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**RYMUR**

**(JONESTOWN)**

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**NEWSPAPER CLIPPINGS**

**VOLUME 10**

Volume 10 of 10

# EDITORIALS

EDITORIALS

(Mount Clipping in Space Below)

## Guyana notebook

**Where garlic is \$15 a pound**

By John Jacobs  
Examiner Staff Writer

## GEORGETOWN, Guyana

One would have thought, judging by the reaction of people at the Park Hotel Monday, that some horrifying new development had been discovered at Jonestown.

Reporters and survivors of the Peoples Temple massacre were buzzing with conversation. But it was not about the temple, but the assassination of Mayor Moscone.

Within hours of the shootings word reached here, where rumor is king and speculation the currency of exchange. Some people were upset, thinking the shootings might have been the start of a wave of reaction by California temple members to the events here, and journalists scurried to learn whether Dan White's name was known here. It wasn't.

The banner headlines in yesterday's Mirror, the opposition party's newspaper, said: "U.S. Mayor Shot Dead." The article noted that Moscone was elected with the assistance of Jim Jones but added that "there is still no firm link between the mass killings in Guyana and the murder of the U.S. mayor."

★ ★ ★

If you are planning a trip to Guyana, you might consider bringing your own toilet paper. If you want to get rich, bring a lot. It used to sell for 25 cents a roll a few years ago; now the cheapest is 75 cents, and it brings \$1.50 on the black market.

The toilet paper shortage is symptomatic of the problems this impoverished nation faces economically. It has almost no foreign currency and there's no money to import goods. Consequently, to keep what little currency there is,

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

10 S.F. Examiner

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the government has banned almost all imports.

Taxi drivers, who are getting rich these days off foreign journalists, say that for years there have been no potatoes, no garlic, no onions.

There are no car parts or laundry detergents. The black market flourishes. A pound of garlic smuggled in from neighboring Surinam brings \$15 a pound. Onions are \$5 to \$6 a pound, cloth sells for \$20 to \$30 a yard. The official exchange rate is \$2.5 Guyana to \$1 American, but on the black market, sources have said, one U.S. dollar can fetch anywhere from five to eight Guyana dollars.

Someone at the U.S. Embassy said, "In burglaries of American residences here they steal your soap or tomato paste and spaghetti, and leave your radios and typewriters. They steal your rum and leave your wine. They want immediate consumables."

★ ★ ★

One of the most mysterious places in town these days is a large, two-story stucco house in Lamaha Gardens, where 46 persons from Peoples Temple have been virtually isolated for the past week. This is the house where Sharon Amos and her three children were found dead.

Some survivors of the killings fear that the people living at Lamaha Gardens were among Jones' most fanatic followers. Phone contact with the house has been disconnected. The Guyanese army has set up a road block 200 yards in front of the house, guarded by two soldiers with automatic weapons. There is an army tent outside the house, and two large military police trucks in front.

Saving information is a staple of newsgathering, but when the news that is requested is so old, it's kind of unnerving. Such has been the case interviewing Jonestown survivors, some of whom have been away from civilization for a year or two.

One wanted to know how the 49ers are doing. He wasn't aware the team had acquired O.J. Simpson. When he heard the won-lost record, the grimace was painfully obvious. Another asked about the USF Dons and also wanted to know who made it into the World Series. Another wanted to know if the Northern California drought was over yet.

★ ★ ★

Some of the Park Hotel survivors are exhausted from talking to the press. Others have been selective. That's because the arrival of the foreign press, especially those from Germany, has meant that some writers are now paying for interviews, and paying big, as in thousands of dollars. For survivors who have no money in the world, and at best an uncertain future once they leave here, such offers are overwhelmingly attractive.

When one survivor demanded money for his particularly good tale, a New York-based writer offered \$100. The man asked \$1,000. A reporter called his editor to see how high he could go. The editor replied, "Why not ask him if he wants a glass of Kool-Aid?"

(Mount Clipping in Space Below)

**Editor's mail box****Never again**

I keep waiting for it to end, but it just keeps coming at me. It's been over a week now and the number of dead in Guyana goes ever higher. Then, finally, it's over.

I've tried to comprehend it, but I cannot. A psychoanalytical explanation is just too simple.

At times I've been angry — angry at our government, the people who followed the cult, the media and even myself.

Where was the government? Should they (we) allow planned suicide/murder? Why did the consulate not let us know someone was teaching death? Did this "teacher" give up his citizenship, thereby making him exempt from American laws?

How could that many people practice a religion whose ultimatum in a crisis is death? Didn't they know that in this land we are free to practice living religions?

What is the media trying to do to us in one short week? Don't they know we can comprehend thousands of deaths by tidal waves, thousands of deaths by earthquakes, but we cannot comprehend mass suicide?

Where have I been since the "movements" started slowing down? Why didn't I even know of the Peoples Temple? It's my responsibility too to see that this government "of the people ..." knows when a practice of worship turns into murder plans. Why was I not interested in what was happening with a group of Americans located in another country? What happened to my consciousness?

I've searched, I've hurt and I've fought back tears for these people. I never met even one of them, but I most certainly feel a great loss.

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

34 S.F. Examiner

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I will probably never understand the whole of it. I will probably never know how that many people could so calmly take their lives. Certainly I will never forget.

My government will never again tell me that that in religion, "what is one group's enthusiasm is another man's problem." I owe it to myself, my neighbor and our children to see that a new religion practiced, a new cult, is not mandating death.

Stand up Congress, stand up true worshippers, stand up America — there should never have been a tragedy like this. There should never have been death on a Guyanese airfield. There should never have been a loss of so many people,

so many children. There should never have been the loss of a congressional lawmaker.

We don't want unrepresentative consulates in other countries. We don't want to have to worry that when our children do join the "religion" of their choice, their goal is, at best, self-destruction.

We want to impress upon all people that no matter how trite it may sound, it is "In God we trust," not in Mr. Jones, Mr. Smith, or Mr. Doe.

We don't ever want to go through another week like this last one.

Chester M. Monroe  
Menlo Park

(Mount Clipping Below)

Page 34—S.F. EXAMINER ★★C Wed. Nov. 29, 1978

# Opinion / San Francisco Examiner

## Let's take in the refugees

**S**O PREOCCUPIED was the world with the horror in Guyana last week that it gave scant attention to another one in Asia. A ramshackle boat full of Vietnamese refugees was denied the right to dock in Malaysia, and was pushed back out to sea, and, being badly overloaded, sank.

More than 200 people drowned. But in Guyana more than 900 had lost their lives in a crazy rite of suicide and murder. Hence Guyana was the bigger story: the deaths of those ten-score other people attempting to escape the repressions of Communism on the other side of the world simply could not compete with it.

In all fairness, it should be noted that our capacity for saturation of this kind of news is limited — we have a hard time dwelling on more than one disaster at a time. The one in Southeast Asia, ironically enough, came at us in our Thanksgiving Day papers. The photography was excellent, transmitted around the globe by superb technology. There were the people clustered all over that sagging wooden craft, looking at us, as they were being pushed away from the muddy Malaysian shore to their watery graves.

In the name of decency, we must try our best to identify with such people, with their travails and their aspirations. And we need to do more than that. We need to offer a great deal more help to the thousands who are continuing to flee the oppression and cruel deprivation in Vietnam.

In the days before that boat went down with all those escapees, attention was focused on another vessel, the rusty old freighter Hai Hong. Crowded with some 2,500 refugees, it sat off the coast of Malaysia for many days as the hunger and sickness of its occupants mounted.

In its case, too, the docking privilege was refused by Malaysia, which already has 40,000 refugees and, of course, is a poor country. It will accept no more, and so the Hai Hong escapees (many of Chinese lineage, now subject to persecution in Vietnam) seemed to face death aboard that seagoing junk heap, which was a

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poor match for the open sea.

But, though the wait has been excruciating, there is now a thrilling response to their crisis: Canada, France and Belgium agreed to accept sizable numbers of them. More than 600 were whisked to Montreal for a joyous liberation in the unaccustomed cold. West Germany is taking 1,000 of them. Switzerland, Britain and The Netherlands may accept others. And there is word, belatedly, that the United States may take in the remainder of those who don't find relocation in those other countries. In any case, the Carter administration is raising the quota for entry of Vietnamese refugees into this country.

This is not only proper, but imperative. At the most, the increased influx will be only a small fraction of the *illegal* immigration that floods across our borders. The Vietnamese escapees are, for the most part, industrious, responsible people, seeking new lives in freedom. And many, apparently, are escaping Vietnam with money raised by relatives who already have fled to the United States or other countries.

But more to the point, we have a responsibility here. These people are fleeing the Communism that this country tried, and failed, to stop in their country, at great cost and with horribly destructive results. Many of these are people who bet on us and lost. Now the hearts of other nations, not involved in that tragedy, have been moved to accept them, and we can do no less than to keep on accepting them ourselves.

We must show the world that we pay our bills to humanity, ~~when~~ when we can. And in the case of these refugees, we can.

(Mount Clipping in Space Below)

**Sidney Jones**

# Bringing the bodies back home

Said attorney Charles Garry in an interview at People's Temple, "I believe these people have told me everything and I believe them when they say no 'hit squad' exists...However, you can see that I have bodyguards.

"I'm taking no chances."

There are reports of boats missing from their moorings in Guyana and many of Jim Jones' lieutenants are not accounted for.

All of South America will again be suspected of hiding those who carried out a holocaust.

See a pack of Kool-aid and you can't help but think of Guyana.



Sidney Jones

See your minister in his black suit and sunglasses and you try not to think of Jim Jones.

Ministers, sunglasses and Kool-aid.

The news from Guyana would prompt E.F. Hutton to whisper, "Sell."

Meanwhile, 910 are dead and some may be still missing.

Every day the story becomes more tragic with yet another twist to boggle the mind.

Nine hundred and ten people followed Jim Jones to his heaven in Guyana.

Now 910 bewildered families are faced with the task of bringing them home to pray over and bury.

In their grief the question of "why" is being crowded out by "how."

Said a young black woman during a television interview, "My mother gave People's Temple everything.

"Money from her property and the checks from when my father died.

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

38 The Tribune

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"She once had diamonds and furs but they told her to sell them and give the money to them."

"Now she's dead and we don't even have the money to send for her body."

Millions of dollars were found in Jonestown, Guyana.

Those who now speak for what remains of People's Temple should at least advocate that the money be used to transport and bury the dead.

The insanity of it all is enough for these mostly poor families.

Must they rob a bank or ask you for your wallet in order to get Uncle Joe or Aunt Bessie home from Dover Air Force Base, Del.?

Jimmy Carter himself should cut the red tape or take the money from the U.S. budget.

Through the insanity of it all, we should at least show the world that the society that created Jim Jones is still civilized enough to bury its own dead.

PEACE

(Mount Clipping in Space Below)

**Colman McCarthy**

# A horror that defies explanation

Washington — How do we explain to our children the horror in Guyana? Early last week, I ran out of words.

Jonestown was too grisly a death rite, and too deep into a mass seance of evil, for even profound explanations of deviant behavior to offer guidance.

At best, we have bits and piece taken from ancient history or current events: the 964 Jews of Masada who took their own lives in 79 A.D. when Roman soldiers pressed in, a Charles Manson who coned his followers into thinking he had paranormal powers.

But the defiant mystery about Jonestown remains: How could so large a number of Americans simultaneously let go of so strong an instinct as personal autonomy? The final death rite of drinking Kool-Aid and cyanide may not have been a totally free-will act for everyone — the camp was guarded by armed goons — but mass suicide had been discussed often.



Colman McCarthy

The martyrologies run back through the centuries with accounts of true believers accepting death for their convictions. But the Jonestown suicides were anything but martyrs in the tradition of

those who were willing to accept death for their beliefs from the first.

The cult of the Peoples Temple is said to have begun well. Feelings of love and brotherhood that mark the usual first hug-in fervor of communes were present. But then the feet of the charismatic Rev. Jones were seen to be made of the coarsest clay. Whatever idealism may have pervaded the Peoples Temple in the San Francisco of the late 1960s, it had vanished by last week in Guyana.

We will never know the subconscious obsessions and derangements that changed Jones from a respected pastor and influential political power

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38 The Tribune

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or SF 89-250  
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broken into a sadist, fanatic and violent monster.

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This character deformity is nothing new in tyrants. It was well-described by the theologian Paul Tillich: "The weakness of the fanatic is that those whom he fights have a secret hold upon him; and to this weakness he and his group finally succumb."

What has come out of Guyana to date is a torrent of questions, but only a trickle of answers. My children, of grade-school age, have been talking among their classmates about the stacks of bodies, the guns, the dead congressman, and the jungle escapes. We have talked at home about it, too. I would like to think that the strong solvent of their youth can dilute the impact of so heinous a denial of life. As an adult, I now that it is too much to think about for too long.

(Mount Clipping in Space Below)

# LETTERS TO THE EDITOR

## It's Fragile

Editor — The Jonestown massacre must again remind us of how fragile democracy is. Democracy demands that we think for ourselves, that we participate in the decision-making process, that we accept some responsibility for our lives.

When people give up their democratic rights — whether to a party, a church, a cult or sect, or to apathy — then the base is laid for "follow the leader" to whatever mad end. When people choose to do what they are told rather than to think and struggle, with its concomitant doubt and pain, then democracy gives way to voluntary totalitarianism.

The Peoples Temple tragedy conjures up memories of Jews walking willingly into the Nazi gas chambers and of Germans who "only followed orders"; of My Lai; of Russian revolutionaries confessing to crimes never committed against the omnipotent state; of American witch hunts, historic and more recent; and of a minority of voters determining the majority's future.

If we learn nothing else, we should re-learn that democracy — however slow and flawed — takes all of us to work, and that the alternative is, like the mass murders/suicides in Guyana, utterly unthinkable.

AL LANNON  
San Francisco

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## Elizabeth Mehren



### A healing of guilt

**San Francisco**—A week later, the city was still reeling.

How could it happen, people were asking. How could 900 people, many of them San Franciscans, die together in a heap three and four deep? How could 900 lives be summarily snuffed out in a distant, steamy jungle country?

"I don't have any answers. Nobody does, I guess," said an elderly woman who came to pray for the victims of Guyana Sunday night. Leaning on her cane, the woman said she did not know anyone associated with the Peoples Temple. But as a member of the First Congregational Church, where the "healing" service was held, she wanted to join in prayer.

**T**HE SERVICE was the idea of an interdenominational group of San Franciscans, themselves as shattered by the events at Jonestown as anyone, who decided that it was time for the healing to begin. So late last week they organized a trans-ecumenical service in memory of the victims.

"We hope," said John Wahl, a board member of the San Francisco Council of Churches, "that by praying together, we can affirm our common humanity, regardless of denomination, and join in our belief that life is good. The purpose is a healing, a healing of all the horrifying feelings, all the guilt, all the recriminations."

"Though it's not explainable, it can be healed," said another Council of Churches board member, Monty Cardwell. "And pessimism isn't going to do it."

"Right now," said Cardwell, a Quaker, "there's no turning except to God. And it has to be all together: blacks, whites, Catholics, Jews, Protestants."

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2 The Tribune

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That ~~the~~ Congregational Church was spawned by another group of religious outcasts, the Pilgrims, appeared to have no significance in the choice of the stolid stone structure at Post and Mason streets for the service.

"Actually," the Rev. Norman Leach allowed, "we looked for a church with available parking. It was very simple, very pragmatic."

It was no small irony, however, that such a gathering should be held in a church, nor that it should have been organized by leaders of the city's religious community. Many of them worked with the Rev. Jim Jones; many members of their congregations knew Peoples Temple members.

AND NOW, AS the motley gathering of 150 worshippers turned to God, who could fail to observe that Jim Jones' followers were doing just that?

"I'm not sure that's something I should comment on," John Wahl said, addressing the almost inconceivable evil that grew out of Jonestown. "I was going to remind you of various incidents in history: St. Bartholomew's Day, the Crusades, Northern Ireland, Lebanon . . ."

Donneter Lane, executive director of the Council of Churches, stopped to shake hands with participating clergy as she left the service. "It really touched me," she said. "It touches us all, the whole community."

Lane said she knew Jim Jones, "but I never saw the potential for this kind of evil." And now, "quite a few" of her friends were dead in Guyana. No, she said, shaking her head at an inane, tasteless question. She didn't know how many.

The ordeal of Jonestown remains a mystery, said Lane. She watched the worshippers file out of the church. "I guess it always will be a mystery."

(Mount Clipping in Space Below)

# Viewpoints

An editorial

## Deaths that make no sense

Last week was emotionally draining enough. It was impossible to escape the news from Guyana. What could follow the story of hundreds of people going to the South American jungle and feeding cyanide to babies?

Before all the bodies were even identified, we found out.

A disgruntled former supervisor, whose election and resignation was a strange enough story in itself, walked into San Francisco City Hall. A few minutes later Mayor George Moscone and Supervisor Harvey Milk were dead.

The tragedy of those deaths is sinking in slowly. Emotions are still numb. It's too soon to have recovered from seeing body stacked on top of body in a village in Guyana—and wondering if one of them is someone you knew.

But there is something different—and particularly disturbing—about the latest deaths.

Until now the killers have been the Lee Harvey Oswalds, James Earl Rays, Sirhan Sirhans—nuts or habitual criminals who had no other stab at immortality than to kill someone famous.

There was something wrong in the minds of the leaders of the suicide rites in Guyana, and the slayer of Moscone and Milk, too. Everyone knows that now. But the people believed responsible for these deaths were respected citizens, not some kook that no one had ever heard of before.

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

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Submitting Office: SF

The Rev. Jim Jones was a minister and an ex-city official. He didn't have to lead 900 persons to their death to make his mark.

Dan White, the suspect in the Moscone and Milk deaths, had been a policeman and fireman. He had been elected supervisor of San Francisco. No way did anyone suspect him of being a potential murderer before yesterday. Even Moscone ignored his usual security precautions when White asked to see him.

But when people who have held high offices in City Hall suddenly turn killers, it's even more numbing than when some madman takes a shot at the president.

What does it mean? That society is becoming more violent? Or that some nuts are better at escaping detection than others? One hopes it's the latter. Whatever the cause, good people are dead for reasons that make no sense.

The tragedy is that all the sensible people in the world together can't undo the work of two deranged souls, who took out their frustrations by murder.

(Mount Clipping in Space Below)

# Other voices

## Shocking use of cross

In the Nov. 20 editorial cartoon your use of the cross on top of death's skull is shocking and extremely offensive to me as a Christian.

The Peoples Temple is in no sense Christian, nor a church, but a cult, with no connection to Christianity.

To use the beloved symbol of Jesus, who gave his life for others, including you, in such a horrible connection is scurrilous, degrading and blasphemous.

You could have used a pagoda roof or left it bare to serve the purpose.

You owe every Christian an apology for such bad taste and poor judgment.

PEARL C. HAMILTON,  
Oakland.

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

39 The Tribune

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...eye to eye with Joel A. MacCollary. The responsibility for the removal of the ("That Guyana tragedy: How far should dead bodies (and, for that matter, the return of freedom of religion go?" Nov. 22) when he says the live cult members) is solely that of the thousands of Americans have been drawn into concerned families and/or the religious "pseudo religious cults which have assumed organization itself, certainly not that of the the role of religion more for ulterior motives unconcerned taxpayers. The elected official or than the worship of a divine being." officials of this country who approved the

As a free thinker and a student of military involvement in this matter should be comparative religions — including yoga — I made to fully account to the American public found the Guyana tragedy shocking and by whose authority this endeavor was repulsive. California, particularly Los Angeles, undertaken and the total cost of the entire affair seems to be fertile soil for pseudo cultists.

yogis, swamis and other charlatans to thrive. The person or persons then deemed and prosper. Of course, there are a few responsible should, in my opinion, be heavily ceptions I have come across here, but these censured or removed from office for such noble souls work and serve unknown and unwarranted actions. unheard by the general public.

LEON SMITH  
Anaheim

Any man or woman who dons the holy robe and demands unquestioning obedience is an impostor; they are a threat to society; they must be hounded out. The compassionate one, Lord Buddha, told his disciples: "Don't accept anything because I say so; accept no authority; find out and verify for yourself." Socrates advised: "Know thyself."

The time-honored and tested religions are enough; we do not need any more cults. There are some who feel ancient religions are not suitable to the present age. To them I would say: "Great masters of yore never taught; they revealed the divinity within."

Let the shock treatment administered by the Guyana tragedy be an eye-opener to those who are beguiled by self-appointed messengers of the divine. Then the martyrs of Jonestown would not have died in vain.

P.C. SUBRAHMANYAN  
Los Angeles

The fiscal irresponsibility of elected officials has never been so apparent as in their recent directive to involve military personnel and equipment of this country to clean up the mess created by the very unpleasant religious mass murder-suicide in the South American country of Guyana.

The cost of this operation — a cost that will totally be absorbed by the taxpayers of this country — is a whopping \$8 million.

I say that such an enormous expenditure of our tax dollars is totally ridiculous and absolutely unnecessary. The members of the religious sect in question were in Guyana for various reasons and whether they were unhappy or not was their concern and not the concern of the American taxpayers. The taxpayers did not force them to join the cult of their choice.

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A-10 HERALD EXAMINER  
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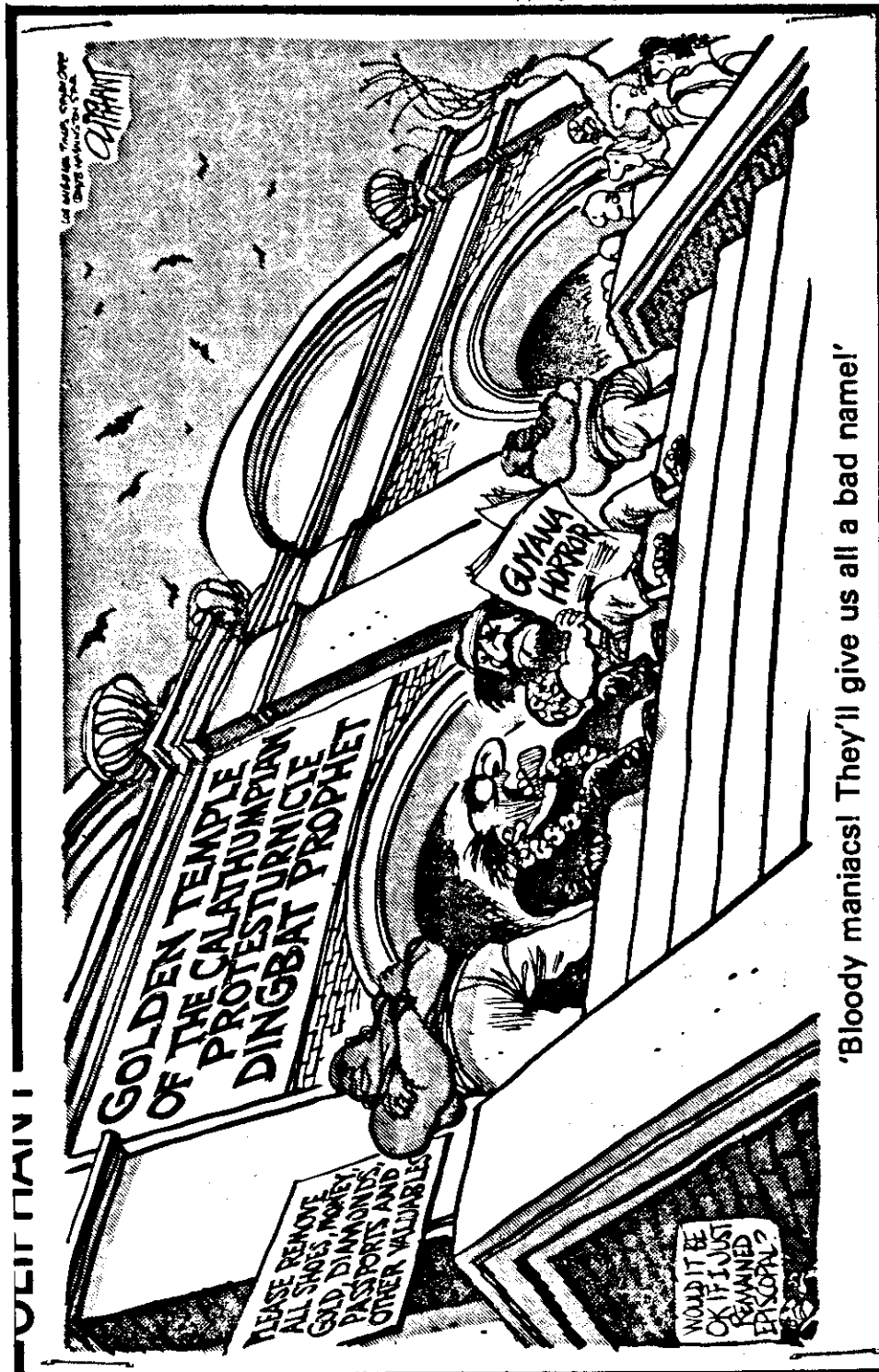
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(Mount Clipping in Space Below)



'Bloody maniacs! They'll give us all a bad name!'

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A-10 HERALD EXAMINER  
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# Why didn't we know more about Jim Jones?

Something is horribly amiss with the ~~Mrs. Carter's~~ letter was a brief internal security apparatus of the handwritten note, sent to the Rev. Jim United States when a prospective first Jones after the professed "Marxist lady, Rosalynn Carter, is allowed to socialist" returned from Cuba in 1977. share a political platform with aAs of this writing neither Mondale nor suicidal fanatic like the Rev. JimCalifano has found any record of the Jones.

Rep. Clement Zablocki has pledged activities. Was the Guyanan government misled that his committee will follow up on the by Jones? If our political leaders did investigative work done by Rep. Leo J. Ryan before he was murdered. Why not provide the bona fides for the Rev. Zablocki wants to know, didn't the State Jones and his Peoples Temple, who Department more seriously investigate did?

the complaints of human rights violations coming from Jones' concentration camp in Guyana?

But that is only the first question to be asked, only the beginning of the investigation.

Seventy-two hours after the murder-suicide of 909 people in that jungle had made world headlines, U.S. journalists had found countless individuals who knew of — reported of — shakedowns, extortions, kidnapping, brutality, suicide rehearsals and murder pacts — all while the Rev. Jim Jones was still a respected political figure in liberal politics.

Rep. Ryan's interest, in fact, was piqued by a personal account of how a former student may have been murdered by elements of the Peoples Temple — more than two years ago.

One defector told The Washington Post that she knew, long ago, that Jones was a "madman, completely insane. . . All members of the group were compromised by Reverend Jones into signing statements that they were willing to kill the sect's enemies, then commit suicide."

If even a handful of people were aware of this insanity, why didn't the police know about it? Why didn't the FBI know? Why did no one alert the Secret Service traveling in 1976 with Mrs. Carter, who appeared alongside Jones?

The Guyanan government, not unexpectedly, has sought to shift blame to the highest officials in the United States. We did not "let a bunch of crazies" into our country, they have said — but acted only after Jones produced gushy testimonials from Vice President Mondale, HEW Secretary Joseph Califano, Roy Wilkins of the NAACP, Bella Abzug, Hubert Humphrey and the first lady.

The press reports here and the rumors floating are somewhat incredible. One allegation is that Jones' California-based remnant was under instructions to launch an assassination operation against U.S. officials if harassment of his Guyanan camp was not discontinued. Another source told this writer, in an unverified report, that the Rev. Jim Jones was involved in a get-out-the-vote campaign in California in 1976 — using church members in the operation.

But 900 Americans are dead in the worst massacre-suicide since almost a thousand Jews took their lives 19 centuries ago rather than surrender to the Romans at Masada.

And one journalist calls it simply the "bloody climax to a history of threats and terror swirling around the Peoples Temple."

Many, many questions need answering. Why, again, didn't local police and the FBI know of the activities of this sect of more than 1,000 souls? Why wasn't the Secret Service alerted to keep Mrs. Carter miles away from a certifiable madman like the Rev. Jim Jones? How did the Peoples Temple, whose membership was terrorized in the United States, manage to acquire a franchise in Guyana? Where did Jim Jones get the credentials to make himself a guest of the Guyanan government — and an acquaintance of the first lady?

Have we so stripped the FBI of its investigative tools that it can no longer penetrate a dangerous, suicide-prone organization as large and visible as the Peoples Temple?

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

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# Garry and Lane— two big question marks

In the horrendous Jonestown tragedy, there remains yet another aspect to this story that should be further explored. It concerns the role of two American lawyers. Their names are Mark Lane and Charles Garry. In our view, they should be called to account for their roles in this shocking, disturbing page in America's history.

Charles Garry was cult leader Jones' attorney. He is also a self-styled radical lawyer whose clients have included Angela Davis and Huey Newton. Like Mark Lane, Garry spoke openly of the Peoples Temple's commitment to integration and egalitarian values. He once described the Guyana colony as "a jewel the whole world should see." Well, the world has seen, and a jewel it certainly wasn't.

Mark Lane is the lawyer notorious for challenging, often with thin evidence at best, the Warren Commission report on the JFK assassination, an activity which Lane converted into a remunerative profession. Now we suppose we should anticipate him embarking on an instant-publishing tour with a "Life with Jim Jones" potboiler.

Lane was originally hired by the late Jones to collect evidence proving that intelligence agents were infiltrating and harassing Jonestown. Lane evidently construed his retainer from Jones to include writing a stiff letter to the late Congressman Leo Ryan that was filled with threats. If the congressman staged a "witch hunt" in Guyana, Lane wrote once, then Jones might have to embarrass the U.S. by fleeing to "two anonymous countries" — read: the Soviet Union and Cuba.

Lane's role throughout this horrible affair can scarcely be described as above reproach. He had barely emerged from the Guyana jungle into which he had fled before denouncing in front of media microphones U.S. society. America, he suggested, was the real culprit behind what had happened, arguing that it was a bleak comment on life in the U.S. that Jones' followers were forced to congregate in Jonestown in the first place. To us, this sort of irresponsible remark is more a bleak comment on Mark Lane. And it echoed, at least in our mind, the predictable analysis of TASS, the official Soviet news agency, that America's general moral decay, sexual promiscuity and overwhelming decadence was behind the rise of the Peoples Temple. We found charming, too, Lane's glib summation of the entire disaster: "If you win, you're Moses; if you lose, you're Charles Manson."

Says Charles Garry, "Mark Lane knew about everything: the guns, the drugs, the suicide pact — and he never told anyone." We strongly suspect that Garry's conclusion is correct, but we don't think Garry comes out of this untarnished, either.

Is there a bar association in the land that might be enticed into looking into this matter of the highly questionable behavior of attorneys Garry and Lane? Or other authorities — federal or otherwise? Certainly, the behavior of Garry and Lane raises questions that cry to be answered.

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

A-10 HERALD EXAMINER  
LOS ANGELES, CA

Date: 11/29/78  
Edition: Wednesday Late

Title: GARRY AND LANE

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

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# Guyana: Why the restrictions on the FBI?

By KINGSBURY SMITH  
National Editor,  
The Hearst Newspapers

WASHINGTON — The gruesome tragedy of Guyana is the price American society has paid for restrictions placed on the Federal Bureau of Investigation.

It is the price of embarrassment that Mrs. Rosalynn Carter, Vice President Mondale; Health, Education and Welfare Secretary Joseph Califano and several other prominent Democratic politicians are paying for having sent friendly or commendatory letters to the mad monster who persuaded 300 to 400 mesmerized followers into self-masacre, and murdered those who resisted demands to kill their children and commit suicide.

The First Lady, the Vice President and other prominent Democrats apparently communicated with Jim Jones, demoniacal leader of a California religious sect, because of the social welfare work in which he was engaged before establishing a settlement of his crazy cult in Guyana, and because he had supported the Carter presidential campaign in California.

A former FBI official told The Hearst Newspapers that if the bureau had been operating as it normally would have functioned prior to the imposition of crippling restrictions, it would have infiltrated

the Jones cult in California, especially after reports that a young defector had been murdered. It would undoubtedly have had an informer in the Guyana settlement.

It would have discovered that Jones was a madman who maintained Rasputin-like control over his followers, terrorizing those who disobeyed him, threatening with death those who wished to leave him, coercing others to turn over their property to him.

It would have learned, as former followers have now disclosed, that he had children taken into dark

rooms and subjected to electric shocks to make them promise they would always smile at him. Also that he performed fake "miracles" such as pretending to remove "cancer," which was actually the liver or gizzard of a chicken, and that he was training his followers to commit mass suicide if he was exposed.

FBI infiltration of the cult would have enabled those responsible for protecting the interests of Mrs. Carter, Vice President Mondale and others to contact the bureau to find out whether it was all

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

13

Boston Globe  
Boston, Mass.

Christian Science  
Monitor, Boston, Mass.

Date: 11/24/78  
Edition: MORNING

Title: ARTICLES  
CONCERNING THE FB

Character:  
or PR  
Classification: 80-1030\* B  
Submitting Office: BOSTON  
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right for leaders of the country to communicate with Jones in such a friendly way that it implied endorsement of him.

The FBI could have informed the White House that Jones was using the letters of Mrs. Carter, the Vice President, Califano, Senator Henry M. Jackson, (D-Wash.) Rep. Phillip Burton, (D-Calif.) Rep. Jonathan Bingham, (D-N.Y.) and former Vice President Hubert Humphrey as references to secure the Guyanese government's consent to establishment of his macabre settlement in the Latin American jungle.

The bureau also could have informed the White House that Jones was a radical, anti-establishment fanatic, who preached the gospel in public but was contemptuous of religion in private conversations with his associates.

When the FBI conducted routine investigations of radically-oriented organizations, it was customary for the White House and members of Congress to ask it to check on individuals soliciting endorsements.

An FBI source said there are

several weirdo and potentially dangerous organizations operating in the country at the present time, but the bureau cannot infiltrate them because of the restrictions on its operations.

These restrictions were imposed in the atmosphere of virtual hysteria that marked investigation of the FBI and the Central Intelligence community in its efforts to serve the security interests of the country.

So-called "guidelines" issued by then Attorney General Edward H. Levi in 1976 prohibited the FBI from infiltrating any group that claimed it was exercising First Amendment rights of free assembly and speech. Members of such groups had to have already committed a criminal act, or be known to be about to commit a crime, before the FBI could investigate them, or place an informer in their ranks.

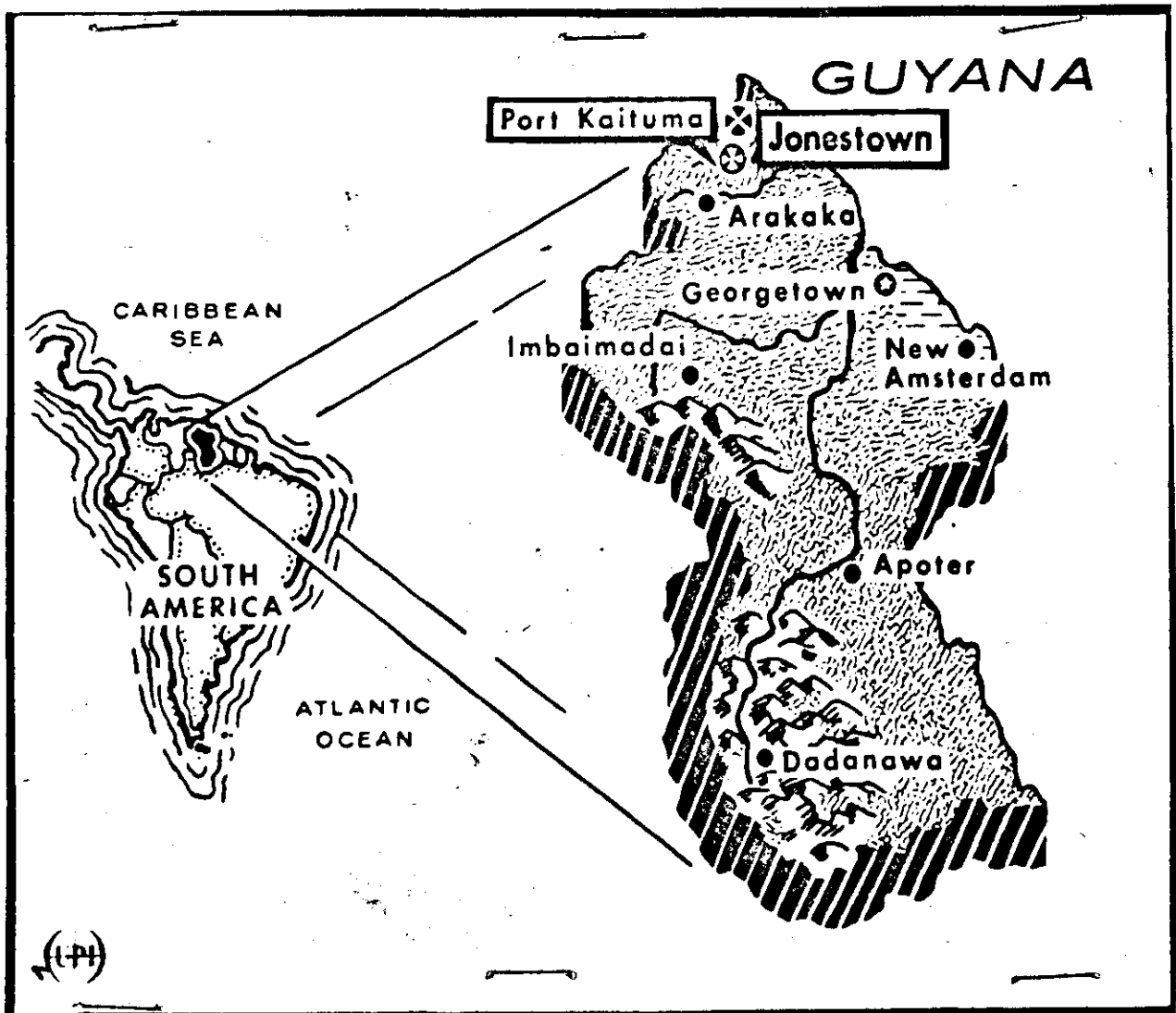
The ghastly Guayana calamity may lead to a move in the next congress to lift, or at least modify, the restrictions on FBI operations, but if such a move is made, it will need strong public support to succeed.



Henry Jackson



Walter F. Mondale



# Societal hostility caused Jonestown

Assoc. Dir. \_\_\_\_\_  
 Dep. AD Adm. \_\_\_\_\_  
 Dep. AD Inv. \_\_\_\_\_  
 Asst. Dir.: \_\_\_\_\_  
 Adm. Servs. \_\_\_\_\_  
 Crim. Inv. \_\_\_\_\_

**PHILADELPHIA** — The tragedy of Jonestown is one which must be carefully examined so that some meaningful good will come from these horrors of brutal slayings and desperate suicides.

Such acts cannot be justified but they can be explained. Any new religious group in America has suffered from an all too eager government ready to harass, an all too irresponsible "silly" press ready to freakify any new religion and a majority all too intolerant of different ideas and philosophies.

Sociological studies done of new groups have adequately shown that some such groups become increasingly defensive or hostile as they encounter criticism and hostility from so-called orthodox groups.

With the rise of the Unification Church and its sudden popularity around the world, there has been increased hostility to all new religions and the world. The adherents of these new religions have been subjected to police raids, to legislative attempts to outlaw them and to massive critical comment by the media.

It is a modern day witch hunt based upon pseudo-scientific claims of brainwashing, mind bending and "mental kidnapping."

The United States government and, in particular, the FBI, have done nothing to protect the rights of these people nor to enforce the kidnapping laws of this country.

Some established churches have reacted with anxiety, but others like the Lutheran Church in Germany, Denmark and Sweden have reacted with great hostility in efforts to save their diminishing congregations. Various Christian and Jewish groups have likewise carried out propaganda attacks and sallies against these new religions.

Then there is a whole network of parental groups who engage in publicity and letterwriting campaigns while these same groups act as an underground to supply information and data in facilitating kidnappings and deprogramming.

Claims of brainwashing are given credence by a small group of psychologists and psychiatrists who have sprung up not only to justify the kidnappings and tortures directed against new religious members, but to profit from same by offering their expensive services to "heal" the so-called "brainwashed" victims.

We know nothing of the People's Temple, nor the particular stresses which their members were under, nor the truth or falsity of claims against them. We only know that there was dissent, that large numbers went abroad to live without fear or harassment and that now these horrible events have occurred.

On one hand, it could be said that these events justify the criticism and claims against the People's Temple and on the other hand it could be said that the societal antagonisms and hostilities drove the People's Temple to murder and mass suicide.

It is our feeling that somewhere between these two views lies the truth.

What would have happened had our government simply done the usual by properly investigating claims against the People's Temple instead of engaging in covert intelligence tactics?

What if the FBI had enforced the kidnapping laws so that new religious members did not fear for their safety?

What if the press, instead of looking for "silly" stories to freakify new religions, respected the First Amendment rights of others as much as they defend their own First Amendment rights?

What if our society were more tolerant of the beliefs of others — might these events not have occurred?

Who is to say? All we can do at this moment is to call for tolerance, communication and understanding.

Let us ask the government to enforce the laws of this land and let us ask the media to have more respect for the First Amendment rights of others. And if these efforts are investigated let us listen to what the sociologists have to say, both about the chill upon First Amendment rights that government surveillance and harassment tactics have against groups and about the reactions of such groups to unfree pressures for conformity.

REV. JOHN PRICE  
 National Spokesman,  
 Alliance for the Preservation  
 of Religious Liberty

Wash. Afro. Amer. 4  
 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 DEC 5 1978

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**Up front/Bill Fiset****A Sunday kind of day**

It's the sort of thing that happens to us all at some time or other. The retired barber, sitting behind a hippie at a football game, forgets the game because he's dying to start snipping away at the hippie's scraggly locks. An orthodontist at a cocktail party can't take his eyes off the split in a lady's two front teeth, and the party's no fun because he's mentally fitting on braces.



Bill Fiset

Thus it is with old newsies, too, reporters-turned-columnists, when a really big story breaks such as last week's People's Temple tragedy. It's the old firehorse syndrome where, when the bells ring, you want to grab your trenchcoat and rush off to cover the story, phoning in prose of Pulitzer caliber. But, alas, you're not a young reporter any more. You're a columnist, supposedly doing a counterpoint to the news.

One S.F. columnist couldn't resist and last week recalled some old letters he'd gotten from Jim Jones. Another wrote about "cultism" and how the State Department should have prevented the Guyana tragedy. (No mention from him that the government should stay out of people's religious beliefs. If the government were to intervene anywhere they'd move in on the religious hucksters who dominate several of the obscure TV channels, exhorting the old, the disenfranchised and the ignorant to send in money, money, money.)

You can see how difficult it is for a columnist to resist being a pundit. But again, if we're to go after the TV hustlers, where does the raising of church funds stop? We all know the organized church, so-called, is the biggest property owner in the world. Do the guys on the TV channels, or the Jim Joneses, get stopped while the tent evangelists, the revivalists and the faith healers get to carry on? Do they get stopped while the Oral Roberts and the Billy Graham are allowed to continue to raise money for their worthwhile causes (to use those

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

1 The Tribune

Oakland, Ca.

Date: 11-26-78

Edition: Sunday

Title:

RYMURS

Character:

or SF 89-250

Classification: 89

Submitting Office: SF



terms)? And does it matter whether a service is in a mission encampment, or a civic auditorium or a church edifice built by the flock?

People buy their own brand of solace, and who's to say what that brand should be? The solace has always been that somewhere there's a better life, and that your torment on this planet will be atoned for. Send in your money. The doctors give you physical solace and THEY charge for it, don't they?

**B**UT YOU'RE GOING TO SAY, aren't you, that it's the poor people who are intimidated? As The Trib's Sidney Jones, who's

black himself, pointed out the other day, "It is no accident that more than half of those who followed Jim Jones were black." True, but they emanated from the Bay Area, where blacks have had difficult times. Try Lima, Peru, or Santiago, or Jamaica, where the Catholic churches are magnificent. The native peasants live difficult lives there, too, and presumably it's their contributions that build those churches and provide that solace. The organized churches, of course, don't try to dominate the lives of members as completely as Jim Jones tried to dominate his members, but the organized churches don't have to. A congressman would never have to run a rescue mission out of an organized church, which says something for temperance.

Guyana was the most awesome church tragedy in recent history. Not so much so because of the religious aspects, but because perhaps Jim Jones wanted to become Emperor Jones. Power creates the desire for more power, or, to use the cliché, power corrupts; absolute power corrupts absolutely.

In Guyana were the collective farms, the working flock, the guns, the money, and even the imported legal talent, lawyers of fame, talent and renown. The lawyers made their way to safety alive and un wounded, and presumably will go on to other clients.

Something to think about, isn't it?

Bill Fiset's column runs regularly on page one of Lifestyle.

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**Patrick Buchanan**

# Guyana questions just beginning

Washington—Something is horribly amiss with the internal security apparatus of the United States when a prospective first lady, Rosalynn Carter, is allowed to share a political platform with a suicidal fanatic like the Rev. Jim Jones.

Rep. Clement Zablocki has pledged that his committee will follow up on the investigative work done by Rep. Leo Ryan before he was murdered.

Why, Zablocki wants to know, didn't the Department of State more seriously investigate the complaints of human rights violations coming from Jones' concentration camp in Guyana?



Patrick J. Buchanan

But that is only the first question to be asked, only the beginning of the investigation.

Seventy-two hours after the murder-suicide of nearly 800 people in that jungle had made world headlines, U.S. journalists had found countless individuals who knew of—reported of—shakedowns, extortions, kidnapping, brutality, suicide rehearsals and murder pacts—all while the Rev. Jim Jones was still a respected political figure in liberal politics.

Rep. Ryan's interest, in fact, was piqued by a personal account of how a former student may have been murdered by elements of the Peoples Temple—more than two years ago.

One defector told the Washington Post that she knew, long ago, that Jones was a "madman, completely insane . . . All members of the group were compromised by Rev. Jones into signing statements that they were willing to kill the sect's enemies, then commit suicide."

If even a handful of people were aware of this insanity, why didn't the police know about it? Why didn't the FBI know? Why did no one alert the Secret Service traveling in 1976 with Mrs. Carter who appeared alongside Jones?

The Guyanan government, not unexpectedly, has sought to shift blame to the highest officials in the United States.

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

16 The Tribune

Oakland, Ca.

Date: 11-26-78  
Edition: Sunday

Title:  
RYMURS

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

We did not "let a bunch of crazies" into our country, they have said—but acted only after Jones produced gushy testimonials from Vice President Mondale, HEW Secretary Califano, Roy Wilkins of the NAACP, Bella Abzug, Hubert Humphrey and the first lady.

Mrs. Carter's letter was a brief handwritten note, sent to the Rev. Jim Jones after the professed "Marxist socialist" returned from Cuba in 1977. As of this writing neither Mondale nor Califano has found any record of the claimed fulsome tributes to Jones' activities.

Was the Guyanan government misled by Jones? If our political leaders did not provide the bona fides for the Rev. Jones and his Peoples Temple, who did?

The press reports here and the rumors floating are somewhat incredible. One allegation is that Jones' California-based remnant was under instructions to launch an assassination operation against U.S. officials if harassment of his Guyanan camp was not discontinued.

Another source told this writer, in an unverified report, that the Rev. Jim Jones was involved in a get-out-the-vote campaign in California in 1976—using church members in the operation.

But some 800 Americans are dead in the worst massacre-suicide since almost a thousand Jews took their lives 19 centuries ago rather than surrender to the Romans at Masada.

And one journalist calls it simply the "bloody climax to a history of threats and terror swirling around the Peoples Temple."

Many, many questions need answering. Why, again, didn't local police and the FBI know of the activities of this sect of some 1,000 souls? Why wasn't the Secret Service alerted to keep Mrs. Carter miles away from a certifiable madman like the Rev. Jim Jones?

How did the Peoples Temple, whose membership was terrorized in the United States, manage to acquire a franchise in Guyana? Where did Jim Jones get the credentials to make himself a guest of the Guyanan government—and an acquaintance of the first lady?

Have we so stripped the FBI of its investigative tools that it can no longer penetrate a dangerous, suicide-prone organization as large and visible as the Peoples Temple?

(Mount Clipping in Space Below)

**Sidney Jones**

# Life goes on—no matter what

What a hollow and empty Thanksgiving.

It seemed so uncaring of us to finish the turkey and pumpkin pie while no one knew how many of our former neighbors wandered lost and dying in the snake and quicksand-infested jungles of Guyana.

But we were in America and it was the third week of November.

So, it was a week for banquets in spite of the prices.

And time for a courtesy call at grandmother's house.

Those who ran from the death camp at Jonestown headed toward rivers that are said to be full of the dreaded piranha fish.

How's that for a holiday scene?

Throw another log on the fire, my dears, and pray that somehow they survive.

Those politicians, who Jim Jones had in his pocket, spent much of the Thanksgiving holiday eating crow.

Ask one to tell you about his previous endorsement of Jim Jones, and he answers by giving you a list of others who did the same thing.

The Thanksgiving day sky turned clear and blue but nobody was saying, "Have a nice day."

We've all been jerked into a new sense of reality and it's back to the drawing boards for those who thought they had this society all figured out.

A white (who said he was half black) evangelist from Indiana has tricked what some say was a thousand or more Americans into following him to Guyana.

At least 800 of them drank cyanide poison when Jones decided it was time to say "bottoms up."

They'll have to rewrite the books on this one.

Does the definition of a mass-murderer include those who convince large groups of persons to kill themselves?



Sidney Jones

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

16 The Tribune

Oakland, Ca.

Date: 11-26-78

Edition: Sunday

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RYMURS

Character:

or SF 89-250

Classification: 89

Submitting Office: SF

The world, caught up in the drama that unfolds from Guyana, has no capacity to worry about the fate of 200 Vietnamese refugees.

They were denied permission to land in Malaysia and they all drowned when their crowded little wooden boat capsized after being pushed back out to sea.

Concern in America over their deaths is reduced to asking if these poor souls were fleeing hardships of a Communist-controlled Vietnam or whether these were Vietnamese who couldn't adjust to a Vietnam where there was no rock-and-roll music and hair spray from the PX?

But who had time to ask more questions as we, between mouthfuls of turkey and cranberries, contemplated the taste of Kool-aid laced with cyanide.

Yet, as I drove through the dark and chilly streets of East Oakland, I noticed the lights of a Christmas tree glowing in the window of a shabby ghetto house.

Life goes on, my friends.

No matter what.

PEACE

(Mount Clipping in Space Below)

**Editor's mail box****True religion**

The lesson to be gleaned from the tragedy of the Peoples Temple is that true religion does not depend on the authority of any charismatic leader or hero. The cult of the personality must fade away with other attributes of false religion. True religion, grounded in gentleness of spirit and peace of mind, always revolves about one's own personal, inner experience.

Far from enslaving the individual, true religion promotes a basic law of the cosmos, i.e., the freedom of the individual to find truth for himself.

Michael D. Delaney  
San Francisco

**Supervisor's response**

One angle of the Guyana massacre is the passive handling of the whole affair by the State Department. There were clear signs that this was a highly dangerous mission and yet the State Department allowed Congressman Ryan and his party to walk into a deathtrap.

The most clear-headed reaction in San Francisco has come from Supervisor Quentin Kopp who introduced a resolution asking Congress to investigate why the State Department wasn't doing the job that Ryan had to do in response to the pleading of concerned relatives.

As early as 1977, Kopp demanded that the mayor investigate accusations of physical and mental torture in Peoples Temple. The mayor refused to do it. The supervisor's current protest stands up well in view of his vigorous position in the summer of 1977.

Sean Farrell  
San Francisco

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

32 S.F. Examiner

San Francisco, Ca.

Date: 11-27-78  
Edition: Extra

Title:  
RYMURS

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

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**HERB CAEN****Written on the Wind**

IT WAS ON Sept. 7, 1976, that then-Sup. Robert Mendelsohn suggested one of the Board's top honors — a Certificate of Honor — for Rev. Jim Jones, head of People's Temple. It was approved and signed with a flourish by the Pres. of the Board at that time, Quentin Kopp, who now seems to find it incomprehensible that Jones was coddled by so many local politicians.

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

23 S.F. Chronicle

San Francisco, Ca.

Date: 11-27-78

Edition: Home

Title:

RYMURS

Character:

or SF 89-250

Classification: 89

Submitting Office: SF

# San Francisco Chronicle

Founded 1865 by Charles and M.M. de Young  
 George T. Cameron, Publisher 1925-55  
 Charles de Young Thieriot, Publisher 1955-77

Richard T. Thieriot  
 Editor and Publisher

Gordon Potos  
 Executive Editor

William German  
 Managing Editor

Templeton Peck  
 Editorial Page Editor

## Editorials

# The Jonestown Monstrosity

THE MORE ONE LEARNS about Jonestown's mass suicides by cyanide — now said to have ended the lives of more than 900 persons — the more unspeakable and incomprehensible do the events of a Saturday afternoon in Guyana become.

The ordinary mind cannot imagine the monstrous act of persuading almost the entire adult population of the settlement to surrender their will and to suppress the first human instinct, that of self-preservation.

Demands are nevertheless being made that the State Department explain why, in advance of the event, it did not foretell what was going to happen. For three days this last week, the New York Times reported, officials of the department in Washington found themselves on the defensive, accused in some quarters of bearing "heavy responsibility" in connection with the killing of Congressman Ryan and four other Americans and the ensuing mass suicides.

APPARENTLY, THE HOUSE International Relations Committee, of which the late congressman was a member, is considering investigating the State Department's performance. Yet it should be said for the State

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

38 S.F. Chronicle

San Francisco, Ca.

Date: 11-27-78

Edition: Home

Title:

RYMURS

Character:

or SF 89-250

Classification: 89

Submitting Office: SF



Department that its consul in Georgetown conducted 40 to 50 interviews at Jonestown over the past year with people there and not one complained of abuse, or protested that he or she was being held against his will, or took up an offer to leave the place in company with the consul and a police official.

We can understand why these negative and inconclusive findings about a religious organization, protected by the First Amendment from undue official interference both at home and overseas, would result in no State Department alert.

What we cannot understand, though, is the uncandid role of the Rev. Jim Jones' lawyer, Mark Lane, the expert on conspiracies who kept the worst news about this monstrous conspiracy very much to himself while he led Congressman Ryan and his visit party of factfinders to the Jonestown settlement.

**HE EVIDENTLY KNEW** more about the conditions there than he was willing to tell, and he suppressed any warning of highly material facts. For instance, that tranquilizers were used on people to deprive them of the will to leave, that practice drills for the suicide ritual had taken place, that Jones was gravely paranoid in plotting both the deaths of the inhabitants of the camp and a follow-up round of assassinations of the Temple's "enemies" to be carried out in this country.

If the International Relations Committee is seeking witnesses with explanations it would do well, after pursuing any recriminations of the State Department, to bring forth Mark Lane to answer for failed warning.

(Mount Clipping in Space Below)

# LETTERS TO THE EDITOR

## Guyana Nightmare

Editor — Your well-intentioned editorial November 22, "The Guyana Nightmare" missed the point. Jonestown is the epitome of any "fundamentalist" religion carried to its extreme. The True Believer has such a zeal he will literally do anything.

The Peoples Temple leadership was no more "masquerading as a religion" than Nazi German leadership was masquerading as government. To the membership it was The Real Thing.

Only the most enlightened concern for individual human liberty can prevent great states and nations from following a similar course in pursuing their own political, economic or religious dogma.

JOEL LEENAARS  
Richmond

Editor — Are we, as a people, going to fight the evil that was perpetrated in Guyana at the Peoples Temple with more evil? I am speaking of the evil in the hearts of those who feel they can, now, condemn anyone who recognized the good works that the people of the temple did in the Bay Area. Is the evil that prompted Jim Jones to kill so different from the evil that is prompting "respectable" people to place a guilt on Mayor Moscone, Carlton Goodlett and others because they saw the good and they recognize the difference?

MILLIE SCHWEITZER  
San Rafael

Editor — While we ponder the problems of cultism and religious authority that the Jonestown tragedy has thrust before us, we might

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

38 S.F.Chronicle

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RYMURS

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or SF 89-250

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also consider the problems of political images. Congressman Ryan clearly valued his image of fearless public investigator and, although his interest in Jonestown was doubtless sincere, so was his interest in enhancing his image.

His widely publicized trip to Guyana accompanied by a large corps of media people would have been a clumsy method of obtaining information about Jonestown if that had been his sole objective. A small team of investigators without obvious political or media connections might well have proved more effective if investigation had been the only purpose. But it was not and that fact cannot be blamed on Congressman Ryan.

Our current political system and our media culture put an enormous emphasis on the image a politician projects. Congressman Ryan succeeded in projecting the image of a fearless investigator. But the image cost him his life and provoked the deaths of hundreds of others. We ought to consider the need to project political images, I think, as well as the need to follow cults and religious authorities.

ANNE McLAUGHLIN  
Menlo Park

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 \_\_\_\_\_

## CIA And Jonestown

ATLANTA—I would like to take this opportunity to redress Chaplain Ed Nelson's letter to The Atlanta Constitution, which appeared in the Nov. 30 issue.

Nelson suggests that the Guyana tragedy was a CIA plot to silence a para-military force discovered by the late Rep. Leo J. Ryan's group. To me this sounds suspiciously like another grandiose plan to gain publicity, for whatever reason.

Nelson asked the question, what evidence is there to suggest that the Peoples Temple cult were anti-life and death oriented? But what evidence is there to suggest that the CIA is even remotely involved?

Perhaps I am being harsh on Nelson, but the CIA has been the whipping boy of too many people for much too long. The CIA has committed some wrong and yes, illegal, acts, but this nation's ability to defend itself depends on our intelligence community being able to function without undue publicity on its every action.

I feel that it's time for a long and objective look at our intelligence community by the public, the politicians and the media and to allow the intelligence community to function as effectively as they can under the guidelines as set down in the charter of each organization. Incidentally, these charters were drawn up and authorized by Congress.

PHILLIP FREEMAN

The Washington Post \_\_\_\_\_  
 Washington Star-News \_\_\_\_\_  
 Daily News (New York) \_\_\_\_\_  
 The New York Times \_\_\_\_\_  
 The Wall Street Journal \_\_\_\_\_  
 The Atlanta Constitution **S-A** \_\_\_\_\_  
 The Los Angeles Times \_\_\_\_\_

Date \_\_\_\_\_

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# Government and Cults

Where is the line between justified governmental probing of allegations of illegality in "religious" cults, on the one hand, and governmental violation of religious freedom, on the other?

Unfortunately, there is no easy answer to the question. If there were such an answer, conceivably at least some of the recent killings in Guyana would not have occurred.

A year and a half ago, California Rep. Leo Ryan and a fellow congressman from Connecticut asked the Justice Department to investigate allegations of physical and other abuses in several religious cults, including the Peoples Temple. Rep. Ryan was killed 11 days ago while leading a fact-finding and rescue mission to the Peoples Temple settlement in Guyana.

Reps. Ryan and Robert Giaimo told the federal department in May of 1977 that they had received reports that some cults brainwashed some members and held others against their will. The Justice Department responded that an of-

ficial investigation would violate constitutional guarantees of freedom of religion.

There clearly is a potential threat in government's probing into the activities of legitimate religious organizations; theoretically, there is no threat to religious freedom if the group is "religious" in name only. But there is a very real danger in government's deciding what is religion and what isn't.

Nevertheless, a point must be found between a complete hands-off policy and unwarranted interference into the affairs of cults. When allegations of abuse come from responsible or knowledgeable sources, including cult members who claim to have experienced or witnessed such abuse, then governmental action should be seriously considered. For not only can an oppressive cult do harm to its own members, it may also pose a threat to outsiders, as was so graphically and tragically demonstrated in the murders of Congressman Ryan and three newsmen in Guyana.

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

Editorial  
"Richmond Times-  
Dispatch"  
Richmond, Va.

Date: 11/29/78  
Edition: Morning

Title:

Character:

or

Classification:

Submitting Office: Richmond

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## RECORD'S EDITORIALS

## FBI Acted Properly

Horror, shock and lingering questions unsettle Carolinians and others over the cultish aberrations — including mass suicide — among ex-patriate Americans in Caribbean Guyana. Amidst the mixture of emotions, Carolinians should realize that the Justice Department acted quite properly and in accord with established law by ruling out investigations into purported "brainwashing" and "physical abuse" in the Peoples Temple cult and other religious bodies.

The late Rep. Leo Ryan, who was murdered in Guyana, had asked the Justice Department to investigate the religious group. Benjamin Civiletti, then chief of the department's criminal division, told the congressman that brainwashing and other thought-control tactics "would not support a prosecution under the federal kidnapping statute" and that an investigation probably would infringe upon freedom-of-religion guarantees in the Constitution.

A department spokesman has said, "Certainly there are Constitutional problems involved. If the person is an adult and not being held against his will, there is not much we can do."

The historic truth is that the U.S. Supreme Court, under the First and Fourteenth Amendments, prohibits the government from such investigations. Would "brainwashing" inquiries extend, for example, into church-related schools for young children, of whatever religious bent?

The free exercise clause of the First Amendment embodies the basic concept of religious freedom. The Supreme Court has given this



REP. LEO RYAN

clause a very broad interpretation that encompasses all phases of religious activity in a notable series of decisions. The Court has included freedom of belief, freedom of conscience, freedom of worship, freedom of the organized religious bodies to organize and to operate, freedom of evangelism and proselytization, and freedom to propagate the written and spoken word. It includes the freedom to disbelieve as well as to believe and extends to every kind of belief, whether theistic or humanistic in character.

A new dimension has been given, over the years, to individual freedom and individual belief.

The Justice Department had no choice. It could not investigate, under law, the Peoples Temple cult. Congress can make no law respecting an establishment of religion or prohibiting the free exercise thereof. Lest we, in our visceral reaction, demand such laws, let us remember what happened to non-conformists in England and our colonies before we yield to excess, ourselves.

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

The Columbia Record  
(Columbia, S.C.)

Page 12A

Date: 11-28-78  
Edition: Evening

Title: RYMUR

Character:  
orClassification: 89-68  
Submitting Office: Columbia

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## Questions About Jones Cult

After the madness in Guyana and the initial shock of the American public over the ghastly murders and mass suicides in the People's Temple commune there, it would seem an urgent assignment of the U.S. government to learn all it can about and from those grotesque events.

Most of those involved were Americans, after all, and there had been enough complaints of coercion and other questionable practices to send a congressman and journalists to examine the jungle community organized by Rev. Jim Jones.

True, some answers to why and how all this could explode so unexpectedly may lie forever buried in the mystical chemistry of religious fanaticism. One question that does need exploring, however, is how much various U.S. officials knew about the extraordinary tensions within the Temple commune, and when they knew it.

It seems strange to us, for example, that the State Department found no evidence, despite many letters of warning and complaint, of these tensions — which were so close to the surface that they burst into a frenzy of death with but a single personal visit by one congressman and a few journalists. Apparently U.S. consular personnel conducted 75 interviews with members of the Jones sect but found nothing to arouse suspicion. Didn't they at least learn that some cultists' passports had been confiscated? And what realistic warnings of trouble, if any, did they pass on to Rep. Ryan before his fatal visit?

If this was a case of genuine ignorance about dangers lurking in that remote People's Temple, then there is

also the question of whether that may in turn have resulted in part from the letters of high praise apparently written by prominent Americans to Jones, letters he saved and submitted as references to Guyanese officials.

In releasing portions of the letters, from people such as Vice President Mondale, First Lady Rosalynn Carter, HEW Secretary Joseph Califano and Sen. Henry Jackson, a Guyana official said it might look like his country allowed in "a bunch of crazies ... But in fact the Rev. Jones presented references of the highest caliber."

On the surface, at least, he would seem to have done just that. An effusive letter to Jones from Secretary Califano, for example, said in part: "Knowing your commitment and compassion, your humanitarian principles and your interest in protecting liberty and freedom have made an outstanding contribution to furthering the cause of human dignity."

Did Guyana check the authenticity of those letters? If so, what was the response of the State Department or other U.S. agencies contacted?

Surely if Guyana had reason to believe the letters were genuine and meant what they seemed to, then it could not be blamed for assuming Jones was at least reputable.

We hope Congress will explore these and other questions with some care. Meanwhile, humanity might be better served if some high officials in Washington learned from this experience to be a bit more cautious with the words they use and the people to whom they send them as they continue to churn out these computerized letters of high-sounding praise and support.

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

4

**BFLO. EVENING NEWS**  
**Buffalo, N. Y.**

1 - 80-1876

11/24/78

Date:

Edition: **City**Title: **RYMUR**Character: **AFO**

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(Mount Clipping in Space Below)

# Intolerance called factor in suicides

WASHINGTON (UPI) — A spokesman for a religious freedom group said Thursday the Guyana deaths cannot be justified — but perhaps can be explained because of the way new religious sects are subjected to intolerance, government harassment and a "too irresponsible, zany press."

The Rev. John Price, pastor of the Faith Fellowship Baptist Church of Philadelphia, said the tragic deaths of more than 400 Americans in Guyana "must be carefully examined so that some meaningful good will come from these horrors of brutal slayings and desperate suicides."

Acting as the national spokesman for the Washington-based Alliance for the Preservation of Religious Liberty, Price said:

"Such acts cannot be justified but they can be explained. Any new religious group in America has suffered from an all too eager government ready to harass, an all too irresponsible 'zany' press ready to 'freakify' any new religion and a majority all too intolerant of different ideas and philosophies."

"Sociological studies done of new groups have adequately shown that some such groups become increasingly defensive or hostile as they encounter criticism and hostility from so-called orthodox groups."

With the rise of the Unification Church and its sudden popularity, said Price, "there has been increased hostility to all new religions around the world."

"The adherents of these new religions have been subjected to police raids, to legislative attempts to outlaw them and to massive critical comments by the media," he said. "It is a modern day witch hunt based upon pseudo-scientific claims of brainwashing, mind bending and 'mental kidnapping'."

Price said a "new profession of religious deprogrammer has grown up to meet the demands of enforcing conformity of belief, and members of these new religions have been subjected to kidnapping, imprisonment and mental and physical torture to change their religious views."

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

I-12 THE VALLEY NEWS  
VAN NUYS, CA

Date: 11/24/78  
Edition: Friday Final

Title: RYMUR

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



(Mount Clipping in Space Below)

# Suicide expert claims cultists in Guyana were not 'crazies'

There is no reason to assume that members of the People's Temple cult who conducted the mass suicides and killings last weekend were "crazies," a well-known psychologist said Thursday in Los Angeles.

Dr. Edwin Shneidman, one of the nation's leading authorities on suicide and its prevention, suggested in a United Press International interview that while members of the cult living in Jonestown, Guyana were not "suicide prone," they were susceptible to being led into suicide.

"They had put themselves in a position where they had little option," he explained.

"They had painted themselves into a corner. It was an irrational act like falling in love and finding it wasn't working out.

"It was a trust in a leader like a patient-doctor relationship and suddenly you find the doctor is not infallible."

Shneidman said the bizarre events reminded him of behavior in Berlin during the final days of World War II, when Adolf Hitler took his life and was joined in death by Nazi fanatics.

He noted that Rev. James Jones was a charismatic leader who preached a psychology that "once you join us, you never leave us." He said Hitler instilled a similar commitment, which he enforced with the help of storm troopers.

"It is a not unusual type of behavior," he added.

"It is a part of the doctrine instilled in our own armed forces. When the leader goes over the top of the trenches it is almost impossible not to follow, and if you don't you're shot."

Schneidman said another major factor in the events was the cult's total isolation in the jungle.

The psychologist, once head of the Los Angeles Suicide Prevention Center, said it was difficult to assess what the impact of the vast media coverage of the Guyana incident would have on potential suicides.

"But several years ago during a newspaper strike in Detroit, in which there was no news of violent deaths, the suicide rate fell," he said.

"After Marilyn Monroe's death there was an increase in the suicide rate. When John Kennedy was killed it is a matter of record that there were very few suicides in the nation."

Schneidman, a professor of thanatology (the study of living and dying) at the UCLA Medical School, said he had no plans to investigate the causes of the Guyana incident because he did not think there was much to learn from it.

"My goal is to help people die better," he said, "but not to commit suicide."

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

I-12 THE VALLEY NEW  
VAN NUYS, CA

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(Mount Clipping in Space Below)

## —When a Sect Becomes a Mob—

There is something almost prissily ironic, it seems to us, in the ultra-cautious line the FBI is drawing between its special duty under a 1971 statute to investigate the assassination of a U.S. Congressman, and its official disavowal — even now in the grim aftermath of the Guyana horror story — of any intent to investigate the People's Temple sect as such.

That, says an FBI spokesman, would be a violation of religious freedom. So even while setting up shop to quiz the 70-odd survivors of the Jonestown suicide-murder massacre about any possible conspiracy involved in the murder of Rep. Leo J. Ryan, he emphasized that "The FBI doesn't intend to infringe upon the rights of persons to exercise their religious belief."

This whole weird tragedy of religious fanaticism run amuck admittedly poses some real dilemmas for government law-enforcement agencies at all levels. For if in this case some of them may have erred on the side of being too standoffish for too long, a nation committed to the concept of constitutionally protected freedom of religion should certainly prefer that to the opposite error of government police agencies poking their noses into every odd-ball religious sect on the chance that it might contain the seeds of some wildly criminal outburst.

What is particularly ironic about the FBI's reluctance to dig more broadly into the domestic roots of the Jonestown massacre, however, is that this same agency showed no similar church-state inhibitions last year when it seized thousands of documents in raids on Scientology church premises in Los Angeles and Washington.

In fact, though, the aftermath of those raids — including a federal district court finding of unconstitutionality and a pending multi-million-dollar suit against the FBI by the Scientologists — may have had something to do with the Justice Department's apparent super-caution in running down complaints in recent months about the Jim Jones sect. In 1975, the Department did issue guidelines, following disclosures of excessive FBI spying against the late Rev. Martin Luther

King among others, forbidding surveillance on private political or religious groups unless there was "probable cause" to believe federal crimes of violence were contemplated.

Under that rule, the FBI presumably would have found it hard to get a handle on the Jones cult until after it had moved beyond U.S. jurisdiction. In retrospect, though, there surely were more than enough isolated complaints of individuals being held against their will, of threats of violence to various "traitors" and defectors, and of beatings, child abuse, etc. to have prompted at least some show of investigative interest by the Justice Department before Rep. Ryan felt obliged to go and see for himself.

\* \* \*

The claim now that an agency with all the vaunted domestic intelligence resources of the FBI had "almost nothing" in its files about either the People's Temple or its leader we find very hard to countenance. If true, it suggests to us a pendulum swing from too much past surveillance of relatively harmless sects to the opposite extreme of far too little present surveillance of potentially dangerous ones.

In an age when religious or political fanaticism can so easily be the cloak for acts of outright terrorism — as witness those of the Manson gang, the Hanafi Moslem sect and the Symbionese Liberation Army — the Justice Department should take another look at its surveillance guidelines.

Certainly they should respect the basic point about not infringing the rights of any individual or group to exercise its religious beliefs — just so long as such exercise does not threaten or endanger anyone else's rights.

But when substantial numbers of complaints have been heard to the effect that any private group, whether professing to be a religious cult or only a street gang, is threatening or practicing violence or extortion or other criminal abuse against outsiders, or against any insiders who want out, or against minor children or others held against their will within the group, then those complaints should surely be investigated as thoroughly as if the case had no religious coloration.

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

34

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Buffalo, N. Y.

1 - 80-1876

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(Mount Clipping in Space Below)

# Is Cult Behavior Leading to 1984's 'Big Daddy'?

The mass suicide ritual performed by Peoples Temple members is just one indication of dormant cult violence which lies ready to erupt at any time, according to experts who have studied mind control.

About 3 million Americans are members of more than 1,000 cult groups like Peoples Temple, authorities say.

"It's terribly pathetic if you look at what's happening," says Dr. Jesse Miller, a psychologist who specializes in coercive persuasion at the University of California at Berkeley. "All of this cult behavior is leading us to 1984, only instead of Big Brother, there will be Big Daddy."

Dr. Robert Ellwood, who specializes in religious sects at the University of Southern California School of Religion cautions, "There is a very present danger . . . and a lot more of these new movements have the potential for violence. Their authoritarian, charismatic leaders are only human, and many of them unleash their sadistic impulses over their followers."

Why have cults been proliferating so rapidly?

"The established churches had been through a period of loss of membership and enthusiastic response," says Dr. Gerald Larue, a religious history scholar. "And these small groups bred a feeling of warmth and intimacy."

Adds Miller, "Looking at the world historically, you'll see that whenever standards and traditional social values are seriously eroded, people begin searching for something . . . people are looking for some transcendental father figure to tell them what to do and give them moral rules. These cult leaders come along and say they have the truth — and people follow."

Miller, Ellwood and other experts believe the cults of the '70s are a predictable extension of social upheaval in the '60s, with the 1969 multiple-murders inspired by Charles Manson a bloody and horrible omen of violence yet to come.

Yet there have been many small, isolated religious movements which became well established — like the Mormons and the Disciples of Christ, Ellwood points out.

And as history shows, some communities with values unacceptable to mainstream society eventually modify their beliefs and assimilate, such as the United Community of New York, which initially held that all members were married to each other and prevented inbreeding by requiring permission for procreation.

Even the experts find it difficult to differentiate between a sect with a potential for violence and one which may last long enough to establish itself as a major religion.

Father Joel MacCallam, a Glendale Episcopal priest who began studying cults on the request of a New York bishop whose parish was bombarded with complaints about cult activity, believes religions can be called cults when members are recruited through deceptive techniques or coercive persuasion and when religious practices may cause harm to members or to the public.

Says Miller, "There's a psychological continuum on which some people will find and follow acceptable religious practices (such as circumcision and baptism) and others will wind up with something more magic, more special, or more bizarre."

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

A-9 HERALD EXAMINE  
LOS ANGELES, C

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or AFO

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Submitting Office: Los Angeles

Peoples Temple was the quintessential cult, he adds. Jim Jones was the only source of information; the only link members had with the outside world, and Miller says, members consequently became like children. They accepted beatings and brutality.

What pushes seemingly normal people to the point where they'll rehearse their own suicides by drinking Kool-Aid which they're told may be laced with deadly cyanide? What pushes them ultimately to follow through with that suicide? And, what pushed the Manson family members into committing gruesome and horrifying murders?

It's a sophisticated process involving the promise of love and positive reinforcement, deceptive techniques and fear, says Dr. John G. Clark, assistant professor of psychiatry at Harvard Medical School.

Flo Conway, who co-authored "Snapping," a book dealing with cults and mind control, outlined the process:

"Initially the subject is recruited with techniques stressing the openness, honesty, total acceptance and love offered by organization members," she said. "Everyone responds to this. It's very magnetic."

"Then he is invited to participate in a seminar or meeting during which deceptive techniques are used. Jim Jones, for instance, claimed to raise and resurrect the dead and cure cancer patients. But other cults may invite participants to a weekend retreat which turns out to last a week. The recruits can't leave because the event is in an isolated area and there is no transportation."

"During this time participants are made to feel fearful and guilty. They may be taught that they must pay for the sins of their country or their parents. Threats are used to frighten them into compliance. Group dynamics become a persuasive tool."

Finally, Ms. Conway continues, the group is taught that its mission is motivated by a higher good or "for God." Their leader is portrayed as holy or as a Messiah. Negative emotions such as fear and hatred surface and are directed against all outsiders, creating a paranoid feeling among the membership. Members are taught a form of self-hypnosis, which they implement whenever they're threatened. This can range from chanting, meditation, prayer or constant verses broadcast over a loudspeaker, as with Peoples Temple.

"Members of Peoples Temple constantly were subjected to taped readings of verses from the book of Matthew," she said. "These verses were repeated while members worked in the fields, in the evenings and even while members slept."

Such intensive training enabled members to "turn off" their minds at the slightest threat or sign of distress.

"Observers won't usually be aware of what is going on in the members' head," says Ms. Conway. "The subject simply may seem unresponsive. But actually — depending on the cult — he may have flipped into a self-induced state in which he is mentally going over prayers, repeating silent chants, speaking in tongues, or singing."

And, she warns, "the group's repertoire of techniques in combination is a "very potent, powerful force — even without drugs."

"When you consider that many of these groups are not just within the United States — but are international — oh, God — believe me — the potential for violence is incredible. It's just that what triggers the violence will vary with the situation."

Dr. Frederick Hacker, author of several books on mind control and director of the Psychopolitics and Conflict Research Certificate Program at USC, believes the end of cult violence is not in sight.

"Wee, it's dreadful," he says. "And it's also pathological. But there could occur struggles between these mini-groups of mini-terrorists."

Hacker acknowledges that though the difference between a devout follower of religion and the commitment felt by a cult member might be slight, it can be defined.

"Someone is devout when he believes something that usually has supernatural sanction and authority," he says. But there is a difference of concreteness and immediacy among the deluded. Religious beliefs are more abstract and general. If someone believes in Christ, he is religious. If he believes he is carrying on a conversation with Christ right now, he is deluded."

And he added, in cults, the paranoia directed against the outside world, the rigorous demands of members including unquestioned obedience — even to the point of sexual compliance — and a modified form of slave labor all tend to replace an individual's identity.

"In some respects it is analogous to what happened with Adolf Hitler," he said.

Studies by Yale professor Stanley Milgram showed that an amazing 65 percent of Americans were willing to brutalize others on the orders of someone with no presumed authority over them, he said.

"Actually, it takes very little to persuade normal human beings to do so," Hacker said. "The people in the Milgram experiment were told they were participating in a memory experiment, and as punishment for failure to remember certain facts people selected at random subjected each other to extremely painful electric shocks even though the victims were begging them to stop."

**WIDE RANGE****The Cults—  
From Benign  
to Bizarre****BY RUSSELL CHANDLER***Times Religion Writer*

Back in 1952, a rabbi named Maurice Davis sold his synagogue in Indianapolis to a young, idealistic preacher who wanted to build an integrated church that would truly serve the people.

Nearly 25 years later, Davis organized a nationwide network of groups composed of former cultists and parents of present members called Citizens Engaged in Reuniting Families.

And the Rev. Jim Jones—who turned the Indianapolis synagogue into his first Peoples Temple—led 910 followers into a paranoid suicide pact in the steamy jungle of Guyana at a cult compound called Jonestown.

That twist of irony illustrates the tangle of relationships between cults and established religion, out of which cults either emerge or against which they rebel.

Attempts to categorize cults or to neatly separate cults, sects, denominations and churches break down because there are no universally accepted definitions.

Cults range from the benign and beatific to the bizarre and brutal.

They tend to thrive on a charismatic, authoritarian leader who provides an all-encompassing communal home for followers and answers their religious, social and political questions.

Cults give simple answers to complex problems at a time when simple answers seem desirable.

Cult leaders establish strong discipline and a frightening obedience that can lead devotees to break the law or even kill.

Cults can mature into mainstream institutions. Or disintegrate into jungle horror stories.

Little specific research has been done on the history of cults, and there is a lack of hard statistics on the number of cults or their followers.

Informed estimates put the number of recently organized cults anywhere from 2,500 to as high as 5,000, most with only a handful of members. The largest have hundreds of thousands of followers, often living in communes or colonies and making forays onto campuses and into the streets to garner converts.

Large numbers of Americans today are attracted to interests that border on cultism, if not the more radical forms of cult living.

Pollster George Gallup has found that 32 million Americans believe in astrology, including a large number of those in the mainstream of American religious belief. Another 10 million Americans, according to Gallup, are into Transcendental Meditation, various forms of Yoga and other expressions of mysticism and Eastern religion.

These are frequently described as cults because of their break with Protestantism, Catholicism and Judaism, the three major U.S. faiths.

Scholars estimate the numbers in all such cult and fringe religious groups—including those that offer meditation techniques and self-fulfillment methods for set prices—at 20 to 30 million Americans.

Although Gallup's survey indicates most participants in the "new religions" are 18 to 25 years old, more members now are staying with the groups into their later years.

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 The Los Angeles Times pg 1

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"The new religious movement, in its broadest sense, can no longer be taken as a transitory cultural aberration," observes Jacob Needleman, a San Francisco State University professor who has studied the trend.

Today's cult, of course, can become an established religion for the next generation.

Christianity, most religious scholars agree, had its origins as a cult—a persecuted one—in societies that favored Judaism and pagan emperor-worship.

"Cults are little groups which break off from the conventional consensus and espouse very different views of the real, the possible and the moral," says sociologist John Lofland.

Traditional understanding of "cult" meant a form of ritual worship emphasizing devotion to a god or person and the formation of a group of initiates around the figure.

In ancient times, such cultic expression involved a priesthood and sacred lore, with secret rites. Examples include the Egyptian cult of the dead, the Greek cult of Dionysus and the worship of Mithras.

Anthropologists have observed that cults flourish in times of social stress and upheaval, often when a primitive culture is subjected to the influence of a more advanced one.

Cults abounded everywhere, Joe Hough, dean of the school of theology at Claremont, points out, at the time of the disintegration of the Roman Empire, after the French Revolution and again during the Industrial Revolution.

James Bradley, professor of church history at Fuller Theological Seminary, Pasadena, also noted the rise of cults in America during the stress of scientific modernism in the 19th century.

Sometimes, as in the earlier case of

the dissident Puritans whom Roger Williams led into Rhode Island, or the Mormon followers of Joseph Smith and Brigham Young, cults have in time achieved popular acceptance.

"Some of these sectarians, such as the New England Puritans, conformed at one time to the norms of a harsh age by imprisoning and torturing their own dissidents," notes Robert S. Ellwood, professor of religion at USC. "Yet they have given us an invaluable heritage of freedom and the love of freedom."

Walter Martin, a professor of comparative religions who has spent 27 years investigating cults, traces development in U.S. cults last century through an interest in "last

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***They can mature into the mainstream or disintegrate into murder.***

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things," or doomsday fascination—spawning the Millerites, and then the Second Adventists, and the Russellites, leading to the Jehovah's Witnesses.

During the late 1840s, Kate and Margaret Fox performed their "spirit rappings" and Americans generally became aware of mediums and trances.

New Thought, Mind Science, Christian Science and Theosophy followed, although popular acceptance trailed far behind.

Throughout the nation, narrowly based religious groups have built up—then usually lost—followers for dogmas ranging from free love and snake handling to utopian societies. Hindu mystics have seemed to do well, too, especially since the early 1960s.

California, naturally, has witnessed

the founding of more cults and utopian societies than any other state in the Union.

One of the most colorful, the Universal Brotherhood and Theosophical Society at Point Loma, was founded on a February afternoon in 1897 when nearly a thousand residents of San Diego ascended the bluff where Point Loma juts into the sea.

As described by Robert V. Hine in a Huntington Library publication, Katherine Tingley, dressed in a purple gown with embroidered emblems, sprinkled corn and oil and wine on a cornerstone surrounded by ropes of cypress as banners and flags waved and a band played "Intermezzo."

Juxtaposing humanitarianism with occult wisdom, Mrs. Tingley read from the Bhagavad-Gita, the Upanishads and the Orphic Mysteries, dedicating the settlement that was to endure for 50 years.

Several years later, Mrs. Tingley tangled with the press. Harrison Gray Otis, publisher of The Los Angeles Times, disapproved of fanatical sects, which, in his view, included the Point Loma Theosophists.

An Oct. 28, 1901, Times account appeared by an "escaped" member of the colony. The story was headlined, "Outrages at Point Loma . . . Startling Tales Told . . . Women and Children Starved."

Otis described the colony as a "place of horror" surrounded by armed guards under the "strong hypnotic power" of Katherine Tingley, and a "spookery" where "gross immoralities are practiced."

Though U.S. cults are not new, the current rash of insular cults began in the 1960s. Experts disagree whether cult activity in the United States peaked about three years ago or has in fact not yet crested.

"They may have peaked in publici-

ty," says cult specialist Walter Martin, "but there is a steady growth. Cult and occult books now occupy special sections in every major bookstore in the country. This never happened before the 1960s."

Hough, the dean at Claremont, sees the present appeal of cults based largely on the upheaval of the times:

"The U.S. consensus of values has broken down. There is, in some respects, an undermined authority of philosophy and theology. There is the demise of metaphysics . . . There is no 'rock in a weary land' that gives a certainty to grab onto. So people are reaching out to grasp at anything—an idea or an organization."

When traditional answers seem inadequate in a violence-prone era, people are ripe for cults which promise a prescription for a better life. Most offer three benefits: ultimate

meaning, a strong sense of community and rewards either in this world or in the afterlife.

"When you put that prescription together with the authoritarian style of a charismatic leader you have an

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### **Christianity, most scholars agree, started as a cult.**

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extremely powerful antidote to the cultural malaise or what sociologists call *anomie*" (rootlessness, aimlessness), Hough said.

A common thread through most of the cult groups is this total allegiance to a dominant leader who demands unswerving loyalty.

This would be true of the modern-

day cults of Scientology, founded by the scientifically cool L. Ron Hubbard; the Worldwide Church of God (Herbert Armstrong), the children of God (Moses Berg), the Unification Church (the Rev. Sun Myung Moon), the Divine Light Mission (Maharaj Ji), Eckankar (Paul Twitchell and Darwin Gross), Synanon (Chuck Dederich) and the Peoples Temple (Jim Jones).

Bill Evans, a Marina del Rey clinical psychologist who specializes in criminal justice and was consulted by investigators about the psychological dynamics of Patricia Hearst's abduction, has a theory about authoritarian leaders and the reinforcing dynamics between them and their followers.

In time, each needs the other in order to withstand what both perceive as a hostile, unbelieving outside world.

**Please Turn to Page 21, Col. 1**

**Continued from 20th Page**

Evans, 48, is president of Changes Unlimited, a research and program organization for large groups desiring change. He has received \$160,000 in grants to study criminal populations and design prison reforms.

Human beings feel vaguely guilty about the fact that they don't know the "Truth" (capital "T"), Evans reasons. When a gifted, persuasive leader comes along who says he knows the Truth—and puts it into an understandable presentation (even if it's a delusional system)—people will listen. They will accept some things they may have reservations about because they perceive that the leader has some "good" answers.

Usually, according to Evans, the charismatic leader uses psychodynamic such as healing, group hypnosis and well-choreographed speeches.

The leader becomes addicted to the adulation of his followers just as they become dependent upon him to fill their needs.

"There is an exchange of energy going on," says Evans, a former minister who is well acquainted with "big name" religious leaders. "A cycle goes from the leader to the listeners and back again. Every good public speaker and every good actor knows that rush and exhaustion and that feeling of total immediate significance."

Strangely, however, the more excited followers get about what the leader is saying, the less he trusts them, Evans believes.

Why? The leader realizes that his followers' enthusiastic response is inappropriate at times when he knows his performance is not up to par. But

the leader is "trapped" because he has to keep up the show, even if what he is saying is not adequate for his own life.

Paranoia sets in. In order not to let his followers down, the leader resorts to unethical ways to "help" them. Because he cannot share his inner self with his followers any longer, he becomes "functionally schizophrenic," according to Evans.

Finally, the leader reaches a point where he feels "God and I agree. And if you disagree with me, you disagree with God, and I have to persuade you I am right or I have to fight you—even destroy you."

Paranoia needs an identified enemy—the devil or nonbelievers. As a last resort—as in the Jim Jones Guyana massacre, when the "fortress" against the outside world collapsed—martyrdom is the final solution.

At the same time, notes USC's religion professor Ellwood, a situation arises in which the true believers become excessively protective of their master's prestige and power.

"The leader becomes, in the well-known manner of dictators, immoderately jealous of rivals and imperious against doubt or dissent. If a single strand breaks in the fabric of faith and group coherence, he or she and the true believers feel, the beautiful edifice will collapse," Ellwood said.

The greater the hostility against the "holy community," the more justified cult members feel because they expect to be isolated and persecuted. After all, they have a "treasure" the outside world does not understand.

Since the final unraveling of the tragic Jonestown affair, distraught friends and relatives of cult members have renewed efforts to "rescue"

loved ones—or at least learn more about fringe groups.

The Spiritual Counterfeits Project in Berkeley, which makes available information about certain non-Christian cults, has had calls from around the world, according to director Brooks Alexander. The Times religion writers also have had inquiries.

Are there warning signs to help identify dangerous or potentially mind-bending cults?

One key seems to be whether the leader claims absolute authority or whether he willingly submits to "a transcendent source of authority" by which he and his actions may be judged, Alexander said.

Generally acknowledged danger signals also include total isolation from friends and parents, cessation of constructive thought by hypnosis, chanting or rote recitation of slogans and prayers, and demands to give up all money and possessions (including legal rights) to a cult.

Ron Enroth, professor of sociology at Westmont College, Santa Barbara, an expert on cults, suggests that a good test is to see whether those in a cult are allowed access to persons and materials that disagree with the position of the cult. And, he asks, is public criticism allowed within the group setting?

Cult experts also recommend scrutinizing the recruiting tactics of a group. Are concealment and deception used? When a recruiter neither informs a prospective member that he is being asked to a function of a religious organization nor advises him that the purpose is to begin a process that will change the prospect's mental processes and his relationship with the rest of the world, beware.

Cult indoctrination often leads to what psychologists, psychiatrists and religious counselors refer to as the "indoctrinee syndrome." This includes:

—Sudden, drastic alteration of the individual's value hierarchy, such as abandonment of previous academic and career goals.

—Reduction of adaptability. The victim answers questions mechani-



cally, substituting stereotyped cult responses for his own.

—Narrowing and blunting of affection. The victim appears emotionally flat and lifeless.

—Regression to childlike behavior. (Cult leaders make all important decisions.)

—Physical changes including weight loss and deterioration in the victim's physical appearance and expression.

—Possible pathological symptoms of thought disorder.

USC's Ellwood suggests that the most likely time for "withdrawal" religious groups to "go bad" is 10 to 15 years after their founding. By then the initial euphoria felt when the movement held together and grew has worn thin.

There may be inarticulated doubts "raised by the fact that the first glorious dreams of changing the world have not been realized," Ellwood notes, adding that many of the new religious movements founded amid the flowers and spiritual highs of the 1960s are now at this precarious stage.

Such a time calls for both understanding and reassessment, Ellwood believes.

On the one hand, he cautions, rumors of evil about new religions should be proved before believed. Several 19th-century American withdrawal groups mellowed with time and have enriched the culture, he points out.

"The industrious and celibate Shakers, once the victims of appalling cruelty from their neighbors and of attempted legislative vendettas, have contributed such practical inventions as the circular saw and made beautiful furniture. . .

"The Oneida utopian community at one time caused pious outrage by its unusual marriages, but has now been transformed into a prominent silverware manufacturer," he noted.

Ellwood is not unmindful of withdrawal groups that have ended in self-destruction or disaster. The new religious groups need to allow their members to maintain regular contact with their homes and the outside

world, and avoid "irritating means of proselytizing," he advised.

In the wake of Guyana, pressures are building upon governmental agencies to "do something" about cult excesses. Fears of violating constitutional guarantees of freedom of religion have so far muted such efforts.

Some religious leaders now fear an anti-cult "witch hunt" atmosphere may be generated. As Chicago psychologist Eugene Kennedy, a Catholic, put it: "Paranoid excesses can demand a response that could be fascistic."

Perhaps, though, there are ways to safeguard First Amendment provisions while also protecting persons from unwittingly becoming absorbed in cults that are mind-warping or violent.

Martin, the cults expert in Anaheim, believes Congress will try to draft legislation that won't conflict with the First Amendment along lines of the "truth in lending" concept. Such a law would require cult recruiters to clearly indicate the goals, beliefs and practices of their organization in any solicitation of funds or membership.

"If it can be worded so that it won't violate the intent of the Founding Fathers—so that it becomes a protective device rather than an investigative arm of the government—it might serve a very good purpose," Martin said in an interview.

He admitted, however, that such a measure would have to be delicately worded. From his perspective as an evangelical Christian, he said he would prefer that churches "do a better job of informing their members about the teachings of these groups."

If a cult claims it is in accord with Christianity, it should be measured against what Jesus taught, he said. "If it contradicts him, you know you have a counterfeit."

Most persons, personally religious or not, agree that religion should not be used as a shield for illegal activities. And that religious freedom should not be a device to give cult leaders a haven to accomplish their goals of power or money.

Yet it is a basic American right for a person to choose—or change—his or her religion.

What would happen if the government defines what is and what is not "religion"? Can it sort out bona fide religious groups from those whose actions are violent and contrary to the concept of law and order?

There are few simple answers.

# Guyana horror hardly a mass suicide

Assoc. Dir. \_\_\_\_\_  
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Once more in the chain of tragedies stretching back 15 years, the nation is asked to believe the unbelievable, to face events too awful to face, and to accept the unacceptable.

We are asked to believe that once more a single madman, uncommonly able and determined in his madness, has managed that which defies explanation, and which, because of its enormity, defies calculation and comprehension as well.

It truly boggles the mind and tears at the heart.

That which came to world notice as the shooting deaths of Congressman Leo Ryan and three newsmen who followed him on a site visit to the small South American country of Guyana, became, in a matter of hours, the most incredible orchestration of death in the nation's history.

We are asked to believe that Jim Jones, a white self-styled preacher, virtually on his own and without official connivance, lured a thousand persons into a jungle paradise-hell on another continent, and eventually commanded them to take their own lives and the lives of their own children.

We are asked to believe that the vast majority obeyed — not merely without the natural fight to live — but obeyed eagerly.

We are asked to believe that some 900 persons, most of them black, poor and under-educated, committed suicide by knowingly drinking from a vat of Kool-Aid laced with cyanide — all in the name of religion.

The possibility exists that it happened that way. And that possibility must be faced.

Maybe, in the course of evidence, that is the reality that must be accepted; but not yet. The present evidence does not support the conclusion that the dead knowingly and willfully took their own lives.

Suicide, engineered by someone else, is murder.

Murder, multiplied 900 times among persons of common background and interests, is genocide.

Whatever happened at Jonestown, it was hardly suicide.



## WASHINGTON VIEWPOINT

By Samuel F. Yette

Whether self-imposed, imposed from without, or a combination of them, what happened at Jonestown was a massacre. At minimum, it was a monstrous marvel in mind control.

And if one's mind is altered so that one cannot defend himself against so obvious a danger as death, itself, is that responsibly different from other forms of incapacitation?

That is, if a man's hands, legs and head are bound by a rope and his life

taken, that is commonly accepted as murder. If, instead of a rope, the hands, legs and head are bound by dope and fear, does that make the death suicide, and not murder?

Even if one accepts the idea of mass suicide, how did the victims get that way? How long and in what manner were they conditioned for their final solutions?

It is a truism that no one is born with a desire for death. Such desire comes with a radical — even if rational — alteration of mind.

Whose purposes were served by the mind alterations represented at Jonestown?

Given the intensity of federal snooping, is it likely that a thousand U.S. passports could be taken to remote Guyana without the State Department having intimate knowledge of attending events?

It does not seem likely.

Last week, the House Assassinations Committee sifted through 10 and 15-year-old questions regarding the deaths of President John F. Kennedy and Dr. Martin Luther King Jr. The significance of small facts often change with time and serious study.

In the enormity of Jonestown, such a small fact emerged from the many photographs.

It is the sight of a large dog lying, legs up, in the midst of the hundreds of human bodies grotesquely strewn along the ground. This is a problem.

Even if deranged humans do, dogs don't line up and drink liquids laced with cyanide.

It is nature's protection for the dog that his keen sense of smell and taste would prevent his drinking such a potion. If threatened with the potion, the dog would fight or run. If then shot by those mysterious security guards, why would the dog be found lying curled up neatly in a human pile?

They — the people and the dog — all appear to have died together, and instantly.

A dog would not drink cyanide. But, like humans, a dog would die instantly from a single whiff of cyanide gas, the stuff used in chambers for executions here, and for Jewish exterminations in Nazi Germany.

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Wash. AFRO Amer. 5

The Washington Post \_\_\_\_\_  
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The New York Times \_\_\_\_\_  
The Wall Street Journal \_\_\_\_\_  
The Atlanta Constitution \_\_\_\_\_  
The Los Angeles Times \_\_\_\_\_

Date DEC 5 1978

In Nazi Germany, the Jews got the cyanide when they were led to "showers." Could it be that the "suicides" of Jonestown got it as they were being led in prayer? That, as well as anything else we've heard, would explain the embraces.

Such questions do not disrespect the reports of those identified as eyewitnesses. Rather, the reports are respected to the extent that they should be tested in courts of law and other appropriate agencies of justice.

Even a single death should be investigated, understood and explained to the society to whom that

member is lost. To do less is to cheapen life intolerably, and to violate the bond of decency that holds life sacred and society together.

It has already been suggested here that the Jonestown tragedy be the subject of investigation by such as a "Marshall Commission," led by

Supreme Court Justice Thurgood Marshall.

No decent society could do less.

The questions emanating from Jonestown seem inexhaustible.

No matter what is done, the questions will last for generations. But a society unwilling to find the answers might not have many generations left.

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## It can happen again

RALEIGH, N.C. — The murders and suicides of 912 mostly black members of the Rev. Jim Jones' commune in Guyana can happen again to blacks in America.

This is because religion in the United States is the haven for theft, rape, corruption, exploitation and murder in God's name.

Further, the tragedy in Guyana is a good example of the slave mentality of blacks who will do anything the white man says; and how many blacks are looking for something for nothing?

Blacks following white cults and established churches led by white leaders like Jim Jones should return

to the black church and black community.

Blacks are not safe in Jones-type groups. They have no protection from the federal government. Further, blacks are not trusted by whites in the inner circle as seen in Jim Jones' cult.

Until the black community begins to require training of black ministers, pastors, as they require training of black doctors, lawyers, the black church will be open to daily abuse because of manipulation in name of God and the use of "Saint James Bible."

DR. GEORGE ROBINSON

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The Washington Post \_\_\_\_\_  
 Washington Star-News \_\_\_\_\_  
 Daily News (New York) \_\_\_\_\_  
 The New York Times \_\_\_\_\_  
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Date DEC 5 1972

# Jonestown: Tragedy and challenge

By Carlton B. Goodlett

SAN FRANCISCO — An indescribable tragedy has thrown a blight on this Thanksgiving season in the Fillmore District of San Francisco and in the homes of many heirs of the deceased who were participants in the mass suicide of more than 400 members of Peoples Temple's agricultural mission in Jonestown, Guyana.



Dr. Goodlett

A tragedy of this dimension, in which newborn babies, blossoming adolescents, adults in the prime of life, and the elderly act out such a macabre drama, really defies the power of description.

"When any man dies, a part of me dies with him." We are all members of the human family. When through normal attrition death removes someone from us, it's a contained recognition of loss we feel.

Yet in a situation in which, out of the blue, scores — even hundreds — of our loved ones, friends and neighbors, willingly demonstrate their belief in a cause so great that they are prepared to die for it, we who live must wonder at the great chasm of inadequacies in our midst, which prevented us from giving these departed ones a cause so intensely promising that they were prepared to live for it.

An old street optometrist once said, "One does not need glasses for hindsight; everyone's vision is twenty - twenty." Peoples Temple and its charismatic leader, Jim Jones, were known throughout America, from the White House to the humblest hovel in the black ghettos. In better times no stratum of our society was devoid of representatives who did not pay accolades to the good work of Peoples Temple and its leader. True, during its seven years in Northern California, Peoples Temple has never flinched or withdrawn its support from any cause that its leader and their elders considered worthy of people's crusade.

When Peoples Temple became politically active in the gubernatorial campaign of 1974 and the mayoral campaign of 1975, the temple leadership was cautioned that partisan political activism

would create powerful political enemies, especially among individuals and affiliations that were not the beneficiaries of their conscientious precinct work and registration and get - out - the - vote drives.

While the support of Peoples Temple usually enhanced the chances of success, the defeated partisans constituted a reservoir from which sniping, vituperation, and accusations against Jim Jones and the temple were fed into the body politic.

The most formidable break in Peoples Temple's structure occurred with the emergence of defectors, first at a trickle, and then in greater numbers and with more articulate spokesmen.

Despite these threatening potentials, Jones continued to preach a functional gospel, which had meaning in the lives of the majority of his communicants, who were poor, predominantly black, victims of racism, sexism and classism in the community.

The temple put into action the fundamental directives of the Christian ethic: to feed the hungry, to clothe the naked, to offer shelter to the homeless, to heal the sick, and to comfort the grieved and the distressed. Such programs led to an increasing number of committed followers, who began to spread the good news abroad in the land. These inroads into membership of the established black churches created another bastion of suspicion and enmity against the leaders of Peoples Temple.

However, the most callous individuals who chanced to visit Peoples Temple were impressed by the radiance, the hope, the friendliness and the can - do spirit that oozed from even the crevices and the cracks in the walls.

In our theological discussions with Jones, we discovered him to be a confirmed supporter of socialism; Jones felt that the communal life, which was being expanded through the temple's establishments, was an attempt to carry out the mandates of the New Testament, as expressed in Acts, Chapter 2, verses 44-46.

"And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from the house to house, did eat their meat

with gladness and singleness of heart...."

Many rumors and complaints reached our ears about Jim Jones' breaking up families, cunningly usurping title to worshipers' property, taking Social Security checks, and demanding severe fines.

We advised all such complaints to seek satisfaction of their demands in the Peoples Temple community and, failing this, to utilize the district attorney's office and the courts of California to resolve their charges of malfeasance and larceny.

Irrespective of today's hindsight, the law enforcement powers of this state replied, in effect paraphrasing the words of Pontius Pilate, when faced with the charges of the high priests against Jesus Christ, "I have examined him before you. I found no fault in this man touching those things whereof you accuse him."

At this time it is not clear whether a mass grave in Guyana will receive the remains or whether the bodies of our loved ones will be returned to San Francisco. In either event, we urge the political and religious authorities to declare their funerals a period for official mourning.

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The Washington Post \_\_\_\_\_  
Washington Star-News \_\_\_\_\_  
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The Los Angeles Times \_\_\_\_\_

Date DEC 5 1978

With weighty hearts, we bid  
adieu to those pilgrims who  
followed Jim Jones, minister of  
Peoples Temple Church, 6,000 miles  
away from home in search of an  
opportunity in the cruel tropical  
jungles to develop, in their way, a  
socialist community in which the  
technological genius of man and the  
bounties of earth could combine to  
provide a more abundant life.

There is no household in the black  
community that is not touched by  
this great loss.

A serious lesson rings out from  
Jonestown to the nation and the  
world. Let us hope that those who  
mourn the dead will hear it.

Man needs a faith and a com-  
mitment to overcome the serious  
problems of contemporary life,  
which are man-made. The problems  
of hunger, sickness, and the lack of  
clothing and shelter are not un-  
solvable problems.

Christianity's message is that we,  
Christians, must make greater  
commitments and efforts to change  
the sordid circumstances of the  
wretched and the outcasts of this  
earth. The churches of the land, and  
especially the black churches of San  
Francisco, might well emulate the  
commitment of Peoples Temple,  
which brought so many people  
together under their banner because  
they believed this religious in-  
stitution was totally committed to  
changing the sordid circumstances  
of their lives.

Peoples Temple members not only  
felt their united efforts could change  
their community, but also through  
suffering and perseverance that they  
might leave a legacy of hope and  
inspiration to the oppressed of the  
world.

The black churches, which in ages  
past have served as a refuge in the  
dark days of the black experience,  
must hold high the banner of the  
Christian faith, proclaiming through  
action that the gospel of Christ is a  
vibrant, dynamic, life-giving  
concept, and especially that  
Christianity is a commitment that  
men live for, rather than one that  
they die for.

Carlton B. Goodlett, Ph.D. and  
M.D., was the Rev. Jim Jones'  
personal physician. In that capacity,  
Dr. Goodlett visited Jonestown and  
examined Jones about three months  
ago. At that time, Dr. Goodlett found  
Jones "worried" and "acutely ill" —  
but unwilling to go immediately to a  
hospital for tests as Dr. Goodlett said  
he advised. Dr. Goodlett is also  
publisher of the San Francisco Sun  
Reporter, a weekly which editorially  
supported the humanitarian work of  
the People's Temple which was  
headed and ruled by Jones. Dr.  
Goodlett, who earned his Ph.D. in  
psychology, gave his views above in  
an editorial that appeared in last  
week's edition of the Sun Reporter.

(Mount Clipping in Space Below)

# U.S. experiences big rise in religious cults

by George W. Cornell  
AP Religion Writer

New York—Religious cults, ranging from Satan worshipers to idolizers of a wide mix of guru, returned "prophets" and other authoritarian leaders, have proliferated in this country for the past decade.

New attention focused on the phenomenon this week with the ambush killing in Guyana of five Americans, including California Congressman Leo J. Ryan, on an inquiry mission into a San Francisco-founded group known as "People's Temple." Shortly after the ambush, hundreds of the cult members committed suicide.

It was a bizarre and horrifying affair, the most grisly occurrence in the modern rash of insular new cults, many distinguished by their peculiar codes and compliance, but not by violence.

Informed estimates put the number of recently organized cults at up to 5,000, most with only a handful of followers, others with hundreds or thousands, often living in communes or colonies and making forays into campuses and the streets to woo converts.

Scholars put the number involved in such fringe groups, including those that offer meditation techniques and self-fulfillment methods for set prices, at 20 to 26 million Americans.

The Rev. Walter Martin of Anaheim, Calif., author of several books on cults and a professor at Melodyland School of Theology, says many of them falsely claim links to classic Christianity and Judaism.

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

11 The Tribune

Oakland, Ca.

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But they are "counterfeits manufactured zealously by cultic leaders," he says.

According to a Gallup survey, most of the participants in the new religions are 18 to 24 years old, but with some members now sticking with the groups into their later years.

"The new religious movement, in its broadest sense, can no longer be taken as a transitory cultural aberration," says Jacob Needleman, a San Francisco State University professor who has researched the trend.

He told a conference on it last year that the cults indicate a profound change through which

American civilization is now passing.

Psychologists and church thinkers generally attribute the trend to a growing secularism and mechanization of culture, leaving many alienated from it without faith or values, and particularly vulnerable to extreme and absolutist concepts.

Most of the groups emphasize absolute, precise answers, in A-B-C format, both as to beliefs and conduct.

They generally involve intensive indoctrination of new recruits, various degrees of seclusion from outside influences and subjection to ruling leaders.

Their doctrines vary widely, often with selected fragments of Judeo-Christianity or odd recastings of it, often blended with Oriental teachings or to ideas originated by science fiction writers.

But the common thread of most all the groups is the fervent commitment of followers and allegiance to a dominant leader.

The groups have a miscellany of names, such as "Brotherhood of the Sun," "Church of All Worlds," "The Ascended Masters," "Order of the Ram," "Rainbow Family," "Dawn Horse Communion" and "Teaching of the Lord Jesus Christ as Taught by Rama Behera."

One group called "HIM," for "Human Individual Metamorphosis," saw God as a flying saucer figure and insisted he would transport members to another planet and merge them with the "True Meaning of Life."

Often members become estranged from parents and various organizations have risen across the country to combat the cults, charging they use brainwashing and mind-control techniques.

Numerous court cases have resulted from parental efforts to "rescue" their young from the groups, and get them "deprogrammed," tactics the groups condemn as kidnapping.

In some groups, such as "Faith Assembly" and "Glory Barn" in Indiana, several deaths in childbirth have been linked to the groups' rejection of medical care.

Other groups, such as the Children of God, have been reported using free sex by women members to lure new recruits. But others stress strict behavioral disciplines.



# Societal hostility caused Jonestown

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**PHILADELPHIA** — The tragedy at Jonestown is one which must be carefully examined so that some meaningful good will come from these horrors of brutal slayings and desperate suicides.

Such acts cannot be justified but they can be explained. Any new religious group in America has suffered from an all too eager government ready to harass, an all too irresponsible "easy" press ready to freakify any new religion and a majority all too intolerant of different ideas and philosophies.

Sociological studies done of new groups have adequately shown that some such groups become increasingly defensive or hostile as they encounter criticism and hostility from so-called orthodox groups.

With the rise of the Unification Church and its sudden popularity around the world, there has been increased hostility to all new religions and the world. The adherents of these new religions have been subjected to police raids, to legislative attempts to outlaw them and to massive critical comment by the media.

It is a modern day witch hunt based upon pseudo-scientific claims of brainwashing, mind bending and "mental kidnapping."

The United States government and in particular, the FBI, have done nothing to protect the rights of these people nor to enforce the kidnapping laws of this country.

Some established churches have reacted with severity, but others like the Lutheran Church in Germany, Denmark and Sweden have reacted with great hostility in efforts to save their diminishing congregations. Various Christian and Jewish groups have likewise carried out propaganda attacks and sallies against these new religions.

Then there is a whole network of parental groups who engage in publicly and letterwriting campaigns while these same groups act as an underground to supply information and data in facilitating kidnappings and deprogramming.

Claims of brainwashing are given credence by a small group of psychologists and psychiatrists who have sprung up not only to justify the kidnappings and tortures directed against new religious members, but to profit from same by offering their expensive services to "heal" the so-called "brainwashed" victims.

We know nothing of the People's Temple, nor the particular stresses which their members were under, nor the truth or falsity of claims against them. We only know that there was dissent, that large numbers went abroad to live without fear or harassment and that now these horrible events have occurred.

On one hand, it could be said that these events justify the criticism and claims against the People's Temple and on the other hand it could be said that the societal antagonisms and hostilities drove the People's Temple to murder and mass suicide.

It is our feeling that somewhere between these two views lies the truth.

What would have happened had our government simply done the usual by properly investigating claims against the People's Temple instead of engaging in covert intelligence tactics?

What if the FBI had enforced the kidnapping laws so that new religious members did not fear for their safety?

What if the press, instead of looking for "easy" stories to freakify new religions, respected the First Amendment rights of others as much as they defend their own First Amendment rights?

What if our society were more tolerant of the beliefs of others — might these events not have occurred?

Who is to say? All we can do at this moment is to call for tolerance, communication and understanding.

Let us ask the government to enforce the laws of this land and let us ask the media to have more respect for the First Amendmentary rights of others. And if these incidents are investigated let us listen to what the sociologists have to say, both about the chill upon First Amendment rights that government surveillance and harassment tactics have against groups and about the reactions of such groups to undue pressures for conformity.

REV. JOHN PRICE  
 National Spokesman,  
 Alliance for the Preservation  
 of Religious Liberty

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Date DEC 5 1978

# Guyana tragedy should put everyone on guard

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By G. James Fleming

No one living can really understand why over 900 men and women would, as a group, submit themselves to suicide.

We are still thinking of Guyana and the People's Temple where the hundreds mentioned (all Americans) killed themselves when they thought their cult would be exposed to the world.

Long before that self-destruction, however, they had pledged themselves to death. They had prayed, stimulated and committed themselves to suicide, if necessary.

This phenomenon is beyond human comprehension. But, fanatics are not new. They have appeared in every age and among all kinds of people.

They believe in sacrifice, even in sacrifice of themselves. Sometimes, it is their children whom they offer up first to the gods, as was the case in Guyana.

Sometimes, we find the followers of these cults, if in the United States, among the "poor whites" of the mountains; sometimes among the poor blacks of the ghettos, such as in San Francisco where the People's Temple has, or had, its headquarters. Sometimes the cultists are the children of the upper classes.

These people need a living messiah; they need a crutch to lean on; they do not believe in their own strengths. Sometimes they are "suckers" for smart guys who speak for God.

These cult leaders often achieve respectability; often they grow rich personally; as one famed radio preacher has said: "The best way to help the poor is not to be one of them."

The Guyana catastrophe was an extreme case of cultist behavior. The greatest sufferers, however, are not those who died; they are the relatives of the victims who never understood what happened to their kinfolk.

For the rest of us, we must be aware that what happened south of the border can happen again, and can happen to us. Each of us can reach a point where he, or she, is "carried away." Each of us can be "hyped." Each can find himself, or herself, falling to false prophets.

In the People's Temple commune in Jonestown, Guyana, there were more cans of cyanide potassium than most people see in a lifetime; more than most laboratories ever stock. There were guns of different types, but not for hunting.

There were all the other instruments for inducing death—at one's own hands or at the hands of others. Some arsenal for a religious community!

Of course, the majority of clergymen are god-loving and people-serving, but Guyana should put all of us on guard against shepherds who, "In God's name," turn against God's flock, often against themselves, and even forget God.

American social security checks.

Only the psychiatrists can even approach explaining the People's Temple; its spiritual leader, the Rev. Jim Jones, and his followers.

Just as difficult to unravel is why hard-working people and poor people, everywhere, who need everything themselves, will unload their earnings into the pockets of such as Rev. Jones and into movements with almost no accountability to them; movements which indulge in no outside audits and issue no meaningful annual reports.

The supporting people may be forgiven; they need compassion and understanding. It is harder to "go easy" with the receivers of the largesse—those who in the name of their god take bread out of the mouths of babies; keep warm clothing off the backs of old women; who eat well—very well—while their followers seldom do; and who ride in sleek limousines (with a spare in their garage) while those who keep them in such style fight the buses or get cold waiting for them.

Wash. AFRO Amer. 10

The Washington Post \_\_\_\_\_  
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Date DEC 5 1978

# Flash-point Guyanan/ Flash-point IND

**BY CHANCE**, my wife and I were in a town just north of San Francisco when a local cult leader, Jim Jones, led his followers in mass suicide. While we were still reading the gory details from Guyana and learned analyses from New York, London, Berlin and the faculty pundits of the local universities, a politician murdered San Francisco Mayor George Moscone and Supervisor (City Councilman) Harvey Milk.

We quickly recalled Haight-Ashbury, Charles Manson, the Zebra killings, Lynette Fromm and Sara Jane Moore, both of whom tried to shoot Gerald Ford, the Symbionese and New World Liberation fronts, several mass murders and cults and religious communes too numerous to mention.

Actually, I don't believe the glorious scenery and the pleasant climate of the bay area make nuts out of sane people. I am more inclined to think that unstable people, forced to shape up in most places, find that they can wing it in this tolerant atmosphere. What would be an aberration in some places becomes a respectable movement in San Francisco. Picture, if you can, the mayor of San Francisco (the very same George Moscone) appointing the Rev. Jim Jones (the very same Jim Jones) as chairman of the city's Housing Authority. Weird! But, he did just that.

On the day after Supervisor Dan White committed the double murder and while a candlelight parade of 30,000 mourners was taking shape, newspapers carried advertisements from Big Five, which styles itself "The Coast's Largest Chain of Sporting Goods Stores," offering an assortment of handguns at reduced prices. Thus an "RG 26, .25 caliber 7-shot auto pistol regularly \$44.99" was going for \$36.99. A "Buffalo Scout .22 6-shot revolver" regularly \$49.99 could be taken home for just \$38.99.

My wife and I like to walk around in cities wherever we happen to be in the world. We observe the people's dress and manners, the poor and rich, the well and the sick. We look at the stores and their merchandise, the prevailing architecture and the furniture of the street. In old Delhi we saw dozens of squatting sidewalk barbers shaving for a couple of pennies their squatting customers. In Havana we watched women swarming around a bakery and urging us to join the line, saying "libre," meaning not free bread but bread free of rationing. In no place outside of the United States have we felt fear. We didn't feel it in the dock district of Palermo, Sicily; in multi-racial Notting Hill, London; or even in a nighttime walk through the dark back alleys of Leningrad.

However, I must confess that for many years I have felt uncomfortable in broad daylight on the main street of San Francisco, Market St. A generation ago, we would have called some of San Francisco's neighborhoods creepy, meaning vaguely frightening, not full of "creeps" in the modern sense of the word. It is the feeling that one never knows what the stranger approaching might do next. In New York, it is the feeling I get when, at night, I have to take the IND train from 42d St. and 8th Ave. and feel at my back the eyes of young derelicts. It is the feeling that I may be surrounded by human beings who are at the

flash point, ready to attack or explode. Maybe they aren't high on heroin or other drugs. Maybe they don't carry knives or guns, but dammit they look like they do or might.

It seems to me that recent events show there is a real basis for anxiety about people at the flash point, whether as individuals or in fanatic groups called cults. Conditioning toward criminal behavior is all around us. Hysteria is closer to the surface than we realize.

I might be accused of intolerance, but society does seem somewhat better off when it has a considerable degree of discipline, self or required. No one really ought to be allowed to impose his bad conduct or contemptuous indifference to the feelings of others upon the community and his neighbors.

A reasonable amount of understanding and tolerance is clearly necessary. It is suggested here, however, that San Francisco may have encouraged, and New York tolerated, an excess of the kind of behavior which allows some people to think there are no limits. But there must be.

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Washington Star-News \_\_\_\_\_  
Daily News (New York) 38 \_\_\_\_\_  
The New York Times \_\_\_\_\_  
The Wall Street Journal \_\_\_\_\_  
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Date DEC 5 1978

(Mount Clipping in Space Below)

## Carl Rowan / Crime in the name of religion

When you get over your shock and revulsion over the more than 775 murders and suicides in the Rev. Jim Jones' Peoples Temple community in Guyana, you have some serious thinking to do.

How and when are we going to face up to the fact that "religion" is America's greatest sanctuary for people who engage in systematic theft, tax evasion, rape, torture and even murder?

The federal government can make a banker specify in detail what interest he is charging on a loan; it can jail a corporation executive for using "an insider's knowledge" to make a profit on a stock; it can force an automobile company to spend millions of dollars to recall cars that just "might" have a defective part.

But government has been, with rare recent exceptions, powerless to deal with so-called "religions" even though there was abundant evidence of kidnappings, brain-washings, physical abuse — and most of all of con games to strip new "converts" of their money.

This gruesome tragedy in Guyana is an appalling example of governmental failure to act, primarily because government officials are timid about breaching sanctuaries of "religion." The State Department not only failed to act early against Jim Jones' "temple," but it fought to prevent FBI involvement.

It is easy enough for the State Department, the FBI, the Army and a host of other agencies to spring to action after a congressman and a news team are murdered and more than 775 members of the Peoples Temple are found dead.

But why was government handcuffed months ago when it knew that Jones and his cronies were forcing converts to sign over all their belongings, present and future, to "the temple"? Can it

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

40 S.F. Examiner

San Francisco, Ca.

Date: 11-24-78

Edition: Final

Title:

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Character:

or SF 89-250

Classification: 89

Submitting Office: SF

possibly surprise U.S. officials that one cult member was seized, after the killings, carrying \$60,000 in cash and a \$1 million bank draft on a bank in Panama? Or that more than \$1 million worth of gold, jewelry and cash was found in Jones' commune in Guyana?

Our laws are written, or interpreted, in such a way that if a person enters a cult "willingly" and then is kept in, allegedly against his or her will, the FBI cannot act on grounds that this is kidnapping.

Thus our government has dealt gingerly with the Unification Church, headed by a Korean, the Rev. Sun Myung Moon. This cult has been accused again and again of brainwashing new members, holding them by force, wearing them down physically and mentally, and then "programming" them to a total commitment to the church.

Last August the federal government did move against one "unusual" religious group, the Church of Scientology. A federal grand jury returned a 28-count indictment accusing 11 high officials and agents of the church of stealing Justice Department documents, bugging an office of the Internal Revenue Service, encouraging perjury and hiding witnesses.

Documents acquired by the government in court-ordered FBI

raids show that the Church of Scientology's policy has been to use "lies and derogatory data" to destroy the reputation of anyone investigating or criticizing the church, and to punish critics by filing lawsuits that force them to spend huge sums for legal fees.

There are dozens of "religious" groups in America that are just as venal and vicious as the Peoples Temple, but how bold or cautious must government be in investigating and/or prosecuting them? Other groups merely arouse suspicion.

CBS' "60 Minutes" last Sunday featured two evangelists who have won many thousands of followers by using radio and television. One of these ministers boasted that the cash donated in one day's mail might total \$200,000.

Does the IRS dare intervene to see how that cash is counted, and whether it all goes into tax-deductible religious pursuits?

How does government deal with the reality that many of these evangelists are dispensing more politics than religion? How, especially, when the shrewdest merchandizers of religion are also clever at embracing politicians — as witness the fact that Jim Jones brandished "recommendations" from Rosalynn Carter, Vice President Mondale, Sen. Henry Jackson, D-Wash., and the late Minnesota Sen. Hubert Humphrey?

The constitutional dilemma is very troublesome. But I say that however much we cherish our separation of church and state, we have got to find a safe way for the state to rein in those who steal and kill in the name of God.

(Mount Clipping in Space Below)

# Foreigners see it as a symptom of U.S. way

Associated Press

The mass suicide of hundreds of Americans in the Guyanan jungle was viewed by some of the foreign press today as rooted in the 1960s, the era that spawned both the "flower children" and Charles Manson.

The Soviet press said the poisoning death rite in Jonestown was a symptom of the American way of life in which "millions are the victims of an inhumane society."

The official Tass news agency said American press coverage of the events in Guyana "avoids the fundamental question of why the Peoples Temple and many similar religious sects exist in the United States.

"Only a few individual observers admit that what they are talking about is one of the products of the notorious American way of life."

Singapore's Straits Times said: "The Peoples Temple tragedy serves to demonstrate that the communes, sects and other fringe groups which have opted out of mainstream America not only continue to exist but apparently acquire new converts daily."

The suicides took place in a big outdoor ceremony after members of the California-based cult led by the Rev. Jim Jones attacked and killed Rep. Leo Ryan of California, three newsmen and a cultist attempting to leave the isolated agricultural commune.

"They do not want, are confused by, the near total freedom of choice in countries like America."

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

48 S.F. Examiner

San Francisco, Ca.

Date: 11-24-78  
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Submitting Office: SF

the Straits Times said of the cultists. "They opt for leadership by a strongly charismatic personality in an atmosphere of emotional excitement."

Comparing the protests of the 1960s with the situation in the 1970s, the Stockholm newspaper Dagens Nyheter said: "The individual way of self-fulfillment has included more of drugs, of extreme religiousness and of sexual experiments. The demand for new sensations has gradually increased ... in the hunt for new happenings, death becomes the last absolute trip."

However, the Paris newspaper Le Monde said the mass suicide "was literally un-American."

"It would have been inconceivable and impossible on American soil, regardless of whether the victims were willing or not. They needed to be uprooted, transported into the heart of the jungle and transformed into the convicts of a delirious faith in a messiah unleashing his instincts of domination and death to become self-destructive robots."

"The events in Guyana with the shooting down of the visiting Americans followed by the inconceivable mass suicide testify to the power over people certain religious sects and their leaders can exercise," said Copenhagen's Berlingske Tidende.

"Perhaps never, apart from the SS or Japanese kamikazes, has there been such a demonstration of fanaticism," wrote Le Matin of Paris. "It reminds us of other recent events that have revealed the same psychological imbalance, sometimes taken to the breaking point by the total submission to the myths of a leader."

Tokyo's Mainichi Shimbun said blacks and other poor groups that went to California seeking jobs were disappointed in the reality they found, prompting many to seek religion. It said American society, open in public aspects, is very much closed and exclusive at individual levels because various ethnic and cultural groups retain their own customs.

"No wonder such disappointed people are brainwashed by father Jones of the Peoples Temple, preaching a new world," Mainichi said.

(Mount Clipping in Space Below)

After Guyana Experience**Psychologist Foresees Move To Skepticism In Religion****By BARBARA H. STOOPS**  
**Religion Editor**

The Guyana experience — from cultic dependence to mass suicides — could help to "stem the tide" against today's religious excesses, a pastoral care specialist from the Menninger Clinic said in Columbia, Thursday.

Psychologist Dr. Paul W. Pruyser was guest speaker at the seventh annual Pastoral Care Symposium at the William S. Hall Psychiatric Institute.

"Any such outbreak is a verdict against a main line church in terms of frustrations and expectations that have not been met," he said.

And he sees a possible move to skepticism concerning religion on the part of the general public in reaction.

"Maybe people need to become skeptics. After all, just think what religious frauds and religious fraudulent schemes have been pushed off on us — so blatantly — in the past 25 years," he said.

The United Presbyterian layman sees the practice of religion as occupying "a continuum from the sublime to the bestial; from very good to very bad".

"There could be a silver lining to this tragic episode in terms of long range effects," Dr. Pruyser said. "The very drama of the situation may shake loose people's attention and alert them to the dangers in religious extremes."

A native of the Netherlands, who has been director of all training programs at

the Menninger Foundation in Topeka, Kansas, he spoke to ministers from across South Carolina on the unique role of the minister as diagnostician in mental health problems.

He also spoke Thursday night at the Lutheran Theological Southern Seminary on "Narcissism in Contemporary Religion."

He reminded the ministers in attendance that they have been described as "front-line troops in the fight against mental illness."

In spite of this, Dr. Pruyser said clergymen have too often been isolated from the helping teams or else absorbed to the point of losing their unique qualifications.

He spoke of the "pitfalls and poor assumptions" which have prevailed in the mental health field.

Each field — psychology, psychiatry, social work, and so on has maintained its own professional boundaries, which have often become trade union boundaries, complete with picket fences, horse stealing and other raids," he commented, adding this was "the poorest ground for mental health achievement."

There are many flippant reasons given to the fact that 40 percent of those seeking help go to a pastor rather than to the Yellow Pages, Dr. Pruyser said.

These, reduced to externals, range from the fact that most ministers charge no or low counseling fees, to the reality that you can call

them at night, or even but-honhole them before or after church.

He told the ministers to stop putting themselves down as being "jacks of all trades and masters of none." "You are masters of an authentic perspective in your own discipline," he said.

"People who seek pastoral help want something very special from you and for themselves," he said.

"They want to look at themselves in terms of their faith, denominational attitudes, beliefs and religious system. Generally speaking, no matter how bumbling, they seek something very genuine that only you can give."

Ministers have two unique privileges: the right of initiating action and the right of access, says the pastoral care consultant whose writings on the subject are recognized both here and abroad.

"You can initiate a conversation about something really important, in a phone call, or you can knock on the door. Can you see your friendly psychiatrist saying 'May I come in and talk to you?'"

Sometimes, he says, ministers need to be assertive. "People come to a minister for his strength, for authority, perhaps to receive a contradiction or a no-no. Sometimes the unspoken plea is 'Please stop me, I know what I want to do is going to be destructive, or sinful.'"

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

The StatePage 10D

Date: 12-1-78  
Edition: Morning

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(Mount Clipping in Space Below)

**LETTERS*****How It Happened***

Editor — Jonestown could happen because the politicians and bureaucrats, from the President of the United States on down to the cop on the beat and the teacher in the classroom have betrayed and disappointed the people to the point where many have no one to look up to, nor anything to hold onto.

A genuine respect for, and a true relationship with, God has been legislated out of our everyday lives, and the void left thereby is too often being filled by "false prophets."

Quit asking how it could happen and work to correct the situations which caused it to happen.

E. LARSEN  
San Francisco

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

32 S.F. Chronicle

San Francisco, Ca.

Date: 11-25-78  
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(Mount Clipping in Space Below)

## Elizabeth Mehren



### Missing in Jonestown

San Francisco—Devera's message was brief. But the voice on the tape recorder was strong and clear.

"Please call me. I need your help."

We had met, Devera and I, under bizarre circumstances. Along with a throng of journalists, starved for facts and hungry for a story, I was standing watch outside the Peoples Temple. Devera was there, too, along with a score of other relatives of the followers of Jim Jones. They were starved for news, too: news of their loved ones and hungry for word of their fates.

Devera was almost beyond worrying about her father. She knew that at this point it would do her no good to worry about a 61-year-old man who was thousands of miles away, a man who had made that journey as an act of faith.

"I just want to know if he's all right." If Devera said that to me once, she must have said it 50 times. "I just want some word."

Even when her father first moved to Ukiah to join the Jones mission there, Devera had her doubts. She herself was a fallen Catholic. "Too much ritual," she said of the church she was raised in. "Too much double talk." But she respected her father's right to practice his own faith.

**D**EVERA LOVED HER father, trusted him. And when her youthful marriage turned sour—very sour—Devera bundled her infant daughter off to Ukiah, to stay with Big Daddy, as grandfather was known.

Two weeks later, Devera was racing up the highway to retrieve her daughter. "I don't know what it was about that place," she says now. "I just had to get my daughter out of there. I took her back in the middle of the night. All I took was the nightgown she was wearing. I grabbed

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

16 The Tribune

Oakland, Ca.

Date: 11-24-78  
Edition: Sunrise

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RYMURS

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

her in my arms and ran out of that house as fast as I could. We made the drive back here in two hours."

More than a year ago, Devera's father told the family he was going to Guyana. They looked the country up on the map, then wondered what would possess him to move to a South American jungle.

The answer, of course, was the Rev. Jim Jones, whose mesmerizing, charismatic demagoguery had simply entranced Devera's father. "Things were pretty funky with the family at that point anyway," Devera remembers. Her parents had separated; her father was spending time with a woman from the Peoples Temple. Together, they decided to move to the settlement that would become Jonestown.

Devera said her father talked a lot about the thrill of a pioneer adventure before he went. And why shouldn't he have thought that? To his mind, the Guyana experiment was a 20th-century Utopia, New Harmony and the Oneida Community revisited.

Devera says there was no talk then of death, of suicide drills, of paranoia, of any of the bizarre elements that were to flourish in Jonestown. Rather, her father talked about hope. A new start. Adventure.

**A**ND THE LETTERS that came from Devera's father confirmed those initial expectations. He was happy, he told his daughter. His high blood pressure was down. Every meal was a feast of endless fresh fruit.

There was no mention of what his actual job was within the commune. Nor did Devera's father talk about his personal life. He never talked about his girlfriend. And he never referred to subjects raised in Devera's letters to him.

Devera wondered greatly about this last matter. Especially after she wrote to him telling him that her mother had had cancer surgery.

Now, days later, Devera is still left wondering. Her father's name has not appeared on any lists of the victims of the ritual poisoning. Yet.

Devera worries that she will never know her father's fate. She worries that he may have died long ago, long before last weekend's bloodbath. She worries that if he did die in that mass tragedy, his body may remain unclaimed, unidentified. "I just want to know if he's all right," she said, once again.

Devera sent her daughter to an aunt's home for Thanksgiving dinner. For her part, she stayed home, alone.

Wondering.

(Mount Clipping in Space Below)

# Viewpoints

Ellen Goodman

## How a vision became a nightmare

Boston — Now it begins, the efforts to find reasons for the irrational, the desire to pull an explanation out of the depths of this heart of darkness.

From Guyana we read a tale of the cult, as if it were a tale of the occult. The setting itself seems almost metaphorical, as if sanity were a clearing, hacked arduously from the jungle, always fragile, always threatened by the encroaching underbrush of madness.

But what is most spooky, most difficult to comprehend about this fantasy of fanaticism, is how people give up their will to their cult the way others might give up meat. The profiles filtering back through the media are of individuals transformed into donors. First, they donated the direction of their life and then their entire life — in return for belonging.



Ellen Goodman

It seems that the borders between commitment to a belief and submersion in it, between idealism and fanaticism, a community and a stalag, are also fragile ones.

This is not the first story of cult madness, or of murder and mass suicide in history, even in American history. It comes as a shock to our system because of its intrinsic horror and because it happens now, when the focus of our concerns was turned elsewhere.

We live in a decade and a country which has been more intrigued by and concerned about the wave of selfishness and the chic pursuit of individualism. And now, we face again the terrors of the single-willed group, of mass hysteria, death pact, — the most bizarre aspects of the cult culture to surface since the Manson murders.

In the past several years, people have paid

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

24 The Tribune

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only sporadic attention to cults with cries of brain-washing, suits against Moonies, and most recently the revelations about Synanon. The attractions of living within a single closed system of life and beliefs have been described as those of simple relief, the relief of finding a retreat from a world in which people are struggling for a sense of meaning and place.

In the midst of the culture of the self, they join the cult of the leader. In a society where many are encouraged to explore the sensitive crevices of their private psyches, they find safety and belonging as part of a mass. While others search for themselves, they find meaning by losing themselves.

I don't think that cults can simply be dismissed as demonic. It's too simple an explanation and too safe. It ensures immunity for us or our children.

Perhaps cults are more accurately described as the flip side, the escape route, of the society. Whether these groups eventually become organized religions or jungle horror stories, many cults originally offer something found missing: a sense of community, or a set of ideals, some greater goals, and, almost always, a charismatic leader.

Only slowly do some leaders turn paranoid and demanding, authoritarian in the pursuit of an elusive purity, and sometimes violent in the enforcement of their own sense of righteousness.

By then, followers often find it impossible to differentiate their own fate from that of the group. They have become a part, not a whole. Having put their ego on the collection plate, they do as they are told.

The events leading to this massacre and suicide in the jungle are extraordinary. They are the climax of a long string of events, including the apparent disintegration of Jones, an idealist, into a terrorist and a vision into a nightmare. The details will surely be filled in painfully and painstakingly in the weeks ahead.

But beyond these specifics, we already know that individualism often creates anxiety and free will often creates the desire to escape it. In this particular era of intense isolation, a vacuum of commitment and community may prove to be the special environment which nurtures the cults that grow at the edges of our sanity — even those worthy of the simple epitaph written by Joseph Conrad: "The horror. The horror."

(Mount Clipping in Space Below)

# W.E. Barnes



## Tragedy waiting to happen

**J**IM JONES WAS a catastrophe waiting to happen. That became clear to me more than a year ago, after my first nerve-fraying brush with the man and his flock.

The incident was relatively minor. Following an article I wrote detailing Peoples Temple harassment of New West magazine, I received hundreds of letters from temple members, plus several rambling and, at times, unnerving phone calls from Jones. There also were a number of curious calls to my home, the kind where the caller would hang up without saying anything.

There never were any overt threats but for the first time in my career as a journalist, I found myself worrying about my family's safety. The experience left me convinced that Jones inspired in those around him a potential for violence.

The letters were powerful in their emotion, in the way they bespoke a communal fascination with violence — a deep-seated paranoia and an outery directed but not targeted rage, none of which was cloaked by the thin veneer of civility in the various salutations.

It was obvious that most of the writers had not read my article, but it was just as obvious that they were sincere in their belief I was a threat, as was any journalist, because they were convinced that press reports on Peoples Temple always were followed by physical violence against their temples and fellow members.

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

3 S.F. Examiner

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The letters all contained richly detailed recounts of the alleged mayhem — members who had been beaten, stoned or shot at; arson attempts at temples; bombs and bomb threats; even members' animals that had been killed or tortured.

**P**ATIENTLY, IN labored handwriting and garbled grammar, they spoke on the one hand of Jones' greatness, and on the other of the persecution they had undergone and the various plots to undermine their community.

A recurring theme was that temple members were pacifistic, but at some point they would be pushed to the limit. Another theme, and to me the more unsettling, was that I could not understand their anguish until I had experienced such aggression myself.

Maybe 10 percent of those who wrote, all of them women, said something to the effect that I never could understand what it was like to carry a frightened child from a burning building or fear for a loved one until I had actually been through it. Was that a threat? I didn't like it as such, but it made me nervous.

Jones made me even more so. Just before my article ran, I called him for a comment but he was unavailable. Two days after it appeared, he was on the phone. It was a remarkable performance, one that I had been briefed on by other reporters and one that would be repeated several times during the next few weeks.

He alternately was cloying, flattering, paranoid, friendly, cajoling, conspiratorial, hostile, angry and depressed. At times, he spoke so softly it was difficult to hear him. Then his voice would deepen and become louder, more that of the preacher and father figure.

People were talking about me, he would state. They were saying good things. But when I would ask what people, he would change the subject. He denied that the church had attempted to harass New West. No one from the temple had called the magazine's advertisers. If that had indeed happened, the calls had been made by enemies of the temple. "They're LIARS, Bill. They're all LIARS. When are these awful lies going to STOP?" he would occasionally explode.

At first I took notes and asked questions. Eventually, I just listened. Left alone, Jones rambled on for 30 or 40 minutes at a stretch. It was as though he was employing the theory that the best defense was a good offense. As long as he had me tied up on the phone, I couldn't write anything more about him.

**W**HEN I LAST spoke with Jones, he was calling from a phone booth at New York's Kennedy Airport, where he was en route to Guyana. Something important — either the alleged break-in at New West or actual publication of the article — had just happened. This one was different than our previous talks. He was obviously in a hurry and seemed to be on an energy rush.

The New West brouhaha was part of a conspiracy to destroy the temple, he wanted me to know. "Why would I do these things if they can only get us in trouble?" he asked. I had long ago given up believing him, or trying to follow his logic. Then he was gone.

I had no premonition of the disaster in Guyana, but I wasn't surprised. Had I been offered the assignment — a choice one by the standards of my profession — I think I would have turned it down. Had I been ordered to go, I might have refused.

I'd seen how Jones reacted when exposed partially to the probes of a questioning press. I believe he quit the Housing Authority and fled San Francisco long before he intended to, and that he did so to avoid any further investigation. Jonestown was his final refuge, his fortress. The presence of a congressman and the press could only shatter the fragile illusion of harmony in the jungle horror.

Ryan may have thought that by taking along the press he had purchased an insurance policy. Had he asked me, I would have advised him otherwise, for one of the other points Jones emphasized in our conversations was that he was not afraid to die.

(Mount Clipping in Space Below)

## The Bizarre Cults: California Has Had More <sup>ired</sup> <sub>Seltry</sub>

In 1840 a bandy-legged little <sup>ired</sup> <sub>Seltry</sub> money, drifted into Los Angeles to announce that the world was shaped like a fish, that he had magical healing powers and had treated 5,000 patients ("and only four of the bastards died"), and that he was able to rise from the grave.

He was the first of scores of cult leaders who were not only to amuse, bemuse, annoy, scandalize and rob Californians but also leave the state with a questionable claim to fame as the cult center of the world. Yet, as the tide of seers, prophets, mystics and gurus came to this natural haven for the disfranchised and the uprooted, they grew to be accepted as no less a part of the landscape than eucalyptus or foot-long hot dogs. Now the shock waves from Guyana may change all that.

California cults have seemingly filled spiritual needs for thousands unable to find salvation or security in orthodox creeds. Over the years we thought we had seen nearly everything in the way of cultic fraud. Take the Mighty I Am, which emerged when Guy Ballard was visited on Mt. Shasta by a vision of the legendary Count of St. Germain, an 18th-century mystic. The count gave Ballard a sip of "pure electronic essence" and a wafer of "concentrated energy," and told the unemployed paperhanger to go get rich. These apparently worked because, by the time the dust cleared in the 1940s, the mystic claimed 350,000 followers (it's advisable to divide all such cult statistics by at least 20) and Internal Revenue estimated that he'd bilked unfortunates of some \$4 million.

Joe Bell, a postdepression dandy, founded Mankind United by preaching that a race of little men with metal heads who lived in the center of the earth would tell his cultists what to do through his revelations. Bell ended up claiming a quarter million of the gullible who mortgaged homes and sold property before he was grounded with a maze of legal problems.

A successful cult thrives only on such visions of its leader, no matter how outlandish. He need not actually perform miracles, but he must convince his followers that he can. The technique is illustrated by one New York state prophetess who in 1820 announced that she could walk on water. The faithful gathered at a lake. She arrived and looked over the crowd. "Are you all entirely persuaded that I can walk on water?" she demanded. They agreed in one voice that they had complete faith. "In that case," she announced, "there's no reason to do so." The devout went home edified, speaking in a hush at what they had nearly seen.

While cults differ, cultists tend to be the same. They have usually left their more hereditary faiths because they were too dull or unfulfilling. They seek something exciting, and a new togetherness. If they run into a godhead, that's nice, too.

Most journeymen cultists are adept at pointing up flaws of Protestant or Catholic theology. Their new supernaturalism makes them treat other faiths with disdain, sad indulgence or outright hate. The more that conventional friends scorn or ridicule them, the more they root themselves in their new religion, as wise cult leaders know. It follows that the more outrageous the cult's concepts, the more they will be persecuted from the outside—and that only tightens the leader's control.

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So, knowing the ground rules, let's build our own cult. First we must engender disbelief in most conventional social and economic concepts. We must take a pessimistic stance that the world is doomed and that only we, the elite, will somehow survive in this world or the next. A fervent evangelism is required to lure a bigger and more affluent following to the beloved leader—us.

As for doctrine, we can turn to some "hidden" biblical truth (the books of Daniel and Revelations are favorite hunting grounds), and an elaborate theology can be structured from just a few tidbits of Scripture. The Los Angeles spellbinder, Joe Jeffers, carried on for years with the message that the true name for God was Yahweh; the people from the planet Orion had told him so, and his flock thought it most important.

We now must face a paradox. While we scorn orthodox faiths, we preach a stern Puritan morality. Austerity, humility, self-denial and taboos against such luxuries as expensive autos, fine clothes, meat and sinful entertainments are commonplace. In a word, we keep the money at home, for The Leader knows best what to do with it.

All the same, most cultists are poor, and hunger for emotional release. Conventional churches discourage emotional displays, but we must cater to the flock's weakness. Excessive zeal, noisy doings, faith healing, testimony, messages from the beyond—all are in order. Our flock should participate not just spiritually but also physically in such rites. We should also encourage debate over the trivia of theology. Hence, individual cultists will happily discover that they're not just in a new religion but *making* that religion as they go along.

Now we have reached the point of united action, comradeship, a chance to fight for something "real" and even to die for The Cause. The old mundane existence, marked by a sense of worthlessness and frustration, is gone. Eric Hoffer in his classic study of mass movements, "The True Believer," noted: "The less justified a man is in claiming excellence for his own self, the more ready he is to claim excellence for his nation, his religion, his race or his holy cause. A man is likely to mind his own business when it is worth minding . . ."

As cult leader, we know that only time is needed for the incubation because we, too, have built our doctrine on our own woes. Thoreau observed, "If anything ails a man so that he does not perform his functions, if he has a pain in the bowels . . . he forthwith sets about reforming the world."

We have now a ragtag array of followers. There are both the always poor and what Hoffer calls "the new poor" who recall better days and want to return to them. There are those anxious to slough off the old, unwanted self and have a rebirth. There are those who want, just once, to be part of some elite. Others hope to escape their actual physical environment to a place free of greed, atomic threat or simply Those Others. Still others are victims of racism, embittered failures, the bored, frightened "sinners," widows needing succor, children seeking a mystic utopia. All are ready to renounce and suffer, to leave the unwanted self and face rebirth.

Now we must take the most crucial step of all: building a new "screen" that will separate the core of the cult and thereby make its members forever invulnerable. Almost anything will do. Our leader can relate the New Testament to astrology, have visitations from spacemen, talk with Adepts from the Himalayas.

This new bizarre doctrine will bring chaos and upheaval. The outraged and confused will depart in anger. But left will be a malleable and credulous flock who will mortgage homes, sell everything, put their lives on the line to follow the leader. Even holy murder and sacred suicide, as we have just seen in Jonestown, can be the preface for the beauty ahead.

Is there any legal answer to this dismal history of bunko, deceit, false hope—and worse? Probably not. For, according to Article One of the Bill of Rights: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ."

Despite the carnage in Guyana, we have not heard the last of bizarre religious sects.

(Mount Clipping in Space Below)

## Freedom of religion wasn't the crime in Guyana

Joel MacCollam has resurrected the old argument of freedom vs security. ("That Guyana tragedy: How far should freedom of religion go?" Nov. 22) Should we have optimum freedom, where individuals' rights are respected, evidence meticulously scrutinized, where they are innocent until proven guilty, and where a few guilty may escape justice on a technicality? Or should we have optimum security, surveillance of every street and meeting, where purses, papers and homes can be searched without cause, (for if you are innocent what have you to hide?) where they are guilty until they prove themselves innocent, and where a few innocent may be incarcerated on a technicality.

One sect of the Disciples of Christ (the mother church, a backbone of the Midwest and South) proves criminal and MacCollam would therefore restrict the religious freedom of the Catholic Church, the Universal Life Church, the Jews, the Buddhists, and Baptists. What logic is this?

It should be remembered that Rev. James Jones' wife Marcie described him as a Marxist who was using religion to get the people out of the opiate of religion, and that Jonestown was a Marxist commune. Articles like MacCollam's, calling for a weakening of freedom of religion, play into the hands of men like Jim Jones.

It is murder that is the crime here, and only it should be persecuted, not religion, not even Marxism.

LINDA RADER  
Los Angeles

Any editorial, regardless of subject matter, which ends with a question leaves it open to a charge of it being anything more than rhetoric. I refer to "The Lesson of Guyana" which appeared on Nov. 21. Your editorial concerned an incident but it concerned character as well. Respect, honor, kindness, humility, charity, patience, discipline, diligence, all simple words but when applied to a person's character, how large and important they become. Ask any group of high school students to define these words and their answers may scare you.

Your question "What in the world is happening to contemporary religion, that something as clearly evil as what we have seen in Guyana should arise?" would have greater impact if "the educational system" had been substituted for "contemporary religion." A mind not properly prepared, nor properly stimulated, can hardly be expected to follow contemporary teachings and thought patterns. I need only to draw attention to the letter about skid row (bums) the same day written by M.T. Benson of Glendale. So fallow a mind serves to make my point!

JOHN SAARI  
Pomona

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

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# Could the U.S. have stopped it?



By JOSEPH VOLZ

**W**ASHINGTON—John Stoen was 6 years' old when the cyanide was squirted down his throat at that now infamous jungle commune in Jonestown, Guyana.

He died even as his mother, Grace Stoen, once one of the Rev. Jim Jones' most trusted advisers, was fighting a futile legal battle to free him from the grip of the Peoples Temple. Mrs. Stoen won her battle in the United States courts but lost in Guyana where the local authorities would not help.

So her son, left behind when she and her husband defected from Jonestown earlier, had no one with him to protect him on that last day. Despite hundreds of letters and pleas to the State and Justice departments on Jonestown, many from defectors in the year before the end, the most powerful government in the world could not prevent the 911 deaths.

At least that is the prevailing opinion among high State Department and Justice Department officials.

The U.S. government faced two major legal obstacles. First, U.S. authorities have no power to prosecute crimes committed overseas except by special arrangement in connection with U.S. armed forces stationed abroad. Second, the Constitution now inhibits the FBI from conducting a no-holds-barred investigation of cult members in the United States. President Carter observed at his press conference last week that 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 beliefs."

But, Carter said, there is an exception if a federal law is violated. The one federal crime that was committed was the murder of Rep. Leo J. Ryan (D-Calif.). The assassination of congressmen was made a federal offense in the aftermath of the Kennedy assassinations.

The mass suicide, even if it had taken place in San Francisco, did not violate federal law.

But the big question troubling many — especially those who sounded warnings of Jones' mass suicide plans as early as last year — is this: Why didn't the State Department put more pressure on Guyanese authorities?

Deborah Layton Blakey is one of the most vocal of the defectors. Her brother, Larry Layton, remained loyal to Jones and has been charged in connection with the murder of Rep. Ryan. She contends that Jones obtained a hold over high Guyanese officials by supplying them with women in order to blackmail them.

Mrs. Blakey's lawyers, Jeffrey Haas and Margaret Ryan, said that she had filed a sworn affidavit with the State Department last June, forecasting mass suicide at the jungle commune and urging that more be done by the U.S. government.

But the State Department, which did file a protest with Guyana in September 1977 when the Guyanese refused to help free little John Stoen, apparently did no more than order an occasional visit to Jonestown by a U.S. Embassy official to talk with commune members whose families were worried about them.

And Richard McCoy, a State Department official, who made some of those trips when he was stationed at the Georgetown embassy, first heard Mrs. Blakey's story earlier this year, but he told her not to go to the press with her fears of mass suicide "because it wasn't going to solve anything."

The State Department refused to make McCoy available to inquiring newsmen last Friday, but a spokesman said McCoy "strongly recommended" to Mrs. Blakey that rather than meet the press she should go to federal law enforcement authorities. He did not say why McCoy didn't tell authorities about Mrs. Blakey's fears.

The spokesman, Tom Reston, insisted that "it is absolutely clear from the record that the State Department and our embassy have discharged their responsibilities fully and conscientiously."

There was one allegation that McCoy warned Jones that Mrs. Blakey was upset.

Neither Reston nor McCoy would answer that allegation.

At the Justice Department last week, Assistant Attorney General Philip Heymann, a thoughtful former Harvard Law professor who recently assumed charge of the Criminal Division, struggled to come up with something the department could legally have done to prevent the tragedy. One thing was clear, he insisted, those reports "suggesting that we, rather than Guyana, have the central responsibility for Jonestown are untrue."

The Washington Post \_\_\_\_\_  
Washington Star-News \_\_\_\_\_  
Daily News (New York) 57  
The New York Times \_\_\_\_\_  
The Wall Street Journal \_\_\_\_\_  
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The Los Angeles Times \_\_\_\_\_

Date DEC 6 1978

Heymann asked how 911 people "could be brought to kill themselves?" and how will the answer, if it ever comes, provide the Justice Department with any help to prevent future Jonestowns? Heymann had no answer.

Most complaints that the Justice Department has received in the last year about religious cults centered on reports that young people had been brainwashed.

Last week, Heymann passed out a press release pointing out that the "Criminal Division had been aware of allegations of brainwashing by religious sects and that it had given them serious study.

"It was emphasized," the release continued dryly, that "the Department of Justice must operate within the constraints of the federal criminal law and the First Amendment."

There is a federal law against kidnaping, but Deputy Attorney General Benjamin Civiletti says, "It continues to be the position of the Criminal Division that allegations of brainwashing, mind control, thought reform or coercive persuasion would not support prosecution under the federal kidnaping statute." So, as they say in Washington, the bottom line is that the Jonestown case could happen again with little that the government could, or would, do about it.

Although the Carter administration has conducted a worldwide human rights campaign, with Secretary of State Vance, Vice President Mondale and others reminding foreign dignitaries that it is wrong to abuse or murder people, U.S. officials could not stop Jim Jones, who was slowly going mad in the Guyanese jungle.

And even sadder is the very real possibility that another mass slaughter in the future could not be prevented by the FBI or local police even if it happened in the United States. For one thing, the nation is not about to interfere with the religious freedoms guaranteed in the Constitution. For another, there is never any guaranteed method of stopping a madman.

John P. Roche

## The flight from responsibility with a crazed messiah

Gory events in Guyana have received adequate coverage, but the basic question they present merits thorough analysis. What collective madness could lead several hundred adults voluntarily, first, to poison their children, then themselves?

We have had the usual explanation: They had been brainwashed and programmed like computers by the charismatic Rev. Jim Jones. But despite Hollywood and television psychodramas, the scientific evidence for brainwashing is minimal.

Terror can lead individuals to engage in wholly uncharacteristic activities. I believe Patricia Hearst was, in the old phrase, "scared out of her wits." As Robert Louis Stevenson noted roughly a century ago, drugs can transform Dr. Jekyll into Mr. Hyde.

In short, a normal individual with a pistol to his head, or his child's head, or loaded with some mind-blowing drug, can engage in frightful aberrations.

There is a good deal of evidence Jones was a pretty rough customer. One of the stranger aspects of his cult's history was that when, in San Francisco, a number of the brethren jumped ship and complained of Jones' techniques, they were considered to be marginal nuts! After all, was a man of

prestige, a housing commissioner known for his dedication to the poor and immense idealism. With

politicians genuflecting at his altar, who would pay any attention to those doubtless slightly seamy critics who said Jones was a paranoid con man?

Yet it was impossible to run an operation on his scale by sheer intimidation, and his movement was strongly opposed to drugs on the interesting ground they were a capitalist instrument for enslaving the poor: Heroin, not religion, was the opiate of the masses. Thus, while Jones unquestionably had his "enforcers," the real source of his appalling power was that he provided, in Erich Fromm's classic formulation, an "escape from freedom."

To put it differently, those who joined his cult not only turned in their worldly goods but underwent voluntary egoectomy. They no longer had to hassle with

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Date DEC 4 1978

the world, to make decisions in an unstructured universe and face the consequences of these deci-

worked were dictatorships, and Jones' operation fell squarely into this tradition.

Growing up in a highly disciplined family, my childhood was dedicated to an escape to freedom; I was, at an early age, a closet anarchist. Thus, I have always had a high level of immunity to efforts, even the Army's, to structure my life.

Yet, as my teacher Aristotle observed, only a saint or an idiot can live outside a community, and I feel a sense of empathy with those, particularly the young, who find the mobility, the pace, the impersonality of American life a fearful burden. They yearn for intimacy.

sions. If you read the small print a while back, you may have spotted an eerie parallel: Charles Manson, who automatically came up for parole review in California, flatly refused to be considered. In jail he felt quite untroubled: Probably for the first time in his life, everything was organized for him.

I have seen this same quest for sanctuary from individual responsibility among the burnt-out cases of the pseudo-revolution of the 1960s. A surprising number of upper middle-class young people have wandered off in search of a totally scheduled existence.

Most of their communes went clunk because their psychological need for a strong authority figure clashed with their "let it all hang out" ideology. History suggests the only utopian settlements that ever

Jones lifted this burden. In the insightful words of Odell Rhodes, a member of the cult who managed to escape the carnage, "Some of those people were with Jimmy Jones for 10 or 20 years. They wouldn't know what to do with themselves without him."

He led them in an escape from freedom and, rather than returning to externally imposed social dictation, they followed their crazed messiah in the ultimate escape. The value system they internalized was demented, but within that framework the decision was rational and — except for the children — voluntary.

God rest their troubled souls.

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Our Voices

# Reflections After Jonestown

NEW YORK — In the vastness of human experience, it is of course possible to find precedents and parallels to the cultist mass suicide in Guyana. Yet even by the standards of history, Jonestown stands as an extraordinary event, begging reflection on the age in which we live.

Before its ugly denouement, Jim Jones' Peoples Temple seemed to fit nicely enough in the profusion of religious cults over the last decade. There have always been cults, of course, and some of them have matured in ways that give a precious measure of dignity to those who might not find it elsewhere. Still, our time has grown an especially rich and disquieting crop. The most prominent cults recruit and maintain devotion through disturbing techniques of social conditioning and mind control. Their intensity invites violence, and even before last week there were lesser examples of it—the slaying in Thailand of an American reporter investigating the Children of God and the rattlesnake attack on a lawyer involved in litigation with Synanon.

These religious mutations, too, echo the great political turmoil of our century. Violence is even more familiar to the political cults—first Uruguay's Tupamaros, the Weathermen, the Red Brigades and ethnic terrorists of various stripes. We have stood witness to numerous genocidal revolutions, Cambodia being the most recent and worst. We have fought two world wars. In the holocaust we have seen new heights in systematic murder. We have lived through a time when two of the three most powerful nations on Earth — Germany and the Soviet Union — were ruled simultaneously by men who were certifiably insane. The 20th Century has been an assault on senses and sensibilities.

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Mankind has lived through such ages before. "A Distant Mirror," historian Barbara Tuchman entitled her new history of the 14th Century. The dominant event of that era was the Great Plague, but even before its onset in 1348, the age was marked with signs of social disintegration. The church that had been the core of medieval life had split, with popes at Rome and Avignon excommunicating each other, and the high priesthood flamboyantly corrupt. The onset of the Little Ice Age brought famine to the peasantry. England and France were repeatedly at war.

The reactions included the Pastoureaux, a peasant uprising led by an apostate monk and a defrocked priest. Within the church, the Fraticelli insisted on utter poverty and were suppressed. The French king suppressed the order of the Templars with charges of witchcraft, and the Inquisition turned its attention to alleged witches. The flagellants went from

town to town flogging themselves bloody. Both the flagellant and Pastoureaux movements culminated in campaigns to exterminate the Jews, many of whom burned themselves and their families in their homes when the mobs threatened death. Still later in the century came the Danse Macabre, a cult of death.

"On the downward slope of the Middle Ages man lost confidence in his capacity to construct a good society," Mrs. Tuchman writes. She closes her era in 1453, when English losses in France ended The Hundred Years War, the Turks took Constantinople and Gutenberg invented moveable type. Yet the grief-ridden 14th Century also saw the birth of the Renaissance in Italy. And in 1517, Martin Luther posted his 95 theses on the church door at Wittenberg, unleashing the new religious energies of the Reformation and counter-Reformation.

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An earlier era, and one perhaps even more analogous to our own, is chronicled in Gilbert Murray's classic, "Four Stages of Greek Religion." Professor Murray wrote of the late Hellenistic Age, after 300 B.C., the twilight of a civilization not to be matched for nearly 2,000 years. After Aristotle and Alexander, the Greek gods had lost their relevance and the Greek city-state no longer seemed a fitting form of government. Athens had suffered stunning military defeat in 404 B.C. The times were marked by natural disasters, plagues and earthquakes.

Astrology, Mr. Murray wrote, "fell on the Hellenistic mind as a new disease falls on some remote island people." Diogenes led a philosophical school called the Cynics, who advocated dropping out of the world. There was new worship of the occult powers of ani-

mals and plants. And even more notably of *tyche* — fate or fortune.

"A failure of nerve" was the phrase Mr. Murray used to describe the Hellenistic sensibility when he lectured at Columbia University in 1912, and during the 1960s the phrase was frequently applied to our own sensibilities. He depicted the Greeks as consumed by a sense of failure and self-doubt. The rationalism that had produced Aristotle withered into mysticism. Greece was incorporated into the Roman Empire. And in one of the cults of the time mankind found a new spiritual beacon with Christ and St. Paul.

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Our own century shows many symptoms, Jonestown among them, of being a similar time of flux, an interstice between eras. Old beliefs have decayed and new beliefs have not sprung forward to replace them.

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Date 12/1/78

The decay of religion is unmis-  
The appeal of the cults expresses the  
foundness of the human will to believe, one  
longing for the certainty of faith. The last  
place anyone would look today to fill this long-  
ing is any of the mainstream religious denomi-  
nations. They have little time for faith, being  
preoccupied with such issues as how to govern  
South Africa. Even the Roman Catholic  
Church, with its millenniums of experience in  
sorting evil and good in the religious impulse,  
is losing its power to touch the soul. Those who  
most hunger for belief find it at best in Born  
Again Christianity, or, precariously in Sun  
Myung Moon, or at worst, in the Rev. Jim  
Jones.

Yet it is not only religious belief that has  
declined; so has the powerful secular faith that  
sprang from the Enlightenment. The power of  
reason, the power of science, the belief in  
progress—all are coming under increasing  
doubt. And in the secular world as in the reli-  
gious one, it is often the established priests  
who lead the trend.

The scientists who invented the atomic  
bomb also started a magazine with a dooms-  
day clock on the cover of every issue—a stun-  
ning testimony to their own doubt that science  
is good. Today one can feel the scientific  
world tremble at the accumulating evidence  
for a "big bang" origin of the universe. It  
raises the question of what came before, and  
the scientists' most fundamental faith is  
shaken by being brought face to face with  
their inability to answer ultimate questions.

The most powerful eschatological vision  
of our day was offered by no less elitist a  
group than the Club of Rome. Progress leads  
to doom, it broadcast. While the club recanted  
in part, the notion still has powerful sway over  
our educated classes. With the New Frontier  
and Great Society, our elites learned that  
science and rationalism cannot solve the prob-  
lems of urban slums, let alone win wars in  
rice paddies; now they wonder whether ration-  
ality can answer anything at all.

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Spenglerian gloom is an understandable  
reaction to Jonestown and to our age, but it is  
an incapacitating disease. The external prob-  
lems confronting our civilization are not as  
menacing as the Black Death or the Roman le-  
gions. The answers to our immediate afflic-  
tions are not complicated. We need to keep  
militarily strong to insure that the new era  
was not born with Vladimir Lenin. We need to  
keep a sound currency and lift oppressive  
taxation and regulation that stifle economic  
progress. There is every likelihood that doing  
this would usher in a new belle époque.

The question is internal, whether we have  
the will to do these things. Whether we have  
faith, either religious or secular, that the fu-  
ture is in our own hands. We do not seem to  
find this faith in our leaders, either political or  
intellectual. But there is hope that we are find-  
ing it in the people, who are less inclined to-  
ward guilt and self-doubt.

As for reflective man trying to live the  
responsible life in an age of flux, a final obser-  
vation. We need to preserve the great ideas of  
the Enlightenment, but they are threatened by  
themselves. The skepticism of reason is now  
turning on reason itself, in part because of the  
exaggerated claims made in its behalf. To say  
that man can never be completely understood,  
as Jonestown stands witness, is not to say  
there is no truth. But we need to start looking  
less for questions to ask, and more for answers  
to affirm.

*The Wall Street Journal*



# Jonestown thought-provoking, meant hope for many Americans

*From the desk  
of Lil*

What can one say about the recent tragedy which took place in Jonestown, Guyana. Some say it is an indictment of this country and the manner in which it treats some Americans. Then there are others who would tend to place the blame on those involved for being gullible subjects.

I tend to believe that it is a combination of the two. Without one there would hardly be any room for the other. From what could be observed the majority of subjects involved were black and those in command were white. I don't believe that there were ever any racial motives involved here, where Jones was concerned, although he had the foresight to see that oppressed black people were willing subjects as were many poor whites who were disillusioned with what they called, "The American Dream."

They were promised a better way of life and they accepted that lie

without question. Most never bothered to investigate behind the scenes to see who would benefit from such a scheme, and if indeed, it would work. As a result, what hope they had for the concept of "being somebody" ended up in being nobody. Dead from a master plan which promised death with dignity through the consumption of koolaid saturated with poison.

It's no question that most involved in Jonestown wanted something to hope for. I only ask why couldn't there be some legitimate providers of hope?

From all indications, if something hadn't gone sour, their experiment in living as one created no apparent conflict for those participating which proves that working and living harmoniously together can be realized for those who work on living the word of God. "Love thy neighbor" and "Do unto others as you would have them do unto you."

Leadership is the key to salvation for many people. Those intent on being saved through leadership, be it black or white, will continue to fall into many traps unless they are educated in the ways of good and bad leadership.

There are two schools of thought where leadership is concerned in the black community. Many are yet hopeful that another Dr. Martin Luther King Jr. will emerge on the national level. When a leader, such as King has fallen, others are not born overnight. Like a true friend God chooses, with careful hands, those He wants out front. Oftentimes He has to pull them in because people

began to lean too heavily on the leader rather than on the God-given talents He has passed on to them.

In many respects this is what happened in Jonestown. People lost the will to lead themselves and when, a possible savior appeared and took the burden of thinking and providing for themselves away, they welcomed the opportunity to be "saved."

This kind of thinking can lead, not only individuals but a whole race of people down the destruction path. We are, of course, confused and have the tendency to say, "what a shame," at what happened in Jonestown; but lest we be reminded that there are possibly other settlements like Jonestown scattered throughout the world. The people involved in these various movements are looking for the same things; hope, peace, contentment and a better way of life. Life, as they see it, is being accepted for what they are.

If Americans, by the droves, are looking for a better way of life through these means, then who is responsible? Who is looking out for the rights of the poor and down-trodden? Do we share a sense of responsibility? To these people who have experienced a tremendous jump in the cost of living, which doubled this year as opposed to what it was in 1967... the "American Dream" is not all apple pie and cheese. They can't even afford the most nutritious item — milk.

In looking at every angle of the Jonestown tragedy since there are some definite messages being thrown as warnings to the American people it is crystal clear that human rights is an issue in this country.

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Date 12/2/78

PAGE 7

Even in the wake of all that has happened many Americans appear more concerned with the massive cost of bringing the dead back to America. How much money is it going to cost the American taxpayer? Families are mourning their dead and for many of the living they are not sure if members of their families are even alive.

Can you visualize yourself watching, in Jonestown, as young children of all races were administered poison by mouth and placed on the ground to die while other members of the family were either forced or coaxed, to take the same poison? Just thinking about it is a horrible thought.

Those crying about money have not had time to say a silent prayer for those departed. Yet in a similar situation in which two 747's collided in the Azores earlier this year killing over 500 American passengers, no mention of cost for body removal was uttered in describing what had to be done to return the victims to their loved ones.

Although it has not been expressed, racial intent is there, nevertheless. Yet if you look at one lesson learned at Jonestown you will discover that blacks, looking for a better way of life, did not look at Rev. Jones' color, which shows that blacks will support whites and follow them too if a better way is offered. Could this mean that most blacks are more orientated towards a more racial society than whites?

With this in mind, I have asked over and over again, do the events in Jonestown relate to Washington, D.C.? Whether you want to accept it

or not there are similarities. Let's just analyze some of them:

Folks in Jonestown left San Francisco because they had given up hope. Black residents of the District of Columbia left Washington en masse because they too had given up hope, the hope of finding decent housing after being displaced.

Jonestown residents followed a leader who waved a magic wand and promised them salvation. In the District of Columbia, residents who are faced with hunger and no jobs are looking for leadership and are being blinded through leadership.

Jonestown residents gave up their will to think independently. In Washington, D.C. where the population is reported to be 72 percent black the residents, through their vote in District elections, appear to have given up their right to think and act independently. They, many in the black community, let others vote their will because they don't go to the ballot boxes on election day.

Others are being unknowingly led with the notion that they are integrated into the system so they believe they don't have to vote in blocks. While they are being patted on the back for being liberal in their voting habits, others are voting in Ward Three in solid blocks.

To prove a point, in the primary election Betty Kane received a seven-to-one vote against H.R. Crawford, and in the general election she out polled long-time activist and community worker Councilwoman Hilda Mason. From the number of votes, had only one seat been vacant Betty Kane and not Hilda Mason could have been the

victor.

This has nothing to do with being a racist or against white people it's pure politics because it opens the door to speculators who do what they want because the black vote is not solid.

In Jonestown, a few lieutenants were placed over the majority of the population to keep them in line, unbeknowing to them, of course. In the District of Columbia a few blacks are placed in key positions to keep the nameless and faceless people, who really ARE the District of Columbia, informed. They initiate the action against that portion of the black leadership which threatens their way of life, then sit back and watch the results as those blacks — assigned and maybe unbeknowingly — carry out the nasty task they began. When asked how could this happen, we are told, "but your own people did it."

In Jonestown as in Washington, D.C., there are many good people mixed along side the bad. And as stated before, it has nothing to do with color. It is a matter of shortsightedness. Looking for something for nothing. To completely give up one's ability to be an independent thinker is not only shortsightedness but downright dangerous. Like in Jonestown, it could cause the demise of a whole family of people — poor and black people.

The final coup in Jonestown was for death with dignity and a better way of life in the hereafter while in the District of Columbia the final coup will be the complete takeover of the city and the excommunication from office of the majority of its black citizens.

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*Charles B. Seib*

## What the Media Did

The spinoffs have begun. Even before the headlines faded from memory, the horror of Jonestown has become a marketable commodity.

Late last week, a team of Washington Post staffers holed up in the Madison Hotel to grind out an instant book to be called "Guyana Massacre: The Eyewitness Account." Thanks to the miracles of technology, you may be able to buy it today.

Across the country, a San Francisco Chronicle team has produced "Suicide Cult: The Inside Story of the Peoples Temple Sect and the Massacre in Guyana." That, too, should be for sale today.

So in the book department, at least, Jonestown has been reduced to a contest between two fast-moving publishers—Berkley, which put out The Post's book, and Bantam, which handled the Chronicle's—to see who could tap the morbidity market first.

There may be other book projects in the works. And I suppose that in the show-biz warrens of New York and Los Angeles the possibilities of film or television docu-dramas on Mad Jim Jones and his cult are being run up the flagpoles.

That's the way it is these days, and there is no point in decrying it. But before the entrepreneurs take over, there are a few things that should be said about the coverage of Jonestown by the print and broadcast news media.

It was what we call in this business a hell of a story. And that is the way we covered it. Acres of newsprint, hours of air time were devoted to it. All the shocking developments—the airport murders, the nightmare of mass suicide at the Jonestown pavilion, the escalating body counts, the sickening task of removing the dead—were reported at length.

Never was the ability of television to destroy the insulation of distance more dramatically demonstrated. Because of

### The News Business

the remarkable performance of NBC's Robert Brown, who kept his camera operating until he was gunned down, we saw the airport massacre a matter of hours after it happened—and in full color. And soon thereafter we were taken—and retaken, again and again—to the body-heaped pavilion.

Barely had the television and newspaper assaults on our senses abated when Time and Newsweek hit us with their dreadful color pictures, more horrible in a way than the television pictures because they wouldn't go away. Both news magazines displayed bodies on their covers and proudly promoted what was inside under identical titles: "The Cult of Death." Newsweek topped Time, incidentally, with 26 pages on the story to Time's 9.

Getting back to the daily coverage, the hype level was mercifully low. That favorite and, in this case, totally inadequate word "bizarre" was overworked, of course. And there were a few attempts at sensationalizing a story that was sensational enough. For example, a Chicago Tribune banner headline: "Reporters Visit 'City of the Dead.'"

As the week wore on there were the inevitable what-does-it-all-mean articles, discoursing learnedly on cults and previous mass suicides and mixing reassurances (it has happened before) with foreboding (today's society encourages this sort of thing).

One eminent purveyor of the big picture managed to relate Jonestown, the Middle East negotiations and the SALT talks, the common denominator being a decline of manners and a confusion of responsibility and authority.

In assessing the coverage, a nagging

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question surfaces: Would it have turned out differently if reporters and cameramen had not accompanied Rep. Leo Ryan on his mission? Was it the presence of the press that drove the paranoid Jim Jones to his final madness?

It is a legitimate question but an unanswerable one.

Often the presence of reporters and cameras can be a deterrent to violent or irrational acts. But in this instance, there was a fatal, unknown ingredient. Jones was mad.

It could be—we'll never know—that, when he became aware that the reporters were finding members of his community who wanted out, he realized his world was crumbling and decreed its destruction.

The media have told us what happened at Jonestown. But the larger question remains: What enabled a suicidal madman to take 900 people with him? The psychiatrists, the behaviorists, the religionists and even the philosophers will be chewing on that one for a long, long time.

I hope they also give some thought to what Jonestown and its vivid media coverage did to the rest of us. Can a society take bloated bodies and trailerloads of shiny corpse containers with its evening meals and be unchanged? How much can one read and hear about the stench of death and grisly mortuary logistics and come out unscathed?

Are we emerging from the shared experience of Jonestown more caring and more aware of our common humanity? Or have we, in self-defense, become harder and more isolated?

The answers to those questions are important to the public and the media. But they must come later. For now we can say that the media did what they were supposed to do. As society's messengers, their job was to deliver a terrible and frightening message. And they did it well.

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AN DECEMBER 2, 1978

## AFRO Street Interview

**THE QUESTION:** How do you think the tragedy involving Jim Jones and the Peoples Temple could have been avoided?

(AFRO Photos by Milton Williams)

**DOROTHY FOSTER** — "It's a terrible tragedy! It's the worst thing that I ever heard of in my life! I really give my people a lot of credit but I didn't think that they would stoop that low or get involved into such things as that."

"I don't think that they were in their right minds."

"I don't know how the government could have let anything like that go that far. They are into everything else, why weren't they into that?"

**CLARENCE ALLEN LYNCH** — "I hope there will be something done about it. I don't think it was right."

"I hope to God it never happens again because I think that was terrible."

**CARRIE DUNSEN** — "Well, with a tragedy like that, the only way that I know it could have been

avoided for the Congressman not to have gone down by himself. I think it should have been more publicized so that this man would have had more protection whether he wanted it or not."

"If he had gotten the proper publicity behind it the people would have been alert to the problem."

**DAVID JEROME MOTEN** — "Well, from what I have heard, they all had their minds wrapped up into him. People are going to do what they want to do anyway."

"It was all in their mental capability."

**BAKER MORTON** — "Well, it seems to me that it was simply hypnosis, mesmerism by what the man said and they were looking for something to

fill their need seemingly."

"When people are in need they need something to fill their need, they can be easily mesmerized by cultism or anything else. I think it's a tragedy."

**ANNIE SALTER** — "That was the devil that done that. He was in that man. I have been very disturbed about those people letting them fool them; giving them that deceitful gospel. He's an anti-Christ. He is working right now."

"People don't use judgement! They go around following anybody. If they had found somebody who would have taught them the real holiness gospel this may have been avoided. He fooled people."

**ROBERT ADAMS** — "First of all, assuming what we read in the papers is true; to me,

what it signals is that we need leadership because any time you have a group of people that're willing to follow one person to death that means that group of people are leaderless."

"At least they don't have any that they are following. I also believe that they need to show the true relationship between man and God."

**PATRICIA ANN BLAND** — "I don't know. I really can't say how it could have been avoided. I think they were sick, really... mentally sick you know... It takes a real strong thing to make somebody do as you command."

"I really don't know how to put it in words. They laid down there looking like cattle who had died from grazing in the grass."

Los Angeles Times  
 WASH-AFRO AMERICAN

Date

12/2/78

PAGE 3

William F. Buckley Jr.

## Did the Jonestowners die in vain?

On occasion I have recalled with merriment the story of the man who walked dejectedly from church one Sunday having been subjected to a thunderous reiteration of the Ten Commandments. Reaching his car his face suddenly brightens, and he looks up at his wife triumphantly: "I've never made any graven images!"

The story loses its flavor, but not its bite, one week after Jonestown. "You shall not have other gods besides me. You shall not carve idols for yourselves in the shape of anything in the sky above or on the earth below or in the waters beneath the earth" — how natural it now seems that this should have been the very first commandment. And how regularly over the centuries we have been reminded of its awful relevance.

There was "the mad attempt of Caligula to place his own statue in the temple of Jerusalem [which] was defeated by the unanimous resolution of a people who dreaded death much less than such an idolatrous profanation," recorded by Gibbon, who in a later volume went on to write of the fatimite caliphs, among them "the famous Hakem, a frantic youth, who was delivered by his impiety and despotism from the fear either of God or man, and whose reign was a wild mixture of vice and folly."

And yet — and yet: Did they, really, die in vain? Certainly the answer is yes, they died in vain if nothing is to be learned from their dying. But to say that Jim Jones was a monster, which indisputably he was, is not to say that he presided over monsters. No more can it be said that everyone who died for Hitler, or for Stalin, was monstrous. The men and women who lined up as meekly as the Aztecs (I can hear Phil Harris already: "What I admire about the Aztecs is they did it without

Kool-Aid") understood themselves to be dying to uphold a principle. What principle? The grisly remains, far gone in putrefaction but still fleshly, seem suddenly to have been lost to us as irredeemably as ancient civilizations.

There are living potsherds, and they mumble something about how they believed that Dad would look after them, how they would build a socialist society free of strife. They were indiscriminating men and women, but they were capable of giving their own lives in return for an ideal reified in the jungle of Guyana, and it is wrong to despise them, wrong even to despise those of them who administered the poison to their children.

The energumen was the leader. But he preyed not on the worst of man, but the best.

He did not exhort his flock to pillage, plunder and conquest. Jimmy Jones has his fasces, and from all accounts they were liberally used to keep in line those whose restive intelligence or natural hedonism questioned the ideals or resisted the spartan regimen.

But there is no accounting for what finally happened except that it was a collective act of hara-kiri. There are the surrounding mysteries: among them the strange, lockstep arrangement of the corpses. But perhaps that too was rehearsed, and the exalting idea of form was also disfigured by the macabre symmetry.

No doubt they will raze Jonestown, as they did Berchtesgaden, and properly so. But there is no expunging of the massacre from the memory. It is the supreme rebuke of our civilization. We, heirs of Chartres and the beatitudes, who count among our progenitors St. John of the Cross and Aquinas, breed a race of men and women

who, looking about them, go to Jimmy Jones for solace, for protection, for fulfillment. Will Mr. Califano find the need for a fresh division?

No, there is no role here

for the state. "In things that prejudice the tranquillity or security of the state, secret actions are subject to human jurisdiction. But in those which offend the Deity, where there is no public act, there can be no

criminal matter, the whole passes between man and God, who knows the measure and time of His vengeance." Thus Montesquieu.

There was of course a public act — the killing of the children. But mostly, the act was public in its mute rejection, under the baton of a madman, of the alternatives our civilization proffered those wretched people.

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Date 11/2/78

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Page 52—S.F. EXAMINER ☆☆ Thurs., Nov. 23, 1978

# Opinion / San Francisco Examiner

## U.S. help needed in Guyana

**M**UCH AS WE would like to depart from the terrible subject of Jonestown, it will not go away. Nor can any American this week afford to forget it, for hundreds of American citizens still are unaccounted for in the wake of that sweep of suicide and slaughter that has left the world aghast.

More than 1,000 people were reported to have been in the Guyana enclave of the late Rev. Jim Jones, and 409 bodies have been found there, poisoned and shot. A small number of Jonestown people who somehow escaped the orgy of death have been located in the vicinity, or wandered in, and a handful of Jones' more dedicated followers who didn't take the suicide route were arrested by Guyanese authorities.

So what happened to all the rest? No one seems to know exactly how many people were in the camp, before Saturday, but a conservative guess seems to be that the known dead account for only about half, or perhaps less than half, of the total population.

Hence there are 400 or more Americans somewhere down there — most of whom fled the final terror, and may be lost or hiding in the almost impenetrable tropic rain forest which covers vast stretches of that region.

Some may be traumatized — terrified of identifying themselves to anyone who comes near. Beyond doubt they are suffering frightful privations of hunger and perhaps sickness. Some may be dead there in the jungle. Others may be armed and hiding out, having participated in the shooting of their neighbors at the camp who hesitated to take the cyanide. Some of these could well be fanatics with other shooting in mind, vengeance killings of defectors from the Jones cult and others deemed "enemies."

And the sad truth is that no adequate search is being conducted for all these missing people. A small contingent of about 150 Guyanese troops is doing the searching, and with pitifully small results. For more than four days now, the survivors have proven elusive, and as we said, many probably are lost and may be unable even to walk.

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

52 S.F. Examiner

San Francisco, Ca.

Date: 11-23-78  
Edition: Streets

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The Guyanese military, ~~all told~~, is a very small outfit, and obviously its capabilities are quite limited. It may never find all, or even very many of those people, if left to its own resources.

Plainly, American help is needed for the search, and we think the president should offer it and urge the Guyanese government in the strongest possible terms to accept it. And President Carter should do this quickly, for the sun is hot and the jungle is deadly down there and those survivors, and any escapees who bear criminal guilt, have to be found if there's any way of doing it.

The best way would be to airlift a battalion of Marines, or jungle-trained army troops from the Panama Canal Zone, to Guyana to get the job done — to go through those jungles with a fine comb.

This would have to be achieved with the approval of the Guyanese government, but for such an urgent mission of mercy such approval surely should be given. If the president is able to bend the leaders of Israel and Egypt, he should be able to get something going in Guyana to locate these survivors before it's too late.



(Mount Clipping in Space Below)

**Editor's mail box****Dedication proposal**

What became, unfortunately one of Congressman Leo Ryan's last projects in San Mateo County, was a request to the National Park Service for a study of the Sweeney Ridge area in Pacifica.

He felt that an urban park on this site was both desirable and possible. This 1,100 acres of open space around the San Francisco Bay Discovery Site has magnificent views of both the bay and the ocean.

I propose that this magnificent area be preserved as a memorial to our congressman. It is well known that Leo Ryan had been in the vanguard in support of urban parks, and it is only fitting that this one last piece of close-to-The City open space be dedicated to him.

I invite Leo Ryan's constituents, especially those in Pacifica, to join in an effort to implement this proposal.

Jenice Dole Dutton  
Pacifica

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52 S.F. Examiner

San Francisco, Ca.

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**World Press**

# A Story That Shocked Even the Newspapers

**New York**

The world press reached for its boldest, blackest type to report the unfolding Guyana horror story.

Yesterday, as the saga continued to command headlines for the fourth day, newspapers everywhere seemed as shocked as their readers by each new revelation of suicide and murder.

Some papers told the story with religious overtones and others presented it as an indictment of the American lifestyle, but most let graphic photos and climbing death figures speak for themselves.

While the Vatican Daily Osservatore Romano spoke of "the futility of a pseudo-mysticism which betrays the cause of man because it betrays the cause of Christ," other Italian papers were less philosophical.

The conservative Rome daily *Il Tempo* outdid all its competition with a picture of a vat of poison and a caption: "Lemonade with Cyanide for 400."

In Moscow, the official news agency Tass saw the People's Temple commune as a "symptom of the notorious American way of life," and was quick to link cult leader

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5 **S.F.Chronicle****San Francisco, Ca.**

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Jim Jones with prominent American political figures.

In Greece, national papers told the story through banner headlines such as "Meal of Death Given Forcibly to 83 Children," and "Scenes of Horror in the Butchery Which has Shaken the Whole World."

The Journal de Geneve, in Switzerland, commented: "Although it took place in South America, this terrifying story belongs to the United States. Waves of religious feeling are apparently a constant of American history."

A leading Hong Kong newspaper termed the tragedy "too horrible to imagine — too weird to be true," and in Paris, the daily France-Soir emblazoned the title "La Folie" (Madness) across its front page in letters more than three inches high.

The news of mass Jonestown suicides drew large front-page headlines in West Germany's tabloid papers and prominent displays on the inside pages of the "serious" newspapers.

In Poland, the leading Warsaw daily, Zycie Warszawy, carried a lengthy report from its New York correspondent, telling readers that

even the normally difficult-to-shock Americans are hearing of the Guyana story and asking, "Is it possible?"

Japanese papers carried heavy coverage of the ongoing story, and one said in an editorial: "The mass suicide incident bares out the dreadful madness hiding behind the modern society and culture."

Australian newspapers devoted much space to the story starting with the day Congressman Leo Ryan was shot in Guyana, and one journal noted that California has been the breeding ground for "so many of the less worthy cults."

In Israel, newspapers were uniformly restrained in their handling of the People's Temple story.

Reuters

(Mount Clipping in Space Below)

# Viewpoints

## An editorial

### After Guyana—what could happen

The emotionalism over Guyana shouldn't be allowed to prompt witch hunts against anybody who belongs to a cult or commune.

Nobody's calling for investigations of every commune in the country—yet. But the thinking could go this way: Jim Jones once hobnobbed with the country's leading politicians. If he can persuade 400 people to kill themselves, what are some of the other cultists going to do? The authorities had better find out before it's too late.

After all, situations far milder than Guyana led to the inquisitions and witch hunts of the past.

Admittedly, no one is likely to be hung as a witch in the twentieth century.

But it's a fair bet there will be calls for spying on small cults throughout the country in the name of preventing another Guyana. It's easy to visualize someone who's upset by a commune next door demanding an investigation, and whispering, "Remember Guyana."

This doesn't mean that people shouldn't be alert for abuses of human rights. Guyana is one place where the authorities should have stepped in sooner. But the tragic results of disregarding the activities at Peoples Temple shouldn't be allowed to create a climate of suspicion and distrust.

The United States was founded on the principle of religious freedom. Unless there's good evidence that violence or cannery are masquerading as religion, the authorities shouldn't interfere with that freedom.

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

18 The Tribune

Oakland, Ca.

Date: 11-22-78

Edition: Sunrise

Title:

RYMURS

Character:

or SF 89-250

Classification: 89

Submitting Office: SF

Unfortunately, though, people with rigid ideas of right and wrong have long used stories like Guyana as scare tactics.

Let's hope it doesn't happen this time.

Guyana will be even more of a tragedy if it becomes a weapon to restrict the freedoms for which this country was founded.

**STATE DEPT. USA**



(Mount Clipping in Space Below)

# HERB CAEN



## In This Corner

OF POTS, kettles and politicians: Sup. Quentin Kopp, already running hard for Mayor, has been the most vocal of all City Hall figures in blaming "local politicians," such as Rivals Moscone and Milton Marks, for their early support of Rev. Jim Jones and his People's Temple. Yet it was Kopp's own Rules Committee that approved Jones for the job of Chief of the Housing Authority, and the full Board (Quentin Kopp, President) that voted the final okay on Dec. 3, 1976. Quentin's Koppout: "I thought all nominations by the Mayor had been thoroughly screened by the time they reached us."

★ ★ ★

ADD RECIPES: Kool-Aid and cyanide, the killing combination no one will ever forget. To make sure I spelled the name right, I bought a packet of Kool-Aid and found every word on the package to be laced with irony: "Unsweetened Soft Drink Mix — Add Sugar — With Vitamin C" . . . As I was staring at the packet, equating "C" with cyanide, Reporter George Dusheck called with a reminder that a decade ago, Novelist Ken Kesey had turned on entire crowds of devotees, without the knowledge of some, by putting LSD into punchbowls filled with Kool-Aid. This, you might recall, inspired one of Tom Wolfe's best books about the Sorrowful Sixties: "The Electric Kool-Aid Acid Test" . . . Over there at General Foods Corp., I wonder if anybody ever dreamed that simple, innocent, "add water and stir" Kool-Aid would emerge as an ingredient in a dark and disturbing mix.

★ ★ ★

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

43 S.F. Chronicle

San Francisco, Ca.

Date: 11-24-78

Edition: Home

Title: RYMURS

Character:

or SF 89-250

Classification: 89

Submitting Office: SF

**ADDENDA:** The reference here Tuesday to "The Emperor Jones," Eugene O'Neill's great 1920 play, sent Newsman Joel Pimsleur to the encyclopedia, where he found the connection to Jim Jones even more striking than I first imagined. These words about O'Neill's plot, for instance: "As he rushes through the jungle, he becomes more and more the victim of his own terror. Jones retrogresses on the evolutionary ladder, becoming a participant in a slave auction and finally the victim of his — and mankind's — aboriginal fears" ... Meanwhile, Pimsleur, along with some of the rest of us, is trying to assess the role of the media in the awful events of last weekend. He underlines these words by Washington Post Correspondent Charles Krause, who wrote from Guyana: "What had started as a zany story, about a Congressman wanting to investigate a freaky religious commune in Guyana was no longer zany." But was it ever, really? And did the media tag along in the hope of an "event"? Would the tragedy have taken place if the press had not been on hand? Troubling questions.

★ ★ ★

**LIFE GOES ON, cont'd:** Since I am not too sure of my own ground, I will refrain from identifying the local TV channel which showed long minutes of horror from Guyana, after which the anchorman said, "And now here's (name deleted) with sports." At which (name deleted) said in sprightly fashion: "Down at San Jose State, things are in chaos; too — their head coach has resigned."

★ ★ ★

(Mount Clipping in Space Below)

# LETTERS TO THE EDITOR

## Jonestown Tragedy

Editor — The Jonestown massacre is a disgrace to the nation. The politicians, FBI and any other agency or person who was approached by the families of the members for help should hang their heads in shame. It is the same old story with our government — a tragedy such as this has to happen before anything is done to avoid it.

The other cults should be investigated — and thoroughly — before it happens again. The parents and friends of the Moonies have been pleading for help for years, with absolutely no response to their pleas. It appears to me that political support from these organizations is more important than the lives and well-being of the inmates.

L. HURLEY  
San Francisco

Editor — When a San Francisco citizen wakes up and reads of the slaughter of a congressman and four others on a mission to free people from the clutches of a madman evangelist, he is surprised, to say the least. But when we recall that the leader of the commune was once chairman of the San Francisco Housing Authority, the reaction is understandably one of sheer amazement. And if we are not amazed, we should be.

EDWARD PARKER  
San Francisco

Editor — ... I find it hard to comprehend why it takes the firing of a gun and the loss of life before something is finally done to open the eyes of the State Department.

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

68 S.F. Chronicle

San Francisco, Ca.

Date: 11-24-78  
Edition: Home

Title:  
RYMURS

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or SF 89-250  
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The fact that Rev. Jones became politically influential in San Francisco is ludicrous. The obvious support from Sacramento makes it even more so. The thought of what might have happened if he had not left for Guyana and continued his masquerade as a religious spokesman actually terrifies me, as the thought of Rev. Jones terrifies those who are fearing for their lives today.

Knowing that in today's society there is terrorism, no matter what it may be related to, is in itself frightening. To know that fear, as did Congressman Ryan and his party, but making the fact-finding mission anyway, shows the concern for human life they had. That concern and finding the truth cost them their lives...

The truths we seek and find must always be written and our presses must never be silenced. I believe that an example has been set, but at a very high and tragic cost...

DOLORES KINSELLA  
San Leandro

Editor — To see a photo of Congressman Leo Ryan lying dead on the Port Kaituma airfield near Jonestown, and then hearing Assemblyman Willie Brown asking us to remember the "positive" side of Rev. Jones and his Peoples Temple makes my stomach churn.

Why doesn't Brown, for once, keep his mouth shut?

CARLTON LEE  
San Francisco

# Beyond Guyana

**PATRICK J. BUCHANAN**

**WASHINGTON** — Something is horribly amiss with the internal security apparatus of the United States when a prospective first lady, Rosalynn Carter, is allowed to share a political platform with a suicidal fanatic like the Rev. Jim Jones.

Rep. Clement Zablocki has pledged that his committee will follow up on the investigative work done by Rep. Leo J. Ryan before he was murdered. Why, Zablocki wants to know, didn't the Department of State more seriously investigate the complaints of human rights violations coming from Jones' concentration camp in Guyana? But that is only the first question to be asked, only the beginning of the investigation.

Seventy-two hours after the murder-suicide in that jungle had made world headlines, U.S. journalists had found countless individuals who told of shake-downs, extortions, kidnaping, brutality, suicide rehearsals and murder pacts—all while the Rev. Jim Jones was still a respected political figure in liberal politics.

Rep. Ryan's interest, in fact, was piqued by a personal account of how a former student may have been murdered by elements of the People's Temple—more than two years ago.

If even a handful of people were aware of this insanity, why didn't the police know about it? Why didn't the FBI know? Why did no one alert the Secret Service traveling in 1976 with Mrs. Carter, who appeared alongside Jones?

The Guyanan government, not unexpectedly, has sought to shift the blame to the highest officials in the United States. We did not "let a bunch of crazies" into our country, they have said—but acted only after Jones produced gushy testimonials from Vice President Mondale, HEW Secretary Califano, Roy Wilkins of the NAACP, Bella Abzug, Hubert Humphrey and the first lady.

Mrs. Carter's letter was a brief handwritten note, sent to the Rev. Jim Jones after the professed "Marxist socialist" returned from Cuba in 1977. As of this writing neither Mondale nor Califano has found any record of the claimed fulsome tributes to Jones' activities.

Was the Guyanan government misled by Jones? If our political leaders did not provide the bona fides for the Rev. Jones and his People's Temple, who did?

Many, many questions need answering. Why, wasn't the Secret Service alerted to keep Mrs. Carter miles away from a certifiable madman like the Rev. Jim Jones? How did the People's Temple, whose membership was terrorized in the United States, manage to acquire a franchise in Guyana? Where did Jim Jones get the credentials to make himself a guest of the Guyanan government—and an acquaintance of the first lady?

Have we so stripped the FBI of its investigative tools that it can no longer penetrate a dangerous, suicide-prone organization as large and visible as the People's Temple?

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Date NOV 20 1978

# How California Has Become Home for a Plethora of Cults

By JOHN M. CREWDSON

Special to The New York Times

SAN FRANCISCO, Nov. 29 — In the thick catalogue of cults, sects and movements that dot the California landscape, the People's Temple fell somewhere between Werner Erhard's est and the Symbionese Liberation Army, somewhere between the Esalen Institute and the Manson family, somewhere amid the integral counseling centers, the life-context workshops and the plethora of obscure Asian religions.

But as disparate as are the countless groups that make up the burgeoning subcultures of what some call Cultifornia, they are strung together like so many mismatched beads on a single, indelible thread. That thread is the confluence of those who seek answers and those who seek to give them.

For a handful of groups like the Manson family and the S.L.A., violence was always an inextricable part of their existence. Lately, however, otherwise peaceful sects like the People's Temple, their sense of paranoia heightened by a self-imposed insularity, have begun to react with violence to signs that their movements may be threatened.

It was followers of the Rev. Jim Jones, the Temple's founder, who 12 days ago allegedly murdered Representative Leo J. Ryan and three of the journalists who had accompanied him on his fact-finding trip to the sect's commune in Guyana.

## An Attack by Rattlesnake

Two members of Synanon, an organization that was founded 22 years ago to rehabilitate drug addicts and alcoholics but has since evolved into a self-contained alternative community, stand accused of having placed a rattlesnake in the mailbox of a lawyer who had opposed the group in court.

Behind such outbreaks is an undertone of violence that seems peculiar to California, one that has its roots in the clashes between the police and student radicals here more than a decade ago. Since then California has witnessed the Zodiac murders, the Zebra killings and the Skid Row stabbings, dozens of riots and bombings, two attempts to assassinate President Ford and, just two days ago, the murders of Mayor George Mascone of San Francisco and City Supervisor Harvey Milk.

While Californians are asking why so many of these things happen here, there is considerable resentment over the simplistic explanation heard most often outside the state — that California, especially its northern quarter, is the "kook capital" of the world.

"We who have lived here a long time resist that description," Herb Caen, the newspaper columnist, wrote yesterday. "What others call kooks we look upon as characters in a charade we smile at."

## A Stopping Place

California has always been a favorite stopping place for cults in search of utopia or a refuge from hostile surroundings. But in the last decade, this state has begun to spawn, and to export, a panoply of cults that includes home-grown offshoots of Eastern religions, radical political movements, a variety of neo-Christian sects and a veritable supermarket of self-awareness movements that have come to be known collectively as the human potential movement.

The list of philosophies that have been conceived here, or that have moved here from elsewhere and flourished, seems to be without end. Among the best-known examples are the Korean-based Unification Church, the Children of God, the International Society for Krishna Consciousness and even the Church of Satan, founded a dozen years ago in San Francisco by a former circus lion-tamer named Anton LaVey.

Such movements, and those who lead them, have found their way here largely because California, and especially San Francisco, with its tradition of intellectual bohemianism, has always been more tolerant than most places of the bizarre and outré.

But to those who have studied the questions seriously several other reasons are apparent, among them the unceasing migration to California in recent years of more and more young people who are looking for new lives.

One of those seekers was Larry Schacht, a young Texan who, in the turbulent summer of 1969, packed a few belongings and left behind his troubles in school to join the tens of thousands of other young people who were moving westward.

Lonely and confused, frustrated by the Vietnam War and profoundly unsure of

his future, the earnest young man, like so many of his contemporaries, finally came to rest in nearby Berkeley. There, according to his friends, he tried drugs, dabbled in meditation and Chinese philosophy, experimented with macrobiotic diets and took an active role in political protests.

But it was not until the young man was introduced to Jim Jones and the People's Temple that Larry Schacht gained a sense of purpose that had eluded him for years. Encouraged by Jim Jones, he re-enrolled in school and became a doctor.

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When Mr. Jones moved most of his adherents to Guyana, Larry Schacht went along to carry out his stated dream of performing missionary work among the Indians there. But so completely had his sense of self become entwined with of his personal savior that when Jim Jones decreed the mass suicide it was, by all accounts, Larry Schacht who mixed the poison that the faithful, himself included, used to end their lives.

What Larry Schacht found is not typical. But from what is known of his quest, he came here for reasons not unlike those that have propelled hundreds of thousands of young people toward California.

#### **'The End of the Line'**

"They're unhappy and dissatisfied, and there's not much further you can go," said Bernard Diamond, a Berkeley law professor who has long been interested in the phenomenon. "California is the end of the line, although some of them have tried to go farther by embracing the Eastern religions." In another time and place, he said, "not a few of them would either be institutionalized or put in jail."

"They're lonely, unhappy people looking for a home, and these cults provide instant roots. People who have been unhappy for years find instant satisfaction."

They do not run to the East, most of them, but to California, a more hospitable environment for those who are down on their luck or what Dr. Margaret Singer, a Berkeley psychologist, calls "between affiliations," in the vulnerable periods between college and a job, or between careers or marriages.

They run toward California with its long history of social innovation, toward the place where the Beat culture was born two decades ago and the campus revolution after that, where the sexual revolution was first noted in the classified advertisements of the Berkeley Barb, where the counter-culture's early experiments with music, drugs and communal living were performed in the laboratory of the Haight-Ashbury.

#### **California's Own Alienated**

Not all of them are migrants, of course. California's own people are alienated as are others, and in a state where one of three marriages ends in divorce, there is an abundance of men and women between affiliations.

Nor are all them young; most of those in the People's Temple, in fact, were over 50 years old. But these older people, the great majority of them black, were drawn by Jim Jones's visions of integration and fundamentalist Christianity. The younger, white members of the cult, the ones who became its lieutenants and spokesmen, were among those seekers who so often find answers in California.

According to Dr. Singer, who has interviewed more than 300 former members of cults and sects, many of them are much like Larry Schacht: young, white, middle-class, idealistic, frustrated, creative and intelligent, victims cast adrift by the social upheavals of the '60's.

# CULT KILLINGS YIELD CRITICISMS ABROAD

## Many Commenting in World Press Say Deaths in Guyana Reflect American Social Failures

By ROY REED

Special to The New York Times

LONDON, Nov. 29 — Much of the world's press sees the mass killings of the Rev. Jim Jones's followers in Guyana as a symptom of failures of American culture and of special lunacies of life in California.

In editorial comment on the deaths, newspapers in all parts of the world have referred to California as the home of an exotic fringe and a spawning ground for violence. The view was summed up by an editorial in The Statesman of India, which referred to the state as the "home of a hundred strange cults from the merely dotty to the disgusting."

The left-wing press has been especially harsh, describing the event as a fruit of American imperialism and capitalist oppression. The Soviet press has taken up the theme that the deaths were a "tragedy of American dissidents."

"What has happened in Guyana," Pravda, the Communist Party newspaper, said yesterday, "is one more page illustrating the tragic fate of American dissidents who could not find a place for themselves in America, just as they could not find it in any other country."

### Illness Laid to Monopolies

The biweekly Sovyetskaya Kultura said on the same day that the event reflected a "grave illness" permeating American society. It said the illness was caused by the rule of great monopolies.

A number of commentators have suggested that the Jones cult and others had sprung up because of the decline of organized religion and a groping for substitute spiritual experiences. Some have suggested that the lunacy that they said was so easy to see in California might well exist in their own societies, and with similar consequences.

One of the longest and most sober analyses appeared in The Economist, a London weekly. In its leading article last week, the magazine noted that organized religion had lost its hold on much of the educated middle classes of the world and that this was perhaps the first time in history when "to be intelligent and educated is also to be without religious belief."

The Economist saw a searching for new forms of spiritual experiences and, in the experimentation, a disorderly tendency that was both "hopeful and terrifying."

### 'America 20 Years Ahead'

"The cults and sects and communities which are looking for new ideas in this field are most numerous in the United States because America is, in this matter, too, 20 years ahead of the rest of the world," it said. "But they are to be found in Europe, west and east, and in many other places."

The Times of India wrote of the California paradox "that yokes together unbounded riches with spiritual desolation, unbridled individualism with hermetic isolation even in the midst of society."

The Japanese seemed shocked by the Guyana event. It was page one news, with lurid pictures.

A Japanese magazine, Asahi Graph, commented, "Of course, this is all weird and shocking. But can you say that such insanity does not exist near you, close by? These days we say that we have explored the entire earth, that we know all regions. But the unexplored continent that remains is the heart of man."

### Canadians Seek Inquiry

A few editors, notably in Canada, used the Guyana deaths to demand that their governments look into their own local cults. The Canadians, although insisting on the private nature of religion, saw the need for an investigation of certain groups.

The Toronto Sun called some of the groups "pure ripoff," and said the sincerity of the cultists was not the point. "Sincerity is no virtue," it said. "Hell, Stalin and Hitler were sincere."

Several commentators compared Mr. Jones, the People's Temple leader, to Hitler, but none of those were in Germany. There, the analysis was more restrained. For example, Welt Am Sonntag, the weekly newspaper, concentrated on the nature of California, "the place where U.S. Civilization is the most perfectly developed, the richest, most populous state which embodies the future of America; but where the 'American way of life' grows its most bizarre blossoms."

A Roman Catholic newspaper in Brazil thought the deaths were caused by a "tendency toward mysticism," and that theme was struck by the Rev. Gino Concetti, the theologian of the Vatican newspaper, L'Osservatore Romano. He condemned "the uselessness of a pseudo-mysticism that betrays the cause of man because it betrays the cause of Christ. Christianity is a religion of life, not of death."

### Journalism Role Questioned

An Egyptian columnist, Mustapha Amin, writing in Al Akhbar, wondered why Mr. Jones had not been stopped much earlier by the police or the Central Intelligence Agency. And, he demanded, "Where was American journalism?"

One Nairobi newspaper called the events in Guyana a "sad commentary on American society," but most press reaction there was muted. So was the coverage. At one paper, a debate erupted between African and white sub-editors, with the whites arguing for greater play of the story and the Africans saying it had no great significance.

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Comment in China was limited. In an article describing the suicides, the Hsinhua press agency offered only the following brief comment: "This brutal incident has shocked the scientifically and materially highly developed American society. It outstandingly reflects the spiritual oppression, emptiness and frustration of people under a capitalist system."

A Lebanese newsman looked at the grisly pictures from the People's Temple at Jonestown and said, "We've been committing mass suicide for the past four years. So what's new?"

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## Reflections After Jonestown

In the vastness of human experience, it is of course possible to find precedents and parallels to the cultist mass suicide in Guyana. Yet even by the standards of history, Jonestown stands as an extraordinary event, begging reflection on the age in which we live.

Before its ugly denouement, Jim Jones' Peoples Temple seemed to fit nicely enough in the profusion of religious cults over the last decade. There have always been cults, of course, and some of them have matured in ways that give a precious measure of dignity to those who might not find it elsewhere. Still, our time has grown an especially rich and disquieting crop. The most prominent cults recruit and maintain devotion through disturbing techniques of social conditioning and mind control. Their intensity invites violence, and even before last week there were lesser examples of it—the slaying in Thailand of an American reporter investigating the Children of God and the rattlesnake attack on a lawyer involved in litigation with Synanon.

These religious mutations, too, echo the great political turmoil of our century. Violence is even more familiar to the political cults—first Uruguay's Tupamaros, the Weathermen, the Red Brigades and ethnic terrorists of various stripes. We have stood witness to numerous genocidal revolutions, Cambodia being the most recent and worst. We have fought two world wars. In the Holocaust we have seen new heights in systematic murder. We have lived through a time when two of the three most powerful nations on earth, Germany and the Soviet Union, were ruled simultaneously by men who were certifiably insane. The 20th Century has been an assault on senses and sensibilities.

Mankind has lived through such ages before. "A Distant Mirror," historian Barbara Tuchman entitled her new history of the 14th Century. The dominant event of that era was the Great Plague, but even before its onset in 1348, the age was marked with signs of social disintegration. The church that had been the core of medieval life had split, with Popes at Rome and Avignon excommunicating each other, and the high priesthood flamboyantly corrupt. The onset of the Little Ice Age brought famine to the peasantry. England and France were repeatedly at war.

The reactions included the Pastoureaux, a peasant uprising led by an apostate monk and an unfrocked priest. Within the Church, the Fraticelli insisted on utter poverty and were suppressed. The French king suppressed the order of the Templars with charges of witchcraft, and the Inquisition turned its attention to alleged witches. The flagellants went from town to town flogging themselves bloody. Both the flagellant and Pastoureaux movements culminated in campaigns to exterminate the Jews, many of whom burned themselves and their families in their homes when the mobs threatened death. Still later in the century came the *Danse Macabre*, a cult of death.

"On the downward slope of the Middle Ages man lost confidence in his capacity to construct a good society," Mrs. Tuchman writes. She closes her era in 1453, when English losses in France ended The Hundred Years War, the Turks took Constantinople and Gutenberg invented movable type. Yet the grief-ridden 14th Century also saw the birth of the Renaissance in Italy. And in 1517, Martin Luther posted his 95 theses on the church door at Wittenberg, unleashing the new religious energies of the Reformation and counter-Reformation.

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An earlier era, and one perhaps even more analogous to our own, chronicled in Gilbert Murray's classic, "Four Stages of Greek Religion." Professor Murray wrote of the late Hellenistic Age, after about 300 B.C., the twilight of a civilization not to be matched for nearly 2,000 years. After Aristotle and Alexander, the Greek gods had lost their relevance and the Greek city-state no longer seemed a fitting form of government. Athens had suffered stunning military defeat in 404 B.C. The times were marked by natural disasters, plagues and earthquakes.

Astrology, Mr. Murray wrote, "fell on the Hellenistic mind as a new disease falls on some remote island people." Diogenes led a philosophical school called the Cynics, who advocated dropping out of the world. There

was new worship of the occult powers of animals and plants. And even more notably of *tyche*—fate or fortune.

"A failure of nerve" was the phrase Mr. Murray used to describe the Hellenistic sensibility when he lectured at Columbia University in 1912, and during the 1960s the phrase was frequently applied to our own sensibilities. He depicted the Greeks as consumed by a sense of failure and self-doubt. The rationalism that had produced Aristotle withered into mysticism. Greece was incorporated into the Roman Empire. And in one of the cults of the time mankind found a new spiritual beacon with Christ and St. Paul.

Our own century shows many symptoms, Jonestown among them, of being a similar time of flux, an interstice between eras. Old beliefs have decayed and new beliefs have not sprung forward to replace them.

The decay of religion is unmistakable. The appeal of the cults expresses the profoundness of the human will to believe, the longing for the certainty of faith. The last place anyone would look today to fill this longing is any of the mainstream religious denominations. They have little time for faith, being preoccupied with such issues as how to govern South Africa. Even the Roman Catholic Church, with its millenniums of experience in sorting evil and good in the religious impulse, is losing its power to touch the soul. Those who most hunger for belief find it at best in Born Again Christianity,

or, precariously in Sun Myung Moon or at worst, in the Rev. James Jones.

Yet it is not only religious belief that has declined; so has the powerful secular faith that sprang from the Enlightenment. The power of reason, the power of science, the belief in progress—all are coming under increasing doubt. And in the secular world as in the religious one, it is often the established priests who lead the trend.

The scientists who invented the atomic bomb also started a magazine with a doomsday clock on the cover of every issue—a stunning testimony to their own guilt and a stunning symbol of their own doubt that science is good. Today one can feel the scientific world tremble at the accumulating evidence for a "big bang" origin of the universe. It raises the question of what came before, and the scientists' most fundamental faith is shaken by being brought face to face with their inability to answer ultimate questions.

The most powerful eschatological vision of our day was offered by no less elitist a group than the Club of Rome. Progress leads to doom, it broadcast. While the club recanted in part, the notion still has powerful sway over our educated classes. With the New Frontier and Great Society, our elites learned that science and rationalism cannot solve the problems of urban slums, let alone win wars in rice paddies; now they wonder whether rationality can answer anything at all.

\* \* \*

Spenglerian gloom is an understandable reaction to Jonestown and to our age, but it is an incapacitating disease. The external problems confronting our civilization are not as menacing as the Black Death or the Roman legions. The answers to our immediate afflictions are not complicated. We need to keep militarily strong to insure that the new era was not born with Vladimir Lenin. We need to keep a sound currency and lift oppressive taxation and regulation that stifle economic progress. There is every likelihood that doing this would usher in a new belle epoque.

The question is internal, whether we have the will to do these things. Whether we have faith, either religious or secular, that the future is in our own hands. We do not seem to find this faith in our leaders, either political or intellectual. But there is hope that we are finding it in the people, who are less inclined toward guilt and self-doubt.

As for reflective man trying to live the responsible life in an age of flux, a final observation. We need to preserve the great ideas of the Enlightenment, but they are threatened by themselves. The skepticism of reason is now turning on reason itself, in part because of the exaggerated claims made in its behalf. To say that man can never be completely understood, as Jonestown stands witness, is not to say there is no truth. But we need to start looking less for questions to ask, and more for answers to affirm.

Colman McCarthy

# 'Explaining' Jonestown to the Children

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How do we explain to our children the horror in Guyana? Early last week, I ran out of words. The familiar terms—tragedy, madness, violence—that serve well enough in transient seizures of mayhem like the Berkowitz murders or Attica suddenly reveal the limits of language.

Jonestown was too grisly a death rite, and too deep into a mass séance of evil, for even profound explanations of deviant behavior to offer guidance. If we look for analogies from the past, none can be found. At best, we have bits and pieces taken from ancient history and current events: the 964 Jews of Masada who took their own lives in A.D. 73 when Roman soldiers pressed in, the power of a Charles Manson to con his followers into thinking he had paranormal powers.

But the defiant mystery about Jonestown remains: How could so large a number of Americans simultaneously let go of so strong an instinct as personal autonomy? The final death rite of

drinking Kool-Aid and cyanide may not have been a totally free-will act for everyone—the camp was guarded by armed goons—but mass suicide had been discussed often. The liturgy itself had been rehearsed several times. Discussions between fathers and mothers had to have been held on the methods of infanticide. "They started with the babies," said a survivor.

The martyrologies run back through the centuries with accounts of true believers accepting death for their convictions. But the Jonestown suicides were anything but martyrs in the traditions of, say, Thomas More allowing his own beheading or St. Stephen not resisting his fatal stoning. The purity and idealism that first prompted those two, as well as all the martyrs, to accept death was as firm at the end of their commitment as in the beginning.

This was lacking in Jonestown. The cult of the Peoples Temple is said to have begun well. Feelings of love and brotherhood that mark the usual first hug-in fervor of communes were present. But then the feet of the charismatic Jones were seen to be made of the coarsest clay. Whatever idealism may have pervaded the Peoples Temple in the San Francisco of the late 1960s, it had vanished in Guyana.

We will never know the subconscious obsessions and derangements that changed Jones from a respected pastor and influential political power broker into a sadist, fanatic and violent monster. But it is known that he concocted a list of enemies who, he told his followers, were ever lurking "out there"—sometimes in the jungle just beyond the fences of Jonestown or in federal interference from Washington. This character deformity is nothing new in tyrants. It was well-described by theologian Paul Tillich: "The weakness of the fanatic is that those whom he fights have a secret hold upon him; and to this weakness he and his group finally succumb."

What has come out of Guyana to date

is a torrent of questions, but only a trickle of answers. My children, of grade-school age, have been talking with their classmates about the stacks of bodies, the guns, the dead congressman and the jungle escapes. We have talked at home about it, too. I would like to think that the strong solvent of their youth can dilute the impact of so heinous a denial of life. As an adult, I know that it is too much to think about for too long.

Distractions will soon enough float by—the football games, passage into Christmas and Hanuka, worries about inflation. If our children see that we are helpless to explain the events in Guyana, then perhaps that awareness is one of the rites of initiation into adulthood.

If we are not hesitant to push our children into churches and synagogues to confront the mysteries of faith, then we can expose the young also to the mysteries of human behavior—even if they are coarse beyond imagining. This is a time to confess: "I can't explain it."

The Washington Post A-24  
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Date NOV 30 1978



# Temple Cultists Victims of Needs, Experts Theorize

BY LOIS TIMNICK

Times Human Behavior Writer

The Peoples Temple cultists caught up in last weekend's horror in Guyana were not a weird collection of freaks mesmerized by a madman, but simple victims of needs that "locked in" to Rev. Jim Jones' vision, psychiatric experts say.

And their actions, though carried to the extreme of suicide and murder, are consistent with what is known of how humans behave in certain group situations.

Unlike most cultists, who tend to be young, middle-class whites, however, the Peoples Temple was made up primarily of working class blacks. They were attracted to Jones by his plan for a society in which racial and economic unfairness would be eliminated, said Dr. Louis Jolyon West, chairman of psychiatry and biobehavioral sciences at UCLA and director of its Neuropsychiatric Institute.

An expert on cults, he has observed the Peoples Temple for the last eight years.

Jones' followers were not runaways fleeing the drug culture, like the early Moonies or Jesus Freaks, or youngsters alienated from their families, he said, but rather individuals or whole family alienated from "the larger social family." In exchange for a promise of a new life, they willingly

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**Continued from First Page**

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The mass suicide is not without historical precedent—the most famous being that of 960 Jews at Masada in the 1st Century. Neither Masada nor the Guyana deaths could have occurred without the group's agreement. They were not imposed by a leader acting alone.

"This wouldn't have happened if they had stayed in California," West said. "But they lived in total alienation from the rest of the world in a jungle situation in a hostile country. And when it appeared that their structure had been broken and retribution forthcoming, they decided to die instead."

San Francisco psychologist Margaret Thaler Singer added, "It is when groups become paranoid about 'them'—the outside world out to destroy them—that the possibility for violence comes in."

Cult expert Dr. J. Thomas Ungerleider of UCLA said he doubted that many of Saturday's victims even thought about what they were doing but considered it just another loyalty test, like a fire drill. Or, he said, it could be that they felt victim to what psychiatrists call "identifying with the aggressor," enthusiastically participating in their own destruction.

His colleague in a national study of cult groups ranging from the Hare Krishnas to the Children of God, psychologist David K. Wellisch, said cult followers removed from any feedback from the outside world and dependent on their leaders for information and decision making, gradually become unable to think for themselves.

And once a member trades his own identity for that of the group, should the leader panic, the panic can spread like an infection, he said.

Different kinds of people join different cults for different reasons, the experts say. But they all share at least three characteristics, said West, who has written widely of cults and brainwashing. They are:

—A sense of dissatisfaction, disillusionment or alienation from society as it already exists.

—A sense of revelation or discovery at having been shown or found a different way.

—A willingness, even a desire, to lose or subjugate one's individual self to a larger entity. The idea here, he explained, is to lose the ego or conscious self, which often has been hurt or bruised in some way, in a larger, stronger, nobler, idealized venture with an idealized leader.

Singer estimates that there are between 2 million and 3 million young adults between the ages of 18 and 25 affiliated with a cult. She said between 250 and 2,500 cults exist, depending on one's definition, ranging in size from a handful of members to many thousands.

The line separating a cult from a religion or commune seems a fine one.

But Singer suggests that cults are groups that usually have a charismatic, self-appointed, living leader, a double set of ethics (honesty for inside, deception for outside) and followers who are required to forsake their past lives for group living and solicitation of money.

Who is vulnerable to such cults? They are usually young people who are drifting, looking for something and drawn to those who seem to have found the certainty they long for. They may have trouble making decisions, trouble controlling such impulses as anger and hostility, sex or drugs.

They find satisfaction in the structure of the group, the assurance that they will be accepted, cared for, relieved of decision making and helped in controlling their destructive or self-destructive impulses—the rigidity of Synanon being a good example.

Some experts think this suppressed hostility erupts into violence when group members become paranoid about the outside world, the "them" out to destroy "us."

West said cult candidates come

from all sorts of families, but Ungerleider noted that many entering cults have no strong ties to their parents or religious backgrounds. Many are the children of successful, well-to-do parents and feel they can't "follow that tough act." Many come from disinterestedly permissive homes.

But they are not crazy. Studies by Ungerleider, Wellisch and others of people both in and out of cults indicate they are often bright and legally sane.

Overall, Ungerleider said, "the fact of joining a cult has nothing to do in any significant way with any overt mental illness."

A curious person may at first be overwhelmed by attention from so many smiling, certain new friends. He may be physically prevented from leaving, in a jovial way, then indoctrinated into the group's beliefs, cut off from outside input. Brainwashing, a term that has almost lost all meaning, is seldom necessary.

Step by step a cult member gives away his conscience, old values and his decision-making processes to the group leader, Singer said. The leader pits his followers against the outside world, and mob psychology then takes over with its own momentum.

People remain in the cult because it continues to meet their needs, because they lack the strength to break free or any viable alternatives, or out of fear, whether real or imagined, of retaliation. They must work long hours, usually soliciting money to support the group, and are often deprived of sleep and proper diets.

Forceable removal and "deprogramming" of members after they have belonged to a cult for a year or more is likely to be unsuccessful, studies have shown.

Cults are not new but have arisen throughout history whenever there has been a breakdown in the structure of society.

The current wave of cults began in the 1960s and peaked sometime between 1974 and 1976, the experts say.

(Mount Clipping in Space Below)

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I-1 LOS ANGELES  
TIMES  
LOS ANGELES, CA

Date: 11/22/78  
Edition: Wednesday Final

Title: TEMPLE CULTISTS

Character:  
or RYMUR  
Classification:  
Submitting Office:  
Los Angeles

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(Mount Clipping in Space Below)

# Cult's Suicide Believed One of Worst

WASHINGTON—Mass suicides have occurred throughout history, but historians and behavioral scientists say that the deaths at the Peoples Temple Commune in Guyana was one of the largest suicides in history and the first of that magnitude in the Americas.

Most of the 409 persons found dead so far committed suicide. Others may have been shot or forced to take poison.

Perhaps the best known example of a mass death pact occurred in AD 73 when 960 Jewish zealots encircled by the Romans at the redoubt of Masada chose to die as free people and took their lives rather than face slavery.

Norman L. Farberow, codirector of the Los Angeles Suicide Prevention Center and a clinical psychologist, said that to find 400 documented deaths in a suicide before the Guyana tragedy "you would have to go back to Masada."

What sociologists describe as "altruistic" suicide stems from a belief that commitment to an ideal, in some cases patriotism or religion, is more important than life. The phenomenon has occurred regularly throughout history.

—Japanese soldiers and airmen during World War II took their own lives in suicide missions and to avoid the shame of capture by the Allies.

—In the Middle Ages during outbreaks of pestilence, many people preferred a speedy death to long suffering. Incidents were recorded of large groups of people crowding to the seaside and leaping to their deaths from cliffs.

—In ancient times, Greek and Roman historians told of incidents in which inhabitants of captured settlements threw themselves to their deaths from rocks.

Kent State University sociologist Jerry M. Lewis called mass suicide an outgrowth of "collective hysteria." The phenomenon was especially powerful for the Peoples Temple members because of their jungle isolation, Lewis said.

"I think there is a Patty Hearst effect," he said, referring to the newspaper heiress who was kidnaped by the Symbionese Liberation Army but later helped them rob a bank. "People become so isolated from a normative system that they take on a new normative system, under which death is the goal."

Mass suicide has not been adequately studied, Lewis said, adding, "A lot of social psychologists will be winging their way down there (to Guyana) to do research."

As for the Peoples Temple victims, Lewis said, "This is one of the largest mass suicides in contemporary times, if in fact it was suicide."

European history abounds with reports of religiously motivated mass suicides.

Richard Stites, professor of Russian history at Georgetown University here, said a virulent outbreak took place in Russia during the second half of the 17th century. A group called the Old Believers broke away from the Russian Orthodox Church and were threatened with reconversion by the official church, he said.

"Thousands burned themselves alive," Stites said. "They assembled in log huts, churches and other buildings, mostly in the northern regions of European Russia. They would ignite the buildings and perish. They felt it was far better to die in flames than to burn in hell by accepting what they perceived as a heretical church."

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

I-21 LOS ANGELES  
TIMES  
LOS ANGELES,

Date: 11/22/78  
Edition: Wednesday Fin

Title: CULT SUICIDE

Character:  
or RYMUR

Classification:

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Los Angeles

The Old Believers grew out of a movement holding the conviction that the world would end in the year 1666. At that time, the reign of the Antichrist was to begin, they thought. Because of their belief, a wave of fanaticism began.

James George Frazer in his book "The Golden Bough" wrote: "Universal suicide was preached by fervent missionaries as the only means to escape the snares of the Antichrist and to pass from the sins and sorrows of this world."

Starvation was at first a favorite mode. One old man founded a home for members of the Old Believer cult. It had no doors or windows. The believers were lowered through a hole in the roof and a hatch was battened. Men with clubs patrolled the outer walls to prevent the escape of those of weakened faith.

Frazer said the movement did not spare children, who were promised that they would find sweetmeats and honey in heaven.

The Old Believers resorted to fire when starvation proved too time-consuming. Frazer wrote that "hundreds and even thousands" died during the mania, which subsided at the end of the 17th century.

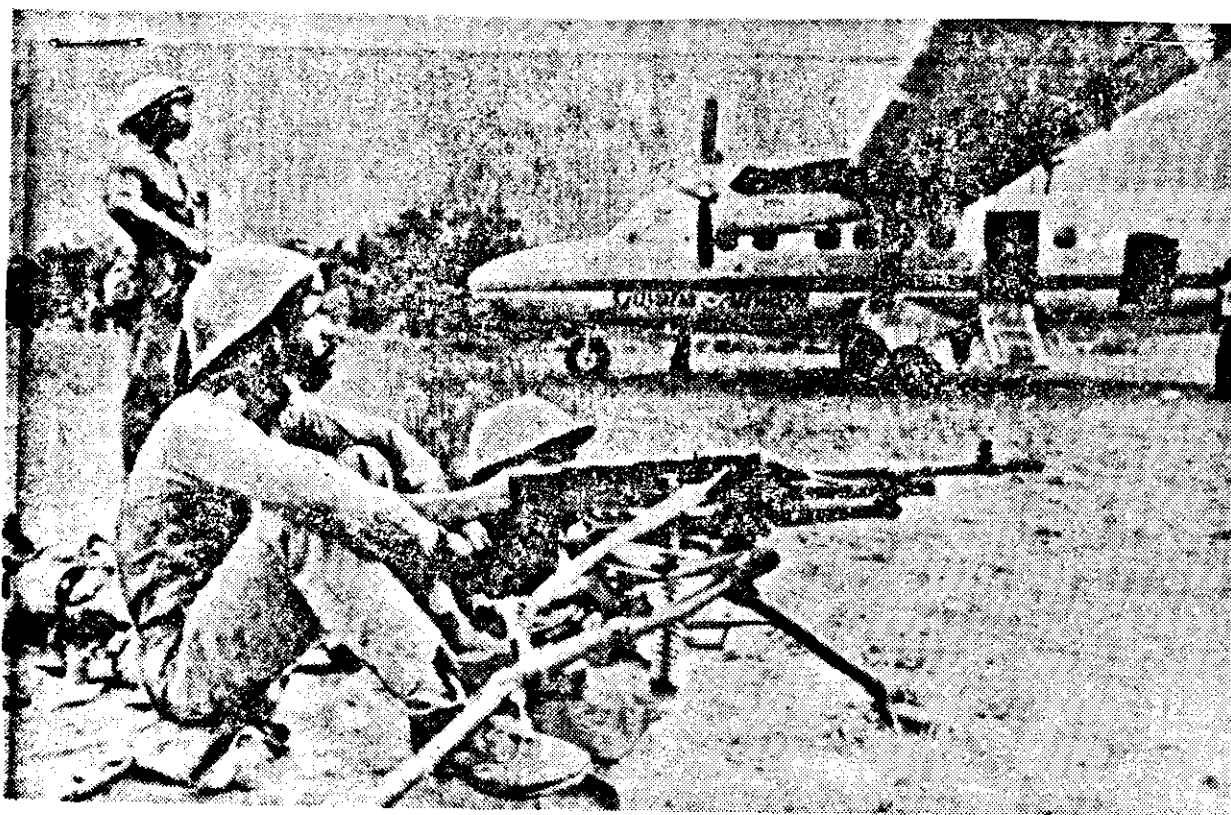
The last recorded occurrence of an Old Believers mass suicide occurred in the Russian village of Tiraspol in 1897, when 28 people buried themselves alive to avoid being counted in the official census.

The group believed that lists were the work of the Antichrist.

Patriotism has accounted for most mass suicides in modern times. Members of the Nazi hierarchy were supposed to take their own lives when Adolf Hitler killed himself in the closing days of World War II in Europe. Relatively few did, however.

Japanese troops in numerous cases did commit mass suicide. Reports on the U.S. invasion of the South Sea island of Saipan cite instances of Japanese officers using their samurai swords to behead their compliant troops. Crowds of Japanese also were seen leaping from cliffs and blowing themselves up.

There is a recorded incident of an encounter by U.S. marines with approximately 100 Japanese troops at an area of Saipan called Mari Point. From a distance, the Japanese were seen unfurling their flag and bowing to the marines. Then they pulled pins from grenades and blew themselves up.



**ON GUARD IN GUYANA**—Soldiers with a machine gun keep watch at the airport at Port

Kaituma. In background is the bullet-marked plane where Rep. Ryan and four others died.

## A PHENOMENON OF HISTORY

## Cult's Suicide Believed One of Worst

BY BILL DRUMMOND

Times Staff Writer

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(Mount Clipping in Space Below)

# HERB CAEN



## Present Indicative

GRAY SKIES dripped sadness and sorrow over San Francisco yesterday. Headlines told of tragedy and madness in steaming jungles. Radio stations, chattering and nattering to stay abreast of the news, fired salvos of bulletins, interspersed with commercials for laxatives and deodorants, and taped tips on gardening. Television newsmen looked grave as they recounted the incredible turn of events. It is too grandiose to say "the people were stunned" yesterday, but conversation was not casual. It was not the usual Monday morning melange of 49er talk, opera talk, party talk. Small talk was a casualty. The thoughts could almost be seen drifting off to that faraway landing strip, to the dead, the dying and the dream that became nightmare.

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"LIFE IS A mosaic," Jerry Brown is fond of saying. Over the pain-wracked weekend, the mosaic was there, but madly askew. The bloody tile of Guyana threw everything else out of kilter. As is always the case when great tragedy strikes — tomorrow is the 15th anniversary of John F. Kennedy's assassination — "normal" events turn unreal. On Sunday, KCBS newsradio tried valiantly to stay on the story that emerged so slowly from that primitive shoulder of South America. Television scrambled to catch up, and anyway, it was a football day. For once, not too many people cared. It was also the day of a grand occasion at the Opera House — Kurt Herbert Adler's 50th year in opera, 25th as our impresario. The timing was off.

★ ★ ★

HOW TO judge the insanity surrounding the end of Rev. Jim Jones and his strange mission? A common theme is "Who could have expected THIS?", but perhaps Gotterdammerung was inevitable. Step by step, Jim Jones and his followers retreated from the comparative reality of the San Francisco ghetto to the impassable jungles, where

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

31 S.F. Chronicle

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madness could take root. Good men and women are dead — there is the sorrow. Here, politicians scurry to find new positions for themselves — a sorry sight. There are those who were impressed with Jim Jones and later changed their minds. A lesson learned.

★ ★ ★

I MET JIM JONES twice. We had long lunches, early in his career here, before he became a political figure. I found him appealing — soft-spoken, modest, talking earnestly of helping people. If he was a con man, he was masterful at it, even dressing the part in a severe black “uniform,” actually a leisure suit. When I wrote a couple of favorable items about him, the mail flooded in from People's Temple members, almost every letter identical, as though they had been ordered. Unnerving. Then came rumors of discontent, and Marshall Kilduff's and Phil Tracy's first story in New West magazine, based on dissident testimony. I was skeptical of their story, but they were on the right track.

★ ★ ★

WHEN JONES moved to Guyana, ostensibly so he wouldn't have to give up the son he had fathered by a Temple member who had defected, I dropped him a note, wondering why he did not return to face the growing criticism and harsh rumors.

“I felt and still feel,” he replied on April 3, “that it is necessary to protect my child from being used as a pawn by people who have no real interest in him.” (He also spoke of his fear that the church would lose its tax exemption over his having fathered a child out of wedlock). “All my life, I have endured the pain of poverty, and suffered many disappointments and heartaches common to human kind. For that reason, I try to make others happy and secure. So many who are suffering are not happy unless they see others suffering as well. Perhaps that is why I have tried so hard to compensate for that factor, and make this society a joyous one that celebrates life.”

★ ★ ★

IN ANOTHER LETTER, he wrote: “For many years, I have existed on the premise that I am needed, because long ago I realized what a cruel hoax life is, how false illusions are, how unjust. Even here in Guyana, a place of great physical beauty and tremendous potential, I am not ‘happy.’ It is too

much of a responsibility to be the administrator of this socialistic society. But even if I did not have this on my shoulders, I doubt I could ever be happy knowing that two-thirds of the world's children have no future but the prospect of starvation and of lives ‘nasty, brutish and short,’ as Hume discerned long ago.”

★ ★ ★

FURTHER ALONG, he reflects: “I think I will always bear the guilt of knowing that this model socialistic society should have been built in the U.S. Perhaps, if I had communicated somehow differently, I could have exposed these liars who have so callously tried to ruin what has been for many people the only chance they had to make something out of their lives ... Many of the young people who came here were alienated, angry and frustrated. They were tired of the hypocrisy that cried over ‘human rights’ while they were being buried alive ... The society we are building in Guyana has given people who were considered the refuse of urban America a new sense of pride, self-worth and dignity.”

★ ★ ★

GRAY DAY. I read and reread these long, emotional letters from this latter-day Emperor Jones of the Jungle and try to equate his words with his dark deeds that have destroyed so many good people. The mystery remains, thicker than the rainclouds over San Francisco.

(Mount Clipping in Space Below)

# Expert Urges 'Watergate' Probe of Cults

San Diego

Ted Patrick, a religion deprogrammer who has served two jail terms for his efforts to wean young adults from cults, said yesterday he has warned for years that it would take a large-scale tragedy to get government officials to act.

"I am surprised that it didn't happen two or three years ago," said Patrick, referring to the murders and mass suicide blamed on the People's Temple sect in Guyana.

Patrick, a San Diego resident, said in an interview he has received calls from anxious parents about the People's Temple sect since 1971, but had not deprogrammed any of its members.

Patrick urged a Watergate-style investigation of cults and called for new legislation to protect people from what he called "mental kidnapping."

United Press

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5 S.F. Chronicle  
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(Mount Clipping in Space Below)

# Potential terror lurks in many cults

by Scott Winokur  
Staff Writer

The nightmare in Guyana is over — for now.

But Eastbay experts in the psychology of mass behavior and cultism say it could come back to haunt us again.

The setting would be different. The cast of characters would have changed. The leading actor would have a different name.

The horror, however, might be identical.

One observer noted that there are more than 100 sects that oppose society's dominant institutions.

Neil Maxwell of Lafayette, a Moonie "deprogrammer," contended that many of them resort to "both mental and physical torture."

He said any one of these sects could behave like the Guyana contingent of the People's Temple if its back was against the wall.

"It's difficult for the public to understand," he said. "It's sick and really very, very sad."

The danger of wildly irrational, violent behavior by a firmly united group always will be here, others say, as long as our society harbors alienated, purposeless people who desperately crave something — anything — that can give their lives meaning.

Jim Jones had the answers for hundreds of people.

They gave him their will power.

He gave them love, a sense of self-esteem, a mission in life.

Hitler practiced the same magic. So did Charles Manson.

If death lay at the end of the dictator's rainbow, ~~so be it~~. For most of the followers of Jim Jones, there was only one way.

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

13 The Tribune

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Psychologists Margaret Singer of UC Berkeley and Nevitt Sanford of Berkeley's Wright Institute believe they know why.

Singer, an expert in the psychology of brainwashing who testified at the Patricia Hearst trial, described how a would-be leader gains a following, grows in power and then collapses.

The pattern was followed to the letter in the case of the People's Temple.

"Usually the people susceptible are rather lonely souls. Research shows that about a third of them are severely distressed, psychologically.

"The other two-thirds are normal individuals who are relatively depressed and between meaningful attachments."

The allure of the leader and other cult members, Singer explained, is an implicit offer of "instant, unconditional love — a sense of belonging."

Singer said the group will grow to a point where its members, prompted by their leader, begin

to believe the rest of the world opposes them.

"People often are annoyed at them — for not letting relatives contact members, for example.

"In order to keep their allegiance, the leader has to cut off cult members from their families, from old support systems.

"The leader believes a certain amount of manipulation has to be done to get people to follow him."

His goal is making the cult "the only visible reality."

But familiarity breeds contempt. After a time — weeks, months or years — cult members begin to see that their leader isn't a great man, after all. Perhaps their enormous trust has been misplaced.

Additionally, the group may have physically isolated itself to retain its ideological purity. If its environment is unpleasant, the unity of the group is placed under further strain.

This actually happened with the People's Temple. Jones moved a large portion of his congregation to a remote country, Guyana, where conditions were primitive and hardships doubtless great even for the poor people who joined Jones, said Singer.

The beginning of the end arrives

when the leader himself begins to break down.

In fact, reports from Jonestown showed that the former shining light of Geary Boulevard had become depressed, filled with self-pity and apparently suicidal.

"The group got demoralized," said Singer. "He was no longer serving his purpose — the idealized, perfect leader."

The appearance in Jonestown on Friday of Congressman Leo Ryan, journalists and relatives of cult members was the obvious trigger for Saturday's dire events.

Singer said disaffected members of the Guyana congregation probably recognized in Ryan a "lie with reality."

"They had wanted to go back for a long, long time. But there had been no way for them to leave."

Simultaneously, she speculated, Jones's own personal crisis deepened.

"He just gave up and let it all go. He was panicky and decimated. He lost control and the so did some of his followers."

The massacre and mass suicide that followed appear to be unique in modern history. But Singer says they simply represented the logical outcome of a situation in which hundreds of people already had "relinquished their own consciences" to do their leader's bidding.

"It was just one more step in a procedure where they gave away their freedom."

Although Singer remains largely baffled by the specific psychological chemistry that could have caused the mass suicide, she noted that, as a practical matter, it might not have been difficult to induce.

"The leader starts a kind of ritual they've practiced before. There's an almost trancelike obedience."

"A wave of contagion" spreads through the group, she said, and one

by one cult members take their own lives.

She contended that, after 57 days in a closet, Patricia Hearst similarly was driven to do what others told her.

Dr. Nevitt Sanford likened the massacre of Ryan and other outsiders to My Lai and last century's decimation of American Indian tribes by the U.S. government.

"When people commit these collective acts of violence it's usually because of a belief system in which the victims are seen as the embodiment of evil and less than human."

Sanford said Congressman Ryan and his group probably appeared to be the "devil incarnate" to Jones and some of his followers who felt "quite virtuous in mowing them down."

UC Berkeley sociologist Charles Block, a student of sects such as Synanon and the Hare Krishnas, speculated that Jones was insane.

He also predicted that, with Jones's death, People's Temple would fold in five years.

But at the same time experts were issuing their post-mortems on the People's Temple, former acquaintances of Jim Jones were remembering the dead minister's days of glory.

Dr. Nathan Hare of San Francisco, who is both a sociologist and a clinical psychologist, recalled a three-hour meeting with Jones and members of the People's Temple before Jones moved to Guyana.

"I was impressed when I went into the temple. There was good blues music, African dancing, professional-quality entertainment. You got caught up in the mood.

Jones was soft-spoken and self-assured. He had a voice that was soothing. He spoke eloquently and with compassion.

"His themes were freedom and interracial harmony. He had his own style of socialism. Capitalists would be brought to the table. They would be persuaded to share their riches.

"If there had not been a racist society, there would not have been a need for Jim Jones.

"He struck me as quite healthy mentally, quite relaxed."

But Hare admitted Jones could have changed drastically.

He speculated, however, that members of the People's Temple were provoked into acting as they had.

"I think they probably were infiltrated, like the student movement of the '60s," said Hare, a onetime political activist.

"The infiltrators are the very ones likely to provoke the violence."

Hare said he thought it was possible the knife assault on Congressman Ryan before the massacre was the work of an "infiltrator."

Rev. Cecil Williams of San Francisco's Glide Memorial Church also remembered the positive aspects of Jim Jones's ministry.

"It was a successful ministry. He was working with real problems — drug addicts and alcoholics and prisoners and ex-prisoners. He told me how on several occasions he stayed up all night working with people on their problems.

"Undoubtedly he was very effective at certain points. The Jim Jones I knew was humanitarian. He met a lot of needs."

But Williams said he was sickened by reports of coercion and violence in the People's Temple and appalled by the incidents in Guyana.

"I believe in nonviolence and making sure people have freedom of choice," he said.



**PRINCIPALS IN TRAGEDY**—Rev. Jim Jones, founder of the People's Temple, talks with newsmen at Jonestown as NBC cameraman Bob Brown photographs him in a closeup profile. Brown was killed later at Port Kaituma airstrip. Jones died in the Jonestown camp.





Copyright, 1978, San Francisco Examiner

**LAST ROLL OF FILM**—This photo of Congressman Leo Ryan at Fort Kaituma, his shirt bloodied by a man who attacked him with a knife, was on the last roll of film taken by the San Francisco Examiner's Greg Robinson before they were killed in Guyana.

(Mount Clipping in Space Below)

32

The Tribune, Tues. Nov. 21, 1978

# Viewpoints

An editorial

## Guyana didn't have to happen

The tragedy in Guyana grows more horrible as the story unfolds.

The massacre of defenseless people — Rep. Leo Ryan, D-San Mateo, three newsmen and a woman who wanted to leave the People's Temple, the mass suicide of 400 temple members and disappearance of 600 others, as well as the stories of brutality and coercion, all raise one disturbing question.

Why didn't the State Department do something sooner?

Officially, it maintained there was no danger in Jonestown.

But there had been reports of violence within the church even before the resignation of temple leader, the Rev. Jim Jones, from his post on the San Francisco Housing Authority, a little more than a year ago. Shortly after that Jones left for Guyana with some 1,100 other temple members.

The same frightening stories persisted after the move. Members were not allowed to leave Guyana. Some ended contact with their relatives here.

Even the State Department admitted receiving complaints from members' relatives for the past year and said it knew of the "suicidal tendencies" of group leaders.

But the church and Jones remained untouchable. There was no way for the public to get to him, no way to find out if people really were being held captives at the farming community of Jonestown, Guyana.

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

32 The Tribune

Oakland, Ca.

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or

Classification: 89  
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Still the State Department did nothing to pressure local officials into finding out if Americans were being abused. The official attitude was that the department didn't act on the complaints because the group was not breaking any Guyanese laws.

Finally, Rep. Ryan, responding to the pleas of families of temple members, decided to go find out for himself.

He couldn't foresee that he would not survive the consequences of breaking the temple's barrier of secrecy.

But the State Department should have investigated this controversial community of Americans living in a remote part of a foreign country. A congressman should not have been left doing the State Department's dirty work.

The department also could have required protection for Ryan, the press and relatives of temple members who went to Guyana. A department spokesman claims it had "no duty" to extend that protection.

Yet even requesting armed guards at the isolated air strip might have been a subtle enough move to get the group into Jonestown, but also visible enough to discourage the cold-blooded assault on the party.

Now with Jones dead and surviving members scattered in Guyana's jungles, the State Department finally has taken notice of Jonestown.

The tragedy is that the price of government neglect was paid in human lives.

(Mount Clipping in Space Below)

# Cult-Watcher Says He Gave U.S. Warning'

SAN DIEGO (UPI)—Ted Patrick, a religious deprogrammer who has served two jail terms for his efforts to wean young adults from cults, said Monday he has warned for years that it would take a large-scale tragedy to get government officials to act.

"I am surprised that it didn't happen two or three years ago," Patrick said, referring to the murders and mass suicide blamed on the Peoples Temple sect in Guyana.

"I have always said it would take a tragedy to make the government act against the cults," Patrick said in a telephone interview from Cincinnati where he said he was conducting a "rescue" or deprogramming.

He said he first went to Washington, D.C., in 1973 to ask Congress, the FBI and the Justice Department to take action against mind-bending religious cults, but got no positive response.

Patrick said he has received calls from anxious parents about the Peoples Temple sect since 1971, but had not deprogrammed any of its members.

Patrick urged a Watergate-style investigation of cults and called for new legislation to protect people from what he called "mental kidnaping."

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

I-3 LOS ANGELES  
TIMES  
LOS ANGELES, CA

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Los Angeles

(Mount Clipping in Space Below)

## *Cults Seen as Dark Side of Religion*

By Richard Kenyon

Journal Religion Reporter

The bizarre story of death and suicide involving the Peoples Temple in Guyana brought to public attention again what has become regarded as the dark side of religion — cults.

In recent years, stories have emerged about the Moonies (Unification Church of the Rev. Sun Myung Moon), Hari Krishnas, Scientologists, Sikhs and many other lesser known groups.

The stories have told about a murky, strange sort of religious faith, including brainwashing, incredible devotion to a cult leader, fantastic wealth made largely from panhandling.

Sometimes the stories of cults have been of strange

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

A-1

MILWAUKEE JOURNAL  
MILWAUKEE, WISCONSIN

Date: 11/22/78  
Edition: LATEST  
Author:  
Editor:  
Title:

Character:  
or  
Classification:  
Submitting Office: MILWAUKEE  
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sexual acts and torture and killing.

### Match the Horror

But no cult story in memory can match the horror of the massacre at the airport in Port Kaituma, Guyana, and the mass murder-suicide of more than 400 cult members.

Cults have always been part of human history, say several local sociologists and an Evanston (Ill.) Methodist minister who has studied small American religious groups. And, they said, nearly every major community has several of them.

The Rev. Gordon Melton, who conducts the Institute for the Study of American Religion in Evanston, also has studied the Peoples Temple and its leader, the Rev. Jim Jones.

Melton said Jones' group was a classic cult. In the traditional meaning of the word, he said, a cult comprises a small group of individuals who deviate from the dominant culture and follow a leader who they believe has some cosmic dimension.

### Seen as Divine

He explained that Jones was seen by his followers as divine. Jones himself claimed he was an incarnation of Jesus Christ.

"I visited them several times in San Francisco in 1971," said Melton. "His group was integrated — about 75% black from the Fillmore District of the city. He really appealed to the poor, to the blacks. The meetings were big jubilee celebrations, you know, black style. The music was right out of Black Protestantism.

"He spoke to people's needs, to their economic conditions. The meetings would last seven, eight hours, and between 2,000 and 3,000 people would attend.

"He always wore those dark glasses. (He) told us he had to wear them because of the radiation from his eyes," and that it "would hurt just regular folk."

### Didn't Like Jones

Melton said he didn't like Jones, particularly after one incident.

"He could really spellbind, you know," Melton said. "So, at one point, he turns and points out this woman and says to her that she's got cancer. There was a silence. He paused for a moment. Then, he said to her softly, 'It's okay, now I've cured you.' She swooned and he had that crowd eating out of his hand."

Melton said that Jones modeled the Peoples Temple after the Pe Mission of Father George Divine, who built his communal cult group during the Depression in Harlem. Jones was a member of that group in the 1950s, said Melton, and "got his socialist leanings from that group."

Melton, who has recently compiled the Encyclopedia of Religious Bodies, which includes some 1,200 groups in the United States, said that he personally did not like the words "cult" or "sect" because they had come to mean something negative.

### Stage of Growth

He explained that a cult was really a stage of growth. Those who followed Jesus in beginning, for instance, represented a cult. It grew to a sect and later into a religion.

"Cults are necessary in a society," he said. "Those who join them feel alienated and they join with someone they want to trust and they see the cult as a surrogate family. They are people who are

looking for meaning in their lives and try to find it in the cult.

"These are people disenfranchised in society and alienated from the power of society. A cult gives them an alternate value system and helps to channel their frustration into something positive. What would these same people do if they did not have a group in which they could find acceptance and support."

### Safety Valves

He called cults society's "safety valves," which take discontented people that might otherwise tear down the social order and rechannel their efforts into something beneficial."

He emphasized that many of these groups count as members educated, wealthy, intelligent people, and that the groups themselves do much to help society.

"Since World War II," he said, "many of the cults have been made up of white, middle class people, who feel intellectually alienated, not financially alienated as with

Jones group."

quette Sociology Prof. Da O. Moberg agreed with Melton's assessment. He said cult members were often from broken families.

### Basic Philosophy

"A cult group that offers a basic philosophy to life gives these people a sense of belonging, a feeling of being involved in something important," he said.

He also suggested that they derive from the cult group a sense of identity that was once provided by an ethnic group or a strong family unit in America.

Dr. Raymond Headlee, clinical professor of psychiatry at the Medical College of Wisconsin, was less sympathetic. He said people joined groups because they suffered from some inadequacy, "an inability to handle personal affairs, and joined a group to be told what to do."

Melton explained that 150 years ago, cults in America were rural. Today, he said, they are part of the urbanization of the country. He said

the economic woes, urban tensions, loneliness and frustrations, and urban anonymity gave birth to many of them.

The estimates on the number of cult groups vary, depending on the source. Melton said there were about four groups for every 1 million people, for a total of between 900 and 1,000. Other estimates range as high as 3,000 groups with more than 5 million members.

Melton, for instance, said the Moonies were never a classic cult because the group moved right into middle class society and derived its members from that group instead of an alienated fringe group.

But he did mention as cults some of the better known groups — the Divine Light Mission, Sikh Dharma of Yogi Bhaian, Scientology (led by Ron Hubbard), Eckankar, many of the Buddhist and Hindu groups, Kundalini-yoga group, The Way, many of the fundamentalist Jesus movements, neo-charismatic, and many others.

Headlee included Christian Science and Harvard as a cult.

(Mount Clipping in Space Below)

# Sect's Suicide: No Answers

By JOE MANNING

While the search goes on in the steaming Guyanese jungle for hundreds missing from the Rev. Jim Jones' commune, a horrified world wonders what led more than 400 persons to take their own lives.

The answers are hard to come by. Many members of the clergy are reluctant to discuss the Peoples Temple cult in terms of a religious phenomenon, and psychologists say they are not certain.

"I have no more clues than anyone," said the Rev. Carl Simon, mission consultant for the Presbytery of Milwaukee of the Presbyterian Church.

"This is an area we definitely need more research in," said William Ickes, a social psychologist at the University of Wisconsin — Madison.

The answer possibly could be found, both men hinted, in people needing direction in their lives and falling under the influence of leaders who offer to "show the way."

"We have the same kind of process involved here as in Charles Manson — people surrender direction," Ickes said.

"It's amazing how dumb people can be," said Dr. Basil Jackson of the Jackson Psychiatric Center in Milwaukee. "You can lead them like lambs to the slaughter. That's a biblical quotation."

Jackson warned that it can happen to anyone, particularly adolescents.

"And I know a lot of people in their 30s and 40s who are still psychologically in their mid-adolescence," he said.

Simon said that the more than 400 people who took their lives Sunday in the agricultural community of Jonestown were religious fanatics, and "religious fanatics are worse than secular fanatics. Religious fanatics are the most dangerous kind. God is on their side.

"They claim religious sanction for everything they do. How do you argue with someone who says God tells him what to do? They put you into the camp of God's enemies, and the more you argue with them, the more you play into their hands."

Jackson said that if a person has enough personal magnetism "he can convince anyone to do anything, even to the point of taking his own life."

Jackson said he had not heard of Jones' sect until this week and he did not know what its dogma was.

"But whatever it is — it doesn't matter what it is — it is just a cover for Jones' personal magnetism," he said.

He said the phenomenon was nothing new to psychology and is found often in the history of politics and religion.

"Keep pounding one thing into their head and deprive them of outside influence — the Guyana place would be perfect for that — and you can get them to do what you want," Jackson said. "A cult that can go to the extreme of suicidal practices is a perilous thing from the point of view of psychology."

Ickes said charismatic leaders appeal to people who are afraid of making choices and are willing to surrender decision-making.

The leader, he said, is willing to take total responsibility for the lives of his followers. He gives them a set of beliefs, orders and structure, he said, and tells them what they can and cannot do, with no options.

Strange as it appears, Ickes said, the followers often enjoy it.

"It gives them a plan," he said. "This appeals to anyone if caught at the wrong time of his life. It answers all the problems for a person who feels like a victim and suffers unhappiness and insecurity. Someone can appear as a rescuer and have all the answers; simply put yourself under their control and it answers all the problems."

US Embassy officials in Guyana said there probably were no Wisconsin residents among the victims.

"These people were predominantly from California," said Douglas Ellice, 31, chief consul at the embassy. "We have not put together names and addresses. The sheer number alone is working against us. It will be weeks before we finish."

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

A-11

MILWAUKEE SENTINEL  
MILWAUKEE, WISCONSIN

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(Mount Clipping in Space Below)

42

The Tribune, Mon., Nov. 20, 1978

# Viewpoints

## Editorials



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

42 The Tribune

Oakland, Ca.

Date: 11-20-78

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Title: People's Temple  
Rev. Jim Jones,  
1859 Geary Blvd.  
San Francisco

Character: CAS-Conspir-  
or acy; Possible  
AFO SF 89-25

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Submitting Office: SF



(Mount Clipping in Space Below)

Page 34—S.F. EXAMINER Mon., Nov. 20, 1978

**Opinion** / **San Francisco Examiner****In Guyana, a high price paid**

**H**OW DOES a person count the losses of that shattering weekend? How does one absorb the appalling reminder, from Guyana, that irrational forces can upset the equilibrium of many lives in an instant of horror, in a splurge of death wreaked upon people of good will and civility?

It makes each of us wonder how secure he or she really is, amid our modern protections and routines, from the sudden destructive sweep of irrational powers, be they of small scope, as in the fervor of a highly electrified group, or of a dimension that could rain death on the globe if the worst happened in some higher councils of nations.

But also, when we're shaken by the unexpected, we have reason to be thankful, even in sadness, that there are people who are always trying to stand between us and the elements of danger and disruption and injustice. There are many still dedicated to seeing that justice and humanity are served and that our world is illuminated so we'll be spared the brutal surprises, as far as this is humanly possible.

Some of those people, including friends and valued citizens here in the Bay Area, gave their lives in that service the day before yesterday, and all of us should hold their sacrifice in our thoughts hereafter. They did, as the poet might have said, go gentle into that good night, there in that far place, and this has to be remembered.

Assuredly, the loss is painful to discuss, for those who knew Congressman Leo Ryan of San Mateo and our own Examiner photographer, Greg Robinson, and surely for the friends of those others who lost their lives. And there's sadness for all the wounded, including Examiner reporter Tim Reiterman, in that assault near the Peoples Temple mission in the Guyanese jungle.

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

34 S.F. Examiner

San Francisco, Ca.

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RYMURS

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It must be said first, of Leo Ryan, that he was a kindly man with a high sense of compassion, who was activated by any sense of injustice. This had been shown in past years by his trips to many unpleasant places (including prison cells) to get at the truth of unpleasant allegations.

No one can imagine that he wanted to go to that cauldron of Guyana on this mission that cost him his life. He was moved to do it by the grief and worry of friends over the condition of their relatives in that mysterious Peoples Temple outpost below the rim of the Caribbean.

And so he went, and in all our history not many congressmen have given so much in the service of their constituents and other people as did Leo Ryan. He had a sense of duty equal to his sense of compassion.

Possibly his background as an educator contributed something to this; he was a teacher before going to the state Legislature, and had been a school administrator, and mayor of South San Francisco, and a Navy submariner in World War II. Like many others here, he came from the Middle West — Nebraska — to find his future. There was a certain magnetism of large presence about him, but no pretentiousness. His neighbors knew him well. They had just re-elected him, and he will be missed sorely.

★ ★ ★

Here at The Examiner we shall miss Greg Robinson, our prize-winning photographer, for his friendship, and his energy and great skill. Not often does this profession lose so grievously a young man in his 20s who is so eager to record his times with crystal veracity.

It was a sad day. But, forever, there have been people such as these who have gone out, at their peril, to lift the veils of secrecy that need to be lifted, for the good of all of us. We trust that what these and others went to find in Guyana will be found, with the help of the United States government and interested citizens.

For this was a mission after the truth, which has to be made known fully in the wake of their sacrifice. And then we shall have a new measure of confidence that, as was said of old, truth beareth away the victory.

(Mount Clipping in Space Below)

# Dark side of the psychology of the cult

By Mildred Hamilton

"Some of the most vicious deeds inflicted on other human beings have been in the service of religion."

That was the view of psychiatrist David Allen, a specialist questioned today on the psychology of the cult in an attempt to find a meaning for the tragedy in Guyana.

Allen spoke of efforts of religion to control sadism in people by directing it inward "and tending to make people masochistic. We see, in a lot of religions, sadistic forces ready to break loose at any time in that service."

Allen is clinical professor of psychiatry at the University of California Medical Center and former president of both the San Francisco Psychoanalytical Institute and the Northern California Psychiatric Society. He said he has seen many religious people over the years struggling with sado-masochistic tendencies. "We torture each other with our religions. Religious people come bearing and inflicting their sufferings on others."

He called small cults "just religions that haven't grown big enough. When cults start, they almost always form around a charismatic, rather psychopathic, leader. The members are people who need some sort of parent or authority figure who can give them emotional support and help them bear their emotional burden."

"By the same token, that dependency makes them vulnerable to the leader's sadistic wishes. We saw that on a grand scale with Hitler."

Psychiatrist Alfred Auerback spoke of personal successful efforts to persuade the 80-year-old mother of an acquaintance not to go to Guyana. "She was all packed and set to go because of lavish promises made to her. Her only income is her

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welfare check, which she planned to turn over to the group."

Auerback, past president of the Northern California Psychiatric Society, deplored the rise of "a number of cults, all starting out promising to help people and winding up being money-making operations for the cult leaders. Initially they offer warmth and friendship to lonely people, to people trying to find some identity and some personal contact. That's their greatest appeal.

"Once ensnared, the individual has great difficulty getting out. When extravagant promises are made to elderly women of limited education and welfare income, an investigation is needed."

Talking about cults is talking about a value system, said Linn Campbell, current president of the Northern California Psychiatric Society. "A cult is an outsider's definition of something that does not conform to his own religious,

spiritual and social beliefs.

"There are people with special needs who do not have a sure sense of belonging, of family. They need an authoritative leader. They have a child-like sense — and that is not said in a derogatory way — of faith in that leader."

The extremism of the zealot was called a "potential danger in any social milieu" by Philip Heersema, emeritus clinical professor of psychiatry at Stanford Medical School. "When a zealot adds the spiritual thrust by embracing religion, he adds tremendously to his influence and power — and danger to the adolescents already in a difficult period to negotiate in their struggle for adulthood. The combination of the ardent leader, however well intentioned he may be, and the bewildered youth create an interaction that is mutually unrealistic — the magnified power of the leader and the impossible expectations of the youth."



# Cult's Survival a Question Without Jones' Charisma

By Cristine Russell  
Washington Star Staff Writer

If history is any indication, the Peoples Temple, created by the Rev. Jim Jones, also died when he was shot in the head as hundreds of his followers in Guyana committed suicide.

Like many cults before it, the bizarre religious group revolved around a single leader — the minister who left Indianapolis and traveled to California, building a power base that started with a band of about 100 followers in 1965.

There is no accurate count of how many cults exist in the United States today — estimates vary from 250 to 2,500 groups, with millions of followers involved. But researchers interested in the little-studied phenomenon agree that the ranks have been growing in recent years.

"THEY HAVE BEEN blossoming over the last decade. Whenever there have been breakdowns in social structure, there has been a burgeoning of cults," says a University of California psychologist, Dr. Margaret Singer.

"After the French revolution, there was a tremendous upsurge of cults in Europe. When the Industrial Revolution came in England, there was a growth in cults," Singer said. During the 1960s, all of the unrest and problems of the Vietnam War made it, in terms of historical precedent, a time out of which cults grow."

The cults appeal in a variety of ways, say experts: the "neo-Christian" type, such as the Unification Church, with its "Moonie" followers; those that are Hindu and Zen-influenced, like the Hare Krishna; political, such as the Symbionese Liberation Army, which kidnapped Patty Hearst; race cults; self-help groups; or organizations with an emphasis on the occult.

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The otherworldly appeal even extends to UFO saucers. A few years ago a couple claiming to be aliens from another planet — they called themselves Him and Her — attracted followers from around the country who were willing to join them in a space-ship journey to another world.

**WHATEVER THE** theme, the most common characteristic of cults, says Singer, is a "self-appointed messianic leader who claims he or she has been given a mission by a superhuman source." With the death of Jones, Singer predicts that what now survives of the group known as the Peoples Temple will fade away, as others have commonly done — but not always.

But an avalanche of questions remains as to how a group like this could attract hundreds of followers to a remote jungle and why so many of them finally ended their lives.

A National Institute of Mental Health researcher urged yesterday against undue speculation, calling instead for more scientific attention to the general problem: "Little research is presently being conducted that focuses on cults. The need for quality research into this complex issue is dramatically apparent."

Dr. Stephen Hersh dusted off a paper he had prepared on cults, lying dormant on his shelf for the last year, which summarized much of the available information — or lack of it — on the subject, including prevailing professional opinion about what constitutes a cult.

**HERSH'S SET** of characteristics confirms much of what Singer has observed in California:

- "A cult has a living leader, whose revelations supply the basic doctrine of the cult. The cult leader is the final authority for his followers. He alone may judge a member's faith. Frequently, though not invariably, a cult is strongly authoritarian in its structure and philosophy.

- "Cults emphasize a way of life distinct from that of the larger society. They often insist that a member cut himself off from family, former friends, job and education, in order to devote himself to the group.

- "A cult polarizes the world for its followers, drawing a sharp distinction between the 'in-group' those who believe as the group believes — and the 'out.'"

Critics, notes Hersh, also claim that the cults may attract followers with idealistic promises, but mostly put them to work raising money. They may employ questionable recruitment techniques, use "rituals considered psychologically unwholesome by many mental health experts," and impose a "daily routine on members that is trivial or demeaning."

Such complaints are voiced in the comments of defectors from the Peoples Temple, who have told not only of psychological terror but of physical intimidation to keep cult members in line.

**"THERE IS MUCH** less professional consensus concerning the mental health of those who are most readily recruited into religious cults," adds Hersh.

He cites Dr. Stanley Cath of Boston, who has contended that young people attracted to cults "have great anxieties about themselves" and are "especially prone to death anxiety; and their fear of their own destruction, projected outward, becomes a fear of the destruction of the world."

Harvard's Dr. John Clark, after a lengthy study of religious cults, estimated that about 58 percent of those who he studied may be "schizophrenic." But the remaining 42 percent in his sample were neither "ill nor damaged," said Hersh, but "normal young people who were going through the usual crises of development on the way to becoming adults."

Unlike many of the youth cults, the Peoples Temple attracted a more diverse group, in terms of age, economic status and race, but the individuals may still have shared common problems.

He was unwilling to speculate about what may have led to the explosive events at the Peoples Temple colony last weekend. "What happened was an extraordinarily unusual event that will take us a while to figure out."

**BUT OTHER** psychiatrists did suggest that all of the factors that serve to isolate cult members in this country became more exaggerated when the group went to Guyana.

"Had they not left the United States, not gone thousands of miles away and become so totally isolated," says Singer, "they would probably not have developed the intensity of this sense of isolation, defensiveness and paranoia."

Dr. L.J. West, the well-known psychiatry department chairman at the University of California at Los Angeles, dubbed it an extreme variety of "siege mentality."

"Consider the fact that these Americans had moved to this remote jungle to create what was supposed to have been a utopian society. They had a kind of fierce commitment to the idea! of the temple to overcome racial and economic barriers among people. They already had the theme in their teachings that if they could not live as they intended to live, it would be better to be dead. . . .

"I don't know what happened down there, but I can imagine that overzealous or unbalanced members of the cult attacked the (congressional) party and committed the murders. This invoked a catastrophic reaction. . . .

"At that point, we'll probably learn, they decided that the thing to do was to die. Some of those who didn't want to die were killed and others escaped. Jones made them feel that they had brought destruction upon themselves, that there was no way out, no place to go — surrounded in a sense by this hostile jungle and the perception of a real army and a real enemy about to take over.

"It's not necessary to postulate they were individually mentally ill. Under the right kind of group dynamics, people who have submerging their individuality would be carried along by a group decision even though it seemed fatal. . . . Something had to happen. Everything just kind of collapsed at once."

(Mount Clipping in Space Below)

## Dogmatic Cults Such as Jones' Give Purpose to Life's Losers

What makes people join a religious cult such as the People's Temple in Guyana? How do they become so programmed that they will go through mass suicide rehearsals and actually kill themselves at the command of their leader?

The losers in life often find the smiling faces and dogmatic statements of cult leaders almost irresistible. Some are desperate to put their lives in the hands of a strong father figure who promises love coupled with strong guidance and rigid discipline. The Rev. Jim Jones was perceived as such a father figure.

This desire to put responsibility in someone else's hands is so strong it leaves a person gullible, so lacking in reason as to accept even the most virulent programs of any dangerous group that may be trying to come to power. People want desperately to believe in something. Many believe the world of reason has failed them, so they rebel and seek to gain some control over their lives by turning to the non-rational.

Such persons are attracted to promises that assure them that as soon as they dedicate their lives to a particular cause, they will find instant relief from anxiety. It doesn't matter that the information given is inaccurate, unfounded and untrue. Slogans provide an appealing security blanket for the insecure.

Dr. Lewis J. West of UCLA's Neuropsychiatric Institute, an expert on brainwashing or, to use the term most psychologists prefer, "coercive persuasion," says there are eight methods for bending individuals to obedient loyalty against their will.

Demonstration omnipotence is high on his list, and this is often accompanied by enforcing rigid rules to develop habits of compliance. This has a special appeal for people who really want less rather than more freedom.

A control of perceptions, including the removal of normal stimuli, monotonous food, restricted movements and isolation from the rest of society, all induce an intense concern with self and a feeling of dependency. The cultists report hearing the Jones' voice over the loudspeaker all day and even when they slept, another effective method of coercive persuasion. This is coupled with having them repeat statements and beliefs over and over and controlling information to which they have access.

One of the most effective techniques of cultist persuasion is constant, positive reinforcement of self-concept.

The most ordinary tasks, such as washing dishes or getting someone a cup of coffee, take on significance because they are a part of serving the cause. The person who does them takes on significance, too, and is constantly praised for serving in small ways. Former cultists say this adds an element missing in the world outside where the everyday chores one does are taken for granted.

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~~This feeling of importance~~  
to the cause could make a  
person feel exalted when  
asked to sacrifice for it. The  
desire to prove oneself,  
coupled with rehearsals of  
suicide, would increase the  
probability that the person  
would commit suicide when  
the time came. The  
members of the Peoples  
Temple had suicide  
rehearsals not only in  
Guyana but also in  
California, before they left  
the country. Acting out a  
procedure removes it from  
the category of the possible  
and places it squarely in the  
classification of the  
probable. In addition,  
assuming the posture of an  
emotion can lead to ex-  
periencing that emotion.

All of this made it very  
likely that the followers  
would share their ultimate  
sacrifice with Jim Jones,  
and die with him. —



(Mount Clipping in Space Below)

# Experts Look at Cults and Suicides

By Charles Petit,  
Science Correspondent

What leads seemingly ordinary, rational persons to surrender their entire being — their material possessions, their critical faculties and even their lives — to charismatic cult leaders?

In the wake of the tragedy in Guyana, specialists in human behavior reviewed the little that science knows about cult psychology and the forces that could lead to the greatest possible act of devotion to a leader — mass suicide.

"Cults appeal to people who are not well socially integrated in the first place," said Dr. William Simmons, a professor of anthropology at the University of California in Berkeley. "They are people who are seeking an alternative to society."

"There are cults of many different kinds," said Dr. Margaret Singer, a UC Berkeley psychologist. "And they're not all religious. They can be political, even psychological."

What such cults offer to "lonely, depressed, unattached persons" is "love, instant companionship, and group belonging," Singer said.

The mass suicide in Guyana disturbed and surprised Singer, but she noted that "many persons who have been studying cults over the past few years have been aware of the tremendous power they have over their members."

By definition, she said, cults have "self-appointed, charismatic leaders who say they have been given a special mission by some source greater than themselves."

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Such leaders, she said — like People's Temple founder, the Rev. Jim Jones — "must have a tremendously centered urge that they are going to succeed. Their minds congeal on the fact they have been appointed to succeed, that they are absolutely right. They have a self-assurance that gives them an aura of leadership and sureness some people just can't resist."

"Their lives get completely devoted to the movement," said Charles Glock, a sociologist at UC Berkeley and editor of a recent study of California cults, including Hare Krishna, Synanon, Children of God, and the Church of Satanism (but not People's Temple).

One element common to such groups, Glock said, is that they produce "a magic transformation of self, so that

those out of the mainstream of society can find themselves in a new kind of world."

What led Jones and his flock to the murderous attack on Congressman Leo Ryan's party, with its subsequent horror of mass suicide, cannot yet be known. Glock willingly sketched out some differences between the People's Temple group and other cults common in the Bay Area, but could not say how important they are.

Most recent clues, ranging from the Charles Manson family to Hare Krishna, have appealed mainly to white, middle-class, young adults. By contrast, Jones drew his mass following largely from lower economic groups, from both white and black communities, and from all ages.

A common theme among members, however, "is an intolerance to ambiguity," Glock said. "They want the right answers, and that's where the leader steps in."

Nevitt Sanford, president of the Wright Institute, a psychological institution in Berkeley, compared the hold Jones apparently had over his flock to the control exercised by Adolf Hitler over fascist Germany: although poles apart in politics, the two men produced fervent and ultimately suicidal devotion.

"There are people who have met so much confusion in life, they are vulnerable to someone who says he has, without doubt, the answers," Sanford said.

Without exception, specialists contacted yesterday were shocked that hundreds of Americans could be persuaded by their preacher to commit mass suicide, however mesmerizing and psychotic he might be.

"Religion and mass suicide have been linked before in history, but this one is just so atypical," said Richard Seiden, a UC Berkeley professor of behavioral sciences.

The most extraordinary mass suicide in history occurred in A.D. 76, when 960 Jews killed themselves in their fortress at Masada rather than surrender to the overwhelming forces of a Roman legion. But this suicide occurred in the face of certain annihilation, and followed a long military siege. It had nothing in common with the bizarre deaths at Jonestown.

At about the same time as Masada, suicide was a common Christian response to religious persecution, Seiden noted. In the middle ages, he said, "dancing mania" swept some portions of Europe. Groups of believers — often women — danced themselves to death in an ecstatic, religious frenzy, often hashing their heads against the ground.

"But nothing really seems to parallel this thing in Guyana," Seiden said.

He recalled with irony the only time he ever encountered Jones. It was several years ago, he said, when he was helping to organize a demonstration in San Francisco. Unbidden busloads of members of the People's Temple showed up to help. The demonstration, he said, was to support the erection of suicide barriers on the Golden Gate Bridge.

(Mount Clipping in Space Below)

# San Francisco Chronicle

THE VOICE OF THE WEST

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## Editorials

# The Guyana Nightmare

THE SATANIC LEADER of Jonestown has left a mountain of corpses beside his own to testify to his paranoia, and the whole world suddenly stands aghast at what the Reverend Jim Jones has done to the many who believed in him — and to others who didn't.

His ability to persuade several hundred of his followers to take their children's and their own lives at his command would be unbelievable if it were not all too verifiable.

The People's Temple in the Guyana jungle, so beguilingly proclaimed by its prophet and his lawyers to be a temple of joy and happiness for all who dwelt therein, has nothing to tell us that we can understand. Ron Javers, our reporter who saw it close up, concluded that it was "every evil thing that everybody thought, and worse." This was his judgment even before he could have known that 383 people had committed suicide or been murdered in the rain forest, presumably because they felt there

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would he more joy in death than in attempting to survive in a community disobedient to its master's word.

**WHAT A CRUEL** and pitiable fate it is to deceive oneself to this ultimate degree. One now can recognize that the Rev. Jones was paranoid, always surrounded by bodyguards, a believer in harsh, disciplinary beatings. He was certainly not the wholly charismatic figure that he had made himself out to be, as Javers and Congressman Leo Ryan and the rest of the company of American reporters found. Before the horror unfolded, one of these reporters thought Jones was running a kind of "crazy commune." Since the monstrous acts that Jones set in motion have come to light, it has been sagely remarked that had his operations

not been masquerading as a religion, they would have attracted the investigative attention of the authorities long before Leo Ryan courageously took it upon himself to look into them.

**WE MUST SALUTE** the conscientious willingness of the murdered congressman to venture to Jonestown in the hope of helping people who certainly were in need of a powerful helping hand. Ryan's work as a legislator has been marked by occasional spectacular moves, yet he certainly did not go to Guyana with that motive. His death, and that of the able reporters who were murdered alongside of him, sets an example to the fact-finding professions each served.



"Jonestown? This way . . ."

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## Letters to the editor

# Life – and death – at Jonestown

My two sisters, Annie and Carolyn, joined the Peoples Temple five and ten years ago, respectively. Annie was a nurse and Carolyn a history teacher. They joined because they believed in justice for all people. They wanted to work to change the world. They were enthusiastic about the health care, day care, education, housing and other kinds of services that People's Temple offered to the outside community as well as to its members.

They moved to Guyana two years ago and saw their home in the interior as a place where people who had had nothing in this country, had something: a piece of land, a job, responsibility, respect.

Annie's last letter best described her feelings about Jonestown:

*"The thick bush is further back beyond the banana trees and is so lush I really can't describe the beauty. It would be hard for me to live in any city after living here. The children are so happy. They have a creatively made playground, plus acres and acres of outdoors to play in and no muggings or car accidents to worry about. I sometimes wonder how they ever made it, living in the cement walls of San Francisco."*

Because my sisters believed so strongly in the work of People's Temple, as well as in Jim Jones, I presume they are dead (although this has not been confirmed by the State Department). While their probable participation in the alleged "suicide" is hard for me to understand, I do know that they were committed to life — to social justice and racial equality — and not to death.

Rebecca Moore  
 Washington, D.C.

was deliberately ignored. Instead, Mr. Ryan embarked on the self-appointed mission (I assume at public expense) to try to unravel the work of a patently skillful mass leader in a few short hours. Incredible!

The suggestion that we need more politicians with Leo Ryan's feelings toward humanity is fine with me. I suppose even one inhumane congressman or senator is too many. However, I think we should reconsider the implication that Mr. Ryan's activities in Guyana are worthy of emulation. They definitely are not. I may be in the minority, but I hope our legislators will studiously resist the temptation to investigate things in ways that expose them to virtually certain personal danger.

Nicholas L. Ruggieri  
 Gaithersburg, Md.

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nificance in the twisted world of  
"Reverend" Jim Jones.

Tony Glaros  
Silver Spring, Md.

Not since biblical times has there been such a profusion of proclaimed gods and prophets. In recent months, area papers have featured advertisements from several self-appointed prophets and even one fellow calling himself God.

Many of these cult leaders live on steak and champagne while their followers exist on bread and water. Most cult leaders have claimed they've seen visions, but currently the vision most sighted is one most Americans are familiar with — the dollar sign.

Elements with questionable motives often creep into situations where individuals seek quick simple solutions to complex problems. Soon we may be reading something like the following advertisement: "Buy happiness. For \$10 down and several monthly installments of \$10, we will send you a set of books on a philosophy guaranteed to solve all your problems. Used editions at half price."

But that's foolish. Nobody would fall for an ad like that . . . Would they?

Rich Schwartz  
Rockville, Md.

It is doubtful that this observer will ever fully comprehend the unpleasant events that poured out of Guyana. However, an ironic footnote to the bizarre affair remains. By coincidence, President Carter proclaimed Thanksgiving Week, 1978, as "National Family Week." This observance shared the spotlight with National Bible Week — two very real and good aspects of our lives that obviously had no sig-

(Mount Clipping in Space Below)

# The Horror in Guyana

The reports from Guyana of mass murders and suicides by cultists of the Peoples Temple are incredible, not because there is doubt that they occurred but because there is so little doubt.

Somehow, and not for the first time in history, collective despair or hysteria or zealous faith seems to have compelled hundreds to go to their deaths on the order or say-so of a sect leader invested with immense authority. How and why such an accretion of authority came about may be explained in time. Whether it will be truly understood is another matter.

On the testimony of former members of the Peoples Temple, the Rev. Jim Jones, founder and pastor of the church, was a figure of unquestioned power. By persuasion, coercion or whatever, congregants were induced to turn over their personal property to his church. Jones—though accused by some of enforcing his will through beatings, public humiliation of sect adherents and blackmail—was regarded by most who were drawn to his church as an exemplar of love and decency. His popularity and personal hold over his adherents meant, among other things, that he was able to wield considerable political power. He could deliver votes, particularly though not exclusively in the Bay Area where his church had its headquarters. He had a wide circle of loyal political friends and supporters.

One theme of Jones' ministry was that his congregants were in danger of persecution by the state. A rising fear of repression helped prompt the movement of more than 1,000 temple members, led by Jones, to Guyana, where the sect established an agricultural camp in the jungle. Reports that some cultists were being forcibly prevented from leaving Guyana prompted last week's fact-finding mission by Rep. Leo J. Ryan. That mission ended Saturday when the congressman and four other Americans were murdered at a jungle airstrip.

The bizarre and brutal aftermath of these killings—the reported mass deaths of cultists, including Jones—remains now to be investigated fully and, within the limits of comprehending behavior of such willfull and self-destructive aberrance, explained.

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II-4 LOS ANGELES  
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# U.S. Serve As A Hotbed For An Exotic Flowering Of Cults

By Kenneth A. Briggs  
The New York Times

Fringe religious groups, always a feature of American life, have spread over the past decade, continuing a tradition of religious freedom but taking on distinctive features that could give rise to such a group as the Peoples Temple and, ultimately, the ritualistic murder and suicides of more than 900 believers in Guyana.

Nations and cultures have invariably experienced exotic and innovative religious outcroppings, but America, because of its tolerance for dissent, its idealism and its frontier individualism, particularly so.

"America, despite all its pressures to conform, officially said OK to the cults so long as they obeyed the law," said Dr. Langdon Gilkey, professor of theology at the University of Chicago.

The followers were there because, scholars say, young Americans, deprived of strong family ties, confused by rapid social change and unschooled in religious tradition, were searching for meaning in their lives.

"The theology of the cult is always dependent on a message of salvation not believed to be available in ordinary experience," Gilkey explained. "They are sometimes radically separated from the world, going into their 'embassy.' The world is a foreign continent and they, the ambassadors."

Many recently formed groups owe their origins to earlier movements. The Peoples Temple, founded in San Francisco by the Rev. Jim Jones after he took a small, unorthodox Indiana congregation West and away from what he perceived as intolerance, was spawned as an offbeat Christian church with official ties to the Disciples of Christ.

Ultimately it came to bear little resemblance to an established movement, and that, too, is not uncommon. Technological leaps have brought different religions into increasing contact, and the effect has been that the nation has become a kind of religious hotbed for incubating new varieties of spiritual life, often grafting parts of many faiths into startlingly different hybrids.

Unlike most upstart groups in the past, which appealed primarily to older adults, the present array of offerings draws mostly young followers under the age of 30. These people, scholars say, are hungry for meaning in their lives and are susceptible to the untested claims of self-styled religious "authorities."

Estimates of the number of fringe groups vary greatly, ranging from several thousands to a few hundred. There is little disagreement, however, that a few, perhaps three dozen, have had profound influence, aided by considerable media attention.

Though the study of fringe groups is relatively undeveloped, the appearance in recent years of such a vast, colorful spectrum of religious movements, from Eastern ashrams to Sufi communes, has launched a new branch of academic inquiry, centered in California.

Finding definitions to distinguish certain types of groups from others is proving

difficult in the initial phases of the study. Many of the older categories are being scrapped and new terms are appearing.

The word "cult" is being increasingly avoided, for example, because of its growing, exclusive association with destructive forms of religion. "I'm trying to find other terms," said Dr. Robert Ellwood of the University of Southern California, "because 'cult' has lost its neutral sense."

Traditionally a "cult" was a group that departed from the doctrines of conventional faith groups and often stood at odds with the values of the surrounding community. A "sect," by comparison, was defined as a group that broke away from a larger, more stable denomination in order to practice the tenets of the denomination more intently.

But the lines that demarcated "cult" and "sect" have blurred, and scholars have begun adopting catchall terms, such as "new religious movements" or "emerging religions."

The Unification Church founded by the Rev. Sun Myung Moon illustrates the difficulty of trying to pigeonhole groups. That movement, with an estimated 7,000 hard-core members, embraces elements of Christianity, Oriental philosophy and established denominational practice, including the founding of a well-equipped seminary.

Another example of the quandary is the controversial Southern California community called Synanon, which mingles teachings from Taoism, Ralph Waldo Emerson and the methods of encounter groups.

Various systems of classifying groups are being put forward in an attempt to better understand them. Dr. Frederick Bird of Concordia University in Montreal has elaborated one of the most detailed "maps" by dividing the groups into three categories.

Under this scheme, the "congregational" groups, such as Hare Krishna and the Divine Light Mission, stress strong commitment, worship of a "transcendent being" and the presence of a "prophet."

"Schools for learning," such as yoga institutes and Zen centers, represent Bird's second category. Adherents are

asked to learn a discipline, and there is no direct emphasis on a "supreme power" of any kind.

The third type underscores what Bird calls the "sacred power" within and promises ways of tapping that power through self-enhancement. The practice of transcendental meditation falls under this category, as do groups such as the "Self-Realization Fellowship."

Dr. Jacob Needleman of San Francisco State College, one of the principal scholars in the West Coast center for the study of new religions, delineates two main categories, the "evangelical kind" — that is outward-directed and the "psychological kind" that emphasizes an awareness of self.

"Most are attracted to the evangelical type," Needleman said. "We are a nation of doers, after all, and we lack a balance between action and the meditative side."

A mark of almost all thriving groups is the presence of a magnetic, inspirational leader who forges cohesion and serves as a focal point in the group's struggle to maintain itself, sometimes against sharp public opposition.

The Washington Post \_\_\_\_\_  
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Date NOV 29 1978



While history is replete with stories of small, ardent believers struggling to uphold certain convictions and establish a way of life, each age gives evidence of shifting trends and longings.

The early 19th century, caught in the throes of expanding industrial and social growth, spawned various forms of Chris-

tian perfectionist groups, Utopian communities and millenarians. Later in the century, there was a notable upsurge of groups such as Christian Science that promised healing.

"There has always been lots of religion in America," Dr. Sydney Ahlstrom, professor of religious history at Yale, said. "I'm not sure the quantity changes, but it flows in different channels."

A recent Gallup poll indicated that nearly 12 percent of the American public had participated in some form of meditation or religious practice outside the traditional boundaries of Christianity and Judaism.

USC's Ellwood estimates that the poll is not far off and adds that the percentage has apparently remained the same for decades. "Many people are under the impression that the religious scene seems to be in great flux," he said. "But the greatest characteristic is its stability."

The qualities that make this age somewhat different stem from the tremendous increase in cross-cultural religious influences, particularly the spiritual teachings of Hinduism and Buddhism, and the changing yearnings of young people.

The typical fringe group's follower once tended to come from the lower economic classes and to be poorly educated. Most adherents these days are college graduates and middle-class.

"Very few of the cults are able to recruit lower-class young adults, either black or white," concluded Margaret T. Singer, a psychiatrist and professor at the University of California in San Francisco.

In an article in a recent edition of the journal published by the National Association of Private Psychiatric Hospitals, Ms. Singer asserted: "Lower-class youths in the United States, primarily, know there are no free dinners and no free meals. They can recognize a street hustle.")

Other observers attribute this pattern to a loss of an emotionally enriching family life and to the absence of authoritative adults who could provide models of maturity and faith for the more affluent young men and women.

The intense religious groups that capture the allegiance of many young people offer what Dr. Lowell Streiker, author of "The Cults Are Coming," calls a "substitute extended family."

"Because of the family structure, the individual is not the focus of what is going on," he said. "But there is pressure to conform in order to get the approval, the tenderness, the sense of belonging that the person wants."

Streiker believes that for a quarter of the followers, the experience is a big step toward serenity, purpose and adulthood. The remaining three-fourths, he surmises, "realize they are no better off than they were before and become disillusioned and embittered."

Like all varieties of consumers, the shoppers in the nation's increasingly diverse spiritual supermarket tend to go from one offering to another. Millions of Americans sample some religious groups and dabble with others, hoping to find new satisfactions.

Theologians sometimes also point to the American propensity to find supplementary traditional religious commitment in cults that do not always appear "religious." Under this concept, behavior similar to the cultic devotion can surround the work atmosphere or the country club.

But for an apparently significant number of young people, the quest leads back to basic religious sources.

"The basic issue is this," said Richard Quebedeaux, a writer who specializes in fringe groups. "The permissive society has created a strong hunger for strictness and discipline and authority. They are bored with materialistic society, and out of this has come a search for new meaning in life."

The most common reason for leaving, he adds, is that followers get "tired of being treated like a child," the reason they presumably had for going to the group initially.

## Soviet Press Blames Guyana Suicides On U.S. 'Repression'

MOSCOW (UPI) — The Soviet press said Tuesday the Peoples Temple suicides showed a "serious disease" that affects all of American society and were a result of "repression" in the United States.

The official Soviet Communist Party daily Pravda and the daily Sovetskaya Kultura both carried commentaries on the Peoples Temple sect horror in Guyana.

Pravda said the more than 900 deaths at the jungle commune were "most likely mass murder or compulsory suicide" and charged that members of the commune had been driven out of the United States by official repression.

"The members of the sect were subjected to victimization and repression in the U.S.A. and at last they were forced to seek refuge in another country.

"But they lived in fear even in the jungles of Guyana . . . afraid, that

the punishing hand of American authorities would reach out for them even there," Pravda said.

Sovetskaya Kultura, in a dispatch from Washington signed by Tass correspondent Y. Yegorov, said, "One thing is evident: It reflects a serious disease that affects all layers of American society, a disease that has many manifestations.

"This is the political terrorism that led to the assassination of President Kennedy, his brother Robert and the outstanding son of the Negro people, Martin Luther King.

"This is the corruption that pierces all of society. The Watergate scandal. The Mafia.

"All this is understandable. Only one thing is hard to understand. How in such conditions can the United States claim the status of a moral leader of the so-called Free World?" the Ministry of Culture daily asked.

William F. Buckley Jr.

## The Jones testimonials

Steven Roberts of the *New York Times*, working on one angle of the awful Jones Massacre, inquired of the habits of Mrs. Carter, who indeed had written one of those testimonials flaunted by Jones in the course of his ministry. It transpires that Mrs. Carter receives, in a typical week, between 1,500 and 2,000 letters, most of them asking for something. Her relatively small staff goes through these and brings to her attention those in which she is likeliest to show an interest. In the past two months, she has personally answered 300 letters. Every week, she writes in long-hand replies to about 30 letters. One of these went to James Jones.

And it, surprisingly but not astonishingly, was addressed, "Dear Jim." Not astonishingly, because the predilection of the incumbent White House for Christian names is pronounced even to the point of the diminutive. It should be remarked, one supposes, that it was a sign of aloofness that Mrs. Carter did not address Jones as "Dear Jimmy."

But consider then her comment to Mr. Roberts when he asked her what she could recall about Jones: "I don't remember anything about him. He was just a person." In fact, that person escorted Mrs. Carter home from a rally in San Francisco during the presidential race, and had dinner with her. Campaign engagements, like childbirth,

do not linger in the memory, and Mrs. Carter is not to be faulted for assuming that the minister from San Francisco who now addressed her, asking for a testimonial to his work, was telling his truth about their previous encounter. Moreover, the supplicant reminded her that he had been active in the Carter campaign. Under the circumstances, she elected to grant him the favor and, having done so, catapulted herself into her chosen mode: "Dear Jim" and all, even though he was "just a person."

One must suppose, after all, that anyone charismatic enough to persuade 400 people to drink poison, would have at least enough influence to extract from Mrs. Carter, or for that matter anyone else, a letter complimenting him on his vague accomplishments. The renowned letter from Mr. Califano, who describes Jones in language that would have exaggerated the virtues of St. Francis of Assisi, is testimony either to the hypnotic powers of Jones, or to the irrepressible enthusiasm of Joe Califano, or both.

There is a quite general embarrassment among the scores of powerful men and women who wrote letters about Jones. There ought not to be, really. It is unfair. It is a cultural trait we are dealing with, not inconceivably at one level a cultural requirement. A society develops certain rituals, among them those

amenities that require one — quite properly, if nevertheless hypocritically — to say "good morning" and "good night" whether one actually has any such aspiration in mind.

The amenities are important, but unquestionably they have got out of hand, and particularly they tend to do so in the political world where the public compliment is a tribal ritual, and any commendation that speaks in other than hyperbolic terms about a fellow politician is regarded as a disavowal.

I first focused on the question as a teenager in the army where I learned that in rating a soldier (or an officer) you could put an end to his career simply by writing "Very Satisfactory" on his record. Very Satisfactory is army-lingo for Very Unsatisfactory. Someone who qualifies for routine promotion must be rated "Excellent" or higher ("Superior"). Professors groan every spring over the required recommendations in behalf of students applying to graduate school. Their fear is that any realistic assessment of a student's performance will be judged Very Satisfactory by the admissions committees, who necessarily compare that assessment with the resplendent flora and fauna of other professors caught up in the requirements of flattery.

Jones was a tragedy. But he is not the responsibility of Mrs. Carter, not even of Joe Califano.

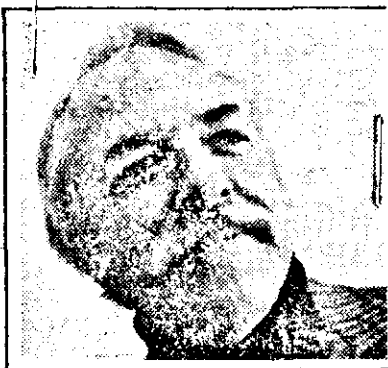
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(Mount Clipping in Space Below)

# Dick Nolan / Despair and alienation



I'm afraid San Francisco now has undisputed status as nut capital of the universe. Permanent possession: they can retire the trophy. We even reached the stage of sending out colonies. It is possible we ought to be quarantined.

We'll be sorting out the Peoples Temple tragedy for a long time to come, and while we may never have all the answers, some of them have been evident for a long time. Here we have developed the kind of society that attracts the deranged, and drives the borderline cases over the brink.

It is not entirely fair to say San Francisco is unique in this respect. We are talking about urban concentration, whose ills seem more apparent here because San Francisco is both compact geographically and of such relatively small population size that the symptoms are not diffused.

The symptoms are despair and alienation.

They have been evidenced in the shameful reputation of the Golden Gate Bridge as a suicides' leap. In the pathetic drug dream

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

31 S.F. Examiner

San Francisco, Ca.

Date: 11-22-78

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or SF 89-250

Classification: 89

Submitting Office: SF

culture of the flower children of yesterday. In the kill of the "Zebra" executioners. And now in the bizarre episode of the Guyana colony spun off San Francisco's Peoples Temple.

You don't make suicides, drug addicts, ritual killers and religious fanatics out of fat and contented people. They are formed out of humans without hope. The City is the last desperate corner for people like this; they take one way or another — out.

However the Peoples Temple colony turned out, it began as nothing really new in the world. Utopianism is an old idea, and what was set in motion there was the old, old idea of Utopian socialism in a farming environment. There have been a lot of such experiments in America over the last century and a half.

The search for security and identity often zeros in on the elemental urge to grow your own food on your own land; to be independent of the supermarket and the rent collector and all the complications of the intricate urban supply system.

In Guyana, judging from the testimony of the enthusiasts as recently as a few weeks ago, Peoples Temple colonists were full of hope and pride.

What they needed by way of such basics as clothing and supplies was available to them in their own buying warehouse. The land was yielding crops. Young people were learning the skills that were needed to keep farm machinery and generators in repair. Children were being

taught according to their abilities. Old people were valued for their knowledge, their wisdom, for their very years.

And yet, through all this ran a thread of madness, of fanaticism, of a latent hysteria. You don't recruit members of a cult from the stable elements of a community. And once they are recruited they are subject to extreme manipulation. They can be indoctrinated to believe anything.

What becomes most precious to them is the sense of identity, of being somebody, of belonging to the society in which they find themselves.

In the crowded city, the cold city, vulnerable people lose this sense of self-worth. It becomes painfully obvious that the society around them doesn't give a damn about them, considers them as non-persons, outsiders, a nuisance. They tend to accept the judgment.

When a guru comes along, offering them what the society refuses to offer, people the world calls "losers" are ready and willing followers.

There is more than a suggestion that at the core of the Peoples Temple movement was a steel band of enforcement, should the brain-washed recover their senses at any stage along the way.

But there was madness at the roots of this movement, erupting finally in the horror of recent events. The society that didn't give a damn about these people has been shocked into attention, but there is no evidence at all that it is learning anything from what it now sees.

(Mount Clipping in Space Below)

# Guy Wright / Jim Jones in transition



As the Rev. Jim Jones showed me photographs of his outpost in Guyana, a wistful enthusiasm came over him. In another man, for another place, I would have called it homesickness.

A few months earlier Jones had had a heart attack while presiding as chairman at a meeting of the San Francisco Housing Authority. He had gone to Guyana to recuperate at the experimental farm being built there by members of his Peoples Temple.

When he returned I called him to ask about the place. Not many San Franciscans had heard of it at that time.

He was more than willing to talk about it — seemed to need to talk. What began as a quick interview crammed into his busy day stretched into a two-hour visit during which he became more and more reflective as he showed me color slides of his faraway colony and told of the life there.

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He dwelt on how peaceful it was. How well he had slept. How joyous to awaken to birdsong. How his appetite revived and his heart medicine gathered dust. How tensions and anxieties melted away.

He was a man describing Shangri-la — the Shangri-la of his imagination. Looking at the photographs, I saw a spartan kibbutz in a jungle clearing where life would be arduous and challenging. But Jones looked at the same photographs and saw a tropical idyll.

"Everyone works but no one is forced," he said. "No one is forced to stay either. But not one person has requested to come home."

At that time charges of involuntary confinement hadn't become a public issue. Jones was simply saying that everyone liked the place.

His mood changed and without prompting he began to talk about his involvement in politics. He obviously took satisfaction in his political connections; he made a point of mentioning a recent meeting with Rosalynn Carter. But he tried to play down his political influence, and he said he had made a mistake in accepting the chairmanship of the Housing Authority, that public office wasn't his proper role. What came through was an uncomfortable ambivalence.

He talked about harassment of Peoples Temple, and as he told of threats, calumnies and attempted

arson a strong sense of persecution crept into his mood.

Then he shook off those thoughts and resumed his happy reverie about his outpost in Guyana, where the days followed each other in peaceful succession and the trade winds blew one's troubles away.

We were looking at the color slides in one of those little peep-through viewers with a light inside, and he became so engrossed that he was forgetting to give me my turn. When he realized his lapse he laughed at himself and apologized.

"I wish I could go down there and stay for a year," he said.

I came away from the interview feeling I had seen Jim Jones with his guard momentarily down. Was he simply a tired man wishing he could get away from it all? Or was there something more?

A month or so after we talked he suddenly pulled up stakes and went to Guyana to stay. It was generally assumed that he was fleeing from a storm of accusations here, but I've always wondered whether he wouldn't have gone anyway.

He had a record of abrupt departures, from Indiana to California, from Mendocino to San Francisco, each time taking a part of his flock with him like some latter-day Moses searching for the promised land. Was that clearing in the jungle a step in his search, the place where an impossible dream turned into the inevitable nightmare?

(Mount Clipping in Space Below)

Page 30—S.F. EXAMINER ☆☆ Wed., Nov. 22, 1978

**Opinion** / San Francisco Examiner**Jones and the politicians**

**A**T LEAST Mayor George Moscone is willing to admit he made a mistake in sizing up the charismatic leader of the Peoples Temple, and appointing Jim Jones to head the city Housing Authority.

Plainly, though, politics as well as judgment was involved: the temple of the late Rev. Jones was a wellspring of support — of tireless manpower so important in politics — for politicians who were kind to Jones. No one can suppose that Moscone was a booster of Jones solely because he was swept away by Jones' charitable works among the poor.

No, Jones was valuable politically among a certain sector of our society and the major benefitted from this. But anyway, George Moscone knows he made a big mistake and has had the decency to admit it.

Not so with some of our other politicians in this city, and in the state. Some of them obviously are going to take a very broad-minded view of the whole thing, and especially of their own past cozying with Jim Jones and his strange cult.

Some of them never are going to admit they made a mistake, not even as they view the pictures of those bodies of the poisoned and shot, stacked as far as the eye can see at Jonestown. A few of these politicians will fashion for themselves a platform of sanctimony high in the ozone of ultraliberalism and maintain until the Judgment Day that Jones really was a lovely and "sensitive" fellow when they knew him (and not his political support).

This is self-justifying claptrap. They failed to recognize megalomania. They failed to look into charges that the weirdest of things were going on in that hypnotized, authoritarian enclave that Jones formed and herded to South America.

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

30 S.F. Examiner

San Francisco, Ca.

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Maybe they failed to read the papers. Maybe they failed to take seriously the pathetic appeals of people who said that relatives in the Jones temple were being held against their will or subjected to bizarre abuses. Leo Ryan took those appeals seriously.

One can understand how Jones, with his captivating personality and skillful articulation, and dispensation of aid to unfortunate people, could have won over an unsuspecting person — even a high office-holder. But after a time, after the early bloom of the Jones movement, there was no reason to be unsuspecting. For the signs were ample that the movement was engaged in the worship of Jones and that all was not right in the ways he exerted his peculiar power.

What isn't easy to understand is how Assemblyman Willie Brown of San Francisco, as the most glaring example, can say at this stage, that he has "no regrets" about his past associations with Jones.

Oh yes, the lawmaker is shocked and sickened by how it all turned out, and if Brown had known farther back that Jones was mad, then of course there would have been no appearances with him, by Brown and some other local politicians. (And, one can bet, no plan by Brown to be master of ceremonies for a Jones fundraising event scheduled for a week from next Saturday, but now, of course, cancelled.)

But Brown now proudly resists any suggestion of saying he was wrong, and even scorns the

others-in-office who say they were. It seems they were all merely misinformed. They were babes in the woods.

They include quite a number, ranging far and wide, including the vice president of the United States, the first lady of the land, Rosalynn Carter, the sitting governor of California, various United States senators of both parties and other officials of both past and present tenure. Mrs. Carter, in a letter to Jones, expressed hope for one of his projects — getting medical supplies shipped to Fidel Castro's embargoed island.

Many of these people were suckered from afar, and doubtless knew little or nothing of the troubling reports of the movement in San Francisco, but they might well have been more careful. The good offices of some of them apparently were used by Jones in getting his entry into Guyana, to set up his tragic establishment there.

★ ★ ★

And then we have the Rev. Jesse Jackson, who says he hopes the horrible climax in Jonestown will not overshadow "all the good" Jones did in helping people, and his concern "for the locked out, for the despaired, the handicapped, for the minorities . . ." Until Jackson knows all the facts, he says, he'll continue to view Jones as a man "who worked for the people."

This is appalling delusion on top of frightful error. Assuredly all else is overshadowed tenfold by the fulfillment of a dream that included poison by the tubful, and lining children up to receive their fruit-flavored drink laced with cyanide.

We only hope that no one among his former supporters will be so deluded as to try to make a martyr case of Jones' terrible demise. That would carry indecency to the point of insufferability.

The truth is that he had become liberal chieftain here and was embraced by people who wanted his support and didn't ask enough questions. We hope this will be a lesson to our leaders not to cater to whatever flaky group comes along, in an effort to capitalize off of it politically. In the meantime, a little remorse is in order, from some parties.



# U.S. Probe of Cult Lacked Depth, Ryan Aide Charges

BY ROBERT BARKDOLL

Times Staff Writer

WASHINGTON—Rep. Leo J. Ryan's top aide charged Monday that State Department officials had conducted only a superficial investigation into a Guyanese cultist settlement whose members killed the congressman and four other Americans Saturday.

American consular officials in Guyana insisted that the commune "was benign and reasonable despite (concurrent) information we had" from relatives of commune members and those who had defected, according to the Holsinger, the slain congressman's administrative assistant.

"The U.S. Embassy reported: 'From what we could see, everything was fine,'" Holsinger told reporters.

But as it turned out, he said, "Everything that people in the (San Francisco) Bay Area told us—all the horror stories—turned out to be true."

Richard McCorty from the embassy

thought everything was very nice, say. But they made superficial inquiries."

The State Department countered that consular officials had interviewed more than 75 members of the Peoples Temple encampment at Jonestown, Guyana, during the past year and were unable to confirm any case in which commune members had been mistreated by the camp's leaders.

John A. Bushnell, deputy assistant secretary of state for Latin American affairs, said the interviews were conducted, with the permission of cult leaders, during four visits to the camp this year by consular officials.

The visits were made primarily to renew passports and to prepare children's birth certificates, he said. The last recent such visit was on Nov. 7,

less than two weeks before Saturday's explosive violence.

The dispute over the thoroughness of the State Department's inquiry erupted as an Air Force C-141 transport plane was on its way to the United States from Georgetown, Guyana, with the bodies of the five slain Americans.

A defense Department spokesman said that the plane's first stop would be at an Air Force base in Macon, Ga., where the body of NBC correspondent Don Harris, 42, of Vidalia, Ga., would be left.

The bodies of the other four victims—Ryan, 53, Robert Brown, 36, of Los Angeles, an NBC cameraman; photographer Gregory Robinson, 27, of the San Francisco Examiner, and Patricia Parks, 18, of the Peoples Temple settlement in Guyana—were to be flown to Los Angeles and San Francisco.

There were these other developments Monday as the capital reacted with shock and horror to one of the

most repugnant incidents since the assassination days of the 1960s.

Copies of an exchange of letters between Ryan and Mark Lane, the cult's attorney, were made public by Ryan's aides. In his letter, Lane said that the cultists thought themselves "persecuted" by U.S. authorities, and he warned that they might "create a most embarrassing situation for the U.S. government," apparently by moving to such Communist countries as Cuba or the Soviet Union.

Ryan replied that he was not impressed. "If the comment is intended as a threat, I believe it reveals more than may have been intended," he told Lane.

President Carter and his wife, Rosalynn, publicly expressed their "shock and grief" at the death of the three American journalists who accompanied Ryan. The President and his wife had previously sent their condolences to Ryan's family. Speaking for the President, White House Press Secretary Jody Powell said that the newsmen "were all hard-driving

professionals who lost their lives while pursuing the highest tradition of journalists."

Carter was briefed during a cabinet meeting by Secretary of State Cyrus R. Vance and Defense Secretary Harold Brown on steps that the government is taking in the wake of

tragedy. The White House said that Guyana had sought unspecified assistance in dealing with the situation. Among other things, poison experts are being sent to the tiny country, where hundreds of cultists are said to have committed suicide by taking poison or to have been slain by cult leaders.

The Air Force said that three more transport planes would be sent to Guyana from Panama to return the dead and wounded. Three planes had been dispatched previously.

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Date NOV 21 1978

The United States moved to provide Guyana with military helicopters and other equipment needed to deal with the aftermath of the slayings. A State Department official stressed that although American military personnel will be involved in support operations at Jonestown, "at this point, the primary responsibility of bringing those who are guilty to justice remains with the Guyanese government, which is cooperating fully with us."

In addition, the White House made public an exchange of letters between Mrs. Carter and Jim Jones, head of the Peoples Temple cult.

Mrs. Carter met Jones briefly when she took part in the opening of a Carter-Mondale headquarters in San Francisco during the 1976 presidential campaign. She spoke at a rally that also was attended by Jones.

On March 17, 1977, Jones wrote Mrs. Carter expressing his regret at having been out of town when her sister-in-law, Ruth Carter Stapleton, was in San Francisco. He followed up that brief introductory note by saying:

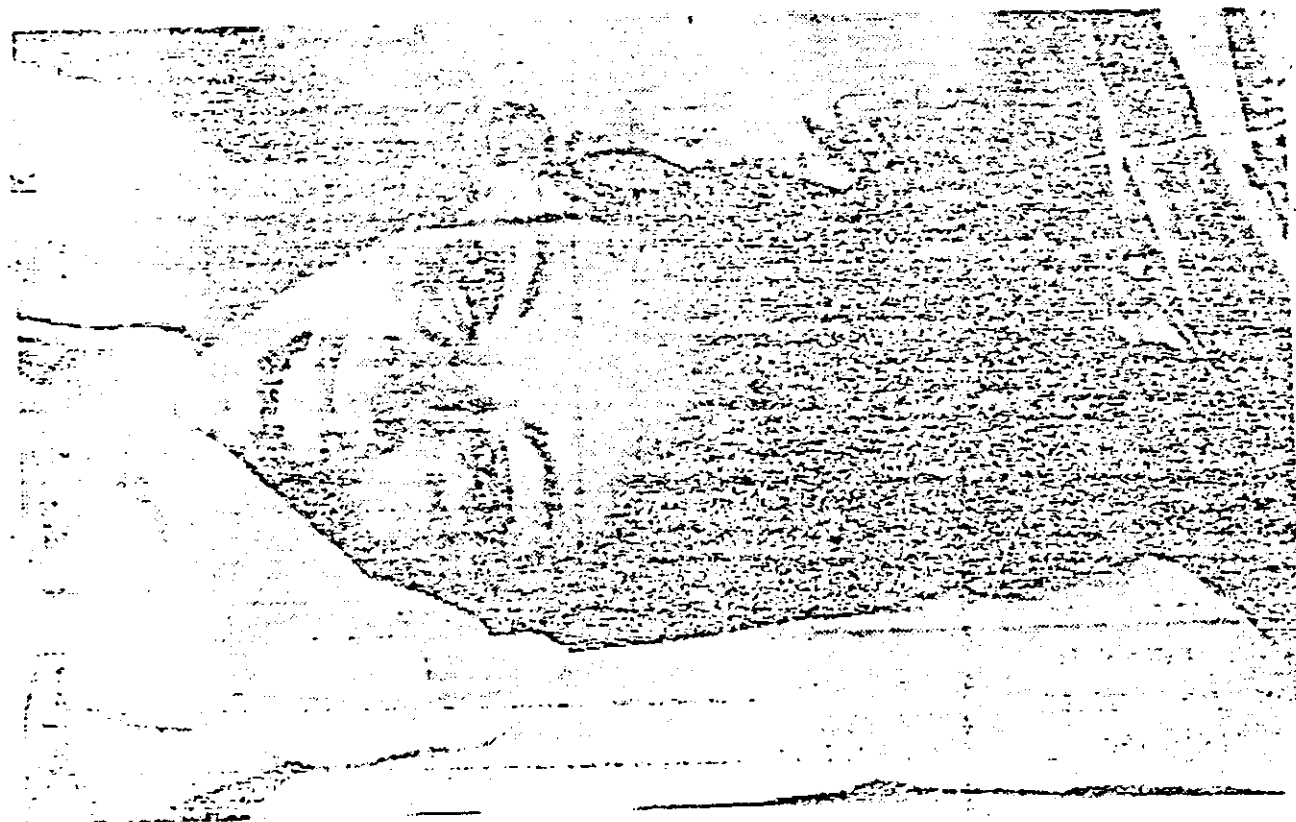
"A short time ago, I traveled to Cuba with a group of prominent doctors and businessmen from the United States. We met with Cuban officials in the medical field who say their country is badly in need of hospital equipment. The friends who I was with are prepared to make arrangements right away to get 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.

"... Anything that you could do regarding this matter, of course, would be deeply appreciated."

Mrs. Carter replied in a "Dear Jim" note on April 12. Her letter read:

"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."



FEELING BETTER—Miss Speier, after undergoing surgery at Andrews Air Force Base hospi-

tal, smiles as she is wheeled on stretcher for transfer to a Baltimore shock trauma unit.

AP Wirephotos

# Hundreds Told U.S. Agencies of Cult Abuses

By Robert Pear  
and Susan Schmidt  
Washington Star Staff Writers

The State Department and the Federal Communications Commission had received numerous complaints about a religious cult known as the Peoples Temple, but neither took decisive action to curb alleged abuses by the strange sect that flourished in California and in a remote South American jungle.

FCC officials said yesterday that they had been monitoring for more than a year coded radio transmissions between the San Francisco headquarters of the religious group and its sprawling agricultural commune in the former British colony of Guyana.

The Rev. Jim Jones, founder of the sect, led more than 400 of his devotees in mass suicide-murder rites over the weekend after members of the cult had ambushed and killed Rep. Leo J. Ryan, D-Calif., and four other Americans.

Ryan was on a fact-finding mission to investigate reports from his constituents who said friends and relatives were being cruelly mistreated at Jones' settlement, known as Jonestown.

THE FCC HAS BEEN monitoring a ham radio station operated by a Peoples Temple member in San Francisco. The investigation centers on alleged violations of FCC radio rules, including the use of ciphers and codes; transmission on frequencies outside the approved range; using transmissions to conduct business; and failure to give adequate station identification.

The commission, however, has cited only a single technical violation. One of the operators was fined \$50 for failing to give adequate station identification.

Gerald Zuckerman of the FCC said the agency began its investigation of radio transmissions by the Peoples Temple after receiving numerous complaints about rules violations.

After the probe began, he said, operators of the ham station started to use false call signals so they would not be caught. In addition, the FCC received "several thousand hand-written letters" urging that the agency stop "bothering" the religious group and drop its investigation.

According to a knowledgeable source, church members believed there were "informers" monitoring their broadcasts and filing complaints with the FCC. The church, using the Freedom of Information Act, obtained FCC files in an effort to determine who was filing the complaints.

ALBERT TOUCHETTE, reportedly one of the men who gunned

down members of the group of Americans at Port Kaituma airstrip, is the owner of the Jonestown station, according to Washington area ham radio operator Richard Hayman, who has had extensive radio contact with members of the Peoples Temple.

In February Hayman picked up an emergency call from Jonestown on his ham radio. He wound up transmitting a Washington obstetrician's instructions on caesarean delivery of twins to Dr. Larry Schacht at the Peoples Temple colony. Schacht is believed to have concocted a poison that 400 sect members drank to commit suicide.

Members of the People's Temple and their attorneys have complained that U.S. government agencies were harassing and persecuting them by investigating their activities.

The State Department, like Ryan, had received complaints about "mind-programming" and other coercive techniques practiced at Jones' settlement in Guyana, but tended to minimize their significance until members of the sect killed the California congressman over the weekend.

The complaints, including a detailed summary of alleged human-rights violations, were sent to high-ranking State Department officials by parents of young persons who had left the United States to follow Jones to his jungle commune.

IN RESPONSE TO the complaints, a State Department official said at news briefings yesterday, U.S. embassy personnel in Guyana visited Jones' commune and interviewed 75 sect members.

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"...confirmed the allegations of... said John A. Bushnell, deputy assistant secretary of State for Inter-American affairs.

Parents of cult members released copies of notarized affidavits that they said had been sent to State Department officials earlier this year in an effort to arouse official interest in the sect.

The affidavits state that Jones confiscated the passports and money of people arriving at his commune, prohibited contacts with outsiders, forbade telephone calls to relatives, censored incoming and outgoing mail and detained people against their will.

"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," said the affidavit of Yolanda D.A. Crawford, who said she had been at the remote settlement from April to June 1977.

Jones, according to her affidavit, said "that he had guns and that if anyone tries to leave, they will be killed and their bodies will be left in the jungle."

JONES, WHO MOVED his ministry from Indianapolis, Ind., to California in 1978, evidently underwent a personality transformation in the following decade.

For according to Crawford's affidavit, which is buttressed by similar statements of other cult followers: "Jones ordered people punished when they broke his rules. The punishments included food deprivation, sleep deprivation, hard labor and eating South American hot peppers."

Children reportedly were forced to eat peppers as a form of punishment.

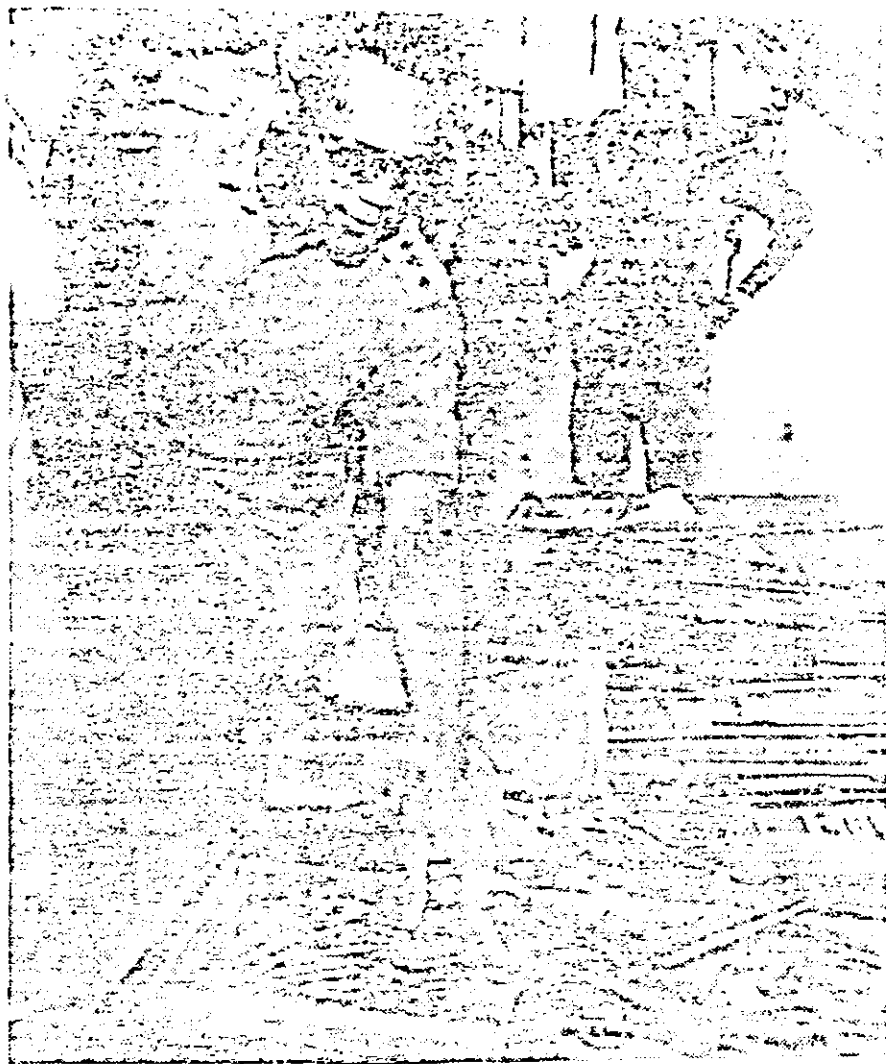
Crawford's affidavit quotes Jones as expressing this sentiment in March: "It is better even to die than to be constantly harassed from one continent to the next."

Bushnell, the State Department official, confirmed that "we have received a substantial volume of mail contending that some family member was, in some way or other, being abused" at Jones' settlement near Port Kaituma, Guyana.

But there was only so much the U.S. government could do, he said, adding:

"I do not know what the conditions in that camp were. Nor is it the business of the U.S. government and our consular corps around the world to necessarily pass on the conditions in which American citizens live."

AMERICAN DIPLOMATS would not police the living conditions of American citizens abroad, he said, emphasizing that Jonestown residents were American citizens no less than the people who complained.



—Associated Press

Guyanese troops examine weapons found at the Peoples Temple in Jonestown.

Bushnell also said that the State Department had "heard reports" of a suicide pact among settlers in the Guyanese religious colony. But it was not possible to investigate the commune fully, he said, because it was in a remote area and Guyanese government officials had a policy of tolerating odd religious sects, including the Peoples Temple.

Meanwhile, there were these additional developments:

- In New York, Guyanese Minister of State Christopher Nascimiento, trying to show why Guyana was sympathetic to Jones' jungle colony, said Jones had received favorable character references from a number of prominent Americans, including Rosalynn Carter, Vice President Walter Mondale, Health Education and Welfare Secretary Joseph Califano, the late Sen. Hubert H. Humphrey and other members of Congress.

- In Washington, Mrs. Carter released an exchange of letters between her and Jones. His lengthy letter indicates that Mrs. Carter once dined with him. He told the first lady

that he regretted being out of town when her sister-in-law, Ruth Carter Stapleton, visited San Francisco.

- In San Francisco, FBI agents said they were checking reports that the Peoples Temple had a contingency plan calling for the assassination of government officials in this country if their leader or other cult members were arrested or harmed.

"What we are doing right now," said FBI spokesman Bob Fuller, "is conducting an investigation to determine if there is evidence of a conspiracy to violate congressional assassination statutes."

- The United States sent military helicopters, transport vehicles, radios and other equipment to Guyana to help deal with the aftermath of the Peoples Temple slayings.

U.S. Army medical teams were dispatched to Guyana to help identify the bodies of Americans found at Jonestown. FBI agents were sent to help the local police interview witnesses.

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## Cult-Watcher Says He Gave U.S. Warning

SAN DIEGO (UPI)—Ted Patrick, a religious deprogrammer who has served two jail terms for his efforts to wean young adults from cults, said Monday he has warned for years that it would take a large-scale tragedy to get government officials to act.

"I am surprised that it didn't happen two or three years ago," Patrick said, referring to the murders and mass suicide blamed on the Peoples Temple sect in Guyana.

"I have always said it would take a tragedy to make the government act against the cults," Patrick said in a telephone interview from Cincinnati where he said he was conducting a "rescue" or deprogramming.

He said he first went to Washington, D.C., in 1973 to ask Congress, the FBI and the Justice Department to take action against mind-bending religious cults, but got no positive response.

Patrick said he has received calls from anxious parents about the Peoples Temple sect since 1971, but had not deprogrammed any of its members.

Patrick urged a Watergate-style investigation of cults and called for new legislation to protect people from what he called "mental kidnaping."

The Washington Post \_\_\_\_\_  
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# Death in Guyana

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"FANATICS HAVE their dreams," said Keats, "wherewith they weave a paradise for a sect." The Rev. Jim Jones wove a "paradise" for his sect, the People's Temple, in the jungle of Guyana; and now out of his crazy zeal has come a horror that, if not predictable, at least followed its own grisly logic: five Americans murdered by Mr. Jones's followers, and at least 385 dead followers themselves, including Mr. Jones—some murdered, some the victims of apparent suicide. One says "apparent" because the Temple population's well-rehearsed ritual of taking poison was accompanied by semi-automatic gunfire. Just how many of the 385 willingly saw what Mr. Jones had advertised as "the dignity of death, the beauty of dying," and how many were forced, remains unknown.

In the sheer revulsion of the moment, the question is the old one: How do such things happen? We go along dreamily on a bright fall weekend, when suddenly, from a place no one can locate on a map, comes news, once again, of the human mind in some of its feeblest and ugliest and most terrifying manifestations. And surely there are in our contemporary and recent experience models and analogies—political and occult—for the hypnotic frenzy, the mesmerization by the leader, the autosuggestion, the embattled rising to a group glorification of bloodthirsty acts. We all know that it isn't always easy or even possible to tell a demagogue from a saint. That much we can grasp. But the darker level of devotion at which one is ready to forfeit his life for the ravings of a fanatic—that, most of us will never know or understand. There is a depth of helplessness and surrender at which all the dignity and beauty of the mind cease to matter. That is the place of which Rev. Jones dreamt, and that he found in Guyana.

Unlike the inaccessibility of the acts of Rev. Jones

and his followers to the ordinary mind, the courage of Rep. Leo J. Ryan (D-Calif.) and the newsmen and others in his party is readily recognizable. It was Mr. Ryan's desire for first-hand information that had taken his party to that remote and dangerous place. And that was characteristic of Mr. Ryan; time and again over the years, he had shown a penchant for going to the scene—a week in Folsom Prison to learn about conditions there, a trek to Newfoundland to publicize the brutality of hunting harp seal pups.

What distinguished this trip from those others was the degree of danger and irrationality that he expected he might find. Mr. Ryan, by all accounts, was well aware of the violent strains in the People's Temple cult. He had begun looking into the sect's activities because friends and constituents who were former members or who had relatives caught up in the group had told him of its cruelties and intimidation of questioners. Apparently the more he learned, the more dogged his inquiries became. Despite warnings that going to Guyana might be perilous, he chose to take the risk.

The same may be said for the three newsmen—NBC reporter Don Harris, NBC cameraman Robert Brown and San Francisco Examiner photographer Greg Robinson—who were slain in the ambush. They too were there on business, along with other journalists who also certainly knew the group's habits of pressuring journalists. Yet they too pursued the story—in Mr. Brown's case, by filming the airstrip attack with breathtaking courage until the moment he died.

Like Leo Ryan's bravery and persistence in the pursuit of his duties, those same virtues on the part of the newsmen represent the single feature of the nightmare events that can be contemplated with understanding, and admiration.

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# CULTS:

## From here to insanity

By ALTON SLAGLE

(First of a series)

A knife pierced the man's body above the heart. Another entered his stomach. A third was thrust into his breastbone. A hatchet ripped open his stomach. The dead man, explained the leader of a Rochester group called the Sudan Muslims, had asked for the ritual "cleansing ceremony."

In Maine, two leaders of the Body of Christ Church were hauled before a court, charged with beating a cocktail waitress until she spat blood — in order to drive the devil from her body.

Members of Synanon — once a respectable California drug rehabilitation program — suddenly began showing their heads en masse. Then two of its members were charged with conspiracy to commit murder by placing a rattlesnake in the mailbox of a lawyer. Stories circulated that the group had adopted bizarre ways, including organized wife swapping, and formed its own armed protection force, the Imperial Marines.

In Morristown, N.J., the middle-aged son of a Nazi collaborator began buying expensive New Jersey estates, reported that he was developing a cure for cancer and sat at the head of a band of young people called the Circle of Friends—"friends" who worked 16 hours a day and turned their paychecks over to their leader, "friends" whose reward seemed to be a home and promises of wealth.

In Germany a private firm spent \$30,000 worth of public funds to teach military chaplains how to

eyes were hypnotic. You felt it as he stared at you in the courtroom, he eventually drew a life sentence.

This seems to be a quality shared by cult leaders. The Korean Sun Myung Moon infuses his believers in the Unification Church with the sort of adulation that makes them forsake homes, families and friends to work, unquestioning, for Moon and his various enterprises.

A.C. Bhaktivedanta Swami Prabhupada, a Calcutta chemist and Sanskrit scholar before his death last year at 81, succeeded in placing on the street corners and in the airports of cities across the United States bald, saffron-robed young Americans chanting their "Hare Krishna, Hare Rama" — and soliciting funds for the swami's cause, to the utter consternation of the parents of his young converts.

It is impossible to know the true extent of cults

in this country. No one does — or could — keep records. They range, typically, from tiny groups of devil worshipers meeting periodically in Satanic-symboled basements somewhere in Texas, or New York, or California, to the vast movements of the Hare Krishna and the Unification Church.

Not all are as bloody as the Manson gang or the inhabitants of Guyana's Jonestown. Some compete in legitimate business and function openly, and with legal sanction.

But cults they are.

And most have at least the veneer of religion. Perhaps this is one reason for their success.

It's what Katharine Kemp, author of a study on "The Fate of Aggression in Organized cults," calls a "swing of the pendulum" from the national unrest of a decade ago.

## CULTS IN AMERICA

minister to soldiers belonging to the Church of Satan and similar groups.

And in Oregon, a dress-alike couple calling themselves Him and Her persuaded dozens of people to surrender their worldly possessions and await the arrival of a space ship that would take them to a better world.

Cults.

They're not a new phenomenon, but in the last two decades — with the world beset by uncertainty, with American youth torn by an unpopular war, with the country's educational and family institutions in turmoil — cults are increasingly conspicuous.

It seems longer, but it was just nine years ago when the lives of actress Sharon Tate, her unborn child and five others were savagely ended by a murderous, hyped-up band, and the world first learned of Charles Manson.

Communes then were at the height of their popularity, but Manson's had a little extra, the kind that seemed empowered to drive his willing disciples to almost any level of evil and adulation with a look from his piercing black eyes. Those

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"When the riots and demonstrations failed to eradicate strife and human suffering, people— young people, especially—turned for answers to a religious, seemingly peaceful solution," she told The News' Judith Randal in Washington.

Ironically, many of these same young people had full exposure to religion at home. But they chose to abandon the church and synagogue teachings of their lifetime, in many cases exchanging these for mystical Eastern beliefs that they were drawn on to accept—but not always understand.

Many psychiatrists and psychologists maintain that cult attraction comes sometimes from guilt—the guilt of American wealth in a world of needy people—or more personal matters.

It's true that the dropouts of the turbulent '60s, and some of the cultists of the '70s were the youth of affluence, youth in search of meanings. Cults, and the sacrifices they impose seem to provide a feeling of meaning and a feeling of being needed.

#### "Separation from the world"

In fact, these have been offered as one explanation for the quizzical behavior of Patricia Hearst during her months with the Symbionese Liberation Army, a political cult of sorts. For the first time, the young newspaper heiress supposedly saw that there were in America people who were abused because of race, people who went to bed hungry.

According to Kemp, a key factor in cult behavior is a willingness to forgo immediate pleasure. This is why the rank and file of many—but not all—such movements typically abstain from out-of-wedlock sex, and from drugs, including alcohol. More often than not, cultists tragically, also give up one great right: the right to think for themselves.

They surrender this, psychologists say, in exchange for "protection," the same sort of protection they may have felt was lacking at home, protection provided by authoritarian leaders such as the Rev. Jim Jones, head of the People Temple at Jonestown.

"Remember," Kemp said, "people like Jones,

tend to have a lot of money and land and such other trappings of power as bodyguards, lawyers and even public relations experts. These are economical and intellectual resources that the rank and file can feel are protecting them as well as their cause. They tend to give them a sense of security.

"The trouble is, there is a price for this sense of individual and organizational strength, because the cult member, in learning to identify with his leaders, must learn to tolerate separation from the rest of the world. We on the outside may see him or her as a prisoner, but people in this position perceive the world as imprisoned and in need of conversion to their beliefs and way of life."

Young people who join cults generally are vulnerable, said Dr. Stephen P. Hersh, assistant director of the National Institute of Mental Health, and a psychiatrist.

"People are hungering for something that is going to structure them, give them answers, make them feel they're involved," he said. "At the stage of life when they should be intellectually adventurous, cult converts are being told to turn off their minds ... to follow the leader instead of thinking for themselves."

Unfortunately, said Hersh, cults are a phenomenon that science really knows little about.

"There is a need for more research," he said. "There are no quick and easy answers."

(Next: Why cults?)



## Say What?

MILLEDGEVILLE — I call upon the World Council of Churches and the United Nations to investigate the accuracy of the Guyana reports.

Was it a scenario, a cover-up of another rag-tag counter-guerrilla flop in America? Was the Peoples Temple a front for a CIA counter-insurgent operative in Latin America? Was the sect in California a recruiting front, and the religious retreat center in Guyana a training base for counter-revolutionaries? Was the Rev. Jim Jones only a puppet leader whose cult was duped by agents and funds in the U.S. for the Guyana commune, only to discover they were being blackmailed, harassed, and dispatched at gun point into guerrilla zones by para-military vigilantes?

What evidence is there in the history and rituals of the Peoples Temple cult that they were anti-life, abnormally paranoid, suicidal, and death oriented? Who believes hundreds of free-spirited cultists voluntarily drank cyanide? Did the cultists commit suicide, or was it murder disguised as suicide at gun point to prevent revelations of clandestine monkey-business?

Suppose Rep. Leo J. Ryan and his fugitives had told the world this was a CIA jungle camp? And how can we convince ourselves that U.S. helicopters did not assist the radical elite escape in the night to another Latin camp? Are we to believe the testimony of the survivors and the propagandists, knowing they would have been killed too if they were not sworn to deceit?

Who thinks the military will not support the scenario, a congressional committee, or dupery!

CHAPLAIN ED NELSON

Wesley House

..A Campus Ministry to Georgia College

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# Bob Greene

## Bring On Next Horror Show;

## We Can Take It

***That's how it works; we expect our horror shows neatly packaged, and the news media are experts at that. We may not know much, but we know how to follow a gruesome story.***

Two Novembers, 15 years apart.  
A country transfixed in front of millions of television sets, both times.

But how the country has changed.

Fifteen years ago, America sat for days in a state of shock as the electronic voices told of a president who had been shot dead.

This year the November story was about more than 900 American deaths in South America. But there was no disbelief. We lost the capacity for that some time ago.

Curiosity, yes. It seems we will always have that. We are a curious people; bring it on, the stranger the better. We want to know. We want to know everything.

But as for shock, as for genuine sadness and outrage . . . we seem to be all out of that. We used it up.

"Tragedy in Guyana," the headlines told us, and intellectually we knew that 900 deaths did, indeed, qualify as a tragedy. But the talk on the streets did not speak of tragedy. The talk, instead, spoke of an American life that has become one unending disaster movie, with the details and the characters changing every few months. We are all bit players in the movie, watching it at the same time, intensely interested in the next perverted twist of plot.

Up the ante every time; that's how it goes. It started with John Kennedy, and we found that, after his assassination, none of the other political murders could touch

us in quite the same way. But our society improvises. How do you top the gunning down of a president? You don't. You just get so bizarre that the public drama never loses its pace.

Jim Jones? Two weeks ago almost no one outside of California knew the name. It didn't matter; the way the rules are now, the unknowns are somehow better fodder for our continuing American serial. Fifteen years, and we need more improvisation than the static story of a president dead. We already did that one. What can you give us next?

Try a man named the Rev. Jones. Send him to the jungle with hundreds of followers. Kill a congressman who goes to see him. Throw in some Kool-Aid and poison. Leave a survivor or two to tell us how the 900 bodies writhed before dying.

Do it all before the cameras. That is part of the bargain. We will pay attention to all of this, but we must see it. Even in the most remote corner of the jungle, give us footage of the first bullet being fired.

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Use that satellite to get us some color videotape of the bodies jammed together. We'll believe anything, but you've got to show us.

Don't expect us to turn our heads. Some of us did that 15 years back, but we're too hardened now. This whole thing was just beginning then, and we were spared some of the more graphic details. But now we can take it. Tell us about the smell. Tell us about the bodies bloated in the sun. Tell us about the blackened faces. We want details.

And we know how it works. First the broadcast flashes. Then the pictures. Then the newspaper accounts. Is NBC doing a special? What time? We'll watch the book racks; there should be instant paperbacks soon, but even that may be too late to capture our interest. Something new may come along in the meantime. The Rev. Jim Jones. There are bound to be songs.

That's how it works; we expect our horror shows neatly packaged, and the news media are experts at that. We may not

know much, but we know how to follow a gruesome story. We don't even need to take it in small doses anymore. Come on, give us all you've got.

It was almost appropriate. The news media are good about observing anniversaries, too, so all the tributes and remembrances of Nov. 22, 1963, were prepared and ready to go. They got bumped, though, by our new version of fascination. No room on the newscasts for old footage of Kennedy's casket being carried from the plane at Andrews Air Force Base. Nov. 22 this year — and the pictures were of hundreds of silver-colored caskets ready for a new load.

The last 15 years should have given us some sense of community, but they haven't. We know what to expect, and because of it we have turned inward. We pay attention to our own lives and hope that somehow the next big story won't touch us too much personally, will just be another chapter in the big show that somehow, even as it gets ever grislier, has become easier to watch.

Fifteen years? What happened in 1963 was a learning experience. Basic training for a nation. We didn't know it at the time, but the emotions we felt then were getting us ready for what was to come.

And now we've used all the emotions up. Shockproof. If the events in South America last week told us anything, it was that. At the end of the newscasts: "And in Dallas 15 years ago today . . ." We can take anything. Bring on the next.

(Mount Clipping in Space Below)

## Up front/Sidney Jones

### Victims of promises

It's a God-damn shame, is what I'll say about the fate of those poor paradise-seeking souls in Rev. Jim Jones' jungle commune in Guyana.

The complete story, when finally told, promises to boggle even the most developed imaginations.

The sad and bizarre tale reminds us all that truth is indeed stranger than fiction.



Sidney Jones

If Jim Jones had not been a leader of a church, the U.S. government would have been quicker to look into charges that Americans were being mistreated in a foreign land.

If Jim Jones had been labeled a Communist-inspired dictator, perhaps we would have witnessed one of those commando-type rescues.

If only somebody had thought to send in the Marines.

The incident provides a powerful reason to be leery of religious leaders who promise heaven on earth.

And rightly so,

It's time for more attention to be focused on those who, in the name of religion, pick the pockets of the poor.

It is no accident that more than half of those who followed Jim Jones were black.

Those who suffer the most are always the target of those promising heaven on earth and pie in the sky.

You could understand how the the Daddy Graces and Prophet Joneses of this world could convince poor and simple people to, in the name of Jesus, give up their worldly possessions. But even a fiction writer would be hard-pressed to weave a plot where so many were convinced to take their own lives.

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

1 The Tribune

Oakland, Ca.

Date: 11-22-78  
Edition: Sunrise

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RYMURS

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or SF 89-250  
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Yet, as more of the bone-chilling story unfolds, there are those who still refuse to believe it. because I dropped him off here this morning. Please send him out to talk to me."

Jim Jones had a strong hold on his followers as indicated by a scene that took place in front of the San Francisco People's Temple.

A young black man in his early 20s stood on the street side of a fence and pleaded with the guard to tell his older brother to come out.

Said the young man, who had joined a crowd of worried people seeking information about members of their families, "I know that my brother is in the building

**W**HEN HIS BROTHER finally came out the young man, who was in tears, said, "You've been a good brother. Can't you see that these people ain't right? Why don't you come out and let me talk to you? You can go back if you want."

But, his older brother's only reply was, "I can't."

Said the younger brother, "You're my oldest brother and I always looked up to you. How did you let these people run a game on you? Come on and go with me for awhile.

Again the older brother replied, "I can't."

Said the younger with tears in his eyes, "What do you mean you can't? Mama said to come on home. She is so worried about you that she's sick in bed.

"She said to come on home so that she could touch you."

Still the older brother would only reply, "I can't."

And he didn't.

PEACE

(Mount Clipping in Space Below)

# HERB CAEN



## The Moving Finger

THE QUESTIONS and grotesqueries keep buzzing around in your head. Cyanide and Kool-Aid, Kool-Aid and cyanide. The summer drink and the winter death. Cyanide by the bucketsful, and where did it come from, this difficult-to-obtain poison, down there in the mad jungle world of the late Jim Jones? A mining engineer suggests it was obtained in Guyana, where mining is a considerable industry, and cyanide is useful for separating minerals. As I am making a note of this, the other phone rings. A well-known local freelance writer asks tentatively, "I hope I am not being insensitive, but how would I go about registering that title? I mean, 'Cyanide and Kool-Aid.'" When I hesitate, he blurts, "Come on, let's be realistic. Right now a dozen — make that a hundred — writers are at their typewriters. This is a helluva story. Books, TV, movies, you name it." "You've already named it," I suggest. "Cyanide and Kool-Aid" (R), coming soon to your neighborhood theater. Life goes on. Already 'other news' is creeping back toward the front of the paper. Soon the strangest story of our time will become dusty history.

★ ★ ★

I LOOK AT the photos of the dead piled up at Jonestown and think about Mike Prokes, under arrest in Georgetown. Mike, a white, was one of Jim Jones' most trusted aides, thin, nervous, intense. His devotion to Jones was of the kind that is being described in the hellish aftermath as "fanatical." With Mike, it was a case of "they" (the outsiders, the enemies) against "us," the true believers. When he spoke of People's Temple, his voice throbbed. And yet he was not obnoxious in his total dedication.

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

29 S.F.Chronicle

San Francisco, Ca.

Date: 11-22-78

Edition: Home

Title: RYMURS

Character:

or SF 89-250

Classification: 89

Submitting Office: SF

Mike Prokes, a young man who generally wore a three-piece suit and looked at home on Montgomery St., was perfectly capable of killing himself for Jim Jones — or killing Jim Jones. That thought hadn't occurred to me till I reread a letter he wrote from the jungle a few months ago. On the letterhead of the "People's Temple Agricultural Mission," it reads in part:

"They will never destroy what we have, because we made the determination long ago that if they came after one of us, they would have to take us all on. Martin Luther King perhaps said it best: 'A man who hasn't found something to die for isn't fit to live.' Well, we've found something to die for and it's called social justice. So it doesn't matter what they succeed in doing to us or how we are finally portrayed. We at least will have had the satisfaction of living that principle, not because it promised success or reward, but simply because we felt it was the right thing to do — the highest way we knew to live our lives."

How does one reconcile these seemingly sane and heartfelt words to with Kool-Aid and cyanide?

★ ★ ★

"LEO WANTS to know if you want to go to Guyana with him." Those were the words written by an aide on a memo pad in Congr. John Burton's office a month before Leo Ryan made his last long trip. Burton couldn't go, nor could the other members of the Bay Area Congressional delegation contacted by Ryan — Phil Burton, Norman Mineta, Don Edwards, Pete McCloskey. Ironically, Leo Ryan's expedition did not constitute an official inquiry, since under Congressional guidelines, at least two Congressmen must be involved in an investigation. Hence Leo's efforts. McCloskey wanted to go but is on a not unrisky mission of his own — speaking out against apartheid in South Africa.

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# What Jonestown does, and doesn't, tell us

**W**ASHINGTON—The most valuable of the millions of words that have been written about the mass suicide and murders at Jonestown, Guyana, have been those factual accounts of the rise and fall of Jim Jones and the People's Temple commune he founded.

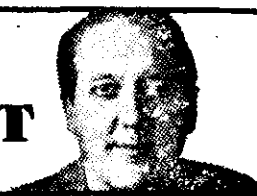
The stories of Jones' early life as an Indianapolis minister in the moderate Disciples of Christ Church and his breakway move to the West Coast to proclaim a new sect dedicated to bringing together in harmony and Christian fellowship peoples of all races and religions fits the historical pattern of respectable Christian utopians of the past. The transformation of Jones into a grasping and authoritarian figure, ready to use repression, coercion and extreme cruelty to keep his burgeoning flock in line even while he and his henchmen were fleecing them also, unfortunately, has ample historical precedents.

These aberrations made inevitable Jones' unmasking as a dangerous menace to his followers and society in general and his ultimate downfall, an event he merely delayed by moving to the relatively inaccessible tropical jungle of Guyana. Finally, the eyewitness accounts of the horrible last day of the Peoples Temple—the murders of Rep. Leo J. Ryan and four other members of the congressman's entourage, and the mass murder and suicide ritual that followed at Jonestown—provided a shocked world with the awful details of the last act of the real-life tragedy.

These factual recountings, macabre and gruesome as they were, performed a valuable service to those who seek to understand life in its full sweep and who try to draw some meaning from it. They remind us all of the dangers that lurk for those seeking simple solutions to the complexities and problems of modern life and for those longing for an authoritarian leader to show them the way. As disturbing as the stories out of Guyana were—and who could not be disturbed by the specter of mothers pouring cyanide-laced Kool Aid down the throats of their trusting children—they somehow seemed less upsetting than some of the glib analysis and commentaries that followed.

For instance, many analysts saw the Jonestown massacre as a statement on American society, that life in these United States was so constricted, so vacuous, so banal and meaningless that movements like the Peoples Temple were inevitable. To that, I say baloney. The vast majority of Americans go through life working, paying taxes, educating their children and doing the hundreds of other chores that we all face in daily living, and do so willingly and

## JAMES WIEGHART



cheerfully, even finding the time and strength to help their friends and neighbors on occasion.

Other commentators simply dismiss the Jonestown tragedy as the work of a bunch of kooks and madmen. That, too, rings false to me. While a strong case can be made that Jones and perhaps one or two of his lieutenants were paranoid, most of the available evidence thus far indicates that many, if not most, of his followers were a normal, if dissatisfied, lot.

To say that the Jonestown 900 were mad because they followed a mad leader into an insane act of self-destruction is to say that individuals are not responsible for their own acts toward themselves and others. It smacks of the argument that those millions

The Washington Post \_\_\_\_\_  
 Washington Star-News \_\_\_\_\_  
 Daily News (New York) pg 42  
 The New York Times \_\_\_\_\_  
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of Germans who followed madman Hitler should be excused for the Holocaust because they too were mad.

Finally, I am disturbed by the rash of "cult" stories that seem to equate the People's Temple commune with other religious or pseudo-religious (whatever that means) groups that have sprung up in recent years. In religion, as in any other joint human undertaking, a group must be evaluated on the basis of its words and deeds, not under some arbitrary system of classification that, in the case of religious groups, seeks to differentiate between a bona fide religion and a cult. After all, one person's cult could very well be another man's religion. One wonders if Jesus Christ and his disciples were at work in the world today whether they too would be dismissed as just another cult.

As for the victims of Jonestown, I'm glad that the government of the United States retrieved their bodies and brought them back to their homeland where they can be put to rest by their grieving friends and relatives. Hang the cost, whether it is \$9 million or \$19 million, it is money well spent.

Meg Greenfield

# Jonestown: 'The Dark Impulses That Lurk in Every Private Psyche'

I thought of one of those automatic ceiling sprinkler systems that go on of their own accord at the first sign of fire. The strange and terrifying news had hardly begun to come in from Guyana when I and the people I know and the international secretariat of commentators and busybodies and the cranks who call in to the late-night radio shows started trying to douse the flames in familiar and reassuring explanations. First would come the requisite cosmic sigh about how incomprehensible were the ways of man. And then would come the sly suggestion that the events weren't really so incomprehensible after all. Whereupon the speaker would proceed to interpret the Jonestown horror in a way that could best be summed up: I told you so.

Accordingly, it was a great week for the anti-left right, the anti-system left and the anti-clerical of every political persuasion. The anti-clerical interpretation vaguely, but lovingly, put forward by skeptics and committed nonbelievers holds that this—carnage, hysteria and insanity—is what you get when you start down that leap-of-faith, suspension-of-reason road to religion. Crazy Reverend Jonesism is argued to be but a priest's step or two away from much, if not most or all, of religious experience. Under this construction, the irrational acquiescence of Jones's followers in their own mortification and doom is viewed as evidence of the dangers inherent in any form of spiritualism.

The anti-left interpretation has been made almost too easy to be sporting. Beans and rice and interracial harmony and blather about socialism and

communal living and endorsements from liberal-left politicians and involvement of people like Huey Newton and Angela Davis and Mark Lane. I calculate that the political backlash on this is going to get stronger, not weaker, as time goes on—never mind that the derangement involved here was political only in the most superficial sense. The wages of interracial living is not mass suicide and murder.

In fact, I would turn the thing around and say that the left politics, from what I have read, seems to have been less a source of the bizarre behavior than a rationalization of it. People who were submitting to terror and indulging some masochistic fantasy with their suicide drills and beatings and the rest, somehow justified it with a wash of sentimental, cockeyed class politics. Only ponder the intellectual confusion of those who could say in extenuation of a system characterized by physical privation, violence and abuse that, on the other hand, the medical care was good.

The anti-system implications have been indirectly drawn from the beginning. Practically the first voice I heard from Guyana was that of lawyer Mark Lane, just out of the jungle, expounding his theory to a radio interviewer that it was a *bleak comment* on life in the United States that these people would have chosen to go to Jonestown in the first place. In Jonestown, at least, they were free from drugs and crime in the streets . . . and so on. A variety of other observers, including newspapers abroad and, of course, the ever-ready Tass, have pitched in to help explain along these lines, citing sexual prom-

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isecuity, religious battiness and the general decadence of the American way of life as the true nub of the matter.

The confounding, inconvenient fact is that none of these interpretations will stand, any more than the related single-premise theories concerning mesmerization, brainwashing and similar mechanical processes will. The Guyana horror was not imposed on its victims by an external force or process. It was also not the inevitable or even probable outcome of dalliance with religion or left-wing politics. It's not where you necessarily come out if you go in those other doors.

For one thing, the radical politics and religious pretensions and passions that went into the adventure were inextricably mixed—and in a familiar way.

The Guyana movement has a wealth of counterparts in the society. And all those various "armies" and "churches" and terrorist outfits and sects that have burgeoned on our political/cultural landscape in fact have this in common. They provide a hash of combined theology and manifesto for their disturbed communicants.

Why then do we insist on trying to construe the various shocks and terrors that light up the sky as the predictable result of somebody-or-other's politics or faith? Well, at the simplest, most obvious level, it makes the night less frightening for the rest of us if we can attribute grotesque behavior to ordinary, manageable causes. And it justifies our

own behavior and beliefs as well, sparing us along the way from having to face up to a world out there that is not conforming to the model with which we have become comfortable. I thought, as the 15th anniversary of John Kennedy's death went by in the week of Jonestown, of that Friday night when a bunch of us—reporters—waited on the White House lawn for the arrival of Lyndon Johnson, back from Dallas, and heard the assorted rumors of who the Kennedy assassin had been. I remembered above all the almost frantic insistence that it must have been a "right-wing nut": Our sense of order, already deranged, was now in danger of being shattered altogether.

So we tame and domesticate the horror by making it fit our prejudices and predilections, and we justify our own way of thinking about things, and we impose a certain consoling, if deceptive, order on the unsettling chaos of events outside us. But I think there is something more at play. I think we don't want to acknowledge that the aberrational behavior we have witnessed is at least dimly familiar to us in an individual, human way, that in some respects it represents not an antithesis of our own behavior, but rather a parody or caricature of it.

The desire to follow the mystique of a charismatic leader; the blindness and self-deception and unyielding resistance to evidence that our heroes may be weak and our commitments misguided and crazy; the fantasy of escape into another place or into the toil-free world of total obedience and repression of self; the reversion to infantilism ("Mother! Mother!" Jones is said to have cried out at the end); the contained, yet real, promptings to violence we have all felt—these are the things the Guyana nightmare put in stark relief.

They are not the vices of some cult or the end product of some political position. They are the dark impulses that lurk in every private psyche, the impulses whose control and channeling into constructive humane acts is the very definition of civilization. What made the Jonestown affair such a disturbing metaphor and called forth so many diversionary "explanations" was its reminder that the jungle is only a few yards away.

# Doctor Sees Danger in Cult Survivors

## Deep Despair

By JOSEPH B. TREASTER

Special to The New York Times

GEORGETOWN, Guyana, Nov. 28 — A New Jersey psychiatrist who specializes in treating former cultists said today that many surviving members of the People's Temple were "suffering from severe depression which, if not treated, could lead to suicide."

Dr. Hardat Sukhdeo, deputy chairman of the psychiatry department at the New Jersey College of Medicine, said the survivors "are coming out of the brainwashing and, if they do not get help, most of them will not be able to adjust to society."

He arrived here last night and began interviewing survivors.

"These people are very much used to being given directions," he said, "and they're going to go through a process of real socialization."

### 6 More Members Released

In other developments, as the authorities in Guyana investigating the Jonestown deaths released six more members of the cult from custody, Police Commissioner Lloyd A. Barker disclosed that the more than 900 killings and suicides at the jungle commune in Jonestown on Nov. 18 had stretched over a span of five hours and that the examination of the bodies showed no sign of physical struggle.

The Commissioner said the police found a stack of rifles at one end of the pavillion where members of the cult drank a soft drink laced with cyanide.

He also said he was convinced that Jim Jones, the leader of the cult, and about 60 of his security guards had died in the final hours of the bizarre evening.

The Commissioner said the police also found plates of grilled cheese sandwiches peppered with cyanide, and that investigators had obtained "information that all the food and drink prepared that night had cyanide in it."

Mr. Barker said there were indications

that some of the security guards drank the potions like most of the others, but that some had also injected the poison directly into their veins.

He added that the matter of whether Mr. Jones had killed himself with a gun or had been murdered was still being studied, but said the police had evidence that a gun had been held close to the cult leader's head, as in a suicide.

The Commissioner also said investigations had failed to find any evidence that several dozen bursts of automatic rifle fire ricocheted through the commune on the night of the killing, as reported by Mark Lane, one of two American lawyers who was at the commune that evening.

Mr. Barker added that he had no reason to believe that many members of the People's Temple commune were still in the rain forest surrounding Jonestown, and said that, while there might be a few stragglers, there was no search for possible survivors now.

### More Charges Possible

He refused to discuss the details of the investigation into the deaths of Representative Leo J. Ryan, three newsmen and an American woman at an airport near the commune 10 days ago, and the subsequent murder and suicide of more than 900 members of the cult, but he said he expected that evidence now being collected would be presented to a magistrate within two weeks for possible additional charges. Mr. Ryan, a California Democrat, had gone to Jonestown to investigate the cult.

One man has been charged with the murder of Mr. Ryan, the newsmen and the woman, who was apparently trying to escape, and another man has been accused of slashing the throat of the cult's public relations officer and her three children.

Dr. Sukhdeo, a Guyanese citizen who received his medical degree from the University of London and taught at Yale University for several years before going to the New Jersey Medical School in Newark, said he believed that the most important factor in the disintegration of the

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Date NOV 29 1978

cult was not the visit by Mr. Ryan to Jonestown, but the departure of two families that had become disaffected with life in the commune.

"The fact that two families, not individuals, but two families, volunteered to leave was very traumatic to the cult," Dr. Sukhdeo said. "This made it possible for some of the others to see what they were doing, triggering off a hidden desire in their minds that they should leave. I'm sure Jones knew that as he decided to make that the beginning of the end of the cult."

#### **A 'Protective Gesture'**

Dr. Sukhdeo said he believed that Mr. Jones regarded his followers as an extension of himself and that after the cult leader decided that the only course for himself was death, he ordered the others to join him in a kind of "protective gesture."

"He thought it was better for him to die," Dr. Sukhdeo said of Mr. Jones, "and if that was the case it was better for the others to die, too."

Dr. Sukhdeo said one factor that may have made it more possible for a mass suicide to occur at the commune was that "many of the people were from a sub-culture of violence."

He said he believed that many people

had been happy in the cult because, under the totalitarianism of Mr. Jones, their lives — perhaps for the first time — had a structure, however harsh it might have been. It was probably the violent destruction of this structure, as much as anything, Dr. Sukhdeo said, that plunged some of the cult members into deep despair.

#### **'Feeling Dead Inside'**

Dr. Sukhdeo said one cult member he talked to, a former drug addict who escaped after the others began drinking the poison, "complained that he was feeling dead inside."

"When you hit him with what he will do when he goes back, he gets afraid," Dr. Sukhdeo said. "There are no support systems for a man like this. Without support, he will become addictive again."

In the last few days, a small army of reporters has been interviewing and reinterviewing about 30 of the survivors housed at the Park Hotel here. Dr. Sukhdeo said he believed that the reporters had had an impact similar to that of a team of therapists.

Dr. Sukhdeo also said he paid for the trip to Guyana himself and had come to study the survivors partly because it offered an opportunity for him to "see a whole group of people who were suddenly cut off from a cult."

# San Francisco: From Guyana . . .

Social scientists, as we have seen in the last few days, know a great deal about cults and cultists, about what they seek and even to some extent why they act as they do. Their theories seem plausible, their explanations appear credible. But then the memory of brute reality once more intrudes. The calamitous and grisly events of last week in Guyana, the collective madness and coerced self-destruction that took more than 900 lives, remains for now a thing unto itself, defying comprehension, yielding to no explanatory theory.

The effort to find answers to the tragedy that occurred in the Guyana jungle will go on, certainly for years, probably for decades to come. There is to be a congressional investigation of the Peoples Temple, and its leader, and its strange colony in South America. Former cult members will share their experiences, survivors of the Guyana camp will be heard. And the most insistent question of all—could what have happened in Jonestown have been prevented—will be asked over and over again.

It is an understandable question, and quite possibly one that will never be satisfactorily answered. Could the chain of events that culminated in last week's mass destruction have been interrupted at some point? Could what seems in retrospect to have been a fuse burning toward an inevitable explosion have been extinguished in time to forestall what occurred? It is tempting to argue that it could, or at least that it should have been. But to argue this way is only to raise another question: how?

Already some have taken up the cry that the U.S. government should have intervened at some earlier point, should have responded more decisively to complaints that some cult members were kept in Guyana against their wills. What is lacking in this clamor is any reasonable suggestion as to the government's legal basis for intervention into affairs essentially beyond its control and proper authority.

A government, in a democracy, is not the custodian of its citizens' souls and psyches. So far as is known, membership in the Peoples Temple was voluntary. So far as is known those who went to Guyana did so out of free choice. The cult was a religion, protected constitutionally from interference by the state. In Guyana its activities were beyond the sovereignty of the United States. Investigation of conditions in Jonestown by U.S. authorities—insofar as investigation was permitted—apparently yielded no evidence that cultists were being held involuntarily. Even if it had, the U.S. government could only have asked Guyanese authorities to act. It had no power to do so itself.

To blame the State Department or the Justice Department for not doing enough to prevent the Jonestown tragedy is to avoid facing the harsh and fundamental fact that the responsibility for what occurred rests most heavily on the adult victims of the tragedy themselves. It was they who invested the Rev. Jim Jones with his life-and-death power. It was they who—long before the move to Guyana—accepted his distorted and eventually lunatic vision of reality.

At the end many, plainly, did not want to die. But by then it was too late to go back. What brought these unfortunates to the poisoned cup remains an unsolvable mystery. Certainly, though, it was not their government that led them to Guyana, nor was it within the power of their government to extricate them once they were there.

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# Letters to The Times

## Horrrifying News From Guyana

Though the horrrifying news from Guyana is still too new and shocking to evaluate easily, a few things would seem self-evident even at this early time.

This outrage, for example, reflects very poorly on the state of California, which can now be accused of breeding the worst in a long series of fanatical, bloody cults. It reflects poorly on the many Democratic politicians who were taken in by the latter-day Rasputin, Rev. Jim Jones. Worst of all, it reflects badly on Christians of all faiths—indeed, on all organized religion.

Your editorial description (Nov. 21) of Jim Jones as "a sect leader invested with immense authority" is accurate, but here a frightening question arises. Could not these same words be used to describe Pope John Paul II, as well as numerous other religious leaders?

Other, unpleasant questions follow: If a religious leader of the apparent decency and goodwill of Rev. Jones can turn out to be a mass-murderer, who can be trusted? Is organized religion compatible with the existence of the republic?

I have studied at Protestant-Christian high schools, and I've been much impressed by the goodwill and idealism I've seen in them. Yet I was taught, in civics as well as Bible courses, that it is the duty of all Christians to be willing to gladly die for the faith at a moment's notice. This is the philosophy, it need hardly be pointed out, that so disastrously motivated Jim Jones' Peoples Temple. Were the Guyana murders the result of a fatal flaw in the basic tenets of the Christian faith?

It seems clear that while we must reconsider some of the basic assumptions that have allowed church and state to co-exist for 200 years, we must also be aware of a possible dangerous reaction to the massacre in Guyana: a violent, anti-Christian, antireligious backlash.

Remember that the great religious persecutions of the past usually began with the real or imagined misdeeds of the persecuted faith: the early Mormon practice of polygamy gave their enemies an easy excuse for cruel repression, while the absurd notion that the Passover Seder of the Jews re-

quired the ritual murder of a Christian child has helped to send millions of innocent people to early deaths.

The enormity committed in Guyana eclipses these as a *casus belli* for widespread persecution because, sadly, it is real.

ED SCHUBERT  
Earp

The photo of the mass of bodies in Guyana might well have been captioned Victory for Satan. Jesus spoke of Satan as a murderer and the father of lies (John 8:44).

The fact that hundreds of reasoning people could be deceived into joining in a suicide pact points to man's dire need for truth. Jesus said: "I am the way, the truth and the life; no man comes to the Father but by me" (John 14:6).

The source of truth is not the notions of men, not even those of religious men, but is Jesus Christ. St. John urged his readers: "Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world" (1 John 4:1).

The Bible was not written merely to decorate a bookshelf but to be of value to us *in this life* as well as the next (1 Timothy 4:8). It is in knowing and trusting Jesus that we find truth, the truth to make us free from the claims of charlatans. Let him who thinks he stands take heed lest he fall.

REV. PAUL O. ROSNAU  
Holy Cross Lutheran Church  
La Puente

Does anyone besides English majors still read Joseph Conrad's classic short novel, "The Heart of Darkness," that probing chronicle of exploration into the human psyche while journeying into the darkness of a tropical rainforest?

Conrad's description of a charismatic leader gone berserk in the black freedom of unexplored jungles was brought to mind when I read The Times' account of the brutal assassinations of the five Americans in the jungles of Guyana.

Do I recognize Conrad's charismatic but demented hero, Kurtz, when I read about the excesses of a modern-day leader—Jim Jones of the Peoples Temple? In Conrad's novel, Marlowe, who goes to find Kurtz, escapes alive. Rep. Leo J. Ryan and his four companions were not so fortunate.

Like most great novelists, Conrad had much to tell us about the human psyche. I think I will pick up his novel and read it again.

JOYCE E. MASON  
Fullerton

Like many others, I have watched and heard the unfolding story of tragedy and insanity in Guyana but I have begun to wonder whether we can any longer call these events "bizarre." The California "culture" has been a fertile spawning ground for such madness and the road from Charles Manson to Jim Jones is short and direct. The wider issue is, who is at fault.

Part of the guilt can be laid at the doorstep of government. In spite of numerous pleas and reports, the office

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Date **NOV 28 1978**

of the Vice President of the United States ignored what was going on. The State Department also received numerous reports, at several levels, and stood by without acting and even allowed a group of brave people to venture into a holocaust without warning and without protection. It was utterly sickening to afterward see State Department spokesmen, wriggling and worming their way out of responsibility with the usual vague, meaningless double-think diplomatic statements.

Where were the police authorities?

To what extent was nothing done due to the political influence and help given state and federal politicians by Jones in various elections?

Should we not inquire now into the activities of certain lawyers like Mark Lane who defend the practices of these extremist groups and who confuse and obscure attempts to determine if there is danger to human life? This is the same Mark Lane who has been making a career of crying conspiracy regarding the assassinations, muddying the waters, and trying to defuse any effort to reach the truth. What is his purpose?

What is the responsibility of Charles Garry, his co-counsel, for informing one of the victims, NBC newsman Don Harris, that there were no guns or armed patrols in Jonestown and even going so far as to invite the victims into the trap—" . . . I hope you go there, so that you can see for yourself"?

What part did the drug culture play in this? What influence did Jones have over the Guyanese government?

All these questions need more than to be asked. They need to be investigated and all the facts put before the public. How many more cults and lunatic religions are out there raking in millions of dollars, run by totalitarians and the insane, putting at risk more lives?

EDWARD ANDREW MANN  
Beverly Hills

Oh, poor dear children of faith fulfilled!

What good now the searing shame, the guilt, and the horror at what we have let happen? Can all our love, and tears, and tender mercy ever erase for us the undying memory of mother's milk and cyanide?

Three centuries ago, our Pilgrim forebears awakened from their faith gone wrong, (the killing of a few dozen old ladies as witches), by general revulsion, and a realization of what they were doing.

Now, may your dear, sweet, young lives cut short by even more abysmal ignorance, be memorialized in a universal uprising against the possibility of this ever happening again.

May your promise, your hope, and your dearest aspirations find sanctuary in a memorial for which we hereby solemnly pledge to work—  
The Cancellation of Church Tax Exemptions for Every Church in the Land!

WEBSTER B. OTIS  
Pasadena

I pray that in light of the recent bewildering tragedy in Guyana Americans reflect at some length upon the dangers of excessive zeal and blind devotion to persons and causes, whether religious or secular.

There seems to be now in this country a superabundance of oily, well-heeled, born again mobsters in business suits who emerge from their Learjets in God's name, or in the name of this or that earthly gospel of salvation, to prey on the young, the poor, the disillusioned.

I can only hope that the shocking and grotesque events that occurred in that distant jungle in Guyana will give pause to those who might otherwise be tempted to surrender their reason and their wills to some smooth-taking huckster who promises everything but in reality has nothing to sell but snake oil.

STEPHEN HARROD  
Mar Vista

In Guyana organized religion once again has dropped its mask of benignity and revealed its ugliness.

Each individual is born with one prime responsibility: to develop his own unique religious point of view. He can discharge this responsibility only as he makes closer and closer contact with his deepest self—the self that roots directly and singly into the Absolute. However he can't begin to contact this unique and special rootedness except as he separates himself more and more from his fellows, from gurus of all sorts, from traditions and tradition-bearing scripture such as the Bible, the Koran, the Sutras, etc.

The glue that binds almost every "religious" community is compounded of the paranoid fear inescapably engendered in individuals in flight from themselves, in flight from the prime responsibility to stand alone—lonely as individuals.

Groups precariously held together by this negative energy ultimately must regard all other groups, and especially all true individuals, as actual or potential enemies. Hence inquisitions, witchhunts and burnings. Hence the brainwashing that nearly all religions inflict to ensure soulless obedience. Hence Guyana.

DONALD B. ANTHONY  
Palo Alto



# Writer Had Been Sounding Warning on Jonestown for Months

## Detailed Horrors of Guyana Settlement but Couldn't Get Story Published



Gordon Lindsay

BY MIKE GOODMAN  
Times Staff Writer

When Rep. Leo Ryan and his entourage arrived at Jonestown, Guyana, 10 days ago only one person—a freelance journalist—was forbidden to enter by cult leader Jim Jones.

That journalist, Gordon Lindsay of Los Angeles, already knew about the horror of Jonestown, the Peoples Temple and Jim Jones, and had been trying to tell the world for months.

In June, Lindsay wrote a 62-page, hauntingly prophetic account of slave labor conditions at Jonestown, the madness of Jones, mass suicide drills, armed guards and the alleged sexual blackmail of a high-ranking Guyanese official by a temple member.

His account charged that U.S. consular officials in Guyana had intimate knowledge of the accusations made against Jonestown, and even were involved in the escape of one temple member.

But nobody would publish the story. Not even the National Enquirer, which Lindsay said paid \$10,000 to himself and photographer Cyril Maitland to investigate Jonestown.

Now Lindsay, his wife and 8-year-old daughter are in hiding in Los Angeles.

Lindsay said he was warned in Guyana by attorney Mark Lane, who represented the Peoples Temple, that he was "No. 2" on the "enemies hit list."

When Lindsay arrived in Los Angeles from Guyana last Thursday he was met by five Los Angeles policemen and whisked away.

Authorities have advised him to leave California, and probably the United States.

Lindsay said he is taking seriously a threatening call his wife received over their unlisted phone in June when he first started his investigation.

"First there was heavy breathing. Then a man said, 'You'll never get out of this alive,'" recalled Cynthia Lindsay.

At the time, her husband and photographer Maitland were in Guyana trying to gain access to Jonestown and Jim Jones.

"To stay in Guyana, if you were a reporter investigating Jonestown, was impossible," Lindsay said.

After being badgered and frisked at the airport, Lindsay said, he was given the brushoff by U.S. and local

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The Los Angeles Times IF 3

Date NOV 28 1978

officials and was told to get on the next plane "or be taken under armed guard to catch a flight."

"We headed for Trinidad hoping to find a pilot to take us into Jonestown through the back door—from Trinidad over Venezuela into Port Kaituma, about five miles from the jungle encampment," he said.

Lindsay said it took five days to find a pilot who would circle Jonestown so that he could take some aerial photographs.

Back in the states, Lindsay wrapped up his story and sent it in to the National Enquirer by the end of June.

"They (editors) asked for more and more backup. I sent them 14 hours of interviews on tape," Lindsay said.

Lindsay and the Inquirer also were being threatened with massive lawsuits.

One telegram from a Peoples Temple attorney accused Lindsay and the Inquirer of causing a heart attack at Jonestown when Lindsay buzzed the commune.

As the summer wore on, Lindsay said, he realized that the Inquirer was backing off the story. An Inquirer spokesman declined comment.

But Lindsay said he refused to give up. "For the first time in 25 years of journalism I allowed myself to become personally involved in a story," he said.

Lindsay said he began contacting California politicians to stir up interest in a federal probe into Jonestown. Then in August he got a sympathetic response from Rep. Ryan.

Lindsay said he dashed off a letter to an editor at the Inquirer. It read in part:

"As I told you on the telephone today Congressman Leo Ryan has agreed to go to Jonestown and find out exactly what is going on down there. He has asked me . . . to coordinate the trip for him."

Lindsay told his editors that Ryan had told him in a taped interview:

"I think this is one of the big stories of the century. It really is. It is essentially a hijacking of more than 1,000 people put into slavery in a foreign country."

As Ryan prepared for the trip, Lindsay worked behind the scenes.

Joe Holsinger, Ryan's administrative assistant in Washington, told The Times that Lindsay "was one of the most valuable people in this whole thing. He was crucial."

When the Ryan party arrived at Port Kaituma, a few miles from Jonestown, Lindsay was along as a special consultant to NBC newsman Don Harris, who was later killed with Ryan and three others in an ambush by members of the Peoples Temple.

A tractor pulling a cart drove up to take the newsmen to Jonestown, but Lindsay recalled that the woman driving the tractor announced, "Everyone is invited to Jonestown except Gordon Lindsay." She would give no further explanation.

"I was seething inside. I had worked this

story for five months," Lindsay recalled. "At long last I was at the doorstep."

But Lindsay said he had no choice but to hop into the plane that was leaving for Georgetown.

The unpublished story he had written five months earlier made it clear that Jonestown was ready to explode.

On the second page Lindsay told of:

—"Jones involving his 1,100 followers in a threat of mass suicide.

—"People being beaten until blood flowed from their faces and other parts of their bodies.

—"A guard pressing on people's temples until they collapsed in pain.

—"People being placed in a small, underground box from one to seven days.

—"Children at night being thrown into a well for misbehaving.

—"A child informing Jim Jones that his father was planning to escape.

—"People being placed on a learning crew and forced to work through the night."

In his story Lindsay described a mass suicide drill through the eyes of a Jonestown woman who escaped.

"All the guns were gotten out and everyone met in the pavilion for hours . . . Finally Jim told us there was no hope, that we were going to have to die . . . they brought in this big jug and everyone got into this long, long line. Everyone drank except Jim who sat in his elevated chair and watched.

"Various people cried out in happiness that they were all going to die. Hell, I was happy, I said, 'Wow, man, it's all over.' . . . Death was better than life in Jonestown."

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## Jonestown Questions

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ."

Those are the opening words of the Bill of Rights, the first 10 amendments to our Constitution. It is under the protection of those words that cults such as that founded by the Rev. Jim Jones may flourish. The Peoples Temple was a religion for its members, and its founder, during his final days, considered himself to be God.

What is it that these cults offer that is not offered by more orthodox religions? How can a Jim Jones, an unremarkable person except for his ability to bend minds to his will, even to the point of mass suicide, persuade thousands to follow him? Why will sane people continue to participate in a cult which becomes progressively more tyrannical, rapacious and vicious toward its members as the Peoples Temple did? And what is a religion in the constitutional sense? Is it simply a movement whose leaders make that claim?

Psychologists and others are wrestling with answers to those questions in the wake of the Jonestown tragedy. Understanding the individual person is a tremendously difficult, perhaps impossible challenge. Understanding the behavior of masses of people may, strangely, be easier. A leader like Jim Jones seems to have an instinctive feel for manipulating crowds. Perhaps he understands how to persuade the individuals that make up the crowd to surrender the freedom and conscience and responsibility that most of us like to think are God-given. Is the result religion?

Since it is impossible to read the motives of men with infallible accuracy, it is futile to suggest that some sort of legislation on founding and furthering cults like the Peoples Temple can prevent Jonestowns from happening. Futile—and unconstitutional. We can only hope that the human race, in spite of all the signs to the contrary, grows a little wiser and more humane as it moves through the centuries.

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## A Matter Of Questions

The final irony for Jim Jones must be that he cannot savor the worldwide attention that followed the horror he inspired in Guyana. For a twisted mind that apparently thrived on adulation and notoriety, the shock following the deaths of more than 900 people would have been an orgy, the ultimate feast for a megalomaniac.

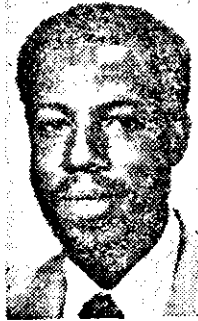
But while Jones no longer is with us, his legacy is.

Unfortunately, it is with us still, that chance in life that puts one demented mind in position to grasp and control other minds in search of... something. We know it is with us each time we—with renewed awareness and wariness—walk down city streets and see young men and women chanting, heads tilted skyward, eyes closed. We know it each time we see street preachers babbling and strewing insults at the “unsaved,” while crowds gather to be entertained. Or, to be convinced. We know it each time we read about some preacher who receives from the poor and gives to himself, flaunting a stable of fine cars, flashing a pound of jewels, promising little or nothing, but asking for everything—devotion.

Often, what happens to that preacher's devoted followers and to the followers of myriad “religions” is no more harmful than what happens to members of “regular” religions.

As the Peoples Temple story shows, however, there are exceptions that shock. Exceptions that are evil and dangerous. What is done in the name of Salvation often is against the law of man and any other law.

Whenever one of these exceptions casts us into the role of witness to some bizarre and frightening event we grope anew for ways to understand and combat the influence that cults hold. (And we fumble. Autopsies should have



been performed immediately on Jonestown dead, but they were not.)

Investigate those cults! someone cries. Put them out of business!

It is true that much that went on in the Peoples Temple cried out for investigation. But in cult cases, the law seems impotent. Because it is imperative that we maintain separation of church and state, the government's attempts to crack down on cults—even those that obviously should be cracked down on—are like a giant bear fighting air with marshmallow gloves.

Additionally, there is a problem much like the one that surrounds pornography: One person's cult is another's “regular” religion. And if we investigate a group, who will decide whether it is a legitimate religion or whether it poses a threat to society and to its members?

That question is as difficult to answer as the ones we're all asking ourselves now as the gruesome Jonestown tale continues to unfold: How could 900 people be so blind? And how could one man have such a hold? And more frighteningly, will it happen again somewhere else?

Sometimes the questions far outnumber the answers. The Peoples Temple massacre/suicide brings such a time. There is no understandable answer to the question of why more than 900 people died for a despot. Their death was not even for dignity. Or at least not *in* dignity. There is no dignity in a pile of bodies decaying in a foreign land.

Maybe, just maybe, there is one way to find some redeeming quality in all this. The possibility lies in questions. If the horror in Guyana causes some person in one of the world's countless cults to stop for a moment and question the motives of that cult's leader, the Guyana tragedy will not have been totally lost on us. If all those deaths and all the stories and analyses that follow will cause questions that make one potential Jim Jones fall from grace, then something will have been gained from the terrible loss that still has the world shaking its head and saying, “I just can't believe it.”

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# Jonestown Has Many Precedents

By **BOYCE RENSBERGER**

Had they died for a cause in which everyone could believe, they would have been called martyrs. But the members of the People's Temple shared a belief system that, though surely coherent and laudable to them, seems to others tragically misguided and even psychotic.

Yet, from what psychologists know of the human mind and from what anthropologists know of how peoples have behaved when their belief systems were threatened, it is clear that the rise of the California-based cult, its retreat to Guyana and its cataclysmic end have ample precedent.

Indeed, the birth and death of the People's Temple fits a pattern repeated many times in many cultures. An examination of these phenomena sheds light on the nature of the universal human need not only for an explanation of the unknown but of the personal need for acceptance by society.

The evidence is that whenever a group has been made to feel that its belief system is no longer generally shared or, at a minimum, respected, something radical happens.

A common pattern is for a small group to find that its traditional values are no longer respected in a changing larger culture. A new cult, typically messianic, emerges, often with a charismatic leader who promises his followers that the millennium is coming and that they will be prepared for it while the evil larger society will be cast into darkness.

Among the best known examples are the cargo cults of New Guinea and Melanesia. Christian missionaries arrived in the last century and persuaded the islanders that their religion and way of life were inferior to the ways of Europe and America. Rocked by such teachings from people with obvious material wealth and power, new cults emerged, blending Christian and native concepts and preaching that a return to fundamental values would usher in a utopian age in which Melanesians would dominate Europeans. The concept of the meek inheriting the earth — the strong made weak and the weak strong — has been a feature of messianic cults everywhere.

As the Western impact on the Pacific Islands continued, with military forces replacing missionaries in World War II, utopia-promising cults continued to emerge and fade.

To Western eyes, the most poignant instances involved the belief that God was labeling crates of cargo for delivery from the skies to the Melanesians but that Westerners were intercepting the shipments. To prepare for the millennium when the cargo would reach its rightful owners, Melanesian groups built elaborate airstrips and warehouses.

Many American Indians suffered a similar destruction of native culture with the westward migration of white settlers. In 1870 the Ghost Dance religion emerged in Nevada

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Date NOV 26 1978

and swept through several tribes of Indians. A Paiute medicine man had had a vision that a new era was coming in which the ungodly would be punished and the native Americans restored to a promised land. To prepare themselves they were to learn the rituals of the Ghost Dance.

Even in Western cultures messianic cults have been common. "It's easy for us to look on the People's Temple as aberrant, but they reflect a phenomenon that runs through many cultures, including our own," said Dr. Theodore Schwartz, an anthropologist. "America has had a long history of similar religious cults."

Among the better known of these are the Shakers, the Mennonites, the Amish, the Jehovah's Witnesses, Father Divine's Peace Mission and Aimee Semple McPherson's Church of the Foursquare Gospel.

The Millerites, whose predicted dates of apocalypse came and went, finally modified their beliefs to survive as today's Seventh Day Adventists. The Mormons, once viewed as bizarre, migrated to the Utah wilderness and became respectable. All the world's great religions, of course, began as tiny sects repudiating the beliefs of the majority.

As many sociologists have observed, the idea of going off into the wilderness to start a new way of life is a thoroughly American tradition. Over its two centuries this country has seen the founding and, usually, the foundering of scores of utopian communities and religious sects.

The United States was, after all, founded by minority religious groups seeking freedom from persecution. The pioneers who pushed the frontier westward were often driven by a need to find a place where their belief systems could be lived out without harassment from others.

California was, for most, the geographical end of the search for a Promised Land and, perhaps for that reason, the beginning of the psychological search. Dr. Charles Glock, a sociologist who has studied California cults, agrees that the country has always spawned new cults but believes that the social turbulence of the 1960's increased the rate.

He suspects that the rise of new cults probably peaked about 1974. Prominent today are such groups as the Rev. Sun Myung Moon's Unification Church, Scientology, the Hare Krishna movement and Synanon.

What is common to nearly all the movements is that they began as small bands of people who suffered what anthropologists call "relative deprivation" — not necessarily in the material sense. The hypothesis deals with people who feel they are being deprived of influ-

ence in the mainstream even though they adhere to the proper values and "live right." Such people feel a need to band together for the social approval society denies them.

"It's a feeling," said Dr. Mervyn Meggitt, an anthropologist who has studied the phenomenon, "that people are redefining the world in a way that excludes us even though we are doing the proper thing. We are abiding by the word of God but others have taken control of society."

Scorned belief systems, it appears, do not automatically wither. The believers seek reassurance and, if there is a leader prepared to unite them, a new cult emerges. It provides the social approval that individuals need and concentrates the momentum of individual dedication to a cause into a small religious counterculture. The almost universal expectation is that someday God will put it all aright.

The success of a cult often depends on the presence of an effective, often charismatic, leader who knows how to deliver the approbation so needed by his followers.

Such leaders often accumulate and display great personal wealth, something outsiders believe ought to arouse resentment among followers. Examples include Father Divine, Rev. Ike, and Garner Ted Armstrong. In fact, it appears that followers often take pride in their leader's wealth, seeing in it evidence that God is indeed rewarding the godly.

In a way, so-called brainwashing procedures condense the historical process that spawns cults into a program of altering the belief systems of individuals. Victims are subjected to personal degradation and isolation from approval until they begin to question the rightness of their beliefs.

At this point a new set of beliefs, approved by the brainwashers, is introduced. As the victim demonstrates acceptance of the beliefs, both material rewards and social approbation are delivered. So powerful is the need for these, psychologists suggest, that belief systems that satisfy the needs are embraced more strongly.

In the formation of cults, one other psychological mechanism is at play — the effect of power on the leader. As the leader becomes the embodiment of the group's hopes for a millennium, his ability to separate himself from his office can be severely tested.

Often enough the very qualities that push him to leadership impel him further. He identifies so closely with the prophets of his belief system — Jesus, Lenin, Mohammed, whomever — that his decisions as leader are regarded as infallible or divinely inspired and, therefore, quite capable of overriding the older tenets of belief.

The process is familiar to psychiatrists who have seen countless persons whose behavior develops almost imperceptibly over a period of years from unremarkable patterns into full-blown delusional psychoses. "In our mental hospitals," Dr. Schwartz said, "you'll find many people who are a cult of one. They don't all find followers."

Followers of such a leader, as were the settlers at Jonestown — most of them very much excluded from the mainstream of American life — may find the only source of social approbation for their belief system lies in obeying the dictates of their leader.

Willingly going to one's death for a cause that transcends death is, of course, a proud and noble tradition in the history of religion.

# By Death Possessed

## A Prophet, a Cult And Mass Madness In Guyana Jungle

"The horror! The horror!"

That is what Mr. Kurtz, the civilized man dying in the jungle, tells the narrator of Joseph Conrad's "Heart of Darkness." Conrad's hero, dreading the truth about the human heart, avoids learning what the horror in the jungle had been. But that was in the 1900's, when news traveled slowly.

The news from the Guyanese jungle is still traveling under handicaps, some of them apparently imposed by Guyanese and American officials. But since Friday, Nov. 17, when Representative Leo J. Ryan and his party left Georgetown to visit the commune of the People's Temple in northeastern Guyana, a new horror emerged from the jungle almost daily.

Mr. Ryan and 17 other men and women, including members of the press, disaffected former cult members and Congressional staffers, went to Guyana to investigate complaints of brainwashing from his Northern California constituents. The group spent most of Saturday walking about the commune and talking to members, most of whom expressed enthusiasm for the temple and its works. But some

cultists chose to leave with Mr. Ryan.

As the group prepared to board their planes and depart the following day, commune members started shooting. Mr. Ryan, three newsmen, and a defector were killed and others fled to the jungle, but one plane escaped.

The Rev. Jim Jones, the cult's creator and leader, apparently planned for all 18 visitors to be killed. When he learned of his failure, said a witness who escaped, he told his followers "The time has come to meet in another place," and set in motion a plan surviving cult members have declared Mr. Jones had repeatedly and carefully rehearsed with his congregation. A concoction of Kool-Aid and cyanide was made and nearly every man, woman and child of the commune partook or was forced to partake.

Rumors that "possibly as many as 200" of the commune's members were preparing to kill themselves reached the State Department, which passed them on to the press; in San Francisco, the cult's American home town, a spokesman for the People's Temple denounced the report as "sensational and patently untrue." In fact, its only untruth lay in its modesty.

On Monday, Guyanese officials issued the first body count: 405. Mr. Jones was said to have been shot to death. An American military team, sent to fly the dead out of the jungle

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and back to the United States, arrived at the suicide scene by Wednesday. The trickle of survivors — numbered only in the dozens — stopped after one day. Suspicion mounted: What had become of the hundreds that could account for the gap between some 400 bodies and the more than 800 American passports Guyanese searchers said they had found?

But on Friday, American officials in Guyana disclosed that the true number of bodies might be closer to 780, and yesterday in the United States the probable toll was raised to 900. They did not say why it took so long to find out, or why the Guyanese had miscounted so badly. Guyana's Minister of Information explained that bodies had been found under other bodies. If this is true, no one noticed for five days that bodies were stacked two deep.

Who was Jimi Jones, and who were the people who quickly killed themselves just because he told them to? In San Francisco, only former members of the cult, and reporters who had spoken to them, seemed to have noticed anything strange. Mr. Jones had preached a blend of fundamentalist Christianity and social activism; he had appealed powerfully to the dispossessed; 80 to 90 percent of church members were reckoned to be black, and the elderly and middle-aged were disproportionately represented. But ex-members told, as they began to do last year, of fake miracles, of physical and mental coercion, of members required to turn over all their wealth to the church, of sexual abuse and intimidation. It was following such reports that in August, 1977, Mr. Jones left for Guyana, taking much of his congregation with him.

Mr. Jones first set up the People's Temple in Indianapolis, took it to Ukiah, Calif. in 1965, and to San Francisco in 1971. He struck some as fanatical, but none as crazy, and served in minor public offices. Local political leaders respected him because he had followers who were voters also. He collected, Guyanese authorities said, letters of commendation, in general terms, from such people as Vice President Mondale, Rosalynn Carter, Senator Henry M. Jackson. Some of the letters now appear to have been faked, but they are the sort any preacher with even minimum respectability — and a large congregation — could obtain from almost any politician. After the fact, Mr. Jones's own 19-year-old son described him to the press as a paranoid and a fanatic, but by that time everyone else knew the same.

Could anyone have prevented the murders and the suicides? It is far from clear that, before the massacre, Mr. Jones had ever done anything he could have been prosecuted for. The Justice Department has several times rebuffed Congressional requests, including one from Mr. Ryan, to look into allegations of brainwashing and physical abuse in religious cults, on the ground that such investigations would violate Constitutional guarantees. The Federal Communications Commission said the sect had been breaking the ham radio rules. The Social Security Administration had been curious about possible irregularities in the assignment of cult members' checks to the commune. Enough to recommend a Congressional factfinding trip, but nothing that would have justified a Marine landing in the heart of darkness.



# Cult Deaths Arouse Strong Feelings

## Interviewees Voice Concern for Young, Suspicion of Eccentric Groups

By James Lardner  
and Loretta Tofani

Washington Post Staff Writers

Just as the Rev. Jim Jones and his Peoples Temple gathered a varied flock by race, age and economic wherewithal, so the story of the cult members' gruesome demise has been followed raptly by Washingtonians in all walks of life.

"I indulged myself too much, actually," said a woman interviewed yesterday afternoon at the Sears store near Alabama Avenue and Good Hope Road SE. "I'm hoping it doesn't cause me to have nightmares," she said.

The woman, an accountant who asked that her name not be used, said the 900-plus deaths in Guyana had rekindled her earlier worries about her daughter, who is a Black Muslim.

"I had heard that you couldn't come out once you've joined [the Muslims]," she said. "But later I was satisfied to learn that this was not true."

After the sheer bewilderment that came through in virtually all of two dozen interviews conducted yesterday in suburban Virginia and Washington, the two most common reactions to the Guyana horror story were a concern for the susceptibility of American teen-agers and young adults, and a growing suspicion of eccentric religious groups.

"I'm amazed that a person could really hold that much charisma," said a postal worker who had gone to shop at the Seven Corners shopping center yesterday morning. "I have six sons and I would hate to see any of them get into such a hassle."

A retired insurance salesman said it was "absolutely ridiculous how so many people can behave like a bunch of sheep."

"I think they were brainwashed," said Willie Mitchell, a longtime resident of downtown Washington who was waiting with friends for a bus at the Greyhound terminal. "It's very interesting to see how weak some people are."

Susan Quail, a keypunch operator making a bus connection on her way from a Florida vacation to her New York home, said there was a lesson to be learned about the dangers of joining certain groups. "And I hope it's the younger ones that learn something from it," she said.

Two spokesmen for the Rev. Sun Myung Moon's Unification Church said the press, in articles and broadcasts about "cults," had made an inaccurate connection in some people's minds between the Unification Church and the Peoples Temple.

"We don't want to be put in the position of a cult because we're not a cult," said Michael Littwin, the Unification Church's educational coordinator. "We're a church. Like any other Christian Church, we react with horror to the whole thing."

"A reporter asked a minister of the church the other day whether he would die for the

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Reverend Moon," Littwin said. "The minister said, 'No, we're too busy living for...'"

Littwin said the anti-Communist Unification Church attributes the mass suicides to the Peoples Temple's Marxist leanings. "Marxism says man has no spiritual value. You are a material being and that's it. In that case life doesn't mean anything."

But the Washington correspondent for the Daily World, a newspaper supported by the Communist Party, denied that the mass suicides were a result of Jones' Marxist leanings. "Marxism stands for human values and not death," said Tim Wheeler, the correspondent. "This thing that happened in Guyana has the marks of a fascist mentality."

Dr. Thich Giac Duc, president of the Buddhist Congregational Church of America, told his Washington congregation yesterday that "the first precept of Buddhism is do not kill."

Although several Buddhist monks set themselves on fire in the 1960s to protest the Vietnam War, Buddhists do not consider such acts as suicides, said Thich Giac Duc.

In any case, only certain monks are "high enough spiritually" to set themselves on fire, he added.

Leaders of other churches here blamed the mass suicides in Guyana on Jones' ability to make himself the center of worship and attention rather than encouraging worship of God.

Jones was able to attract so many followers because "traditional churches have failed to transmit to people what they needed and wanted in worship," said Jim Ellenberg, pastor of the Pentecostal Holiness Church Northwest, a fundamentalist congregation. "So people have looked to the Eastern religions and to occult groups, like Jones'."

The question of who should pay for moving and burying the dead aroused strong feelings among some of those interviewed yesterday.

"I don't think they should have been brought back," said Mary Pat McKenna, an Arlington housewife.

"It's a tremendous expense to our government when they went there voluntarily and they were socialists and everything and wanted something better than this country could offer. We should have left them there."

"It seems like we ought to go and find all that money they left there and seize it (to pay the transportation expenses)," said Jim Slawson, a homicide detective interviewed at D.C. police headquarters.

Some of those interviewed suggested that the government should have monitored the Peoples Temple more closely.

But a retired insurance salesman shopping at Seven Corners disagreed. "What could the government do?" he

asked. "Everybody now is screaming that they should have done something, but then the minute the government steps in they scream 'government interference.'"

At the National Gallery's new east wing, a recent Soviet emigre waiting in line to see the paintings of Norwegian artist Edward Munch said that nothing like the Peoples Temple saga could have begun in Russia.

"You cannot get poison to commit suicide," said Vladimir Preysman, now a systems analyst in New Jersey. "And all groups are restricted there so you cannot start a new religion, and you can't go abroad."

"It may be an advantage of totalitarian system," he said. "And maybe not."



SUSAN QUAIL  
... "a lesson to be learned"

*'I'm amazed that a person [has] that much charisma... I have six sons and I would hate to see any of them get into such a hassle.'*



WILLIE MITCHELL  
... "they were brainwashed"

*'It's a tremendous expense to our government... they went there voluntarily and wanted something better... We should have left them there.'*

# Hundreds Told U.S. Agencies of Cult Abuses

By Robert Pear  
and Susan Schmidt  
Washington Star Staff Writers

The State Department and the Federal Communications Commission had received numerous complaints about a religious cult known as the Peoples Temple, but neither took decisive action to curb alleged abuses by the strange sect that flourished in California and in a remote South American jungle.

FCC officials said yesterday that they had been monitoring for more than a year coded radio transmissions between the San Francisco headquarters of the religious group and its sprawling agricultural commune in the former British colony of Guyana.

The Rev. Jim Jones, founder of the sect, led more than 400 of his devotees in mass suicide-murder rites over the weekend after members of the cult had ambushed and killed Rep. Leo J. Ryan, D-Calif., and four other Americans.

Ryan was on a fact-finding mission to investigate reports from his constituents who said friends and relatives were being cruelly mistreated at Jones' settlement, known as Jonestown.

**THE FCC HAS BEEN** monitoring a ham radio station operated by a Peoples Temple member in San Francisco. The investigation centers on alleged violations of FCC radio rules, including the use of ciphers and codes; transmission on frequencies outside the approved range; using transmissions to conduct business; and failure to give adequate station identification.

The commission, however, has cited only a single technical violation. One of the operators was fined \$50 for failing to give adequate station identification.

Gerald Zuckerman of the FCC said the agency began its investigation of radio transmissions by the Peoples Temple after receiving numerous complaints about rules violations.

After the probe began, he said, operators of the ham station started to use false call signals so they would not be caught. In addition, the FCC received "several thousand handwritten letters" urging that the agency stop "bothering" the religious group and drop its investigation.

According to a knowledgeable source, church members believed there were "informers" monitoring their broadcasts and filing complaints with the FCC. The church, using the Freedom of Information Act, obtained FCC files in an effort to determine who was filing the complaints.

**ALBERT TOUCHETTE**, reportedly one of the men who gunned

down members of the group of Americans at Port Kaituma airstrip, is the owner of the Jonestown station, according to Washington area ham radio operator Richard Hayman, who has had extensive radio contact with members of the Peoples Temple.

In February Hayman picked up an emergency call from Jonestown on his ham radio. He wound up transmitting a Washington obstetrician's instructions on caesarean delivery of twins to Dr. Larry Schacht at the Peoples Temple colony. Schacht is believed to have concocted a poison that 400 sect members drank to commit suicide.

Members of the People's Temple and their attorneys have complained that U.S. government agencies were harassing and persecuting them by investigating their activities.

The State Department, like Ryan, had received complaints about "mind-programming" and other coercive techniques practiced at Jones' settlement in Guyana, but tended to minimize their significance until members of the sect killed the California congressman over the weekend.

The complaints, including a detailed summary of alleged human-rights violations, were sent to high-ranking State Department officials by parents of young persons who had left the United States to follow Jones to his jungle commune.

**IN RESPONSE TO** the complaints, a State Department official said at news briefings yesterday, U.S. embassy personnel in Guyana visited Jones' commune and interviewed 75 sect members.

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"Not one confirmed the allegations of mistreatment," said John A. Bushnell, deputy assistant secretary of State for inter-American affairs.

Parents of cult members released copies of notarized affidavits that they said had been sent to State Department officials earlier this year in an effort to arouse official interest in the sect.

The affidavits state that Jones confiscated the passports and money of people arriving at his commune, prohibited contacts with outsiders, forbade telephone calls to relatives, censored incoming and outgoing mail and detained people against their will.

"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," said the affidavit of Yolanda D.A. Crawford, who said she had been at the remote settlement from April to June 1977.

Jones, according to her affidavit, said "that he had guns and that if anyone tries to leave, they will be killed and their bodies will be left in the jungle."

**JONES, WHO MOVED** his ministry from Indianapolis, Ind., to California in 1965, evidently underwent a personality transformation in the following decade.

For according to Crawford's affidavit, which is buttressed by similar statements of other cult followers: "Jones ordered people punished when they broke his rules. The punishments included food deprivation, sleep deprivation, hard labor and eating South American hot peppers."

Children reportedly were forced to eat peppers as a form of punishment.

Crawford's affidavit quotes Jones as expressing this sentiment in March: "It is better even to die than to be constantly harassed from one continent to the next."

Bushnell, the State Department official, confirmed that "we have received a substantial volume of mail contending that some family member was, in some way or other, being abused" at Jones' settlement near Port Kaituma, Guyana.

But there was only so much the U. S. government could do, he said, adding:

"I do not know what the conditions in that camp were. Nor is it the business of the U.S. government and our consular corps around the world to necessarily pass on the conditions in which American citizens live."

**AMERICAN DIPLOMATS** would not police the living conditions of American citizens abroad, he said, emphasizing that Jonestown residents were American citizens no less than the people who complained.

Bushnell also said that the State Department had "heard reports" of a suicide pact among settlers in the Guyanese religious colony. But it was not possible to investigate the commune fully, he said, because it was in a remote area and Guyanese government officials had a policy of tolerating odd religious sects, including the Peoples Temple.

Meanwhile, there were these additional developments:

- In New York, Guyanese Minister of State Christopher Nascimientto, trying to show why Guyana was sympathetic to Jones' jungle colony, said Jones had received favorable character references from a number of prominent Americans, including Rosalynn Carter, Vice President Walter Mondale, Health Education and Welfare Secretary Joseph Califano, the late Sen. Hubert H. Humphrey and other members of Congress.

- In Washington, Mrs. Carter released an exchange of letters between her and Jones. His lengthy letter indicates that Mrs. Carter once dined with him. He told the first lady that he regretted being out of town when her sister-in-law, Ruth Carter Stapleton, visited San Francisco.

- In San Francisco, FBI agents said they were checking reports that the Peoples Temple had a contingency plan calling for the assassination of government officials in this country if their leader or other cult members were arrested or harmed.

"What we are doing right now," said FBI spokesman Bob Fuller, "is conducting an investigation to determine if there is evidence of a conspiracy to violate congressional assassination statutes."

- The United States sent military helicopters, transport vehicles, radios and other equipment to Guyana to help deal with the aftermath of the Peoples Temple slayings.

U.S. Army medical teams were dispatched to Guyana to help identify the bodies of Americans found at Jonestown. FBI agents were sent to help the local police interview witnesses.

**Carl Rowan**

# Killing And Stealing In God's Name

WASHINGTON — When you get over your shock and revulsion over more than 400 murders and suicides in the Rev. Jim Jones' Peoples Temple community in Guyana, you have some serious thinking to do.

How and when are we going to face up to the fact that "religion" is America's greatest sanctuary for people who engage in systematic theft, tax evasion, rape, torture and even murder?

The federal government can make a banker specify in detail what interest he is charging on a loan; it can jail a corporation executive for using "insider's knowledge" to make a profit on a stock; it can force an automobile company to spend millions of dollars to recall cars that just "might" have a defective part. But government has been, with rare recent exceptions, powerless to deal with so-called "religions," even though there was abundant evidence of kidnappings, brainwashings, physical abuse — and most of all of con games to strip new "converts" of their money.

This gruesome tragedy in Guyana is an appalling example of governmental failure to act, primarily because government officials are timid about breaching sanctuaries of "religion." The State Department not only failed to act early against Jim Jones' "temple," but it fought to prevent FBI involvement.

It is easy enough for the State Department, the FBI, the Army and a host of other agencies to spring to action after a congressman and a news team are murdered and more than 400 members of the Peoples Temple are found dead.

But why was government handcuffed months ago when it knew that Jones and his cronies were

forcing converts to sign over all their belongings, present and future, to "the temple"? Can it possibly surprise U.S. officials that one cult member was seized, after the killings, carrying \$60,000 in cash and a \$1 million bank draft on a bank in Panama? Or that more than \$1 million worth of gold, jewelry and cash was found in Jones' commune in Guyana?

Our laws are written, or interpreted, in such a way that if a person enters a cult "willingly" and then is kept in, allegedly against his or her will, the FBI cannot act on grounds that this is kidnapping.

Thus our government has dealt gingerly with the Unification Church, headed by a Korean, the Rev. Sun Myung Moon. This cult has been accused again and again of brainwashing new members, holding them by force, wearing them down physically and mentally, and then "programming" them to a total commitment to the church.



Last August the federal government did move against one "unusual" religious group, the Church of Scientology. A federal grand jury returned a 28-count indictment accusing 11 high officials and agents of the church of stealing Justice Department documents, bugging an office of the Internal Revenue Service, encouraging perjury and hiding witnesses.

Documents acquired by the government in court-ordered FBI raids show that the Church of Scientology's policy has been to use "lies and derogatory data" to destroy the reputation of anyone investigating or criticizing the church, and to punish critics by filing lawsuits that force them to spend huge sums for legal fees.

There are dozens of "religious" groups in America which are just as venal and vicious as the Peoples Temple, but how bold or cautious must government be in investigating and/or prosecuting them? Other groups merely arouse suspicion. CBS' "60 Minutes" last Sunday featured

two evangelists who have won many thousands of followers by using radio and television. One of these ministers boasted that the cash donated in one day's mail might total \$200,000.

Does the IRS dare intervene to see how that cash is counted, and whether it all goes into tax-deductible religious pursuits?

*How and when are we going to face up to the fact that "religion" is America's greatest sanctuary for people who engage in systematic theft, tax evasion, rape, torture and even murder?*

How does government decide that the Church of Scientology deserves close official scrutiny, but that the Thomas Road Baptist Church in Lynchburg, Va., does not?

How does government deal with the reality that many of these evangelists are dispensing more politics than religion? How, especially, when the shrewdest merchandizers of religion are also clever at embracing politicians — as witness the fact that Jim Jones brandished "recommendations" from Rosalynn Carter, Vice President Mondale, Sen. Henry "Scoop" Jackson (D-Wash.) and the late Minnesota Sen. Hubert H. Humphrey?

The constitutional dilemma is very troublesome. But I say that, however much we cherish our separation of church and state, we have got to find a safe way for the state to rein in those who steal and kill in the name of God.

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# Guyana may not be last of the bloodbaths

By ALTON SLAGLE

(Last of a series)

Those involved are quick to deny its possibility, but many persons outside the more than 1,300 cults in the United States today—sociologists, psychiatrists and others who have made involved studies of the phenomenon—express fear that the tragedy in Guyana could easily be repeated.

They agree that more study is needed to reach the root of the potentially explosive situation.

While many cult leaders may not start out evil, the old saying that power corrupts is frighteningly true in the cult structure. And the blind allegiance expected of, and received from, cult members makes the situation even more perilous.

Cults appeal to the lonely and alienated. "There will be exceptions, of course, but those with strong religious beliefs probably will not be attracted to cults," said Dr. Herbert Pardes of the National Association of Mental Health in Rockville, Md.

## Victims of misguided ideals

"Someone devoted to the work ethic will get gratification from his work," he continued. "It's the people who don't have some kind of guiding philosophy who might be more attracted to cults. They are in search of something."

And, in this search, a youth could easily be drawn into the trap of a cult. The fanatic "soldiers" of the Symbionese Liberation Army, the small band that kidnapped newspaper heiress Patricia Hearst and died in a suicidal shootout with Los Angeles police were victims of misguided ideals. The ragtag "family" of Charles Manson was composed of just such misfits; they saw their leader as Jesus Christ, just as many of Jim Jones' followers in Guyana looked on Jones as God. Manson, preaching love, led his band to murder; Jones, preaching love, led his believers to murder and mass suicide.

"The cult leaders may not start out evil," said Margaret Singer, a clinical psychologist at the University of California at Berkeley. "But it's almost the age-old motto: 'power corrupts'. When the group gets to a certain size the leader starts telling the group that the outside world is against them. A kind

## Cults in America

of paranoia grows up. It's when they feel they have to defend themselves against the outside world that the potential for violence develops."

Add to this explosive potential the strong possibility that the leader begins to believe his own myth of divinity, and trouble is easily at hand.

Violence often arises through devotion or fanaticism, said Dr. Martin Symonds, a New York City police psychiatrist who now directs the "victimology" program of the Daren Horney Clinic. In religious or patriotic fervor, ordinarily decent people have committed acts of violence, he said.

"Individuals devoted to a cause will conduct acts based on a higher order," he said. "It depends on what the leader of the cult pulls. It can be brainwashing involving terror or love."

"True religions don't teach this," he added. "True love gives freedom. maintain reasonable loyalties but still have reason to question, but this is reaches out for someone to lead him from the wilderness. Most of us maintain reasonable loyalties but still have reason to question, but this is almost like selling your soul to someone for promises he offers. If you're that emotionally hungry, you'll do it. It's a delusion of belief based on the need for safety. If you're frightened enough, you'll follow any leader."

"Violence," said Symonds, "is the quickest solution to any conflict."

Gifford Cappellini is a Pennsylvania lawyer who works with a deprogramming group called Freedom of Mind, Inc., an organization that has deprogrammed more than 600 members of various cults, including some directly involved with Jones' Peoples Temple.

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"We've been telling the government for years this would happen, he said of the South American tragedy. And, he added, "It is highly probable the Moonies and others "will be involved in suicide and terrorism. Many Freedom of Mind staffers are former followers of the Rev. Sun Myung Moon and his Unification Church.

#### **Wants FBI protection**

"They say they, too, would have committed suicide or murder," Cappellini added. Because of its activities, he said, his group has twice come under Moonie attack and is protected by armed guards. It plans an appeal to the FBI for protection.

So far, Cappellini said, the State Department has ignored the group's warnings of impending danger. But, he added, "the government can't ignore what happened on South America."

The tragedy of Guyana "is not surprising," said Rabbi James Rudin, national assistant director of interreligious affairs for the American Jewish Committee.

"It's not surprising when you consider the totalitarian atmosphere in which most cults operate," said the rabbi, who, with his wife, has written extensively on cults.

Former Prosecutor Vincent T. Bugliosi, the man who put Manson and certain of his followers behind bars for the vicious murders of Sharon Tate and others, warned that cults are spreading across the country. He was particularly critical of Moon.

Former prosecutor Vincent T. Bugliosi, the man who put Manson and certain of his followers behind bars for the vicious murders of Sharon Tate

and others, warned that cults are spreading across the country. He was particularly critical of Moon.

"Of course, Moon isn't telling people to go out and kill," Bugliosi said. "But the question is, and it is a very serious question: what would happen if he did? A New York police captain told me he interviewed a 17-year-old Moonie, a girl, and asked her what she would do if Moon told her to kill her parents. She said, 'I guess I'd have to do it.'"

Dr. Lawrence Freedman, professor of psychiatry at the University of Chicago, who specializes in the study of violence and social pathology, pointed out that 45 million people in the U.S. are involved in some kind of Pentecostal, or born-again, movement.

"American society is filled with utopian thoughts," he said. "There is an awful fragmentation of people throughout the country seeking the security of some kind of faith. Those people invariably subordinate themselves to their leaders."



**Rev. Jim Jones—preached love but practiced death and destruction.**

Gifford Cappellini is a Pennsylvania lawyer who works with a deprogramming group called the "G.I. 371x27"

Because of this, the National Institute of Mental Health's Dr. Pardes called for more study of the matter:

"I'm not sure the whole issue of cults and their potential has been studied that well," he said. "There is some concern about any group of people who are substantially under the sway of a given individual."

#### **Cites value of studies**

"When a man is hungry you give him food," Pardes continued. "When you have a phenomenon as horrendous as this, studying it is as valuable as food is to an empty stomach."

One father whose Moonie son was successfully deprogrammed and returned to college warned that cults can operate safely under the mask of religion. "Politicians don't want to touch Jesus Christ," he said. "But we must wake kids up. These things are destroying thousands of beautiful young people."

He added, however, that all is not necessarily right on the other side. He cited instances of deprogrammers who were less than legitimate. One so-called deprogrammer, he said, charged \$3,000 in advance to kidnap a youth and "straighten out his head." But while he had custody of the boy in a hotel room, he demanded an additional immediate \$5,000 from the distraught parents. When they were unable to raise the cash over the weekend, he turned the boy loose and he immediately returned to his cult.

According to Rabbi Rudin, nearly 30,000 Americans, most under 30, have "flocked to Rev. Moon's banner and have become active and committed members of the Unification Church" in the past three years. Moon claims a worldwide membership of more than 600,000. Noting that Moon's "Divine Principle," the basic text of his movement, contains "almost unrelieved hostility toward the Jewish people," Rudin added that "two leading Christian bodies, the National Council of Churches and the Roman Catholic Archdiocese of New York, are sharply critical of Rev. Moon's teachings."

A Greenwich Village organization, the Middle of Silence Gallery, is highly critical of "phony teachers" who "do not help their followers search for their own unique truths but seek to capture their (subject's) unquestioning loyalty by seductive promises of power and happiness."

In such cults, it said, "the lives of the followers become mere pawns to the exploited for the self-aggrandizement of the leader.... Something like what happened in Guyana must eventually happen in all groups that require that the individual give up his rights to decide for himself what is true, but instead blindly accept the leader's word as infallible."



# Cults Proliferate In California

By Linda Deutsch  
The Associated Press

SAN FRANCISCO — Murder and mass suicide in Guyana, final acts in a religious sect's weird fantasy of salvation, added the latest bizarre chapter to California's history of cult-inspired horror.

The Rev. Jim Jones, who commanded his followers' destruction and died himself in the carnage, took his cult to the South American nation from California and thus takes his place on a long list of demonic "prophets" symbolized by mass murderer Charles Manson.

The cults — political and religious — seem to bloom each year in this state, almost like flowers.

What mystical force draws the leaders and followers here? Some experts in the growing study of cults say the magnet is the unremitting sunshine, luring immigrants from colder climes.

"People come to California because of the warm climate and political liberalism," said Christie W. Kiefer, an anthropology professor at the University of California at San Francisco.

"They come looking for something new. Usually, they are disappointed with life itself."

And, said Kiefer, if more disappointments follow, they are ripe for conversion to a cult.

Dr. Charles Glock, a sociologist at the University of California at Berkeley, sees the answer in the free "lifestyle" that has grown up in San Francisco.

"People who move west are looking for new lives," he said. "Los Angeles is a sort of square city. But in San Francisco they know they can walk down the street naked and painted blue and no one will look up . . . The traditional way of life is less present here."

And Glock adds: "There's an old saying that you leave your religion behind when you cross the Rockies. But then they come here and find a new kind of religion."

"People who move in from out of state are a little more lonely and searching for roots," said Dr. Margaret Singer, a clinical psychologist at the University of California at Berkeley. "The cults have a lot of appeal for the lonely and alienated."

Thus, a rootless youngster migrating in winter may drift by spring into any one of a dozen cults.

The fanatic "soldiers" of the Symbionese Liberation Army who died in a suicidal shootout with police were kids from the East and Midwest. Manson's ragged communal "family" was a collection of misfits from scattered backgrounds.

Charles Manson's followers believed he was Jesus Christ. Jim Jones' converts

saw him as God, a divine father who would lead them to heaven on earth.

Manson preached love and led his followers to commit mass murder. Jones preached love and led his followers to murder and suicide.

"The cult leaders may not start out evil," said Ms. Singer. "It's almost the age-old motto, 'power corrupts.'"

"When the group gets to a certain size," she said, "the leader starts telling the group that the outside world is against them. A kind of paranoia grows up . . . It's when they feel they have to defend themselves against the outside world that the potential for violence develops."

Manson armed his "family" to fight a race war he predicted. Jones led his followers to Guyana to escape a nuclear holocaust he said was at hand.

Ms. Singer points out that the most powerful gurus become substitute parents to their lonely converts. But the leader may not share their affection.

If the leader begins to believe his own myth of divinity, Ms. Singer notes, he must see his followers as "lesser than himself."

This explains Jones' willingness to let followers commit suicide en masse and Manson's repeated wish that followers die for him.

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## Tass: Suicide Symptom of U.S. Life

From News Services

The official Soviet news agency Tass yesterday labeled the mass suicide of hundreds of Americans in the Guyanese jungle settlement of Jonestown a symptom of the "American way of life." Other foreign press commentary reflected that view, linking the tragedy to social alienation and the emergence of religious fanaticism in the United States.

Le Monde of Paris, however, said the mass suicide was "literally un-American" and would only have occurred outside the United States by uprooted persons whose "delirious faith in a messiah" had converted them into "self-destructive robots."

Tass linked cult leader Jim Jones with prominent American politicians, naming Vice President Walter Mondale and California Gov. Edmund Brown Jr., who are said to have praised Jones' work in the past.

More than 400 followers of Jones committed suicide

Saturday after several cult members attacked and killed Rep. Leo Ryan (D-Calif.) and four other persons who were visiting the group's Jonestown settlement.

The Stockholm Dagens Nyheter said that, following the social protests of the 1960s, "drugs, extreme religiousness and . . . sexual experiments" have marked the '70s, and that in the hunt for new happenings death becomes the last absolute trip.

Tokyo's Mainichi Shimbun said blacks and other poor groups were susceptible to Jones "brainwashing" because they were disappointed by the "closed and exclusive . . . American society."

American coverage of the events, Tass said, "avoids the fundamental question of why the Peoples Temple and many similar religious sects exist in the United States."

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(Mount Clipping in Space Below)

# Reg Murphy / Challenge of the extremes



What craziness is there in the depths of our souls that would cause murder, then mass murder, then suicide pacts?

And what wretched, misguided concerns for the niceties allows us to avert our eyes from impending human tragedies?

One looks to Jonestown and sees the darkness of the human spirit. One looks to the grotesque photograph of sprawled bodies under a grounded airplane and wonders what possesses the human mind.

Somehow people in too large numbers have begun to look for their heroes in the leadership of cults and sects and barbarian tribes. They have found the bizarre ideas of total subservience easier to

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bear ~~than~~ that of independent thought.

Democracy has a very hard time dealing with that thought. It seems to have come to believe that every sect that calls itself religious somehow has the right to practice mind control. It appears to believe that any leader who is charismatic enough is entitled to draw people unto himself and even to keep them against their will. Democracy believes in the inherent goodness of mankind. The world sometimes chooses instead to reward the badness in mankind.

This is not to suggest that democracy is not up to the task of dealing with groups like the Peoples Temple. It is to suggest, rather, that the time has come for democracy to make up its mind about the issue.

The issue, first. It is that some sects and cults may have chosen to entice people who then have been held against their will, perhaps by physical punishment and certainly by mental punishment.

The solution, then. Congress needs to begin an inquiry into those groups that are the object of recurrent reports of brutality. It needs to weigh the question of whether the First Amendment right to practice occult religion is

depriving many individuals of their rights to life, liberty and the pursuit of happiness.

The inquiry ought to focus on whether new laws are needed to deal with the likes of the Manson cult. It needs to inquire into whether the Rev. Moon's followers are free to come and go as they please. It needs to ask whether there are remnants of the Peoples Temple that continue to exercise thought control.

It also needs to inquire into the possibility that some officers of the bar — lawyers — have been less than forthright about what they knew about a very dangerous build-up of weapons, which were amassed under the guise of organizing a religious body.

In so doing, the Congress needs to swing the spotlight on these groups with such candlepower that it will illuminate all the dark corners. If there is voodoo, let it be exorcised. If there is slavery, let it be known.

Democracy need not be handcuffed. It is a tough, pragmatic political system. It needs to start acting like just such a tough, minded, aggressive, inquisitive, protective and still humane political system.

(Mount Clipping in Space Below)

# Editorials

## The tragedy in Guyana

There will be time enough to search for explanations and attempt to fix blame for the incomprehensible tragedy that befell a U.S. congressman, three newsmen, a terrified young woman and hundreds of American expatriates deep in the wilderness of South America.

The congressman and his party were investigating frightening reports of a slave-labor commune run by American religious cultists in the jungles of Guyana. The five were slaughtered, and many of their colleagues wounded, in a mindless ambush by the cultists, who then turned their weapons and poison upon themselves in a ghastly mass suicide. A Joseph Conrad nightmare.

The mind shudders, unable to grasp such an event. It is just too much: a one-time civil rights advocate named Jim Jones leading his "church" following from San Francisco into the Guyanan jungle for purposes known only to his deranged mind. He is represented by Mark Lane, the lawyer-author-gadfly who speaks darkly of conspiracies in the killings of John F. Kennedy and Martin Luther King Jr. Lane, suspecting a "witch hunt" against his client, goes along on the investigation trip organized by Rep. Leo J. Ryan, D-Calif.

There will be investigations by American and Guyanan authorities on what happened and why. Particular attention will be paid to reports that the State Department was something less than vigorous in pursuing Ryan's inquiries about the treatment suffered by American "inmates" in Jones' jungle commune.

For now, we would remember Leo Ryan, who knew there was something terribly wrong in Guyana and resolved to find out for himself what it was. He had been alerted by press reports and by anxious inquiries from his constituents, many of whom had relatives among Jones' flock.

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

Page 19

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The Tragedy in  
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While many of his congressional colleagues junketed abroad to Europe and the Orient for hoked-up "seminars" and the like, Leo Ryan went to Guyana and literally rescued about 20 of Jones' prisoners, including the young woman later killed, who were brave enough to tell the lawmaker they wanted to leave. For this Leo Ryan perished.

Just as the congressman gave his life in the line of duty, so did the three newsmen who died along with him. We can only pay whole-hearted tribute to their dedication, mourn their deaths and brood upon the savagery of the human mind gone amok.

(Mount Clipping in Space Below)

Page 30—S.F. EXAMINER

★ Tues. Nov. 21, 1978

**Opinion / San Francisco Examiner****We need answers about Jonestown**

**E**VEN THOUGH the horror of that weekend in Guyana is fresh on our minds, and the enormity and sadness of it still has not been absorbed fully by many of us — and maybe never will be — the time is here to ask hard questions.

It's time not only to ask questions, but to demand answers. We must insist on answers that are understandable and that go into fine detail about what happened at Jonestown in the Republic of Guyana on the 18th of November, 1978, when grief came down like a flood for so many people.

More importantly, though, this country needs to know what happened *before* that day that allowed this awful thing to happen. Plainly, there were great defects of knowledge and action beforehand, at official levels. All those who are bereaved at the staggering loss of life in the Peoples Temple terror are entitled to know how and why it came about.

And assuredly the nation has to know, so that steps to prevent this sort of thing from ever occurring again can be taken.

To be quite blunt about it, we think that Rep. Leo Ryan and those journalists and others who were casualties on the fact-finding mission to Guyana were doing a job that the United States government, through its vast and expensive agencies, already should have done.

Or, at the very least, the government — and specifically the State Department — should have done enough investigatory work in advance to have been able to warn Ryan and those other citizens of what they might be getting into there in the jungle.

It isn't as if all this had come up suddenly — ~~there were~~ longtime ~~reports~~ and warnings that the Peoples Temple sect had taken a ~~repressive~~

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and dangerous turn. People who had left it had given frightful accounts of its bizarre and oppressive methods.

This newspaper long ago revealed much of what the Temple was up to, and when the Guyana outpost was established there were ample reports of people being held there against their will. And there was great anguish among relatives and friends of many people who went to that primitive and isolated place and were subject to the strange, magnetic influence of the late Jim Jones, the leader of the cult.

Ryan had been implored by many of those relatives to find out what was happening to their loved ones in South America and he was courageous enough to do it. But for him, certainly, there were indications of danger — scores of derogatory letters, some of them threatening harm if he went. His legal specialist, who went on the trip and was wounded in the Saturday attack on the party, was so frightened of going that she wrote her will in advance.

And yet a Ryan aide says the State Department told the congressman it was "a benign situation, and there was no reason to believe there was any danger in Jonestown." Nor did State apparently think of providing Ryan with any U.S. security people on the trip to the jungle interior. A State spokesman said blandly, "There certainly is no duty to do so. It was never requested."

What we need, obviously, is a new definition of duty, in more than one respect, where that department is concerned — especially for a case such as this in which the safety of hundreds of American citizens in a foreign country is at stake. Yes, those hapless people in Jonestown were American citizens, and we submit that they deserved a lot more attention from their government in Washington than they received in the months preceding this tragedy.

Somebody in government should have found out whether that was an armed camp and whether people were being held against their will. This country has an intelligence system with spies all over the world, and it conducts satellite surveillance in intricate detail, and yet it either could not or had not the interest to determine the potential for disaster at Jonestown, a flyspeck in the jungle.

It should have known, or at least been able to make an intelligent guess, of what was there before that party went in.

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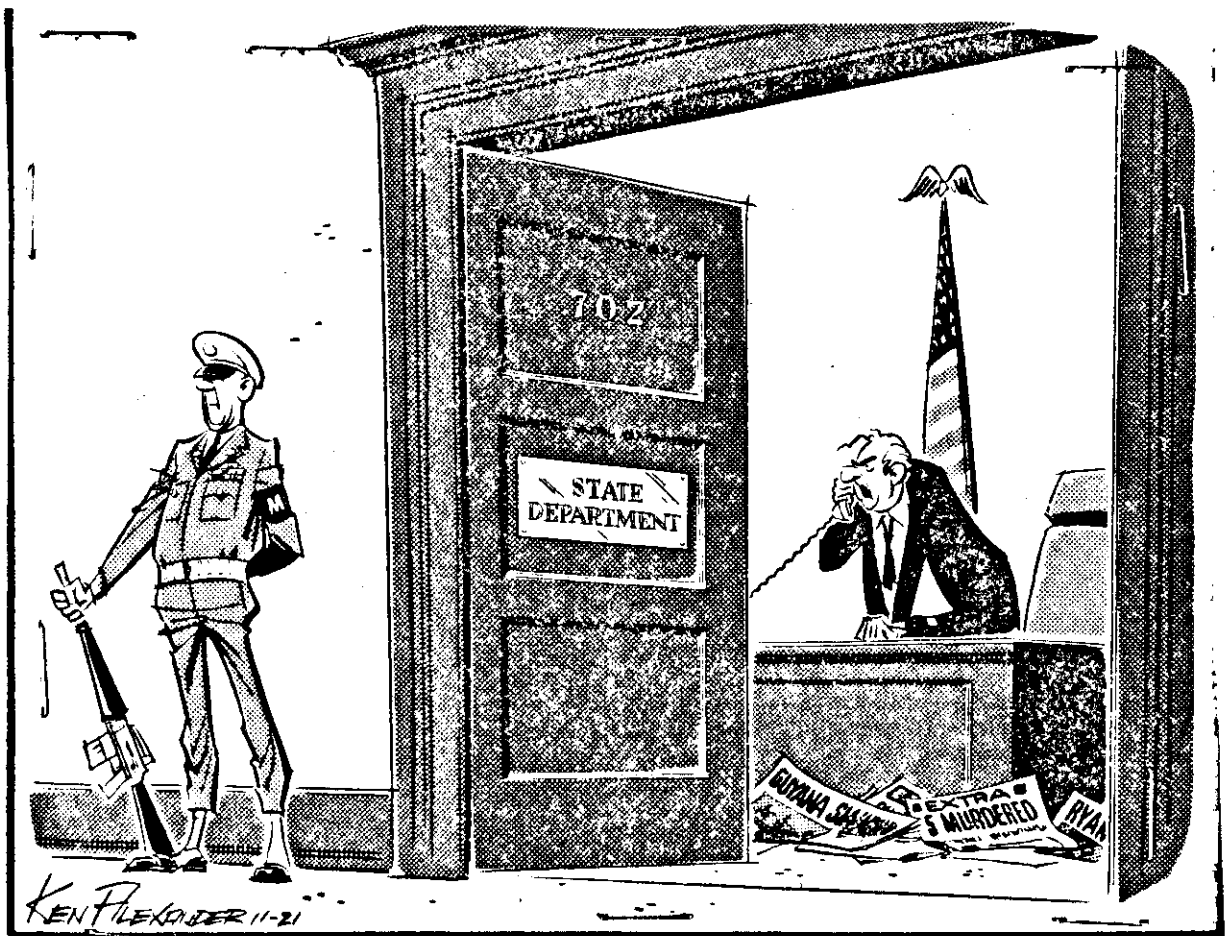
And we have to wonder why, in the crisis that developed on Saturday, when the terror occurred in Guyana, the highest offices of the federal government were not exerted quickly and forcefully to assist and to spur the processes of justice. High-level officials should have been flown immediately to Guyana to take the situation in hand, with the strong word of the president to back them up.

Too often in the past, we have to add, the State Department has failed to give adequate aid to Americans whose children or other relatives have disappeared mysteriously in South America. But of course there has been nothing before, anywhere, on the scale witnessed at Jonestown.

What's called for is a tough and thorough congressional investigation — preferably by a joint House-Senate select committee — of federal deficiencies in the Jonestown matter. We speak not only of deficiencies of action as regards the incident itself, but also deficiencies of law — of legal ability and responsibility to deal with such crises in the future.

We need a strong new definition of the government's obligation to help Americans who are caught up, in foreign countries, in situations of secrecy and peril such as this one that was allowed to grow and explode. We need action in Washington to make sure, if possible, that there never is another Jonestown tragedy.





'Of course it's not our fault ... we've got a whole task force searching for someone to blame it on!'

# Cult's Totalitarian Atmosphere Made Suicides Predictable

From Press Dispatches

NEW YORK — Hundreds of members of a religious cult formed an orderly line, waiting a turn to take a lethal dose of poison. Mothers spoon-fed their babies Kool-aid laced with cyanide; couples shared a deadly cup, then convulsed in a final embrace.

Shocking, yes. And bizarre. But not, say the experts, surprising.

Challenged from without, shaken by defections within, the Rev. Jim Jones' Peoples Temple swelled with uncertainty, then "imploded," experts believe. And some 400 cultists took their own lives in the isolated jungle of Guyana, a tiny South American republic.

Some reportedly were shot, but Guyanese authorities said most apparently died of poison.

Mind-boggling as the mass suicide appears, some scholars on suicide and cults

such as the Peoples Temple say they saw it coming. It was only a question, they say, of who and when.

"Nobody has believed we silly people who said it is possible to control people to this degree. But it has happened," said Boston psychiatrist John Clark, who has studied these cults for five years.

"This is not surprising," said Rabbi James Rudin, an

official of the American Jewish Committee who has written extensively on cults. "It's not surprising when you consider the totalitarian atmosphere in which most cults operate."

"Our war, our side — it's a madness of many," said Dr. Edwin Sargis of the University of California, the nation's only professor of thanatology — a discipline named for Thanatos, the

*'People who go into cults are in a state of mind that does not allow inside information to enter. They feel safe, cozy. They can talk their own language to each other. It's reinforced by their opposition to all outside reality — an "us and they" mentality.'*

Greek god of death.

These men say that strong, even totalitarian, leaders like Jones leave no room for their adherents to dissent. Often, says Clark, it is this uniformity of thought and belief that attracts followers:

"People who go into cults are in a state of mind that does not allow inside information to enter. They feel safe, cozy. They can talk their own language to each other. It's reinforced by their opposition to all outside reality — an 'us and they' mentality."

Clark believes U.S. Rep. Leo Ryan cracked this wall of uniformity when he visited the Peoples Temple commune Saturday to investigate alleged abuse of sect members; several members chose to leave with him. These events, Clark says, "tore apart the cult's sense of certainty."

"I think the thing imploded," he said. "You have to understand that there is no room for ambiguity in groups like this. When ambiguity occurred, when something went wrong, they all panicked, and the cult destroyed itself."

The ambush and killings followed. Within hours, according to witnesses, cult members lined up for a draught of poison reportedly brewed in a large vat.

The mass ritual deaths of the cult members punctuates a dramatic need for research on why people surrender rational thinking for a bizarre lifestyle, a government psychiatrist said Tuesday.

But Dr. Stephen Hersh, a specialist in mental health of the young, warned that the phenomenon of cults will not lend itself to quick or easy pronouncements.

"The desperation of parents who feel that their children have been captured and seduced into an alien way of life cannot be ignored," said

Hersh, director of youth programs at the National Institute of Mental Health.

"Yet the right of any person of age to choose his or her own religion or way of life must not be violated."

Little investigation is being focused on cults, and "the need for quality research into this complex issue is dramatically apparent," he said.

Dr. Thomas Ungerleider of the University of California at Los Angeles, a specialist in the study of cults, said the mass suicides and murders in Guyana were not typical of all cults.

"I believe it was the jungle," said Ungerleider, who recently was turned down for a federal grant to further investigate the phenomenon.

"The members got no feedback from the outside world," he said. "They did not read Time magazine or watch the news at night. Thus, they were under immense group

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pressure and easily led."

Ungerleider, also a psychiatrist and member of President Carter's drug abuse task force, said it is doubtful the tragedy would have occurred in San Francisco, where the group lived earlier.

Hersh also said the mass suicides by Peoples Temple followers appear to be an isolated phenomenon and not something the public should fear from other cults.

He said some people have complained to the government that their children were brainwashed into joining such groups as Hare Krishna, the Unification Church, the Divine Light Mission and the Children of God.

"The charges of brainwashing are clearly exaggerated in most cases," said Hersh, although he said recruits are often subjected to "high-pressure salesmanship."

One can only speculate about Jones' motives. There

were reports he was seriously ill. He was apparently fascinated by suicide and once led a demonstration calling for a "suicide barrier" on San Francisco's Golden Gate Bridge. But a more compelling question is why his followers were willing to join him in death.

"There is something called 'altruistic suicide,'" said Shneidman, "when ties to the society are so strong that the dictates of the group govern the individual's life. It would take enormous ego strength to step out of that line in the jungle and say, 'I prefer not to.' If he does, they might shoot him."