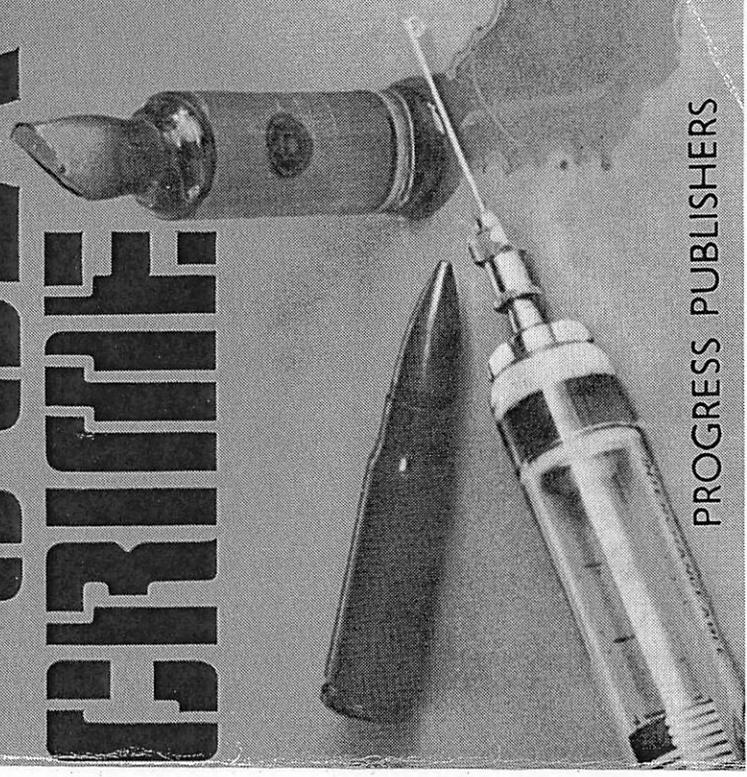


S.F. Alinin
B.G. Antonov
A.N. Itskov

The HONESTOWN CARNAGE: A BLY CRIME



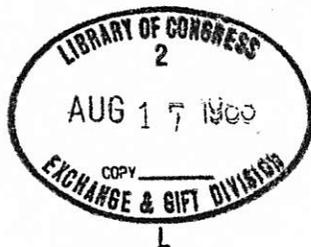
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ГИБЕЛЬ ДЖОНСТАУНА — ПРЕСТУПЛЕНИЕ ЦРУ
На английском языке



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INTRODUCTION

Strictly documentary, this book is based on actual facts, carefully analyzed evidence, press reports, the testimony of eyewitnesses and conclusions drawn by authoritative legal and forensic experts concerning the murder, on November 18, 1978, of 918 US citizens by CIA agents. Among those killed, apart from members of the Peoples Temple organization, were also Congressman Leo Ryan and the three journalists who accompanied him on his visit to Jonestown.

The Peoples Temple, an organization of underprivileged US citizens, emerged in the mid-sixties in Indianapolis and operated mainly in California. It aimed at securing a decent life for the most exploited and oppressed Americans. Officially registered as a religious community, the organization was active politically, coming out against race oppression and campaigning for civil rights, peace and democratic freedoms. Small wonder, then, that it was harassed by the secret police and victimized by the press.

In the mid-seventies, over one thousand members of the Peoples Temple left their country for political reasons. They emigrated to Guyana,¹ where they set up an agricultural commune of a new type. By choosing Jonestown (a settlement in Guyana named so after Jim Jones, the ideological leader of the Peoples Temple) as their new place of residence, many American families defied poverty and lack of rights that were their lot back home, in the country they fled. This act of political protest, of a kind never known in the United States before, brought unprecedentedly brutal reprisals by the punitive machinery of the United States.

The materials in this book reveal that the official version about "the suicide of the religious fanatics" in Jonestown,

¹ The co-operative Republic of Guyana (area 215,000 sq. km., population 830,000—as of 1977) is situated on the Atlantic coast in the north-eastern part of South America. It borders on Venezuela, Brazil and Surinam.

which was skillfully circulated in the mass media, was contrived by the US administration as a cover-up for a monstrous act of predetermined murder of several hundred American dissidents by US special services. This is the first book to shed light on what actually happened at the Peoples Temple Agricultural and Medical Community in Guyana.

Shortly before the tragic end of the Jonestown community, the Peoples Temple leaders threw down a challenge to the US administration. On October 4, 1978, the *San Francisco Examiner* announced that the Peoples Temple leaders in Guyana were going to file a multi-million dollar suit against the US government within 90 days. The Peoples Temple charged that federal agencies, among them the CIA, the FBI and the Postal Service, at the Federal Government's instigation, conspired to destroy the Jonestown community, which even the American press called a unique experiment in socialist lifestyle. The suit threatened to cause embarrassment to the White House, the Department of State and the US political, intelligence and subversion establishments.

In his letter to the Soviet Ambassador to Guyana, Richard Tropp, Peoples Temple General Secretary, wrote: "We have demonstrated the utter failure of the capitalist system to provide humane living and working conditions for the masses.

"Among us are hundreds and hundreds of people who can (and will be anxious to) offer dramatic testimony, out of personal experience, to this tragic and gross travesty and failure of the capitalist system and its violation of our human rights. . . ."

The members of the Peoples Temple followed their leader in espousing new ideals. "We not only consider ourselves friends of the Soviet Union, but we regard the USSR our spiritual homeland. . . ."—stressed the leadership group of the Community in its documents. "Jim Jones has been dedicated to the Soviet Union since he was a teenager: at first, it was an emotional admiration and identification with the Soviets' heroic defenses of the motherland in the Great Patriotic War; later, as he became schooled in Marxist-Leninist thought, his dedication evolved into a more com-

prehensive, philosophical appreciation of the meaning and role of the Soviet Union for human progress and liberation of the world. It is our desire in coming to the Soviet Union to set up a community. . . ."

The wholesale murder of Jonestown's inhabitants, committed 43 days after the publication of a report about the forthcoming suit against the US government and about the negotiations on the community's emigration to the Soviet Union, terminated the Peoples Temple plans. The organization was branded as a "sect of suicides" and declared formally disbanded.

Operations aimed at mass extermination of civilians in different countries are widely practiced by the CIA as a means of attaining political goals. Over the last 20 years alone the US Central Intelligence Agency has undertaken 900 major secret operations and several thousand smaller-scale terrorist actions. One such operation, carried out in Vietnam under the code name Phoenix, took about 80,000 lives.

What makes the carnage in Guyana so different from other CIA crimes is that its victims were not foreigners; they were Americans who had left their home country because they did not want to live under the US socio-political system.

In the United States, political assassinations are normally investigated—admittedly with a varying degree of thoroughness—by judicial bodies and, moreover, by private investigators. The assassination of President John Kennedy and his brother Robert, and the murder of Dr. Martin Luther King by a hired assassin have been the subject of reports drawn up by special government-appointed investigation commissions. As to the murder of 918 Americans in Jonestown, it has never been investigated by US authorities and the perpetrators of the crime have been neither identified nor punished.

However, the case of the Jonestown carnage is by no means closed. This book cites many documents which have remained out of reach of the CIA and will again draw the world public's attention to the atrocities committed on November 18, 1978. History, which is the best judge, will bring its verdict against the murderers.

FIRST ACQUAINTANCE

On a December day in 1977, the Soviet Embassy in Georgetown, capital of Guyana, had three unusual visitors. They asked the duty officer if they could see the Consul, Fyodor M. Timofeyev.

"The two women and the man in the waiting-room introduced themselves, saying that they were members of the Jonestown community," recalls Timofeyev. "Most of the talking was done by the small, slight red-head Sharon Amos. Both she and Deborah Touchette, a tall and graceful Black woman with a dazzling smile, were quite at ease. This could not be said about their companion, Michael Prokes, tall, fair and as stiff as a poker. The visitors told me that the members of the Jonestown community were all US citizens who had fled their home country for political reasons and that they were now engaged in setting up a socialist agricultural and medical cooperative in Guyana. In this, they said, they sought to draw on Soviet experience. They asked if I could give them books about the Soviet Union. They were especially interested to know more about the approach to the nationalities problem and other matters under socialism, about economic management, the development of the Soviet peoples' culture, etc."

The people at the Embassy had already known something about the Jonestown agricultural community from an article in the local newspaper, *Guyana Chronicle*. It was founded in October 1974 by some 1,000 North Americans who settled in the forested central part of the country. This was consonant with the intentions of the Guyanese government which in those days launched a campaign to

develop the central regions where the jungle reigned supreme, as people tended to concentrate in towns on the Atlantic coast. The goal of the Forbes Burnham government was to provide the population with food and clothing through mustering internal resources. According to the government program, the creation of "cooperative socialism" was to provide a foundation for a socialist society in Guyana. The Peoples Temple's initiative was in harmony with the general plans of the Guyana government. The newspaper recommended that the experience of the Jonestown community be studied and drawn upon.

The Consul presented his visitors with books on the Soviet Union, a copy of the Constitution of the USSR and several issues of the newspaper *Soviet Weekly*. For their part, the visitors gave the Consul booklets and articles on the Peoples Temple and the Jonestown community. Cited below are materials from various American newspapers on this organization.

THE PEOPLES TEMPLE

The San Francisco Bay Guardian, March 31, 1977 (The article presented below—in a slightly abridged form—had been written by the journalist Bob Levering for *The San Francisco Bay Guardian* before most of the Peoples Temple members moved to Guyana.)

The biggest religion story these days is the phenomenon of Peoples Temple . . . that has been in San Francisco less than five years but has already become the largest single Protestant congregation in the state (more than 20,000 members), participating in activities as diverse as supporting the tenants at the International Hotel (more than 3,000 church members turned out for a demonstration last January) and publishing . . . the monthly *Peoples Forum* (they distribute between 600,000 and 1,000,000 copies to every neighborhood in San Francisco). . . The church . . . also has a free meals program. . . It conducts a massive human service program including . . . its own medical and legal clinics, a home for mentally disabled children and four nursing homes. . .

The leader of this rather unusual church is the Rev. Jim Jones, who was recently appointed to the SF Housing Commission by Mayor Moscone. . .

A quick look at a recent issue of *Peoples Forum* indicates the wide variety of concerns his church addresses: there's a lead story on "Laura Allende: Woman of Courage", about a recent visit to the church by the slain Chilean president's sister; an "Open Letter to Local Nazis", condemning these "abominable racists"; a long editorial about the link between unemployment and crime, saying people must "face up to some of the vicious inequities and injustices in our social order". . .

A church service at Peoples Temple . . . is hard to forget. The one I attended took place in the heart of San Francisco's Fillmore district, a mostly black ghetto. Peoples Temple acquired the building . . . in mid-1972 and uses it as the headquarters for its far-flung operations. The service began at 8:30 p.m. . . The mood in the church when [Jim] arrived (he prefers to be called Jim rather than the Rev. Mr. Jones or Pastor Jones) . . . reminded me of a United Farm Workers rally. . . Every seat was taken and people were standing in the back and along the walls. The congregation was perhaps 75% black . . . all ages and races were well represented in the crowd of some 3,000 people.

Jim Jones founded Peoples Temple . . . in the middle-Sixties, bringing the message to . . . Los Angeles, where the church acquired a building for its services in late 1972. . . As many as 200 members make the trek between the San Francisco and Los Angeles churches . . . using buses from the Temple's fleet of 13 converted Greyhounds.

Today, the sheer size and scope of Peoples Temple operations is mind-boggling. Of the church's 20,000-plus members (attendance at a minimum of five church meetings is required before someone is admitted to membership) about 9,000 are in San Francisco, 10,000 in Los Angeles and 1,500 in Ukiah.

. . . These are some of the . . . Peoples Temple programs:

A clinic in the San Francisco church in which about 80 persons are seen each day by qualified nurses. . .

A physical therapy facility in San Francisco, for seniors and handicapped persons. . .

A drug rehabilitation program in San Francisco that claims to have "rehabilitated" 300 former drug addicts. Many of the addicts receive training in one of the Temple's vocational training programs in fields such as printing, electronics or auto repairs.

A legal aid program in San Francisco where some 200 people a month come with serious legal, usually criminal problems. . .

Four nursing homes for seniors . . . each of which has from 10 to 25 elderly residents.

. . . Contributions for medical research (the national associations for cancer, heart disease, and sickle cell anemia), the Telegraph Hill Medical Clinic, the ACLU [American Civil Liberties Union], the NAACP [National Association for the Advancement of Colored People] . . . the United Farm Workers.

Major decisions are normally reached through open business meetings, of which members are notified either by mail or through an elaborate telephone tree. That is how, for instance, the congregation decided to demonstrate . . . in support of the four *Fresno Bee* reporters and editors who had refused to disclose their sources to a judge. More than 1,000 people demonstrated in the middle of the week, on an around-the-clock basis for several days. . . But emergency decisions can be made by the church board of 50 elected members.

The church's annual budget, \$600,000 for all of its programs, is raised almost entirely through individual donations. . . The church receives no foundation or government grants to run any of its programs. Jones is paid about \$20,000 a year, but this also covers his travel expenses and is shared with his family (he and his wife have adopted eight children of several races and have one son of their own). . . In addition to Jones, there are only four paid staff members, all of whom receive subsistence pay and live in church-rented houses. But there are hundreds of other members who donate most of their nonworking hours to do voluntary work with one program or another.

In this respect Peoples Temple resembles a social movement more than a normal church. And the church service I saw, likewise, resembled a Civil Rights rally with Martin

Luther King in the South during the early Sixties.

Soon after Jones arrived the congregation sang the old movement standards "O, Freedom" and "We Shall Overcome".

Jones's message is that people should subordinate their personal desires in the service of their fellow human beings for the greater good of humanity.

Jones delivered this message throughout his "sermon" the evening I was at the Temple. . . There was an air of excitement when Jones informally asked if there were any questions. . .

All the questions related to social issues. . .

Consider, for instance, his answer to a question asked by an older white woman: "What do you think is the number one problem with the American people today?" Jones immediately answered, "Apathy." Then, after thinking a moment longer, he added, "Everyone is worried about their own narcissistic problems."

. . . He saw apathy as one of the major reasons why the CIA got away with giving money to support the despotic regimes in Iran and Chile and why the American criminal justice system punishes poor defendants severely and lets off the rich ones. At the same time, he saw signs of apathy in the rise of nazism in this country and the possible rise of fascism as the economy gets worse.

He then personalized how he thinks people should fight against these injustices. "I am in this battle and I may be shot or put in jail," he said. Then he pointed out that many of this country's "working poor" are proceeding with materialistic illusions. ". . . I am at war with this system that places greater values on material things than on human beings." He said he believed in the old cliché that "The love of money is the root of all evil". That is why, he said, he stays away from restaurants and luxurious surroundings. "I do not feel good about being in a restaurant when some people are not warm. The only thing I feel good about is work."

Does this mean he is acting out of guilt, he asked himself rhetorically? "I have a lot of guilt," was his response. "I have guilt to know my taxes have gone to the Shah of Iran or to Chile." . . . As Jones concluded, most of the

audience stood up and applauded and cheered. . .

He speaks about the issues of political and economic injustice felt daily by the mostly poor and minority group and they believe he practices what he preaches.

. . . Jones is a short, somewhat overweight man with straight, well-combed black hair. He often wears a clerical collar under a somewhat seedy looking jacket, in keeping with his practice of acquiring only secondhand clothes.

Jones's eyes are often hidden behind a pair of light-sensitive glasses that darken when hit with light. Though an energetic and fundamentally healthy person, his eyes reveal fatigue, the result of a grueling work schedule and usually only about two hours of sleep a night.

. . . What keeps him going? "Seeing human lives rehabilitated keeps me going," Jones replied. That's why he enjoys counseling so much and is willing to spend so much time at it. But at a deeper level, he asked, "Why should I complain about my life? There's nothing better to do with my life."

He acknowledges that he gets discouraged sometimes. But something seems to reinspire him, such as Laura Allende's visit. . . She . . . keeps up a hard schedule of speeches about her native country. At the time of her visit, Jones said, he was terribly exhausted and tired, but her visit was a "real shot in the arm" for him. "That's what keeps me going," he said. "I have seen sainted people, people that are living epistles. And I think Laura Allende is in that category. You see other people making sacrifices, as she is, and you say to yourself, 'What else can I do?'"

. . . He has made his share of enemies for the political stands he has taken and has received more than his share of threats from local Nazis and other right-wingers. But no one accuses Jim Jones of being a hypocrite.

It is this quality about Jones that seems to attract people to follow him. Many members of the church I met with during the past month and a half told me that, above all else, it is Jones's constant personal attempts to square his actions with his beliefs that attracts them to him and to the community he is building.

*AID TO INHABITANTS
OF SAN FRANCISCO'S SLUMS
San Francisco Examiner, January 21, 1976*

The Peoples Temple yesterday gave \$6,000 to support a Tenderloin aid program for older people [living in the San Francisco slums].

The gift was handed by the Rev. Jim Jones. It will pay bills for another three weeks, including the salaries for Seniors' Assistance workers plus cab fares for the elderly, and administrative costs.

*PEOPLES TEMPLE HELPS INDIAN LEADER TO
REGAIN HIS FAMILY
San Francisco Examiner, February 28, 1976*

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

His wife, Ka-mook, freed on bail from a federal charge in Oregon with \$20,000 of the Peoples Temple money, stood beside him. In her arms was an older daughter. . .

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

The Rev. Jim Jones led more than 4,000 men and women in singing, "We Shall Overcome".

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

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

...In mid-trial Banks' counsel withdrew, leaving him to defend himself alone. His appeal for a mistrial was denied.

... Extradition to South Dakota, he declares, will mean certain death.

POLITICAL PROTEST

"A week after their first visit," Fyodor M. Timofeyev reminisces, "the delegates of the Peoples Temple came to the Soviet Embassy in Georgetown again. This time they had Jim Jones' wife, Marceline, with them. She told me the story of the community in greater detail. Despite their leaving the United States, the members of the Peoples Temple, she said, felt the effects of the persecution they had suffered from at home. A veritable persecution campaign had been launched in the United States against Jim Jones and other members of the organization. 'We feel that we must be completely honest with you. You must know the truth about our organization,' Marceline said, as she handed over to me a type-written text of her husband's short biography and a cutting from the newspaper *Peoples Forum* carrying her own article about the Peoples Temple".

Both these texts are cited below.

Jim Jones: A Short Biography

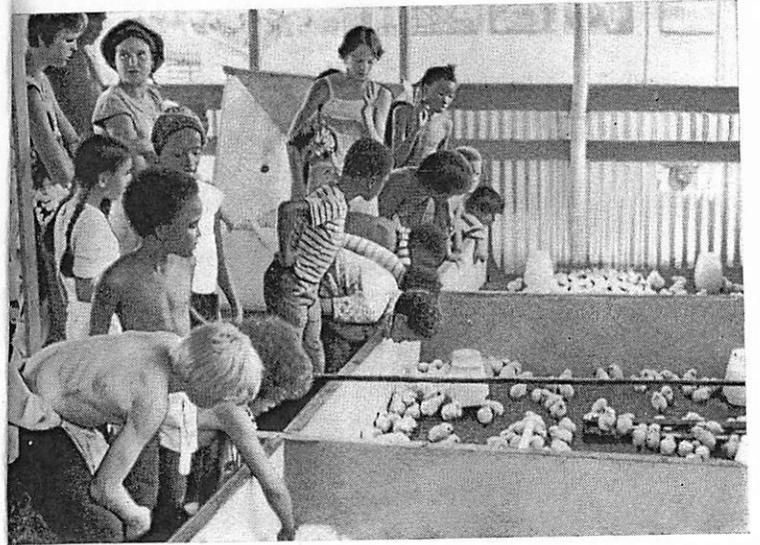
Jim Jones (born 1931) grew up in the grinding poverty of the Great Depression in a rural town in Midwestern United States. His earliest experiences were those of the unwanted poor, and the suffering he saw made him determined at an early age to do something about the great social inequities around him. Even before his 'teens' he became a partisan for the cause of social justice and liberation. He tells of hearing of the heroic defense of Stalingrad over the radio, and the deep impression it made upon him. The valor of the Soviet people during that terrible struggle sparked his interests in the Soviet Union and the principles upon which it was founded. Before long, he was reading avidly of the life and struggle of Lenin, and by the time

he was sixteen, he was a Marxist, openly declaring his ideals, and in the closed environment of rural America, he was quickly ostracized for those beliefs. By the time he graduated from high school he was actively involved in work toward the advancement of socialist causes.

The McCarthy period was especially difficult for a man of Jim Jones' convictions and outspokenness. Though he and his associates were severely persecuted, watched, followed, questioned (some had to flee the country), he persisted. Because he quickly saw that the labor movement in the United States had been either transformed into another arm of capitalism, or effectively intimidated by the McCarthy witchhunt, he searched for another vehicle to use to politicize working people. The few semi-progressive organizations that remained had been cowed into inaction, or were so riddled with FBI agents and informers as to be useless. Moreover, it was clear that such progressive or socialist organizations that existed were largely made up of an intellectual elite, and had long since ceased to address the problems of the working class or attract its ranks as members.

Thus, although a confirmed atheist from his youth, Jim Jones turned to the church as a vehicle for education and organization. The church still attracted large numbers of working people, and by entering the church Jim Jones recognized that he might be able to "subvert" this only remaining practical platform for the education of Marxist ideology. Those who entered the doors thinking they were "just going to church", stayed on to become confirmed socialists and atheists, although they never would have set foot into a "political" meeting.

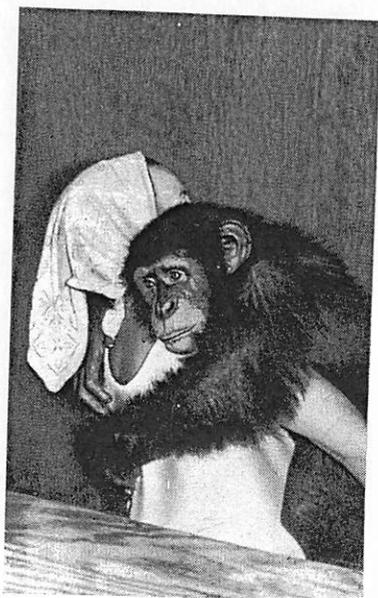
From the start Jim Jones directly confronted the most controversial issues of the day. Most prominent among those issues was the deep scar of racism. He recognized that foremost among the factors that had destroyed the radical labour movement in the United States had been the racial antagonism among the working class. Thus, in the bitter atmosphere of the Midwest in the 1950s, Jim Jones confronted the racial issue head on and laid the blame directly at the door of capitalism. Though the city (Indianapolis) where Peoples Temple was based was a viciously racist



Poultry farm



Jim Jones and his pet



Maggy, the children's pet



A Black boy holding up a poster

one (indeed it was the origin of the Ku Klux Klan) Rev. Jones was a non-compromising advocate of integration and racial equality. With his wife, Marceline, he adopted many children of different races, including his Black son, Jim Jones, Jr.¹ He became the city's first Human Rights Director and integrated a host of public facilities, restaurants and hospitals.

Because of his convictions and activism, he and his family were the targets of intense harassment and racially-motivated violence for years. He was branded a "race-mixer", "traitor"... There were constant threats and attempts on his life and the lives of his children...

Seeking an atmosphere that would perhaps be more receptive to his outspoken work, he and his family moved to California in the mid-1960s. There despite continued harassment (California did not prove to be the ground of tolerance he had hoped) Peoples Temple flourished and grew to thousands of members. Branches of the Peoples Temple were opened in several cities, and the work of rehabilitating drug addicts, finding jobs, and homes for destitute people, providing services for youth and the elderly went on in each locale. Jones kept up a grueling schedule, speaking five or six times weekly to thousands of people, mostly urban ghetto-dwellers, all across the state. Periodically he would journey across the United States where extensions of Peoples Temple formed in a number of cities.

Not a meeting went by that Jim Jones did not expose, comprehensively, yet in simple and forceful language, the smug corruption, the blatant hypocrisy, the abuses, disgraces, and contradictions of American capitalism... He was scathing in his denunciation of the military-industrial complex, corporate greed, profiteering, the politics of neglect and genocide, and host of other abuses of capitalism both within the U.S. and around the world. He established a hard-hitting newspaper (*Peoples Forum*) that exposed U.S. corruption within, and U.S. imperialism without—and distributed each issue free to over one half million people.

¹ Johnny, as the people in the community called him, was a member of its leadership group.—*Authors*.

Throughout, his advocacy of socialism and his admiration of the Soviet model has been consistent. For years he has put forth Marxism-Leninism as the only answer to the waste, neglect, deceit and corruption of American capitalism. His outlook is internationalist—he has advocated an alliance of all races of working-class people throughout the world, in the struggle against the exploiting class and all who serve it. And, although the humanitarian activities of Peoples Temple are staggering in their scope, this movement was never conceived of, nor implemented as simply a “good works church”.

Jim Jones’ activism in the cause of liberation struggles both in the United States and abroad was extended and enhanced through the organization of Peoples Temple. Recipients of this support have been efforts for Southern African liberation from apartheid and economic exploitation, anti-fascist efforts in Chile, Northern Ireland, South Korea . . . and many other nations. The Temple has assisted Chilean refugees and Native Americans . . . given strong support to countless victims of oppression, political prisoners such as Angela Davis¹, and has spoken out militantly for the release of Rev. Ben Chavis and the Wilmington Ten.² The vast congregation of Peoples Temple has helped

¹ California’s Governor Ronald Reagan (now US President) and his associates connived at the conspiracy against Angela Davis, a member of the US Communist Party. She was arrested by the FBI and jailed on a trumped-up charge of “murder, abduction and criminal conspiracy”. For sixteen months she was kept in solitary confinement. In February 1972, she was put on trial on charges that carried the death sentence. The trial continued for thirteen weeks. Democratic opinion in the United States and other countries exerted great pressure on the authorities to stop the legal lynching. Millions of men and women demanded that Angela Davis be set free. In those conditions the jury could not risk bringing the “guilty” verdict that would clearly have been in violation of the US law. On June 4, 1972, Angela Davis was released from jail.—*Authors.*

² In 1971, the Ku Klux Klan and the racists from the White People’s Rights attacked a peaceful meeting of black youth at a church and threatened to blow it up. The Wilmington siege, as it came to be known, lasted for three days and three nights. Two people were killed and ten injured. A year later the participants in this meeting—clergyman Benjamin Chavis, eight black students and one

plan and has attended *en masse* countless demonstrations in support of liberation movements, peace, and socialist causes around the world, while opposing repression and the blatant denial of human rights within the United States.

To do this within the United States has been a most dangerous undertaking. Jim Jones has been the target of organized establishment opposition in reactionary circles. He has been shot, knifed, poisoned, and threatened innumerable times. His family members, children, congregants have been terrorized, beaten up, spied upon, waylaid. His churches have been firebombed, vandalized, arsoned. Attempts have been made to infiltrate the organization with provocateurs, a few of whom are now making false allegations against him. Peoples Temple has been subjected to severe, McCarthyistic harassment, bogus “investigations”, yellow journalism, and torrents of malicious gossip and highly publicized lies.

In recent months, a campaign to destroy Jim Jones has stepped up, involving agents, reactionaries, criminal and Nazi elements. Similar campaigns have been mounted against other organizations within the U.S., even some . . . who have no socialist perspective. . . The Black Panther Party¹ has been completely destroyed [by FBI agents—*Authors.*], and informed sources have told us that this destruction was engineered, step by step, as part of a frighteningly successful, calculated plan. . . These are some of the reasons why Jim Jones has built up the Guyana community—a “frontier” socialist cooperative, agriculturally-based.

. . . Thus, by establishing a base outside the United States

white woman—were charged with setting fire to a local grocery store near the church. Chavis was sentenced to 34 years in jail, five of the accused to 29 years, and the white woman (mother of three) who supported the students, to 10 years. . . In spite of the incontestable facts that the Wilmington Ten were innocent, the legal authorities refused to review the case. The World Peace Council launched a world-wide campaign in defence of the Wilmington Ten, who were finally set free in 1981.—*Authors.*

¹ The Black Panther Party—one of the better-known organizations of American Blacks. This left-wing radical organisation, founded in October 1966, strongly championed the rights of the Black people and enjoyed the support of and popularity with the latter.



PEOPLES TEMPLE

OF THE DISCIPLES OF CHRIST

Jim Jones,
Pastor

P. O. Box 15023
San Francisco, CA 94115

July 30, 1977

*For I was an hungered
and ye gave me meat,
I was thirsty
and ye gave me drink,
I was a stranger
and ye took me in,
Naked, and ye clothed me,
I was sick and ye visited me,
I was in prison
and ye came unto me,
Then shall the righteous
Answer him, saying,
Where see we thee so hungered
And fed thee?
Or thirsty,
And gave thee drink?
Where see we thee a stranger
And took thee in?
Or naked, and clothed thee?
Or when sick or in prison,
And came unto thee?
Verily I say unto you,
Inasmuch as ye have done it
unto one of the least of these,
Ye have done it unto me."
Matthew 25:35-40*

STATEMENT

WHAT'S BEHIND THE ATTACKS ON PEOPLES TEMPLE?

During the last few weeks there have been concrete efforts to launch a massive smear campaign against the humanitarian and especially progressive activities of Peoples Temple. The explicit purpose of this campaign is to destroy the work of an organization dedicated to eradicating inequality, racism, and want -- and working for peace and an end to oppression and exploitation.

There is no question at all but that this smear campaign is directed towards diverting attention from the real aims of those who are behind the attacks. A perfect example was the manner in which the smear campaign was launched: with an accusation, made in the form of an innuendo, that the Peoples Temple was in some way connected with a break-in of a magazine office. Within a matter of days this charge was proven to be completely false by the police department itself.

We are not really surprised at the charges that have been made against us. Movements for fundamental social change have always been subjected to sophisticated

Jim Jones' public pronouncement of our Marxist-Leninist and atheist perspective has jeopardized our standing within the denomination with which we are affiliated, therefore, if such were to appear in the world press, we would most likely experience repercussions that could hamper our effectiveness. However, we felt that we could do no less than to be completely honest with you.

JIM JONES: A PERSONAL PERSPECTIVE

By Marcelline Jones

Peoples Forum, No. 5, October 1977

Having been the wife of Jim Jones for 28 years, I think I have a perspective of his life in which readers might be interested.

I met Jim in 1947 when I was a student nurse at Reid Memorial Hospital in Richmond, Indiana. He worked full-time at night as an orderly while attending Richmond High School. We were married June 12, 1949. We moved to Bloomington, Indiana, where we both attended Indiana University full-time. To pay for his education, Jim worked full-time at odd jobs. He was an excellent student, and could look to a bright future in any career he might choose.

In the thirty years I have known Jim, his primary concern has always been for those of his fellow human beings who are relentlessly oppressed. I have never known him to make a decision that would benefit him or our family at the expense of anyone else. There has never been an issue involving human rights that Jim thought "too insignificant" to deal with. For example, during his freshman year at college he walked out of a barbershop with one-half of a haircut because the barber stated that he would not cut a Black person's hair! On another occasion he was hitch-hiking home from the university when the man with whom he was riding made a racist remark. Jim immediately demanded to be let out of the car, and walked. Another time, the police were called because Jim refused to eat lunch quietly in a restaurant when a Black man was forced to carry his lunch out in a paper bag.

in a third world nation we could better insure both the continuation of our movement and the safety of our children with the intention, of course, of continuing the struggle for world peace within the United States as well.

The type-written "official" biography of Jim Jones was appended by the following footnote:

In the early 1950s, Jim was made an associate pastor of a large, all-white church in Indianapolis. The pastor was near retirement, and Jim was to succeed him. Jim went door-to-door to invite Blacks to attend the church. But when several Blacks came, he noticed that they were being seated in the back rows only. He asked that I escort them to the platform. Right after that service, an emergency church board meeting was called. The board offered Jim, as an alternative, to build a church that he could pastor . . . for *Blacks only*. Jim walked away from the church on the spot, saying that "any church where I pastor will be opened to all people". It was then, at the age of 22 years, that he established Peoples Temple.

In the early 1960s, Jim was very ill and was to be admitted as a patient to the Methodist Hospital in Indianapolis. At that time he was Director of the Mayor's Commission on Human Rights. His physician was Black, and when it became time to assign Jim a room, the admitting clerk asked him if he was "colored or white". Jim, who was badly in need of medical attention, was incensed, and refused to go to bed until the hospital was integrated. Black friends who were patients at that time told of being moved in order to integrate the wards. It took several hours, but Jim did not lie down until it was done, although he was in much pain. Jim's concern has always been for results, not publicity, and although he was in a position to call the press for "coverage", he didn't do so.

I recall vividly the May of 1959 when one of our children was killed in a car accident. The cemeteries were segregated and our daughter was Korean. Blacks and other Third World people were buried in the lowlands, where water often stood inches deep. Jim was told that he and I could have our child buried in the "white section". He replied, "I cannot bury our child in any place where any member of my church cannot be buried." And so, I can picture, these many years later, our five-year-old being lowered into a grave, half filled with water, in a swamp-land. It is a painful memory, but one which I would not erase, nor do I regret it for one moment.

Jim has always had a special tenderness for senior citizens. I remember visiting one of our members in a con-

vallescent hospital in Indiana. She was dying of cancer, and had been neglected. She whispered to us, "Get me out of here, please." Jim looked at me, and then turned to her and nodded. He got on one side of her, and I got on the other, and we carried her out of the hospital, over the protests of the administrator. She stayed in our home, and we cared for her until she died some months later. . .

As a result of his strong stands for justice (and I have given just a very few examples of the kind of personal stands he has taken, almost daily), our family has been greatly harassed. Jim's life has been threatened so much that I feared greatly that our children would be deprived of their father at a young age. However, we both knew that the only way to teach our children worthwhile values was to live by our convictions, despite the risk. So, Jim has always been very open and forthright about his belief in economic and social equality.

In 1965 we decided to move to Northern California. We had small children of different racial backgrounds and we thought that California was the most progressive state. The harassment continued. Our children were taunted, animals killed, Jim's life threatened. A bomb was placed under the bus where he and I were resting on one occasion. Our San Francisco church was destroyed by an arson fire, and rebuilt by our people.

Jim has always lived his life under close scrutiny of his members. We have always lived modestly. Indeed, if we had not worn used clothes and bought second-hand furniture, we would not have been able to adopt our children.

Since coming to California, Jim has pastored three churches, keeping up a grueling schedule. Contrary to my wishes and urging, he will not fly to and fro to Los Angeles, but insists on riding one of the church-owned buses. It was over his protest that a compartment was built in the rear of one of the buses so he could get some rest. He has never planned a vacation without planning for all the people. You will not find him basking on some beach, or in a lavish hotel. At Christmas, all the children of the church get the same amount spent on them, so that no child would feel ashamed. When families couldn't afford to

Wife depicts Jones as Marxist

By WALLACE TURNER

New York Times Service

SAN FRANCISCO — To his wife, Jim Jones is a Marxist social philosopher to whom "service to my fellow man is the highest service to God."

Jones, 46 years old, a native of Indiana, is at the center of a swirl of charges about the conduct of affairs of the 9,000-member Peoples Temple. The temple has been accused by former members of cheating some of its members out of their homes and of inflicting corporal punishment on others.

Throughout all this, Jones, a Butler University graduate and United Church of Christ minister, his wife of 28 years said in an interview that he was at the church's agricultural mission, a 27,000-acre jungle tract on the northeast coast of South America at Guyana.

Beyond issuing blanket denials of wrongdoing, Jones has not discussed



REV. JIM JONES.

A 'Useful' Church

and 20 per cent a mixture of Oriental, Indian and Chicano. He is of Welsh and Indian extraction, and Mrs.

by the temple is among the former members whose criticisms are the basis for some of the temple's unfavorable publicity, she said.

Jones' Marxist twist to religion came to him when he was about 21 years old, his wife said. She said that he told her then that "in order to bring people out of their superstition you have to give them a substitute." She recalled that he pointed out that Jesus told the rich man, "Sell what you have and give it to the poor."

buy presents, Jim saw that they got the amount needed to see that all children had an equal Christmas.

This is just a very, very brief sketch. I could write a volume of examples of Jim Jones' concern for individuals, animals, and even plants. I would like to close by saying that if I were not married to Jim I would still be a member of his congregation. His totally selfless life has been an inspiration to me, and I subscribe whole-heartedly to his stand for social justice and complete racial and economic equality in order to insure a decent life for everyone.

The principles advocated by Jim Jones turned the members of the Peoples Temple into dissident Americans and the entire congregation grew into a civic organization that was perceived as a "foreign body" in the very heart of American society. It set an unwanted example. In the strained con-

text of the racist Middle West, Jim Jones and his Peoples Temple wages an uncompromising ideological struggle against the racists.

Jim Jones' charismatic personality, selflessness and courage in the struggle against injustice and race discrimination made him a prominent figure in the political life of the U.S. West Coast. During the 1976 election campaign, the liberal Democrat George Moscone, future Mayor of the city of San Francisco, and District Attorney Joseph Freitas sought to gain the support of Jim Jones and his followers. California Governor Jerry Brown repeatedly turned to Jones for assistance in winning over to his side the voters from Black ghettos. In token of his appreciation of Jones' support during the election campaign, San Francisco Mayor George Moscone invited him to join the San Francisco Human Rights Commission and subsequently appointed him Chairman of the Housing Commission.¹

In the same year of 1976, Democratic Vice-President elect Walter Mondale made an election tour of California. Once he invited Jim Jones on board his personal airplane and had a lengthy talk with him. In 1977, at the request of the Democratic Party's candidates for the presidency, Jim Jones organized for Rosalynn Carter, the first lady of the United States, a mass rally of California's non-white population. "I was very pleased to be with you during the election campaign," wrote Rosalynn Carter to the founder of the Peoples Temple in a letter of April 12, 1977.

PEOPLES TEMPLE IN THE MIRROR OF PUBLIC OPINION

"If you are sick, we shall give you free medical treatment, if you are hungry, we shall feed you without charging you a cent, if you are offended and humiliated, we shall help you regain faith," that was what the Peoples Temple offered to do. But the main thing about the Peo-

¹ Moscone had to pay for his friendliness toward Jim Jones. A few days after the Guyana tragedy Moscone was shot and killed in his office and was thus prevented from realizing his intention to make a press statement on the true reasons behind the destruction of Jim Jones and his commune.

ples Temple, the thing that attracted the underprivileged most, was its call to fight against race discrimination and lawlessness.

In the mid-seventies the Peoples Temple had a membership of more than 20,000. It was referred to as one of the fastest-growing religious movements in America (the Peoples Temple was officially registered as a religious community). Many American public figures felt they had to reckon with Jim Jones's popularity and influence.

Here are some excerpts from letters received by the members of the Peoples Temple from various US politicians, public and religious figures.

"The work of Reverend Jones and his congregation is testimony to the positive and truly Christian approach to dealing with the myriad problems confronting our society today."

*Hubert H. Humphrey,
United States Senator*

"Ninety-nine percent of all the work done by Peoples Temple is in service to the elderly, poor families, and troubled youth. On many occasions I have referred destitute people to Peoples Temple for help and they received it."

*Art Agnos,
clergyman*

"Your contributions to the spiritual health and well-being of our community have been truly inestimable, and I am heartened by the fact that we can continue to expect such vigorous and creative leadership from the Peoples Temple in the future. By your tireless efforts on behalf of all San Franciscans, you have demonstrated that the unique powers of spiritual energy and civic commitment are virtually boundless, and that our lives would be sadly diminished without your continuing contributions."

*George R. Moscone,
Mayor, City of San Francisco*

"Your projects are indeed worthwhile and we need many

organizations such as yours to work with people who need help."

*Lisa Naito,
Hawaii State Legislature*

"As the head of an organization that has worked closely with the Peoples Temple, the minister, and the members, I have the highest regard for . . . the positive contribution they are making in the city of San Francisco. Their commitment and dedication to ending human suffering of the oppressed and downtrodden are unsurpassed. . . Your background and willingness to work make you and the others from the Temple a great asset to NAACP, and we hope that you will be participating in many NAACP activities in the months ahead."

*Joe Hall,
President, San Francisco National
Association for the Advancement
of Colored People*

"Many Indian people when in need for family groceries have called upon us and when we run dry I feel secure because I know that I can place a call to the Peoples Temple and that these families will eat tonight. This has happened often. And it will no doubt happen again tomorrow."

*Dennis Banks,
Federal Indian Law Instructor*

"The Peoples Temple was one of the first forces in the City to concentrate on needed education against the growth of neo-Nazism in the area."

*Earl Raab,
Jewish Community Relations Council
of San Francisco*

"The city-wide Planning Committee for the Martin Luther King Celebration has chosen you as the local speak-

er because of your continuous effort in the struggle for equal rights and social justices for all people."

*Donneter Lane,
President, San Francisco Council
of Churches*

"The efforts of your church to live in racial harmony and equality are exemplary. You are obviously putting into practice the humanitarian ideals most needed by our society and by our churches."

*S.B. Ethridge,
Director,
Teachers Rights National
Education Association*

"You are truly a friend of the poor, the helpless and the oppressed."

*Charles Lewis,
President,
Legal Defense League*

"In taking the action that you did, you set an example which should be emulated by all concerned with such vital issues as the defense of freedom of expression; and I am sure that your protest not only had a major influence on the outcome of the case itself but also enlightened countless persons throughout the country."

*Albert Kahn,
author*

"I have known Jim for several years and have worked with him in the movement for liberation and self-determination of all peoples. Jim is a highly sensitive man, one who is completely dedicated to the cause of social justice. I have seen him under fire from reactionary elements, and he has never wavered in his commitment. He is undoubtedly one of the most articulate and effective leaders in the

United States today. At the same time, he is a humble man who does not seek 'to bask in the limelight'."

*Carlton B. Goodlett,
President,
National Newspaper Publishers*

One may be struck by the lack of consistency between the verbal support for the Peoples Temple on the part of the US upper echelon of power, on the one hand, the harassment and victimization campaign that the US secret services launched against Jim Jones's followers, on the other. The reason for such inconsistency can be revealed by a closer look at US reality and the rhetoric habitually resorted to by the high-ranking White House officials. While making use of the most popular mass organizations for their own pre-election political purposes, they instruct special agencies to prevent the spread of progressive ideas and persecute their advocates.

Many Americans knew nothing about the tangle of intrigues against the Peoples Temple. Regarding it as an organization that opposed the anti-humane way of life, they supported its activity.

PEOPLES FORUM,
A NEWSPAPER FOR PROTEST

Among the extant, historically important documents related to the Peoples Temple is a copy of the newspaper *Peoples Forum*, No. 5, of October 1977. It came out more than a year before the murder of all the members of the Peoples Temple community in Guyana. A glimpse of this issue of the newspaper will give you an idea of its political orientation.

The article entitled, "Persecution, American-Style" tells about a frenzied campaign that was carried on in the local press against the Peoples Temple, portrayed as a "cruel exploitative organization". The accusations against the Temple and Jim Jones, says the newspaper, were unsubstantiated and slanderous. The author of the article brings into sharp focus the motives behind the slander campaign:

Peoples Forum, No. 5, October 1977.

"...Peoples Temple has supported liberation struggles here in the United States and abroad for years. Our church has extended strong support for Southern African liberation from apartheid and economic exploitation, for anti-fascist efforts in Chile, Northern Ireland, South Korea, and many other nations... The Temple has given strong support to many victims of injustice and political oppression; spoken out ... for the release of Rev. Ben Chavis and the Wilmington 10; ... provided a forum for Southern African liberation leaders, ... and for many persons who have come to Peoples Temple to report to thousands gathered here on human rights violations in the Philippines, Chile, Zimbabwe, and many other nations of the world, including our own; sponsored delegates to international conferen-

ces documenting and organizing against racism and oppression.

"The Temple has been active in the recent formation of the Northern California chapter of the World Peace Council, an organization that has worked for twenty-five years against militarism... Our newspaper, *Peoples Forum*, has exposed official complicity in shielding Nazi mass-murderers, and was one of the first to warn about the rise of neo-Nazi and Ku Klux Klan activity in San Francisco..."

"Peoples Temple has exploded several myths purveyed by reactionary forces in America. One of these is that people of different races (especially Blacks and whites) cannot work, live, and cooperate together on all levels. Peoples Temple is a living model of full integration... We have sought to emphasize unity, and to view religious, cultural, and ethnic diversity as factors that should not divide, but rather, enrich and broaden our outlook..."

"The presence of this kind of 'community within the community' that is proving that poor people can build a power base, and a unified voice that will 'cry aloud and spare not' against the racial and economic injustice in society, and help to educate the public through its own free newspaper—this is a threat to right-wing forces in the establishment..."

"... The use of the media for carrying out the persecution is only the outer shell of the plot... And Peoples Temple is only one of many targets these days." The article concludes that the entire progressive movement is in peril. That is why, *Peoples Forum* says, in the face of the danger posed by racism and reaction, the newspaper reiterates its call for unity.

The newspaper's progressive political orientation vividly manifests itself in the rubric "For the Ambitious, Curious, and Concerned" which provides commentary on some of the topics the bourgeois press prefers to pass over in silence. Among the questions raised here are the following:

"*The Rockefeller brothers*: How they got their fortunes and increase them daily. Their influence over U.S. policy. How does Henry Kissinger, e.g., hop right over from being

Secretary of State to become a Board member of the Chase Manhattan Bank? Tie-ins with South Africa.”

“*Chile*: Has the U.S. claimed its full share of responsibility in the overthrow and assassination of Allende? How is it perpetuating this dictatorship today?”

“*The multinational corporations*: By what network do they influence governmental decisions? Is it possible for any major decisions to be made independently of the corporate structure?”

Many questions are related to the deteriorating conditions at home:

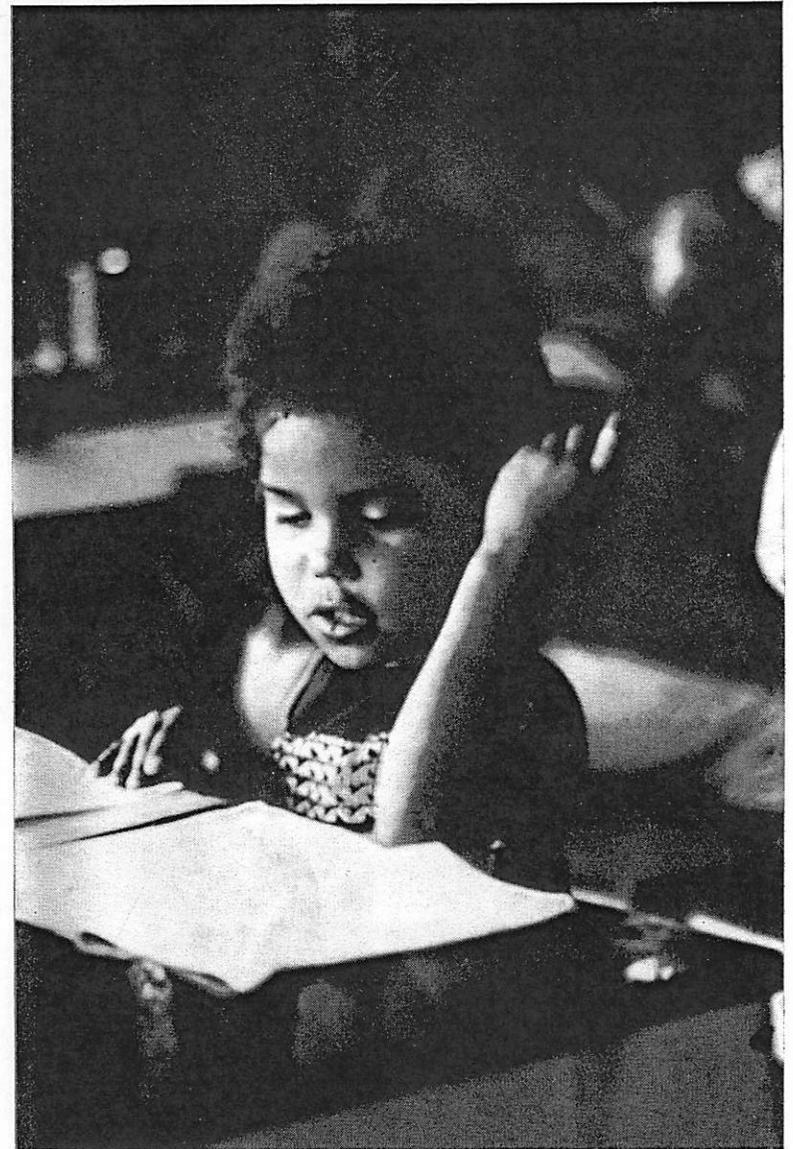
“*Schools*: Why do they cost more and more and teach less and less? Why are colleges in deep financial trouble? What kind of job market are students facing and why?”

“*Prisons*: What’s behind the push to build more of them? What is the extent of medical experimentation on prisoners? Psychosurgery?”

“*Medical care*: . . . Is there any way to reverse the gigantic machinery which cuts anyone but the wealthy off from extended medical care? Who controls the nursing home circuits?”

“*Environmental controls*: How widespread is: pollution? Lack of safety standards? Poisonous chemicals in food and other products?”

Thus, it was by no means a “sect of religious fanatics advocating the cult of suicide” who published the newspaper *Peoples Forum*. There can be no doubt that the newspaper served as a vehicle for political protest, as a mouthpiece of those who fought against the dictatorship of the monopolies, against mass oppression, and for democratic freedoms in the United States. This conclusion is prompted, among other things, by the letters the newspaper received from its readers and published under the general heading “Letters to the Editor”. Some of them are cited below.



The son of Sharon Amos, a Temple activist



Jungle clearing



Watering the land wrested from the jungle

“Dear Friends:

“I have been following with great interest the vituperative and defamatory attacks against the Peoples Temple. . .

“I initially met Jim Jones in my capacity as attorney for Dennis Banks. At the time of our first meeting his wife, Ka-Mook, was incarcerated in Kansas under a \$20,000 bail. The defense fund was virtually non-existent and the possibility of Ka-Mook obtaining bail was slim indeed.

“Then you and the Temple stepped forward and out of the goodness of your heart produced virtually the entire bail for Ka-Mook. This put her in the position of being free to help prepare our defense. Today (July 28, 1977), we got the wonderful news that the United Court of Appeals for the Ninth Circuit in San Francisco held that the government’s case against her must be dismissed. If you did not provide the bail, she would have had to sit in jail for about two years until she was ultimately vindicated, and instead of being free to be with her family and small babies. If I knew nothing else about you, this would be sufficient for me to sing your praises to every available ear. . .”

*Dennis Roberts, Atty,
Oakland, Ca.*

“I wish to express my full support in your recent struggle against the slanderous and sensationalistic cheap press that has shamed our city recently. It’s very sad that anyone who has fought so effectively for the poor should be subjected to this injustice. I stand with you.”

*Jim Gonzalez,
San Francisco*

“Dear Editor:

“When the name ‘Jim Jones’ was splashed across the front pages of the sensationalist press, I was plainly surprised. And I must confess again, the media blitzkrieg that followed pulled me in like it has many others. Which means, too many people are unaware, like I was, of the community and political activities of Peoples Temple.

“I began to get an idea of the forces behind the attacks when the sloppy, abusive, propagandized reporting in the mass media continued to frightening extremes. When the

very arm and hand of Big Business and the capitalist politicians, the mass media, turns itself so viciously and deviously on one group, I can only guess that more is afoot than what appears in the press. And now that I see it is poor people, Blacks, Whites, unions and progressive groups who are aligning themselves alongside you at his moment, the picture becomes clear. . .

"Too suddenly and with devastation the media will use devious means to undermine an organization or movement. We saw that with McCarthyism in the 50s, then the genocide war waged against the Black Panthers in the 60s. The press becomes a frightening weapon turned against the people, all the more so because it feeds lies and fear in place of honest reporting. And now, because of the allegiance Peoples Temple has shown to poor and oppressed people, it too becomes a target of the reactionaries and their media."

*Steve Hellman,
Santa Rosa*

"Dear Editor:

"The only crime Jim Jones is guilty of is bringing the poor together from various religious, racial, and ethnic backgrounds."

*J. W. Wyman,
San Francisco*

However, there were other kinds of letters, too. Although addressed to Jim Jones, they were entirely different in their content. Here is one example:

"Editor:

"Now that your leader, the Rev. J. J. Nigger has left the country, we would all like the rest of you to follow. . .

"Assuming that any of you savages can read, you might have noticed that 83% of non-nigger America wants nothing to do with you.

"What you should do is return to your 'roots', i.e., Africa and start your own nation. You would be happier—and we sure as hell would be happier.

"There are white groups forming all across the nation

such as the N.S.W.P.P., the Aryan Brotherhood, the National States Rights Party, the National Youth Alliance, some of the Birch youth and some of the members of the Young Americans for Freedom. There young white Americans are forming their own NATIONAL FRONT.

"England has a National Front and thousands of them have been taking to the streets to attack the niggers of England and drive them out of the country.

"It will soon happen here, so why not save us all a lot of trouble and just set up plans to move back to Africa—NOW!

"Yours for a white America—NOW!
(unsigned)

The racists' frenzy and the Ku Klux Klan provocations were far from spontaneous. Through their agents, US special services, above all the FBI, dealt heavy blows at the Peoples Temple. They terrorized its activists, brought legal action, through their figureheads, against its members and victimized them through the press. This forced the community leaders' decision about political emigration to Guyana whose government had by that time launched a program for building "cooperative socialism".

JONESTOWN: A SOCIAL EXPERIMENT

So as to make it possible for the Peoples Temple to carry out its agricultural program, the Guyanese government allotted it 3,824 acres of land not far from Port Kaituma. Shortly after, the first 30 acres were cleared near the area where a small hut was built to accommodate eleven members of the Temple.

The settlers found themselves in a beautiful country, a land of exotic landscapes and hospitable and friendly people of various nationalities.

A developing country, Guyana offered the Peoples Temple an opportunity to carry out its agricultural project and, moreover, to apply in practice its cherished principles of racial and economic equality and service to fellow human beings. In response to the Guyanese government's general call to provide the country's population with food, clothing and accommodation, the members of the Temple started, while still in the United States, a few years before emigration, to improve their skills and study jobs related to tropical medicine, agriculture and civil engineering.

Jonestown's population grew rapidly and soon numbered 1,000 people. Who were they? Who moved from the United States to the virgin jungles of Guyana? Who were they, the people who had no faith in the much-vaunted American way of life? What were their background and their jobs?

The skills inventory drawn up by the Jonestown leadership group and cited below in full gives an idea about that. Mind that some members of the community were skilled in several related jobs.

SKILLS INVENTORY

AGRICULTURE

- 7 bananas (specialists)
- 4 citrus (specialists)
- 23 farm managers and specialists

- 2 herbalists
- 4 horticulturalists
- 5 insect control workers
- 5 intensive gardening workers
- 4 nursery workers
- 8 organic gardening workers
- 1 peanut farmer

ANIMAL HUSBANDRY

- 36 animal husbandry workers (raising pigs, cows, chickens, horses, small animals)

ARTS

- 15 artists
- 1 band leader
- 1 composer
- 6 dancers
- 3 drama
- 1 instrument repair person
- 21 musicians
- 14 performers
- 8 singers

ATTORNEYS AND LEGAL STAFF

- 2 attorneys
- 14 legal staff
- 2 notaries public

CONSTRUCTION AND RELATED AREAS

- 1 boiler operator
- 1 brick layer
- 3 cabinet makers
- 30 carpenters
- 2 carpet layers
- 1 cement layer
- 55 construction workers
- 24 electricians and trainees
- 1 fiber glass worker

- 3 handymen
- 1 journeyman machinist
- 2 machinists
- 1 masonry
- 1 molder
- 9 painters
- 10 plumbers
- 1 power plant operator
- 1 sand blaster
- 7 sawmill
- 8 sawyers
- 1 soldering
- 2 steel mill workers
- 2 tile layers
- 1 tool and die
- 13 welding
- 1 wiring
- 11 wood cutting

ENGINEERING AND RELATED SCIENCES

- 1 architect
- 2 draftsmen
- 3 engineers
- 4 irrigation workers
- 7 landscapers
- 2 surveyors

GARAGE

- 20 bus drivers
- 8 diesel mechanics
- 3 fork lift drivers
- 3 garage foremen
- 1 grader
- 22 heavy equipment operators
- 2 light crane operators
- 14 master mechanics
- 24 mechanics
- 16 tractor drivers
- 8 truck drivers

KITCHEN AND FOOD SERVICE

- 15 bakers
- 4 butchers
- 10 canners
- 4 caterers
- 83 cooks
- 11 dieticians and nutritionists
- 24 food preparers and preservationists
- 1 home economist
- 6 restaurant management experience
- 6 waitresses

MEDIA

- 1 artist
- 1 audio visual
- 3 bindery experience
- 1 dark room technician
- 3 editors
- 2 graphic artists
- 1 ham radio operator
- 1 journalist
- 2 movie projectionists
- 1 newspaper distributor
- 1 offset printer
- 8 photographers
- 7 printers
- 2 proof readers
- 3 public address technicians
- 2 radio engineers
- 2 sign painters
- 6 video tape technicians
- 4 writers

MEDICAL FIELD

- 1 anesthesia
- 43 care home operators and assistants
- 1 dental technician
- 1 doctor
- 5 EKG technicians
- 2 first aid personnel
- 2 family nurse practitioners

- 45 geriatric workers
 - 1 gynecologist technician
 - 1 inhalation therapist
 - 1 inhalation therapist trainee
 - 3 lab technicians
- 14 lvn
 - 2 licensed dispensers
 - 3 masseuses
 - 7 medical assistants
 - 2 medical receptionists
 - 3 medical secretaries
 - 2 medical supply supervisors
 - 1 paramedic trainee
 - 1 pathologist
 - 1 pediatric nurse practitioner
 - 1 pharmacist
 - 1 pharmacist assistant
- 44 practical nurses
 - 4 psychiatric technicians
 - 2 public health nurses
 - 1 pulmonary technician
 - 1 physical therapist
 - 2 surgical room technicians
 - 3 X-ray technicians

REPAIR SERVICES

- 6 appliance repairmen
- 1 eyeglass repairman
- 1 musical instrument repairman
- 3 refrigerator repairmen
- 1 television repairman
- 2 typewriter repairmen
- 1 watch repairman

SECRETARIAL SERVICES

- 7 accountants
- 1 auditor
- 6 bank clerks and secretaries
- 19 bookkeepers
- 2 cashiers
- 16 clerical workers

- 1 composer
- 2 data processors
- 1 efficiency expert
- 10 file clerks
- 71 general secretaries
- 5 IBM operators
- 2 keypunch operators
- 9 librarians
- 4 office managers
- 2 postal clerks
- 3 receptionists
- 5 switch board operators
- 16 transcribers
- 18 typists

SOCIAL SCIENCES

- 52 children's workers
 - 2 group therapists
- 10 social workers
- 37 youth counsellors
 - 4 youth leaders

SUPPLIES

- 1 bee caretaker
- 8 buyers
- 3 candle makers
- 1 charcoal maker
- 5 designers
- 3 drapery designers
- 1 embroidery worker
- 1 furniture builder
- 18 handicrafts persons
- 10 interior decorators
- 3 jewelry makers
- 3 inventors
- 1 plastic manufacturer
- 17 quilt makers
- 9 sales people
- 44 seamstresses
- 2 shoemakers
- 3 soap makers

- 2 tailors
- 2 toy makers
- 4 upholstery
- 5 warehouse persons
- 13 weavers

SCHOOL PERSONNEL

- 6 administrators in schools
- 6 music teachers
- 27 teachers in all areas of craftsmanship, and education
- 8 tutors

MISCELLANEOUS SKILLS

- 14 administrators
- 2 archers
- 3 aircraft technicians, mechanics
- 1 apartment operator
- 16 bilingual members—Spanish, French, Swahili, Russian, German, Chinese, Portuguese
- 6 boat crew
- 1 calculator operator
- 1 chemist
- 5 cosmologists
- 2 general researchers
- 2 factory foremen
- 7 fishermen
- 13 maintenance
- 1 manicurist
- 1 marine biologist
- 3 real estate agents
- 1 seaman
- 4 shipping clerks
- 1 vacuum packer

In the statement he made for the Foreign Affairs Committee of the U.S. House of Representatives, John Moore of the United Methodist Church wrote:

“The people went to Jonestown with hope, hope which grew out of a loss of hope in the U.S. There can be no understanding of movements such as Peoples Temple and Jonestown apart from this loss of hope. They migrated, because they had lost hope in any commitment of the

American people or the Congress to end racial discrimination and injustice. They had lost hope in the people and the legislatures to deal justly and humanely with the poor. . . Older people went to Jonestown hoping to become free of purse snatchings, muggings, and the harshness of the urban scene. Some young people hoped to learn new skills, or to become free from pressures of peers in the crime and drug scenes. People went to Jonestown to find freedom from the indignity our society heaps upon the poor. They went with hope for a simple, quiet life. . . They saw themselves leaving a materialistic society where things are valued more than people. Many went as pioneers to create a new community in the jungle. Still others saw in Jonestown a vision of a new society, a wave of the future.”

The jungle retreated. It now framed vast fields, gardens and plantations. The settlers experimented, with considerable success, in raising new kinds of crops in the tropical conditions of Guyana.

Here is what the members of the community grew on their plantations: sweet potatoes, cucumbers, cabbages, beans, pineapples, bananas, coffee, French beans, maize, melons, tomatoes, papayas, asparagus, eggplants, black beans, soybeans, bread fruit, sugar cane, pumpkins, gooseberries, cashew nuts, cherries, almond, black plums, avocados, etc.

The settlers had a saw-mill and made their own furniture. They built a school, a day nursery, a kindergarten and a club. The air was ringing with children's laughter coming from the playground where the rings, beams, etc. were installed. Every child had an opportunity to acquire all the necessary knowledge by attending Jonestown's newly-built school.

The materials cited below are borrowed from a booklet published by the Peoples Temple. They show that the educational system in Jonestown differed from that generally accepted in the United States.

JONESTOWN SCHOOL

In Jonestown education is a way of life which affects

all aspects of life. It is our intent to make education relevant to the growth and maturity of the child physically, morally, socially, intellectually, artistically, and finally with the goal of guiding the child in the acquisition of habits, attitudes and skills such as will enable the child to participate in collective thought, values and activities.

PRE-SCHOOL

Nursery school children receive guidance, supervision of activities, and instruction. Most activities are group activities. Children are encouraged to participate. Curriculum includes learning the use of table utensils, cleanliness and health habits, number concepts, naming quantities, alphabet recognition, and dance routines with educational themes. Learning tools include manipulative toys, puzzles, individual chalkboards, and motor and perceptual motor facilities in the play yard.

ELEMENTARY EDUCATION

At present the Jonestown School includes grades 1 through 7. Classes are not organized by grade or age, but rather by ability. The child can progress as rapidly as he/she desires and is advanced to a higher ability grouping when the teacher determines that the child is able to perform with the next ability grouping. For example, we now have an eight-year-old child working on a level equivalent to that of two thirteen-year-old students. . .

The school curriculum presently includes: language arts, receptive and expressive language which includes reading, writing, spelling and composition skills, mathematics, physical and earth science, social science (with emphasis on Guyanese history and culture), political science, and arts, crafts and music.

An emphasis is placed on development of educational games, activities, and materials utilizing materials indigenous to this area and parts of discarded objects. . .

THE WORK-STUDY CONCEPT

Students are involved in more than just "school" work in Jonestown. They are actively involved in the development and maintenance of Jonestown. Each child is required

with help to care for his/her clothing, bedding, and living space and to participate in cleaning activities, including domestic and yard and grounds care. Children even take some responsibility for maintenance of flower and plant beds and lawn care.

Also, on a merit basis, good workers are allowed to participate in the numerous work projects underway.

HEALTH CARE

Jonestown made considerable progress in setting up an effective public health service. It had a general physician, a neurosurgeon and a pediatrician, six registered nurses and a pharmacist with teaching experience.

The clinic was open twenty-four hours a day. Its equipment made it possible to take electro-cardiogram readings, take a wide range of tests roentgenofluorography, roentgenoscopy, etc.

A great deal of importance was attached to preventive treatment. Every six months each member of the community was given an overall medical examination. Great attention was given to infants (once every two months), to expectant mothers, to the chronically ill (diabetics, epileptics, etc.). There was also a dietician who controlled food preparation in the public kitchen. His assistant, a medical nurse, drew up the menu and watched over the quality of food.

All the children who came to Jonestown and who had until then suffered from malnutrition got vitamins. Anaemic patients were administered medical preparations particularly effective with children. The clinic acquired equipment for administering emergency aid at any time.

Doctor Larry Schacht once performed a medical operation, which an American doctor said would normally have required five or six skilled specialists and up-to-date equipment if it were to be done, say, in New York. *The San Francisco Chronicle* carried an item about this unique episode.

LONG-DISTANCE CAESAREAN

San Francisco Chronicle, February 18, 1978

"Dr. Albert Greenfield helped deliver twins by Caesarean

A POTOMAC DOCTOR HELPS DELIVER TWINS 2,000 MILES AWAY



RICHARD HAYMAN

By Mary Ann Kuhn
Washington Star Staff Writer

Dr. Albert A. Greenfield, an obstetrician, was about to retire for the night. He sat in his pajamas in a small room off his bedroom in Potomac, flipping through a medical journal on pediatric and adolescent gynecology.

Two blocks away, his friend, Richard W. Hayman, was turning the dial of his ham radio. He had just been talking to someone in Japan because he is planning a trip there in May.

More than 2,000 thousand miles away in the jungles of Guyana, a country in the northeast corner of South America, a woman two weeks overdue in her seventh pregnancy had been in labor more than 14 hours and was experiencing serious complications.

She couldn't be flown to the nearest hospital, one hour away, because a storm and ground fog prevented planes from taking off at the small airstrip seven miles away. The field is illuminated only by kerosene lamps.

IN THE NEXT few moments, the lives of the Maryland man and the Guyana woman became involved in an unusual medical drama. By the time it was over, the Potomac man had played a major role in the woman's delivery of identical twin girls, one weighing 6 pounds 4 ounces, the other 6 pounds 2 ounces.

At 10 o'clock Monday night, as Hayman was fiddling with the dials on his ham radio in his home at 5908 Colebrook Ave., he picked up an emergency call.

"I heard a doctor on one of the stations with an urgent plea to be connected with an obstetrician," said Hayman, who is vice president of

Hayman Cash Register Co. "He had a woman in South America who was expecting twins. I responded because I felt I could contact an obstetrician."
"I called Dr. Greenfield and I told him I had a medical mission in South America and a pregnant woman who needed medical advice," he said in an interview yesterday. "I asked him if he would be paid."

For the next 45 minutes, Greenfield, 40, talked from the phone in his home at 2 Colebrook Court to the doctor in Guyana, giving him instructions on how to perform a Caesarean section on the woman. By using a special apparatus, Hayman was able to "patch" Greenfield's messages into his ham radio so that the two doctors could carry on a two-way conversation.

WHILE GREENFIELD talked thousands of ham radio operators here and in other parts of the country tuned in and listened.

One man said that after listening to the instructions, he personally thought he could perform the surgery, said Hayman, who has been a ham operator for 20 years. His call letters are K1DML.

"The doctor in the jungle had made a diagnosis of twins by placing his hands on the woman's abdomen," said Greenfield.

"One of the twins was in a head down or vertex position and the other was in a breech or bottom down position."

"I talked him through the entire operation," said Greenfield, an obstetrician for the past 12 years. "I sure was nervous. I wanted to be sure I gave him every detail. I was oversimplifying things."

"After each detail, I'd say, 'Do you follow me?' and he'd say either, 'Yes, go on to the next step,' or he'd say, 'Could you repeat that?'"

BY 11 P.M. MONDAY, Greenfield had finished giving instructions for the delivery as well as post-operative orders.

"That was a first for me," said the doctor. "That was the longest-distance consultation I ever had. It was a very novel and thrilling experience."

"We were waiting on ams and needles to hear from the doctor in Guyana."

"At 11 (Dr. Greenfield) expressed doubt to me personally whether any of them — the mother and twins —

would survive," said Hayman.

On Tuesday night, almost 24 hours later, Hayman and Greenfield called the doctor to find out the results of the operation. Because he was out on another medical emergency, the two Potomac men talked to a woman ham operator there who told them the operation had been successful. She also told them that the facility where the operation took place was called Mission Village in northwest Guyana. It has a medical clinic, an orphanage and an agricultural project, where most of the people are U.S. volunteers. She identified the man who performed the Caesarean as Dr. Larry Schacht.

"THE OPERATION was very successful, thanks to your help," the woman operator said in a taped recording of the radio conversation which Hayman made.

"This is Dr. Greenfield," said the doctor. "How is the mother?"

"The mother is doing fine," said the woman. "She lost about two pints of blood and she is a little weak, but doing very well. And the babies are extremely healthy."

"Have the babies' lungs been listened to and if so are they clean?" asked Greenfield.

"Roger."
"Were there any mechanical problems during the actual procedure?" asked Greenfield.

"The procedure went very well, thanks to your clear explanation and outlining of the procedures. It went very well. Everybody just followed your blueprint and everything went just fine."

"This is Doctor Greenfield again. I forgot what I was going to say..."



DR. ALBERT GREENFIELD

next day he was told the mother and babies were doing well."

It was not until they came to Jonestown that many of the settlers learned what it meant to have four wholesome, high-calorie meals a day instead of living on the dole and having nothing to eat but a bowlful of thin soup. Information on how meals are organized, found in the above-mentioned booklet, is cited below.

PUBLIC KITCHEN

The first structure that catches the eye of a visitor to Jonestown is the kitchen where food is cooked for all the members of the commune. . .

The menu is drawn up way ahead so that the cooks can get all the right kind of products, and the medical personnel can check on the quality and nutrition of the dishes. Most of the foodstuffs are produced locally. The public kitchen is busy working twenty-four hours a day, because the kitchen personnel prepares the food one day ahead for those who work far afield. Work in the kitchen is run in shifts to achieve its maximum effect, the maximum utilization of all the foodstuffs, and to give the personnel a chance to rest.

Food. The canteen has a strict schedule. Breakfast is served in three shifts. The first shift caters for those who work at the pig farm, at the saw mills, etc. Their time is from 5.40 to 6.30. The second shift is from 7.00 to 7.30 when all the other adults have their breakfast, and the third shift, 7.30-8.00, is for children. The old and the sick have their breakfast brought to them at home. The standard breakfast menu consists of eggs that are brought here from the poultry farm, cereals, home-made syrups, fruit. Buns, biscuit and bread are baked right in the kitchen. . .

For lunch people eat sandwiches, peanut butter, egg salad, omelettes, eggplants, dishes made with pork. For dessert they have nuts, fruit, cake and biscuits.

The kitchen personnel is made up of the chef (who once ran a little Italian restaurant) and other experienced people of different ages. The dishes they prepare show their

section this week, although the patient was more than 2000 miles away in a village in the jungles of Guyana.

"Greenfield, an obstetrician, was at home in suburban Bethesda, Md., on Monday night when a neighbor, who is a ham radio operator, said a doctor at the Mission Village clinic in Guyana needed help because a storm prevented the woman from being flown to a hospital. The two doctors began the long-distance consultation. Greenfield said the

national identity, although they, too, make wide use of local products which they have learned from the local population how to cook. . .

The Guyanese press repeatedly published materials about the Jonestown community. With the approval of the Ministry of Information, it reported on the Peoples Temple experience in organizing cost-effective farm production on the land won over from the jungle. The idea was to widely introduce the community's practices in order to promote the construction of "cooperative socialism" in the country.

The following editorial comment appeared in a December 1977 issue of the *Guyana Chronicle*. It was authored by Dental Surgeon Dr. Ng-a-Fook who spent several rewarding days in Jonestown.

PEOPLES TEMPLE: A FIRST EXAMPLE OF COMMUNITY LIFE

Guyana Chronicle, December 1977

"Some 800 people, all members of the Peoples Temple, are living at the giant agricultural project at Jonestown, aimed at helping Guyana with farming while also helping make Jonestown self-sufficient in food and housing.

"At the area known as Jonestown, the Pastor and founder, the Rev. Jim Jones, has come under fire from reactionary forces in the U.S.A., who see the prosperous agricultural project and the communal life enjoyed by its members there as a threat to the old established order.

"But more and more evidence is coming to light in support of the Peoples Temple and its very human activities at Jonestown. A very high elected California State Official who visited Jonestown, has described the Peoples Temple organization as 'the most significant force today in the area of human rights, social change and concrete service work'".

An American attorney, Charles Garry, who visited Jonestown on November 6, 1977, told *The Sun Reporter* on his return to the United States, "I have been in paradise. I saw a community where there is no such things as racism. No one sees the color of his skin, whether he is black, brown, yellow, red or white. I also saw that no one thinks in terms of sex, no one feels superior to anyone else. I



Jim Jones and other leaders of the commune at the animal farm



Vegetable farm



Going to the farm fields

don't know any community in the world today that has been able to solve the problems of male sex supremacy. That does not exist in Jonestown."¹

The success of the Peoples Temple project attracted many visitors to Jonestown, including officials from Guyana's government ministries, public figures, and tourists from different countries. All these visitors were very enthusiastic about this closely-knit, multi-ethnic family. A guest from Africa said, "This is a model which should be applied everywhere."

The members of the community had different age, racial and national backgrounds. The older people were sure that they would receive medical assistance if they need it. They lived in an atmosphere of kindness and material security.

Medical examination and physical therapy were provided on a regular basis. "Papa" Johnson, 106 years of age, and Mrs. Jackson, 103, were the oldest members of the Temple who had made a long trip from the United States to Jonestown.

The Jonestown residents had ramified links with California where they had many relatives and sympathizers who told the destitute about the wonderful experience and the new life in the jungle community. The information they relied on came from letters, Peoples Temple publications and, especially, from the broadcasts of the Peoples Temple radio station which was put into operation in February 1978². It should be noted that US special services repeatedly tried to hamper or interrupt altogether radio com-

¹ The US Constitution does not provide for the equality of men and women. The average American woman receives 59 per cent of the wages of the American man for the same work. There are 50-100 per cent more unemployed among women than among men specialists in the United States. According to American statistics for the early 80s, women constituted a mere 11 per cent of the total number of medical doctors, 4.4 per cent of trained engineers, 14 per cent of lawyers, 9.5 per cent of researchers. There are only two women in the US Senate and 21 women in the House of Representatives.—*Authors*.

² Its sign call WB6MID/8R3 was formally registered in the USA and was known by many radio amateurs in many countries, including the Soviet Union.

munication between Jonestown and the United States. Cited below is a newspaper report on the Temple Radio.

PEOPLES TEMPLE TAKES TO THE AIR

The Sun Reporter, February 23, 1978

"Rev. Jim Jones, at the Peoples Temple Agricultural Project in Guyana, South America, has initiated a remarkable new project using the Temple's ham radio. In just the last few weeks Rev. Jones and a crew of experienced radio operators have made more than 2,000 contacts of friendship and goodwill to ham radio operators throughout the United States and in other countries. . .

"Jones has spearheaded this new effort with great energy and persistence. 'Radio operators can make wonderful ambassadors', he notes. . .

"Copies of radio identification numbers the Temple has contacted from its Guyanese station are being forwarded to President Carter and many U.S. congressional representatives. . ."

**MARK LANE:
CONSPIRACY AGAINST THE TEMPLE**

Mark Lane, an American lawyer, is the author of a number of publications refuting the conclusions of the official report on the investigation into the assassination of President John Kennedy and asserting that the plot behind it involved the CIA. Lane knew Jim Jones personally. He visited Jonestown and rendered legal assistance to the community members. When, after their extermination on November 18, 1978, the mass media circulated the CIA-fabricated version about the "suicide of religious fanatics", Mark Lane expressed strong doubts about its reliability. In his book *The Strongest Poison*¹ he maintains that there was a government conspiracy against the Peoples Temple. Lane holds that Congressman Leo Ryan, who was killed on the runway of the airfield near Jonestown, had been misled by the Department of State and that the public was intentionally misinformed in order to conceal the truth. It stands to reason that Lane could not cite the most dramatic proofs of the CIA crime in Guyana because those who had testified to it were killed under various circumstances. However, the facts he does cite show that the Jonestown community was a far cry from the picture of it portrayed by the CIA-prompted mass media.

**Excerpts from Mark Lane's Book
The Strongest Poison**

"...For an integrated community, populated by a virtual cross-section of the human race, it was the most racially

¹ Mark Lane, *The Strongest Poison*, Hawthorn Books, New York, 1980.

harmonious I've ever seen or heard about. Its value system was different. It was based on a code of consideration, respect, and concern for people, and the progress being made along these lines was remarkable considering the number of so-called misfits and outcasts that were there. The children were learning how to share and to be concerned as much about the welfare of others as they were about their own welfare.

"The experience made me a realist about life and about people. It gave me as much insight into myself as I had the courage to face. (I know the same is true of others, as I have heard different ones make similar statements.) Beyond that, it gave me about as accurate a picture as a white person can hope to get of what it means to be black in America. It also gave me a unique perspective and insight into the nature of the American system and how that system functions.

"...I recognize that my dislike for him [Jim Jones] stems from feelings that are purely subjective and which I don't want to color my portrayal of him. One thing about the man that I had to respect was that he did practice what he preached. Despite how some have portrayed him, he really didn't live above the people. . . In Jonestown, he spent most of his time in his quarters which consisted of one approximately 12' x 18' room. Basically the same thing was true of him in San Francisco where he lived in a small apartment inside the Temple. . .

"Jones said, and meant, 'Everyone has the right to an education. That is sacred'.

"During the early evening hours I observed large numbers of people—children, teachers, and seniors—gathered together in a large outdoor schoolroom, studying Russian. . . Later I learned why the community had turned its attention in that direction.

"I talked with various residents, many of whom had been ghetto dwellers all their lives, casually inquiring about the culture shock which I believed must have ensued upon the arrival in the middle of the jungle community. I asked one black woman who had lived in Watts, the black community in Los Angeles, what brought her to Jonestown. She said, "I have three children; one of them is about

high school age now. I figured if we stayed in Watts, my children would never graduate from high school. What with drugs, high crime rate, high unemployment in Watts, it would be a miracle if my children got through school. And if they did, it would be a greater miracle if they would be able to read and write even with a high school diploma.¹ Unfortunately, the most recent studies of schools in disadvantaged communities provide very strong support for her conclusions. Then she said, 'Here in Jonestown my children attend the best school we would ever be able to find. They have teachers who really care about them.' In fact, the ministry of education in Guyana had granted accreditation to the Jonestown school system. Very likely the schools in Jonestown were superior to their counterparts located in the center of the large cities in the United States.

"When speaking during a service in one of the California Temples, Jones would usually trace the oppression of Blacks and other minorities to current times. It was almost like a history lesson. He would give long and specific accounts of how Blacks, particularly, have been victimized by racism and capitalist exploitation. He would rattle off relevant statistics and examples in meticulous detail. For many Blacks who came with no education to speak of, often blaming themselves for conditions they didn't understand, having little sense of self-worth and actually feeling inferior because they had been beaten down by white standards and white institutions for so long—for them, Jones was a hell of an eye-opening experience. It wasn't brainwashing that Jones was engaged in—it was more like deprogramming. Jones was educating and the effect was therapeutic for thousands who heard him and whose lives were in a state of confusion from feeling imprisoned in a society they were told was free. He liberated many minds out of their confused states by demonstrating why there are huge ghettos in every large city of America and why those ghettos are populated mostly by Blacks. He laid the blame squarely at the feet of white racism and a socio-eco-

¹ According to the statistics published in the United States, 23 million adult Americans are completely illiterate, while another 30 million can only read with difficulty.—*Authors*.

conomic system that clearly puts profit motives above human values, resulting in the lack of opportunity necessary for Blacks to enter the mainstream of American life. This was not a demagogic approach Jones was taking, either. He had too much of a grasp of his subject; he was too concerned about minute details—details that a demagogue need not bother with in order to achieve his objectives. Not that emotion wasn't involved—it was. But it was aroused by the sheer logic of his presentation which were backed up by an impressive array of facts, statistics, and documentation gathered from a massive amount of reading.

“There was no way anyone could dispute what Jones said about the social ills of the society and how Blacks were the victims.

“...It was Jones' lucidness that made him effective—what he said made sense. When he would spend hours attempting to show how the system was to blame for the conditions of Blacks in the United States, he was convincing...”

PERSECUTION AND REPRISALS

The house the Peoples Temple rented in Georgetown was two kilometers away from the Soviet Embassy. It was in fact a small hotel which could accommodate visitors on their way from the United States to Jonestown. It also housed a kind of headquarters whose personnel coordinated the community's life with the Guyanese government agencies, and a radio station. Marceline Jones invited Consul Timofeyev to visit that house and to meet some of the Peoples Temple members. Below is Timofeyev's account of the visit.

“Several days after I received the invitation, I gave a call to Marceline Jones and went to the new housing estate where the Peoples Temple had its headquarters. The highlight of the area, mainly built with small private houses, was 'Safaya', a major Guyanese educational center where exhibitions and various public events were usually held. The newly-built two-storeyed, white-painted wooden mansion housing the Peoples Temple headquarters was not far from it. There were several children—black and white—playing in the yard. Marceline Jones took me to the reception room on the first floor with its Guyanese-made furniture of red wood; the coffee tables were of crab-wood which has a fine black and white pattern. This was not a mark of luxury. It is simply that there are few pine-, fir- and oak-trees in Guyana.

“In the hall I saw some ten people of different ages. An elderly Black woman, who introduced herself as Virginia Taylor, took me to the table on which there were plates of sandwiches, pieces of chicken on cocktail-sticks and salted nuts, and soft drinks. It was a hot sunny December day in the tropics. The town was quickly being plunged into the dusk and by half past seven it was already quite dark.

"Each of those present told me the story of his or her joining the Peoples Temple. People were frank in telling me about their life in the United States and about how and why they had found themselves in Guyana.

"Here are some of the most typical life stories I managed to recall and write down.

"*Richard D. Tropp* was born in Brooklyn, New York, in 1940. As a student, he promised well. He did make an excellent teacher. He also had an outstanding gift for music. In Jonestown, Tropp was the local school principal and taught English.

"Tropp's family background is that of petty-bourgeois Long Island Jewish emigres from Eastern Europe. At the University of Rochester, he majored in literature and English. He was also interested in philosophy and dramatic art. He obtained a distinction and was granted a tour of Europe as one of the University's best graduates. In 1965-1966 he taught at the University of California at Berkeley. He was soon disappointed with the academic career and, having obtained a master's degree, took up the study of the hippy movement as an emergent social phenomenon in the United States.

"In 1967, Tropp resumed his teacher's career, this time at Fisk University in Nashville, and developed an interest in radical political ideas. In the spring of 1970, Tropp met Jim Jones whom he regarded as an ideal leader dedicated to the cause of defending the oppressed and fighting against lawlessness.

"*Virginia Taylor (Mom Dean)* was born in Cincinnati, Ohio, in 1886. When she was seventeen she ran away from home and joined the Holiday in Dixie group. She remained with it for two years. Subsequently, she married Harrison Taylor, who had a job with the Pittsburg Coal company. Virginia got a job as a hospital nurse. Years after her husband's death, she moved to Los Angeles where she met Jim Jones. Prejudiced against him at first, she soon turned into his active supporter and followed him to Guyana.

"*Tom Grubbs* was born in Bremerton, Washington, in 1941. When he was twelve, his family moved to Wyoming

where they lived a life of destitution. Then the family moved to Texas. His mother brought him up in fear of God. It was not until he met Jim Jones that Tom developed a feeling of spiritual freedom and faith in man's powers. In 1973, he got a teacher's job at a school for handicapped children. By 1976 he had gained recognition as an expert in the field. A friend of Jones, he followed him to Guyana. In Jonestown, he was the elementary school principal.

"*Henry Mercer* was born in Jesup, Georgia, in 1885. He had to work since his early age. At sixteen, he became involved in revolutionary activities. In 1929, he joined the movement of Philadelphia's unemployed and participated in the Hunger March. In the years of McCarthyism he was persecuted and eventually arrested on a charge of "subversive activity". Later, he became a member of an educational board and a trade unionist responsible for the organization of strikes. In 1973, Mercer met Jim Jones whom he subsequently followed to Guyana.

"*Amos Sharon* was born in San Francisco in 1936. As a beatnik in the fifties she championed nihilism and left-wing extremism. She dropped college and married. Her marriage proved to be a failure. She took up politics seriously and attended the California Labour School which was closed as McCarthyism set in. Despite being harassed by the FBI, Sharon did not give up her activity and participated in protest demonstrations. Sociologist Ben Zablocki told her about the Peoples Temple. She attended one of the meetings and was overwhelmed. Later, during a demonstration in Ukiah she met Jim Jones. She became a dedicated and active member of the Peoples Temple.

"*Forrest Ray Jones* was born in Kentucky in 1931. He was a gifted musician.

"Upon finishing school, Forrest got a job as a general worker at a sheet iron works. However, the call of music was strong, and he joined the Kentucky Boys and moved to Alabama. In 1963, after years of traveling with the group, Forrest returned to his home town of Manticello where he first got a job at a hardware shop and then worked, for a year and a half, as an insurance agent. In 1969, Forrest married Agnes Jones, the adopted daughter of Jim and Marceline Jones. They lived in Ukiah, California, until they

left for Jonestown where Forrest organized the Jonestown Express Band.

"My interlocutors told me—in great detail—how the secret services' struggle against the Peoples Temple in the United States gradually acquired a threatening scale: some members of the Temple were killed and many were arrested. Behind the harassment of the community were the FBI and the CIA who acted through the diplomatic missions in Georgetown, they said. The Temple's correspondence was opened and inspected, the delivery of pensions paid out through the Consulate to the elderly members of the Temple was hampered and the US Customs Office arrested, without any reason whatsoever, shipments sent from the United States to Jonestown. Economic leverage was applied to pressurize the Guyanese government into urging a forced repatriation of the community members to the United States.

"In his sermons and speeches Jones stressed that he was at war with the US administration, fighting it over the matters of civil rights, racial justice and peace. It was for this reason that Jim Jones was declared "unreliable" and a round-the-clock watch over his organization was established.

"The Peoples Temple church was exploded and set on fire, and Jones' right-hand man and bodyguard, Lewis, was killed. It was not the money that attracted the killers. The money (Lewis had \$1,000 on him) remained untouched in the dead man's pocket.

"Attempts were made to bribe people into giving false evidence against Jones and his organization. They were charged with financial machinations and drawing illegal income. As subsequently became known, one David Conn, an informer working for a government agency, tried to obtain false evidence against Jones from the Indian leader Dennis Banks.

"At the time when Conn approached Banks, the South Dakota authorities demanded his extradition. The 'criminal' was to be punished for his protests against the oppression of American Indians. Banks was known to have made statements to the effect that if he returned to South Dakota,

he would be killed by racists. He was promised to be helped to avoid extradition in return for his public denunciation of Jim Jones. He was threatened with extradition in case he refused.

"David Conn, who shamelessly tried to trade Dennis Banks' life and security for false evidence, had for several years been actively engaged in a conspiracy against the Peoples Temple. He told Banks that 'very influential people' were interested in his false evidence against Jones. However, Banks did not give in to blackmail and threats. He made a written statement, witnessed by a notary, to expose the plot. Cited below is the text of his declaration published in the newspaper *Peoples Forum*."

Declaration of Dennis Banks

I, Dennis Banks, declare that I am a citizen of the United States, and that I am 44 years old.

Several months ago, in May 1977, my friend Lehman (Lee) Brightman was contacted on the phone by a man named George Coker. He wanted Lee to set up a meeting between myself and a man named David Conn, concerning the question of my extradition to South Dakota. Naturally I was concerned about this when I was notified of the call. In the next couple of days there were other calls. Lee called David Conn and asked him for some more information about my extradition. Conn told Lee that he wanted to talk to me about Peoples Temple and Jim Jones.

Lee asked Conn what Jim Jones had to do with my extradition. Conn wouldn't tell him. He said it was strictly confidential and that he would only talk about it with him and me personally.

So Lee set up a meeting between myself and David Conn at Lee's house in El Cerrito, for that night.

At the meeting, Conn showed up with a folder of papers. He read notes from the papers. I noticed the paper was stationery from the Standard Oil Company of California. Conn said that he was working with the U.S. Treasury Department, with an IRS agent, and with two men from the San Francisco Police Department. He told me the first name of the Treasury agent (Jim) he was working with. But

Conn did not talk about my extradition problem.¹ He read material that was disparaging to Jim Jones. He went on for some time. Finally I interrupted Conn. I asked him what all this stuff about Jim Jones had to do with my extradition. Conn asked me, "Well, you took money from the church, didn't you?" He said that my association with Peoples Temple could reflect very badly on my extradition. He then asked me to make a public denunciation of Jim Jones. He assured me that if I made such a denunciation, the rulings in my extradition would go in my favor. I asked him why a statement against Jim Jones could help my extradition. Conn said that such a statement would be a determining factor with people like the Governor and other government agencies making decisions about my extradition. He said that if I came out with a statement against Jim Jones a decision against my extradition could well be forthcoming.

Conn was obviously making a deal with me, and I was being blackmailed. Conn let me know that besides working with Treasury agents and other government agents, he was already working with ex-members of Peoples Temple, such as Grace Stoen, and that he had people who would talk against Jim Jones. He said that the Treasury agents had already talked with Grace Stoen.

Conn pressed hard for me to meet with a U.S. Treasury agent alone that very night.

Conn also said—and he was emphatic about this—that he in no way wanted this information revealed for fear that it would "blow their cover" and ruin any possible meeting between me and the Treasury agent.

I was further pressured to meet with the agent from the Treasury Department. The deal was to meet with the agent and to prepare a public statement against Jim Jones in return for some kind of immunity against my being extradited. I refused to talk with any Treasury agent without my attorney, Dennis Roberts. Conn insisted that I had to do it alone.

At this point, Lehman Brightman asked Conn to leave the house.

¹ The US Treasury has a far-flung network of informers and closely collaborates with the secret police.—*Authors.*

The next night I was called at D.Q. University by Conn. Conn told me that it was very urgent that I meet with the Treasury agent that very night, alone. I said to Conn that I had already told him I wouldn't meet with the Treasury agent without my attorney.

These agents all knew that I had a lot hanging over me. Besides the extradition (which to me is certainly a life and death matter), I also had a case in Federal Court in which the Treasury Department was involved. I have often made it clear that if I am extradited to South Dakota, that is like a sentence of death, because I am certain that I will be killed there.

So this was definitely a deal that I was being offered. Because it was not just a matter of Conn indicating that it would go well with me if I cooperated, but the implication was that if I didn't cooperate, it would go *badly* for me. This was to me a threat, and obvious blackmail.

I declare, under penalty of perjury, that all of the foregoing is true and correct, executed this 6th day of September, 1977, at Davis, California.

(signed)

DENNIS BANKS

Facts about the persecution of and provocations against the Peoples Temple became known to many Americans. Cited below are letters in which different people voiced their solidarity with the victimized members of the Temple and denounced their persecutors.

*P.O. Box 2488 Loop Station
Chicago, Illinois 60690*

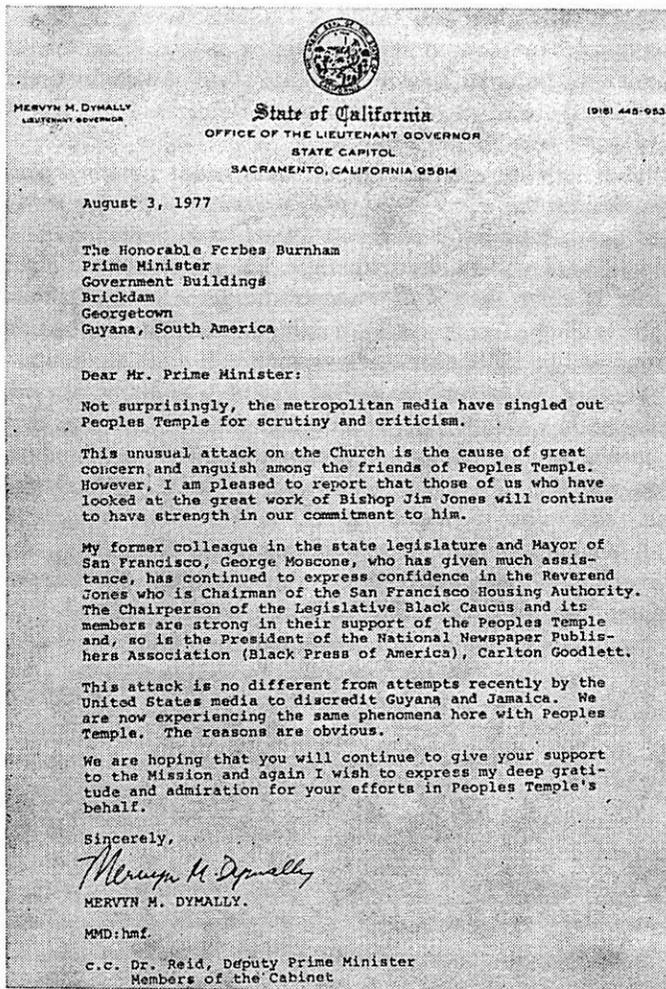
*San Francisco
Equal Rights Council
2990 22nd Street
San Francisco, Ca. 94110
415-285-0660*

August 2, 1977

*Peoples Temple
P.O. Box 15023
San Francisco, Ca. 94115*

Dear Members of Peoples Temple:

To many people in this country, as well as throughout the world, your church and what you stand for has meant



hope and justice. But what is more important, that hope has become a reality.

I for one have seen the fruits of your work and have seen that you practice what you teach. There is no doubt in my mind that when an issue of justice or human rights has come to your attention you have always responded in every way possible to help.

I would like to express that although it outrages me to

see what the news media is doing, it does not surprise me. In my life I have always seen that we are always played against each other—church against church, Blacks against Latinos, Latinos against Blacks, every minority and working people blaming each other for their failures and problems because that way they can keep us apart and not see that the real problem is between those who have and those who don't.

I would like to put our organization at your service to do whatever little we can to show the media and whoever is trying to discredit your work that as long as we live we will not stand for anybody trying to destroy any of our honest, hard-working leaders that are fighting for our rights.

Sincerely,
Cristina Vasquez,
National Representative,
San Francisco Equal Rights Council

August 3, 1977

The Honorable Forbes Burnham
Prime Minister
Government Buildings
Brickdam
Georgetown
Guyana, South America

Dear Mr. Prime Minister:

Not surprisingly, the metropolitan media have singled out Peoples Temple for scrutiny and criticism.

This unusual attack on the Church [defamatory articles aimed at discrediting Peoples Temple and depriving it of the support of the people in the State of California.—*Authors.*] is the cause of great concern and anguish among the friends of Peoples Temple. However, I am pleased to report that those of us who have looked at the great work of Bishop Jim Jones will continue to have strength in our commitment to him.

My former colleague in the state legislature and Mayor of San Francisco, George Moscone, who has given much assistance, has continued to express confidence in the Reve-

rend Jones who is Chairman of the San Francisco Housing Authority. The Chairperson of the Legislative Black Caucus and its members are strong in their support of the Peoples Temple and so is the President of the National Newspaper Publishers Association (Black Press of America), Carlton Goodlett.

This attack is no different from attempts recently by the United States media to discredit Guyana and Jamaica. [in response to the anti-American statements of their leaders.—*Authors.*] We are now experiencing the same phenomena here with Peoples Temple. The reasons are obvious.

We are hoping that you will continue to give your support to the Mission and again I wish to express my deep gratitude and admiration for your efforts in Peoples Temple's behalf.

Sincerely,
Mervyn M. Dymally,
Lieutenant Governor, California, USA

MAKING HOME IN THE SOVIET UNION

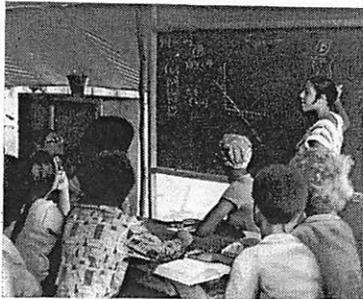
During her conversation with the Soviet Consul, Marceline Jones said that the Peoples Temple funds were made up of the donations and all the personal savings of its members, and also charity donations from various people and organizations, and the pensions of the Temple's elderly members. According to Mrs. Jones, most of the Peoples Temple members, some 20,000, live in the United States. The Peoples Temple has a headquarters in San Francisco. The money raised by the Temple's members in the United States is used to buy farm and medical equipment and various other goods which are sent to Jonestown where efforts are made to establish a new way of life.

Marceline ended her story in a question that must have been her main reason for seeing the consul: "What would be the Soviet authorities' attitude to the Peoples Temple request, addressed to the Soviet Embassy in Guyana, to allow all of them to come and settle in the Soviet Union?"

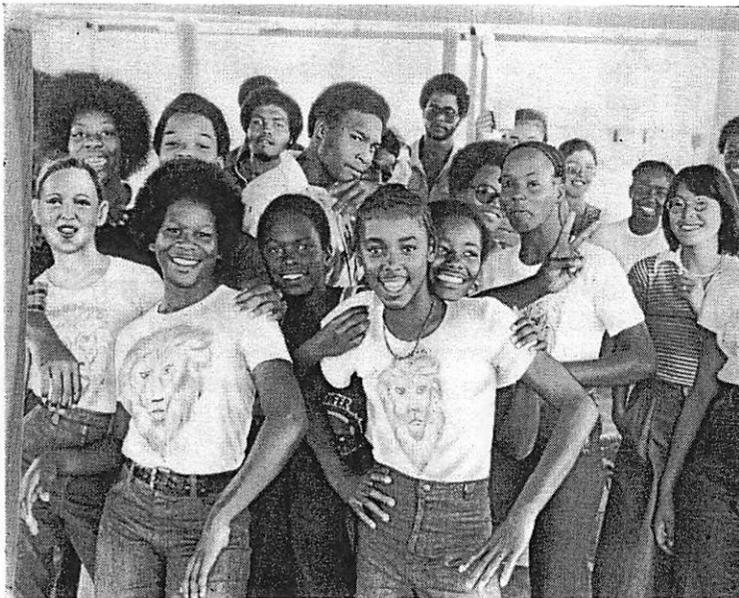
"The question came as something unexpected to me,"



Deborah Touchette, one of the leaders of the Peoples Temple, worked in the field together with the rank-and-file members of the commune



At the school for adults



Schoolchildren at the Peoples Temple school

recalls F. M. Timofeyev. I said that I could not answer right away and that I should have to consult the USSR Ministry of Foreign Affairs. I stressed that if their intention was serious, it should best be stated in written form. Marceline said that the Temple's leaders would certainly do so. She invited me and other Embassy officials to visit Jonestown.

"Several weeks passed. Members of the Temple regularly came to the Soviet Embassy. They brought us booklets and clippings from American newspapers with comments on the Peoples Temple activity in the United States.

"Sharon Amos was among the most frequent visitors. Once she brought her son with her. The nice, dark-skinned, five-year-old boy reminded me of a personage from the famous Soviet film *Circus*. He and my son, Sergei, often played together. Once I watched him at a children's matinee at the Embassy: the boy was quite at home and evidently enjoyed himself.

"Sharon brought us invitations to a concert to be given by the community at the Guyanese cultural center. Among the audience were five persons from the Soviet Embassy and several Guyanese statesmen, including Deputy Prime Minister Ptolemy A. Reid, Minister of Culture Shirley M. Field-Ridley, her husband, Minister for Co-operation Hamilton Green, and Minister of Home Affairs Claude V. Mingo (the latter was also a member of the government in charge of the activity of the Jonestown community).

"The house, seating 5,000, was overcrowded. With us in the dress-circle box assigned to the diplomatic corps were several Americans, among them Daniel Weber from the US Consulate and Peter Londoner, Second Secretary of the US Embassy (subsequently there were hints in the American press to the effect that they had had a hand in the operations against the Peoples Temple and in the extermination of all its members in Jonestown). The concert was a great, unprecedented success. One of the songs composed by the community musicians and performed at the concert was entitled "Socialism Is the Only Way". I still have a tape recording of these songs.

"At 2 p.m. on March 20, 1978 Sharon Amos, Michael Prokes and Deborah Touchette came to the Soviet Embas-

sy with an "important mission", as they put it. On behalf of the Peoples Temple leadership group they made it officially known that they wished to transfer all their money to a Soviet bank, to apply, on behalf of all members of the Temple, for Soviet citizenship and, upon obtaining a consent to their request, to go to the Soviet Union. They gave me the following paper:

PEOPLES TEMPLE AGRICULTURAL MISSION

Jonestown, Port Kaituma, N.W.D., Guyana

March 17, 1978

To: *His Excellency*
Ambassador of the Soviet Union
Georgetown, Guyana
South America

URGENT APPEAL!

Peoples Temple, a pro-Soviet, socialist agricultural collective of over 1,000 U.S. ex-patriates living in Guyana, is under severe persecution from U.S. reactionaries, bent on our destruction. Our assets are threatened. We make this URGENT APPEAL to the USSR via Your Excellency to help us establish a special bank account for Peoples Temple in a Soviet Banking Institution to safeguard our assets, and, in the event that our organization should be destroyed, to insure that our assets remain under Soviet control.

My Dear Mr. Ambassador, and To whom It May Concern:

In the remote North West Region of this young, developing nation, a group of over one thousand Americans has been building a socialistic cooperative. Our project has been carried out under the helpful auspices of the Guyanese government. Under the leadership of Cde. Jim Jones, PEOPLES TEMPLE has been actively engaged in combating injustice and struggling for civil rights causes for some twenty-five years in the United States.

The community here represents an attempt to build a society free from the economic and racial oppression suffered by millions of people in the United States. It is composed of ordinary people of all races and ages, from infants to centenarians, most of them former inhabitants of Ameri-

ca's ghetto areas. Here on this agriculturally-based, home-made community, built without any outside funding, this great fraternal association of people, under the tireless, principled leadership of Cde. Jim Jones, is finding a new lease on life, through pooling of resources, determination, and diligent work.

PEOPLES TEMPLE AND THE USSR

Peoples Temple has always felt a deep affinity for the heroic peoples of the Soviet Union. Your impressive strides in the 60 years of building socialism, and the sacrificial Soviet people's defense of the motherland (and, by extension, the whole world) against Nazism, and the Soviet Union's firm and consistent support of liberation struggles all over the world, have been a consistent source of great inspiration to us. As Marxist-Leninists, and as internationalists, we not only consider ourselves friends of the Soviet Union, but, as the Director of the American Russian Institute in San Francisco (California) wrote in a recently-published communication to the journal *New Times* (February, 1978), we regard the USSR as our spiritual homeland. The communication also goes on to state that Peoples Temple "has been active among the poor of all races, attempting to pull these unfortunate people out of the despair of the ghetto, drug addiction, and the physical social ills caused by capitalism", and that "Peoples Temple has become close to the American Russian Institute, and has given us unestimated material and work help. The reason for this aid: because they wish to help create the conditions for detente and peace between the U.S. and the USSR. The Peoples Temple has supported every progressive movement and organization. . ."

**THE U.S. REACTIONARY CONSPIRACY
TO DESTROY PEOPLES TEMPLE**

For the duration of his career, Cde. Jim Jones has been a leader in the struggle against racism and economic injustice, and for peace, civil rights, and international cooperation. Consequently, he has been a constant target of reactionary and bigoted elements in the United States which have sought to terminate his work. In recent months, a vast!

well-coordinated, and well-financed conspiracy has been launched against Jim Jones and the Peoples Temple:

—smear articles in the news media have been used to cover up a host of devious subterfuges, that have featured harassment from government agencies, such as the U.S. Treasury Department;

—agents have offered bribes to various people to denounce and lie about Jim Jones and Peoples Temple;

—there have been efforts to cut off pensions and other payments to elderly members;

—the U.S. Post Office Department has admittedly cooperated in these efforts. Mail has been sabotaged;

—the Federal Communications Commission (FCC) has harassed us, trying to sabotage our amateur radio communications between our community in Guyana and U.S. headquarters, as well as the outside world, so that our community would be especially vulnerable;

—shipments of vital supplies have been ransacked by U.S. Customs agents (who also admitted this);

—more recently, the Internal Revenue Service of the U.S. Treasury Department has sought to violate our basic rights and freedoms through a series of calculated moves to actually rob our organization of our assets;

—known agents with Nazi and criminal connections, operating under quasi-legal cover, have been involved and exposed;

—the conspiracy has tried to engineer a series of dubious legal maneuvers to “kidnap” children from their homes, including Jim Jones’ own child;

—a campaign of terror has been launched, including threats of violence, actual acts of violence and sabotage, assassination attempts, forays into our jungle community by imposters, armed interlopers, and hired agents who have tried to carry out treacherous acts;

—a few weeks ago, a member of our organization was brutally murdered in the United States. The killing had all the earmarks of being carried out by law enforcement officers known to have been cooperating with the conspiracy against Jim Jones;

—news articles, letters, and other communications have been planted in various publications on the left to cast

aspersions and sow confusion about our organization and leader, much in the *modus operandi* of the COINTELPRO¹ activities of the Federal Bureau of Investigation during the 1960s against various progressive and liberation groups in the United States.

REASONS BEHIND THE CONSPIRACY

The vicious wave of neo-McCarthyite attacks has been mounted against our work because we are a successful socialist group, made up of thousands of poor, working-class, as well as professional people of all races, who have expressed friendship toward the Soviet Union. We have demonstrated the utter failure of the capitalist system to provide humane living and working conditions for the masses. Among us are hundreds and hundreds of people who can testify out of personal experience to this tragic and gross travesty and failure of the capitalist system.

Furthermore, Jim Jones has been an outspoken, uncompromising foe of U.S. imperialism, addressing literally hundreds of thousands of people in cities all over the United States in his quarter-century leadership of Peoples Temple. He has publicly and repeatedly praised the U.S.S.R. for its accomplishments, and tirelessly efforts for world peace, and assistance to liberation struggles. Our members are veterans of the struggle since the days of the Great Depression. Some were leaders in the Unemployed Councils, Workers’ Alliances, the hunger strikes and marches, labour battles, civil rights protests, and peace activism down through the years. Peoples Temple has given assistance to scores of campaigns for justice within the United States (such as the American Indian Movement and the Wilmington Ten Defense), joining in efforts to free scores of political prisoners, and has also extended help abroad, providing both material and moral support (the latter through our newspaper, *Peoples Forum*) for efforts in Angola, Zimbabwe, Ethiopia, South Africa, Vietnam, and Chile, while exposing the many crimes of U.S. imperialism and corporate aid to tyranny. . . Praise

¹ COINTELPRO—the FBI program of subversive operations against the CPUSA and radical organizations carried out in the 1950s and 1960s.

for the achievements of Cuba, which Jim Jones visited early in 1977, has been another reason for reactionary attacks.

RECENT EFFORTS OF THE ANTI-PEOPLES TEMPLE CONSPIRACY THAT THREATEN OUR GUYANA COMMUNITY

The most recent efforts against us have been to "starve out" our Guyana community, not only in some of the ways indicated earlier, but *by seizure or encumbrance of our organization's assets*. If these efforts succeed, it will by no means mark the first time in American history that an interracial, fraternal organization of working-class people and minorities has been effectively destroyed, as you are no doubt well aware. We know from long experience the viciousness of reactionary forces in the U.S., and here, isolated in a remote area, we are not blind to the possibility that we could be *literally* destroyed. . . We are also aware of the possibility that, even though much of our assets are here in Guyana, the United States may not permit the socialist-leaning government here to pursue its course. . . Reactionary forces in the United States may already be trying to create conditions for maneuvering Guyana into their effective sphere of economic domination. . . The Cubana Airlines disaster in 1976 is a grim reminder of the possibilities for sabotage. Though we hope that such would not be the fate of a nation that is struggling toward a better life for its people, and within which we have been proud to develop our community, we are not, again, about to underestimate the power of reactionary forces within the U.S. and this Hemisphere. Experience has taught us otherwise.

OUR APPEAL FOR HELP

It is for this reason that we are seeking to transfer our endangered assets to a bank within the Soviet Union, where we can at least be assured that, should efforts to destroy our community succeed in one way or another, our hard-earned and carefully-husbanded resources would not be confiscated or otherwise expropriated by the enemies of the people, and used against their interests, but would be sal-

vaged and bequeathed to that cause for which we are struggling, and to which we are dedicated wholly, and for which those assets were earmarked in the first place: THE CAUSE OF THE PEOPLE, INTERNATIONAL SOCIALISM.

We seek, then, to place our assets in a Soviet banking institution to safeguard our funds for future use in developing our project here, as well as for the above-mentioned reasons concerning what might happen should we be unable to function. We cannot, of course, survive without these assets, should we be cut off from them.

We wish to make it clear that even though it meant our own destruction, we have decided that under no circumstances would we return to the United States to live under capitalism. Dear socialist comrades: we have found a life here worth living for—and, if necessary, dying for!

It is in this spirit that we earnestly and sincerely beg your attention to this appeal. Somehow we are confident that it will reach across the many thousands of miles to your hearts. We are prepared to whatever necessary, to follow whatever procedures, in order to successfully accomplish this step of securing our assets, which represent years of our labor, saving what we could from the toil under oppression placing them safely. We are prepared to dispatch a special delegation of our staff to the U.S.S.R. to meet at the earliest convenience of the appropriate officials.

We are not a group of people given to precipitous, rash, or reckless actions and decisions. If that were so, we would not have survived and flourished as dedicated socialists struggling in a sea of opposition for so many years. We have carefully deliberated this course of action, and are pursuing it out of a sense of urgency, concern, and great conviction.

We are a beleaguered people. Yet, despite the war being waged on us, and the very real danger it poses to our survival, it is our hope that we may be able to weather the storms and attacks upon us, and continue to build our community as a model of socialist cooperation, providing the kind of life for our residents that, under the oppressive conditions of the United States, they never could enjoy.

We would, therefore, wish to be able to draw upon whatever account we may establish within the Soviet Union,

in order to continue to maintain and develop the project here, and to aid political refugees elsewhere, as we have done on numerous occasions. Such an arrangement would give us great peace of mind, knowing, as we develop our community, that in the event that our work were terminated, the resources that we have worked so hard to build up under great duress over the years would *be safe for people who are building under the banner of Marxism-Leninism.*

We thank you in advance for your consideration of this appeal. With all best fraternal wishes for peace, universal brotherhood and socialist progress, and regards from our leaders, and from all of our residents, here in our beautiful tropical community,

I remain,

Fraternally yours,
Leonora M. Perkins¹

P.S. I am enclosing supplementary materials on our work, and on the struggle of Jim Jones against the conspiracy to destroy him and his life's work. Also on his behalf, we extend an invitation to the USSR to come to visit our agricultural project community here. We could think of no greater honor than to welcome representatives from your country to view the extent of our progress and the nature of our community, and to establish stronger ties of fraternity and friendship. It would be for all of us a most significant and inspiring event. And perhaps the Soviet people might receive back from us a small measure of the deep inspiration and encouragement that we have received from them.

The next day, the Soviet Embassy had another request to help the Jonestown community to establish a bank account for the Peoples Temple in a Soviet bank. Here is the text of this appeal:

PEOPLES TEMPLE AGRICULTURAL MISSION
Jonestown, Port Kaituma, N.W.D., Guyana

March 19, 1978

To: *His Excellency*
The Ambassador of the Soviet Union
Georgetown, Guyana

¹ Member of the Peoples Temple leadership group.—*Authors.*

My Dear Mr. Ambassador:

WE EARNESTLY BEG YOUR ATTENTION
TO THIS URGENT APPEAL!

Peoples Temple, a pro-Soviet socialist Agricultural Co-operative of over 1,000 US ex-patriates living in Guyana, is under severe persecution from US reactionaries bent upon our destruction. Our assets, which are rightfully ours, earned by the sweat of our brow, are threatened. We make this appeal to the USSR to help us establish a bank account for Peoples Temple in a Soviet banking institution to safeguard our assets, which are our very "life-line", and, in the event that we should be destroyed as an organization, to insure that they remain under Soviet control.

We would, of course, wish to be able to draw upon whatever account we may establish within the Soviet Union, in order to continue to maintain and develop the community here, and to aid political refugees elsewhere, as we have done on numerous occasions.

Such an arrangement would give us great peace of mind, knowing, as we develop our community, that in the event our work be terminated, the resources that we have worked so hard to build up over the years, would be safe for people who are building under the banner of Marxism-Leninism.

We will be glad to make available to you details of the efforts being made against our organization, as well as evidence of our wide support and friendship for the Soviet Union.

With all best fraternal wishes for peace, universal brotherhood, and socialist progress, and regards from our leader, Jim Jones, and residents in this beautiful community,

I remain,
Fraternally,
Leonora M. Perkins

P.S. Supplementary materials of an informational nature are attached to this letter. Our Georgetown mailing address is P.O. Box 893 (Georgetown, Guyana), and local address there is 74 Lamaha Gardens, phone 68787 or 71924.

"WE WANT TO EMIGRATE
TO THE SOVIET UNION"

Two months before the CIA agents murdered all the

members of the community, the Soviet Ambassador in Georgetown received a letter signed by Richard D. Tropp, General Secretary for the Peoples Temple Agricultural Community. The letter radiated the utmost sincerity, was imbued with the faith of its members in the justice of their cause and with anxiety for its future. At the same time the letter showed their determination to oppose the criminal scheming aimed at destroying their community. Below is the full text of the letter:

Dear Sir:

In the interests of the security of our community, which is imperiled by U.S. reactionary efforts to harm us because we are a successful socialist collective with a Marxist-Leninist perspective that is entirely supportive of the Soviet Union, it is the desire of the Peoples Temple Agricultural and Medical Project/Community (a group of Americans who have come to Guyana to help build socialism) to send a delegation of our staff members to the Soviet Union for the purpose of making arrangements for the emigration of our people to the Soviet Union for political refuge and asylum.

Breakdown of Population of the Community:

Total Population: 1,200 (including some 200 U.S. residents who have not arrived here yet)

0-18 years: appx. 450 persons

18 and over: appx. 750 persons

Duration of Stay in the USSR: Permanent, unless conditions in the USA make return useful for purposes of helping social change efforts there.

Living Arrangements: Whatever is preferable to the USSR; either a socialist cooperative, or separate family arrangement. We are accustomed to collective living. We could set a model, perhaps, that would be useful to the Soviet Union. We are flexible. We would prefer a warmer climate, because our older people have gotten adjusted to it, but we will be grateful to settle wherever you deem desirable.

Finances: Our funds have been built up over a long period of time. Several people (such as Jim Jones) have contributed all of their personal funds into the collective.

Background to This Request: Under the leadership of Cde. Jim Jones, the Peoples Temple has been actively engaged in combating injustice and struggling for civil rights causes for some twenty-five years in the United States.

The community that Cde. Jones has established here in Guyana represents a successful attempt to build a society free from the economic and racial oppression suffered by millions of people of all races and ages, from children to centenarians, many of them former inhabitants of America's ghetto areas. . .

The Peoples Temple has always felt a deep affinity for the heroic people of the Soviet Union. Your impressive strides in the 60 years of building socialism, and the sacrificial Soviet people's defense of the Motherland (and, by extension, the whole world) against fascism, and the Soviet Union's firm and consistent support of liberation struggles all over the world, have been a constant source of great inspiration to us. . .

In every public meeting Cde. Jones pledges his absolute solidarity with the Soviet Union. . .

For the duration of his career, Cde. Jim Jones has been a leader in the struggle against racism and economic injustice, and for peace, civil rights, and international cooperation. Great strides in this direction have been made under his leadership. Consequently, he has been a constant target of reactionary and bigoted elements in the United States which have sought to terminate his work. In recent months, a vast, well-coordinated, and well-funded conspiracy has been launched against Jim Jones and the Peoples Temple.

Smear articles in the public media have been used to cover up a host of devious subterfuges that have featured harassment from government agencies, such as the U.S. Treasury Department. . . We are certain of the involvement of CIA agents.

For many years, and especially since the Peoples Temple donated several thousand dollars to the Defense Fund of Angela Davis, we have been the target of continuous

government agency and intelligence harassment. One of our officials discovered at the time of the donation to Ms. Angela Davis that the Federal Bureau of Investigation (FBI) was incensed at the Peoples Temple for this action, and were intent on destroying Cde. Jones in the same manner as they destroyed Dr. Martin Luther King.

This vicious wave of attacks have been mounted against our work because we are a successful socialist organization made up of thousands of mostly poor and working-class people of all races, who have expressed deep friendship and support for the Soviet Union. We have demonstrated the utter failure of the capitalist system to provide humane living and working conditions for the masses.

Among us are hundreds and hundreds of people who can (and will be anxious) to offer dramatic testimony, out of personal experience, to this tragic and gross travesty and failure of the capitalist system and its violation of our human rights.

Furthermore, Jim Jones has been an outspoken, uncompromising foe of US imperialism. . .

The efforts to undermine our organization present a problem of security. *We know from long experience the viciousness of reactionary forces in the U.S., and here, isolated in a relatively remote area, we are not blind to the possibility that we could be literally destroyed—without much difficulty—a possibility which we have seriously weighed and for which we are not wholly unprepared (our emphasis.—Authors.).*

We are also aware of the possibility that the United States may not permit the socialist government here to pursue its course (even though Guyana is currently non-aligned). . . We do not see how our organization can avoid a collision course when we are a purely collective society, absolutely aligned with the USSR, trying to exist in the context of a society with too many in leadership with strong sympathies toward the United States. Various forces in the United States may already be working through these elements to try to maneuver Guyana into their effective sphere of economic (and, hence, political) domination, and what could follow thereafter could spell disaster for us.

We are concerned for the future of our children, and the

safety of our older citizens. We are concerned, too, about the security of our assets, which are jeopardized by current and (in all likelihood) continuing efforts to undermine our community. A war is being waged against us. We are hopeful that we can weather the storms and attacks on us, and continue to build our community as a model of socialist cooperation, providing the kind of life for our residents that, under the oppressive conditions of the United States, they could never enjoy.

So we are not naive about the very evident possibility of the destruction of our movement. In the Soviet Union, we would be safe. Our children would have a bright future. We would all want to enthusiastically build and serve in the Soviet Union, in the interests of socialism. We are industrious, hard-working, and accept the idea of collective structure: our own democratic, voluntary structure works well through peer examples and incentives to bring about a very high level of cooperation and achievement, as many visitors have attested. . .

It is our desire in coming to the Soviet Union to set up a community that you would be proud of: that would shine out as a model, an example that you would be able to point to for the world to see and which, we hope, would help to further the cause of socialism. Our desire is, first and foremost, to be of service. We are humanists, and desire world peace, but we are not naive to the necessity for armed struggle in various parts of the world. If persons in our community are needed to assist in these struggles, we would be proud and only too willing to allow them to serve. Cde. Jim Jones has been dedicated to the Soviet Union since he was a teenager. At first, it was an emotional admiration and identification with the Soviets' heroic defense of the Motherland in the Great Patriotic War; later, as he became schooled in Marxist-Leninist thought, his dedication evolved into a more comprehensive, philosophical appreciation of the meaning and role of the Soviet Union for human progress and liberation in the world.

Concluding Remarks:

We thank you in advance for your consideration of the foregoing. We are hopeful that we will be able to pursue

these matters with you at your very earliest convenience, and that appropriate arrangements will be able to be made soon.

On behalf of Cde. Jim Jones and all the residents of the Peoples Temple Agricultural Community (Jonestown), all best wishes for peace, universal brotherhood, and socialist progress,

Fraternally yours,
RICHARD D. TROPP
General Secretary for
Peoples Temple
Agricultural Community
at Jonestown

The Soviet side treated these appeals with interest and consideration.

In late September and early October 1978 the Soviet Consul in Guyana, F. M. Timofeyev, and the Soviet Embassy physician, N. M. Fedorovsky, visited Jonestown where they discussed in every detail the questions broached in the above-cited documents. They reached an agreement with Jim Jones about a delegation of the Peoples Temple's leaders visiting the Soviet Union to discuss practical matters related to the community's resettlement in the Soviet Union. The visit was scheduled for late November-early December 1978. It never took place: on November 18, all Jonestown's inhabitants were murdered. The U.S. special services had been hatching this operation for a long time.

THE CIA'S SCHEMING

On June 22, 1978, James Cobb Jr., a resident of San Francisco, submitted a statement to the U.S. Supreme Court in which he accused the Peoples Temple and Jim Jones of criminal action on the grounds that this organization had allegedly published, on March 14, 1978, an open letter threatening mass suicide of the members of the community controlled by Jones and located in Jonestown in Guyana. Cobb claimed that on April 18, 1978, in its statement for the press the Peoples Temple made public the unanimous decision of the Jonestown residents to commit suicide. In his book *The Strongest Poison*, the lawyer Mark Lane writes that this information was brought to the attention of the Department of State, the members of the US Senate and House of Representatives, and news agencies. The information was false: neither the open letter nor the declaration mentioned by Cobb have ever existed.

It stands to reason that Cobb's actions and the noise stirred around them in the American press put Jones and his followers on their guard, confirming their fears that the US special services were serious about the plan to exterminate Jonestown's inhabitants and to subsequently portray the murder as suicide.

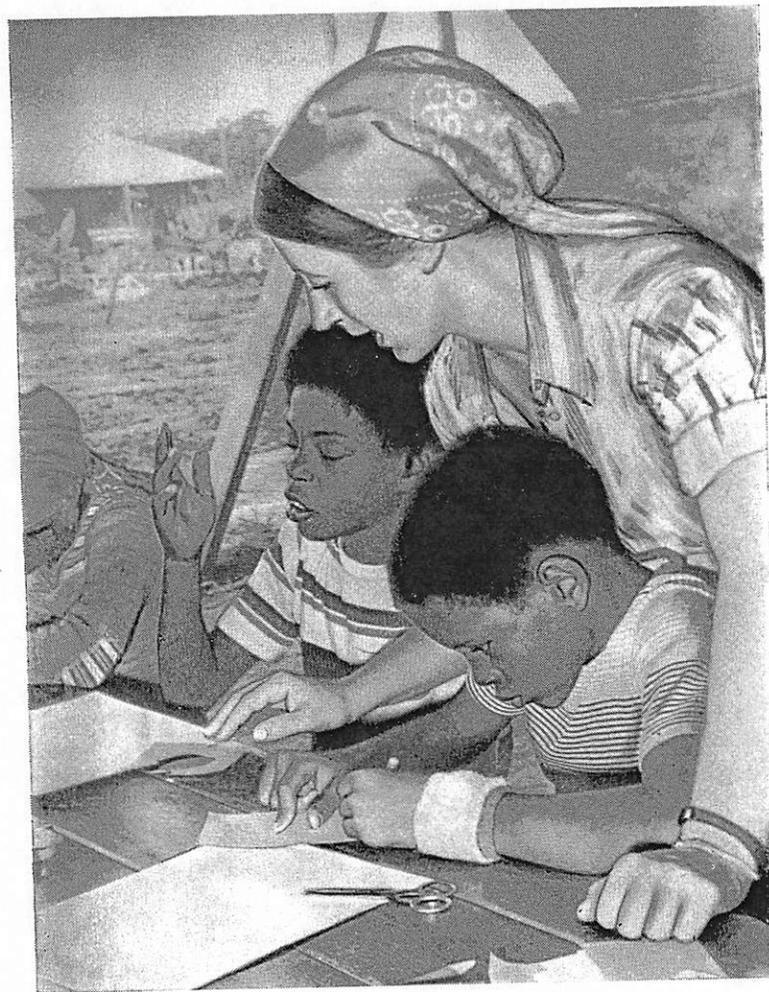
The news that came from the United States shortly after was still more alarming. The lawyer Timothy Stoen accused Jones of the alleged effort to prevent members of the Jonestown community to leave Guyana by applying various forms of physical and moral pressure.

What is known about Stoen? For a number of years he worked in close cooperation with Jones whom he followed to Guyana as the community's legal adviser. It subsequent-

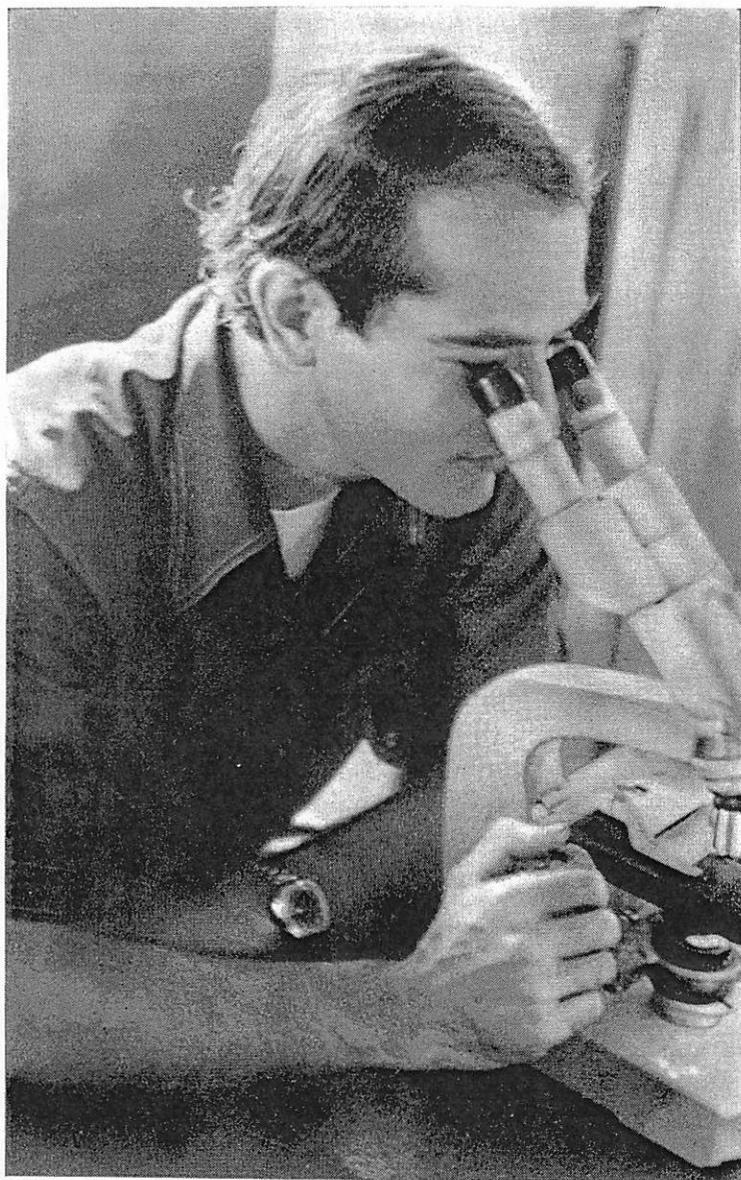
ly turned out that since his years at college Stoen had been a CIA agent and spent some time in West Berlin on a CIA mission. In 1977, Stoen's link to the CIA was exposed and he was expelled from the Jonestown community. On his bosses' instructions, the agent provocateur set up and headed the so-called Concerned Relatives (i.e. relatives of those allegedly detained in Jonestown by force) organization. It demanded the liquidation of Jonestown.

Moreover, Washington made efforts to pressure the Guyanese government into driving the Jonestown residents out of the country. In 1977-1978, Guyana's economy was hit by a severe crisis which resulted from the policies pursued by transnational monopolies. The latter jacked up prices on oil products (all of which had to be imported) and sharply reduced prices on the traditional items of Guyana's export—sugar cane, bauxites and rice. The Guyanese government hoped to overcome the crisis by obtaining loans from international monetary institutions, such as the International Monetary Fund, the International Bank for Reconstruction and Development and the International Development Bank. These financial agencies are controlled by US monopolies and the possibility for Guyana to obtain loans was largely determined by the US administration's stand on the matter. It is no accident that in 1977-1978 Guyana was visited by a number of delegations headed by high-ranking officials from the US Department of State. While negotiating economic and financial aid to Guyana, the American side was increasingly adamant in linking that aid to an end to the Peoples Temple activity in Guyana and to expulsion of all its members from the country. Although among the members of the Burnham Cabinet there were people opposed to the Temple, many liberal and progressive leaders of the country continued to support it. Until the last day of the Temple's existence the Guyanese government had never officially raised the question of expelling its members from the country.

The CIA agents in Jonestown informed the US Embassy that the community planned to emigrate to the Soviet Union, that they learned Russian and saw Soviet films obtained through official channels from the Soviet Embassy in Georgetown. Richard Dwyer, the US Chargé d'affaires in



In a class-room



Doctor Larry Schacht with his electronic microscope

Guyana,¹ and the US Consul Richard McCoy² made that known to the US Department of State. More detailed information and ensuing recommendations were provided by the CIA resident in Georgetown.

In his book *The Strongest Poison* Mark Lane writes that the State Department was perfectly aware of the Temple's plans to resettle in the Soviet Union and of Sharon Amos' frequent visits to the Soviet Embassy. The Temple's office in Georgetown received several phone calls from the US Embassy about the reason for such visits. Deborah Blakey, who later deserted from the commune, also informed the American Embassy and the State Department about the plans of the Peoples Temple.

A stars-and-stripes flag flies over the building—a white, three-storeyed mansion—in Georgetown's Main Street where the US Embassy is situated. In 1977 it was headed by John Berg,³ formerly a scientist and college teacher who then got himself a job with the US Department of State. Second in rank to him at the Embassy was Richard Dwyer. Among other people on the staff were not only diplomats but also those who used their diplomatic status as a convenient screen behind which they engaged in espionage and subversive activities. Their names became known to the public after the appearance of Philip Agee's book *Dirty Work*, some parts of which were reproduced by the Guyanese newspaper *Mirror* in its issue of December 6, 1981.

The book mentions the Vice-Consuls Daniel Weber and Dennis Reece who played an unsightly role in the tragic events in Jonestown. The two spies had a hand in the CIA efforts to infiltrate its agents into the Peoples Temple.

Guyana had long been a target of the CIA subversive activity. The agency's attention was focused on political parties, armed forces, Prime Minister Burnham's office, and the Ministry of National Development. Its efforts, aimed at impeding the construction of "cooperative socialism" announced by the Prime Minister, involved a wide range of means from bribing government officials and politicians

¹ After March 1978.

² Before May 1978.

³ He was appointed by Reagan to a high post at the CIA.

to waging slander campaigns against the Guyanese state in the press.

Most of the CIA agents charged with infiltrating the Peoples Temple were recruited from among former servicemen who had undergone special training while with the US Marines. Some of them participated in the extermination of civilians in Vietnam.

The community in Guyana was under that country's jurisdiction and American government agencies had only a limited possibility to interfere in its affairs. This is why the American authorities were trying hard to change the good will that the Guyanans felt for Jones' commune by feeding deliberately negative information about it to Guyana's government agencies. However, all these foul intrigues fell flat. The government of this sovereign state did not want to look at Jonestown through Washington's glasses.

A year before the destruction of the community, the CIA had attempted to undertake a major subversive operation against it. This was disclosed by the former CIA agent Mazor who had been appointed commander of a special party commissioned to carry out the operation. The mercenaries were armed with American weapons and financed by the CIA through Timothy Stoen who had personally participated in recruiting them.

Having seen at first hand the life of the community to which they were invited, the mercenaries led by Mazor, refused to carry out the operation and asked to see the Temple's leaders.

As it follows from the notes the Temple's members handed to the Soviet Embassy, Mazor and his party were astounded when they saw, instead of a "concentration camp surrounded by barbed wire and guarded by armed sentries" their bosses had told them about, a kindergarten, a school, cassava and citrus plantations, and workshops where people, who looked happy and content, were busy doing their jobs. The mercenaries heard the settlers sing popular American songs—the songs sounded merry and optimistic—and spirituals. They saw parents take their children to a day nursery, kindergarten and school and then go to work on the fields, dairy sheds and in workshops. As Mazor told Jonestown residents, he and his companions

had been so much impressed by what they saw that they felt they could not carry out their mission, entered the compound and confessed to having been assigned subversive actions against the community.

Excerpt from Mark Lane's Book

The Strongest Poison

"In Jonestown, Mazor told a frustrated and susceptible Jim Jones, Carolyn Layton, Lee Ingram, Charles Garry, Terry Buford, Eugene Chaikin, and others that he had been to Jonestown previously. The members of the select audience exchanged startled and questioning glances. Mazor explained that he had, in the recent past, undertaken an assignment to kidnap all of the children from Jonestown. He refused to disclose the name of the principal on whose behalf he had agreed to act. Mazor confirmed major portions of the story that he told that night to Jones in a tape-recorded interview with me (he had given permission to record his words) in San Francisco after his return from Guyana. He also spoke to the reporter for the *Los Angeles Times* during January 1979.

"In substance, Mazor reported that during September 1977 he had led a group of men armed with rifles and bazookas. . . He said that a huge jet was standing by to carry all of the children back to America. . . What they found [in Jonestown] was about ten buildings and a clearing—no barbed wire, no guards with automatic weapons, nothing like what they had been led to expect. For two days, the invaders watched the compound and tried to figure out what the hell was going on. The only guns they saw were shotguns used to kill snakes."

Mark Lane further writes about some revealing details of the first abortive conspiracy.

"I believe Tim Stoen was a CIA operative, if not from the beginning, then certainly long before the end. Where was the money coming from to keep him on the Temple's case full time with an office, to hire a private detective (Mazor), and a prominent San Francisco public relations firm (Lowery, Russom & Leeper)¹ to work against the

¹ A legal firm that fabricated suits and charges against the Peoples Temple.—*Authors*.

Temple. Where was the money coming from to send relatives and attorneys to Guyana and put them up in the best hotels while they did their dirty work? There was too much money behind Tim Stoen. . .

“But Stoen’s announced goal was the destruction of Jim Jones and the Temple. . . Using the so-called ‘Concerned Relatives’, Stoen kept the pressure on by hitting again at what he knew to be Jones’ most vulnerable area—his loyalty to his members. He promised never to give up anyone who didn’t want to leave. So all these ‘Concerned Relatives’ show up in Guyana with Congressman Ryan (supposedly on separate missions)—some of whom were so concerned that they hadn’t bothered to even call or write their Temple relatives in years. They suddenly show up and discover that *all* of their relatives in Jonestown are happy and don’t want to leave.

“On March 10, 1961, Rotary International¹ awarded a Foundation Fellowship for International Understanding to Timothy Stoen, according to a six-page letter to Stoen signed by George R. Means, the general secretary for the organization. The fellowship stated that Stoen was to study at the University of Birmingham in England. A nine-page document attached to the letter listed the recipients of the Rotary awards for the 1961-1962 year. That compilation disclosed that Stoen was the only recipient designated to attend the University of Birmingham. A newspaper account of the event revealed that Stoen had ‘spent a semester at American University in Washington, D.C.’. . . These documents, the Rotary letter and compilation, and the newspaper clippings were discovered by Terry Buford as she examined boxes of data shipped to Georgetown from the Temple in San Francisco. This material was with the other documents which had been found abandoned in the Temple-owned building in Ukiah. In Georgetown during the late spring of 1977, Buford found the opportunity to look through all the papers for the first time. Together with the letter, its attachments, and newspaper clippings was another clipping describing Stoen’s arrest in East Germany and many handwritten notes by Stoen describing that event.

¹ Used to cover CIA’s activities.—*Authors.*

“The article stated that Stoen had spoken before a Rotary Club upon his return to the United States. There is no explanation in the article as to why Stoen, an anticommunist student scheduled to study in England, was in Berlin, except, for his statement, ‘I thought I should go to East Berlin and see what it’s like behind the Iron Curtain.’

“Stoen told the members of the Rotary Club that he was arrested when he took a picture of ‘a sign erected near the newly-built wall’. Stoen and his associate, whom he took pains to describe to the press as his ‘newfound friend’ were seized by police officers. Stoen said that he was imprisoned for fifteen hours and then finally released.

“In his private notes, however, Stoen did not refer to a ‘newfound friend’ but to his ‘source’. Throughout the notes he referred to the information that he had received from his source about the inner workings of the Communist Party in East Germany. Stoen wrote that even in his private notes he could not reveal his source, for if the notes ever fell into the wrong hands, the life of his source would be placed in jeopardy. Stoen also wrote that his source escorted him about Berlin and was with him when the pictures were taken in an area known by the source to be a restricted area, clearly off limits to photographers.

“Buford later flew to the airstrip at Port Kaituma to share the evidence with Jones. Buford said Jones concluded that Stoen was likely an agent working with a government police or spy organization.”

Secret Agent’s Revelations

Michael Prokes was another CIA’s secret agent. This is what Mark Lane writes about him:

“Michael James Prokes was born in Modesto, California, in 1947. He died in a motel on Kansas Avenue just off U.S. Highway 99 in Modesto on March 13, 1979. He was a soft-spoken, kind, and gentle young man,” Mark Lane recalls in his book. “He attended Modesto Junior College where he studied journalism and starred as a quarterback on the football team in spite of his modest size and slight build. He

graduated from the University of California at Fullerton, earning a degree in communications. In 1970, Prokes was employed as a reporter for station KXTV-TV in Sacramento, and was also the Stockton bureau chief for the station. . .

"During October 1972 Michael Prokes joined the Peoples Temple in Ukiah, California. He quit his television job and, in doing so, rejected the advantages that often fall to the upper middle class in America, including his home near a country club, a better than average income, a fashionable automobile, and the respectability that accompanies such an accepted lifestyle. Prokes soon assumed the position of media spokesperson for the Temple. He became acquainted with San Francisco media personalities when both he and the Peoples Temple moved headquarters to San Francisco during 1975. . .

". . . I met Mike Prokes in Jonestown toward the middle of September 1978. He was eager to show me around the agricultural experimental project and was proud of a society that was struggling to eliminate racism. . .

"I saw Mike again in Jonestown on November 17, when Congressman Leo Ryan arrived to begin his investigation. It was the day before the massacre began. . . He told me then that he saw the Ryan visit as a method of preventing the emigration of the Jonestown commune to the Soviet Union. When I tried to reassure him that the investigation, as far as I knew, had nothing to do with the emigration, he told me that it would be a mistake for me to underestimate the duplicity and cleverness of the American intelligence agents. He said, on the eve of the destruction: 'I wouldn't be surprised if they have agents infiltrated in here and in San Francisco [where the Peoples Temple had its branch. —*Authors*].

"Four months later, on March 13, 1979, Prokes called his press conference for 7 p.m. in room 106 at Motel 6 on Kansas Avenue. To the many reporters who crowded into the room, he made available a forty-two-page statement, a portion of which he read for the electronic news media. Then Prokes silently rose, and entered the bathroom, which was behind him. He closed the bathroom door and fired one shot from a 38-caliber Smith and Wesson revolver. By 7:43

he had arrived at Doctor's Hospital in Modesto and was pronounced dead there three hours later.

"Near his body, reporters found a one-page suicide note in which Mike had written: 'If my death doesn't prompt another book about the end of Jonestown, my life wasn't worth living.'

"In both his oral and written statements to the press, he asserted: 'The truth about Jonestown is being covered up because our government agencies were involved in its destruction up to their necks. I am convinced of this because, among many other reasons, I was an *informant* [emphasis is ours.— *Authors*.] when I first joined the Peoples Temple.'

"Prokes attached to that statement a four-page document in which he detailed his role as a government agent. In that report he revealed his salary, his assignment, the name of the government agent who had recruited him, and the method he employed when making his regular reports to the agent who served as his control.

"All of this information was available to the reporters at the press conference. . . Among those Mike mailed his final statement to were: *The New York Times*, *Newsweek*, and *Time*. They, however, did not print a word from the statement. Not a single national daily in the United States, not a single magazine, radio or television company, not a single news agency made public what Mike Prokes had written in the last minutes of his life."

Here is the text of Mike Prokes' written statement:

"In October of 1972 I called at Jim Jones' house at the number listed in Redwood Valley to try to set up an interview with him for the news. I talked with a woman, a senior named Esther Mueller, whom Jones had taken in. I told her of my interest and she suggested I call the San Francisco Temple where Jones was at that time. I called but was told to call back on the weekend. A few days later I received a call at my office from a man who asked if I would meet with him to discuss the Peoples Temple. I found the request very curious: I said o.k. and we met the next day in a Stockton restaurant. The man told me his name was Gary Jackson. I asked him what he did and he said that

he worked for the government, but I couldn't get him to be more specific. He asked what prompted my interest in the Peoples Temple. I asked him how he knew that I was interested in the Temple. He paused for a few moments, then said something to the effect—"There are ways if you think about it." The answer was obvious—Jones' phone was tapped. I told him that a series of articles in *The San Francisco Examiner* prompted my interest. I said I wanted to look into some of the things the articles said about Jones and the Temple, and if I found them to be true, I was planning to do an exposé for our TV news program. Jackson (somehow I doubt that was his real name) said there was a lot more to the Temple than what the *Examiner* wrote. He said it was a revolutionary organization led by a dangerous man, bent on destroying our system of government. He talked to me a while longer, telling me various things Jones had supposedly said and done; then he made a proposal. He said if I could be successful at joining the Temple full time as a staff member and report regularly on what was going on inside the organization, he would arrange for me to be paid two-hundred dollars a week.

"In thinking back upon it, I must have been checked out and considered to be good prospect, since I had been a dedicated Christian churchgoer, attended college in conservative Orange Country, good student with no involvement in any kind of organization or activity that could be considered 'questionable'. I told the man that I found his offer intriguing but that I first wanted to pay a visit to the Temple. He agreed, saying I wouldn't be able to join on the first visit anyway. But he said I wouldn't be able to get a good picture of the organization until I was inside it, because the public meetings were only so much posturing. I arranged to attend a service at which I heard Jones preach. Later, I got to talk with him privately. I was surprised to hear him speak so openly against the system in my presence, particularly so soon after the negative publicity about him. But I was fascinated by his ministry and I thought it would make great stuff for a book or screenplay, which I thought I might like to write. I talked with Jones for at least two hours. I asked him if he needed more staff. He said he could use as many as were willing

to work voluntarily with the Temple providing only living expenses. I told him it was something I wanted to give serious thought to, and he said he would be thrilled to have me.

"Jackson called me up a couple of days later and I told him I was going to quit my job and accept his offer. I didn't tell him I wanted to write a book about the Temple. Arrangements were made for me to be paid (the payments were left for me at various predesignated locations, always in the form of cash enclosed in plain white envelopes). My reports were made verbally (from pay phones at which I was called) because it was too risky to write anything, as there was a lot of suspicion in the Temple (as one might imagine) of a reporter who quit his rather prestigious job as a bureau chief to join an organization that didn't pay any salaries.

"As time passed, I gradually began to feel conflict over my role as an informant, even though I wasn't providing what one might call valuable or sensitive information. I was starting to identify with the problems and sufferings of the members. As I observed various one's troubles being resolved by the Temple's program, the conflict I was feeling turned to guilt. I had been watching Jones for some time, as closely as possible without drawing attention to myself. His schedule was unbelievable. He was up at all hours calling people on the phone, consulting, reading reports, and staying in touch with every phase of the organization. It was obvious he worked harder than anyone—but I questioned his motives. Personally, I didn't like the man after the first few months I was in the Temple. But I recognized that it was for reasons that were subjective and which I didn't want to affect my judgement of his character. One thing I was noticing was that he was almost always the first to notice someone's need and point it out—a senior on a packed auditorium without a chair, for example, or interest in someone's health who lived alone. He was always dealing with needs and often ones that weren't that obvious to others. He seemed unusually sensitive. Every time I saw him he was expressing concern, or doing something for someone of asking that it be done. But he didn't leave it at that. He was keen on following up on whether the thing he had asked

be done for someone was actually carried out. Still, in view of all this, I didn't give him the benefit of the doubt. I had to be sure about him.

"One day I had taken some letters to his apartment in the San Francisco Temple just as he was coming out the door. He was late for an appointment, so he told me to put the letters on a table inside. He left and then I went out. I started back to my office and then changed my mind and went downstairs to get a drink from the water fountain. Down the hall I noticed Jones had stopped and watched for a moment as an elderly woman moved slowly up another staircase. Jones didn't see me as he was facing the other way, and there was no one else around. Even though he was late for his appointment, he was going to take another five minutes to help that woman up the long flight of stairs. . . He went up and began assisting her and then I intervened and told him to go ahead to his appointment. That act of kindness did it for me."

Shortly before Jonestown's tragic end, the Peoples Temple's leaders launched an open challenge against the US authorities. On October 4, 1978, *The San Francisco Examiner*, and the next day *The Sun Reporter* announced that the leaders of the Peoples Temple based in Guyana were going to file a multi-million-dollar suit against US federal agencies, including the CIA, the FBI and the Post Office, within 90 days. The suit would charge, the newspaper said, the agencies of being involved in a government-inspired plot to destroy Jonestown, that unique experiment in the practical implementation of socialist living. The suit threatened to cause great embarrassment to the White House, the Department of State, the US political, espionage and subversion agencies. There were many people among the Temple's membership who could—and were eager to—act as witnesses. They were determined, by citing from their own experience, to denounce the capitalist system and concrete wrong-doers in the upper echelons of power in the United States.

When, 45 days after the publication of the news about the forthcoming suit in *The Sun Reporter*, all Jonestown's residents were murdered, the question of the law suit was removed from the agenda. Here is the text of the report:

PEOPLES TEMPLE STRIKES BACK CONSPIRACY TO DESTROY JONESTOWN CHARGED

The Sun Reporter, October 5, 1978

The Peoples Temple settlement in Jonestown, Guyana, has been described as an "armed camp", where people are held against their will and harshly disciplined. Attorney Mark Lane says he has investigated the charges and found them to be false and part of a government-inspired plot to destroy this unique experiment in socialist living.

Peoples Temple plans to launch a massive, *multi-million-dollar* [emphasis is ours.—*Authors.*] lawsuit against various government agencies, which the temple says have conspired to disrupt its activities and destroy its operation. . .

Lane said that his commission has collected evidence that "the intelligence community in the United States has participated in deliberate efforts to destroy Peoples Temple, Jim Jones and Jonestown". He said that the suit would probably be filed during the next 90 days and would name CIA, FBI, Post Office, Treasury Department, Federal Communications Commission, and Internal Revenue Service as agencies that had tried to disrupt temple activities.

Hundreds of thousands of dollars in "laundered" funds has been withdrawn from a Central American Bank and used to finance some of the numerous lobbying efforts and lawsuits filed against the Temple recently, Lane charged. He said the suit would name a man who had withdrawn the funds and turned them over to lobbyists and plaintiffs.

Lane also said that FCC had tried to withdraw the Temple's license to operate a shortwave radio used by doctors in Guyana to contact physicians in the States for instructions on how to treat emergency patients. The FCC is worried that the Temple is using the radio to conduct business. "The business they're conducting is the business of the lives of Americans and Guyanese natives," Lane said.

The attorney said he thought the government targeted Peoples Temple because its experiment in socialist living was "embarrassment" for the government there. "Twelve hundred Americans have fled to the jungles of Guyana in search of human rights and an opportunity to lead fulfil-

ling lives—opportunities that are not available to them in the ghettos of America,” Lane said.

Lane described Jonestown as a “model community”... Lane added that the Guyanese government had particularly been pleased by the achievements of the Peoples Temple—which served as a model for all the other countries of the Caribbean.

The Guyanese government calls upon its citizens to move further inland and in this way to counter the prevailing tendency of population congestion in the overcrowded cities. However, only the members of the Peoples Temple community have so far supported this initiative.

In Lane’s words, during his visits to Jonestown he was deeply impressed by the fact that formerly impoverished people are living together happily without crime, drugs, or hopelessness...

He described the education of young people in Jonestown as much more sophisticated and successful than in U.S. schools and remarked on how well informed he had found the children to be on a wide variety of subjects.

“There’s no money in Jonestown and no need for it,” Lane continued.

He said he was particularly impressed by the quality of medical care at Jonestown, where the community’s 1,200 inhabitants are served by 70 health workers. Natives are also cared for free of charge, in a setting that Lane compared with Albert Schweitzer’s¹ famous hospital in Africa.

In Lane’s words, on one of his visits to Jonestown he had a two-hour medical examination which was the most thorough he had ever received over many years.

Lane denied reports that life in the community was over-disciplined and that people got jailed in Jonestown. He accused the media, and especially the press in the San Francisco Bay area that they played into the hands of those who sought the destruction of the Peoples Temple by appalling and irresponsible coverage of the Jonestown experiment.

¹ Albert Schweitzer (1875-1965), a German and French theologian and physician who built with his own funds a hospital in Gabon. His work in this hospital became the embodiment of his humanistic ideals.

The staff of the U.S. Embassy in Guyana kept a watchful eye on the activities of Peoples Temple. Particularly preoccupied with Jones’ organization were the U.S. consuls, Richard McCoy and Douglas Ellice,¹ and CIA agents Weber, Reece and Hartman posing as diplomats. They operated an intelligence network in Jonestown and masterminded an operation to destroy the Peoples Temple. As Thomas Reston, a State Department spokesman, said after the monstrous execution of this operation, “in fact, we believe it is safe to say that more attention has been devoted by the United States government to this particular group of Americans living overseas over the past eighteen months than to any other group of Americans living abroad”.

According to *The Mirror*, December 6, 1981, the list of names of CIA agents operating in Guyana since 1970 included Lee James Adkins, Leonard Barrett, James William Bourne, Constance Brown, Alice Bruns, Gloria Clemente, Lamont Damschroder, John William Davis, Aubrey Decker, Timothy Desmond, Thomas Doolittle Jr., John Enkoji, Bernard Fitzgerald, Comer Wiley Gilstrap, Samuel Greenfield, Joseph Hartman, Charles Kable III, Francis Cote MacDonald, John Mateer Jr., Gerald McManus, Lynnwood Minar, David Napierkowski, Kenneth Page, Gerald Pascale, William Randolph, Robert Riefe, John Sapp, and John Thomas.

Most of these men were in Guyana at the time the plan to destroy the Jonestown commune was being prepared and executed. Journalist Gunther Neuberger who published the above list pointed out that most of the information obtained by these agents had been used by the CIA for subversive actions which included misinformation and manipulation of the press, political and economic destabilization, assassination of political leaders whom Washington wanted out of the way.

State Department officials also paid frequent visits to

¹ After May 1978.

Jonestown. They said that five visits they had paid to Jonestown in 1977 and 1978 dealt with problems which went far beyond the welfare and whereabouts of its residents. The State Department officials used these visits also for rendering the Jonestown residents routine consular services and for introducing officials (deputy head of the US mission and a State Department official concerned with the affairs of Guyana who were not on the US consular staff) to the community, about whose life they had only second-hand information.

Such visits helped all official visitors to keep fairly regular watch over the settlement. They also enabled them to talk with the Guyanese government employees working in this district and to ask them about their impressions.

The heightened interest that the Embassy and the State Department showed in what the leaders of the Temple might think of the motives of such visits can be judged from the exchange of telegrams about the frequency with which they were paid.

At the end of a report on the Consul's first two visits (August 1977 and January 1978), the Embassy expressed the belief that to return continually to Jonestown to "investigate allegations of Americans held against their will" (quotation as in the Embassy's text) could open the Embassy and the Department to charges of harassment. The Embassy then said that, unless the Department directed otherwise, it planned to have a consular officer visit Jonestown quarterly to perform routine consular services, at which times the officer could follow up on any welfare whereabouts inquiries with members, relay family greetings, etc. The Department quickly replied, concurring in the quarterly visits, with the proviso that there would have to be a legitimate consular need for the trip. The Department added that it did not want to create the impression that the US Government was "checking up on Jones or the Peoples Temple" (quotation as in the Department's text). The telegrams stated in conclusion that visits for no apparent purpose would serve only to reinforce the suspicions that Jones already harbored.

During the two visits Jones had displayed his belief—already well known to the Embassy and the Department—

that there were conspiracies against him and that allegations such as those in the inquiries from relatives had been fabricated as part of them. On the first visit Jones had described the Consul's presence as a direct result of the lies and had asked if it were true that the US Government had requested the Guyanese Government to expel the Temple. . .

Taken together, the impressions and opinions of the official visitors were not unfavorable to the Peoples Temple in Jonestown. To put it another way, they did not give much support to the dramatic charges made by some concerned relatives. . .

In September 1977, there was a visit to Jonestown by a U.S. official (the AID Rural Development Officer) as part of a broader trip in the region. . . In his report, the AID officer said in part: "Farm operations are good. Crops have been planted and harvested of all indigenous foods, with good, practical applications of processing and preserving of food products. . . The level of operations, the quality of field work performed and results being achieved will serve as a model for similar development efforts in the hinterland." Prior to 1977, the settlement had been visited by three American officials: the Vice-Consul in July 1974, the Ambassador in March 1975 and the Deputy Chief of American Mission in May 1976. All of them recall that they were favorably impressed by what they had seen.

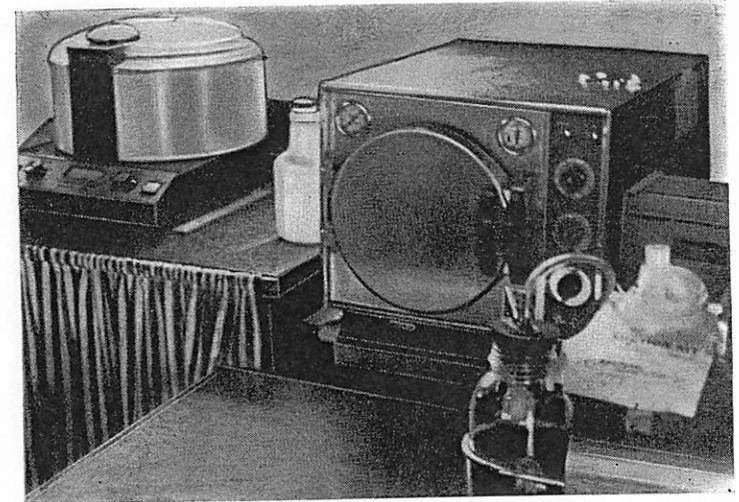
Visit of August 30, 1977 by the Consul. In his telegraphic report of the visit, sent promptly on his return to Georgetown, the Consul stated that his initial impression was that the community had made surprising progress in three years in clearing the surrounding jungle and establishing a settlement.

. . . The young woman whom the Consul interviewed as a result of her family's concern that she was being held against her will stated that she had been neither physically nor psychologically intimidated to remain in Jonestown. She was told by the Consul that if she wished she could leave immediately in the company of the Guyanese official accompanying the Consul and that no one would stop her. She said that she did not want to leave, that she was not living in fear and that she was very happy.

Visit of January 11, 1978 by the Consul. The week after his second visit the Consul transmitted to the Department a telegram on conditions in Jonestown that contained his impressions from the two trips. These are pertinent excerpts:

"The Consul is convinced on the basis of his personal observations and conversations with Peoples Temple members and Guyanese Government officials that it is improbable that anyone is being held against their will in Jonestown. At no time during his conversations with Peoples Temple members did he sense that individuals were fearful, or under duress or pressure. They appeared adequately fed and expressed satisfaction with their lives. Some were engaged in hard, physical labour repairing heavy equipment and clearing fields, but this is normal work on farms. . . The Consul was alert to possibility that attempts might have been made to stage a favorable scenario for his visit, but given conditions at the community, did not believe that this could have been done. Work and life appeared to be going on in a normal fashion. Persons with whom he talked in private—some of whom were those allegedly held against their will—appeared spontaneous and free in their conversation and responses to the Consul's questions. Also local GOG officials who visit the community frequently and often without advance notice told the Consul that they never received the impression that anything strange was occurring in the community.

"The Consul used his normal line of questioning with twelve members about whom there had been specific allegations (by concerned relatives.—*Authors.*) that the Temple was holding them against their will. Their answers were all negative. The Consul asked the same general questions of other members he approached on his own. Jones appeared somewhat disconcerted by these spontaneous contacts, but on no occasion did the Consul get the impression that the negative replies he received were rehearsed. All the elderly people with whom the Consul talked on social security matters were neatly dressed and expressed satisfaction with their life in Jonestown. The Consul did not at any time have the feeling that the older members with whom he chatted were in any way apprehensive about talking to him."



Equipment for physiotherapy



Peoples Temple members at a Soviet exhibition in San Francisco

On the basis of his observations the Consul dismissed as preposterous the version that anyone in the Jonestown community was being held against his will. The Consul did not believe that any of its members (especially young people) could not find an opportunity to escape into the jungles, reach Port Kaituma or Mathews Ridge and ask for assistance to travel further.

Visit of February 2, 1978 by the Deputy Chief of American Mission (Blacken)¹ and the Department Desk Officer for Guyana.

The DCM had the following impressions: The children he saw appeared healthy and normal; overall appearance of the settlement was tidy and neat; he saw no evidence of maltreatment or beatings. . . The neatness of the community and the hard work that had gone into the placing of 600 acres of cleared jungle under cultivation were impressive.

Visit of May 10, 1978 by the DCM (Dwyer) and the Consul.²

The six persons the Consul specifically interviewed privately in connection with family inquiries replied negatively to questions about their being held against their will and being mistreated. Three of them confirmed that they had received the messages that the Consul had passed to them through the Peoples Temple office in Georgetown.

It was again the Consul's general impression that the community was thriving, with more land having been cleared and more buildings erected. . .

On take-off from the airstrip at Port Kaituma, the plane carrying the DCM and the Consul circled slowly over the community in order to permit the DCM to take photographs at an angle to try to locate any roadways or buildings constructed at the settlement's periphery that would be

¹ U.S. chargé d'affaires in Guyana until March 1978.

² Reference is to Richard McCoy.

obscured by the jungle from a plane flying overhead. When the films were developed, no such buildings were apparent (nevertheless they saw the places for future landings of military helicopters to bring in Marines.—*Authors*).

Since the May visit was the final one for the Consul McCoy, it is pertinent to note some of his general observations covering all three of his trips to Jonestown. He always saw every individual he wished to see; he never noticed any sign of physical abuse; in every instance, the persons interviewed said that they were not being held against their will or mistreated; while he was concerned about the genuineness of the answers and possible intimidation, there was simply no way he could prove otherwise.

The Department authorized the Embassy to make the following statement available to media and concerned relatives on an "if asked" basis (a draft of this statement had been proposed by the Ambassador in order to reduce the possibility of friction with the press and concerned relatives about the limits of the Embassy's authority):

"The Peoples Temple community at Jonestown is a group of private American citizens who have chosen to come to Guyana as permanent or semi-permanent residents. As with private Americans residing anywhere abroad, they are subject to the laws and regulations of the host country, in this case Guyana. The American Embassy in Georgetown has no official contact with the Peoples Temple other than the provision of normal consular services to the individual members of the community on a regular basis. These services include renewal of passports, registration of births, etc. The Embassy has no official authority over the community or its individual members. Except as provided for in the Vienna Convention on Consular Relations and in the Bilateral Consular Convention that is in force between our two countries, the Embassy does not have any legal right to demand access to any private American citizen in Guyana. In the light of this, the Embassy has no authority to require contacts between members of the Peoples Temple and persons whom they do not wish to receive. The members of the Peoples Temple are protected by the Privacy Act of 1974, as are all American citizens."

On November 15, 1978, the Ambassador and key Embas-

sy staff members met with Congressman Ryan and his staff assistants for a general briefing on Jonestown and on the still unresolved problem of obtaining Temple's agreement for the Delegation to visit Jonestown. Color slides of Dwyer's visit to Jonestown in May 1978 were shown. The Ambassador introduced consular officers Ellice and Reece, noting that they had very recently (November 7) visited Jonestown. Few if any questions were directed to them. There was a general discussion of the constraints of the Privacy Act with regard to Jonestown in the course of which Speier¹ stated that she disagreed with the Department's and the Embassy's interpretation of the Privacy Act. A subsequent meeting was arranged for her to discuss the matter with Dwyer. A principal topic of discussion was the text of a Peoples Temple press release issued that day to the effect that the Temple would not agree to Congressman Ryan's visit, since he had not met the three conditions they had stipulated. The release stated that the inclusion of news media representatives and concerned relatives in the Ryan party would make the visit a contrived "media event" and "staged for the purpose of manufacturing adverse publicity for the Jonestown community". The Ambassador suggested at the meeting that the Delegation work directly with the Peoples Temple representatives in Georgetown in an effort to persuade the Temple to receive the group in Jonestown. Scholaert² was designated by Congressman Ryan to contact the Temple office immediately after the meeting...

By late morning of November 17, Congressman Ryan had decided to fly to Jonestown even though the Temple had not agreed to the visit.

On arrival at the Port Kaituma airstrip, the party was met by about six Temple representatives with a large truck. After a conference with the two lawyers, the Temple members announced that Lane Garry would proceed to Jonestown to confer with Jones regarding permission for the group to enter Jonestown. After they had left, the lawyers returned on the truck and stated that Congressman Ryan,

¹ Jacqueline K. Speier was legal counsel to Representative Leo J. Ryan.

² A staff member of the House Committee on Foreign Affairs.

Speier and Dwyer could proceed to Jonestown. After arrival in Jonestown and a discussion with Jones, it was agreed that the rest of the group, except Lindsay of the *National Enquirer*, could enter Jonestown (earlier Lindsay had published a slanderous article against the Temple and was declared *persona non grata* by the Jonestown leadership.—*Authors*.)

With the arrival of the entire group (except Lindsay) in Jonestown, the Embassy's contact with the party was through Dwyer on the scene by way of the Temple's short-wave radio to its house in Georgetown and occasional telephone messages from the Guyana district officer in Port Kaituma. During the evening of November 17, 1978, one Embassy officer was posted at the Temple's Georgetown house to assist in relaying messages between Jonestown and the Embassy. By November 18, 1978, this officer, having learned the frequency being used on the short-wave link, was able to use his own radio at home to check on the broadcasts in order to be sure that the messages being passed to and from the Embassy were accurate. . .

Late in the afternoon of November 18, the Jonestown radio started to broadcast in code. . .

This phrase stands out particularly because it provides the key to many seemingly inexplicable details in the last hours, or maybe even minutes in the lives of several hundred Americans in Jonestown. "LATE IN THE AFTERNOON OF NOVEMBER 18, THE JONESTOWN RADIO STARTED TO BROADCAST IN CODE." What could that mean?

Why was it that the radio of Peoples Temple which had openly communicated with its listeners in different parts of the globe (its call sign was WB6MID/8R3)—now with a request for medical aid to deliver a baby, now with a story about a new club of music lovers at a local school—suddenly began to sputter short bursts of coded messages? Did Peoples Temple have any secrets or any special information to be concealed from anyone? No, of course not. This could be judged from the State Department report we quoted earlier on. This means that the key of the radio transmitter was that night operated by other people who used a code in order to inform someone about the situation and to receive

instructions. What followed that coded message came to the knowledge of the world somewhat later. . .

That report apparently aims to prove that the State Department took the right stance, that it was hard at work to resolve all problems and that it was not in any way responsible for the tragedy in Jonestown.

The report repeatedly pointed out that the US Embassy had no serious evidence of anything strange about the community or about Jones personally. There was no physical abuse, nothing reminiscent of concentration camps. There were no large stocks of arms, etc. Quite to the contrary, the report contains an exchange of letters between the American Embassy and the State Department, which shows that the commune had made much progress toward the realization of its ideals, that its members looked "healthy and cheerful".

The Department report refutes the allegation that the Peoples Temple was smuggling weapons into Jonestown. In September 1977, the US Customs Service took up this problem and examined at Miami the cargo meant for the community. At Georgetown the Guyanese authorities similarly examined the freight sent to Jonestown but failed to find any weapons. Another round of checks carried out by the Guyanese authorities in January 1978, also proved there was no substance to the charge that Peoples Temple was having weapons smuggled in. Therefore many residents of Jonestown died from bullet wounds inflicted by automatic weapons the type of which the commune did not have. These weapons had been brought by the CIA murderers who had landed at Jonestown on November 18, 1978.

Much later, after the murder of the residents of Jonestown and of Congressman Ryan, the *Christian Science Monitor* carried a report to the effect that the slander heaped upon Peoples Temple which he had tried to investigate in Guyana had not been borne out in the course of the meetings that the consular officials of the U.S. Embassy in Georgetown had with the residents of Jonestown. On November 21, 1978, the paper wrote that "Deputy Assistant Secretary of State John A. Bushnell told reporters that American consular officials had made regular visits to the Jonestown commune prior to the Ryan visit to investi-

gate reports from persons in the United States who had complained that family members were being held there against their will. Mr. Bushnell said that in their face-to-face meetings with such family members the consular officials did not find anyone who said he or she was being forcibly held."

OUR VISIT TO THE COMMUNE

The American press carried many innuendoes, inventions and outright lies about the connections that Peoples Temple maintained with the Soviet Embassy.

It must be emphasised here that the contacts of the Jonestown commune with Soviet diplomats were in no way different from any others. Those were routine visits of foreign nationals to the Soviet Embassy during the hours fixed for such visits. The Soviet Embassy had duly informed the Foreign Ministry and the Ministry of Home Affairs of Guyana to the effect that the Peoples Temple had invited Soviet representatives to visit Jonestown for lectures and talks. Mr. Mingo, Guyana's Minister of Home Affairs, gave his personal permission to the officials of the Soviet Embassy for such a trip. Below we carry the story that the Soviet Consul Fyodor Timofeyev told the authors of this book about his visit to Jonestown.

"At daybreak, September 27, 1978, doctor Fedorovsky and I left Georgetown for Timehri Airport. It was 6 a.m., the sun was shining brightly, but it was still cool, with a fresh breeze from the ocean keeping down the heat. At the airport we were met by Sharon Amos and Paula Adams from the leadership of the Temple, also by an elderly woman I had never seen before, with her 5-year-old grandson. The latter two, we were told, were coming back home from a trip to the United States where they had been visiting with relatives. The elderly woman said that she was looking forward to meeting her children in Jonestown, told us about the plight of her sister and brother in California.

"We flew to Jonestown on a twin-engined plane *Sesna*, the same one that brought Congressman Ryan and his

party to Jonestown six weeks later. The flight continued for about an hour at a low altitude. Down below we saw thick jungles and rivers. We landed at Mathews Ridge, because Port Kaituma airport, the nearest to Jonestown, was under repairs.

"Our trip to the commune had been sanctioned by the Ministry of Foreign Affairs and the Ministry of Home Affairs of Guyana. Minister of Home Affairs Claude V. Mingo himself had the day before telephoned the Soviet Embassy reaffirming his permission for our visit to Jonestown, the sole aim of which was to see at first hand the life of this agricultural commune and to give lectures about the Soviet Union. I had collected some materials about the cultural life of the Soviet Union, about its farming and medical service. I was also planning to give a lecture about freedom of religion in the USSR but it was later cancelled because on our arrival at Jonestown I learned that none of the members of the agricultural cooperative were particularly interested in this subject for the simple reason that they did not believe in God. The rank-and-file members of Peoples Temple with whom I chanced to talk later, explained that many of them had joined the organization being very religious people. In fact Jones himself started out as a preacher in the early 1970s. But later, when they learned that the United States was killing people in Vietnam, sentencing innocent people to death, they began to look for another way to achieve their spiritual happiness. Somebody quoted Jones' own words: 'Crime is committed in the name of God. The real creator of happiness is man, if he frees himself from capitalist evil.'

"There was a wooden barrack-type structure at Mathews Ridge, in lieu of an airport building. We left the plane and stood waiting. In some 10-15 minutes a truck drove up. Loading in, together with us, were several Guyanans whom Amos had promised to give a lift to Port Kaituma. The grandmother and her grandson took a seat in the cabin and we got into the back of the truck. It took us about two and half hours to get to Jonestown by dirt road. I could not stop admiring the beauty of the jungles. Huge green butterflies—with wings reaching 30 cm. in diameter

—were flying all around us. Once our driver did not brake in time and the truck ran over an enormous boa, crawling over the road. We all jumped up to see what became of it. As it turned out, the boa kept on crawling as if nothing happened and soon disappeared in the grass.

"During our trip Sharon and Paula told about relations between the residents of Jonestown and local population, mostly Indians. The members of the Temple and these people lived in peace and friendship. Doctor Schacht treated both adult Indians and their children, shared with them the commune's food supplies, attended to injuries and poisonous snake bites.

"In about half an hour after we had left the airstrip we got into a tropical rainstorm. We crawled under the tarpaulins but they were of little use: the rain was a regular downpour. We were soaking wet but this did not dampen our ebullient mood. Soon after we drove up to an arch made of redwood, bearing the sign 'Welcome to Jonestown, a model agricultural and medical cooperative'. Next to the arch was a small wooden booth in which two members of the commune did sentry duty. There was no fence of any kind, just the jungle on either side of the road. I asked Sharon Amos if the guards had any weapons. She said no, and added that there were a mere 10-15 hunting rifles and two pistols in the whole of the community. Our standard weapon, she said, is the crossbow for hunting game, wild boar, or peccary, as they are called here.

"Ten minutes after we had passed through the arch the picture began to change: the jungle gave way to cassava fields, vegetable gardens and orange groves. Sharon explained that to clear the jungle and to preserve and keep up the crop fields is a very hard job. If you do not tend them every day regularly, the land that has been wrested from the jungles at such a great price will all too soon be overgrown with lianas and thick bushes. Next to the road we saw a tremendous trunk of a sawn-down redwood tree of about two meters in diameter lying there as a monument to the incessant struggle with the jungles. It rained still harder and our truck began to skid so much that the driver suggested we change to a crawler-trailer which stood nearby. We mounted the trailer and soon came to Jonestown. The

rain had stopped. Soaking wet, we were greeted by some ten people among whom I spotted the familiar faces of Michael Prokes, Deborah Touchette and other men and women whom I had seen at the Soviet Embassy in Georgetown. Jones was not among them. We were taken to one of the houses where we were brought a change of dry clothes. I got a clean pair of shabby jeans and a shirt-jacket, a Guyanese national shirt worn over the belt, with short sleeves and patch pockets. Fedorovsky also changed into dry clothes. Our own clothes were taken away, and we were told that they would be washed in the public laundry and returned in the morning clean and dry.

"Half an hour later Jones' adopted son came and said that his father was expecting us at the pavilion. Lined up against the walls were wooden tables and chairs. Some of them were occupied by old women who were knitting or making garments on electric sewing machines. I spotted a group of people in the corner, with copy-books and text-books in front of them. A woman teacher was giving a Russian lesson, standing by a blackboard.

"Jones greeted us warmly. He had on blue white-fringed shirt and wore sun-glasses. Our host suggested the following course of action: to make a tour of the settlement, and then meet and talk to any of the residents of Jonestown. Jones, Amos, Johnny Jones and Michael Prokes accompanied us on our sightseeing tour. We set out for the center for children aged up to seven years. The place was spotless. All the nurses wore white smocks. The children looked happy and well cared for. I saw them playing with toys that used to be exhibited in Georgetown. After that we were shown wards for the new-born and were told that altogether more than 30 little citizens of the commune had been born here, and only one of them had died. Some fifteen meters from the child-care center was the grave of Jones' mother surrounded by a wooden fence. We paid tribute to her memory.

"After that we walked through the machine repair shops where both adults and adolescents were fixing tractors, making attachments to be used in irrigation work, also various fixtures for household needs. The adolescents were busy doing their practical work according to their school cur-

riculum. We were told they attended classes from 8 in the morning to 2 in the afternoon, and then, from 4 to 7 in the evening, they were taught different trades so they could work as mechanics and fitters. A woman came up, dressed in overalls and oil-soaked cap. She introduced herself as Diana Wilkinson. Somehow her face was familiar. I asked Diana where I could have seen her. She said that she had met me at a concert at the Georgetown cultural center. I recalled this Black woman and her remarkably strong voice. Her singing was a great success in Georgetown. As it turned out, Diana was a senior mechanic in the commune, drove tractors and bulldozers and taught children to do the job. Jones told me that Diana, prior to joining the Peoples Temple had been under emotional stress because her face had once been disfigured by a severe burn. Recently she had a plastic surgery.

"This surgery paid for by the Temple gave her back her good looks.

"We went to the carpenter's shop which produced furniture and housing pre-fabs. Jones said that housing was still a problem. So far they have made foundations for a hundred new homes. The completion of these homes would somewhat ease the housing situation.

"Next we were shown to a hostel for young bachelors. The sleeping bunks were arranged in two tiers. The place was empty, because the young men were out in the field, in workshops, or were busy clearing the jungles. Our excursion could have lasted a lot longer but I said that Fedorovsky and I were a bit tired and would like to have a rest. Johnny Jones volunteered to lead the way for us. Soon we met some members of the Temple. They greeted us in a very friendly manner and said they were glad to see us in Jonestown. Many of them greeted us in Russian: 'Hello, comrades!' I asked where they had learned their Russian. Johnny Jones replied that after the members of the commune had unanimously decided to move to the Soviet Union, all of them without exception began to learn Russian. 'Tomorrow you will visit the school and will be able to talk with its pupils in Russian,' said Jones Jr. I wondered how the Russian language was taught here. As it turned out, the school faculty had ordered from the United States

several Russian language courses on records, also 20 textbooks for English-speaking students of Russian. We were told that besides Russian, the pupils also studied Spanish, Portuguese and Hindi.

"The next day I had a good opportunity to get acquainted with the education process, when I attended classes at the Temple school. The school was situated about a hundred meters from the main pavilion. That was a rather imposing building with ten rooms. In one of the classrooms I saw children aged 14-15 doing a Russian language class. When Fedorovsky and I entered, the pupils stood up and said: '*Zdravstvuite, tovarishchi*' (Hello, comrades), their 'r' slightly guttural. I returned their greeting and asked in Russian what subject they were now doing. The children replied, somewhat raggedly: 'We are doing Russian literature'. After that they sat down. At first I did not know what questions to put to these children—mulattoes, Indians and Blacks—who greeted us so amicably. I asked them what Russian and Soviet writers they knew. Some ten hands shot up. The teacher gave the floor to a Black boy in a white T-shirt. He replied: 'We are reading Pushkin's verses, also a condensed version of Leo Tolstoy's novel *War and Peace*. We tried Mayakovsky before, but his verses are very difficult, although very revolutionary.'

After that Jones addressed the children in English: 'Tell comrade Timofeyev what you know about the principles of Soviet foreign policy?' A white girl with blond hair stood up and replied in Russian, speaking with a slight accent: 'The Soviet Union fights for peace, against war and against the arms drive. It supports the liberation struggle of the African peoples and, together with Cuba, helps Angola and Mozambique. It also supports friendship among all peoples.'

"Jones asked the teacher to translate for him what the girl had said, and nodded in approval. 'Our children have more time for studying Russian than do adults. Unfortunately I know some twenty or thirty phrases. I think I'll have to step on it!' Turning to the children Jones asked: 'And what do you think?' In reply, the children said: "Yes, dad, come to our class.'

"Among the documents of the Peoples Temple in my

possession is a typed list of questions and answers about current political events which were discussed in class and at the commune's public meetings:

"On fascism.

'Name some of the major fascist dictatorships in the world today. Describe the situation in Chile today. In what country did fascism first occur? How did the word 'Nazism' originate? What is Zionism?'

"On Brzezinski and the trilateral commission.

'Who is Brzezinski? Whose idea was the trilateral commission? Why was it set up? Who was put on the trilateral commission? What was the trilateral commission going to do about the US government?'

"On the Soviet films recently viewed in Jonestown.

'Where and when did the first socialist revolution take place? Why did the Nazis invade the USSR? How many people did Soviets lose in World War II? What is the Soviet policy on foreign students? What is the Soviet policy on conservation? What kind of educational system does the Soviet Union have?'

"On current events in International News.

'How does President Carter show his hypocrisy on human rights in his support of Nicaraguan dictator Somoza? How does Carter show his hypocrisy on human rights in his domestic policy?'

"I shall cite the full answer to the last question:

'Political prisoners like the Wilmington Ten and thousands of others especially the Blacks, Puerto Ricans, Chicanos, Asian and Native Americans remain in jail despite international pleas. Also, money is cut back from important programs to help poor and working people to a humane existence. The money is put into the war machine. This is in violation of human rights. Poverty and unemployment are denials of human rights in the United States. In the Soviet Union there is no unemployment, and the right to a job is considered a human right.'

'What is a very recent action taken by the working people of the United States which shows the working class stance against oppression?'

"In reply the pupils told about the railway workers'

strike. 'What is happening with the House Committee into Investigations of Assassinations?'

'Answer: 'They are winding up their operation. They say there is not enough evidence of involvement of organized crime. They do not even mention involvement of government agencies like the FBI and CIA.'

'What are the major points of Soviet foreign policy?'

'To promote unity within the socialist community.'

'To increase trade between socialist countries.'

'To prevent war if possible by reducing world tensions and de-escalating the arms race.'

'To resist imperialism wherever it appears. . .'

"At 7 p.m. Jim Jones came to take us to the pavilion. The tables were still being laid when we arrived: aluminium spoons, forks, plates and plastic cups. It looked as if the supper was late for some reason. Children and some adults were playing lotto and some other game which looked like billiards. A boy of ten or so came up to me and asked me boldly: 'Are you our guest from the Soviet Embassy?' I nodded in assent. He then put another question: 'And is it true that all Russians are excellent chess players?' I replied that this might very well be so. And hastened to remind him that the world chess champion also comes from our country. The boy said, 'Yes, I know. He is Karpov. And do you play chess?' I replied that I did and we sat down at the table for a game of chess. Almost immediately we found ourselves surrounded by chess lovers. The boy's mother also came. She leaned over her son and whispered something into his ear. After that the boy asked me: 'Maybe you don't want to play?' However, all the chessmen had already been set up. The boy played very well for his age and I soon realized I had been driven into a corner. When my little opponent won the game, his victory was met with acclamation. At that moment Jim Jones came up and we all sat down to the table. We had a big supper. At first we were served a salad made of green beans with sauce. This was followed by fish with fried cassava. This is something very much like our potatoes. I asked where they got fish. Jones replied that they got it from the fishermen in Port Kaituma in exchange for foodstuffs and clothes.

The residents of Jonestown considered fish a great delicacy. Incidentally, the local cooks had learned how to prepare shark which is very cheap here. We also ate snapper which is a fish in the salmon family, one of the most expensive in Guyana. Jones explained that this fish was served today as a special treat to mark the arrival of Soviet representatives at Jonestown.

"People came to the table unhurriedly, took what they fancied, and put it on their plates: chicken, meat or fish. There were lots of food there. The meat and chicken were well fried, with a hot gravy. Our food was served to us in a plate. I remarked jokingly that this was undemocratic, Jones laughed and said: 'We can permit ourselves this little luxury today.' Sitting at table together with us were all the leading members of the Peoples Temple, its central committee: two thirds of them were Blacks and the others white.

"After supper we were treated to a concert. The program of the concert was the same as the one I had seen at the cultural center in Georgetown. The concert began with *The Internationale* played by the local orchestra and ended with the singing of the Soviet national anthem. I recorded on my tape recorder the singing of our anthem in the far-off jungles of Guyana. That was an unforgettable performance, and I still keep this tape as one of the most treasured things I have.

"I asked Jones about the program for the next day. He replied that after breakfast we would continue our tour of Jonestown. Then he asked that doctor Fedorovsky give a medical examination to him and several other members of the community some time after lunch.

"We slept in the guest house about a hundred meters from the pavilion. The path that led to this house was planted on either side with gladioluses, decorative pine-apples with red leaves. The guest house was made of wood and had two rooms in it. There were two beds in our room, with snow-white sheets.

"We were awakened at 7 a.m. As a rule, the Jonestown residents rose at 6 a.m. and had their breakfast at seven. This is why when we came to the pavilion, most of them had already left for work. Our breakfast was already on

the table for us: cups of coffee and milk, bread, fried eggs and sweet buns.

"After breakfast we continued our tour of the child-care center where we were shown pictures drawn by children: a river, the sun and the jungles. Situated next to the child-care center was a tiny zoo with its inmates: a monkey called Matty, a crocodile and a python. A little further away was an open-air cage where we saw an ant-eater, a tapir, a few parrots, a toucan and some peccaries. Each one of these animals had its own 'protectors', animal lovers. I saw a boy 'walking' an ant-eater in the streets of Jonestown on a leash.

"After that we were shown around a small poultry farm which was run by children who helped to raise chickens. It was a joy to see the kids fussing about with the fluffy little things, giving them food and water. The adults at Jonestown had taught the children to love everything that lived and breathed.

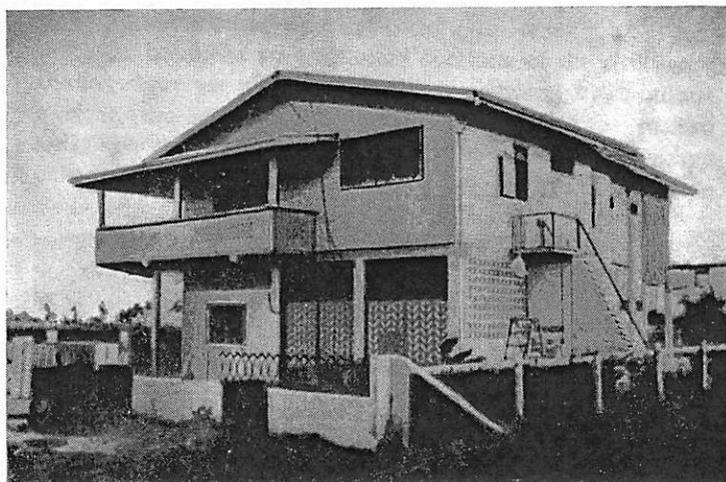
"Jones said that the commune had been visited by more than 500 people since its creation: Guyanans and foreigners, members of the US Embassy staff, and of the staff of other embassies in Guyana, government officials, political and public figures and journalists. We were also shown a visitors' book in which many of them had written down their impressions. This lavishly decorated leather-bound book had about five hundred pages. I read the entries, some of them short and some long, all of which testified to the great admiration of those who had seen this unique agricultural commune flourishing in the heart of the Guyanese jungles. I noticed the frequency with which the word 'paradise' occurred in these entries. People wrote about their impressions of this community as if they had come to a paradise where they saw happy, inspired men and women living in harmony with one another and with the wilderness.

"Fedorovsky and I also wrote in the visitors' book. Where is it now? I think it was taken away by the American task force which landed at Jonestown.

"I have every reason to think that the special services involved in the extermination of the members of the Peoples Temple also took possession of its documents and its archives. For instance, the text of my talk with a delega-



Peoples Temple members at a Soviet exhibition in San Francisco



The Peoples Temple mission in Georgetown. Here CIA agent Blackey killed Sharon Amos, a Temple activist, and her three children



At Timehri Airport the Americans assembled helicopters which then airlifted an American task force to Jonestown

tion of the Temple which took place on March 23, 1978, at the Soviet Embassy and which was known only to the Soviet side and to the leaders of the commune, was published in the United States three days after the Jonestown massacre and was then circulated by American news agencies throughout the world.

"We had lunch together with Jones: onion soup poured in wooden cups, salad and fried chicken.

"It occurred to me that those of the Americans who are used to having their meals at the posh restaurants in New York, might look down on this simple lunch, but for those people in the US who go without food for weeks at a time, those who rummage in garbage cans, looking for something to eat, standing in long lines for a mere bowl of soup, the nutritious meals that the Jonestown residents got three times a day free of charge would be a treat. The meals served at the commune were made from traditional Guyanese products. The menu was drawn up and the food cooked under the close supervision of the leaders of the commune and its doctor.

"After lunch doctor Fedorovsky and I were shown two video films. One of them showed Angela Davis speaking at the headquarters of the Peoples Temple in California on the occasion of the bicentennial of the United States. The other was a feature film about Martin Luther King. In her statement Angela Davis thanked the members of the Peoples Temple for their moral and financial support which she got from them when the American authorities had put her behind bars. I still remember Angela's words: 'I was born in America which is celebrating its bicentennial. But millions of Blacks do not feel festive today: they are oppressed and have no rights. Should anyone ask me if I am happy, I would say: 'Yes, I am.' I am happy because today millions of my brothers and sisters—Blacks, Chicanos, Puerto Ricans—are uniting in order to put an end to racial oppression.'

"After watching the films we visited the local library. It had more than ten thousand books. 'Very popular with our people here are the books we received from your embassy, books about the Soviet Union, about the art and culture of your country,' said Jones who accompanied us on

our tour. I was shown the collected works by Karl Marx and Lenin in English. On my part I donated to the library several picture books about the USSR.

"In the evening we took part in a political forum which was attended by all those who wished to come. Only about 30 or 40 elderly people retired for the night, while the majority of the residents stayed on at the pavilion. The stage was mounted by those who conducted this political assembly. They reminded the audience that over the past week programs on different political subjects had been broadcast over the closed-circuit radio network of the Jonestown community. The sponsors of the political forum then suggested that the residents of the commune speak up and tell what they thought about these radio programs. Then organizers of the meeting began to put questions to those present in the hall. The exchange of views was organized in this manner: one microphone was in the hands of the sponsors, and five or six microphones were used by the audience, so that any participant could come up and ask and reply to questions, if he wished to. There were lots of people who volunteered to express their views on each one of the questions, which I could judge by the number of hands raised. At times the participants, young and old, started spontaneous discussions.

"The forum ended at about 11 p.m. Nikolai Fedorovskiy retired for the night, but I went, at Jones' invitation, to meet with the leaders of the Peoples Temple, among them Sharon Amos, Maria Katsaris, R. Müller (the exchequer) and Paula Adams (a young teacher from California).

"The first question they asked me was about the chances they had to transfer all the members of the Peoples Temple to the Soviet Union. The first to go were the children. I told them in detail about the formalities that foreigners have to go through in order to acquire Soviet citizenship, listed the documents that they were to submit. As for the children I asked if all of them were related to the grown-up residents of the commune. Jones replied that over fifty boys and girls were adopted children. However, he added, all the adoptions had been legally formalized by American consular officials. Jones also said that almost every month American consular employees visited Jonestown. Those were

the officials who control the observance of legality in such matters and themselves formalized adoptions and took up matters concerning the legal capacity of the Temple members. 'We always show the American Consul anything he wants to see. He also talks freely with any of the residents,' said Jones. 'Consul Richard McCoy cannot have anything against us from a purely legal standpoint.' Jones also asked if it was possible to transfer the commune's funds to the Soviet Bank for Foreign Trade from a Swiss subsidiary bank in one of the developing countries. I was curious to know why such an operation was necessary, for the Swiss banks were reputed for the privacy of deposits. Jones replied that he had been informed of a secret deal that the FBI and the CIA had with some of the Swiss banks which, at the request of these American agencies, supplied information about deposits. The American special services had made this deal under the pretext of 'fighting against the international mafia and against drug trafficking'. In actual fact, however, they used this agreement with the Swiss banks in order to obtain information about all the deposits they might take interest in, even those which have no connections with the world of crime. Jones said that the Temple has about one million US dollars in cash and was prepared without delay to remit this money to any affiliation of the Soviet Bank for Foreign Trade. The other funds which added up to about ten million US dollars were then in the Swiss banks, and the leaders of the commune wished to transfer them to the Soviet bank early next year (1979), upon cease of payment of interest on the existing deposit account. I said I would inform the Soviet Bank for Foreign Trade about the intentions of the Peoples Temple. 'If the members of the commune want to meet representatives of the Soviet bank, I shall issue visas for a trip to the Soviet Union,' I said to Jones.

"Jones replied that such a trip would be desirable either late in November or early in December of 1978.¹

¹ The day before their death, the Temple members who had signature rights at the said Swiss banks drew up a will in accordance with which all the money deposited in the subsidiary Swiss bank in Panama, also in the Venezuelan bank in Caracas, should

"Jones ventured some ideas about how to resettle the Temple in the USSR, should they receive a positive reply to their request. He suggested, among other things, that the Jonestown residents could go there on board their two ships. Both were assigned to the port of Georgetown. One was called *Marceline*, after Jones' wife, and the other *Albatross*. He said that between the two of them the ships could carry a thousand people together with their personal belongings and with some of the most valuable property at the community's disposal.

"Our conversation lasted way past 1 a.m. I said that Fedorovsky and I had never before been to such exotic places and asked if we could visit the jungle right in the morning. Jones readily agreed to grant our request and said that we would be accompanied on our trip by his son Johnny Jones and another member of the commune, Eugene Chaikin.

"Next morning, at about 7 a.m., we had our breakfast, took our fishing gear and set out in a truck in the direction of the River Mathews Ridge which was about 10 kilometers from Jonestown. When we were outside the settlement our driver took some more Guyanans. They told us about the friendly relations between the local population and the residents of the commune. We understood each other well in spite of the local words that filled their English speech.

"The day was hot and sunny. But we were well equipped for this short trip. Before we set out on our way Johnny took us to a house which he called 'our free-for-all shop'. I must add here that money relations between the members of the commune were non-existent: food, medical aid, education were all free of charge. In other words, the members of the commune had free use of the fruits of their labor. The 'shop' was a place where everyone could just be given the things they needed for their personal use. And this is where Johnny took us and introduced to the Black woman of about 60 who was in charge of the 'shop'. I asked her

be transferred to the Soviet Union via the Soviet Consul in Guyana, Fyodor Timofeyev, to promote the struggle for peace and assistance to the oppressed peoples. At present this will be in the possession of the authorities of Guyana.

about business at her 'trading center'. She replied that most of the goods came from the United States or were bought in Guyana with the money of the commune. Those were jeans, shirts, shoes, skirts, swimming suits, etc. Also we saw tape cassettes, records and photographic equipment. Each member of the commune had a special card which listed requests for the goods he wanted. She showed us some of these cards. Johnny asked if we wanted to have one such card in our name, too. We agreed and received as our first 'buy' white-and-blue caps with a visor to keep off the hot sunshine. We saw many local people wearing such caps.

"About twenty minutes after we left Jonestown we came upon a river about 50 meters wide. We stopped the truck in the shade of a coconut palm and rushed towards the water, undoing our spinning gear as we ran. Fedorovsky was lucky right away. He caught a large fish on the first throw, something like Russian bream. But soon after that we had to replace everything except the rod because large piranhas had chewed up the bait together with the hooks. Instead of the old line we got a thin steel wire, and soon each of us had caught a piranha about 30 cm. long. This fish is notorious for its teeth, sharp as razor blades. I recalled with a shudder how one diplomat accredited in Guyana had touched the head of a piranha, caught more than an hour earlier, as it lay in the sizzling sun. The fish just moved its jaws once and literally sawed two joints of the index finger of the hapless angler. Luckily, nothing of the sort happened to us. In a little over an hour we caught, in addition to the piranhas, about thirty fish, called silverdollars. They are almost completely round in shape and, unlike the piranhas, have no teeth at all.

"In the evening when the heat abated and the residents of Jonestown gathered at the pavilion, I spoke about the Soviet way of life and public health service in the USSR. The audience gave me a warm reception, listened with unflagging attention, and asked many questions. After the lecture Jones rose to speak. He thanked us for coming and said that the medical examination carried out by the Soviet doctor had given him confidence and a fresh lease on life. Jones also pointed out that all our talks were highly reward-

To: The Foreign Ministry of the USSR
via: The Embassy of the USSR
Georgetown, Guyana

From: Peoples Temple Agricultural/Medical Cooperative

Re: Request for a delegation from the USSR to visit the Peoples Temple
Agricultural/Medical Cooperative at Jonestown, N.W.R., Guyana

Dear Comrades:

Pursuant to our discussions concerning relocation of the Peoples Temple
Agricultural/Medical Cooperative (Jonestown) in the USSR, we are requesting
a delegation from the USSR come to Jonestown.

The delegation (of perhaps 3 to 5 persons) during their stay at our community,
would be able to get a first-hand view of our cooperative, and ascertain just
how our group would best be located in the Soviet Union. The delegation would
also be able to discuss the manner and means of our proposed re-settlement at
length with Cde. Jim Jones and our administrative staff, as well as with our
residents. Although we are on a very restricted budget (we will lose some of
our upcoming harvest because of the heavy rains) we will certainly help defray
the costs of such a delegation. Naturally there will be no cost at all while you
are our guests.

Our desire to resettle in the Soviet Union remains as firm as ever, and we hope
for the realization of this desire in the near future. We live a simple, communist
lifestyle. We have experienced the bourgeois life and it does not appeal to us.
Of course, we intend that all our funds--savings, checks and pensions etc--
be channelled into the Soviet Union. Cde Jones himself cares nothing for money.
He only has one pair of slacks and one pair of shoes. On the other hand, we
provide free medical care to anyone and everyone who seeks our help, on a
totally equal basis. Just this week we took in several more children who were
suffering from tuberculosis. These infants were almost lifeless, and are now
on the road to recovery. They will be with us until they are well enough to
return to their parents. We test everyone's eyes that come to see us, and we
have found several dozen who need cataract surgery. We are not capable of fav-
oritism and to date we have turned away no one. Often, families stay for weeks
at our Georgetown headquarters while receiving treatment--without charge.

If we went to the Soviet Union the burden of providing this extensive medical and
dental care would be lifted. Now we are overwhelmed by the need, and it seems that
although the Minister of Health, Hamilton Green, seems quite friendly and concerned,
nevertheless we cannot seem to get any of the medical supplies that people send
to us. For example, one man, Dr. Thain, a somewhat conservative person who visited
our cooperative and was so impressed by what he saw, and by what Cde Jones told
him about socialism and the Soviet Union that he sent us some expensive medical
equipment, has unsuccessfully tried to trace the shipment of those supplies for
several months. The equipment never got to us. Perhaps the United States is
sabotaging this and other shipments; we do not know.

We hope that you can arrange for a delegation at the earliest possible date.

ing as they had raised the hopes of the community and
had given them strength in their struggle against those
who were opposed to them. In conclusion all those as-
sembled in the pavilion rose from their seats and sang the
Soviet national anthem.

"Jones gave Fedorovsky and me a picture by a local artist
as a memento of our trip to Jonestown.

"At the end of our visit Jones said he wanted to invite
to Jonestown a delegation from the Soviet Union, with
journalists so they could see for themselves how its people
lived, how they worked and what they were trying to
achieve. With these words he presented to me a formal letter
with an invitation for a group of representatives of the
Soviet public to visit Jonestown.

"Below is the text of this document:

'To: The Foreign Ministry of the USSR

'via: The Embassy of the USSR

Georgetown, Guyana

'From: Peoples Temple Agricultural/Medical Cooperative

'Re: Request for a delegation from the USSR to visit
the Peoples Temple Agricultural/Medical Cooperative at
Jonestown, N.W.R., Guyana

'Dear Comrades:

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Peoples Temple Agricultural/Medical Cooperative (Jones-
town) in the USSR, we are requesting a delegation from
the USSR come to Jonestown.

'The delegation (of perhaps 3 to 5 persons) during their
stay at our community, would be able to get a first-hand
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our administrative staff, as well as with our residents. . .

'Our desire to resettle in the Soviet Union remains as
firm as ever, and we hope for the realization of this desire
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peal to us. Of course, we intend that all our funds--savings,
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Union. Cde. Jones himself cares nothing for money. He only
has one pair of slacks and one pair of shoes. On the other
hand, we provide free medical care to anyone and everyone
who seeks our help, on a totally equal basis. Just this week
we took in several more children who were suffering from

tuberculosis. These infants were almost lifeless, and are now on the road to recovery. They will be with us until they are well enough to return to their parents. We are not capable of favoritism and to date have turned away no one. Often, families stay for weeks at our Georgetown headquarters while receiving treatment—without charge. . .

'We hope that you can arrange for a delegation at the earliest possible date.'

"After giving me the invitation Jones promised to discuss with the leading members of the Temple the various legal questions and formalities of acquiring Soviet citizenship, and to fill out questionnaires and other documents that are necessary for the entry of the residents of the Temple to the Soviet Union. He said he was planning to complete documentation in November-December, 1978. I invited Jones to a reception at the Soviet Embassy marking the anniversary celebration of the October Revolution in Russia. He apologized, saying that he would hardly be able to take advantage of my invitation, but that he would personally select and send some of the Temple representatives to this reception.

"We parted on a very warm note. Fedorovsky and I set out for Port Kaituma, accompanied by Sharon Amos, and from there for Guyana's capital on board the *Albatross*, the ship Jones dreamed would take the Temple residents to the Soviet Union.

"The one-day trip on the motor-boat downstream amidst the jungles was truly unforgettable. We sailed past the luxurious tropical forests. I saw huts perched on tall stilts. The Indians paddled up to us in their canoes and offered their hand-made souvenirs and fish for sale. By the end of the day we pulled alongside a small jetty. There were a warehouse and an Indian village. Also here we were met by Sharon Amos's elder daughter who taught at school in the Indian community."¹

¹ On November 18, 1978, this 19-year-old girl, her mother and two of her brothers were slaughtered by a gang of thugs at the headquarters of the Peoples Temple in Georgetown.—*Authors*.

The Account of Dr. Nikolai M. Fedorovsky

"I first heard about the Peoples Temple from Consul Fyodor M. Timofeyev. He said that a large group of American citizens had made their home in the jungle wilderness where they cultivated land and raised agricultural crops. The Consul did not tell me who these American citizens were, but I got the idea that they were all very poor people who had decided to leave their own country and try their luck elsewhere. And there was another thing that caught my attention. I heard him mention the word 'commune', although to tell the truth I somehow did not understand how this term could be applied to the Peoples Temple.

"The second time I heard about the Peoples Temple was at the Mercy Hospital in Georgetown where I went to arrange for a woman from our embassy to have her baby. I had just left the maternity ward when a young woman with blond hair came up to me with some questions. We fell to talking and she said that she had visited her mother who was there with terminal lung cancer. The woman also told me that both she and her mother were members of the Peoples Temple, that they had originally come from Germany and that after the war had to move to the United States. At parting the girl asked me to visit the commune and made me promise I would do it.

"I had lots of work to do in the summer of 1978. I had not been to Georgetown for a long time, and when I finally came back, our Consul Fyodor Timofeyev asked me to his office and said that he had received a formal invitation to visit the Peoples Temple at Jonestown and to give Jim Jones himself a medical examination because of his complaints about ill health. I remember I was surprised then: don't they have doctors of their own? 'Yes, they do,' said Fyodor. 'They have their own medical personnel, but they still want to hear the opinion of a Soviet specialist.'

"This is how Fyodor Timofeyev and I soon took off on a small sport-type aircraft which looked very much like the one I saw riddled with the bullets of professional murderers. That was much later, but then. . . We quietly landed at the small airstrip at Mathews Ridge where runways had no concrete surfacing.

November 5, 1978

Embassy of the U.S.S.R.
Georgetown, Guyana

Attn: Cde. Feodor Timofeyev

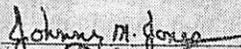
Dear Comrade Timofeyev;

We at Jonestown have been studying the Constitution of the U.S.S.R. from the excellent copies we received from you. In our review we have encountered certain terms that are unfamiliar to us and which describe offices or organisational forms with which we are not familiar. We have searched all of the literature available to us here, but have not encountered complete explanations. Accordingly, we are directing this letter to you in hope that you will inform us better concerning the specific meaning of the following terms:

public organisations	Art. 4
work collectives	Art. 8
public catering	Art. 22
social consumption funds	Art. 23
people's assessors	Art. 152
procurator	Art. 164

We sincerely appreciated the time that you spent here with us in Jonestown and hope to see you back again soon. Meanwhile please accept our thanks for all of your friendship and assistance.

Very Truly Yours,


Jimmy A. Jones
Administrative Officer
Peoples Temple Agricultural
and Medical Mission

"Soon a trailer truck came up and out came the same blond girl whom I had met at the hospital. She dashed toward us, all radiant with joy, and said that it was her idea to invite a Russian doctor to the commune. 'Jim Jones supported me, and so you're here,' she exclaimed. We got into the truck which took us to the commune. The first thing that caught our eye was play-grounds with lots of

children in them. They were so absorbed in their play they did not see us at first. When they finally saw us, they surrounded us and pelted us with so many questions we hardly managed to answer. Jim Jones received us at the pavilion. He greeted 'our dear Soviet guests on behalf of one thousand of the freest and happiest Americans in the world. Welcome to our commune (it was the second time I had heard that word), see how we live here, how we rest and how we work. . .' After that Jones invited us to make a tour of the settlement. We left the pavilion and went down the street. I did not believe my eyes when I read the words clearly painted on a lamp-post: Lenin Street. I nudged Fyodor and nodded toward the sign. As it turned out, he had spotted the name of the street on another painted sign and when we passed by still another lamp post with the painted sign on it, I asked Jones: 'Could you tell me why you named this street after Lenin? You know, of course that Lenin was a great revolutionary and his attitude to religion was negative, putting it mildly. . .' Jones laughed and replied: 'I've got your point. The thing is that ours is not a religious but a secular organization. What is more, we are a new social phenomenon on the American continent: we are an argicultural commune. We are not a sect. It is true that we used this term to camouflage our activity back in the States. Without this religious front we just would not have been able to exist and leave the United States all of us together.'

"Fyodor, the members of the commune and I were photographed next to the Lenin Street sign, and I keep this picture in memory of our visit to Jonestown.

"Accompanied by a noisy, roiling crowd of children, we went a short distance on the board-covered sidewalk to a kindergarten with excellent playgrounds, a club and a canteen. Everything was very clean. I also saw powerlines stretched along the sidewalks. We were told that the Temple had several power generators. The club had a stage, bunks and an orchestra stand. Also here we saw a video-tape recorder. Further away a group of women were busy making toys for children. They greeted us in a most friendly manner. There were some offices across the way from the club. One of the rooms in that block had a local radio

station. Further out were residential quarters, small houses surrounded by fences. Everything looked extremely compact in this small area of land. Later on, looking at the photographs of the place where the tragedy had taken place, I kept asking myself: how could so many corpses be all fitted into such a small place. And how could it be that at first the number of dead was put at more than 400 and only later it was raised to 900. Some error!

"After visiting the club and the auxiliary premises we went to the houses whose residents were primarily elderly people. I looked into one of them and was pleasantly surprised to see the rooms clean and tidy. Nobody was expecting us, and Jim Jones stayed behind for a few minutes to tell the old women and men who lived there about us and about the purpose of our visit.

"A few steps away from these houses were several brand new homes built of pre-fab materials, where nobody yet lived. 'We are expecting new arrivals,' explained Jim Jones. 'More than a hundred Americans who are prepared to exchange American paradise for the Guyanese jungles. I am not sure they'll be able to get through to us here. Somebody must have it in for us over there, in the States. Even the books, tools, and many other things reach us in an unusable state. The same happens to the medical supplies we receive from the USA. This must all be the job of the CIA.'

"We saw one of the houses for newcomers. It was very well planned, complete with modern conveniences. Suddenly a frisky little dog ran into the house filling it with animation. It ran from one room to another, barking boisterously at the strangers and then dashed out into the street. Months later I recognized the poor brute in the photographs of the devastated commune. The dog lay dead among the corpses of the Jonestown residents, loyal to them in their last hour. As I looked at this terrible scene I almost choked with revulsion and horror.

"After that we went to the canteen where each one of us was given a tray with compartments for vegetables, salad, meat and condiments. I noticed that everybody in the canteen had the same kind of food, neither better nor worse, and all portions were of equal size. The members

of the commune had their meals in two wooden pavilions: one for the young people, and the other for the old folk. Dr. Schacht, a young, very attractive, if somewhat shy man, explained the reason for this 'segregation.' 'You see, old people are not always very neat at table, and some of them have to keep to a certain diet, and this is why they eat separately from the youngsters. They don't want to make them feel bad about it.'

"'However, everybody has his fill, both young and old. And if anyone wants to have an extra portion, they get it,' explained Jones. 'Isn't that true, boys?' he asked, winking cheerily at a group of youngsters who had just finished their meal. We couldn't very well make out the answer because each was using different words. But, judging by the happy faces of the children, it was clear that Jones was saying the truth, while the sparkling, mischievous eyes of the boys and girls unmistakably conveyed the spirit of the boundless joy and happiness that reigned here. As a doctor I can say with full confidence: such joyful faces can be seen only when children are free from fear. At the entrance to the canteen we were surrounded by another group of people and each one of them, and all of them together, decided to talk with us in Russian. They even reproduced a dialogue which they said was from Chekhov. The children were in raptures when Jim Jones introduced to us some of the 'more outstanding' of them. 'That one,' he said nodding toward a curly-headed freckled urchin, 'is our rising stage star. He can sing very well and you will hear him tonight. And that other one plays the banjo! He plays it so well that you might think he has played it since the day he was born.' As he said that he tousled the boy's curly black hair. The boy's eyes shone with delight. 'And this girl is an excellent seamstress: I'll show you her needlework,' promised Jones.

"The heat was unbearable and the air was laden with moisture. Jones was tired, and so were we. He apologized and said he wanted to have a rest. We, naturally, did not object and arranged to meet the next day for medical examination and consultation. 'Make sure to come to the concert,' he said at parting. 'Good night.'

"The next day doctor Schacht took me to Jim Jones

and we went to the local dispensary in a small house. Doctor Schacht apologized and went to the next room to see his patients. Jones said that the commune had only one certified doctor—Schacht—and several registered nurses. 'We are training our medics as best we can,' Jones said. 'Doctor Schacht has examined me several times, and now it's your turn. One head is good, but two are better, as the saying goes.'

"Jones had no particular complaints. He said that he was short of breath after a long walk, as if he did not have enough air to breathe, and he had frequent heart palpitations. And his legs swelled up occasionally. I proceeded with the examination. As I went about my job Jones watched all my moves and looked intently at my face when I was auscultating his chest. I said I had detected a dry rale in his lungs and nothing worse than that. Jones heaved a sigh of relief. I asked him if he had any other complaints, but he just shrugged in reply and said that his main problem was shortness of breath. I called his attention to his liver which was slightly swollen. I attributed it to a moderate cardiac-pulmonary insufficiency, which accorded with the overall diagnosis.

"As I asked Jones about his condition I tried to get him talking in order to make a fuller picture of his state of health. His psychic condition was absolutely normal. He was cheerful, amicable, and was making fun of himself and his maladies. He spoke a little slowly, in a measured sort of way, and formulated his thoughts very clearly. This eased my task greatly, because I had no problem getting through to my patient.

"The medical examination was almost over when Jones said that over the past several years he had developed a marked aversion to some food, which had put him on guard. 'To be more specific, I can't very well take the smell of alcohol,' he said. 'Dr. Schacht prescribes a tot of brandy from time to time, when I have a cough, but even this little bit is hard for me to get down, which was not the case before.'

"Then came my turn to ask a pointed question: could that be because drinking and smoking were banned in the commune? Jones smiled and said: 'Oh no. You can drink

and smoke as much as you want. We are no hypocrites or fanatics!' Schacht pulled the curtain aside, revealing several cases of superb Camus. 'We use Camus but only for medicinal purposes,' he said seriously. 'But you are right, of course, drinking and smoking are not customary here. Some of the residents in our community are people of the streets, many were drug addicts and alcoholics. But now they have started a new life and have forgotten about their old vices. So why should they be reminded of them now?'

"I finished my examination. Jones had pneumosclerosis and prostatic adenoma. I told him what I thought was good for his condition. Doctor Schacht took Jones' medical record and read out the same diagnosis. After that Schacht invited me to see his 'professional domains', as he put it.

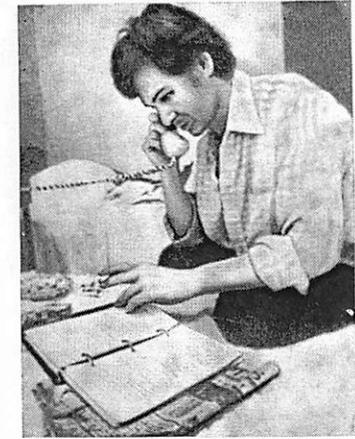
"The doctor's office and his personal quarters were all in one house, with the dispensary on the ground floor and a curtained antresole on the upper. There Larry Schacht had a bed, a night table and shelves with lots of books. 'I have more than enough space here,' laughed the young doctor. 'When I get married though, which I must confess will soon happen, then the whole of this house will probably be not enough, so I will have to move to another place!' We went down to the dispensary. There were no people there and Schacht showed me the medical equipment. What caught my eye was an instrument for the examination of upper respiratory passages. There were other instruments which I thought were very good: a retinoscope and portable sets for biochemical tests. I found lots of medical literature: on shelves, on the windowsill, on the desk and tables. I came up to a shelf and pulled out a beautifully illustrated book about skin diseases. When Larry Schacht saw it, he took the book out of my hands and made an inscription. I still keep this book at home as a memento of this very nice and pleasant man.

"'Let's take a look at my pharmacy,' suggested Larry and showed the way for me. To be frank, the pharmacy did not impress me very much. Everything here was very much like in any other pharmacy of this type. Later, after the terrible events in Jonestown I tried to recall if there had been anything unusual about it. Cyanide? No, I did not see any. Tranquillizers and sedatives in tablets? Yes, I

saw them, but only in moderate quantities that did not arouse suspicion. And how many of these preparations would be required to kill almost a thousand people? All that did not hang together. And another discrepancy: where did all those numerous ampule injectors come from, the ones which, according to American newspapers, the victims of the Guyana massacre used to inject the killer-poison? And why inject potassium cyanide into the blood vessels, whereas there is a much simpler way to die by taking the same poison orally? Many corpses, however, bore injection marks. No, all these newspaper reports had very little logic to them and their many details did not fit together. For example, how can one explain the combination of potassium cyanide (a hemoglobinous poison), on the one hand, and tranquilizers and sedatives, on the other? Those tranquilizers and sedatives are akin to our seducsen and elenium and have a calming effect. They act very slowly, and one would have to take large doses of these preparations in order to lose consciousness, or even depress will power, etc. People who allegedly took poison of their own free will, would not have needed such an effect. Besides doctor Schacht did not have such vast quantities of tranquilizers and sedatives in his pharmacy.

"And what explanation is there for the important discovery made by Guyanese experts: one of the medicine bottles labeled 'valium' also contained potassium cyanide. And this means that the death-dealing 'cocktail' was disguised under a different label.

"But the most incredible thing was the combination of potassium cyanide and tranquilizers for committing suicide. Potassium cyanide kills almost instantly. But why, then, was it necessary to take a pain-killer? Even if one assumes that the tranquilizers were administered in advance of the potassium cyanide, for the purpose of depressing the will and consciousness of the members of the commune, then the effect of the poison would at least have varied from one person to another. The thing is that tranquilizers and sedatives may affect people in different ways, depending on the amount of the preparation taken and on the mass of the victim's body, also on his individual receptiveness, etc. In this case somebody could have fallen asleep and others



Charles Krause of *The Washington Post* took part in the investigation into the slander that the FBI and the CIA heaped upon the Peoples Temple, but found no facts in support of their allegations.

HE RULED HIS TEMPLE LIKE A GOD... BUT HIS PROMISE OF PARADISE LED HIS PEOPLE TO THE GATES OF HELL!

STUART WITTMAN BRADFORD DELMAN EDE BARRY ROBERT TODD JOHN PELAND

CRIME OF THE CENTURY

NOW YOU WILL KNOW THE TRUTH! THE MASS SUICIDE THAT SHOCKED THE WORLD

PLUS: MEN HUNTED BY THE WARRIOR WOMEN OF THE AMAZON! PLUS: Gold of the Amazon Women

ANITA FERBERG BO SVENSON

TODAY & DAILY AT 12.00-4.15 & 8.30 p.m.

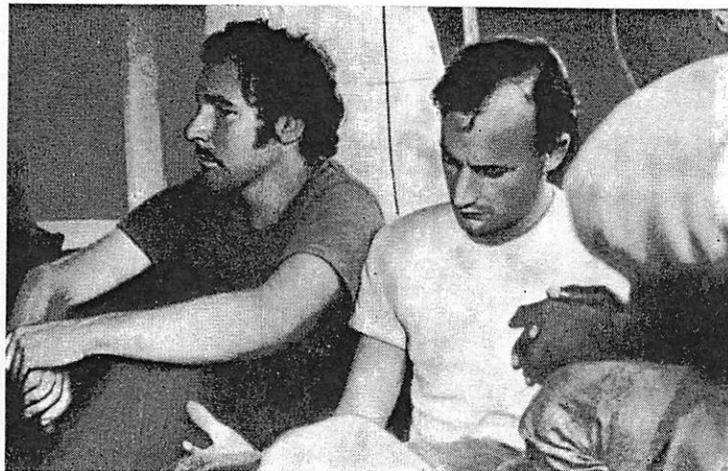
GLOBE

STUART WITTMAN
BRADFORD DELMAN
EDE BARRY
ROBERT TODD
JOHN PELAND

The CIA widely promoted its version of the drama in Jonestown. This is an advertisement of a feature film designed to mislead public opinion. In it the extermination of the Peoples Temple by the special services of the United States is presented as mass suicide of religious fanatics



Krause's account was "edited" by Peter Osnos (upper left), a CIA employee posing as a staffer of *The Washington Post*.



CIA agents Michael Prokes and Tim Carter (bottom left) took part in a murder of Congressman Ryan

could have died, and still others could have fallen into neuroleptosis. And again the monstrous jigsaw puzzle did not fit together. A mixture of absurdities and inventions.

"No, death was the last thing on the minds of my new friends at the agricultural cooperative, the Peoples Temple. I knew that when I met with them, when I talked with doctor Schacht, and when I visited their medical center.

"One of the rooms of the clinic had several neat beds with patients lying in them. 'This is our folk medicine ward,' Doctor Schacht said proudly. 'We treat ulcers of various kinds with infusions from local herbs,' he said. 'In some cases we also use papaya pulp compresses. Papaya is an excellent analogue of vitamin A and we use its juice and pulp for wounds, cuts and other injuries.'

"We finished the tour of Doctor Schacht's domains and came out to the street again. 'Aren't you afraid here, amidst the Guyanan jungles, away from cities?' I asked a young man called Lee who had come up and invited us to join him and some others who were going fishing. 'Afraid of what? Animals? Snakes?' queried the young man. I said nothing. 'Oh no,' he continued. 'We have sticks for killing snakes, and a few hunting rifles for larger beasts. Actually there is precious few of them left in these parts! As for our personal safety, we have our sentries for that,' said Lee referring to the wooden booth at the entrance to the settlement. I recalled a funny episode in this connection. When we had just arrived in Jonestown, and drove past this booth, out jumped two 'sentries', a boy and a girl who at that moment were preoccupied with anything but the security of Jonestown. We all burst out laughing. 'C'est la vie,' said I, and my companions laughed again.

"I have forgotten the names of many people who lived in that community, and their stories I heard in that remote area wrested from the jungles. All I can say now is that I liked those joyful, single-minded and hard-working men and women. I took many pictures with my camera, and all of them are now here with me at home. One of these photographs is of Eugene Chaikin who had told us many wonderful stories about the life of local birds and animals. He seemed to know everything: the names of plants and the habits of animals. He spoke warmly even about the *piran-*

ha, the bane of the local rivers. And he also spoke enthusiastically about the life of the residents of Jonestown when it would finally grow into a fully-fledged city. He invited us to come more often so we could have more contacts with the members of the agricultural cooperative Peoples Temple in which he saw 'the model of a new social order for the underprivileged people of America'. We were planning to return to Jonestown for another visit. We received one more invitation from Jim Jones and his friends, and were making preparations for a trip. That was in the middle of November, 1978, right after our November holidays. But we were never to see them again. On November 18, Jim Jones and hundreds of his followers were no more.

"Why did that happen? All that has been written in the American press and then reprinted in many other Western news media was malicious lies from beginning to end. 'Suicides', 'religious fanatics', 'sectarians', 'drug-taking maniacs' were the labels that Western propaganda-mongers hastened to slap on those idealists and social dreamers who had started building in the jungles of Guyana a just, fair, if naive, noble world for destitute, underprivileged Americans whose life had been warped by the realities of their life. And this is exactly what 'somebody' over there did not want to forgive them.

"I am a doctor by profession, and the very meaning of my own existence is to bring people back to life. Hundreds of people, members of the Temple, saw in a society free from poverty and violence, in a society of free people with equal rights, the meaning of their own existence. They fought for their ideals and were prepared to work hard and to make supreme sacrifices if necessary to translate their dream into life. I remember Jim Jones told us that the cooperative members had two ships that could accommodate all the members of the commune.

"Jim Jones wanted to take his supporters on a long journey aboard these ships to our country which had become his ideal. He felt that clouds were gathering over the commune, that 'somebody' was hatching a conspiracy against Jonestown, ready to carry it out at any moment. And that was exactly what happened.

"I am not a politician and I may be judging certain events not very expertly. But even a person who is not versed in politics can see that the simultaneous death of the members of this agricultural cooperative, or rather this commune (I also use this term now), their murder in Jonestown and in Georgetown, the fatal shots fired at the mayor of San Francisco who was friends with Jim Jones, are all links of one criminal chain of political assassinations. I am quite positive that the destruction of hundreds of people in Jonestown looks as much like 'suicide' as the death of the residents of the Vietnamese village of My Lai (Song Mi), and the murder of Palestinian refugees at Sabra and Shatila by the Zionists."

THE RETURN VISIT

The Story Told by Consul Fyodor M. Timofeyev

"On November 7, 1978, the Soviet Embassy held a reception marking the 61st anniversary of the Great October Revolution. The 300 guests included six leading members of the Peoples Temple whose presence at the reception aroused a great deal of excitement among the American diplomats. I was approached by counsellor Richard Dwyer who asked me, 'What are these people doing here? Have they also been invited?' I replied that they had been formally invited just like the employees of any other embassy, the state and mass organizations of Guyana. Dwyer was visibly shocked and tried to convince me that such people had no business at a diplomatic reception. He was joined by Dennis Reece, another diplomat from the American Embassy. He slurred the Peoples Temple in every possible way and then told me confidentially that the U.S. Congress had for some time been investigating the activities of this organization. Dwyer added that the Peoples Temple was the headache of the American Embassy. And although he, Consul Richard McCoy, and other employees of the embassy had on several occasions visited Jonestown, they could not ignore the stream of anonymous letters from the 'concerned relatives' in the U.S.A. demanding investigation into the Peoples Temple's activities.



PEOPLES TEMPLE AGRICULTURAL and MEDICAL PROJECT
P. O. Box 893, Georgetown, Guyana (South America)

October 25, 1978

TO: The People of the Soviet Union
VIA: The Embassy of the Soviet Union, Georgetown, Guyana

BELOVED FRIENDS AND COMRADES:

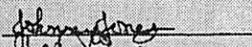
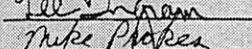
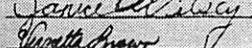
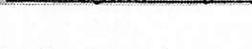
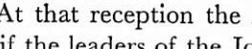
On the eve of the sixty-first anniversary of the Great October Revolution, all of the residents of the Peoples Temple Community (Jonestown) in the North West District of Guyana, send you our heartfelt greetings and expressions of support and solidarity.

We are a collective of over one thousand Americans who have been carving out of the jungle a socialist society completely organized along Marxist-Leninist principles.

Under the leadership of our founder, Cde. Jim Jones, we have struggled against racism and economic exploitation in the United States for over twenty-five years, and for the establishment of social and racial justice. We have received great encouragement and inspiration from the Soviet people in your valiant, heroic efforts for peace, for the defeat of fascism and imperialism, and for the victory of oppressed people struggling for liberation all over the world. We look to the Soviet Union as our symbolic homeland.

Under the banner of proletarian internationalism, we are endeavoring to work for the day when socialism will triumph all over the world and unite mankind in a new epoch of peace, progress, and brotherhood.

THE CENTRAL COMMITTEE OF THE PEOPLES TEMPLE AGRICULTURAL AND MEDICAL PROJECT/COLLECTIVE (JONESTOWN)

	Assistant Chief Administrative Officer
	Assistant Chief Administrative Officer
	Assistant Chief Administrative Officer
	Chairman, Steering Committee (Legislative)
	Co-chairperson, Steering Committee
	Secretary, Steering Committee

"At that reception the American diplomats tried to find out if the leaders of the Jonestown community were intending to resettle in the Soviet Union. The manner in which the diplomats discussed these questions betrayed their utmost concern with the prospect of a thousand American citizens leaving Guyana for the USSR. I asked how the human rights policy pursued by the US Administration and the Helsinki Final Act fitted in with the barriers raised

for those who wanted to leave the United States for political reasons. My question caught Dwyer off guard. He mumbled something about religious and not political motives of the Temple, and avoided giving a straightforward answer. Meanwhile the members of the Peoples Temple talked with Guyanese ministers and with diplomats. I had the impression that they had long known each other. At the end of the reception Sharon Amos said she felt very happy to be present, for the first time in her life, at the celebrations of the anniversary of the socialist revolution in a country which might soon become her new home.

"The delegation of the Temple gave me an official message from the residents of Jonestown addressed to the Soviet people in connection with the celebrations of the Great October Revolution. Here is the text of this message.

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*The Central Committee
of the Peoples Temple
Agricultural
and Medical Project|Collective
(Jonestown)*

Johnny Jones Assistant Chief Administrative Officer
Lee Ineram Assistant Chief Administrative Officer
Michael Prokes Assistant Chief Administrative Officer
Stephan Jeene Chairman, Steering Committee (legislative)
Janice Wilsey Co-chairperson, Steering Committee
Vernetta Brown Secretary, Steering Committee

"Four days later, in the evening of November 11, Sharon Amos came to the Soviet Embassy in the familiar dark-green Lancer car which the Temple rented when its members were in Georgetown on business. Choking with excitement she said that the expected visit of Ryan and the 'concerned relatives' augured nothing good. Particularly alarming was the behavior of certain employees of the American Embassy who were known for their CIA connections. These men sought interviews with many members of the Peoples Temple and insisted that such meetings take place secretly from its leaders and only inside the US Embassy building. In Amos's words, Jones had the impression that at such interviews CIA agents who had been infiltrated into Jonestown received instructions for a new provocative operation the scope and character of which was anybody's guess.

"American Embassy employees Daniel Weber, Peter Londoner and Dennis Reece met particularly frequently with the members of the commune Michael Prokes and Tim Carter. Sharon also told me that prior to the arrival of Congressman Ryan in Jonestown, Tim Carter, for reasons unknown and without the knowledge of the leadership of

the Temple, had made a trip to the United States ostensibly to collect information about Ryan's expected visit.

"Sharon Amos was all worked up. I tried to calm her down. She asked if I had passed on their request for resettlement in the USSR. I said that I had done it right after I received that document. To speed up matters I gave Sharon Amos a sheaf of questionnaire forms to be filled out for visas and personal requests for Soviet citizenship, because under the Soviet law there is no such thing as collective adoption of Soviet citizenship. It can be done only on a person-by-person basis. Sharon left.

"On November 17, Friday, on her next visit to the Embassy, Sharon told me she was glad that Ryan's first day in Jonestown had come off very well. The Congressman had spoken before the whole community of the Temple and said he had never seen any happier people than here in the jungles of Guyana.

"Amos also said that there were newspaper and TV correspondents accompanying Ryan on his trip, also the relatives of some of the Jonestown residents—eighteen persons in all. But, she said, there is still another group of 50 or 60 men who had arrived from the United States and who had put up at the Park Hotel and the Tower. These men were about 20-30 years of age, all of them with excellent physique. The Temple headquarters in Georgetown had found out that these men were trying to rent Guyanese airplanes for some unknown purpose. No direct link between Ryan's visit and these people was established. However, it was known that CIA agent Timothy Stoen had met them. Amos did not know what their meeting was about. She had sent all this information by radio to Jonestown where the reception of Congressman Ryan was in progress."

THE ASSASSINATION OF CONGRESSMAN LEO RYAN

The last visitor to the Peoples Temple in Jonestown was American Congressman Leo Ryan. He was born in Nebraska. After finishing school he became a teacher in the small town of San Bruno. In the mid-50s, when McCarthyism and reaction, anti-communism and military hysteria swept across the United States, Ryan became a career politician.

In 1961, Ryan taught English at a school in Capucino where he was selected to take part in the swearing in ceremony of President-elect John Kennedy. While in Washington he shared a hotel room with Sam Houston, a photographer for the Associated Press. They became fast friends and Houston had many photographs of Congressman Leo Ryan published in American newspapers. When Houston's grandchildren left, against his will, for Guyana and became members of the Peoples Temple, he turned for help to his old friend Ryan. This is how the Peoples Temple in Guyana came to the Congressman's attention.

By that time Ryan had gone up in the world. In 1962, he was elected to the Lower House of the Californian Legislature.

Soon he got the reputation of a muck-raker, to use a US idiom.

In 1978, Leo Ryan was 53. On November 7 he was elected to Congress for the fourth time as a representative of the Democratic Party of the State of California. In his book *Guyana Massacre*, Charles Krause of the *Washington Post* wrote about Ryan:

"Ryan wanted to make a name for himself and what is generally called political capital by playing some part in the affairs of the Temple.

" 'Don't mess around with those people,' Congressman Don Edwards told Ryan."

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"I lay there,
hoping they'd think I was dead..."

GUYANA MASSACRE

THE EYEWITNESS ACCOUNT

By the reporter who saw it all happen
CHARLES A. KRAUSE
WITH EXCLUSIVE MATERIAL BY
Laurence M. Stern, Richard Harwood
AND THE STAFF OF

The Washington Post

With 16 pages of on-the-scene photographs
and commentary by Frank Johnston

But Ryan did not stop "messing around". When the Black population of Watts in Los Angeles rose up in revolt in 1965, Ryan went there, made his home with a Black family and took a job in a local school under an assumed

name. He wanted to get down to the roots of the revolt, and to do it on his own.

In 1970, again under an assumed name he spent in handcuffs eight days in Folsom Prison, so that he could check the truth of press reports about abuses in California's penitentiaries. Ryan even wrote a dramatized version of his experience in that prison, but the play has never been published. "The conclusion I came to while in jail is that I will never be afraid of anything again," he told his friends.

The CIA was very displeased with Ryan because in December 1974 he and Senator Harold Hughes had moved an amendment to the Foreign Assistance Act which was to limit the CIA's operations outside the United States. According to the amendment, no funds allocated under this Act can be used either by the CIA directly or on its authority in operations outside the United States, with the exception of operations to obtain intelligence, in so far as the President decides on each of them as vital to the national security of the country and informs in good time the appropriate Congressional committees about the nature and scope of this operation.

Krause called Ryan a Congressional knight-errant for what he thought were his left liberal views.

According to Krause, Ryan was impetuous and unforgiving in conflict situations. Once when he was fined five dollars for breaking parking rules at Sacramento Airport on December 7, 1976, he demanded a jury trial. "This was the man who led the fateful mission to Jonestown, . . . a stubborn, restlessly curious, . . . a righter of wrongs," wrote Krause.

No wonder that those who slandered the Peoples Temple were not at all enthusiastic about the meticulous and fair investigation that Ryan was planning to undertake. He would have tracked down the lies and exposed them before Congress. He would also have named the organizers of the slander campaign against the Temple. Some tried to make him change his mind, others tried to frighten him. But Ryan's resolve was as hard as ever. His mother Autumn Mean Ryan, 80, said after the tragedy in the jungle: "Leo told me that he had received at least 100 letters from people warning him not to go, asking him not to investi-

gate the Peoples Temple. . . Leo said he could not do his job if he gave in to fear. So he put fear aside."

The Jonestown residents felt very apprehensive about the forthcoming visit of the American congressman, accompanied by newsmen and representatives of the Concerned Relatives organization. They expected some new intrigues and provocations against the commune, and had good reason for that. Their misgivings were voiced in two press releases put out by the Peoples Temple on the eve of the arrival of the unbidden guests.

The Concerned Relatives organization, said the first press release, which was set up by the opponents of the Peoples Temple, had lately intensified its malicious campaign of slander, aimed at depriving the Temple members and its adherents of their peace of mind and calm existence. Now the Concerned Relatives organization had enlisted the support of the Californian Congressman Leo Ryan who was coming to Guyana in order to visit our agricultural commune at Jonestown allegedly for investigating the complaints and accusations made by the Concerned Relatives. He would be accompanied by some forty members of this organization and newsmen who were also active in this broad-front campaign of baiting and persecution of Jim Jones.

The visit has been conceived as a "media show" to create a thoroughly negative impression of the Jonestown commune and, possibly, to precipitate an incident.

This spurious investigation was one of the many contrivances of the Temple's enemies, among which were plans to set up a gang of mercenaries, smuggle them into Guyana and use them in an invasion of Jonestown.

The Jonestown residents were fully aware of the activities and intentions of the Concerned Relatives organization. This is why the members of the commune agreed to meet Congressman Ryan but only on the following terms: (1) Congressman Ryan and his entourage would be accompanied by other congressmen who were better qualified to represent the interests of the colored population of the United States (Ryan's constituency was mostly well-to-do whites); (2) Ryan would be accompanied by Mr. Mark Lane, the lawyer; (3) there would be no representatives of the mass media or of the Concerned Relatives. These condi-

tions were rejected by Congressman Ryan.

The second press release put out on the day of Ryan's arrival in Jonestown showed the readiness of the Temple's leaders to receive him if he told the truth about the community to his fellow congressmen upon his return to the United States.

Congressman Leo Ryan (Dem. Cal.), said the press release, has arrived in Guyana on his way to Jonestown. His visit has been prompted by a group made up essentially of ex-members of the Peoples Temple who launched a campaign of slander and distortion against Jonestown. This group has apparently enlisted the support of Congressman Ryan and of the official portion of the mass media in order to give their evil conspiracy a semblance of legality.

The Peoples Temple and the Jonestown community have every right not to receive Congressman Ryan (and his party), especially in view of such dubious circumstances. However, we believe that if Mr. Ryan is an honest and fair person, he will on his visit easily see through these lies and slander which are being daily piled upon Jonestown. Nevertheless, we do not quite understand why is it that Ryan has found the accounts of the State Department officials, who visited Jonestown on several occasions and who talked with many of its residents, insufficient for exposing the absurdity of the accusations against this community and for allaying his own fears.

Hundreds of visitors, including Guyanese officials, relatives, also high-ranking and other concerned persons from Guyana and many other countries, have visited Jonestown and have spoken highly about its life and about the achievements of this community run on cooperative principles.

What Ryan and the journalists accompanying him actually saw in Jonestown was set down in the book, *Guyana Massacre*, by Charles Krause who was with the congressman up to the very last minute of his life:

"Our twin engine Havilland, chartered from Guyana Airways was airborne from Georgetown's Timehri airport at 2:30 p.m. on Friday, November 17.

"The passenger list included Congressman Leo J. Ryan,

his aide, Jackie Spier; Mark Lane and Charles E. Garry, Jonestown's two lawyers; Richard Dwyer, the deputy chief of mission at the U.S. Embassy in Georgetown; nine newsmen, including myself; Neville Annibourne, . . . Guyanese government information officer; . . . and four of the Concerned Relatives who had come all the way from California, hoping to persuade their loved ones to leave Jonestown. . . We represented *The Washington Post*, NBC, the *San Francisco Chronicle*, the *San Francisco Examiner*, and a private news agency in Los Angeles run by Gordon Lindsay.

"On the hour's flight to Port Kaituma, the airstrip near Jonestown, I sat next to Mark Lane, who had made a career out of challenging official theories about the assassinations of John Kennedy and Martin Luther King Jr. He believed in conspiracies.

"I found Lane interesting. Contrary to what I had heard and read about him, he seemed to be a reasonable and intelligent man. Beyond that, he seemed more open-minded about Jones and Jonestown than I had expected. He was full of praise for 'Father' and his socialist commune. But he admitted that there were probably people there who wanted to leave. His guess was that maybe 10 percent of the residents would get out if they had a chance. . . He had visited the place a month before and had been extremely impressed. He called it a truly socialist community, interracial, and genuinely religious in its own way: 'A most incredible society in the middle of the jungle.'

"Lane was particularly impressed with Jonestown's medical staff. . . 'I had the best physical exam at Jonestown I've had anywhere,' he told me.

"At exactly 6 p.m., tractor from Jonestown returned to the airstrip. The woman driver announced that we would all be allowed to enter the commune—all except Gordon Lindsay, who would have to return to Georgetown on the plane. Lindsay, who had written a long exposé of the Peoples Temple that the *National Inquirer* had not published. . . was persona non grata.

" . . . As we drew closer, old black women were baking bread in the bakery, people were washing clothes in the laundry, black and white children were chasing each other

in the little park, and people were waiting for their suppers.

"It seemed so peaceful, so orderly, so bucolic. There to greet us as we got off the dump truck was the white Mizzuz, Marceline Jones. . . . Marcil, as Mrs. Jones was called, greeted us warmly and informed us that our supper was ready up at the central open air pavilion where her husband, the man we had heard so much about, was waiting to meet us.

"I noted immediately that, contrary to what the Concerned Relatives had told us, nobody seemed to be starving. Indeed, everyone seemed quite healthy.

"I began to walk alone, up toward the main building at the center of Jonestown, thinking that, considering everything, this little place was rather pleasant. I could see how someone might want to live here.

"As I was walking, a guy who looked about 26 or 27 introduced himself as Tim Carter and fell in alongside me. He asked my name and when I told him, he smiled. 'Mark Lane told us about you. He said the reporter for *The Post* seemed sensitive and fair. It's good to have you here.'

"As we reached the pavilion, I saw there was a big table in the center, large enough to seat 30 or more people. . . . Some of the others were already there: Tim Reiterman of the *San Francisco Examiner*; Ron Javers of the *San Francisco-Chronicle*, Greg Robinson, the *Examiner* photographer; Don Harris of NBC. Mark Lane and Charles E. Garry were seated across the table talking to a man in his forties, who wore a red sports shirt and glasses and had jet black hair. He sat at the head of the table. Carter introduced me to him and he leaned across to shake my hand. He was Father Jim Jones.

"I sat there talking to Carter for a moment. Javers and Reiterman were already interviewing Jones while Robinson took pictures.

"Don Harris and his crew were unloading their equipment beside the pavilion, near where Leo Ryan was sitting, already talking, one by one, to some of those he had requested to see. . . . The Jonestown people seemed quite hospitable. I couldn't understand why there had been such a fuss;

the buildings were impressive, the people seemed healthy, rational, and friendly.

"As plastic trays with hot pork sandwiches, greens and potato-like roots were served, more and more Jonestown people quietly took seats in the pavilion. The lights dimmed and the Jonestown band, accompanying a singer, began to play, first the Guyanese national anthem and then 'America the Beautiful'. The music and the singers were good enough to be professional. The show had begun.

"I finished my dinner and decided to walk over to where Ryan was sitting, smoking a cigarette. It didn't seem appropriate to smoke at the table; Jonestown residents, we had been told, did not smoke or drink alcohol. Ryan motioned me over, I asked him how things were going and if he had learned anything to confirm his suspicions. He said no, not really. But then he pointed out a white man, who was dressed in overalls, about 45, tall, with a graying crewcut.

"The man seemed almost in a trance as he clapped to the soul music that filled the pavilion. Ryan pointed out that all the people—maybe 700 in all—were like this man, standing and clapping along with the music. Strange, wasn't it, Ryan said. The teenagers might get off on soul music but middle-aged men and 70-year-old women? . . .

"Ryan was very impressed by the scene. As the music poured out, people from the Temple came up for interviews with the Congressman and, after a while he stood up, took the microphone, and declared:

"I can tell you right now that by the few conversations I've had with some of the folks here already this evening that . . . there are some people who believe this is the best thing that ever happened in their whole lives."

"The crowd cheered for nearly twenty minutes. . . .

"Many of the older and poorer Blacks, they said, had gladly traded their lives in the city ghettos of the United States for the society here, where there was no crime, no deprivation, and where people cared for each other. . . . American intellectuals who had gone through the civil rights and antiwar turmoil of the '60s and '70s were now seeking the good society they had never found at home. . . .

"Anthony Katsaris, one of the Concerned Relatives, had

a sister, Maria, in the settlement. . . I asked him about his meeting with her. He said . . . she had given no indication that she wanted to leave Jonestown. . .

"It was now 3 a.m. We headed back to the Weekend Discotheque to go to sleep. At the end of this long, exhausting day, I was still skeptical of most of the allegations I had heard against Jones and Jonestown. . . The settlement itself had left a favorable impression in my mind, as had several of the Temple members who had talked to me. . .

"We started our daylight tour of Jonestown. Marceline Jones . . . led us from the pavilion to a day care nursery for infants and young children. . . She was a registered nurse and had once been an inspector of day care facilities for the State of California. The Jonestown nursery was impressive. The large wooden building was spotless and contained an incubator, a respirator, a bright playroom, a nurse's office, cribs, and other modern equipment.

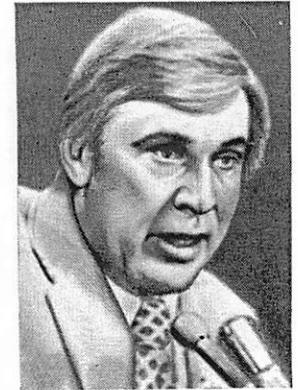
"Our next stop was a classroom building for children with learning disabilities. The special education teacher there explained that she was able to give individual attention to each child unlike schools she had taught in California. Again, I was impressed. . .

"The big room was filled with at least 100 bunk beds in long rows, with two or three feet between each bunk. Every bunk was occupied with an elderly woman, most of them black. The room was clean. The women seemed to have been well enough cared for and had been resting."

Among those Krause talked to at Jonestown was Richard Tropp, a high school headmaster.

"Richard Tropp told what he had found so attractive about the Peoples Temple: 'I found out about this strange church that had white people and black people in it, with a swimming pool,' he said. What struck him was that Jones had a son of his own and had adopted seven children, including a Korean and a Black. 'Jones had always wanted to build a multiracial, peaceful, egalitarian society,' Tropp said. 'Here we have the opportunity to create human institutions from cradle to grave, literally.'

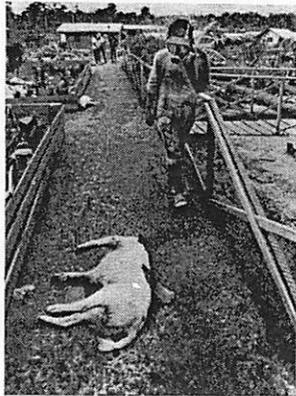
" 'Social change is really our focus. . . We feel that a lot of the opposition to us has been whipped up by conservative elements,' said Tropp.



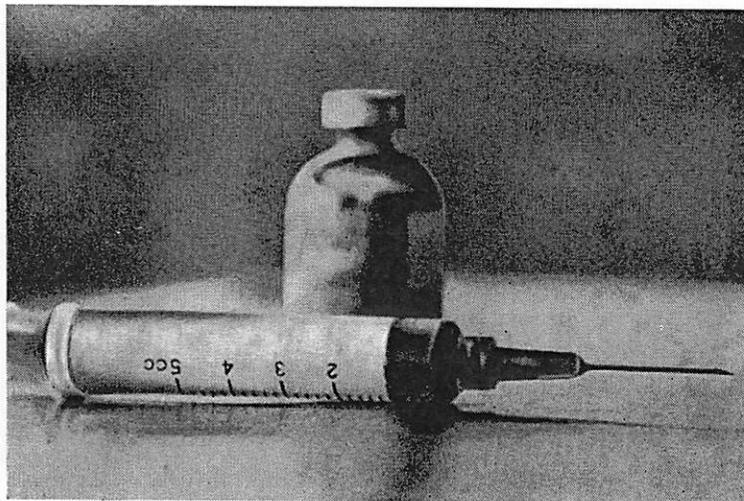
Congressman Ryan who was killed on the Port Kaituma airstrip near Jonestown.



The picture shows the crossbows and arrows which were the only weapons that the Jonestown residents used to defend themselves against the attackers. The fact of misinformation spread about a "mass suicide" in Jonestown is once again proved by this photo. The position of the corpses and the crossbows and arrows lying about show, in expert opinion, that it could not have been poisoning with cyanides but a sheer murder



The death of animals from poisoning proves that the butchers also used poison in the form of aerosols.



“He told me he had been involved in the civil rights and anti-Vietnam war movements, had become a dedicated Socialist, and saw the Peoples Temple as a living and working experiment in how society should work. ‘I think it’s a tragedy we couldn’t do it in the United States.’

“I asked him why he thought the Peoples Temple was under attack in the United States. ‘Because,’ he said, ‘we believe there is some group, some force that is working to disrupt and agitate against the Peoples Temple’, which he described as a progressive Socialist institution.”

“Ryan asked the members of the Temple if any of them wanted to return to the United States. In the final count only two families—Al Simons with children and the Parks—decided they had to leave Jonestown. But even then Patricia, Parks’ wife held back and said she did not want to go, but was finally persuaded. Another person who wanted to leave was Larry Layton because, according to him, Jones had gone insane.” [Layton turned out to be one of the paid murderers in the Jonestown tragedy.—*Authors*].

The end of Ryan’s stay in Jonestown was marked by an incident, or provocation, if you will, which could benefit only those who wanted to discredit the Peoples Temple in the eyes of the US congressman. This is what happened, according to Mark Lane who at that moment was standing by Ryan’s side.

“While we were talking, a tall man with powerful physique sneaked up on Ryan and got his neck in a wresthold. He swore violently, shouting that he was going to kill Ryan. . . At first Ryan thought that the man was joking, and said ‘Okay, you’ve done it.’ But the stranger would not relax his grip. Then Ryan said, ‘Come on, don’t you think that you should cut it out?’ At first I also took it for a joke and wondered who that man was who took such liberties with a congressman. . .

“Then Ryan saw a knife against his chest. ‘Help!’ he cried out. I rushed in to intervene. Two members of the Peoples Temple came up on the run.

“They snatched the knife from the assailant’s hand, cutting it by accident, and the blood from the wound smeared Ryan’s shirt, although Ryan himself came off

completely unscathed.

"The commotion attracted Jim Jones who asked us if that absurd incident would not influence Ryan's general impression of the commune. And although Ryan was exited, which was natural, he said 'My general impression is still unchanged, for that was only a minor thing.' Jones ordered that the assailant be apprehended, and immediately informed the police station at Port Kaituma of what had happened. The journalists rushed in, asking the on-lookers about the attack and trying to piece together the fragments of the episode."

In his book Mark Lane says that Charles Krause and Dick Dwyer gave two different versions of this episode, although neither had actually seen it at first hand. The State Department report points out that Ryan was attacked by a certain Don Sligh. Nobody knows what has happened to him since. At the same time nobody rules out the possibility that he joined the CIA mercenaries as they massacred the Jonestown population a few hours later.

This is how Krause sums up the results of the investigation into the slanderous inventions about Jonestown, and his own personal impressions.

"The trip back in the dump truck had been more uncomfortable this last time. We had 16 extra people aboard—the Parks and Boggs families, Vernon Gosney, Monica Bagby, and Larry Layton. . . Jones had given them their passports [all kept in a special safe] and 5,000 Guyanese dollars to buy passage home.

"Anthony Katsaris. . . had failed to persuade his sister, Maria, to return to California with him. . . The people at the Temple had let Anthony try to talk her out of it. . . He and his father. . . had not dwelled on tales of abuse and terror at Jonestown. They simply wanted Maria to come home.

"I rather admired Jim Jones's goals. . . The Peoples Temple hadn't struck me as a crazy fringe cult. . . It seemed to me that the Peoples Temple had a legitimate purpose, a noble purpose, and was more or less succeeding. . .

"No one, not even the defectors on our truck, had offered any proof that the 900 or so people at Jonestown were being starved, mistreated, or held against will.

"Parks, one of the defectors on the truck, even told me she would probably return to Jonestown after seeing her family in California. *The hundreds of people still at Jonestown, who had chosen not to defect, seemed ample proof that they were relatively content*" [emphasis is ours.—Authors].

Thus, neither Ryan, nor any of his entourage found any proof of the allegations about the Temple which were in circulation in the United States. What is more, Ryan said publicly at Jonestown that he was now sure many members of his group admired the way things were done in the commune, which he was planning to tell Congress about in his usual forthright manner. And that meant that on his return home Ryan might show up the organizers of the campaign against the Peoples Temple for what they actually were. The enemies of the Temple just could not allow the persistent congressman to bring to naught all their efforts to vilify Jonestown and discredit its leader. Thus they could not find anything better than to kill Ryan and those with him who might expose their lies about the Temple. What exactly happened on the airstrip at Port Kaituma was again related by Charles Krause who saw it at first hand.

"Someone was shouting: 'Hey, look over there.' Across the runway, about 300 yards away, the Jonestown dump truck and the tractor, pulling a flat bed trailer, had driven up. . . From across the runway, three of the new Jonestown arrivals—all men—came striding toward us. I thought they might start a fistfight. But I wasn't overly concerned, since the local police were there. I wanted to take in whatever might happen next. I figured the men would first approach Ryan and perhaps deliver some message.

"The three men walked up to our group. I got out of the way and moved back to the door of the plane with Jackie Speier. Bob Brown and Steve Sung *trained the cameras on the three men* [emphasis is ours.—Authors] as they pushed some of the Guyanese bystanders back toward

the edge of the runway. They took the policeman's shotgun and he backed away.

"The tractor, towing the trailer, had now moved up between our two planes... The shooting started then. People were yelling. I dropped my notebook and ran around the tail of the plane... *I passed the NBC crew who were filming...* [emphasis is ours.—*Authors*].

"I dove behind a wheel to put the plane between me and the gunmen... The shots were louder and closer now. Someone landed on top of me and rolled off... The shots were coming from one side of me and from the rear... Suddenly, my left hip burned and I felt a tooth chip. I knew I had been hit... Another body flew on top of me and rolled off. I was helpless. I lay there behind a plane's wheel, which no longer offered protection. I lay still, hoping they would think I was dead... I tried not to breathe. I waited for a big bullet to come crashing into my back... A few seconds passed. No shots..."

"The Jonestown gunmen had done their work well, calmly shooting the wounded after they had fallen. How I missed death, I'll never know... My hip was hurting from a grazing wound, but I knew I was lucky and all right."

"There was still another plane on the runway at Port Kaituma, which was to take to Georgetown the 'concerned relatives' and those who had left the commune. After the fire had started this airplane attempted to take off. But at this very moment Layton, who was one of its passengers fired his pistol and killed Monica Bagby and Vernon Gosney. After that his pistol jammed and Parks knocked it out of his hand..."

Oddly enough, it was Layton who had tried to defame Jonestown. On their way to the airstrip he told Charles Krause that he had decided to leave the commune because of the terrible things that were happening there. But Krause did not take his words seriously.

It looks as though Layton should have called as witnesses those who, together with him, had lived in Jonestown and were now going back to the United States. They, of all others, could have borne out everything he was going to say, if that happened to be the truth, of course. But

for some reason Layton killed precisely these people. He killed them because he was afraid of exposure; he was afraid that if they stayed alive these people might speak for the Temple and not against it. There is every reason to believe that Layton was one of the CIA agents who had been infiltrated into the commune and later took part in the operation against it.

That CIA agents participated in the massacre in Guyana became known in the course of the hearings before the Subcommittee on International Operations of the Committee on Foreign Affairs of the House of Representatives.

On February 20, and on March 4, 1980, at the second session of the 96th Congress, Mr. Joseph Holsinger, the administrative assistant to Leo J. Ryan, made this statement:

"Our Government did have an intelligence presence in Guyana prior to Leo Ryan's trip there. I know that an agent of the Central Intelligence Agency witnessed his death. On the afternoon of November 18, 1978, I received two phone calls in California from Washington, D.C. The first was from the Caribbean desk at the State Department.

"The State Department caller told me that they had just received a report from the American Embassy in Georgetown of a shooting incident at the Port Kaituma airstrip. The report said that 3 people had been killed and 15 wounded, and the Representative Ryan may have been one of those killed.

"Within 15 minutes, I had a second phone call, this time from a member of the White House staff whom I know personally. He told me that five people had been killed, including Leo. When I said that this information differed from that which I just received from the State Department, he responded: 'Joe, our information is correct. We have a CIA report from the scene'... Since a CIA agent was present at the assassination of Congressman Ryan, it seems reasonable to assume that our Government had received prior reports on the Peoples Temple.

"Further information of CIA activities in Guyana are contained in a *San Mateo Times* news story of December 14, 1979, 'CIA Agent Witnessed Jonestown Mass Suicide'...

I have been informed that House rules forbid specific charges against named individuals in open session, but I am ready to discuss such charges against more than one individual in executive session if this committee chooses to hear them."

On March 28, 1980 a group of employees of the U.S. House of Representatives who were assigned to study the materials of the hearings on the Jonestown events (February 20 and March 4, 1980) recommended that the question of the CIA involvement in the assassinations in Guyana be referred to the House of Representatives Permanent Select Committee on Intelligence. That committee was to take up the following questions:

(a) the contention that the CIA conducted a varied range of 'activities' in Guyana;

(b) the contention that a CIA agent witnessed Representative Ryan's assassination;

(c) the contention that the CIA may have violated the Hughes-Ryan Act by failing to report a covert operation in Guyana;

(d) the contention that the CIA made a conscious decision to allow the tragic events of November 18, 1978 to occur in order to avoid disclosure of CIA covert activities in Guyana;

(e) the contention that this alleged reporting failure was conscious and calculated because Representative Ryan was a coauthor of the Hughes-Ryan Act; [and thereby set the CIA against himself.—*Authors.*]

(f) the contention that the CIA was used to promote and protect American commercial interests in Guyana.

Neither the Committee on Intelligence nor any other government agency of the United States has so far given any direct reply to these questions.

Besides Leo Ryan there were three American journalists killed on the airstrip at Port Kaituma, those who had accompanied him to Jonestown. These journalists photographed and video-taped everything they saw in Jonestown with their own eyes. Their testimony could have overturned the false accusations concocted by the American special services against Jones and his supporters. But this is exactly

the kind of evidence that the CIA did not want. Who were the journalists who died together with Ryan?

Don Harris, a correspondent for the NBC News; Greg Robinson, a photographer for the *San Francisco Examiner*; and Bob Brown, an operator for the NBC News. All of them were killed at point blank range by CIA mercenaries.

How did other American journalists react to the brutal murder of their colleagues? Not one of them even tried to recreate the picture of how Harris, Robinson and Brown had died. Who were the men who did the actual shooting? It was all recorded on film and video-tape. And what weapons were Ryan and the journalists killed with—shotguns for hunting snakes or the combat rifles of the U.S. Army?

THE LAST HOURS OF THE PEOPLES TEMPLE

FALSE CLUES

Charles Krause was the only witness (not counting the murderers) who saw with his own eyes the assassination of Congressman Ryan and the orgy of death in Jonestown. He gave a detailed account of the tragic events in his book, *Guyana Massacre. The Eyewitness Account*, which has since been read in many countries of the world.

Krause's book makes a dual impression. The information about the events of which he was a part and the people he talked to do not bear out the version of the mass suicide of the members of the Peoples Temple. On the contrary, Krause's on-the-spot reports make utterly incredible the monstrous self-destruction of all the residents of Jonestown. This is why Krause's hints that mass suicide could after all have taken place sounds artificial and is an alien interpolation in the context of his book. This duality stems largely from the fact that Krause's manuscript was, prior to its publication, completely rewritten by a CIA employee, Peter Osnos, whose official job was that of head of the international desk at *The Washington Post*.

That was accepted practice at *The Washington Post*. The reporter who was present on the scene of action turns in his on-the-spot report to a re-write man at the office so that the reporter's personal impressions and emotions do not interfere with the objective presentation of facts.

Significantly, Osnos had personally sent Krause to join Ryan's party on its trip to Georgetown. This is what Krause wrote about it: "He [i.e. Osnos] told me about a delegation that was headed for Guyana to investigate the Peoples Temple and Jim Jones. . . Osnos wanted me to leave the next day and hook up with the Ryan group in Georgetown, Guyana."

After Jonestown, Krause went to Port Kaituma and then back to Georgetown. Peter Osnos phoned him at the hotel and said that *The Washington Post* had sent several more correspondents to Guyana, including its best photographer Frank Johnstone. Osnos kept his hand on the pulse of the events in Jonestown. He put his own interpretation on these events and gave them a distinctly CIA slant for mass reader consumption.¹

It is worthy of note that only three foreign journalists, including Krause and Johnstone, were allowed on the scene of the tragedy, and only two days after the murder at that.

Unable to get to Jonestown or at least to Port Kaituma 150 miles from Georgetown, the correspondents loafed around in the Guyanese capital, interviewing each other, picking up rumors and vague hints dropped by officials so as to give their readers the impression that they had been on the spot. One of the reporters who was lucky enough to have flown over Jonestown in the jungle on board a plane, slapped together a story under the banner headline "Jonestown, Guyana". One central newspaper filled its pages with a detailed description of killed people in Jonestown, although its correspondents were at the time in Georgetown and were fed with information from second-hand or even third-hand sources.

All the correspondents in Georgetown wanted only one thing: to get to Jonestown. On Monday, November 20, Field Ridley, Guyanese Minister of Information announced at a press conference that a pool of three correspondents would accompany the Guyanese officials who were about to set out for Jonestown by plane. This pool of three correspondents included Charles Krause and photographer Frank Johnstone of *The Washington Post*.

¹ Osnos's involvement in CIA activities came to light at the time he was on assignment in Moscow as correspondent for *The Washington Post*. It was established that he was collecting information about Soviet secret industrial establishments, about Soviet specialists who went to the United States in line of duty. He also passed on CIA instructions to persons engaged in anti-state subversive activities in the Soviet Union, and collected from them various intelligence data. After he had been exposed as a CIA agent, Osnos was expelled from the Soviet Union.

The fact remains that the first journalists to arrive at the scene of action came there only two days later, during which time the place was being ransacked by U.S. army units and special services which were busy rigging up "stage props" and "exhibits" in support of the CIA version of the "suicide" of all the residents of Jonestown. The "clues" included the zinc-plated tank filled with "the suicide cocktail", injectors and ampules with poison. The photographs of these pieces of "evidence" were later published in numerous newspapers and magazines in the United States. However, nobody bothered to find out how all these objects had made their way to Jonestown: before or after the death of its residents?

Representatives of the mass media did not have ready access to Jonestown. Over the first two days and nights they received nothing but confusing and conflicting reports from the Command of the invading American army units. The American task force began to deplane the night before, on November 18, simultaneously with the start of the operation of killing the residents of Jonestown. From Timehri airport the American soldiers were airlifted by helicopter to Port Kaituma and then to Jonestown. For two days the Americans did not allow either the Guyanese authorities or journalists to enter Jonestown, trying to cover up the traces of their crime.

MASS MURDER

So what happened in Jonestown on November 18, 1978?

The CIA and other special services in the United States carried out two terrorist operations that day. One was the assassination of Congressman Leo Ryan and several of his fellow travellers. The other was the mass extermination of the members of the Jonestown commune. Let us recall some of the events prior to the execution of this conspiracy against the Peoples Temple.

Back in 1977, the special services of the United States had planned an invasion of Jonestown to capture the children of its residents and to take them out of the commune by force. A CIA agent, Mazor, and his associates refused to do it at that time.

Operating in Jonestown was a group of CIA agents who had been infiltrated into this organization and who kept Langley¹ informed of the events taking place in the Peoples Temple.

The intention of the Temple's members to resettle in the Soviet Union caused serious concern in Washington which feared the long-range political repercussions of such a move.

On the eve of Congressman Ryan's visit to Jonestown, a large number of Americans came to Guyana.

Early in October 1978, the Peoples Temple, acting through its lawyer Mark Lane, announced that it was going, within 90 days, to file a multi-million dollar suit against a number of government institutions in the United States, including the CIA, the FBI, the Post Department, accusing them of subversion against the Temple. This suit would have undoubtedly put on the spot both the Washington administration and the intelligence community in the United States. The murder of all the members of the Temple (which took place in less than a month and a half after Lane's announcement about the forthcoming legal action) and the defamation of this commune as a "sect of suicides" would have automatically removed the very possibility of filing such a suit.

While in Jonestown, Congressman Ryan obtained information which exploded the lies about the Peoples Temple and put it in a favorable light. The newsmen, photographers and TV operators made a well-documented account of these facts in the form of photographs, films and on-the-spot reports. The Peoples Temple and its leaders were vitally interested in having all this material brought to the knowledge of Congress and the American public at large. This was not to the liking of the special services which were baiting the Peoples Temple and schemed its downfall. Who could have benefited from Ryan's death? Certainly not Jones and not the members of the Peoples Temple. Ryan was murdered by those who sought to misinform the American people about the Jonestown commune and slandered it in every way.

¹ CIA headquarters near Washington.

Another important detail. Leo Ryan, the journalists and the several members of the commune who had volunteered to return to the United States, left Jonestown at about 17.00 local time. At the very last moment they were joined by Larry Layton, a CIA agent, who took part in the assassinations at Port Kaituma.

Four hours before their departure, i.e. at 13.00, an aeroplane of Guyana Airlines took off from Georgetown. It had been rented by some unknown Americans ostensibly for a sightseeing tour of Port Kaituma. This plane touched down at Port Kaituma at 14.00 local time. According to eyewitnesses, its passengers who disembarked at Kaituma (all of them were young men) set out on a sightseeing tour of the suburbs. No Guyanese aeroplane took this group back to Georgetown. Some of these men took part in the attack on Leo Ryan and the journalists at Port Kaituma. The photographers and video-tape recorder operators took pictures of the attackers at close range. However, neither Congress, nor the FBI could disclose the names of the assassins. Nor could they be identified by those members of the commune who had decided to return to the United States and who at that time were at Port Kaituma. But, after all, the residents of Jonestown knew one another by sight and could without hesitation identify any member of the commune. The point is that the returnees from Jonestown saw these murderers that day for the first time in their lives.

What happened in Jonestown after the congressman and journalists had left the commune? Genuine information to this effect was supplied by those few people who survived the massacre and escaped through the jungles. They had hidden from the CIA and later gave evidence to establish the truth. They said that Jim Jones had called a general meeting of all the members of the commune in order to inform them about Ryan's visit and its possible consequences. He wanted to set out a course of collective action. In the troubled situation which had taken shape in Jonestown, the CIA agents who had infiltrated into the commune and who had lived there for a long time tried to create panic. At the same time, about 18.00, several S-141 military transport planes took off from U.S. military bases in Panama and Dover (Delaware) and headed for Guyana. The

estimated time of flight was 3 hours 40 minutes. The task force was to be landed outside Port Kaituma. Two hours later, without notifying the local authorities in the area of Venezuela where the Americans had their private missions (which served as a front for CIA secret operations), three helicopters took off in the direction of Jonestown, which was 1 hour 10 minutes away.

The landing parties were to join forces with the mercenaries who had earlier arrived in the Jonestown area to destroy the Peoples Temple.

The CIA agents who had been infiltrated into Jonestown were to create panic in order to allow the mercenaries and regulars to close in unobserved.

Meanwhile the ring of mercenaries poised for attack tightened around Jonestown. All of them had weapons and wore gas masks. The total number of mercenaries taking part in the operation was about 120.

At 19.30 Johnny Jones, Jim Jones' adopted son, who had shortly before gone to Port Kaituma to see off Ryan and the journalists, returned to Jonestown. The boy was all excited as he rushed into his father's house where all the leading members of the Temple were present. The news of the assassinations on the airstrip of Port Kaituma came as a shock. At that moment a siren began to scream. The men rushed to the storeroom where they had their hunting rifles and cross-bows. Meanwhile bursts of submachine-gun fire could be heard from the edge of Jonestown as the CIA mercenaries shot the defenseless people.

A special force broke through to Jim Jones' house and killed him. After that mass extermination of people began. When the last shots were fired, there were still about 400 left alive, mostly women, children and old folk. They were assembled near the central pavilion and then were divided up into groups of 30 and taken under armed escort to different parts of the settlement. Each group was told to line up so as to receive a "sedative", which was a mixture of tranquillizers and potassium cyanide. The makers of this poisonous brew did not realize, however, that the tranquillizers did not delay the instantaneous lethal action of the cyanide. The "cocktail" took effect almost instantly. Those

who took it fell to the ground, their bodies contorted by convulsions, and died. Now everybody understood the nature of the brew offered by the murderers. Some people began to resist taking the poison. They were shot at point blank range. Others had poison poured into their mouths by force. Women were grabbed by the throat, their mouths opened with daggers. It was easier with the children. The murderers took them in their arms, pinched their noses and poured the poison down their throats. They also used ampule injectors. People were forced to lie on the ground with their faces down, and were then injected right through their clothes. Those who attempted to run away were killed on the spot with firearms.

Thereupon corpses were stacked up for mass cremation. All that "work" went on for two days and nights.

GEORGETOWN, NOVEMBER 18

On the evening of November 18, Saturday, Consul Timofeyev was in the club which the Soviet Embassy had opened shortly before. This is what he told about the events of that night.

"At about 8 p.m. an embassy official summoned me from the club, saying that a woman from the Peoples Temple wanted to see me. When I left the club I saw the familiar Lancer car parked near the Embassy gate. In it were Deborah Touchette and Paula Adams. Sitting together with them was also a Black man whom I had never seen before. I asked the police guard to let them through into the Embassy compound. The three were very excited. Deborah dashed toward me and said she had received some news from Jonestown. 'Something terrible is going on there. I don't yet know the details, but the life of all commune members is in danger. The settlement is surrounded by armed men. Something has happened to Ryan. He was attacked by some unknown men when he was returning to Georgetown. I ask you very much to take this for safekeeping.'

"Deborah handed me a heavy attaché case. I asked her about its contents. 'These are very important Temple documents, money and some recordings made on cassettes,' she

replied. I asked how much money. She said she did not know exactly, because there were Guyanese dollars in cash, also cheques, and warranties, also other fiscal documents. Touchette and Adams tried to assure me that this was the official request of the leaders of the Peoples Temple and as for the money I had nothing to fear because the Temple leaders had in their letters informed the Soviet authorities that they wanted all the money of the Temple—both in cash and on bank accounts—to be transferred to the Soviet Bank for Foreign Trade. But now, in view of an emergency situation, they asked me to take the attaché case for safekeeping, because it was still possible that the Temple headquarters in Georgetown would be attacked, and in fact could have already been attacked.

"I could not refuse these people, and took what they had brought. Later the attaché case and all its contents were handed over to the Guyanese authorities for the investigation they were planning to carry out.

"Deborah said she would get in touch with me either on Sunday or Monday and would supply all the details of what had taken place in Jonestown. After that they left.

"When I returned to my flat my wife, who had not gone to the club that evening, said that Sharon Amos had phoned from the Temple headquarters. That was about the time when Paula and Deborah had looked me up in the club. Sharon was weeping and said the Jonestown had been surrounded by armed men. In spite of the poor reception she had received a radiogram which said that military helicopters were circling over the settlement. 'Help us!' she screamed. 'Jonestown is being destroyed! They won't spare anyone! Somebody is trying to get into my flat. Do something! Save us!' Then they were cut off. My wife immediately phoned the Guyanese police and was told that a reinforced police detachment had been sent to the Amos home. But it was too late. Amos and her three children were dead. They were slaughtered by U.S. Marine Blackey who was also a CIA agent infiltrated into the Jones organization. Later he was declared insane, and then vanished from view. That terrible night of the 18th to the 19th of November was the scene of a monstrous massacre. The United States had committed one of its most unspeakable

crimes: it shot dead, slaughtered and poisoned 918 American citizens.

"On November 19 all newspapers in Guyana reported the assassination of Congressman Ryan on the airstrip of Port Kaituma. That day I went to Timehri airport on business. The airport was unusually busy and was crowded with American servicemen. Standing on the runway was a giant S-141 aircraft of the U.S. Air Force out of which Americans were unloading disassembled helicopters, jeeps and some armaments. The bewildered Guyanese soldiers stood by speechless. I asked an airport employee I had met before about what was going on, and why an American military plane was at a Guyanan civil airport. The Guyanan said that he did not know and that he was also intrigued. Nobody knew why it had landed here. That was not the first plane to have arrived that day, he said. Other airport employees told me that such things had never happened since the abrogation of the Atkinsonfield Treaty which permitted the U.S. Air Force to use the Georgetown airport. The Guyanese government abrogated this treaty after a group of CIA agents had, in 1977, blown up over Barbados a Cuban passenger liner which had taken off from Guyana."



Corpses dumped by the murderers outside the central pavilion

COVERING UP TRACES

SPECIAL MONDAY EDITION
THE Citizen GEORGETOWN, GUYANA
 YOUR EVENING NEWS PAPER
 No. 641 WEDNESDAY, NOVEMBER 20, 1978

92 PERISH IN TWO PLANE CRASHES

NEW DELHI (UPI) — Two Boeing 747 jumbo jets crashed today, one in Guyana and one in India, killing 92 people.

The Boeing 747, which was carrying 262 passengers and crew, crashed in Guyana on Tuesday. The other Boeing 747, which was carrying 262 passengers and crew, crashed in India on Wednesday.

400 REPORTED DEAD IN PEOPLE'S TEMPLE DRAMA

BETWEEN 300 and 400 bodies were discovered by soldiers and police who searched Jonestown Agricultural Community, a Port Kaituma yesterday a Government spokesman confirmed this morning.

It is believed that the bodies of Helmut Jentsch, the leader of the Peoples Temple, and an estimated 300 other people were killed following the shooting of 23-year-old United States Congressman Leo Ryan, three journalists from America and a Paralytic Empire official.

US Congressman, 3 newsmen gunned down on probe trip to Jonestown

By Citizen Staff Reporters

Richard Nixon's order to "take care of" the Peoples Temple in Guyana, a report that the bodies of 23-year-old United States Congressman Leo Ryan, three journalists from America and a Paralytic Empire official were discovered by soldiers and police who searched Jonestown Agricultural Community, a Port Kaituma yesterday a Government spokesman confirmed this morning.



Sunday Chronicle

914 PERSONS DIE IN JONESTOWN DISASTER

A TOTAL of 914 members of the People's Temple died in the November 18 Jonestown Disaster, an authoritative government source announced last night.

The announcement came shortly after the first batch of bodies found at the Jonestown Agricultural Settlement had been flown out to Timor by the U.S. Military personnel who have been recovering and processing the bodies of those citizens who flew back to the United States.

Up to two last night, a large number of the bodies which had been placed in "body bags" were lying at the old airport waiting to be put in aluminum caskets or "body bags" before being flown back to the U.S.A.'s largest morgue in Indiana.



Guyanese press reports exposing the attempts of CIA disinformers to conceal the actual number of the dead.

In the United States, as in most countries the body of a victim is subjected to an autopsy when there is a question as to the cause of death. Many prosecuting attorneys consider the report of the forensic pathologist to be essential in a trial in which a defendant is charged with having committed a homicide.

Upon hearing the news reports that hundreds of Americans had died in Jonestown in uncertain circumstances, leading American forensic pathologists, among them Dr. Sydney B. Weinberg, medical examiner for Suffolk County, New York; Dr. Cyril Wecht, medical examiner for Allegheny County, Pennsylvania; and Dr. Leslie I. Lukash, medical examiner for Nassau County, New York, urged that the bodies be subjected to examination by forensic pathologists.

Dr. Lukash said that the single most important step in determining how many of the members of the Peoples Temple died voluntarily or were murdered would be the performance of autopsies. He added: "Everything is presumptive about the cause and manner of death without autopsies having been performed."

Dr. Weinberg said that it was crucial that autopsies be performed and tissue samples be secured for toxicological tests before the embalming of the bodies.

Dr. Wecht said that a number of pathologists suggested that the U.S. government send a team of specialists in forensic medicine to Jonestown immediately upon learning of the deaths. They stated that the team should have the responsibility for photographing the victims as they were discovered, collecting tissue samples and beginning the process of performing autopsies. The doctors suggested that the bodies be flown immediately to a military mortuary in Oakland, California, close to where the relatives lived.

They explained that the proximity to the relatives would be of invaluable assistance in the medical investigation.

This is how Mark Lane described his meeting with one such American expert:

"Early in 1979 I met with Dr. Cyril Wecht, a forensic pathologist, lawyer, and an appointed consultant by the Select Committee on Assassinations of the U.S. House of Representatives in its investigation into the death of President John F. Kennedy. I asked him to explain what he would have done had he been given the responsibility for the medical investigation into the Jonestown deaths. Wecht said: 'The first thing that should have been done was that each of the bodies should have been photographed. There should have been close-up photographs of the faces and photographs to show the location of the bodies and their relationship to other bodies. Diagrams and sketches of entire areas should have been prepared and numbers arbitrarily assigned to the bodies should have been noted on the sketches and diagrams which would fix the place of death and the relationship of one body to another permanently. With the photographs, sketches, and diagrams, a great deal of valuable information would have been preserved.

"In addition, I would have stakes prepared with numbers which corresponded to the numbers assigned to the victims, and the stakes would be placed in the ground indicating where each body was as it was removed. In that fashion, a subsequent examination of the death scene might be more useful. After preliminary steps had been accomplished and before each body is removed, teams of forensic scientists would be assigned to make a cursory examination of each body.

"I am not suggesting that a complete postmortem examination could have been accomplished under field conditions, but certain steps should be taken at the outset. A member of the team would dictate to a tape recorder a full and complete description of the body so that a permanent record would be established, revealing the condition of the body at that time. An attempt would be made to withdraw blood for a toxicological analysis. For that purpose, long large-bore needles of at least fifty centimeters

would be required. This should be done in the field and quickly before decomposition.

"It would be necessary in the field to determine if there were injection sites from a needle and where such sites were visible. A portion of the skin, underlying fat and underlying muscle should be excised and placed in bags without fixative. No formalin should be used for those tissues and they should be maintained in a frozen state for subsequent toxicological studies. In that fashion, the nature of the material injected into the body could be ascertained through biological and chemical studies. Portable X-ray units should be brought to the scene so that wherever there was evidence of injury, such as a possible bullet wound or an indication that someone had been beaten or injured in another way, that area could be examined by X-ray. I do not believe that it would be possible to take routine X-rays in the field, but X-rays for suspicious areas could be extremely useful.'

"I asked Dr. Wecht if he knew whether or not doctors might be available for the kind of investigation which he suggested. He said: 'The Armed Forces Institute of Pathology has available several forensic pathologists. In addition, the U.S. military, including the air force, army, and some naval bases, have numerous pathologists. All that would be required would be a relatively small number of forensic pathologists in charge of the operation who would supervise the work of other pathologists. The pathologists who were not forensic would certainly be qualified to open the body and to collect relevant materials from the body. They can perform those tasks as well as forensic pathologists can. I believe that the U.S. government could have secured from military and civilian sources all the forensic pathologists and photographers and others required almost immediately.'

"Because I was aware of the fact that the bodies in Jonestown were subjected to conditions on the floor of the jungle which would accelerate ordinary decomposition, I asked Dr. Wecht how quickly the teams could accomplish their objective in the field. He said: 'I believe that twenty-five to thirty teams could have been established in a very short period of time. With each team handling thirty to

thirty-five cases, conducting the preliminary examinations that I made reference to, I believe that in a matter of several hours all of the preliminary examinations could have been completed. I do not mean that the toxicological studies would have been completed, but in that short period of time the bodies could have been photographed, described, an external examination made, the initial incisions made, and body fluids and tissues obtained. This could have helped establish if the death had been caused by potassium cyanide taken orally, or by bullet wounds, or by injections of cyanide or of any other poison.'

"I was impressed with the speed, skill, and thoroughness with which Dr. Wecht described the procedures which should be employed to preserve evidence. He said: 'What I have told you is neither profound nor brilliant; it is just routine. While the deaths of so many Americans in Jonestown was a unique experience for America, there have been other disasters, including airplane crashes, in which large numbers of bodies are scattered around. On occasion, these bodies fall to earth in jungle areas where decomposition takes place quickly. Therefore, forensic pathologists throughout the world understand and have established routine procedures to deal quickly with these matters.'"

THE RESPONSE OF THE U.S. GOVERNMENT

Almost immediately after the United States government learned of the deaths in Jonestown, arrangements were made to send Colonel William Gordon to the area. Gordon was the Director of Operations for the United States Army Southern Command. In November 1978, he was in the Panama Canal Zone and was responsible for all U.S. actions in South America. This is why he also bore full responsibility for his country's operations in Guyana.

The initial position taken by the United States government was to urge the Guyanese authorities to dig a large trench in Jonestown and bury all of the bodies there in a mass grave. The State Department and the American Embassy in Georgetown, both of which favored that final solution, did not suggest that an effort to identify the bodies precede the mass burial or that tissue samples be taken.

Officials in the government of Guyana were offended by the suggestion and stated that they would not comply with it. The United States government made no arrangements initially to remove the bodies from the floor of the jungle. After several days they began to decompose and identification was quickly becoming unlikely.

Three days after the massacre on November 21, 1978, the Associated Press reported: "Douglas Davidson, an officer with the U.S. Embassy, said the bodies are in an advanced state of decomposition and authorities are considering burying them in Jonestown."

While the American authorities declined to act at first, the Guyanese police arranged for many of the bodies to be identified by Peoples Temple members who survived the massacre, including Tim Carter. The bodies which were identified were maintained by the Guyanese authorities in family groups wherever possible.

A number of autopsies were performed upon the bodies by Dr. C. Leslie Mootoo, the chief medical examiner of Guyana. Although he had been in contact with Dr. Robert Stein, the medical examiner of Chicago, and had requested assistance from American forensic pathologists, none was forthcoming.

After the bodies had lain under a tropical sun for four days, the United States government acted. Forty of the badly decomposed bodies were placed into plastic body bags and flown from Jonestown to Georgetown in military helicopters. They were placed at the Timehri airport in a holding area and kept there while arrangements were made to secure military cargo planes to fly them to the Dover Air Force Base in Delaware. While the bodies were maintained in the tropical climate at Georgetown, no effort was made by Colonel Gordon or those under his command to preserve them by refrigeration or any other means. Many of the bodies did not reach the Dover Air Force Base until ten days after the massacre. During that entire time, no tissue samples had been removed by American technicians, no autopsies had been conducted, and no effort toward identification had been made. The Dover Air Force Base was chosen over military bases in California because, as the government authorities stated, they wanted to

keep the bodies as far away from the relatives as possible. But why?

On November 26, *The New York Times* reported: "Pathologists interviewed said that embalming bodies before an autopsy would adversely affect the ability to detect cyanide and other toxins." It also reported in the same issue that "pathologists familiar with other disasters said that legal problems could arise in the next few years in cases where the cause of death had not been firmly established."

The U.S. government had arranged for autopsies to be conducted upon Jones and six other members of the Peoples Temple. The autopsies were performed by military pathologists under the direction of the Deputy Director of the Armed Forces Institute of Pathology, Colonel William Cowan. Dr. Rudiger Breiteneker, a civilian pathologist at Greater Baltimore Medical Center, acted as a consultant to the military pathologist. In the March 1979 issue of *Lab World*, a respected journal read by directors of laboratories and forensic pathologists throughout the United States, Dr. Breiteneker suggested that if the mission of the federal government was to effectively return the bodies of the more than nine hundred American citizens to the United States, "then the investigation should be centered on the two cardinal questions: 1) identification, and 2) cause and manner of death". Dr. Breiteneker said, "This could have been aided substantially had it been handled by the following current standards which are routinely used by all good medical examiners—identification, tagging location of bodies, and noting surrounding family members. So in this particular case of families dying together, we could have gained a lot by identifying one member of a family. It would have been easier to identify the rest. Speed of procuring and securing toxicological samples would have allowed rapid and definitive determination of the cause of death."

In the same article in *Lab World*, Lt. Col. Brigham Shuler, public information officer in the Office of the Secretary of Defense, admitted that "samples were not taken."

When Dr. Lynn Crook, forensic pathologist from the University of South Carolina Medical Center, was asked

by *Lab World* why he did not take specimens from the bodies, he said: "I didn't even have a pocket knife, no equipment and no preservatives for specimens."

What Dr. Crook said might very well have been true, but... One should bear in mind that Jonestown had a well-equipped clinic complete with X-ray installations, scalpels, medicines, etc.

Lab World also conducted an in-depth study of the various medical failures by American authorities regarding the deaths in Guyana. In the study written by associate editor Manley Witten, it asked "why a professional [Dr. Crook], who had traveled hundreds of miles to attend to the medical needs of fellow Americans, carried no equipment with which to work". Witten reported that "the securing of toxicological specimens was not even mentioned in Guyana", according to Col. Gordon.

Gordon said: "I don't know of any discussion that took place about samples. No one mentioned it to me as being critical or necessary." Col. Cowan, who was in charge of the bodies in Dover, said that the embalming of the bodies was done by contract morticians and no body fluids were saved for analysis. *Lab World* reported that Col. Cowan explained: "We raised the question of obtaining fluid samples but we were told we had no authority."

The enviable swiftness with which Colonel Gordon obeyed the orders was to serve the "good soldier" image that would cover up the involvement of the CIA in the plot to remove all the clues of its crime.

Dr. Breiteneker was among those most critical of the autopsy procedure. He said: "Embalming prior to the autopsies is a serious strike against any appropriate medical legal examination. One of the cardinal sins in a medico-legal examination is to embalm the body before the examination, since this destroys a large number of toxic substances and poisons. It often makes chemical analysis useless." He added: "I don't think I've ever done a major examination of a case of national interest or otherwise where I had less information to go on than in this particular case. The communication between the on-site investigations and the team at Dover was deplorable. So little information was provided to us that it was appalling."

How naive can one get! Dr. Breitenecker did not even allow himself the thought that the government institutions of his country were doing everything in their power to prevent information from leaking out, especially the kind of information which cast doubt on the suicide version.

Altogether a mere seven autopsies were carried out on December 15, 1978, i.e. almost a month after the murder. More than two months later Dr. Mootoo spoke before the American Academy of Forensic Science in Atlanta (Georgia) and demonstrated the results of some of his medical research carried out on the Jonestown victims. According to *The New York Times*, Dr. Mootoo's one-hour presentation "stunned many in an audience of eight hundred experts, including members of a team of the Armed Forces Institute of Pathology in Washington". The Justice Department had asked this team to do the autopsies in this country last December on the seven bodies from Jonestown. At the meeting, Dr. Breitenecker said: "Those of us on the front line knew nothing about Dr. Mootoo's scientific findings until today." He said: "We shuddered about the degree of ineptness." Dr. Mootoo reported that although he had examined a small number of the bodies in Jonestown, he had discovered that eighty-three people had been injected with cyanide. He said that his investigation was unable to continue because of fatigue, insufficient supplies of equipment, and lack of assistance. In summarizing the medical work done by the American military, *Lab World* concluded: "The contradictions, inconsistencies, and questionable truths related through these interviews leave many unanswered questions. In fact, the entire episode suggests government mismanagement or a coverup of the true facts. The statements given by various government officials lend fuel to accusations made by people like Mark Lane, who served as legal counsel for Jones' Peoples Temple. Lane proclaimed that a U.S. conspiracy existed to destroy the cult and its leader. The totally unprofessional and questionable handling of the bodies and the failure to establish cause and manner of death do not dispute Lane's charges. Unfortunately, his claims are strengthened because there are so few facts about what actually happened. It is regrettable that professional medical personnel failed to do

what the newest member—fresh from college—of a clinical medical laboratory would have known to do."

Dover Air Force Base had been chosen by the U.S. government for two reasons. It was far from the families of the victims who lived in California and since it was on federal property, military authorities could establish total security. Reporters were not permitted access to the base and civilians had no way of knowing what procedures were employed at what was referred to by the military as the 'base mortuary'. However, an existing contract obligated the government to employ the services of the Andrew W. Nix Funeral Home in Philadelphia, Pennsylvania, for the embalming of the bodies. Two dozen FBI agents and a substantial number of top-ranking military officials were present when the bodies were brought to the base. The funeral home personnel were instructed not to release any information to reporters of the news media or in any other way violate the iron security surrounding the bodies that had been established by the military authorities and the Federal Bureau of Investigation.

However, Mark Lane was able to interview Theophilus Nix, Jr., a student at Ithaca College in New York. Before attending Ithaca College, Mr. Nix attended the Cincinnati College of Mortuary Science for one year and then served his internship in Philadelphia with the Nix Funeral Home. He was subsequently licensed by the State of Pennsylvania as a funeral director and embalmer. When his uncle, Andrew W. Nix, was commissioned to establish a team of embalmers for the work at Dover Air Force Base, he chose his nephew Theo Nix as one of the team.

"In an exclusive interview with me in early 1979, Theo Nix described the condition of the bodies. "They were in really bad shape. They were bloated, the top skin was slipping from the adjoining skin. You couldn't even tell what sex they were because of the condition they were in."

"Nix told me that he was instructed as to the security measures that had been established and he was ordered not to talk with anyone about what he had observed. He said: "They had officers all over the base and security was very tight. They had a muster list of people and if your name was not on the muster list or if you didn't have a

mortuary sticker you could not get into the compound.' ”

Mark Lane asked Nix to tell him approximately how many corpses were still in a fair state of preservation so that they could be identified. He replied that more than 75 per cent of the dead were unidentifiable, and that he would not be able to tell who they were even if he had known them alive. Nix explained to him the method used after the corpses were delivered. They were all packed in black bags with a zipper; the bags were unzipped and the corpses sprayed with gasoline. All corpses were then cremated at the airforce base in Dover amidst strict secrecy.

TANGLE OF CONTRADICTIONS

The first American reporter to arrive at the scene following the massacre was Charles Krause of *The Washington Post*. Krause reported: “From the air the scene literally looked like a garbage dump where someone dumped a lot of rag dolls. The bodies apparently were lying where they fell and had not been touched.”

Captain John Moscatelli of the U.S. Army's Special Command tried to disprove Krause's words. When asked why it was initially announced that 400 persons had been killed in Guyana, then 800, and finally 918, he said at a press conference at Georgetown airport on November 26, 1978: “. . . As we got into the operation and began to recover the remains, we realized there were more bodies than we expected and we began to reestimate the bodies that were there until we recovered 910 bodies from that area.”

He said it was “certainly true” that the bodies were found stacked in layers—two deep in some cases and three deep in other cases. The bodies appeared to be in rings or circles. The smaller bodies, mostly children—were located toward the center and at the bottom of the circles, the larger adult bodies, as they died, fell on top of the children, covering them.

TOTAL IS UP BY 120

by John Nordheimer

The New York Times, November 26, 1978

Georgetown, Guyana, November 25.

The reason for miscount is unclear.

No explanation was provided by the United States military recovery team for the large increase today in the number of bodies, 120 more than the total announced yesterday. The Americans apparently were having as difficult a time as the Guyanese (the latter were absent during the count.—*Authors.*) at getting an accurate count presumably because of advanced decomposition, which had made it difficult to lift bodies to tell if others lay underneath.

Opinion of Soviet Experts

Soviet forensic medical experts are very doubtful about the version put out by the American press with regard to the death of the entire population of Jonestown. The chief of the Bureau of Forensic Medical Expertise of the Ministry for Public Health of the RSFSR, L.S. Velisheva, believes that what happened in Jonestown was not mass suicide, but cold-blooded extermination. This view was confirmed by Dr. Leslie Mootoo, chief medical examiner of Guyana, who said he had found injection marks in places where a person could not have reached with his own hands.

Forensic medical practice does not know any case of simultaneous and voluntary suicide committed by so many rational people of different ages (the dead include 200 children of up to 15 years of age), of different character, different background, etc.

Significantly, most of the corpses had the same posture (face down), and lay in rows which could not have happened in an act of self-poisoning with any chemical, much less with cyanide which causes almost instant death.

If death occurred instantaneously (which it would have, according to the official version), the vessels from which the poison had been taken, would have been found right next to the corpses. Yet the photographs do not show the presence of such vessels.

The posture of the bodies and their location were changed by somebody after the death of people.

It should be pointed out here that the posture of a dead

body can be altered only during the first 2-4 hours after death (i.e. before rigor mortis sets in).

The available materials contain no information about the forensic medical examination of the persons who died from bullet wounds, nor do they contain photographs of these victims, says M. V. Rozinov, Chief of the Physico-Technical Department of the Bureau of Forensic Medical Expertise of the Ministry for Public Health of the RSFSR. The absence of the forensic medical examination of the dead can be interpreted as reluctance to provide objective evidence that might help restore the true picture of the tragedy.

U.S. HANDLING OF INQUIRY CRITICIZED

The New York Times, December 12, 1978

Providence, Rhode Island, December 11 (UPI)—The head of the National Association of Medical Examiners said that the United States Government had "badly botched" the initial inquiry of the Guyana deaths and called for a new system of investigating mass deaths abroad.

Dr. William Q. Sturner, Rhode Island's chief medical examiner, said over the weekend that the Government's inquiry was chaotic because the Justice Department said it lacked jurisdiction to conduct autopsies on the victims.

"Family members will never know how their loved ones died and will be nagged for years by unanswered questions," Dr. Sturner said, "insurance claims and other matters of adjudication will be mired in doubt for years to come."

Among the "errors", Dr. Sturner said, was "lack of organized scene investigation with photographic documentation" and "lack of complete autopsy examinations."

NEW JERSEY PROTESTS AGAINST CREMATING JONES

The New York Times, December 21, 1978

Clarksboro, New Jersey, December 20. Serious questions have been raised about the legality of cremating the body of the Reverend Jim Jones in New Jersey, a deputy attorney general said today.

"From the information we have at this point, it is not

clear who authorized the cremation of Mr. Jones," said Charles J. Mysak, legal counsel for the state Board of Mortuary Science.

Mr. Mysak said that the New Jersey authorities would begin an inquiry into the matter. "We have to take a look at the type of burial permits he has," he said referring to officials at the Eglinton Cemetery here, where the Peoples Temple leader was cremated yesterday.

To legally cremate a body in New Jersey, authorization is needed from the next of kin or other lawful authority, Mr. Mysak said. Death certificates or special permits are required to cremate a body in the state, he said.

But the death certificates are being completed in Guyana and cemetery officials have said they did not know they needed a special permit and had not received one.

Mr. Jones's body was cremated after it arrived from a Dover, Del., funeral home. The remains were to be taken from a locked safe today and returned to Delaware.

George Smith, president of the cemetery, said he could not be more relieved to send back the remains. "The lot holders are adamant," he said. "They're asking: 'Are you going to bury him here?' Of course, we're not going to bury him here."¹

Bodies of 12 other Jonestown victims already have been cremated at the cemetery. The ashes of eight cult members [*Sic*] have been sent to next of kin.

Mr. Smith said that William C. Torbert, a funeral director at Dover, had contacted him about cremating several of the other Jonestown victims, including Mr. Jones's wife and an adopted child.

Whether the bodies come here remains to be seen. "We won't accept any more until we totally weigh the situation," Mr. Smith said.

From "JONESTOWN TRAGEDY: ENIGMAS REMAIN AFTER THREE YEARS" BY GREGORIO SELSER
El Dia, November 15, 1981

To this day the events that took place on November 18,

¹ This contempt for "suicides" was the result of the CIA effort to discredit the Peoples Temple in the eyes of the public.

1978, are still shrouded in secrecy. The mystery around this terrible cult of self-destruction has not been dispelled. All that American justice has done was to institute criminal proceedings against Larry Layton whom an American court of law, on September 27, pronounced not guilty. He was charged with the killing of Congressman Leo Ryan and some of the members of his entourage at Port Kaituma near Jonestown as they boarded a small plane which was to take them back to the international airport in Georgetown, capital of Guyana. *The New York Times* (in a short item "Jonestown Revisited", November 8, 1981) reports that one of the federal judges again brought criminal proceedings against Layton on this old murder charge. However, no legal examination of the death of the other 914 persons, who died the same day, has been carried out, as if these two facts were not related in any way.

Enigmas

Rigor mortis sets in four hours after death. Over this stretch of time corpses can easily be turned over one way or another in order to destroy all evidence of violent or unnatural death. In the case of Jonestown the arrangement of bodies in rows and the similar postures in which they lay were obviously meant to create the impression that this ritualistic act accorded with the religious convictions of the residents of the commune.

The most incredible is the fate of Jim Jones who died from a bullet wound.

How come the leader of the commune did not set an example for his parish by taking poison, but instead died by shooting himself? Why were the dogs and other domestic animals poisoned by potassium cyanide? Did they also take poison of their own free will? Was it true that the rapid disintegration of the corpses in a tropical climate was the sole reason for the forensic medical experts not to examine many of them, that for the same reason a considerable number of the dead were summarily taken to the United States without formal permission from their relatives or Temple brothers and were hastily cremated, and not buried, in the presence and under the supervision of security agents? Would it not be more likely to assume

the existence of a criminal conspiracy and that the suicide was committed under duress?

There has been a spate of articles in the American press whose authors ventured the supposition that this almost simultaneous death of so many people had been caused by some highly toxic chemical in the form of an aerosol spray, and those who had not been killed by the poison were later given the coup de grace by bullet or by injection. The aerosol story is also used as a way to explain why the victims had lost their natural and instinctive will to live. The apparent implication of this was experimentation with a poison of the kind that some government departments have created for future use in chemical warfare. What happened in Jonestown, Guyana, in November 1978, remains, after several years, an enigma for all of us.

From "WHAT REALLY HAPPENED AT JONESTOWN?"

Daily World, November 28, 1978

The Guyana mass murder death toll now stands at 912-914, of which 260 were children. *The New York Amsterdam News* states that at least half the victims were Black U.S. citizens. By any account, this is the most appalling mass murder of U.S. citizens in the 20th century and demands full investigation.

The story ladled out to the U.S. public about the mass murder at Jonestown settlement in northwest Guyana does not stand up under close scrutiny. The fact that the story is full of holes makes it absolutely imperative that autopsies be performed on all bodies to determine the cause of death. Yet, no autopsies were or are scheduled to be performed.

We were first told that 409 people died in a mass suicide on November 18 at Jonestown, leaving some 400-600 people unaccounted for. As days passed with no trace of them found, alarm and suspicion grew. Then we were told they had been there all along, buried under other bodies and "overlooked".

How convenient! There were now 503 additional bodies, supposedly hidden under the 409 bodies reported earlier, thus providing the answer to all those embarrassing ques-

tions about the missing Jonestown residents. But U.S. Air Force Captain John Moscatelli, head of the U.S. joint task force in Guyana, jarred many by saying that "it was possible that someone had rearranged the bodies", according to the November 26 *New York Daily News*. "There were blankets between some layers of bodies, he said.

It was clear from the beginning that those who supposedly took cyanide, a powerful burning poison which causes violent convulsions, did not fall and die in the nice, neat rows shown in the early news photos of Jonestown. Attorney Mark Lane, who was there, told a November 20 Georgetown (Guyana) news conference that he counted 85 bursts of semi-automatic weapons fire when Jones' Peoples Temple sect gathered for the supposed "mass suicide" at Jonestown.

"Jones shouted 'Mother, mother, mother, mother!'" Lane said. "Then there was the first burst of shooting." Lane said he and attorney Charles Garry then fled into the bush, but they heard "lots of gunfire and people screaming, including children".

From "JONESTOWN AND THE CIA"
Daily World, July 23, 1981

The deeper Joseph Holsinger probes the Jonestown massacre of 911 [*Sic*] men, women and children, the more convinced he is they were victims of a CIA mind control operation.

Holsinger has devoted himself to uncovering the truth about the grisly events in Guyana, Nov. 1978, since his boss, Rep. Leo Ryan (D. Calif.), died that same day in a hail of gunfire on a remote airstrip minutes after completing an on-the-spot investigation of the jungle settlement operated by the Rev. Jim Jones.

The State Department version of the massacre is that the inhabitants voluntarily swallowed potassium cyanide in an act of mass "revolutionary suicide".

But Holsinger, Ryan's administrative assistant, disagrees. In testimony last year before the International Operations Subcommittee of the House Foreign Affairs Committee Holsinger charged that the CIA was deeply involved in Jonestown.

Holsinger charged that Jones' security force at Jonestown "acted as a terrorist organization".

At Holsinger's request, the Subcommittee met in executive session so he could identify "more than one individual" CIA employee who, he charged, was present during the ghastly massacre in Jonestown.

The testimony Holsinger gave that day behind closed doors has never been released, but in a telephone interview from his home in California, Holsinger told *World Magazine* his suspicions were first aroused by the findings of Dr. Leslie Mootoo, chief medical examiner of Guyana, that the majority of the bodies of the victims bore the blistered puncture marks of hypodermic needles on their backs or upper arms where they could not have reached themselves. These were clearly victims of murder, not suicide. When 83 infants and scores more children are added to the fatality count, all of them murdered, the total reaches more than 700 murder victims.

The State Department line about "mass suicide" is exposed as a hoax. . .

Holsinger charged that four officials from the U.S. Embassy in Guyana were undercover CIA agents.

MASS MISINFORMATION

With all the available facts pointing to the murder of people in Jonestown, the mass media in the United States nevertheless insisted on referring to this tragedy as mass suicide.

On November 21, 1978, *The New York Times* carried an editorial about "mass suicide". The next day, November 22, another headline read, "Explaining the Mass Suicides: Fanaticism and Fear". The Associated Press cabled a report from Guyana about a "suicide cult".

Almost a month after the massacre, the Attorney General of the United States, Griffin Bell, said that the Federal Bureau of Investigation was in possession of the last tape recording made in Jonestown. However, he said that this clue should not be released in public because this would "serve no purpose". He added that he had come to this conclusion without taking the trouble of listening to the

tape. Bell explained his omission, saying, "I do not suffer from morbid curiosity". On December 9, *The Washington Post* carried an article about the tape recording calling the events of November 18 "mass suicide". On December 16, 1978 *The Los Angeles Times* wrote: "Bell forbids public release of Guyana mass suicide tapes as serving no purpose." *The New York Times* published excerpts from the "banned" tapes only in May, 1979, in an article which was essentially a rehash of the old "suicide" story.

The American newspapers were out in force, vilifying the Peoples Temple. They slandered Jones in an apparent effort to absolve the real villains. Just like after the assassination of President Kennedy, his brother Robert and Martin Luther King, when the American press tried to make its readers accept the "lone assassin" version, years later the American mass media in very much the same fashion circulated the "group suicide" story.

The Jonestown tragedy had its numerous dramatized versions for books and films in which the CIA must have had a hand. The CIA encouraged the authors of all these fabrications, and paid handsomely for their efforts.

Referring to one such film made according to a script and with the money of the American special services, and titled *Guyana Cult of the Damned*, the *Guyana Chronicle* said in February 1980 that the film "is, simply, a disaster falling far short of making any kind of useful contribution to an understanding of the Peoples Temple and its leader Jim Jones".

IN LIEU OF AN EPILOGUE

"Among those named by some of Mr. Jones' former followers as recipients of his political support were Mayor George Moscone and Supervisor Harvey Milk, both of whom were shot and killed in their City Hall offices three weeks ago, allegedly by a former city official. The police have said that the shooting was unrelated to the Peoples Temple."

International Herald Tribune,
December 18, 1978

"The legal death of the Peoples Temple came at the end of a short hearing yesterday in a crowded City Hall courtroom.

"Superior Court Judge Ira Brown granted a petition for dissolution of the church after a 30-minute session. . . The State of California was represented by Deputy Attorney General Yeoryios Apallas, who did not object to dissolution of the church."

International Herald Tribune,
January 25, 1979

"Citing legal complications, a House panel has cancelled plans to hold a public inquiry into the performance of State Department officials in the case of the mass murder-suicide in Jonestown, Guyana, on November 18, 1978.

"Rep. Dante B. Fascell, a Florida Democrat who is Chairman of the House Foreign Affairs Subcommittee on International Operations, said that the panel had been anxious to proceed with the Jonestown probe. . .

"But he said that the Jonestown-related portion of hear-

ings would be deferred indefinitely in view of various legal cases pending in the Guyana incident."

International Herald Tribune,
November 6, 1981

The U.S. legislators must have had their own reasons for this move. Why dredging up facts that the American intelligence services would rather consign to oblivion? Let the sleeping dogs lie. The question at issue is the materials of the investigation into CIA work which contain facts that fully accord with what the American special services did in the jungles of Guyana.

The Senate Foreign Relations Committee of the U.S. Congress, under the chairmanship of Senator Frank Church, which probed into CIA activities, stated in its report that, back in the early 1960s, the CIA had set up a special unit for hatching conspiracies and perpetrating politically motivated assassinations. This programme was codenamed ZR/RIFLE. The former deputy director of the CIA, Richard Bissel, testified before the Committee that on June 9 and 11, 1975, the White House had tried to pressure him into setting up a commando group of professional killers. In this context *The Washington Post* said that the charges made against the Central Intelligence Agency that it had murdered many political leaders in developing countries were well-based. The newspaper pointed out that the CIA and other U.S. secret services were often mentioned in connection with some major political assassinations in the United States itself.

The CIA and the FBI had, in their view, good enough reason for "keeping their powder dry" for use against American citizens as well. The U.S. government, said the report of the Senate Foreign Relations Committee, directed espionage organisations to tap telephone calls, to open and examine the private correspondence of American citizens, to break into their homes. This is how massive information was collected about the private life, personal views and political affiliations of many Americans. The surveillance over groups of people who were considered potentially dangerous (even groups which were suspected of maintaining links with potentially dangerous organisations) went

on for decades, in spite of the fact that these groups were not involved in any illegal or unlawful activities. Whole groups and individual citizens were persecuted for their political thinking and even for their way of life. The FBI had more than half a million secret files, each containing the names of more than one citizen or organisation. All these names could easily be found with the help of computer-encoded index files. One and a half million people whose letters had been opened and photographed by the CIA, were put under surveillance. The military intelligence kept files on a hundred thousand Americans, including participants in antiwar actions, in the movement for disarmament and peace. The life of many persons listed in these files was in danger.

The above ZR/RIFLE programme, which is both misanthropic and terrorist by its very nature, served as a kind of legal basis for the training of killer agents and for the selection of methods of killing that can best be employed in particular cases.

After the adoption of the ZR/RIFLE programme, the CIA was assiduously training, again on a "legal basis", professional killers and terrorists for which purpose special bases and camps were set up first inside and later outside the United States. These centres also trained CIA personnel for "special missions", foreign agents and mercenaries for "paramilitary operations" and other delicate missions, as can be judged from *The CIA and the Cult of Intelligence* by Victor Marchetti and John Marks.

Notable in this respect is the testimony of the former CIA staffer, Philip Agee who was trained in one such camp. In his book *Inside the Company: CIA Diary* he writes about those days: "The base [Camp Peary.—*Authors.*] is thickly wooded and surrounded by high, chainlink fences topped by barbed wire, with conveniently placed signs warning: 'US Government Reservation. No Trespassing'. The northern boundary of the base is the York River and the base itself is divided internally into different tightly-controlled areas including administration, ... the JOT training site, the staff housing area, the landing field, and distinct sites for training in border crossing, sabotage, weapons, air and maritime preparations, ambush, evasion

and escape. . . . Once safely infiltrated to a denied area, a lone agent or a team may be required to perform a variety of jobs."

The wide range of these "jobs" can be judged by the far-flung activities of CIA personnel who worked in Guyana itself and in the adjacent countries.

AFTERWORD

The United States has closed the case of the Peoples Temple by dismissing it as "one of those irrational episodes in our mad world". A thousand political protestants were declared "votaries of a cult of death", a bunch of lunatics who committed an unparalleled act of mass suicide. This version which had been tailored long before the Jonestown massacre not only made it possible to conceal the crime but also to use it for discrediting the Peoples Temple: it was labeled a "sect of suicides" and was formally disbanded.

After the hair-raising newspaper articles about the "mad fanatics in the jungles of Guyana", many thousands of Temple supporters in California were compelled to abandon their homes and move elsewhere in order to conceal their earlier links with this organization which had been put outside the pale of the law. Even the mere mention of the Peoples Temple in sympathetic terms, let alone a formal affiliation with it, meant either murder from behind a corner, or life-long confinement in a mental hospital.

Finally the whole affair—the crime of the century which the newspapers headlined "The Jonestown Massacre"—was hushed up. The thriving plantations and farm fields which had been wrested from the jungle with so much hard work, the playgrounds which once rang with children's voices, have again been taken over by the lush and aggressive vegetation of the tropics. The homes of Jonestown residents have fallen into decay.

In spite of the incontestable proof that the Jonestown commune had been deliberately destroyed, the authorities in Washington, who in words are prepared to rush to the aid of their citizens wherever they may be, did not stir so much as a finger to conduct a fair and objective investigation into the tragic death of several hundreds of their

fellow-countrymen. On the contrary, the authorities in Washington went to great pains to put the lid on the whole thing. Just think how the CIA prevaricators concocted and then circulated the big lie. As they intended to cremate the dead bodies right there and then, the Americans put them up in stacks and announced to the press that there were altogether 400 people who had died. Later, however, when the Guyanese authorities protested against the cremation in the jungles and succeeded in getting their representatives to the scene of the tragedy, the stacks of corpses were sorted out again and their number was then put at more than twice as many as before! No information was given about who had stacked up the corpses in several tiers. The official version put out by the Americans at that time was less than convincing: the suicide victims had arranged themselves in stacks in the process of committing "mass suicide".

Two days later, over which period the officers and men of the American task force were busy preparing the bodies for cremation, the scene of the tragedy was visited by two reporters of *The Washington Post*. The reporters photographed a metal tank with a violet-blue liquid which they called the "Jonestown cocktail" and which all the members of the community "had taken of their own free will". The photograph was duly printed in *The Washington Post* and passed off as "reliable evidence".

Operation "Death" was carried out according to a familiar script which had been acted upon many times in American history: first comes murder, which is followed by the destruction of all clues, the physical removal of eyewitnesses, and then misinformation through the mass media. It is true, though, that in this particular case the old practice was slightly altered, inasmuch as first came the big lie about the existence of fanatical sectaries, then the operation in which they were killed, and finally another operation to remove the eyewitnesses.

As is known, about 80 people, residents of the commune, survived the massacre of November 18, 1978. But where are they now? There is no information of any kind about them. On the other hand, the killers of Jim Jones and the members of the commune are at large and so are the as-

sassins of Congressman Ryan and the three journalists. None of the killers have even been punished, and their names are carefully concealed. This is particularly striking because the correspondents who were on hand photographed and filmed the murderers at close range when they were firing their weapons at both the Congressman and journalists on the airstrip at Port Kaituma. The photographs of the murderers were put under lock and key somewhere in the strong boxes of the CIA and the FBI. Why were they not published? If these people came from the group close to Jim Jones, there was just no point in keeping them secret. But if the murderers were CIA agents, then it is an altogether different matter. This means that those men who had done what they did in Port Kaituma had been infiltrated into Jonestown by the CIA.

And why did the "elected representatives of the people", the American congressmen, clam up? After all one of their colleagues was riddled with bullets on a mission he was carrying out at the request of Congress. There are many more questions. . . But the much vaunted American press, which claims to publish everything worthy of publication and which had an excellent chance to prove its mettle, is silent. There is nothing being written about the tragedy in Jonestown. What is more, those who might do that are advised not to. Everything has been done to conceal the truth, namely that those put to death were not religious fanatics, but the political emigrants of the United States where at least 30 million people live in the conditions of poverty and oppression.

The first thousand American political dissidents in the jungles of Guyana were merely the first tiny group of the vast potential force of political refugees from the United States. The residents of Jonestown intended to stay on in Guyana, to make their home there, to raise new generations of people, and build a new happy life there. They built many houses in Jonestown and were planning to admit more like-minded people from the United States into their midst. The Washington authorities did not expect such a mass exodus from the citadel of capitalist paradise and decided to take "emergency measures" in order to cut short this mounting flow of people, to frighten those who

might want to leave and to put them off from trying ever again.

The Jonestown massacre was part of an extensive complex of actions undertaken by U.S. punitive agencies (Operation "Chaos" and others), whose goal was to clamp down on political movements, such as the Black Panthers, the Weathermen, the New Left, etc. To carry out this program, the CIA set up a highly secret group concerned with "special operations". This group (Delta Blue Light) which operated in close contact with the National Security Agency, the FBI, the military counter-intelligence organization and the Pentagon, was given the green light for shadowing people, arresting, kidnapping and even killing them.

Punitive operations carried out by the Delta Blue Light have over the years taken hundreds of lives. Thousands of people have been injured and tens of thousands of them have been jailed. The members of these organizations which had officially been declared "terrorist"—Black Panthers and Weathermen—were killed right in the streets and at home. The shots were fired without warning. This is how the radical political protest movements were stamped out.

In spite of the fact that the leaders of the Peoples Temple camouflaged their organization with all kinds of religious trappings so as to save it from a similar fate, the Temple also came into the focus of punitive operations, because it opposed the war in Vietnam, because it fought for racial justice, for the release from jail of the Communist activist Angela Davis, and stood firm for recognition of the Republic of Cuba by the U.S. government.

The secret police knew very well about the declaration made by the Temple leader, Jim Jones, of his feelings of personal guilt because, as he said, the taxes paid by his organization were poured into the massive aid to the tyrannical regimes of the Shah of Iran and of the military junta in Chile. And later, when Jim Jones had emigrated from the United States, he declared many times that he was at war with the U.S. government over the questions of civil rights, racial justice and peace.

The intentions of the Temple leaders to file a multimillion dollar suit against the U.S. government and the ne-

gotiations that they had started with Soviet officials about resettlement of the commune in the Soviet Union caused the American authorities to perpetrate a monstrous carnage against its members. The propaganda cover-up for this operation was provided by the CIA version of "the suicide of religious fanatics" who, for a long time prior to the massacre, had been slandered in the American press.

What is secret one day will inevitably become public knowledge. This book provides incontrovertible proof, unique documents, personal accounts and other facts to unmask the criminals. Its authors have made a detailed examination of the pertinent events—in all their political, historical, legal, social and other aspects. Of particular importance is the evidence supplied by Timofeyev, former Soviet consul in Guayana, who for several months maintained contacts with the leaders of the commune, met with its rank-and-file members and visited Jonestown. The material he supplied gave us first-hand information about the atmosphere of equality, respect, friendship and optimism that reigned in Jonestown which the murderers destroyed with cold blood. Also very important is the information about the commune supplied by doctor Fedorovsky.

We hope that now everybody will know about the act of savagery committed by the American imperialists in Guyana in order to suppress political dissent, to kill those who dared to build a new life free from the omnipotence of capital. The crime committed by the CIA laid bare the monstrous hypocrisy of the Washington administration which spares no words about defense of human rights. It was the Washington administration that gave the go-ahead for the extermination of people in the Guyanese jungles, those men and women for whom human rights became a reality only after they had made a clean break with the American capitalist system.

The political refugees from the United States were killed because they had thrown down the gauntlet to the oppressive regime in the United States.

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The JONESTOWN CARNAGE: a CIA CRIME



On November 18, 1978 the Central Intelligence Agency of the United States committed a monstrous crime against American citizens—members of the Peoples Temple organization who had left their country for political reasons. American passports which should have protected their rights turned out to be just useless paper—the commune was physically destroyed. The Justice Department in Washington turned its back on the violations of rights and freedoms of US citizens proclaimed in the Bill of Rights. This book tells the truth about this crime. Let the readers themselves pass their own verdict.

