Francisco,Ca.

Date: 11-21-78
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Title: RYMURS

Character:
or SF 89-250
Classification: 89
Submitting Office: SF

FBI/DOJ

0-19 (Rev. 1-27-78)

Assoc. Dir. ____
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Director's Sec'y ____

Rev. Jackson Ties U.S. To Deaths in Guyana

CHICAGO, Nov. 28 (UPI) — The Rev. Jesse Jackson says the responsibility for the murders and suicides at the People's Temple settlement in Guyana lies with the United States Government, "which, through rejection of people who are old and black and poor, subjected them to a search for affirmation and acceptance from any source."

Mr. Jackson, a black civil rights leader, noted that many of the more than 900 people killed in Guyana were black, while their leader, the Rev. Jim Jones, was white.

He said blacks in America "are trained to believe in whites. We are trained to believe in their beauty, their brains and their power. Black loyalty to white symbolism ... is nothing new."

"Our following white leaders to death is not altogether new," Mr. Jackson said. "We followed them to Germany to die, to Korea and to Vietnam. The effects of slavery are still deep in our minds, in our everyday lives. We reject black authority for white authority even when we have the options."

The Washington Post ____
Washington Star-News ____
Daily News (New York) ____
The New York Times A-14
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

Date NOV 29 1978

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Jones' 'Concern for the Despaired' Cited

SAN FRANCISCO (UPI)—Civil rights leader Jesse Jackson said Monday that he had been impressed with the Rev. Jim Jones' concern "for the locked out, for the despaired, for the handicapped, for the minorities."

Jackson said he hoped the tragedy in Guyana would not overshadow "all of the good" performed by the founder of the Peoples Temple.

Jackson, appointed director of "Operation Breadbasket" by the late Martin Luther King in 1967, said he was "as confused as the reports out of Guyana" about exactly what happened when Rep. Leo J. Ryan (D-Calif.) and four other persons were killed at a jungle airstrip.

Until all the facts are known, Jackson told a news conference, he would continue to regard Jones as a man who "worked for the people."

Jackson said he had met Jones on several occasions.

"He felt great concern for the locked out, for the despaired, for the handicapped, for the minorities . . . and that impressed me," Jackson said.

"As a result of that, he attracted a great following, and I would hope that all of the good he did will not be discounted because of this tremendous tragedy."

The Chicago activist praised Mayor George Moscone for "not going on a diatribe against the Peoples Temple in San Francisco and blowing the whole thing out of proportion without knowing all the facts."

He said Jones had a good record of service in humanitarian causes and that should not be discounted.

(Indicate page, name of newspaper, city and state.)

I-26 LOS ANGELES TIMES LOS ANGELES,

Date: 11/21/78

Edition: Tuesday Final

Title: JONES'CONCRN

Character:

or RYMUR

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FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

First Lady Among Cult's References

NEW YORK (UPI)—The Guyanese government Monday made public a list of prominent Americans whose favorable comments on the Peoples Temple and its leader had been submitted to them as character references.

The references included remarks by First Lady Rosalynn Carter, Vice President Mondale, Health, Education and Welfare Secretary Joseph A. Califano, the late Sen. Hubert H. Humphrey and other senators, congressmen and California officials.

Christopher Nascimento, minister of state in the office of Guyanese Prime Minister Forbes Burnham, said release of exerpts of letters submitted by Jones was an attempt to show why Guyana was sympathetic to the temple's jungle colony.

Nascimento said the image emerging of Guyana was that "we allowed a bunch of crazies into Guyana. But in fact the Rev. Jones presented references of the highest caliber."

Among the documents presented by Nascimento was an excerpt of a letter from Mondale saying, in part, "Knowing of the congregation's deep involvement in the major social and constitutional issues of our country . . . is a great inspiration to me."

Califano wrote, "Those who are most familiar with the works of Peoples Temple and your pastor, Mr. Jim Jones, speak glowingly of the numerous social programs your church has established in meeting every type of human need.

"Your commitment and compassion, your humanitarian principles and your interest in protecting individual liberty and freedom have made an outstanding contribution to furthering the cause of human dignity."

Humphrey said, "The work of Reverend Jones and his congregation is testimony to the positive and truly Christian approach to dealing with the myriad problems of confronting our society today."

Other favorable comments Guyanese officials said were submitted by Jones included remarks from past and present Sens. Warren G. Magnuson and Henry M. Jackson (both D-Wash.), Phillip A. Hart (D-Mich.) and Mike Gravel (D-Alaska). Also from past and present Reps. Phillip Burton, Ronald V. Dellums, Don Edwards, George E. Brown Jr. (all D-Calif.), Don H. Clausen (R-Calif.), Patsy Mink (D-Hawaii), Jonathan B. Bingham and Bella S. Abzug (both D-N.Y.).

Meanwhile, former Sen. Sam J. Ervin (D-N.C.), whose name Guyana officials said Jones also used as a reference, said he never heard of the man.

"I never heard of the fellow until I heard them talking about him on TV," Ervin said.

"I was very careful," he said. "I never wrote letters of reference for people unless I knew them."

(Indicate page, name of newspaper, city and state.)

I-17 LOS ANGELES TIMES LOS ANGELES, C

Date: 11/21/78
Edition: Tuesday Final

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or RYMUR
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Submitting Office:
Los Angeles

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

The first lady makes public letter to Jones

WASHINGTON (UPI) — Rosalynn Carter yesterday made public her exchange of letters with the Rev. Jim Jones.

Earlier, a Guyanese official had released a letter by her to Jones to show that Jones presented high-caliber references in seeking to locate his compound in Guyana.

Her response, dated April 12, 1977, refers to a meeting she had with Jones on Oct. 6, 1976, during a campaign stop in San Francisco.

Jones' letter, dated March 17, 1977, reads:

"Dear Mrs. Carter:

"I regret I was out of town and missed meeting your sister-in-law, Ruth Carter Stapleton ...

"A short time ago I traveled to Cuba with a group of prominent doctors and businessmen from the United States. We met with Cuban officials in the medical field who say their country is badly in need of hospital equipment ....

"An urgent response is needed, however, since Cuba cannot wait too long and will be compelled to look to European countries ....

"I am personally of the opinion that such a move is consistent with the humanitarian aid you spoke about ....

"Very respectfully in Him,
Rev. Jim Jones"

(Indicate page, name of newspaper, city and state.)

5 S.F.Examiner

San Francisco,Ca.

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Title: RYMURS

Character:
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FBI/DOJ

THE WHITE HOUSE

April 12, 1977

Dear Jim.

Thank you for your letter. I enjoyed being with you during the campaign — and I hope you can meet Ruth soon.

Your comments about Cuba are helpful. I hope your suggestion can be acted on in the near future

Sincerely,

Rosalynn Carter

'DEAR JIM' BEGINS THE LETTER FIRST LADY WROTE TO REV. JONES
Rosalynn Carter was among those listed as references by temple

MISC.

0-19 (Rev. 1-27-78)

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TURNED TO HIM TO 'DO SOME GOOD'

Poor and a Seeker, She Believed in Jones

BY JERRY BELCHER
Times Staff Writer

RICHMOND—Even in the cheap, mass-produced photo portrait fronting the two-page card, the image is that of a melodramatically handsome man. The dark eyes, especially, are compelling, almost hypnotic.

It is a portrait of the Rev. Jim Jones.

The card is propped on a battered old table in the front room of Minnie Smith's small apartment in a public housing project on the south side of this Bay Area industrial city.

Although it is clean and neat, the apartment still is filled with the greasy odor of poverty.

Half a world away from here, amid the morbid mess of the central pavilion at Jonestown, in Guyana, a Times reporter had found a message from Minnie Smith to Jones.

The message—painstakingly written in a cramped, unsure hand on the printed form provided by the Peoples Temple—ended with "My Offering" of $27.77.

Now the reporter has sought out the writer of the letter in an attempt to learn something more about the strange man who led himself and more than 900 of his followers to death in a far away jungle.

Minnie Smith—not her real name, for she insists she will not talk if her true name is used —cannot remember exactly how long ago it was that she sent that particular donation. There had been "a couple of others" too, but she can't remember how much they were either. Not much, she thinks.

"When I send him the monies," she says, "he send me this here picture." She picks up the Jones portrait card and hands it to her visitor.

On the inside is a printed text:

"The harvest truly is great, but the laborers are few."—Luke 10:2

If the irony of the words strikes Minnie Smith now, she does not express it, at least not verbally.

She does shake her head slowly, blinking large brown eyes behind the thick lenses of her eyeglasses. She looks sad and puzzled but not bitter.

"You know," she says at last, "I really thought he were a Christian man. He said he doing all these good things, helping people. Said he need donations to help children and old folks . . . And now, after all this! Oh, well, who am I to judge?"

Minnie Smith's biography is in many ways similar to that of the typical Jones follower. She is a black woman in her 60s, living on welfare. She has been separated from her husband for many years.

She has two grown daughters, three grandchildren, three great-grandchildren. Her son died in 1969. She shares her apartment with one of her daughters.

The Washington Post ____
Washington Star-News ____
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times I-1

Date DEC 9 1978

FBI/DOJ

She is poor and in ill health—recently operated on for cataracts; injured on the job as a hotel maid in Las Vegas 18 years ago and unable to work since then.

She also is a seeker and a believer

But, says Minnie Smith, she was not a member of the Peoples Temple. "No," she says, "I never belong. I am a Catholic. But I go to all the churches. Most of the time I go to St. Cornelius here in Richmond . . . I just like religious things, and prayer." She says she prays three times a day.

She never saw Jones in person, never even visited his once thriving temple in San Francisco across the bay.

"First heard of him on the radio, then I seen him on the TV," she remembers. "He's on there like Oral Roberts, you know, and Rev. Ike."

She pauses to collect her thoughts, then goes on.

"Rev. Jones, every once in awhile he'd come on TV, not regular. He was talking about how he was looking to help needy people, had a hospital or a home for children and the old . . . That was maybe two years ago. Well, I was just wanting to do some good. Just wanting to get a blessing (from Jones), and help somebody worse off than me."

So she wrote to the Peoples Temple in San Francisco, and in turn received pamphlets and literature about the greatness of Jones and the goodness of his programs. Somewhere along the line, she began sending him money.

Why, since she obviously did not have much money for herself, would she give to Jones?

She tries to explain. "I think everybody need strength . . You know the Bible say the strong bear the infirmities of the weak. So when we are weak, we give to those who are strong to get strength from them. At times, everybody get weak—spiritually, and physically, they get weak."

But was she seeking help, strength, healing for herself from Jones?

No, it wasn't that so much as it was the idea that Jones was supposed to be helping people, especially children. "But," she adds, "I guess prayers do help healing. And I read in the Bible—God did say there was prophets to do that kind of work. Healing and that kind of work."

Then she is asked about Guyana and the events there.

"You couldn't help but hear about it," says Minnie Smith, speaking slowly, and as if each word causes pain. "It was all over the TV. It was . . . was . . . *terrible*. I seen it and I said, God help us!"

She changes the subject, but soon comes back to it. "I *hated* all that, that Guyana," she says. "I hated it for all that died so badly, for those little children with all those folks piled on top of 'em—I seen that, it just taken all the energy right out of me.

"Sure, cried. Didn't you? I don't know how you couldn't *not* cry. If you didn't have a heart of stone, you would have to cry for them."

And, at last, she speculates on Jones himself.

"Definite, I think, he been sincere and earnest once . . . You know, the wind changes, and he could just change too. Some time you change for the better, sometimes you change for worse . . .

"I been wondering about it—why would he tell one thing (about helping children and the needy) and then go do another? Instead of a servant of God, why now the police telling about all these millions of dollars he collect? I heard that most of the monies came from the poor, and most of 'em is black . . . I think he used me bad. I be more cautious now . . . about who I give to."

But, she says, she still will give when she thinks the cause is right. "That," she says, "that is just the way I am."

0-19 (Rev. 1-27-78)

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Toys Made in Jonestown on Sale

By DAVID VIDAL

Special to The New York Times

GEORGETOWN, Guyana, Dec. 12 — Christmas shoppers at one of Guyana's big department stores are being offered colorful stuffed animal toys for children made months ago for the holiday season by the residents of Jonestown.

Wrapped in plastic covers and with the labels reading "Marcie Toy, Jonestown, Guyana, JT," small and large cats and dogs in green, pink, red, blue and multicolored materials and felt, sit on the counters of the J. P. Santos & Co. department store on Water Street.

The Georgetown store is the flagship of a chain of 12 in the major town of this nation of 800,000 people, where the arrival of the Christmas season is still competing for attention with the sense of aftershock that has yet to lift because of the mass murders and suicides of Nov. 18.

According to Vincent Alves, the store manager, about one-quarter of the stuffed toys out of a total order of 4,644 have so far been sold. He said that the transaction for toys made in Jonestown was completed last Oct. 3 with the last shipment delivered from the communal settlement on the Cudjoe, a 72-foot trawler that ferried supplies and passengers between the communal settlement some 130 miles northwest of here and the capital city.

"We dealt with them only on these dolls," Mr. Alves said. He said that Jonestown had also indicated an interest in the future manufacture and sale of tables, chairs and ashtrays that were planned for delivery next year.

"It seems that they were planning long-term," he added.

He said that the stuffed toys, ranging in price from a huge Mickey Mouse costing the equivalent of $15.50 in United States dollars to a small cat or dog priced at $5.50 had been sold exclusively to J.P. Santos. A larger size cat or dog costs $10.50 and a teddy bear $12.

The total value of the toys was said to be in excess of $5,500 in United States money.

The People's Temple sect in Jonestown was also a large purchaser of provisions including vinegar, flour, salt, detergents, sugar, soap, margarine, butter and peas as well as some nails, all from J. P. Santos.

There was also an order that the store could not fill but that would appear to indicate that construction plans for housing expansion were being actively considered.

"We had a large order for galvanized aluminum sheets but we couldn't supply them," the manager said, noting that because of economic difficulties many specialized items were often in short supply or totally unavailable.

REMEMBER THE NEEDIEST!

The Washington Post ____
Washington Star-News ____
Daily News (New York) ____
The New York Times A-16
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

Date DEC 13 1978

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Guyana Is Edgy About Another Sect From U.S.

Alberttown, Guyana

"Am I your master?" he asks.

His Guyanese followers nod and chant in unison, "Amen."

He is a man of many names, a fugitive, and the leader of the House of Israel, a cult more dedicated to black power than to Judaism and one of many religious sects flourishing in Guyana.

"We are Jews by nature, not by religion," said one of his followers.

Born David Hill in Nashville, Ark., he uses the name Omari Oba, but is Rabbi Edward Emmanuel Washington to the public. He says he does not know his age.

He looks about 50, has receding gray hair and a mouthful of crooked teeth. Followers call his wife "the queen," and "my lady."

He started the House of Israel with four people 3½ years ago after leaving Cleveland, Ohio, where he faced 45 years in prison on charges of blackmail, using the mails to defraud and income tax evasion.

"They said I owed income taxes," he said. "I never had a job that earned a check. My life is the church. In Cleveland, I had a storefront church at 105th street for $90 a month. I was evicted because I couldn't pay the rent."

The House of Israel supports itself, he said.

All of the 8000 followers Washington claims to have in Guyana are required to give 10 percent of their earnings, plus other gifts and donations, to the church, he said.

A notice in the temple advertised a day for his wife, "Queen Oba Day in a Big Way," and added: "Bring your gift c$."

(Indicate page, name of newspaper, city and state.)

19 S.F.Chronicle

San Francisco,Ca.

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RYMURS

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FBI/DOJ

Members farm 150 acres leased to the House of Israel by the Guyanese government and make and sell pastries, clothes and shoes.

The main House of Israel temple is in a white, run-down four-story wooden building in this Georgetown suburb.

About 70 members live in the 15 rooms and the dormitory above the temple. Washington, his wife and three children live in a plush suburb nearby, called Bel Aire, among diplomats and government officials.

The mass suicide-murder of more than 900 Americans at the Jonestown settlement of the Peoples Temple has thrust the House of Israel and its relationship with the government of Prime Minister Forbes Burnham into the limelight. Some critics say Washington is a menace, perhaps a dangerous one, but that he enjoys favors from the government in exchange for political support.

"My relationship to the prime minister and the Guyanese government is that I am a black man and the prime minister is black," says Washington. "I've only seen him about once since I've been in the country.

"I'm not political, . . . and that's very difficult in Guyana because, if you have a base or if you have what people consider a powerful organization, political parties tend to force you to be one way or another."

His followers wear black, red and green-colored dashikis, African-style robes.

"The black represents the people," says Washington. "The red symbolizes the blood the blacks have spilled ever since the Europeans captured us and made us niggers, coons and other animals. The green symbolizes the earth the divine being has promised to give to the chosen people.

"The purpose of my mission in Guyana is to resurrect the dead people, the African race, that has been slaughtered by white theology.

"The European man has taken the Bible and made everybody white and is preaching a white theology that made slaves of my people throughout the world. My job is to pull them out of these graveyards called white theology and resurrect them."

Washington says a number of his followers are Americans who have taken Guyanese citizenship.

"We do not believe in violence," he says. "We believe violence is the downfall of any people. We teach life, not death. We triumph over death. This is why he follow a very strict diet that God gave to Israel. We do not smoke. We do not drink. We don't use dope or drugs."

At the House of Israel services, the followers sing what Washington calls "revolutionary songs" and hold prayer services.

Yesterday's sermon was entitled, "Africa Awake."

He told the congregation blacks in North and South America are oppressed by white theologians, colonialists, capitalists and imperialists.

"I have come that you might be freed from all these things, if you will turn away from white theology and become followers of me," he told the congregation. "I will show that the world can be ours."

Associated Press

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Nixon Comments on Mass Death

PARIS — Former president Richard M. Nixon told a television interviewer yesterday night that the mass killings and suicides in Guyana should not be seen as "a reflection on American society and on the society of the West."

The former president is in Paris to answer viewers' questions on a French television show. After the program today, Nixon is to leave for Britain, where he is to [illegible] at the Osford University DebaTing Union. In a [illegible] with the television station yesterday, Nixon [illegible] Rev. Jim Jones' cultists called him "probably insane."

(Indicate page, name of newspaper, city and state.)

A-4 HERALD EXAMINER
LOS ANGELES, CA

Date: 11/29/78
Edition: Wednesday Lates

Title: NIXON COMMENTS

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Submitting Office: Los Angeles

FBI/DOJ

AP photo

Richard Nixon greets Charles de Gaulle's son Phillipe.

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Fear Seizes Other Cultists, Counselor Says

Fear that has gripped survivors of the Peoples Temple following last Saturday's mass suicide and murder in Guyana is grabbing hold of escapees from numerous other cults, according to the founder of the Human Freedom Center.

Maria Papapetrof, the founder and self-described "spiritual counselor" of the Human Freedom Center headquartered in Encino and Berkeley, said Wednesday that dozens of cult refugees have been contacting the centers with pleas for help.

Papapetrof was interviewed by telephone after no one answered the door at the Encino center. The facility is located in an upstairs office complex at a shopping center.

Papapetrof, who holds a ministerial degree from the Universal Harmony Church, said that the bulk of the calls were from former members of the Peoples Temple who live in the area.

She declined to name the other cults involved but said the center's switchboard had been jammed all day.

"The fear of people from other cults is that the same fate that befell the Peoples Temple followers may be waiting for them," she said.

Many believe that the leaders of their cults may suffer from the same paranoia of Jim Jones.

"These people sincerely fear for their lives," she said. "They do not take talk of death squads lightly. I would say that this morning alone we received 40 such calls."

She said that former members live in all areas of the Valley.

While many are seeking spiritual support, she said most express fear for the safety of their friends and relatives in Guyana.

Information coming to her from Guyana is basically the same as official reports from that country, she said, adding that she hopes to be able to provide more information soon.

The center opened in September for the specific purpose of aiding cult refugees.

She said that while its actual formation stems from concern for those escaping the Peoples Temple, her work with refugees from other cults goes back four years.

Papapetrof said her work esentially restores the individual's identity, "something that has been stolen from them."

"What we find at our doorstep is an individual who has essentially been brainwashed into a way of life incompatible with their basic beliefs," she said.

"These people who in their search for a better way of life have accepted the doctrine of a leader, a guru, only to awaken one day to realize they have been betrayed.

"At this point it is fear that essentially rules their lives and from which they seek escape.

"My major efforts are directed toward getting the individual to accept the premise that it is this fear itself and not the cult that is destroying their lives."

The people from Peoples Temple as well as other cults represent all socio-economic levels, she said. Their professions range from physician to janitor.

She has been counseling as many as 40 at a time, she said, adding: "When these people recognize fear as their real enemy, more so than the cult, they in themselves are practicing the remedy for a new life. Even though they had previously given away all their wordly possessions, they are capable of starting anew."

In the wake of Saturday's massacre, Papapetrof said the center has been under police protection. There have been no incidents. The center is located at 17929 Ventura Blvd.

(Indicate page, name of newspaper, city and state.)

XIV-1 LOS ANGELES TIMES LOS ANGELES, C

Date: 11/23/78

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Character: or AFO

Classification:

Submitting Office: Los Angeles

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Critic of Religious Cults Takes Threats Seriously

The wife and baby of a Glendale clergyman are in hiding today, fearing for their lives after the clergyman criticized religious cults.

"I'm taking the threats seriously," said the Rev. Joel A. MacCollam, associate rector of St. Mark's Episcopal Church. "Too much has happened in the past week to treat it as a prank."

MacCollam moved his wife and 13-month old daughter out of town, after his office was broken into and his wife received two threatening telephone calls on Monday.

The message, he said, was clear: Stop criticizing the cults.

The harassment followed an article by MacCollam that appeared in The Herald Examiner last week, suggesting religious cults need to be watched more closely.

The article, written in the wake of the mass suicides of Peoples Temple members in Guyana, mentioned several other cults. MacCollam said he believes any of the groups he mentioned could be behind his current troubles.

When MacCollam arrived at his second floor office Monday morning and found his door forced open, he knew something was wrong.

MacCollam, found a tape recorder, tapes and other electronics equipment missing, and his desk and files had been "carefully gone through."

A screen was loose on a nearby office, and other doors in the 1,600-member church had been jimmied open. But nothing appeared missing from those offices.

"That convinced me that rather than being a drug-related theft, it was directed at me," said MacCollam, citing similar break-ins that have plagued other critics of cults.

At 9:30 a.m., MacCollam received a call from his wife, who said that an anonymous caller told her that "if I wrote any more articles, they were going to get her and our daughter."

MacCollam, who has been a consultant on religious cults to the national Episcopal Church for four years, did "what I thought to be the logical thing." He called the phone company and the Glendale police. In addition, he notified officials at the newspaper.

At about 9:45 a.m., MacCollam said, he called his wife and told her what he had done.

Within minutes, he said, his wife got another call, apparently from the same source. "They told her that if I made any more phone calls to newspapers, they were going to kill my daughter," he said.

"It was uncanny that within two minutes of my call to her, they knew the content of that call, and knew the name of my daughter."

MacCollam said when his wife got the second call, she fainted — "something that has not happened in the four years I've known her."

MacCollam has since taken his family to a "secure location out of town," while the police investigate.

A Glendale detective said yesterday the department "has no leads at the present time."

Telephone company officials said a search of MacCollam's home phone had failed to turn up "anything unusual."

In The Herald Examiner column, MacCollam sought to draw a line on freedom of religion, saying that groups harmful to society had no constitutional guarantees.

"I didn't think the article was all that antagonistic," he said. "If a group has nothing to hide, it shouldn't be so defensive."

MacCollam first became involved in studying cults four years ago in upstate New York, where he protested Transcendental Meditation officials being allowed to use an Episcopal Church as a meeting hall.

After that, he said, he began getting phone calls from distressed parents turning to him for advice.

He has since written several articles critical of various cults.

"I've had head-on confrontations with cult leaders," MacCollam said. "I've been called a hatchet man for the Episcopal Church. But the confrontations were always courteous and professional."

He said he had no idea whether the incidents are the work of "one sick individual, a whole cult, or what."

But they are merely the latest, and most pronounced, of several encounters MacCollam has had since moving to California six months ago.

One unsigned letter was mass-mailed to church members accusing him of supporting child abuse and criticizing his stands.

Several women called the church looking for "Dave," he said. "I assume somebody gave out our number to women to harass us."

(Indicate page, name of newspaper, city and state.)

A-9 HERALD EXAMINER
LOS ANGELES, CA

Date: 11/29/78
Edition: Wednesday Late

Title: CRITIC OF CULT

Character:
or RYMUR/AFO
Classification: 89-436
Submitting Office: Los Angeles

FBI/DOJ

And six weeks ago, the associate rector went to the Glendale police after a man came to the door of his house, offering bottled water as a free gift. "But after being told we were not interested," MacCollam said, "the man stood at the door, shaking it, trying to get in."

MacCollam has written a book on cults that is scheduled to be published in the spring, and has plans to appear on local talk shows.

"My tact has been that if you keep your profile high, you are safe," he said. "But after what happened in Guyana, you have to take fanaticism a little more seriously."

Herald Examiner photo by Mike Sergieff

The Rev. Joel A. MacCollam and office door damaged in break-in: "It was uncanny."

FD-3 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Former officials warn followers of Maharaj Ji

United Press International

Two former top officials of Guru Maharaj Ji's Divine Light Mission in Denver said Friday the 19-year-old spiritual leader privately had displayed behavior patterns similar to those of the Rev. Jim Jones and that his followers' lives could be in danger.

Robert Mishler, president of the mission from 1971-1977, and John Hand Jr., the organization's vice president from 1971-1973, said they decided to denounce Maharaj Ji publicly as a result of the recent Jonestown, Guyana, mass suicide-murders.

"WE WOULD LIKE TO warn the members, their families and friends and anyone who may become involved with the Divine Light Mission of the potentially dangerous placement of their faith with the Guru Maharaj Ji," Mishler and Hand said.

"The nature of his private behavior, which is rigorously guarded from public exposure, was the major reason we resigned our positions in his organization."

The two men said the guru had talked about building a city in Florida similar to Jonestown.

"He fantasized about building such a city," Hand said. "And there is evidence everywhere he is capable of doing it."

The mission has an estimated worth of $5 million, they said.

A spokesman for the mission, headquartered in Denver, wasn't available for comment.

MISHLER, WHO WAS second in command of the mission purporting to have 15,000 members in the United States and at least 1 million in India, said he resigned in a "power struggle" with the guru.

Mishler said he was attempting to deprogram mission members from believing the guru was God and as a result was asked to leave the organization in late 1976. Mishler said he had forced Hand to resign three years earlier for the same reason.

Hand said he was left in charge of the mission during 1972 when the guru and Mishler were in India and during that time forged a "one-man coup," conducting deprogramming seminars and misappropriating funds set aside for Maharaj Ji's personal expenses.

Mishler and Hand, who were two of about 15 members of the mission hierarchy who saw the guru's private behavior, said Maharaj Ji was infatuated by organized-crime leaders and after viewing the movie "The Godfather," formed a security unit called the "Word Peace Corps."

"HE IS INFATUATED with the Mafia and even tried to arrange a meeting with a a New York don," Hand said. "The mission now has secret stockpiles of weapons."

The two men said Maharaj Ji's private behavior included physical and sexual assaults on followers by stripping them, pouring abrasive chemicals on their bodies, adminstering psychotropic drugs and having them beaten with sticks or thrown into swimming pools.

"I've been punched and kneed in the groin by Maharaj Ji and I've seen toxic chemicsls poured in the mouths of followers. He does this laughingly."

Mishler, a student at the University of Colorado, said he felt compelled to denounce Maharaj Ji because "this Guyana thing sounds too familiar. I know a lot of things other people don't know."

(Indicate page, name of newspaper, city and state.)

Rocky Mt News

Date: 11/25/78

Edition: Saturday morn

Title: Former official warn followers of Maharaj Ji

Character:

or

Classification:

Submitting Office: Denver

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

John W. Harms

Ordination Denied

Edmond Man Recalls Jones

By David Zizzo
Staff Writer

EDMOND — He was young, sincere and was an effective speaker. Though he had not "matured fully," said retired minister John W. Harms of Edmond, "he had a great way of rallying people around him."

His evangelistic abilities stayed with him, apparently. Monday night Rev. Jim Jones rallied some 800 of his followers around him to drink of cyanide-laced punch in one of the most bizarre mass suicides in history.

Harms is the man Jones claimed ordained him as a Disciples of Christ minister, but Harms says no such ordination took place.

When Harms, for 10 years executive minister of the Christian Church (Disciples of Christ) in Indiana, met Jones in Indianapolis in the early 1960s, he seemed a responsible and capable young man who "had his future ahead of him," Harms said Friday.

"He was a young man with a great commitment. Searching, trying to grow." He had the potential to become a "very responsible, effective and influential leader.

"Yes, I knew him," Harms said without hesitating. "But I can't say I knew him well."

Jones came to the Disciples from another religion, Harms said. He couldn't recall in which denomination Jones got his start, but he thought it might have been "one of the Pentecostal groups."

The Disciples accepts ministers and congregations from all other religions, Harms explained, and prides itself on being an open-minded and freethinking group.

So when the energetic Jones came to the Disciples' leaders seeking ordination, Harms said, they were pleased to consider

(Indicate page, name of newspaper, city and state.)

1 The Okla. Journal
Oklahoma City, Ok.

Date: November 25, 1978
Edition: Daily

Title: RYMUR

Character:
or
Classification: 89-193
Submitting Office: Okla. City

FBI/DOJ

the young man. Jones and his followers already were considered part of the Disciples of Christ ministry, Harms said.

Any minister of another church wanting membership with the Disciples was automatically accepted as a minister in the Christian Church, he said. But Jones wanted to be officially ordained.

"He had ambivalent feelings about his denomination," Harms said. "And he had the same feelings about his ordination." Re-ordaining a minister into the Disciples would not be "unusual," he said, "but we would not demand it."

Jones was turned down for Disciples ordination because of his "lack of academic training" and because he had no theological education "at all," Harms said. Disciples leaders suggested Jones complete his education, which he had pursued for about two years at Indiana University.

He said Jones then enrolled at Butler University in Indianapolis, but moved to California without completing requirements for his bachelor's degree.

Besides his lack of training, Jones was turned down because the Christian Church of Indiana had just stiffened requirements for ordination, Harms said.

Jones reportedly listed Harms on his records as being the person who ordained him into the Disciples in 1964, a contention corroborated by a close associate of Jones. But Harms flatly denies any ordination took place.

"Any report of my participation in the ordination of Jim Jones is pure fabrication," he said. "No individual has the right to ordain: Only a local congregation can."

"The point is he was never ordained by the Disciples." Maybe some local Christian Church had the right to ordain him, since Disciples congregations are the ordaining bodies of the church, he said.

"To my knowledge that didn't happen."

Harms explained that ordination requirements vary in different regions of the country, that not all areas require recommendation from a ministerial commission to the congregation to certify ministers. But, he added, the Jonestown incident shocked the church and could cause some changes.

"I suspect the experience with Jim Jones is going to cause a complete reconsideration of that policy." The turn to tighter requirements for acceptance as a minister within the church — even without actual ordination to the Disciples — has been developing for the last 20 years, he said.

Daily insights into the strange life of the man who led hundreds to their death have filled newscasts and newspapers across the country since the gruesome discovery.

Former cultists tell of a man who urged followers to wear only second-hand clothes, while he was decked out in quality tailored suits. They say he fed Jonestown residents only rice and this, rice and that, but munched on thick steaks at his leisure.

This "master manipulator," as one follower called him, packed a .38 caliber pistol at the podium, fearing an attack, and groomed a pet monkey to bite others on command. The reports are endless.

But back in Indianapolis those years ago, said Harms, his apparent aberrant personality "wasn't obvious to anyone who knew him then." His deep commitment to human rights and the rights of the underprivileged was accepted as sincere, he said.

"It was all very sincere.

"I feel personally that his involvement at that time was genuine. I don't identify the Jim Jones as he turned out to be with the one I knew then.

"His ideas and use of violence in his later years," Harms said, were from a different man.

"He just wasn't that kind of a person."

0-19 (Rev. 1-27-78)

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Crim. Inv. ____
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Legal Coun. ____
Plan. & Insp. ____
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Tech. Servs. ____
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Telephone Rm. ____
Director's Sec'y ____

Head of 2nd Cult Claims Total Control of Members

CLEVELAND, Dec. 4 (AP)—A fugitive who heads a religious cult claiming 8,000 members in Guyana says his followers would do anything he asks them, including killing themselves or anyone else, the Cleveland Plain Dealer said today.

The newspaper sent reporters to Guyana to interview David Hill, who fled Cleveland seven years ago after being convicted of blackmail. He now heads the House of Israel and calls himself Rabbi Edward Emmanuel Washington.

Attention has focused on the cult, and its political arm, the Nation of Israel, since more than 900 members of the Rev. Jim Jones' Peoples Temple cult died in a mass suicide-murder in Guyana.

The Plain Dealer said members of the Nation of Israel claim they would do anything Hill asked them because he has promised them eternal life.

Hill said that includes killing themselves or anybody else. "Most reporters laugh when I say that, but you see those fellows [Hill's followers sitting in his office] don't laugh," Hill told reporters.

Hill said he believes and teaches his followers that he is God.

"I say that I am No. 1 and there are 8,000 people who agree with me," he said.

"I have complete domination over my family," Hill said, referring to his followers. "Some people say Jim Jones had complete domination over his family, but if that was true he wouldn't be dead now."

Hill, who claims close ties to Guyana Prime Minister Forbes Burnham, said he has received money from the government in return for support.

Hill said his group has stuffed ballot boxes in a referendum to extend the life of Burnham's government and has violently broken up anti-government rallies.

"I hate some of the things I have to do here," he said. "It drives me crazy."

Hill told a reporter, "Tell my friends in Cleveland that rabbi became king in three years and in 10 months, rabbi will be king of South America.

"Tell them that as far as being king of the world is concerned, that's still a question."

But Hill said he has many enemies.

"There are a lot of people who would like to hang old rabbi. If they ever got Burnham, they would come after rabbi next."

Asked where that would leave him, Hill replied. "The rabbi would be up a creek."

The Washington Post A-14
Washington Star-News ____
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

Date ____

9

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Airlift Payment

Thurmond: U.S. Should Seize Temple Property

By DOUGLAS MAULDIN
Governmental Affairs Staff

U.S. Sen. Strom Thurmond said Tuesday the government should seize property of the Peoples Temple in California or anywhere else to pay costs for airlifting the bodies of 912 members of the religious cult who died in a bizarre suicide-murder pact in Guyana.

The Republican senator from South Carolina said, "I'm in favor of letting their assets pay us. They've got property, gold, land and other assets which can be seized for payment."

Thurmond said he would take whatever appropriate action within his powers to persuade the government to seize the Peoples Temple property for reimbursing costs of flying the cult members' body back to the United States.

Costs of the massive operation have been put at $8 million.

Thurmond said in an interview that he plans to urge the White House and the State Department to take whatever legal steps are necessary to recover the government's costs in the operation.

"They may have enough in assets to do it," the senator said in an interview while visiting the Statehouse Tuesday. "Legislation may be needed. If it is, I'll be glad to sponsor it."

Thurmond said he had no quarrel with the government's decision to ferry the bodies and the survivors back to the United States following the tragic events in the South American country.

"They were still American citizens and it was all right to bring them back, but I'm in favor of making them (the Peoples Temple) pay the expenses."

The senator said the United States "must be on its guard" to assure that such religious organizations are not subversive and working to undermine this country.

Such groups have religious protections, Thurmond said. "But if we realize they are subversive, that's another thing."

Thurmond declined to criticize the Justice Department or the State Department's handling of religious cults in this country or the one led by the Rev. Jim Jones in Jonestown, Guyana, where the mass suicides and murders occurred.

The senator said he understood from news accounts that the Jones cult wanted money sent to the Soviet Union. "If that's the base," he said, "it would be subversive and should be looked into. The Soviet Union would like to destroy our form of government."

(Indicate page, name of newspaper, city and state.)

The State

Page 6D

Date: 11-29-78
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or
Classification: 89-68
Submitting Office: Columbia

FBI/DOJ

"We all miss things like that, I think," he said a bit wistfully.

* * *

Journal of a trip to the airport by Examiner director of photography Eric Meskauskas:

Jump into taxi at Tower Hotel and announce that events require the 50-minute drive to be accomplished in 45 minutes. No problem, declares the driver.

He stops for gas.

Not to worry, he says, his tank now full. We will stop at his house for his son, who is a race driver. His son will drive the Volkswagen, which is faster than the aging Vauxhall cab. It is done.

The son stops for gas.

The tank full, the son works through the VW's gears like it was a Maserati, pushing the bug to 80 mph and scattering women, children and animals right and left.

He has a flat tire.

No problem, says the son — we will flag someone down. A passing doctor of the son's acquaintance is enlisted and the trip continues. Finally, the airport is gained. Total elapsed time: 90 minutes.

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

The clout Jim Jones had with Guyana government

By Jim Willse
Examiner City Editor

GEORGETOWN, Guyana — The ruling Peoples National Congress Party, headed by Prime Minister Forbes Burnham, is taking considerable heat from the opposition for its handling of the Jim Jones tragedy.

There are suggestions that Jones exerted undue influence on the Guyanese government, allowing his Peoples Temple to circumvent customs and immigration restrictions.

The Mirror, the daily newspaper published by the opposition Peoples Progressive Party, accused the government yesterday of stonewalling. It pointed out that not much information has been forthcoming about the search for survivors, the autopsies performed on Jonestown victims or the number of persons actually at the agricultural outpost.

"The Guyana government is either masterminding a coverup or is playing second fiddle to a coverup by the U.S.," the newspaper charged.

The government-supported Georgetown Chronicle, for its part, hasn't had much to say on the subject.

★ ★ ★

Although Guyana has been a sovereign nation since 1966, there are those among its citizens who long for the days when it was a British colony.

One mark of an emerging nation is that it tries to promote local products by excluding imports. At Christmas time, one cab driver noted, that means a lack of such traditional British staples as decent biscuits, walnuts and raisins.

(Indicate page, name of newspaper, city and state.)

48 S.F.Examiner

San Francisco,Ca.

Date: 11-24-78
Edition: Final

Title:
RYMURS

Character:
or SF 89-250
Classification: 89
Submitting Office: SF

FBI/DOJ

FD-350 (Rev. 7-16-63)

(Mount Clipping in Space Below)

Ex-cultist says Tim Carter couldn't be top 'enforcer'

Statesman News Services

Tim Carter, the son of a Garden City man, could never have been a "chief enforcer" for Peoples Temple cult leader Jim Jones as reported in the San Francisco Chronicle, a former cult member said Thursday.

"That is not accurate," Richard Cordell said "It's preposterous because it doesn't go along with the program. Jones didn't give anyone chief power over anyone else. There was no authority but Jim Jones."

Cordell, 40, a resident of western Washington who was an associate minister in the Peoples Temple for about 10 years, told The Statesman he knew Carter for about five or six years. Tho two served together on the 100-member board of governors of the Peoples Temple in San Francisco, Cordell said.

Carter, 30, is the son of Mike Carter, 206 W. 42nd St., Garden City.

Cordell asked that his place of residence be withheld because he believes "fanatic loyalists" are searching the country for former cult members.

"If they want to kill me, that's all right, because they've already done the worst Dying would be easy for me now It's living that's hard," he said.

The Chronicle reported in its Thursday editions that Tim Carter had visited the San Francisco area two weeks ago posing as a cult defector to get information on Rep. Leo J. Ryan, D-Calif., one of five persons killed Saturday near the cult's Jonestown commune while on a fact-finding tour.

The Chronicle said Tim Carter was in the Bay area on a secret mission and returned to Guyana just before Ryan and a group of concerned relatives left for Guyana Nov. 14.

One man has been arrested and charged in the slaying of Rep. Leo Ryan and four others. Tim Carter and his brother, Michael, 20, are being held and questioned about the slayings, which preceded a mass suicide-murder of some 400 Peoples Temple members

"Tim Carter was a very devoted follower of Jim Jones and a very hard worker," Cordell said "But Jones didn't give anyone any more power than anyone else. No one had any chief authority or power "

Mike Carter, father of the two, told United Press International Thursday his son Tim gave no indication he was on a secret mission when the two visited in Garden City this fall.

"No, nothing like that," Carter said. "Of course, I've never discussed his duties as such. I know he works with customs sometimes and does public relations.

"That's the impression I got," he said. "It was that way with all three of my children. My daughter worked in the infirmary. They had a clinic down there and she worked in the clinic."

The elder Carter said his son mentioned nothing during their visit about Ryan or the Human Freedom Center at Berkeley, which the Chronicle reported Tim Carter infiltrated by posing as a Peoples Temple defector to get information on the congressman.

While the two Carter brothers survived the suicide-murder, a sister, Terri, 24, her family, and the two men's families died.

Cordell is still waiting word on the fate of his former wife, three of

(Indicate page, name of newspaper, city and state.)

THE IDAHO STATESMAN
BOISE, IDAHO
PAGE 1

Date: 11/24/78
Edition:
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Character: Rymur
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Classification: 89-166
Submitting Office: Butte

☐ Being Investigated

FD-350 (Rev. 7-16-63)

(Mount Clipping in Space Below)

four children and several other relatives. One son has been found safe, Cordell said, but a niece and nephew have died.

Cordell's father, Harold Cordell, is keeping vigil at his home in Lewiston.

Cordell told the Associated Press he was one of 12 associate ministers before fleeing the cult's California compound two years ago. He said he had had enough of talk of mass suicides and murders.

"We talked in closed, all-night board meetings about this type of thing," said Cordell, who added he believed Jones was just testing people's feelings. "I told my wife I just couldn't take that kind of thing anymore. She chose to stay and was awarded custody of the children."

Several members of the Cordell family joined Jones' church when it was based in Indiana in the 1960s. Some, including Cordell's father, left the church when Jones moved to California. The senior Cordell lost touch with his family when Jones ordered correspondence with them stopped. Richard Cordell left the compound in 1976 and re-established ties with his father.

Harold Cordell said he visited the Peoples Temple in California in May 1966, but his sons asked him to leave.

"The style of the service had changed completely from what it was in Indiana," the father said. "It bordered more on the emotional and the bizarre. They would call people out of the congregation and tell them something was going to happen. They were foretelling the future, finding lost articles, things like that."

The Chronicle reported that Tim Carter asked for counseling at the Human Freedom Center from Nov. 8 to Nov. 10, then disappeared.

"He wanted to know who was going on the trip with Ryan and when they were leaving," said Jeannie Mills, a former cult member and a founder of the center. "He pulled it off real well. I was really impressed."

The elder Carter said when he visited with his children, they didn't discuss what was going on in the cult. "The subject of religion never came up because they knew I'm an ardent Catholic and they were raised Catholic."

He said Tim joined the service after graduating from high school and after his discharge began hanging around with some of the "self-styled evangelists" the Chronicle said. The family was living then in Burlingame, Calif.

He said he asked Tim once why he picked the Peoples Temple as a religion. Tim, he said, replied that he liked Jones' dedication to minority groups.

"Obviously, this Jones had tremendous charisma," Carter said. "That was the reason he (Tim) went to that particular group.

"My children were very, very happy about the fact that they (their group) didn't sanction the pursuit of money. Their attitude seemed to be that the pursuit of riches was not a right way of life."

Mike Carter spent Thanksgiving Day at home with friends who brought him dinner.

Carter said he received many calls from concerned strangers.

"I've had no less than 15 offers for Thanksgiving dinner. Most of the offers came from strangers" who also called to give sympathy, he said.

Carter, who said he's picked up most of what is happening in Guyana from the news media, said he received a few phone calls of encouragement from strangers Thursday morning.

Carter's other son, Michael, went to Hillside Junior High School in 1973, but was not well known by teachers or administrators.

Said Hillside principal Robert Wilson: "Several teachers have been trying to remember him at school and nobody knows much about him.

"The only thing I remember about him was that he was a very quiet kid and that he performed well in sports, especially football," Wilson said.

(Indicate page, name of newspaper, city and state.)

THE IDAHO STATESMAN
BOISE, IDAHO
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☐ Being Investigated

FD-350 (Rev. 7-16-63)

(Mount Clipping in Space Below)

The Chronicle also reported Thursday that the FBI is checking out a list of 25 "death angels" from the Peoples Temple, potential hitmen who may be in the country to murder defectors from the cult.

An unidentified witness has told FBI agents the names of three men he saw firing guns at Ryan and others killed in the airport ambush at Jonestown Saturday.

They were identified as Tom Kice, 42; his nephew, Bib Kice and Joe Wilson, 25.

The witness described Joe Wilson as a "fanatical, cruel" person who used to administer beatings of other cult members on Jones' orders. Bob Kice was described as a veteran security man for Jones.

But Tom Kice, authorities said, tried to escape Jonestown four months ago and was put in a coffin-like box "where his mind snapped."

(Indicate page, name of newspaper, city and state.)

THE IDAHO STATESMAN
BOISE, IDAHO
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☐ Being Investigated

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Interfaith service for cult victims

An interfaith prayer service for the victims and families of victims of last Saturday's Guyana tragedy will be held in San Francisco tomorrow.

The Conference on Religion, Race and Social Concerns, in conjunction with the Northern California Board of Rabbis, the Archdiocese of San Francisco and the San Francisco Council of Churches will hold the service at 5 p.m. in the First Congregational Church, Post and Mason streets.

(Indicate page, name of newspaper, city and state.)

14 S.F.Examiner

San Francisco,Ca.

Date: 11-25-78
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RYMURS

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or SF 89-250
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Submitting Office: SF

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Cult's ship bound for Barbados

PORT OF SPAIN, Trinidad (UPI)- The Albatros, owned by the People's Temple cult, sailed out of Trinidad late Sunday without two of its four crew members, bound for Barbados.

Staying in Trinidad were Helen Swinney and Charles Janard.

Richard Touchette and Philip Blakey, the second engineer, sailed with the ship.

The Albatros arrived in Trinidad on Nov. 5 with a cargo of rice from Guyana and had been here since.

Efforts to contact Mrs. Swinney and Janaro, whose wife is reportedly in Guyana, proved fruitless.

Mrs. Janaro, who was also in the commune, had flown back to California before the incident. She arrived back in the South American country following the bizarre mass-suicide of the cult's members and according to reports, has been making enquiries about her husband's whereabouts.

The ship's agent Abraham Shipping of Port of Spain, confirmed that both Mrs. Swinney and Janaro have stayed off in this port.

The Albatros, they further added, is due back in Trinidad next week.

(Indicate page, name of newspaper, city and state.)

Page 10

San Juan Star

San Juan,

Puerto Rico

Date: 11/28/78

Edition: AM

Title: Cult's Ship Boun for Barbados

Character:

or

Classification: 89-123

Submitting Office: San Juan

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

QUICK-ACTING POISON CYANIDE LETHAL AND

Cyanide is one of the most lethal and quick-acting of all poisons. If the dosage has been sufficient, it causes unconsciousness, convulsions and death in from one to 15 minutes, according to toxicology textbooks.

Although few poisons are more rapidly lethal, it is possible to survive cyanide poisoning if the dose is low enough—below 50 miligrams if the compound is hydrogen cyanide or 200 mg. if it is potassium cyanide.

The poison kills by interfering with the ability of cells to handle oxygen. The earliest symptoms are dizziness, nausea, staggering and finally loss of consciousness.

There have been reports that the Peoples Temple members who committed suicide in Jonestown, Guyana, drank a potion that contained in addition to cyanide a variety of other drugs that also were in lethal dosage.

If the other drugs were of the type commonly used to commit suicide—and if the brew had been drunk in sufficient quantity—the effect of the drugs would have been to hasten death because of their depressant effect on the part of the brain that controls respiration, according to Dr. Matthew J. Ellenhorn of Beverly Hills, a medical toxicologist who is a consultant to the Poison Control Center at Childrens Hospital here.

(Indicate page, name of newspaper, city and state.)

I-7 LOS ANGELES TIMES LOS ANGELES, CA

Date: 11/25/78

Edition: Saturday Final

Title: RYMUR

Character: or AFO

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Submitting Office: Los Angeles

FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

THURMOND

Thurmond Wants To Seize Property

CHARLESTON (UPI) — Sen. Strom Thurmond, R-S.C., believes the United States should seize the property of the People's Temple in Guyana to pay the cost of airlifting bodies of the 909 cult members who died in the mass suicide-murder there.

"I'm in favor of letting their assets pay us," Thurmond said from Columbia. "They've got property, gold, land, and other assets which can be seized for payment."

Thurmond said Tuesday he will try to persuade the government to seize People's Temple property. Cost of the massive recovery operation has been put at $8 million.

"Legislation may be needed," he said. "If it is, I'll be glad to sponsor it."

Thurmond said he agrees with the government's decision to ferry bodies and survivors back to the U.S.

"They were still American citizens and it was all right to bring them back, but I'm in favor of making them pay the expenses," he said.

(Indicate page, name of newspaper, city and state.)

The Columbia Record
(Columbia, S.C.)

~~Page~~ 1B

Date: 11-29-78
Edition: Evening

Title: RyMUR

Character:
or
Classification: 89-68
Submitting Office: Columbia

FBI/DOJ

0-19 (Rev. 1-27-78)

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Rec. Mgnt. ____
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Director's Sec'y ____

The Story Is Officially Over, but the Imprint Remains

GEORGETOWN

ONE DAY LAST week, the banner headlines in Guyana's government-aligned morning paper suddenly shifted from the Jonestown tragedy to the shortage of chickens throughout the nation.

In the view of many Guyanese, that was the official signal that as far as they were concerned, the Jonestown story was over.

The shopkeepers, the taxi drivers, the hotel clerks and the ordinary people on the streets of Georgetown, who begged foreign journalists for more information, still remain bewildered by all that has happened, from the horror of Jonestown itself to the descent of hundreds of foreign journalists on their small country.

And although few groups are more entitled to a full explanation, the people of Guyana are the least likely ever to get one.

As in many poor countries, the two major daily papers—the Chronicle and the Citizen—are government-controlled. Journalists screen their stories through a "comrade" stationed in their newsroom by the Ministry of Information. The censorship has been heavy in the government papers, although several opposition newspapers seem able to print what they want.

When Rep. Leo Ryan (D-Calif.) first came to the country, the government dailies reported only that he was there for discussions with Guyanese officials. There was no mention of Jonestown.

A week later, after Ryan and more than 900 others were dead, the papers made no mention of the questions raised in the Guyanese Parliament about how it all happened, about how the weapons used to enforce the suicide order entered the country, or about how Jonestown managed to escape the country's strict currency controls and accumulate a stash of hundreds of thousands and perhaps millions of U.S. dollars.

And when questions were posed by reporters, the government's chief spokesman, Information Minister Shirley Field-Ridley, literally fled down hallways of the Parliament building to avoid them. Subsequently she locked herself in her office, refusing to come out.

What little inside information local journalists could dig out often was funneled to foreign reporters. "There's nothing we can do with this," one said. "It would never make it into print."

AT THE HEIGHT of the activity in Guyana, U.S. Embassy officials also began longing for an end to it all. They would reminisce about the way things used to be.

Every new Foreign Service officer sent to Guyana, they said, had an important lesson to learn right away. "If you sent a letter to the State Department that said 'Guyana, S.A.' on it, it would wind up at the South Africa desk in Washington.

"You had to learn to write 'SOUTH AMERICA' all over it in big letters in order to make sure it got to the right place. They never heard of us up there," said one official.

For those inclined to be snide, it quickly became apparent why the diplomats in Guyana were in Guyana. Hard as the embassy staff tried during the difficult period, efficiency and sensitivity seemed constantly to elude them, especially when they teamed up with the Guyanese government.

Victims of various Jonestown crimes, for example were placed in the same hotel with potential suspects. They glowered at each other for days.

When the white embassy van arrived

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at Peoples Temple headqu s in Georgetown to pick up a batch of survivors for the trip back to the United States, the highest-ranking U.S. employe on hand was the van's driver, a local chauffeur.

Undoubtedly the most unhappy embassy employe was Stepney Kibble, the press spokesman who normally runs the U.S. library in Georgetown and is unused to dealing with panicked American reporters.

"They made me look like an ass," Kibble wailed one morning. "They made me look like an ass on network television. My 84-year-old grandmother was probably watching.

"They called me a liar. They called me an idiot. They called me an ass and everything else under the sun. It's one thing to say the United States government isn't doing its job, but why do they have to get so personal about it?"

APART FROM THOSE directly involved in the Jonestown horror, the most tragic figure had to be the Georgetown optometrist in the bar at the Tower Hotel.

He had just been commissioned to make hundreds of pairs of glasses for the residents of Jonestown and had, in fact, delivered the spectacles to th campsite along with a bill for 14,000 Guyanese dollars, equivalent to about $5,600.

The next thing he knew, everyone was dead. The glasses were gone and the bill was never paid.

It could put him out of business, the optimetrist told reporters as he sipped another drink. "And they were going to make me the official Jonestown supplier, too."

The foreigners represented another extreme, sometimes no less distasteful. By the fifth or sixth day, many of the survivors had been bought, sold and traded among the more mercenary of the foreign journalists seeking their story.

This became apparent when reporters were trying to interview one of the Jonestown families that had survived. While one of the younger daughters spoke freely to reporters, other members of the family could be heard caucusing in the background, discussing how to shut her up.

"Our agent is going to be furious," said one. "We weren't supposed to be talking to anyone until he gave the word."

In another corner of the same hotel, a representative of the National Enquirer sat guarding his purchase: one of the Jonestown survivors. When any other reporter would approach, the Enquirer representative would raise his hand to silence the survivor and remind him of the deal they had made.

Some publications, especially the German magazines, were paying large sums for exclusive rights to the survivors, reportedly as much as $10,000.

Money often was paid on the spot. Payments were followed by a flow of prostitutes into the hotel late at night, apparently summoned by a few of the newly enriched survivors.

Some American reporters who arrived at Jonestown after most of the bodies had been cleared made much of the looting by Guyana residents that had apparently gone on at the campsite after the mass suicide.

When the reporters left, however, many had their pockets stuffed with letters and documents left among the debris by the hundreds of Jonestown victims.

Some of the American GIs removing bodies from the scene seized the same opportunity. They sold their documents to reporters eager for any scrap of information for their stories.

—Fred Barbash

0-19 Rev.

How the Press Took Over Guyana

By Laurence Stern and Richard Harwood

JOURNALISTS, by and large, behave badly. The press horde that descended on Georgetown, Guyana, in the week of Nov. 19 was no exception to that axiom. Furthermore, bad behavior tends to become execrable when airports are jammed, hotel rooms are scarce, and phone service is just marginal to the normal needs of a place. Georgetown, with its fragile, gingerbread charm, conformed to all these requirements.

The small delegation that had arrived with Rep. Leo J. Ryan the previous week seemed already to have strained the city's public accommodations. But when the locust invasion of world press arrived, things turned to bedlam. They came wheeling out of the sky, poised as always to feed on catastrophe, with their babble of different tongues and surprisingly uniform lines of equipment: Japanese cameras and tape recorders, German or Italian portable typewriters, and ecumenical rudeness in all languages.

Item: Two German reporters storming out of the local police station declaiming against the "inefficiency" of the imperturbable Guyanese bureaucracy.

Item: The New York Times correspondent proclaiming the influence of his newspaper while demanding an immediate call to New York of an overworked switchboard operator in the Tower Hotel. "Maybe I will, maybe I won't," she muttered after he left.

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Item: Television correspondents jumping into a cab with camera and sound men to interview another reporter on his way to the airport.

Item: One veteran Washington newspaper correspondent giving an avuncular warning to a younger colleague about the prostitutes sashaying through a hotel lobby: "Watch it, man. In this town you can get a bad case of clap by just p—ing into the wind."

From the United States mainland the only air connections with Guyana were through New York and Miami, routing through Port-of-Spain and other Caribbean capitals with long layovers and transfers. The arrival point was Timehri International Airport, 26 miles from Georgetown. So the task of booking flights to Georgetown from the United States was formidable; from any other part of the globe it was even more so. Inevitably, the three free-spending American television networks and affluent newspapers chartered their own sleek Lear jets. By the time most of world-class journalism arrived in Georgetown, its mood was foul.

The slow-moving ambience of Guyana was bound to make things worse. Novelist V. S. Naipaul caught the spirit of lethargy in an admirable essay on what was then British Guiana.

"Georgetown," he wrote, "most exquisite city in the British Caribbean, is for the visitor the most exasperating. Try getting a cup of coffee in the morning. The thing is impossible. Yesterday you expressed a dislike for lukewarm 'instant' coffee, particularly when the coffee is placed on the water and not the water on the coffee; so this morning your hotel offers you a half a teaspoonful of last year's coffee grounds in a pint of lukewarm water, since in your folly you said that you 'used' ground coffee — 'use,' revealingly, being the Guianese word for 'drink' or 'eat'.

". . . When you came down this morning at a quarter past 7 and inquired why you had not been awakened at half past 6, as you had asked, the middle-aged waiter, with a look of terror, said it wasn't half past 6 as yet. . . ."

INTO THIS world, which had changed little since Naipaul wrote in 1962, came the legions of the press in their Lear jets, with their Nikon cameras and Sony recorders.

Despite its having won independence from British rule, the capital retained all the trappings of British colonial bureaucracy under a benign socialist administration headed by Forbes Burnham, who prefers to be addressed as "comrade." Its population of 780,000 is roughly half East Indian, 40 percent black with a remaining mix of Chinese, indigenous Amerindians, and "white" Guyanese of British descent who stayed after independence in 1966.

One of the first moves of the American news media upon establishing camp in Guyana was to commandeer most of the functioning cabs on a full-time basis, making it necessary for others in the press to share the precarious, winding ride from the airport to town with the local populace on decrepit buses.

The world media descended on six hotels ranging from the correct, stiff-upper-lip British style of the Pegasus along Georgetown's silt-filled oceanfront to mattresses on the floors of squalid flophouses. For the press, the most favored hotel was the Tower, which compensated for its peeling paint and falling plaster with a competent cuisine of English, French and Indian dishes served by Indian waiters brimming over with political and journalistic gossip — but little sound information.

With a the first 24 hours of the great press descent, several reporters had encountered a quaint welcome on the streets of the city. These are described as "choke-and-rob," in which the new visitor has his arm grabbed suddenly from

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behind or his windpipe given a sharp blow while he is separated from his watch or wallet. Eventually the Guyanese government issued warnings to the press as part of its formal indoctrination to the country. Reporters found themselves taking cabs for half a block between their hotels and their destinations to avoid these costly encounters. One FBI agent, accosted by a choke-and-robber, shot him on the spot, not fatally.

To book a phone call either to Washington or to Guyana in the Tower (which, needless to say, was devoid of a tower), it was necessary to go downstairs to the switchboard, which was manned uniformly by a single operator. It took 10 to 30 minutes for calls to get through — and sometimes a comparable number of dollars as inducements.

◆

EVELYN WAUGH described the information-gathering process in Guyana with eerie accuracy some four decades ago in "Scoop," his satirical novel about the British and American press behavior in a mythical African republic. However awful was the reality in the jungle 140 miles to the northwest, the 100-odd journalists confined to Georgetown found themselves in a blew of wild rumor, professional anxiety and frantic urgings from their home offices to race to the catastrophe. Some reporters were awakened in their hotel rooms in the middle of the night by Australian or New Zealand voices asking for five-minute "beeper" radio interviews. Others were apprised by their editors of the prospects for "instant" books on the massacre, such as the one from which this is excerpted, promising substantial advances.

One of the central points of information in Georgetown was the office of Guyanese Minister of Information Shirley Field-Ridley, a bright and attractive black woman who shuttled constantly between cabinet meetings and press briefings. The Ministry of Information was housed, like most government agencies, in a ramshackle, yellowing structure. The slow-whirling ceiling fans recirculated hot air masses over the chipped and battered furniture, along the peeling walls and over the lethargic bureaucracy waiting to add yet another journalist's name to yet another list.

Naipaul wrote: "The malarial sluggishness of the Guianese is known throughout the Caribbean and is recognized even in British Guiana. I was told that it is dangerous to leave a Guianese in charge of a surveying station in the bush: The surveyor will return to find the hut collapsed, instruments rusted, and the Guianese mad."

Hardly more helpful was the American Embassy, presided over by John Burke, a 53-year-old professional foreign service officer with a taste for Bach and Schubert, with a reputation for unflappability that some suggest may stem from inability to perceive a serious oncoming crisis. His information deputy was Stepney Kibble, a black U.S. career officer for whom Guyana was to be the crowning assignment in a 30-year career. He planned to retire to a plot that he had providentially purchased years earlier in New Mexico. Dutiful as Kibble was in his role as embassy spokesman, he came under attack from certain quarters in the press on varying grounds, chief among them timidity and incompetence.

Kibble would say nothing that had not been cleared by the Embassy. Relentlessly, he would refer newsmen to other sources — Minister of Information Field-Ridley or the American military task force spokesman, Air Force Capt. John J. Moscatelli, a stiff, dark-haired and olive-skinned man with a preference for dark-rimmed glasses and a deep aversion to smiling. Moscatelli would bark out to reporters the numbing catalogue of updated body counts, body bags, bodies flown to Timehri, bodies transferred to aluminum cases, bodies flown to Dover, Del.

From television, movies and romanticized fiction, popular myths have arisen about journalists in trench coats and bush jackets roaming the world as eyewitnesses to history. The Jonestown story, however, demonstrated again the farcical and second-hand nature of what often passes for "news gathering."

Unable to reach the Jonestown settlement or even Port Kaituma 150 miles away, the news locusts in Georgetown resorted to the time-honored practice of interviewing one another, collecting stale stories and embellishing bureaucratic utterances in such a way as to convey the impression that "I am there." One reporter, fortunate enough to fly briefly over the Jones settlement in the jungle, filed a story with the dateline, "Jonestown, Guyana." A major newspaper filled its pages for days with detailed stories on the massacre in Jonestown, though its reporters were stranded in Georgetown where they had to rely on second-hand descriptions of the carnage.

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Carter's Comment On Peoples Temple

Here is what President Carter said about the Jonestown mass murder-suicide at his nationally televised news conference yesterday.

QUESTION: Mr. President, I want to ask about Guyana. Do you think that the nature of that cult says anything about America? And secondly, what can the government do to avoid future Jonestowns?

THE PRESIDENT: I obviously don't think that the Jonestown cult was typical in any way of America. I think these were people who became obsessed with a particular leader's philosophy. They were obviously misled; a tragedy resulted. It did not take place in our own country.

In retrospect, all of us can deplore what did occur. It is unconstitutional for the government of our country to investigate or to issue laws against any group, no matter how much they might depart from normal custom, which is based on religious belief. The only exception is when there is some substantive allegation that the activities of those religious groups directly violate a federal law.

I might point out that Congressman (Leo) Ryan and other congressmen did go to the Justice Department several weeks or months ago to go into the so-called brainwashing aspects of a few religious cults around the country. My understanding is that the so-called Peoples Temple was not one of those thought by them at that time to be indulging into brainwashing. It was a recent, late development that no one, so far as I know, was able to anticipate or assess adequately. So I don't think we ought to have an over-reaction because of the Jonestown tragedy by injecting government into trying to control people's religious beliefs.

And I believe that we also don't need to deplore on a nationwide basis the fact that the Jonestown cult, so-called, was typical of America, because it is not.

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Jersey Psychiatrist, Studying the Guyana Survivors, Fears Implications for U.S. Society From Other Cults

By JON NORDHEIMER
Special to The New York Times

GEORGETOWN, Guyana, Nov. 30 — A psychiatrist working with survivors of the People's Temple tragedy said today that there was little likelihood that any of the other 1,500 cults estimated to be currently active in the United States could be capable of similar acts of self-destruction.

There was a greater risk, Dr. Hardat A. S. Sukhdeo said, that American cults might be more of a threat to society than to themselves.

Dr. Sukhdeo is the deputy chairman of the Department of Psychiatry and Mental Health Science at the College of Medicine and Dentistry of the New Jersey School of Medicine, Newark, a sister school to Rutgers University. He is also chief of service of psychiatry at Martland Hospital, the teaching hospital affiliated with his school.

After interviewing the survivors and inspecting the recent writings of those residents of Jonestown, the People's Temple commune in Guyana, who died, he said that what happened there was an aberration, but it had disquieting implications for the rest of American society.

"Our society is so free and permissive," he said, "and people have so many options to choose from that they cannot make their own decisions effectively. They want others to make the decision and they will follow."

The commune at Jonestown was dominated by whites working under the cult's charismatic leader, the Rev. Jim Jones, a man of enormous organizing powers.

Under Mr. Jones, who died in the killings and suicides at the camp Nov. 18, the sect turned from its quasireligious, civil-rights origins to a complete rejection of American value systems

The cult preached absolute faith and dependence on Mr. Jones, and he apparently wielded complete control over the will of his adherents.

"In all the cults you are not permitted to express feelings," Dr. Sukhdeo explained.

"In the Moonies, for example" — a reference to the followers of the Rev. Sun Myung Moon, spiritual leader of The Unification Church — "no sexual feelings are permitted. It is considered bad.

"In the People's Temple you could only feel the way Jones wanted you to. You had to submerge all of the feelings."

The doctor's review of the letters of self-criticism written by cult members convinced him that the writers unwittingly permitted their anxieties and unhappiness to be expressed by saying they accepted what they actually resented deeply.

Psychiatrist Acted on His Own

Dr. Sukhdeo, who is organizing a private research group called the Center for Coercive Persuasion, came to Guyana on his own to investigate the pathology of the sect.

His greatest concern, he said, was that his Government was planning only for the physical return of the survivors, not doing anything to prepare them to assume control over their own lives once more.

"They've lost the underpinnings of their whole life," Dr. Sukhdeo said.

Their despair and the trauma of the last two weeks have deeply depressed them, he said, and "many may feel it's easier to commit suicide." However, he went on, Mr. Jones programmed them only for an act of mass suicide and had actually inveighed against individual acts of suicide.

Guilt and Being 'Reborn'

"He told them an individual act of suicide meant that they would have to be reborn 500 times before they could work off their guilt," the New Jersey psychiatrist said, adding that consequently, many have expressed feelings summed up in the phrase "I wouldn't mind being killed." This led Dr. Sukhdeo to speculate that those individuals may have engaged consciously in suicidal behavior back in the United States.

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Most Companies Drop Insurance Of Properties of People's Temple

By LESLEY OELSNER

Nearly all the insurance companies that had been insuring the United States properties of the People's Temple have canceled their policies in the aftermath of the mass deaths at the Temple's jungle commune in Guyana.

The policies had provided coverage for up to about $1 million for losses caused by fire, theft, vandalism and liability, Charles Garry, an attorney for the cult, said yesterday.

"There's no longer any coverage on any of them," Mr. Garry said. "So if anything happens, there's no assets."

The cancellations take several days to become effective, with the amount of time varying from policy to policy, according to the insurance brokerage that handles the sect's insurance.

'Some Items Left'

Also, by the that brokerage's count, there are still "some items left" whose coverage has not yet been canceled. The concern, Mayfield Insurance of Ukiah, Calif., is now trying to find other insurers to pick up the coverage.

A broker at Mayfield declined to describe the policies in any detail or to be quoted by name. He said that he only wished to comment, about the People's Temple, "they've been excellent people to deal with — of all the insured that I have, they have certainly never been a problem."

Mr. Garry said that the canceled policies included, among others, one covering up to $830,000 in damage to buildings and their contents caused by fire, theft, vandalism, and mischief, issued by the Lexington Insurance Company in Boston; and a fire insurance policy for six dwellings, for $134,000, issued by Great Southwest Fire Insurance in Arizona.

The precise reasons for the cancellations were unclear.

'Agents Could Have' Canceled

An employee at the Scottsdale, Ariz., office of Great South West Fire Insurance said that as far as he knew, the company had not sent out a cancellation notice, but that "our agents could have" and that if they had done so he would not be surprised.

"In insurance," said the employee, Tony McCormack, "one of the primary concerns is the moral and ethical conditions of the insured."

"If you're insuring a piece of property" against damage by fire or other injury "and the insured is unstable," then, Mr. McCormack said, the party insured is not as good a risk as he might be otherwise.

The Lexington Insurance Company was also asked to explain its action but had not responded by late yesterday.

The total value of the assets of the People's Temple is a matter of some speculation.

Mr. Garry stressed that the People's Temple organization in Guyana is incorporated in Guyana and legally separate from the People's Temple in the United States. He said he guessed the value of the United States organization's assets at perhaps $1 million in such property as buildings in California. As for money — "not very much," he said.

He said he did not know of any money in Swiss bank accounts, although he noted that another lawyer for the sect, Mark Lane, has mentioned the possible existence of such accounts.

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Guyana's Prime Minister Terms Cultists 'An American Problem'

By DAVID VIDAL

Special to The New York Times

GEORGETOWN, Guyana, Dec. 2 — Prime Minister Forbes Burnham said today that Guyana would like to close the chapter of the People's Temple sect "as soon as possible" and that he wanted surviving members of the group who are not needed as witnesses in criminal cases "to go back where they are a United States problem."

In an interview lasting more than an hour at his Georgetown residence, the Guyanese leader said his country was upset by the bizarre deaths at the sect's Jonestown commune.

"We could have done without these problems, you know, but essentially it's an American problem of these cultists. We are just unfortunate that they came," he said.

He also said that the United States and Guyana had agreed to exchange evidence in the case and that lawyers for both sides would now have to sort out issues related to the assets of Jonestown. But he added that United States authorities here had not raised the question of using that property as compensation for the airlift of bodies back to the United States at the request of Guyana.

[In Washington, a State Department spokesman said Saturday night that he knew of no formal agreement on exchange of evidence but that the Guyanese had been cooperating fully, especially in recent days.]

Allegations of Irregularities

Referring to allegations of irregularities regarding ties between Guyanese officials and the People's Temple, the leader of this former British colony said:

"I have heard it alleged that they were friendly with Guyanese officials, which is quite probably quite accurate and true. But so far as evidence at my disposal is concerned, such friendship as has been alleged had nothing to do with the administration of the Government in relation to them or at all."

Diverse opposition groups have been saying that only official complicity could have led to what they considered to be the special status Jonestown enjoyed in the country.

"There seems to have been some questioning of why we allow these people in," he said, referring to American news reports, which he said had been generally accurate.

'They Applied for Land'

"The answer has been given. They applied for land and their representation was that they were interested in farming cooperatively and in the development in the particular area that they were allocated. We had no reason to believe that they were such unusual persons, to put it mildly."

He added that in the future Guyana would examine more closely the background of any non-Guyanese groups applying for leases of land.

The California-based People's Temple, whose creed of socialism, racial integration and self help coincided with the aims of the Marxist Government of Mr. Burnham, obtained a lease to farm several thousand acres in a northwestern jungle region as part of a Government plan to settle the hinterland and expand agricultural production.

"Looking back at the late Mr. Jones, one has always got to decide whether you're saying whether he *did* something or *said* that he did something," the Prime Minister added. He was referring to the allegations of some survivors that Mr. Jones had blackmailed Guyanese officials by threatening to carry out mass suicides.

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The New York Times B-16
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Clerics ponder Jonestown tragedy

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By Ruth Jenkins and Curtis Austin

Amidst the ruin and carnage of Jonestown, Guyana, a persistent question seeks an answer. Why ? For some, the label "fanatic" serves as a cure all, a balm for the disenchanted spirit.

Yet, for many, just as the followers of Rev. Jim Jones turned to their leader to find some sense of order, so do many observers seek in the church and clergy some meaning in the madness.

If there was a common note in the diverse answers the AFRO received from leading religious leaders concerning the Jonestown tragedy, it seemed to say that the followers of the People's Temple felt they were the chaff of society, its outcasts.

They sought in Guyana, what they felt their church and country did not offer — a sense of belonging.

"There has been a need that the church has not fufilled, " says REV. ROBERT L. PRUIT of Metropolitan AME Church, "Men have to rely on cults in order to find some semblance of heaven here on earth. However, the end result of most cultists and their followers is not only physical death but also spiritual."

"Therefore, the deaths in Guyana have sounded the alarm; the church must be more responsive, more open and more relevant if it is to survive and meet the commitment of our God to be faithful to his Christ."

DR. JAMES TINNEY, publisher of "Spirit : A Journal of Issues Incident to Black Pentecostalism," and a religious commentator and writer whose doctoral work concerned religious and political movements:

Victims needed to 'belong'

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"I'm very distressed about the publicity in the papers. For example, the People's Temple was described as a cult, which it is not. It is an unfortunate tragedy."

But, it is an example of what happens when oppressed people are made to feel that they are objects of repression and genocide by the U.S. government. In their minds there were only two choices: unwilling genocide or voluntary suicide."

DAVID EATON, pastor of All Souls' Unitarian Church and radio talk show host, viewed the tragedy as an example of fanaticism:

"Any type of fanaticism leads too often to incomprehensible ends. It is very tragic for anyone to give up their life for another person. It is a form of idolatry. There are many persons who feel unacceptable. They are willing to give up their freedom, to die, to be accepted. What tran-

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—Tragedy of Jonestown

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spired in Guyana is an example of this."

REV. HAL T. HENDERSON of the Simpson-Hamline United Methodist Church:

"What a challenge this presents to a person proclaiming to be Christian. I see in this a need for moving away from Christian apathy by becoming more involved with our brothers and sisters.

"The tragedy further causes me to grapple with what it is that white people, or some white people, seem to have that can bring about a suicidal commitment for whatever it is they are preaching."

DR. PAULI MURRAY, an Episcopal priest discussed the situation Sunday when she conducted two morning services at Emmanuel on the Hill Church in Alexandria. In the afternoon she spoke at Wisconsin Avenue Nursing Home.

Her text was based on Matthew 25: 40 which says "And the king shall answer and say unto them, Verily I say unto you inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

First, she used the example of the Rev. James Lawson who recently conducted the marriage ceremony for James Earl Ray, convicted slayer of Dr. Martin Luther King Jr. and his fiancee.

Dr. Murray pointed out that it took tremendous courage for Rev. Lawson to do this inasmuch as he was a close associate and one of the persons responsible for bringing King to Memphis where the assassination occurred.

Then Dr. Murray mentioned the compassion exhibited by Rep. Leo Ryan who, in spite of the personal danger, risked his life to show concern for the People's Temple members by going to Guyana to investigate their circumstances.

About the tragedy, she said "One of the most poignant disclosures of this macabre event was that many of the American victims of this demonic self - destructive force which brought about the disaster were lowly and confused people searching for some meaning to their lives.

"They were led to remove themselves from the United States to this isolated spot in Guyana in the belief that they were creating a society in which human dignity was paramount and racial and economic barriers were overcome.

"They were also taught to believe that if they couldn't live as they intended, it would be better to be dead.

The lesson Dr. Murray drew from the situation was that "This terrifying incident is one more tragic reminder that we live in a shrunken and inter - dependent world. So that what we do individually and collectively profoundly affects whole communities and nations.

"The great majority of the human race are among the 'least of these'.

"Christ's call transcends the individual charity, and summons us to contend against the social structure of evil which breeds hunger, alienation, poverty, injustice, war and all conditions of life which diminish human dignity."

Dr. Murray's point was that there are many, many 'lowly people' searching for a better way of life. And inasmuch as we cannot depend on just the organized charities to meet their needs, perhaps we need to change the society which creates these frustrations.

REV. THEODORE S. LEDBETTER, Plymouth Congregational Church, when he addressed his congregation last Sunday:

"We are shocked by the revelations. It is alleged that there are some 2,000 culls which have sprung up in the U.S. We need the cultists' care without the cult. In spite of the Jonestown tragedy, cults will continue to thrive as long as people harbor lust and greed.

"We need to see the victims not as nameless and faceless people. They are mothers, fathers, daughters and

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U.S. May Seek Cult's Millions

Associated Press

The State Department yesterday said it may attempt to recover millions of dollars in cash and property found at the site of a mass suicide in Guyana to pay the tab for returning the bodies of the more than 900 victims.

The State Department said that as of last Saturday the government had spent $2 million to $3 million to return the bodies. Other unofficial accounts have placed the cost as high as $8 million.

The State Department said the question of recovering the money "is a complex legal matter which will have to be sorted out." A spokesman said that a member of the department's legal staff left yesterday for Guyana "to assist the embassy in addressing a wide range of legal issues."

The spokesman added that its legal inquiry has no bearing on the Peoples Temple in San Francisco. "Questions regarding Peoples Temple funds which may be here in the U.S. should be directed to the Department of Justice or appropriate state authorities," he said.

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FBI/DOJ

FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Chronicle Photo Leads To an Arrest

A photo in yesterday's Chronicle has led to the arrest of a strong-arm robbery suspect, police said yesterday.

The robbery victim, Danile Doherty, 20, told police that a man, photographed outside the People's Temple in San Francisco Monday, was the same man who robbed him of $40 last month at the Pink Palace housing project, 1111 Buchanan street.

Park station police officers Tony Camilleri and Jim Hunt arrested the suspect, Shelby Byrd, 23, near his home at Ellis and Steiner streets, a block from the temple.

The photo was taken as Byrd was being consoled after attempting to scale a temple fence to learn more about his relatives in the ill-fated Guyana compound.

Byrd told police then that Beverly Oliver, a woman who was shot in both feet during the Port Kaituma airstrip massacre on Saturday, was his aunt. In addition, he said he had two nephews at Jonestown: Bruce and William Oliver.

A partial list of the dead Jonestown victims, released by Guyana authorities yesterday, includes a Billy Oliver.

Byrd was being held in city jail last night.

SHELBY BYRD
A robbery suspect

(Indicate page, name of newspaper, city and state.)

2 S.F.Chronicle

San Francisco,Ca.

Date: 11-22-78
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FD-350 (Rev. 10-19-77)

(Mount Clipping in Space Below)

A robbery suspect tripped by photos

Shelby Byrd, 23, who was photographed as he made an unsuccessful attempt to scale a fence surrounding the San Francisco Peoples Temple headquarters, has been arrested on robbery charges.

Television and newspaper pictures of Byrd, caught in the camera's eye while making a futile attempt to find out about the whereabouts of relatives at the temple mission in Guyana, jogged the memory of Daniel Doherty, the victim of a $40 strong-arm robbery Oct. 7.

Doherty, 20, told police yesterday that Byrd was among three men who forced in him into a stairwell at the Pink Palace housing project in the Western Addition and used physical force to take the money from him.

(Indicate page, name of newspaper, city and state.)

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Congressman Would Make Temple Pay the Government

PROVIDENCE, R.I., Nov. 25 (AP)—

The Justice Department should place a lien on Peoples Temple property to cover the expenses of returning Jonestown suicide victims to the United States, says Rep. Edward P. Beard (D-R.I.).

Beard said Friday that the government should not bear the expense of identifying, transporting and embalming the hundreds of bodies found at the sect's commune in Guyana. The cost is estimated at from $6 million to $9 million.

"It'd be a third tragedy if the taxpayers of this country have to bear the expense, especially when it's known there's a lot of money floating around in this temple," he said, referring to the Nov. 18 ambush in which a congressman and three American newsmen died and the subsequent mass suicide by followers of the Rev. Jim Jones.

Beard also said he thinks each family that claims one of the returned bodies should pay the transportation and embalming costs.

"These people left the country. They followed this guy Jones and he turned out to be as nutty as a fruitcake. The adults that followed him, they were as bad as he was," Beard said.

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Pravda: Cultists Sought Justice in Guyana Jungles

MOSCOW, Nov. 28 (UPI)—The Soviets said today that the Peoples Temple cultists who committed mass suicide 10 days ago were seeking justice and equality in the jungles of Guyana but could not escape the "punishing hand of American authorities."

The Communist Party newspaper Pravda also suggested the United States was intent on cutting short its investigation of the Nov. 18 suicide ritual of 909 men, women and children in the Jonestown commune.

"American authorities make every effort to quickly wind up their investigation of the incident and to bury this case which threw a shadow on the prestige of the United States and the American way of life," Pravda said.

"There is information that it was most likely mass murder or compulsory suicide. Noted American lawyer Mark Lane, who was in Guyana during the tragic events, calls in question the version of voluntary suicided."

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Nixon: Jones Offered 'Something to Believe In'

By Ronald Koven
Washington Post Foreign Service

PARIS, Nov. 27 — Former president Nixon said today that what the Rev. Jim Jones, the dead leader of the suicide cult, offered his followers "may have been false" but that he was giving something to believe in to people who needed it.

Interviewed briefly this evening on French television, the visiting Nixon said of Jones: "He was searching for something. I think that throughout the world, in the United States, maybe in France, people need to believe in something, to have a faith.

Calling Jones "very insane," Nixon said, however, "When people consider him, they have to remember that he did not offer those who went with him to live there in the jungle material goods. What he offered them was something to believe in."

Nixon quickly added, "Now, what he offered them may have been false." He said he did not think it was, as many European commentators have suggested, a reflection of American society.

Nixon is in France to appear Tuesday evening on a television program during which for two hours he will answer questions telephoned in to the moderators by the public. He said he was intrigued by the spontaneity of the format.

When a TV reporter today tried to ask Nixon about the Middle East after the question on Guyana, one of his bodyguards got up and tried to stop the interview, blocking the camera, apparently unintentionally, in an effort to cut off the question.

But Nixon agreed to answer, saying that the Israeli-Egyptian peace treaty is "a first step." The next step, he said, is to tackle the more difficult problems such as the Palestinians, the West Bank and Jerusalem. The problem of Jerusalem may prove to be insoluble, he said.

Nixon gave himself and his secretary of state, Henry Kissinger, credit for starting the process that has led to the Camp David accords.

Nixon is scheduled to leave France Wednesday morning. That evening, Kissinger is to arrive in Paris, also on a private trip. The Elysee Palace said that French President Valery Giscard d'Estaing is receiving Kissinger Thursday. Nixon and Giscard will not meet.

The former U.S. president is not scheduled to meet with any prominent French political leaders although he is attending several private dinners in his honor. Herve Alphand, the former French ambassador to Washington, was expected to attend one such dinner tonight.

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B'klyn cult stunned by Guyana neighbors

By JOHN HAMILL

Leaders of a Brooklyn Afro-American cultural organization that operates a farm in northwest Guyana say they are "shocked and concerned" by murders and mass suicides at nearby Jonestown.

"It fills us with wonderment as to why," a spokesman said yesterday.

Adeymi Bandele, of the organization called The East, at 10 Claver Place in Bedford-Stuyvesant, says The East's 300-acre farm about 50 miles from Jonestown is run by four members who grow citrus produce and peanuts.

"We would see the people from Jonestown every Tuesday when people from the region gathered at a farmers' market to trade goods," Bandele recalls. "Perhaps six people from Peoples Temple would be there selling second-hand clothing, harvests, collecting mail and meeting the steamer that comes in from Georgetown."

They were well-respected and were "very productive people," Bandele says. "There were so many in Peoples Temple that when the Guyanese saw anyone speaking with an American accent they would ask 'Are you from Peoples Temple?'."

Another member of the East, Omowale Afamba, 37, just returned from Guyana two weeks ago. He said he knew three or four members of the People's Temple who operated the small trade goods store in Kumaka.

"For the most part, I found them clannish. They didn't tend to socialize with local people. And they seemed nervous about anyone asking about what was going on in Jonestown," he said.

"Whenever I would ask them about what was going on there, they'd get leery. They'd tend to be evasive. They wanted to know why I wanted to ask all these questions."

too bad when that need leads to tradgey.

Afamba discounted the dangers that survivors who fled rather than die migh tbe facing.

"Ylu got 500 people stumbling around in there, you gonna scare off anything that's in there. There's no jungle there, just heavy forest, he said. "I was there for two years and I never saw da large snake. You can't find anything to eat, but I don't see them being attacked by animals."

Bandele describes East as a nonreligious organization that operates a food cooperative in Brooklyn, produces a monthly black newspaper, sponsors an annual African street festival July 4, and runs a state-accredited school, Uhuru Sasa School, which is attended by about 300 students.

Weusi, the former Les Campbell, who

The group was founded by Jitu quit as a city schoolteacher 10 years ago during the bitter controversy over community conted of schools in Ocean; Hill-Brownsville. Weusi started the Uhuru Sasa Scyomlswvhteach black youngsters their African heritage in addition to the basic academic curriculum.

Members of East first went to Guyana on business, Bandel says. The government there wjs eager to have people settle in the region and aided East in starting its farm.

"We feel good being productive in a developing country," Bandele says.

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'Doing Everything,' U.S. Says

Special to The New York Times

WASHINGTON, Nov. 22 — The Carter Administration is "doing everything" it can to help search for missing Americans in the jungle around the Guyana commune, official spokesmen said today, despite a note of skepticism about estimates that hundreds of members might have escaped the mass suicide last weekend.

Spokesmen for the State Department and the Defense Department acknowledged that the mission of the 239-member military contingent in Guyana was mainly to evacuate the sick, wounded and dead.

The mission is also supposed to assist the Guyanese authorities in the search around the Jonestown settlement in hopes of finding stragglers. To this end, the spokesmen said, the United States has designated several helicopters to make sweeps over the area with loudspeakers. About a hundred walkie-talkies have also been supplied to the Guyanese authorities for use in search on the ground.

A spokesman for the State Department said virtually everything requested by Guyana had been delivered. He added that it was considered inappropriate for the United States to offer massive search assistance unless requested by the Guyanese since they are more familiar with the terrain.

He added that doubts had arisen in the State Department about the likelihood that many Americans might have fled into the jungle.

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Daily News (New York) ____
The New York Times A-16
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