



THE VOICE of ELIJAH

Restoring the hearts of the fathers to the children

Some Things Were Never Meant to Be Fully Understood

6. Regarding the devil and his angels, and the opposing influences, the teaching of the Church has laid down that these beings exist indeed; but what they are, or how they exist, it has not explained with sufficient clearness. This opinion, however, is held by most, that the devil was an angel, and that, having become an apostate, he induced as many of the angels as possible to fall away with himself, and these up to the present time are called his angels....

8. Then, finally, that the Scriptures were written by the Spirit of God, and have a meaning, not such only as is apparent at first sight, but also another, which escapes the notice of most. For those (words) which are written are the forms of certain mysteries, and the images of divine things. Respecting which there is one opinion throughout the whole Church, that the whole law is indeed spiritual; but that the spiritual meaning which the law conveys is not known to all, but to those only on whom the grace of the Holy Spirit is bestowed in the word of wisdom and knowledge.

The term *ἀσώματος*, i.e., incorporeal, is disused and unknown, not only in many other writings, but also in our own Scriptures. And if any one should quote it to us out of the little treatise entitled *The Doctrine of Peter*, in which the Saviour seems to say to His disciples, "I am not an incorporeal demon," I have to reply, in the first place, that that work is not included among ecclesiastical books; for we can show that it was not composed either by Peter or by any other person inspired by the Spirit of God.

But even if the point were to be conceded, the word *ἀσώματος* there does not convey the same meaning as is intended by Greek and Gentile authors when incorporeal nature is discussed by philosophers. For in the little treatise referred to he used the phrase "incorporeal demon" to denote that that form or outline of demoniacal body, whatever it is, does not resemble this gross and visible body of ours; but, agreeably to the intention of the author of the treatise, it must be understood to mean that He had not such a body as demons have, which is

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A Note From the Editor

It seems this country has moved from an era of political correctness to one of “cancel culture.” A quick search on the internet lists name after name of people who have been “cancelled” for various reasons in the past few years. From liberal to conservative, famous to non-famous, books to cartoons—even the My Pillow guy—cancel culture spares no one, it seems. Does not the First Amendment still mean what it says? It reads:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Although there is currently no “law” “abridging the freedom of speech,” it sure seems to me that there is a movement to suppress our Constitutional right to free speech. It used to be that universities were the place where students had the opportunity to hear all points of view. Now, various speakers have been banned and sometimes physically prevented from speaking on campuses (both liberal and conservative). I don’t see this as a partisan issue; cancel culture can ultimately silence all voices.

The current trend moves beyond political correctness; it is reminiscent of the McCarthyism of the early 1950s when Senator Joseph McCarthy of Wisconsin conducted a dogged campaign against people in the government and entertainment fields mainly, that he alleged were Communists. Those accused and investigated were blacklisted and many lost their jobs even though they had no Communist Party affiliation. Sound familiar?

What about cancelling the Truth of the Scriptures? I’ve even read that China, no friend to Christianity, has commissioned a new Bible translation that distorts Scripture and has a Communist bent, effectively doing just that:

*MNN recently reported on a new Bible translation commissioned by the CCP. A leaked snippet from John 8 portrayed Jesus as stoning a woman to death Himself rather than saving her.
(Zeller, K. [2022 March 7]. China Further Restricts Religious Content on Internet. Mission Network News)*

*The Chinese Communist Party, China’s ruling regime, has been on a mission to rewrite the Bible through a communist lens. This quest has reportedly resulted in shocking distortions of Scripture and Gospel truth.
(Hallowell, B. [2022 February 17]. Communist China Is Reportedly Rewriting the Bible and Calling Jesus a “Sinner.” But That’s Not All ... cbn.com)*

It is mind-boggling to watch as things get increasingly unhinged. I don’t know about you, but I feel more and more like a stranger in a foreign land every day:

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"If the world hates you, you know that it has hated Me, the first of all of you. If you were part of the world, the world would be fond of its own. So then, because you are not part of the world, but I chose you out of the world, for this reason the world hates you."

(John 15:18-19) —HSSB

I'm so grateful knowing this place is not my home, and it is certainly NOT "all there is" (Zeph. 2:18). I eagerly anticipate living in the "dwelling place in My Father's house":

For we do not have a city here that is going to continue on, but we are diligently seeking the one that is going to come.

(Hebrews 13:14) —HSSB

"Do not let your heart be disturbed; you believe God's promise about the [living] God; you must also believe God's promise about Me. There are a lot of dwelling places in My Father's house; but if not, I would have told you, because I am going to prepare a place for you. So if I go and prepare a place for you, I am going to come again and take you to Myself, so that you also are wherever I AM. And you know the way to where I am going."

(John 14:1-4) —HSSB

I mention cancelling and censorship because it has hit close to home in recent weeks. **The Voice of Elijah®** has used Facebook as a major outreach tool for some years now. Facebook made the following announcement last fall which is now taking place:

Facebook announced today that it will no longer allow advertisers to target users based on potentially "sensitive" topics like health, sexual orientation, or religious and political beliefs. "Lung cancer awareness," "LGBT culture" and "Jewish holidays" are just some of the interest categories that will no longer be targeted starting early next year.

(Silberline, A. [2021 November 9]. Facebook will no longer allow advertisers to target political beliefs, religion, sexual orientation. Techcrunch.com)

Up until recently, Royce Gonzalez, CEO of Voice of Elijah, Inc., has effectively targeted Facebook ad audiences using various categories of interest. Among them were: Bible, Scripture, End Times, Salvation, Gospel, Bible Prophecy, Christianity, etc. As of March 17, 2022, Facebook removed ALL of these categories of interest, citing they are "potentially sensitive topics." One decision by one organization, and *poof*—the outreach program has changed drastically.

Facebook notified Royce that her targeted ads would cease after March 17 unless the targeted audience was reassigned. None of the categories of interest offered were appropriate. The closest may have been Education. I ask you though, if you were curious about what the Early Church was teaching and what understanding the Apostles had of the Scriptures, would you search *education*? I didn't think so, yet, that is where we are. Royce was, however, able to direct targeted ads to people who had been previously engaged with VOE's Facebook page and/or ads in the last two hundred days. We've yet to see any metrics on the new campaign.

Through the targeted Facebook ad campaign that Royce has been conducting over the past few years, VOE's Free Offer downloads have been averaging over 71,000 individual downloads per month. Without the Free Offer advertising being targeted to people who have an interest compatible with VOE's mission, we expect to see a precipitous drop in downloads going forward. I still see this ministry as one small (and getting smaller for the time being, it appears) voice in the vast wilderness of this current chaos in which we exist:

[A Voice] {is} [going to call] [in {the} Wilderness]:

"[Put a surface on] [{the} Way] [of His Majesty]!

[Make [a Highway] [for our God] straight]

[through {the} Desert Plain]!"

(Isaiah 40:3) —Harper's interim translation

VOE's primary outreach (voice) is, it would seem, cancelled. Please join us in prayer about this situation. We know that the Lord has His ways of accomplishing His plans, regardless of how dire the situation looks from our standpoint. His will be done!

In Him,

Marcia Harper

Wanna Hear a Whopper You Undoubtedly Won't Believe?

Over the past thirty-one years, I have explained a variety of things you need to know if you ever intend to withstand the “winds” that have already begun to “blow” at hurricane force here on Planet Earth. The information I have given you over that span of time should be enough to convince any rational person that those “winds” have, for a very long time, been doing the very same thing that Satan, the “Serpent,” did to Eve: Duping anyone and everyone who is dimwitted enough to believe the carefully crafted delusions they have foisted off on us through the “ministry” of those who think they know better than everyone else and want to show what they know by bandying it about here, there, and everywhere—to the eternal detriment of everyone who believes them.

In the things I have written, I have rather rabidly ridiculed and refuted some of the nonsensical notions the “winds” have inculcated into the mind-set of the majority today. It all started in 1990 when I began writing a book titled *Not All Israel Is Israel*, in which I explain a simple Truth on which the things God called me to teach are based. In that book, I explained how the Hebrew idiom “cut off from” provides crucial insight into the ministry of John the Baptist and the message he was preaching regarding the New Covenant and Jesus Christ as Corporate Israel, “The Remnant” of God’s People.

In the April 1994 issue of this newsletter, in the article titled, “Satan’s Fools Are Satan’s Tools,” I stated the following regarding the fool who came up with the “leap of faith” nonsense that folks firmly believe today:

Let’s begin by defining a few basic terms. A fool is one who confidently carries on concerning something he

knows nothing about. However, a fool is greatly surpassed in ignorance by the imbecile who assumes he has learned some great esoteric truth while sitting at the feet of the fool. The moron, by way of contrast, doesn’t even bother to sit. Like a talking parrot, he repetitiously recites—at the most appropriate (or, most often, inappropriate) time—the trite phrases he has heard the fool and the imbecile use.

The Church has seen its share of fools, imbeciles, and morons over the past two millenia. Yet during the past three centuries there has been a profound resurgence of the spectacle wherein fools teach imbeciles whose rubbish is repeated by a vast crowd of morons. And each new generation is just as firmly convinced as the last that they have, by their great erudition, somehow attained some worthwhile knowledge concerning the Truth of Scripture.

Satan, meanwhile, has been watching the proceedings with absolute glee. Like the father of fools that he is, he actually believes he is going to triumph by means of the confusion generated through the half-witted speculations of the best minds this world has had to offer. Amazingly, he has, until now, assumed God’s Church was rapidly approaching its ignominious end. On the face of it, one would have to agree with his assessment of the situation. The evidence in the Church would lead one to believe all that remains to be done is to read the eulogy and lower the casket.

Anybody with a shred of common sense can see that the Church today, in all its various and sundry forms, is nothing more than a farce. It has become, under the stewardship of Satan’s agents, a mocking caricature of the Church established by the Apostles of Jesus Christ. How did we get into such a mess? Contrary to what one might assume, it was easy. All we had to do was, like mindless morons, repeat the folly of fools and imbeciles who explained things about which they knew next to nothing. As the ongoing accretion of various oral traditions put forward by

fools, the Church today is, for the most part, the visible product of our great confidence in our ability as rational beings. Unfortunately, that confidence is seriously misplaced.

God did not create us to find the Truth on our own. He created us to learn the Truth from Him. If that were not the case, the revelation He provided in the Scriptures would not even be necessary. Therefore, those who have sought, or are still seeking, to find the Truth for themselves are nothing more than fools. And none are more foolish than those who take such great pride in their own stupendous mental capacity that they look for the Truth within themselves.

("Satan's Fools Are Satan's Tools," The Voice of Elijah®, April 1994, pp. 1, 3)

I went on in that article to refute the ridiculous "leap of faith" nonsense that was first propounded by the wannabe "philosopher" Søren Kierkegaard. Then, in an article I wrote nine years later, I presented a rational reason why one should not believe Adam and Eve were created in the image and likeness of God. Once again I did battle with those who find solace in believing the "conventional wisdom" of the crowd headed down the "broad way" to Hell, and I said the following to make sure those who choose to reject what I teach were sufficiently warned:

It should be obvious from what Paul says that True Believers cannot do battle with the Liar without first gaining an accurate "knowledge of God." After they have that information in their possession, God then requires them to protect their knowledge of the Truth by assiduously avoiding the "speculations" that Paul mentions. From that, it follows that if you don't know the Truth about God in the first place, your battle with Satan has an already foregone conclusion. That is why God called me—to make sure that you have a fighting chance. My specific task is to restore and explain the Truth of The Apostolic Teaching because The Teaching contains specific information that True Believers need to know so that they can see through Satan's lie and endure to the End.

What you do with the things I teach is up to you. My only obligation is to make them available to those who have ears to hear. The purpose of this and the other articles and books I write is not to "prove" the truthfulness of what I teach by arguing evidence like a trial lawyer. The hour is much too late for that. The God of Abraham, Isaac, and Jacob did not call me to waste valuable time debating theological doctrines with dullards whose faulty presuppositions

concerning the nature and purpose of the Scriptures prevent them from understanding even the basics of The Apostolic Teaching the Church lost some 1800 years ago. (See The Way, The Truth, The Life.)

Consequently, I am not going to lay out all the biblical evidence in a single coherent presentation that is intended to convince unbelievers as to the Truth of the Gospel. That is the task of the Evangelists God has called to preach the Gospel to this generation. Their continuing neglect in regard to their calling is fairly obvious to anyone who understands the Truth. But God expects them, not me, to correct their mistakes. I have more than enough to do just making sure I do not also fail.

As I have stated repeatedly over the past decade, I am a Teacher. My goal as a Teacher is first to restore and then to explain The Apostolic Teaching for the benefit of True Believers. That is, I have been called to teach those who have already understood and believed the simple Truth of the Gospel. I have no obligation whatsoever to try to convince anyone that what I teach is true. The Truth speaks for itself in the mind of those who have ears to hear. Therefore, the dimwits who are so completely enthralled by Satan's lie that they require more "proof" than what I provide will undoubtedly look elsewhere for the "truth" they seek.

("Transformed Into the Image and Likeness of God," The Voice of Elijah®, April 2003, p. 2)

In the October 1996 issue of this newsletter, I wrote an article titled "Wanna Hear the Whopper the Liar Came Up With? (I Doubt You'll Believe It!)." In that article, I explained how, through the "ministry" of just one extremely simple-minded man, John Darby, Dispensational doctrine—the belief that Christians will be raptured before the Tribulation begins—came to be the dominant eschatological belief system it is today. And I showed you how it was able to completely supplant a belief the Church had previously held for over 1800 years—that is, that the Church is in some way the continuation of God's People, Corporate Israel. Later on, I published that article as a booklet titled simply *Wanna Hear a Whopper?*

My purpose in writing that article—and then publishing it as a booklet that has been distributed freely for several years now—was to show True Believers how Satan plans to use the Dispensational doctrine of the doofus John Darby to negate the things the Early Church Fathers Irenæus and Hippolytus

understood and wrote regarding the Antichrist, things that they claim to have gotten from men who had been taught by the Apostles.

In this article, I am going to *talk about* the folly of yet another fool who delusionally fancied himself to be a great philosopher. But the folly of this self-proclaimed “philosopher” has become much more menacing and malevolent than that of the aforementioned dimlights. The fact is, the stupid fantastical beliefs disseminated by an ignorant individual named Vladimir Lenin are going to result in the entire civilization of this Earth going up in the fire of a horrific nuclear holocaust when they confront the immovable object embodied in the confluence of the messianic expectations of Orthodox Jews with the Dispensational beliefs of John Darby.

As I have told you repeatedly over the past few years, the sixth “day” of Creation will end when the fire of God transforms every “male and female” Believer into His image and likeness just as it did the body of Christ on the day He was resurrected. Only then will the seventh “day” begin. But before I can explain how the End of this Age ends and the next Age begins, I must first provide a brief bit of background information so that you will be able to see how the pompous, pious, “philosophical” nonsense of a day-dreaming nitwit fits neatly into the things the Prophets of Israel have said regarding the raging fire that ushers in the seventh “day” of Creation.

In the years since I began writing, I have laid out evidence to refute one false belief after another. I have also presented a simple challenge to those who read or hear what I have taught: *Believe it if you care to; disbelieve it if you dare to. It makes no difference to me what you believe.* Nonetheless, there continues to be those who propagate the lie of the “winds” that tells them I am the leader of a religious “cult,” whatever they dimwittedly believe that term *means*. Nevermind the fact that anyone with a lick of common sense would rationally expect a cult leader to maintain some sort of *physical* contact and *mental* control over the members of the cult.

The Truth is, I do the opposite of what anyone with half a brain would expect a cult leader to do. I do not gather folks together in a group and insist they must do this or do that. All I do is write and record the things I firmly believe to be true with regard to the message of the Bible. I also teach that every legitimate Child of God already knows the right and wrong thing for them to do, so they do not need me or anyone else to tell them

how they should act or what they should do. I also teach that if a person depends on someone else to tell them those things, they are merely trying to avoid responsibility for their own actions. For that reason I do my best to not give advice to anyone. Instead, I explain what God called me to teach regarding the message of the Scriptures and repeatedly tell everyone: *“Believe it if you care to; disbelieve it if you dare to. It makes no difference to me what you believe.”* I tell people that because I know we all act in accordance with what we believe. For that reason, I explain *what I believe* and *why I believe it*. Then I leave it up to the individual as to whether or not they *choose* to believe the same thing.

If you believe what I have told you makes me a cult leader, you must also believe the nonsensical notion that anyone who firmly believes anything someone else taught them must be in a “cult.” If that’s the case, keep reading. I am going to take the mask off what you need to know about the most maniacal cult the world has ever known. But unlike you, I believe that any belief system can only be a “cult” if it tries to keep its members from knowing the Truth, leaving the cult, or killing them when they see the Truth or try to leave. The cult I have in mind has proven its willingness to do that over and over again.

Before I tell you the story of the most diabolical cult that has ever existed, I want to tell you about a cult leader named Jim Jones. You may have heard of him; he founded an honest-to-goodness “religious” cult that ended in a blaze of glory when more than nine hundred of his followers “drank the Kool-Aid”—which was actually not Kool-Aid®, but a cheaper knockoff called “Flavor Aid” that had been mixed with tranquilizers and potassium cyanide—in a place called “Jonestown” in Guyana. That is, the cult leader’s followers willingly drank, or were forced to drink, a deadly poison. As a couple of not-so-well-informed reporters put it:

On Nov. 18, 1978—willingly or unwillingly—the followers of the charismatic Pentecostal leader Jim Jones drank cyanide-laced fruit punch. Over 300 children were made to drink it, and syringes full of the mixture were emptied into infants’ mouths. Those who didn’t join Jones’ so-called “revolutionary suicide” were injected with poison; others tried to run for the surrounding jungle only to be shot by one of Jones’ armed guards. All told, 918 people died that day.
(time.com/longform/jonestown-aftermath)

An Evangelical preacher led nearly a thousand followers from the United States deep into the jungles of South America. They would build a new community, free of oppression and violence. It was to be their paradise on Earth. But outsiders threatened to expose the dark side of their leader.

(Jonestown: Paradise Lost)

Another source got the facts a bit straighter than those two, but he still comes up a bit nebulous when he uses the term *religious*:

In 1975, Rev. Jim Jones, the religious cult leader and civil rights activist, hinted at things to come. "I love socialism, and I'm willing to die to bring it about, but if I did, I'd take a thousand with me," he said during a sermon at his Peoples Temple church in San Francisco.

(www.history.com/news/jonestown-jim-jones-mass-murder-suicide)

Fact Check: Jim Jones was never the "Pentecostal leader," "Evangelical preacher," or "devout Christian" he has long since been made out to be. At best, he was but one of the many phony "evangelists" promoted by *The Voice of Healing* magazine in which a man named Gordon Lindsay announced the churches where approved "evangelists" would be "ministering" throughout the United States and overseas at any given time. The "evangelists" on the Healing Revival circuit held their meetings in conjunction with local Pentecostal churches; and it appears that Jim Jones, for a time, was one of them. But those fake "healers" did not preach the Gospel so that one might be born again; therefore, they should not in any sense be seen as part of the Pentecostal or other Evangelical churches where legitimate Evangelists were still preaching the Gospel. They were instead nothing more than mendacious magicians who were preying on the unsuspecting members of Pentecostal churches through sleight-of-hand tricks and subterfuge.

Yes, it is true, the "church" that Jones established in Indianapolis did host at least one of those Healing Revival meetings. That was in June of 1955. And his congregation most likely made up a sizeable part of the audience when William Branham, the most renowned of the Healing Revival "evangelists" promoted by Gordon Lindsay, got up to speak. And yes, Jones apparently did go out on that same "evangelistic" circuit that

the other "evangelists" did, but he only did it to amaze folks by performing fake healings to raise the money he needed to fund his socialist "ministry" to the poor in Indianapolis. I know that because Jones spilled the beans as to his motivation later on, and he and his accomplices openly admitted the "healings" at his meetings were nothing but fakery from the very beginning. Where he got the more intricate wizardry he used to con his audiences over the next two decades is anyone's guess; but one has to admit he must have gotten it from someone, because he was very good at it right from the start.

William Branham, who was widely regarded as having started the Healing Revival movement, was closely associated with a fellow named Joseph Mattsson-Boze. That may be why, on February 5, 1956, just a little more than six months after the "revival" he co-headlined with Branham in Indianapolis, Jones received an unsolicited Certificate of Ordination into the "Independent Assemblies of God." It was signed by none other than Joseph Mattsson-Boze, indicating Jim Jones had passed muster with Branham and would thenceforth be included in their little band of thieves.

Under the name of the church—Peoples Temple of the Wings of Deliverance, Inc.—someone inserted the words *with Complete Autonomy* to let it be known there would be no oversight. The Truth is, Jones had much bigger plans in mind than being a minister subject to the authority of someone else. And as would become clear later on, he was willing to use whatever means were necessary to accomplish his plans. That can be seen from what was written (apparently by Jones) on the back of the Certificate of Ordination he received from Mattsson-Boze:

Note. This ordination was given voluntarily by Joseph Mattsson Boze, Executive, and officials of Independent Assemblies. No creed or autocratic jurisdictions as to teachings of church organization. Only requirement is that minister practice the love of Christ and live honorably and practice every aspect of integrity in his pastoral and relationships. This was given as an honorary recognition without my request for our good work as an independent Church in Indianapolis and I naturally accept their ordination in that it required no endorsement of a limited creed, dogmatic ritual, or narrow religious restrictive fellowship.

(The Jonestown Institute, BB-17-cc.pdf)

The Articles of Incorporation for the church that Jones, along with his wife and mother, filed on February 23, 1954, were approved on April 4, 1955. That church would later come to be called "Peoples Temple," but the actual name of the corporation was "Wings of Deliverance." Although Jones brought various other programs under the umbrella of that corporation, it was from the very beginning, a church. The Articles of Incorporation state that plainly:

Trustees shall be elected by a majority vote of the church membership present at each annual meeting of the corporation. There shall be three trustees and they shall serve for three (3) years with the exception of two members of the original board of trustees, one of whom was elected for a period of one year and one of whom was elected for a period of two years.

Later on, in 1959, nineteen years before he induced his followers into drinking cyanide-laced Flavor Aid in the jungles of Guyana, Jones would join the Disciples of Christ denomination and begin to publicly teach a doctrine that he called "Apostolic Socialism" even though he knew it was Communism (one of those "public opinion/private opinion" sort of things). What Jones knowingly did—and freely admitted a year or so before he died—was meld a façade of Pentecostal-style preaching onto a fervent Communist belief that it is possible to create a utopia here on Earth. When he realized that attempt had failed, he took more than nine hundred mostly African-American acolytes down to the grave.

On hearing the small bit of Truth I just gave you, some might illogically claim Jim Jones was preaching "Christian Communism." I say "illogically" only because the sad, sick simpleton that Jones turned out to be was, in fact, an avowed atheist and idealistic Communist from at least the age of eighteen. That is but another set of facts not reported by those who are ignorantly unaware of it, or deliberately choose to overlook it, so they can smear dirt on Christian "zealots." The Truth is, Jones started out as a Communist and, by the age of thirty-nine, managed to turn his fake "church" into a Communist commune where members turned their property and income over to him to do with as he pleased.

By the time Jones and his adherents "drank the Kool-Aid®" on November 18, 1978, some—if not most—

of the adults in the cult had been so indoctrinated in Socialism and Communism that they were willing to kill more than three hundred children and commit "revolutionary suicide" for "the Cause." Here is the transcript of what two dimwitted women had to say while other equally dimwitted women were poisoning the children on the final "White Night" in Jonestown. The two women are addressing Jim Jones as "Dad" and expressing their undying love for Socialism in general and Communism in specific, yet his only concern seems to be getting the poisoning of the children done as quickly as possible so the adults could start drinking what they knew would kill them:

Unidentified Woman: {This is the most loving} thing we could have ever done—{the} most loving thing all of us could have done—and it's been a pleasure walking with all of you in this revolutionary struggle. **No other way I would rather go to give my life for socialism, communism, and I thank Dad very, very much.**

Unidentified Woman: {I agree with} that. That Dad's love and mercy, goodness and kindness, and he brings us to this land of freedom. **His love—his mother was the advanced—the advanced guide for socialism. And his love and his mercy will go on forever ...**

Jones: Where's the vat, the vat, the vat? Where's the vat with the Green C on it? Bring the vat with the Green C in please! Bring it here so the adults can begin.
(Q042, "The Death Tape," The Jonestown Institute, jonestown.sdsu.edu/?page_id=29084)

Most folks who were alive at the time of the tragedy that unfolded at Jonestown still believe Jim Jones was the leader of the most sinister *religious* cult the world has ever seen. That is actually the case, but not "religious" in the way most people are thinking. They are thinking "Christian." The Truth is, Jones and his followers were just a fringe element in the most insidious *religious* cult the world has ever known—Communism.

Before I have finished presenting the evidence, the Truth should be fairly obvious to anyone but a knucklehead: Communism is nothing but an idealistic *religious* cult in which fanaticism and intransigence routinely lead to the death of its adherents, dissidents, and innocent bystanders. That *religious* cult has been flying

under the radar for more than a century now, and it has already killed an astronomical number of people. A whole lot more killing is on the way; but before I explain what I *mean* by that, let me give you a rundown of the history of Jim Jones and Jonestown. Should you have any doubt that what I am telling you is true after reading what I have written, check the sources I cite.

Let's start with the confession of the fellow who knew an idealistic Communist best—Jim Jones himself. He dictated his Communist “confession” a year or so before the massacre. I just listened to the tape the FBI confiscated and cleaned up most of the fits and starts to make the text more readable:

“Why I Became My Own Brand of Marxist”

As a child, I was undoubtedly one of the poorer in the community. I had less of material comforts, although my mother made every effort to give me what she could. My dad was ill, and {an} invalid from World War II—World War I. A very bitter, cynical person. He spent so much time being engrossed in his own pain, that he finally debilitated his health. Finally, his health was destroyed. ...

There's a little town in Indiana. The moment I think of it, a great deal of pain comes. I don't think I shall mention it, ... just a little Hoosier town on the Ohio line. Thus I acted out against the conformities in the community ... because I was never accepted—or didn't feel accepted. I joined a Pentecostal Church, the most extreme Pentecostal Church, the Oneness, because they were the most despised. They were the rejects of the community.

I found immediate acceptance, and I must say, in all honesty, about as much love as I could interpret love. They were persecuted beyond measure for their beliefs. But after some time, intellectually I outgrew Pentecostalism, but still a rebel, still not a part of the society, never accepted, born as it were on the wrong side of the tracks. ...

But as I grew, I then at one point met a Communist. ... This Communist was beyond me in terms of intellect. I didn't understand all the arguments. I was a very, very young person. I'd identified strongly with the Soviets for some reason as a youngster. When the Soviets were marching and news was praising them highly for their endurance in turning back the Nazi hordes in Stalingrad. I used to play as if I were a Russian soldier, rushing through the snow and ... driving Nazis back. It was a [sic: an] identification again. It was something outside of the American scene, perhaps, because I used to play the role of

a Japanese, because I have a certain Asiatic appearance, and people would be amused by my imitations of Hirohito or Tojo. Always identifying with something other than the American society, because it did not—had not—given me a feeling of acceptance.

This Communist, though apparently cold, befriended me in a way that no one had ever befriended me. I was working in a company and had developed a sense of egalitarianism, a sense of sensitivity to the need of others.... I had early developed a sensitivity for the problems of blacks too, probably feeling as an outcast. I left my father's home early and I had to go to work and live away from the home, because I brought the only black young man in the town home, ... and my dad said that he could not come in. And I said, then I shan't, and I did not see my dad for many years, or for some, some time thereafter, leaving the town and going to work at a very young age in a hospital some sixteen to seventeen miles removed from the area.

Anyway, ... I rebelled against a certain macho-type racist, and I took money from him, and did all sorts of sensitive things with it, ... I had a way of controlling the money of the salesmen, they brought it in and giving them credits for the sales and I even shifted some of his money to another man who had a problem (as I believe, and I'm vague about it, but it seemed like a handicapped child). Then I took some money myself and utilized it as young kids do, I presume. Or at least this young kid did. Some of it sensitively and some of it, I think, as I recall, for personal indulgence.

Anyway, I was apprehended. Or the questions arose. Something was wrong with the books. And this Communist supervisor shielded me, utterly protected me. I don't know what he did. He must have made some adjustments with the company finances and utterly protected me from what would have been a terrible charge of embezzlement, I guess. And it was the only time I have ever done such a thing. Anyway, ... you can imagine the endearment I felt for this man. Then he came to my home ... and he dined with me.... As I look back, perhaps he had other designs. He was a bachelor, he could have been.

But anyway, for some reason he gave me his address and phone number, wanted me to follow it up. Life in its consuming pressures and having to get out and work to maintain my family (we were beginning to adopt a youngster at that time), so I didn't follow up, for one reason or another, and bore a great deal of guilt all through my life, because the one man that saved me at that time from certain prison....

It was controversial. I had already developed my own controversial stands on race. I had begun to champion some of his Communist ideology, and ... at least that moved me even further to consider Marxism. I shall call myself a Marxist, because certainly no one taught me my brand of Marxism. I read. I listened. Later in the university—I went back to the university and—I met another couple of Communists. I guess I sought them out. Old time pro-Soviet Communists. They were so gracious; they received me in their home—a father and the son. The mother had died. Humble home outside of Bloomington, Indiana, where I went to university.

Friendship, again, seemed through life to be extended by people of that sort—or maybe I sought them out, I can't say with utter honesty—but I certainly was shown a great deal of friendship by those types. I only remember one Communist in Bloomington who was very gross. Then, of course, my circle went that way. Those were the people I sought for inspiration. Then I developed a definite concept with the problems of the world, the misery of the world: two out of three babies going to bed hungry, as late as the Nixon years, when President Nixon pronounced that that was the case.

I don't remember the statistics of that time, but they certainly must have been hard, indeed. It seemed gross to me that one human being would have so much more than another. I, I couldn't come to terms with capitalism in any way. I wanted to. I wanted to retreat from this gnawing sense of conscience that pushed me forward. Then I decided, where can I demonstrate my Marxism? I demonstrated it in many places and almost got into trouble in classrooms. An agent checked on me because of my activities that took me to a Paul Robeson event. I went through considerable harassments that are unpleasant and painful. My mother was questioned by the FBI for several hours, brought out and interrogated ... out in an open area where all of her fellow workers at the factory would see her, and she was a shop stewardess.

And I recall thereafter was relieved because of being questioned about my activities. She took the Fifth Amendment. In those days, you did not do that. That was tantamount to admission of being a Communist. And my poor mom knew nothing at all of politics. She was as apolitical as she could be, but she believed in her son, which certainly has helped—perhaps, to some degree it hurt—but I would prefer the chances of the kind of belief that she had. She was a little indulgent of me at times, certainly from her limited means. Solid as the Rock of Gibraltar.

And she endured, not knowing either what I was ... up to, they didn't even tell her that it was merely because I had been to an event where Paul Robeson sang and participated in Chicago. She didn't know what I'd done, but she defended me. She said, "I refuse to testify on the grounds it might tend to incriminate me or my son."

So on down the road, I became even more alienated by that event. **I decided, how can I demonstrate my Marxism? The thought was, infiltrate the church. So I consciously made a decision to look into that prospect. ... It really was brought to my attention by a very kindly ... man who had a great deal of conscience that seemed to be compatible to my views, who was a church administrator of a denomination, and he, he encouraged me to think about being a pastor. And so I did. Very quickly did.** I'd had my religious heritage in Pentecostalism—deep-rooted emotions in the Christian tradition and a deep love which I share to this day for the practical teachings of Jesus Christ.

It had always been a sort of dual concept: a doubter, and yet a believer. Certainly I had great questions about anthropomorphic beings and a loving order to the universe, but Jesus Christ, (to use a kid's phrase) greatly turned me on. And I tried very hard through my years in the church—whatever someone else might look upon my role, however they would look upon it, they could see a great deal of sensitivity to the Christian teachings. Not only my brand of Marxism, but in Pentecostal tradition, I saw that when the early believers came together, they sold their possessions and had all things common. So I tried very hard to live up to that concept throughout my years.

The early years, I'd approached Christendom from a communalist standpoint, with only intermittent mention of my Marxist views. **However, in later years, there wasn't a person that attended any of my meetings that did not hear me say, at some time, that I was a Communist, and that is what is very strange, that all these years I have survived without being exposed.**

The media—news media—were concerned that we were overreacting to coverage. As if only it was that that concerned me, that my exposure as a Communist would affect the lives and well-being of my most precious family and dearest associates, and in fact, all of my church that had become an extended family. I was fearful of nothing else. There was nothing else in my life that I was afraid of being revealed.

But I think the media made a grave mistake in thinking that we, during the Nixon years, assisted—at

least I got the impression from some that they have thought that ... we assisted—people like [Los Angeles Times Bill] Farr because we were trying to get on the good side of the press. I really couldn't think you could get on the good side of the press; because being a Communist, I believed that the press, the myth of the adversary press, to me was very, very real. But whatever adversary role it played, it looked like it was played out in the Nixon years. So I took my stance. And then again, when I saw the Fresno situation, it reminded me all too well of that era where newsmen are going to jail for their sources about corruption at a high level.... But the right of confidentiality of sources to reveal high-level corruption was a very, very important—very important—to me.

One of the reasons I'm telling my story is because I certainly don't feel any inclination as a writer. I have a still great apprehension that the press—with the exception of some in the black and some of the Communist-Socialist press ... would not give me a fair story. And that's all I want is a fair story. And again, I really don't, at this point, give a damn as to whether I have personal fairness, but as I am affected, so are all of my people. And I have developed through the years a high sensitivity to all the members of my church. They are, as to me, an extended family. And I don't want to hurt them any more. I want to try to give them some relief of suffering. So, perhaps this writing will help that.

I feel no idea that writings add significance. Great writers have written and their words have been forgotten too soon with their departure, or if even remembered at any time, whether they were alive or dead. **So, ... my main ... purpose of writing is that, to help protect my people, because I really have a strong desire to die. At the time of this writing, I have been imprisoned in my mind for many, many years, constantly trying to conceal a lifestyle alien to the American society, that would have caused great pain for my devoted and precious wife, and those who followed on in my footsteps to become socialist or Communist. Some I don't think understood the difference, but everyone in our parish certainly subscribes to some form of socialism....**

I'm not about to make any kind of great conversion speech. I would not want to do anything but give the absolute honesty of my soul. I told you of the duality in my mind. A part of me emotionally is caught up with the Christian tradition. I'm more comfortable in the expression the warmth of a Pentecostal setting, and that's why you saw

that kind of a lifestyle, because it was in that setting, of freedom of emotion, that I felt my first acceptance. I found the same kind of spirit in the Communist rallies that I attended.

And today, no matter what disillusionment I may have—and I have come to the point that I'm a communalist—I **sought haven in a socialist country. I theoretically feel that Communism is unobtainable in the terms of man's present evolution in the nuclear technology, but I do believe that a communal lifestyle offers much to people, and it certainly is greatly accepted in the republic in which we lived in.** At the time of this writing, we have received gracious acceptance. It's not easy—wasn't easy—forging out a new community in the midst of a jungle, and we have done that."

(Q134, The Jonestown Institute,
jonestown.sdsu.edu/?page_id=27339)

In that confession, Jones mentions getting his mother tangled up with the FBI by going to a meeting in Chicago to hear a man named Paul Robeson speak. This is what you need to know about Paul Robeson:

Many African-American witnesses subpoenaed to testify at the House Committee on Un-American Activities (HUAC) hearings in the 1950s were asked to denounce Paul Robeson (1888–1976) in order to obtain future employment. Robeson, an All-American football player and recipient of a Phi Beta Kappa key at Rutgers, received a law degree at Columbia. He became an internationally acclaimed concert performer and actor as well as a persuasive political speaker. In 1949, Robeson was the subject of controversy after newspapers reports of public statements that African Americans would not fight in "an imperialist war." In 1950, his passport was revoked. Several years later, Robeson refused to sign an affidavit stating that he was not a Communist and initiated an unsuccessful lawsuit.

(<http://historymatters.gmu.edu/d/6440>)

If you need more proof than Jim Jones' own words that his cult was Communist to the core, all you have to do is take a look at the titles of the books in the pictures found in the "library" at Jonestown. They are still out there on the internet. Every book has something to do with Communism, and yet there is nary a Bible among them. Here's a list of the titles of some of the books, at least the titles one can see in the pictures:

The Rights and Freedoms of Soviet Citizens
The CPSU in the Struggle for Unity of All Revolutionary
and Peace Forces (L. I. Brezhnev)
A Concise History of the Communist Party
of the Soviet Union (J. S. Reshetar, Jr.)
Political Thought of Mao Tse Tung (S. R. Schram)
What Is to Be Done? (V. I. Lenin)
On Marx and Engels (V. I. Lenin)
Russia and the West Under Lenin and Stalin (G. F. Kennan)
The Russian Revolution 1917
USSR Agriculture
USSR Industry

So you tell me, Why would the folks in the press, people who should know the Truth—and most likely do know the Truth, provided they aren't completely stupid—not want to put it out for everyone to see? Maybe because they want to attribute the fiasco to Christianity rather than to Socialism, which is a cause with which they sympathize? To this very day, one documentary after another glosses over the fact that Jim Jones was a Communist and focuses on him as the Christian preacher he only pretended to be. They interview the surviving members of the cult and never once bring up the fact that the “church” was, in fact, a Communist commune. Why is that?

One has to wonder what purpose the “winds” have in making sure the lie about Jim Jones remains firmly fixed in the mind of the vast majority of the population. Don't worry, I am going to tell you what they planned; but first, I should tell you I am not the first to stumble onto the Truth about Jonestown. Right after I found Jim Jones' confession, I came across the following in an article titled “The Unburied Truth About Jim Jones,” which was written by someone who came upon the Truth several years ago:

The 1978 massacre at Jonestown, Guyana, was the largest mass suicide in recorded history and the largest single-day mass killing of American civilians prior to the 9/11 attacks. Some 909 members of Jones's “People's Temple” cult were murdered or (in an unknown but probably large number of instances) were forced to commit suicide by drinking a poison-laced fruit drink. The popular phrase “drinking the Kool-Aid®” to describe herd mentalities originated with the Jonestown massacre.

Yet the Jonestown massacre itself is only dimly known to contemporary Americans, and the details of the

event are often ignored by news and academia. It is, after all, an inconvenient story, in which a Communist community, led by a committed Marxist and '60s Bay Area radical, came to a horrifying end.

*Following the mass suicide, the mainstream media spun the story into one of religious fanaticism rather than leftist fanaticism. Had a right-winger persuaded followers to join him in retreating from society and building their own enclave, then held them prisoner and ultimately persuaded or forced them to take their own lives in some sort of revolutionary act, Jonestown would be taught more widely in schools than Abe Lincoln. **Instead, when Jonestown is addressed, the Marxism of the People's Temple is whitewashed and the story is packaged as one of a religious cult gone awry, or as a warning against the perils of organized religion.***

(A. J. Delgado, “The Unburied Truth About Jim Jones,” www.nationalreview.com/2014/05/unburied-truth-about-jim-jones-j-delgado)

Those are the facts, folks. You can take 'em or you can leave 'em, it doesn't matter; they will still be the facts. Jones himself claimed his greatest fear was being outed as a Marxist—that is, as a Communist. That was probably true before he left the United States and took up residence in a socialist country where he felt the government would be more accepting of his beliefs. But by the time he made his confession (1977), he was living in Jonestown in Guyana—a country he admits he chose because of its socialist government—and his political views had already been put out there for everyone to see. His wife, Marceline, had even told *The New York Times* that he was a Marxist; and they chose to ignore it. I wonder why.

Even when reporters are willing to admit the Truth, it's not the whole Truth. They still want to pin the blame squarely on Christianity rather than on Communism:

After the move to California, Jones changed the tenor of the Peoples Temple from religious to political, with a strong communist bent. Members at the top of the church's hierarchy had pledged not only their devotion to Jones but had also pledged over all of their material possessions and money. Some members even signed over custody of their children to him.

(www.thoughtco.com/jim-jones-and-the-peoples-temple-1779897)

Now that you know the Truth, maybe you should ask yourself: "Why would the Truth with regard to a Communist cult responsible for the death of nearly a thousand people not matter to the press here in this country? Why would a massacre caused by a devout Socialist still be attributed to him as an 'Evangelical preacher,' 'Pentecostal leader,' or 'devout Christian' rather than the Communist he actually was?" Think about it: Are the folks who have overlooked the facts for the past forty-five years completely lacking in the upper story? I don't think so. I think their culpability in suppressing the Truth has long been part of a grander scheme—one the "winds" put in place in the mid-1800s.

I also believe one of the many reasons why the Truth that Jonestown was a Socialist commune founded solidly on the Communist beliefs of Jim Jones has not been told can be attributed to the fact that some folks didn't want—and in some cases still don't want—it told. The survivors, that is, the Communists who lived to tell the tale had a vested interest in not being outed as Communists. Therefore, when they agreed to tell what they knew for a documentary, one of the conditions of their participation was most likely that the topic of Communism could not be raised. That ban probably applied to the topic of Socialism as well. I'm just following the logic: If the leader of the cult said his greatest fear was being outed as a Communist, why would that not apply to his followers as well?

My conclusion concerning the Communists who survived the massacre appears to be confirmed by what one of the acolytes of Jones said later on. Vernon Gosney was a defector who decided to leave the cult and barely escaped with his life when Congressman Leo Ryan came to Jonestown and precipitated the Jonestown massacre. Gosney later wrote an article in which he rails against anyone using the "religious" or "cult" monikers to talk about Jonestown. That is clearly because he did not want to be identified as a member of a "religious cult."

The question I had when reading Gosney's article was: It was obviously a cult, but if you say it wasn't a religious cult, what kind of cult was it? The Truth is, Jonestown was founded by a Communist who became a cult leader, and Vernon Gosney was a member of that cult—he just wouldn't admit it. But in the article he wrote, Gosney does admit Jim Jones was totally the opposite of the Christian he pretended to be:

There is one topic Jim Jones would speak on that still resonates with me today. He used to talk about the Bible and how soft the pages are. So soft and thin. How great the pages of the Bible would be [to] wipe the shit off our ass! The pages of the Bible would make great toilet paper.

Just think how every country in the world would have a bountiful supply of toilet paper. How clean everyone's ass would be. So please don't use the "C" word. That dirty word! And please don't use the "R" word, either. It's religion. It is the root of all evil, hate, killings and war.

(Vernon Gosney, "Please Don't Say the 'C' Word," The Jonestown Institute, jonestown.sdsu.edu)

If what I have told you is true, why has the press coverage of the massacre continued to avoid the Truth for nearly forty-five years? An article titled "Jones: Christian or Communist?" stated the Truth just a month after the tragedy occurred. The author begins the article this way:

*People all over the world are horrified and puzzled by the Jonestown, Guyana atrocity. Questions are being asked: Who was the Rev. Jim Jones? What kind of religion did he teach? Why did he order the murder and suicide of over 900 of his followers? The answers provided by most of our media during the week following the news of the murder of Congressman Leo Ryan and four others in his group at the Kaituma airstrip have been confused, inaccurate and misleading. **Our media have concealed, misrepresented, or downplayed the key element in the philosophy of Jim Jones. He was a long-time dedicated Marxist communist who admired totalitarian communist dictatorships such as the Soviet Union and Cuba so much that he built one of his own in Guyana.** It was tiny, with fewer than 1,000 inhabitants, but it had many striking resemblances to the dictatorships it was modeled after. The inhabitants were not free to leave Jonestown. Those who tried to escape were severely punished. Family members were kept in Jonestown as hostages to enable the dictator to exert control over those who were on the outside. The inhabitants were cut off from free communication with the outside world. The news they got was filtered through the dictator. They were subjected to the constant blare of exhortations and instructions by loudspeaker, one of the techniques of the Chinese communists. They were forced to attend lengthy meetings, listening to the political harrangues of Jones, after having worked ten to twelve hours in the fields. This*

is another technique of the Chinese communists. They were trained in what to say to visitors and were as adept as the Chinese, and Soviets in pulling [sic: putting] on a good show and concealing the harsh reality. They were not permitted to own any substantial personal property, making them totally dependent on the dictator for their subsistence and survival. They were in mortal fear of the dictator's armed guards and "hit squads," which they believed would track them down and murder them if they should leave. They were punished if they complained about food or living conditions, and they were afraid to express dissatisfaction even privately. There was no religious observance in the community, apart from the obeisance to the all-powerful dictator, Jones. The workers were poorly fed, poorly housed and overworked, while the dictator lived in luxury. The settlement could not deliver the standard of living promised to the inhabitants, and it relied heavily on external contributions. ("Jones: Christian or Communist?" Accuracy in Media—AIM Report, December 1978)

The author of that article goes on to say:

Despite all the evidence that Jones was a Marxist and admirer of the Soviet Union and Castro's Cuba, reporters not only avoided calling him a communist, but also went out of their way to qualify his socialism with adjectives such as "utopian," "quasi-religious," and "agrarian." We could find not a single article in the mass media that probed into Jones' Marxist beliefs and connections. All the remarks we have cited above were only passing references in articles devoted to other subjects. Articles were written about his religious background and activities, which, as we shall see, were phoney and were simply a means to his political ends. The tragedy spawned articles on unrelated cults, on the psychology of mass suicide, on Jones' sex life, on political figures who were connected with Jones or had written letters commending him. But there were no articles on the ideology which was his main inspiration, communism. (Ibid.)

If you need more proof that what I am telling you is true, I suggest you read the entirety of all the sources I quote in this article. There appears to be a whole lot more to the story of why the Truth about Jim Jones and Jonestown was covered up than just survivors not wanting to be outed as Communists. Could it be that

Communists in positions of power in the government and in the media did not want it revealed that Jones' disillusionment with Communism contributed to the fiasco? Who knows? I don't. But I do know that, immediately after the incident, FBI agents rounded up every bit of evidence and put it all under lock and key.

One of the things the FBI collected was a television series about Jim Jones and Peoples Temple that was being produced by a reporter named Pat Lynch, who worked as a producer for NBC at that time. She would have been the logical choice to be in Jonestown that day when Jim Jones had a Congressman named Leo Ryan and members of his entourage killed. But for reasons she could not understand, she was taken off the case right before Ryan went to Jonestown and a man named Don Harris, who died there, was put on the case. Her recollections were recorded by another reporter, Tom Clavin, in 2007:

"I've never written about the Jonestown story, but that doesn't mean I haven't kept thinking about it," said Lynch, interviewed at her home in Southampton. "I had sort of resigned myself that it would never be told ... but then things changed."

What revived her desire to get the story out is that recently Lynch has received queries from editors and producers in the U.S. and from Canada, South Africa, and Australia who are embarking on Jonestown-related stories to coincide with the 30th anniversary of the founding of the cult community in Guyana. All have asked the same question of Lynch: "Did you shoot more than 18 minutes of film?"

"We shot in 20-minute sections and then put the film in a canister," Lynch recalled. "There were between 20 and 30 canisters. In addition to that, I personally screened more than three hours of dramatic footage shot inside Jonestown by the cameraman who died doing his job. What happened to it?"

Lynch said that after the Jonestown tragedy the canisters of film were put under lock and key by NBC. Only the FBI was granted access to them, and the agency made copies of the film Lynch and her crew had shot and footage that had been recovered from Harris's crew. Lynch said, "It is very hard to believe now that all that material was just accidentally lost." She added: "The recent queries from filmmakers have inspired me to start my investigation of the Peoples Temple once again. In two years all the classified material about the massacre is supposed to be

released to the public. The government has kept their secrets well for almost 30 years."

Theories abound as to why the FBI, CIA, and the State Department have kept documents about the Peoples Temple classified for decades. One was voiced by Rep. Leo Ryan's mother, who told Lynch, "It's a massive government and intelligence cover-up." Ryan had co-sponsored a bill in Congress that required prior congressional approval of all CIA covert operations, and testimony before the House Foreign Affairs Committee revealed that Jonestown was part of a CIA covert operation in Guyana. Ryan may have been the target of an operation that went terribly awry.

(Tom Clavin, "Jonestown: Was the Story Spiked?" *Huffpost, The Blog*, 2007)

The following is what Pat Lynch wrote about the Jonestown massacre after her conversation with Tom Clavin:

I had the Jonestown story back in 1978. As a producer at NBC News, I had worked on a series that year on dangerous cults. I had talked to members of Peoples Temple and to critics like Steven Katsaris, one of the main persons in the Concerned Relatives and father of Maria Katsaris, Peoples Temple treasurer. I had the suppressed story of Gordon Lindsay, the controversial journalist who gave his story to me. I met Debby Layton through Lindsay, and she gave me the affidavit which laid out much of what would happen as early as June 1978, five months before the massacre. And then, as the NBC team was being put together to accompany Leo Ryan to Guyana on his fact-finding mission, I was pulled from the story.

After Jonestown happened, I was the media "flavor of the month" because I, sadly, had been right about what I thought would happen if outsiders entered the lair of Jim Jones unguarded. The late Evan Thomas, publisher at WW Norton, and hotshot agents came out of the woodwork wanting my story. Those were the days when women investigative reporters had a difficult time getting jobs at the television networks. I knew if I told my story to them—that if I named names—I'd never work in the business again. That's the way it was for women in 1978. So I didn't.

Still, I knew too much about what had happened at NBC, and I became a pariah. Then-president Les Crystal—now with the Lehrer Report 30 years later—and his executive producer Joe Angotti made that very clear. So when I had a chance to go to ABC News in a

comparable position, I grabbed it. The only journalist I told my story to was syndicated columnist Jack Anderson, and that was three years later. By then the story of the year in 1978 was already ancient history.

I maintained my close relationship with Steve Katsaris, Gordon Lindsay, and Debbie Layton. As Katsaris says today with the anger he felt almost 30 years ago: "Everyone in the government knew what was going on. And they let Jonestown happen." Why? The government succeeded in having this happen by classifying the most important material for 30 years—enough time for the players in this tragedy to die and for people to forget. I never forgot. But would the classified documents tell us? In some ways, I doubt it.

*NBC News has destroyed all but 18 minutes of the tape cameraman Bob Brown died getting. I saw every bit of that film that November. Almost three hours. Some of it may have been stolen in Georgetown, Guyana, I learned later. By whom, I don't know. I saw Temple followers not wanting to be taped being taped. I saw reporter Don Harris conduct a Mike Wallace-type slash-and-burn interview with a paranoid, drug fueled madman named Jim Jones. The segment—repeated so often that it is almost iconic—in which Jones implores the congressional delegation and the news crew to leave them alone is only a fraction of the interview and came at the end. The last straw. It was shortly after that that Jim Jones destroyed a grand vision in his madness and called it "revolutionary suicide." Most of the people were murdered because of a madman's delusions. (Pat Lynch, "Story of Media Involvement in Jonestown Seeks Publication," *The Jonestown Institute*, jonestown.sdsu.edu/?page_id=33141.)*

In another article, Lynch continues to question why a major news organization suddenly lost all interest in investigating what should have been a major news story:

I believe the tragic event at Jonestown could have been avoided if NBC News had not caved in to cult and corporate legal pressure and death threats, done its job as a news organization, and informed the public about what was happening to American citizens in Guyana, most of whom were being held there against their will in the jungle by a drug-crazed madman.

What I also knew was known by the American Embassy in Guyana, the State Department in Washington, the Justice Department in Washington, the Bureau of

Alcohol and Tobacco and Firearms, the CIA, and California law enforcement agencies. It also was known by Peoples Temple defectors, concerned relatives of Temple members, and my main sources, freelance journalist Gordon Lindsay and Steven Katsaris, unofficial leader of the Concerned Relatives group and a former Greek Orthodox priest, who was in close contact with the State Department and the other state and Federal organizations. Despite what everyone knew, a lone congressman was allowed to embark on a "fact-finding mission" to what so many people knew was a dangerous steamy jungle prison run by a man obsessed by betrayal, paranoia, control, and death.

Why Congressman Leo Ryan was allowed to go to Jonestown without protection remains as much of a question now as it did then. For thirty years the government has kept its secrets well-classified, to be processed for possible release beginning in 2010. NBC News archivists told me it has only 18 minutes of the almost three hours of that unforgettable tape I screened in November 1978. Where has all that tape gone? Documentary filmmakers who worked on 30th anniversary programs last year called me to find out if there was more footage. I was dumbfounded, astonished at the news. Irreplaceable historical footage, gone? Missing? A man died getting that tape. I saw it all and edited stories for "Nightly News."

And what the tape revealed was an irresponsible, poorly informed reporter breaking news rules, and ordering his cameraman to tape people who didn't want to be taped. The reporter, Don Harris—despite being warned—conducted a 25 minute "take no prisoners" interview with a drug-addled madman. Only one question remains of that interview now. Soon after that interview all but two of the NBC crew were dead. Cameraman Bob Brown, reporter Harris, and Congressman Ryan died first on the crude runway at Port Kaituma seven miles from Jonestown. Later that night, over 900 others would die. Some died by their own hand, but this was no mass suicide. Babies and reluctant adults were injected with deadly poison. Two people—including Jones—were found shot to death. Because decomposition of the bodies had set in quickly as they lay in the hot sun for four days, because only a handful of autopsies were performed, and because the bodies that were autopsied had already been embalmed, it was virtually impossible to say how most people died.

Almost a thousand Americans died in the jungle more than thirty years ago, and we know little more now than we did then. Why? Did they die in vain, their assassins here in this country very much alive and never

punished? No public hearing was held where questions could be asked, answers demanded and culpability assigned by government officials. **More than thirty years later the most important documents remain classified by the Justice Department, and the videotapes turned over to the agency remain unaccounted for. Why?**

Have we become so cynical that the deaths of almost 1000 Americans who followed their leader to what they believed was a new world where everyone would be equal doesn't matter, and what the perpetrators did wasn't so bad after all? After all, everyone lies. Watergate. Iraq. Who cares about Jonestown now, the number-one story of 1978? Today, it's ancient history. And most of the victims were poor blacks and whites.

It's been ancient history for a long time. In March 1981, syndicated columnist Jack Anderson got on to information about my suppressed investigation and interviewed people I had worked with, but too much time had elapsed. And nothing came of it. And last year, when two cable networks did their obligatory 30th anniversary coverage of the tragedy, their producers made their obligatory contact with me. They bled me dry for information about what was on the hours of tape I screened, more of which are now mostly missing. As for my personal experience with cult intimidation of the media and its effect on news decisions regarding my series on the cults and particularly information the interviews on Jonestown, they weren't interested in that. Neither were they interested in anything I had to say about the actual disappearance of the tapes, network irresponsibility, or government classification of thousands of documents. That wasn't the story these producers wanted to tell. And many of the news executives who made those bad decisions because of intimidation are still around. The Jonestown tragedy continues.

(Pat Lynch, "The Death of a Story, the Death of a Cult: Pat Lynch and the Jonestown Tragedy," The Jonestown Institute)

Did you see where Lynch asked the most basic question that anyone could ask? She said this:

More than thirty years later the most important documents remain classified by the Justice Department, and the videotapes turned over to the agency remain unaccounted for. Why?

That's the very same question I asked myself when I learned the FBI had covered up the Truth in

regard to the Jonestown tragedy. I have never been much of a conspiracy theorist. That is, I don't think most folks in the government start out to hide some great, grand, and glorious scheme they concocted. Personally, I don't think they are intelligent enough to orchestrate things like that. The "winds" are, but ordinary folks have to deal with too many competing thoughts, ideas, and beliefs to set everything up beforehand. But I do firmly believe idealistic bureaucrats and boneheaded politicians are cunning enough to find ways to hide what they have been up to when something blows up in their face and the Truth threatens to surface.

So, after thinking about this situation for a while and using a bit of logic and common sense, I came to the following conclusion: There would be no reason for the FBI to conceal anything other than the fact that Jim Jones was a Communist and Jonestown was a Communist commune. And then I asked myself, Who at that time had the most to lose and the power to make sure it would not come to light? That's when I remembered something I had turned up while doing research for this article.

In a run-off election on December 11, 1975, Jim Jones and his acolytes managed to turn out the vote for a Democratic politician named George Moscone, who was running for mayor of San Francisco; and as a result, Moscone won by slightly more than 2 percent of the vote. Moscone was a very close friend of Willie Brown, the Democratic whip in the California State Assembly; they had gone to college together. As a result, after 1975 Jones had some political clout with the Democratic movers and shakers in California:

Jones's influence extended to the state capitol in Sacramento. Lieutenant Governor Mervyn Dymally, a transplanted native of Trinidad and one of the first men of color elected to California statewide office since Reconstruction, was so impressed by Jones and the Temple that he even accompanied Jones on a trip to Guyana, where Dymally emphasized to national leaders that Jim Jones was a very important man. Governor Jerry Brown acknowledged Jones, too. Once, when Brown missed speaking at a Temple service due to a schedule mix-up, he called while the service was in progress to apologize. Jones took the call offstage, taping it so Brown's apology could immediately be replayed to the congregation, who heard the governor of California asking their forgiveness.

*It was always exciting for San Francisco Temple members to see Lieutenant Governor Dymally, Willie Brown, Mayor Moscone, elected officials who were in positions to bring about the kinds of political and social change Jones and his followers sought. Even better for members with radical sympathies were the visits and guest sermons by Angela Davis, linked with the Communist Party and Black Panthers, Dennis Banks of the American Indian Movement, and Laura Allende, whose Marxist brother, Chilean president Salvador Allende, had been deposed and killed in a military coup rumored to have been underwritten by the United States. It created a sense that the Temple members stood shoulder-to-shoulder with the most prominent activists. (Jeff Guinn, *The Road to Jonestown: Jim Jones and Peoples Temple*, pp. 353–354)*

After Jim Jones had demonstrated to Democratic politicians that he could turn out the vote and get them elected in close races, he must have thought he was on his way to the top. The sky was the limit, so he aimed for those already at the top:

Temple members were thrilled to learn that on Saturday, September 25, there would be a gala testimonial dinner honoring Jim Jones. The location was to be the San Francisco temple, and Jones's followers were assured that a glittering array of political notables would attend to pay tribute to the Temple leader. So that none of the luminaries would become upset or misunderstand, Jones explained, for that evening only his followers must address him as "Jim" and not "Father." Less pleasing was Jones's announcement that Temple members would be expected to each pay \$20 admission, and also hit the streets to sell tickets to the general public. Jones expected a full house. Initially, advance sales were slow. Marceline, conducting a Sunday service in her husband's absence, chided the congregation for slipshod effort—it would be disrespectful to Father if there was even one vacant seat. The pep talk worked. By the evening of the dinner, all seats were spoken for.

Before that, Jones had another exciting announcement. The 1976 presidential campaign was well under way with Republican incumbent Gerald Ford challenged by Democrat Jimmy Carter. Carter's wife, Rosalynn, was coming to San Francisco for an event at the city's Carter campaign headquarters, and she had requested a private meeting with Jones. Although Jones warned his followers that "she wouldn't hesitate to place us all in concentration

camps," he was going to take the meeting. In fact, Jones had been contacted by local Democratic leaders asking that he bring some Temple members to fill seats at the program. He agreed, so long as he was seated onstage near Mrs. Carter and allowed to make some remarks of his own. The Carter program organizers were happy to agree—in an era when many white Americans feared the Black Panthers and other slogan-shouting revolutionaries of color, it would be reassuring for the media covering Mrs. Carter's appearance to see seats filled with members of a prominent black church.

On September 14, Jones and several buses of Temple members arrived as planned. For a change, Jones was dressed in a well-tailored business suit. His son Jimmy had dragged him to the clothing store to make the purchase, and paid for it without letting Jones know that the suit cost \$150. "He wouldn't have stood for it," Jim Jones Jr. remembers.

The event went well. Mrs. Carter was greeted with enthusiastic applause, which almost but not quite equaled the ovation Temple members gave their leader when he was introduced. Jones and Mrs. Carter had a few moments of private conversation, which, for her, was simply one more campaign courtesy rather than a discussion of any consequence. A few days later, Mrs. Carter made a follow-up phone call, intended as another gesture of thanks. Jones told her that he had considerable influence among Disciples of Christ churches, and would help the Carter campaign in any way she asked. Mrs. Carter said she hoped Jones would one day meet her sister-in-law, evangelist Ruth Carter Stapleton. The soon-to-be first lady would have been astonished to hear Jones, in one of his next sermons, announce that Jimmy Carter was considering appointing him U.S. ambassador to Guyana.

(*Ibid.*, pp. 369–371)

But wait! There's more to this story than just the Democratic campaign event and the accolades Jones received during a testimonial dinner in his honor:

Only a month after Jones's gala testimonial dinner in San Francisco, the California State Senate in Sacramento also lauded Jones. Its Rules Committee passed a resolution citing him and Peoples Temple for "exemplary display of diligent and devoted service to, and concern for, their fellow man, not only in this state and nation, but throughout the world." When in October Democratic vice presidential candidate Walter Mondale made a quick campaign stop in

San Francisco, Jones was one of several dignitaries invited to meet him. Jones later received a courtesy letter from Mondale avowing that "knowing of [your] congregation's deep involvement in the major social and constitutional issues of our country ... is a great inspiration to me." After the Carter-Mondale ticket was elected, Jones was quick to show the new vice president's letter to officials in Guyana.

(*Ibid.*, p. 373)

The Democratic politicians who courted Jones before the 1976 election may have considered him to be nothing more than a benign Socialist helping the poor in San Francisco. But evidence tends to indicate both the CIA and FBI knew he was a Communist prior to the election, and Democratic politicians throughout the country most likely gained access to that information—if they didn't already know it—as soon as Jimmy Carter was inaugurated in January 1977. Do you think those folks might have a vested interest in keeping their relationship to an avowed Communist a secret? I'm fairly certain they would.

Jim Jones was surely riding high after the Democrats—with his help—managed to win the 1976 election; now it was known at the very highest level that he could help them achieve their goals. But his victory celebration turned out to be rather short-lived. Only a month or so after Carter was inaugurated, Jones learned a couple of no-nonsense journalists—Marshall Kilduff and Phil Tracy—were researching an article for *New West* magazine that would blow the lid off the crimes he had been committing as a cult leader. At first, Jones wasn't too concerned; to that point, Peoples Temple had succeeded in suppressing any negative press about his nefarious activities. They had a solid reputation for intimidating news organizations by threatening litigation, but this time was different.

New West had the goods on Jones, and he knew it. They had been talking to people who had left the cult, and those folks were laying it all out so everyone would be able to see. So after failing to prevent the publication of an article that would most likely spur a criminal investigation, Jones skipped town to hide out in Jonestown, Guyana, just a few weeks before the article appeared in the August 1977 issue. He took most of the members of his cult with him and left Democratic politicians to face the fallout from the cozy relationship they had had with him less than a year earlier.

In bold lettering, the story's headline read "Inside Peoples Temple," and the sub-headline ominously queried "Jim Jones is one of the state's most politically potent leaders. But who is he? And what's going on behind his church's locked doors?" Then came a half dozen devastating pages. In every line, Kilduff and Tracy got things right: Jones's maneuverings to ingratiate himself with Rosalyn Carter and California and San Francisco politicians; the Planning Commission and members being "called on the floor," that is, beaten; the real estate skulduggery; and how Temple members who left the church were tormented by Jones followers afterward. (Ibid., p. 385)

Knowing how that went down, I tend to believe the Jonestown cover-up was Jimmy Carter and the Democrats letting the FBI know it would look really bad for them if it ever got out that they had been currying the favor of a Communist, so the FBI put a lid on it. That lid has come partway off over the past decade or so since federal agencies began releasing information under the terms of the Freedom of Information Act (FOIA). But a whole lot of questions still remain unanswered—like, Who requested the information to be sealed in the first place, and for what purpose? Until we know that, the rest is just speculation.

Whatever the Truth may be about the Jonestown cover-up, the result is just what the "winds" wanted—everybody since that time has been on the lookout for the next fanatical "Christian cult" like the Jonestown cult. After David Koresh came along with his Branch Davidian stupidity, and Heaven's Gate rounded out the batch, the Jonestown lie was set in stone. None of the three were in any sense Christian, but the more dimwitted of the irreligious toss the "Christian cult" moniker around like they actually know what a Christian is. Ironical, isn't it? Every Christian group believes there is a God, otherwise they are not what they claim. The last time I checked, one of the basic tenets of Communism is *atheism*. Jones said he was both a Communist and an *atheist* at the age of eighteen, so what "Christian" group do they think would bridge that divide?

Who Was the Real Jim Jones?

Most of what I know about the first twenty-four years of Jim Jones' life comes from a book by Jeff Guinn titled *The Road to Jonestown: Jim Jones and Peoples Temple*.

If you are interested in reading more about the life of Jim Jones and what led up to Jonestown, I recommend you get a copy of that book and read it. The depth of his research is compelling in that he interviewed a lot of people with firsthand knowledge of the facts rather than depending on secondary sources. As anyone who wants to know the Truth should, I have also done my best to verify whatever other secondary sources I have used. So here goes.

Jim Jones was born on May 13, 1931, and grew up in the small town of Lynn, Indiana, during the Great Depression. His father was an alcoholic invalid whose family supported him because he had been seriously injured in a German gas attack in World War I and could not work. His mother was an Annie Oakley sort of woman who wore pants, cussed, smoked cigarettes, and slept around at a time when ladies did not do such things. In addition, she was given to theatrics and bold embellishments of the Truth, all things that alienated the pious church-going folks in Lynn.

Because his mother worked and his father drank, Jim was left without parental supervision most of the time. And when his parents were together at night, they fought; so Jim sought refuge with a zealous neighbor lady named Myrtle Kennedy, whom he called "Mom." Since Myrtle went to the Nazarene church in town and thought everyone else should attend church as well, it just stood to reason Jim should go there with her. And he did; that is, he did until he started going to every other church in town. There were four of them: Disciples of Christ, Methodist, Nazarene, and Quaker. A fifth one came along a bit later—an Apostolic Pentecostal church—and Jim went there as soon as the doors opened.

After Jim started attending church on Sunday, he attended church regularly—a bit too regularly for some. He would slip out of Sunday service at one church and slip into the service at another. Early on, he began to hold funerals for dead animals he found, complete with a sermon that he would preach. His friends thought that was kind of "weird" and weren't much into it. Some even said he killed the animals he buried. Later on, his mother claimed she confronted the woman who pastored the Apostolic church and told her to stop letting "Jimbo" preach there. Trouble with her story is, the pastor was a man at that time, and Jim's mother was known for telling some rather far-fetched things to make herself look better than she actually was. But it is

known that Jones was already into preaching a “social gospel” while still in high school:

Jimmy would sometimes get up on Saturday mornings, put on his best clothes, and take the bus seventeen miles to Richmond. Then he'd walk from the bus station to the poor part of town by the railroad tracks. Black indigents congregated there. Jimmy would find someplace to stand and then start preaching, always about everyone being equal in God's eyes, how it was wrong to look down on anybody, especially for the color of their skin. The white kid promised black down-and-outers that if they stayed strong, better times were coming. His exact words are lost, but old-timers in Richmond remember hearing about it.
(Ibid., p. 50)

Jones attended his first three years of high school in the small town of Lynn. But in the fall of 1948, he and his mother moved from Lynn to the much larger city of Richmond; and Jim started his senior year there. In Lynn, he had done his best to do things that made him stand out from all the other kids, one of which was always wearing his Sunday best. That was impossible in Richmond, because all the kids dressed that way. So he joined a Christian Youth Fellowship group where the members:

... endlessly debated the best way to live righteous Christian lives. The consensus was what they termed “Christian communism,” since they believed that “from each according to ability, to each according to need” was the proper church approach. They didn't share this conclusion outside their group. The Richmond High Christian Youth kids weren't advocating communist government, where the state owned everything and told you what you had to do. They just wanted their churches to voluntarily adopt a philosophy that mandated compassion and equal treatment for all. But the Cold War was in full flower, and communism in any form was anathema to most Americans. The youngsters kept their beliefs to themselves.
(Ibid., p. 53)

That makes me think maybe Jones convinced the others in the group to come around to his Communist way of thinking, but he didn't want it spread around—times being what they were back then. He was nothing if not headstrong, opinionated, and stubborn, especially

when it came to the plight of the poor; he had gotten those traits from his mother:

Casual conversation about politics set Jim off. His core beliefs were ingrained from childhood, when he listened to constant diatribes from his mother about how the rich exploited the poor, how the powerful didn't want to give anybody else a chance. The Baldwins said they knew from their own experience that just wasn't true. Walter himself had done so much for all sorts of people while on the Richmond City Council. Experience, decades of appropriate community service—these were the things that gave someone the right to offer opinions. But this boy, still a teenager, insisted that he knew better than mature adults. He sounded a great deal like a socialist, and maybe a communist.
(Ibid., p. 61)

Because the quality of education in Lynn was far superior to that of Richmond, Jim graduated high school early, moved to Bloomington, and started classes at the University of Indiana in January 1949. He was only seventeen, but he somehow convinced a woman three-and-a-half years older to marry him. So after a semester on his own at college, and not quite a month after he turned eighteen, Jim married Marceline Baldwin. Since he was going to summer school, she continued working in Richmond and stayed with her parents. Jim stayed there on weekends, and it did not take very long for the real Jim Jones—the proud and intransigent one—to stand up against Marceline's mother:

Charlotte Baldwin believed she had the right to say what she pleased in her own home. One weekend soon after the wedding, she commented that, in her opinion, it was not Christian for people of different races to intermarry. Twenty-seven years later, participating separately in a series of interviews for a proposed history to be published by Peoples Temple, Jim and Marceline both dictated their memory of what followed. As he recalled it, Charlotte compared black people—whom she called “niggers”—to communists, then berated her new son-in-law for his socialist beliefs. He replied, “I've had enough of your religious hypocrisy, and I'm sick of you. ... Don't worry, I'll never sit at your table as long as I live and you'll never see me again as long as I live.” Then, Jones said, “I whipped out of that goddamn house. I told Marcie, ‘You're gonna have to choose between me and that bitch.’”

Marceline's version was less vulgar. "My mother made some remark about it not being Christian to intermarry. Well, Jim started throwing our stuff in bags and suitcases, and we got in the car and ... [my parents] didn't know where we were for a long time. And when we went back to Richmond, we'd go to [Jim's] mother's place. If my parents walked in [her] front door, [Jim] walked out the back door. And this went on ... until finally [my parents] had to bend. There was no compromise in him."

That fall in Bloomington, Marceline discovered that Jim didn't believe in marital compromise, either. She'd married him with the understanding that he, like her, believed in the God of the Bible and trusted in His Wisdom. But the newlyweds were barely settled in their tiny off-campus apartment when Jim told Marceline that he didn't believe in her God at all, since a just and loving Lord would never permit so much human misery. He would later say in Jonestown that "I started devastating [God], I tore that motherfucker to shreds and laid him out to rest. ... [Marceline and I would] fight, and she'd cry. We were washing dishes one time and [Marceline] said, 'I love you, but [don't you] say anything about the Lord anymore'. I said, 'Fuck the Lord' ... we ended up in some goddamn scrap and she threw a glass at me."

Another time, Jim and Marceline argued about God's goodness or lack of it as they drove along a country road; Marceline was behind the wheel. Jim claimed later that she blamed his socialist beliefs for such unwarranted disdain of the Lord: "She said, 'I can't take this anymore. You either change your ideology or get out of this car.' We were in the middle of nowhere. I said, 'Stop the car.' ... When I stepped out of the car, I said to myself, 'This marriage is broken. I'm not giving up my ideology for [her] or anyone else.'" Jim "walked and walked" for several hours until "she finally came back. She was the one to bend. Because I was determined that I wouldn't."
(Ibid., p. 63)

Now, I don't know about you; but the way I see it, Jones' choice of vocabulary and the stubbornness he was so proud of when he described things thirty years later in Jonestown tells me he had not gained many "Christian" characteristics from going to church as a youngster. When I listened to him speak on the Jonestown tapes that were released by the FBI a decade or so ago, I also discovered he sounded a lot like my father, who frequently—and just as proudly—let it be known he was an atheist.

Everything Jones did from the age of seventeen on confirms he was never anything but an idealistic Communist who deliberately used Christianity and unsuspecting Christians to disguise his Communist beliefs. Jones' pride and intransigence at the age of eighteen would eventually do him in—along with more than nine hundred of his idealistic followers—but it would take a while for it to get to that. In the meantime, he had to figure out how to make his Christian disguise work for his Communist aspirations.

After acquiring a conservative Christian wife through deception, Jones went a bit further undercover by becoming a student pastor in a Methodist church. But his attraction to that denomination was not its Christian belief system; it was, instead, the socialist turn the church had taken at the time:

... sometime early in 1952, Jim was staggered by a new emphasis in Methodism. The faith's governing body adopted a new, formal social creed, supporting "the alleviation of poverty, the right of collective bargaining, free speech, prison reform, full employment, and racial integration."
(Ibid., p. 67)

The social work of the Methodist church was right up Jones' alley, but he soon began to chafe under the oversight of others and began looking for a way to set out on his own. He found it in the Pentecostal Healing Revival meetings that were common at the time:

... he attended prayer meetings and healing services in tents and fields outside small towns in Indiana, Ohio, Illinois, and Michigan, places within reasonable driving distance of Indianapolis. Many of these featured several individuals preaching one after another: Jones paid close attention. What worked and what didn't? Which biblical phrases and references regularly elicited the strongest response? How far did the most effective preachers go in espousing personal beliefs and biblical interpretations? Most of all, he studied healings. Driving out demons, curing cancer or other diseases, making the lame walk and the blind see by the laying on of hands or loudly petitioning the Lord—doing these things successfully and with flair guaranteed not only fame and money, but also allegiance by impressed members of the audience. And so, at first in small, primitive settings, Jones set out to heal. He recalled thinking that "If these sons of bitches can do it, then I can do it too. And I tried my first act of healing. I don't remember how. Didn't

work out too well. But I kept watching those healers. ... I thought that there must be a way that you could do this for good, that you can get the crowd, get some money, and do some good with [the money]."

Jones first successfully amazed revival audiences by relying on memory, not miracles. Before speaking, he began mingling with the crowd, memorizing bits of overheard conversation: "I started taking little notes." Many people attended revivals or healing services in hopes of some miraculous sign that God was aware of and sympathetic to their tribulations. Thanks to his stealthy reconnaissance, Jones provided it. As he preached, he would call out names of some in the audience, speaking about personal things he apparently had no way of knowing, and then assuring them that God would intervene. Listeners were flabbergasted. So was Marceline, who said, "My reaction was one of amazement ... it was as if I walked on air and I could not feel my feet on the ground and it was difficult for me to even speak."

Word spread about a young preacher with God-given powers to read minds and prophesize. First a few, then gradually more and more people began turning out to witness Jim Jones reading minds. That still wasn't healing, but then came a critical moment at a Columbus, Indiana, revival. Jones would claim that "a little old lady" dressed in white called him over and said, "I perceive that you are a prophet. ... You shall be heard all around the world, and tonight you shall begin your ministry." Jones took his place at the pulpit, "closed my eyes, and all this shit flies through my mind ... and I'd just call people out and they'd get healed of everything"—or at least they temporarily believed that they were. Even Jones was skeptical: "I don't know how to explain how people got healed of every goddamn thing under the sun, that's for sure. Or apparently got healed. How long [the healings lasted] I don't know."

Jones had always been a showman. His healings were dramatic, and crowds gathered, still not large because Jones stuck to the rural revival circuit. But his confidence grew, and as it did he became more plainspoken about his personal beliefs, using healings as a means of attracting audiences for his real message—"I'm preaching integration, against war, and throwing in some ... philosophy." Touting integration at revivals to white conservative Christians was particularly risky—Jones always lost some of his audience when he did. He accepted this: "An inclusive congregation, that was [my] first big issue."

(Ibid., pp. 72–73)

Later on, Jones improved his magic act with an elaborate ruse in which a couple of his associates helped him create the impression that he had somehow cast a cancer out of one of them. Don't ask me how it was conducted, read the book. Suffice it to say it involved the use of slightly rotted chicken guts. Later on, Jones would devise other tricks, like healing broken bones and making paralyzed people walk. My only issue with such dimwittedness is how stupid the people who helped him must have been to think something good could be gained by deceiving people. Sounds like the work of the Liar to me. But maybe I'm just naïve. Maybe. Time will tell, as it always does; but in the meantime, I need to explain other things you need to know.

On to Bigger and Better Things

I have already explained how Jim Jones was "ordained" as a Pentecostal "minister" without him even asking. His ordination was undoubtedly in part because William Branham wanted to hitch his wagon to a rising star at a time when his own star was on the decline. In 1955, Jim Jones had only recently risen to prominence in Pentecostal circles while Branham was watching his own organization go down in flames.

The Healing Revival movement began in 1946 with just the one man, William Branham; and it reached its peak ten years later, in 1956, when nearly fifty "evangelists" in the movement held nation-wide campaigns. Then it began to wane, and Branham with it. Where he had once received more than a thousand contributions a day, he was now receiving fewer than a hundred. By 1960, the number of "evangelistic" campaigns held by the "evangelists" in the Healing Revival movement had fallen to just eleven.

There were undoubtedly various causes for the decline in the number of "evangelists" participating in Healing Revival meetings, but one of them had to do with the beliefs of the "evangelists." During the late 1950s, Pentecostal denominations and loosely affiliated associations became a whole lot more stringent with regard to the beliefs they would accept on the part of the churches in their organization and the men with whom they were willing to associate.

As the Pentecostal move to stricter assessment and certification of beliefs continued, Jim Jones must have seen the writing on the wall. He was aware from the beginning that the socialist beliefs he stressed did not fit

in with the theological beliefs stressed in the Pentecostal churches with whom he had theretofore been associating. That may account for what he did next. He decided to abandon his ordination as a Pentecostal preacher and apply for admission to the Disciples of Christ:

A young minister named Ross Case was determined to integrate his Disciples of Christ Christian church in Mason City, Illinois. Case heard about Jim Jones and Peoples Temple while attending a religious gathering in Indiana. Just as Jones had sought out Father Divine, Case was anxious to meet with someone who appeared to have achieved goals similar to his own. Jones agreed to see Case in Indianapolis, and the two men hit it off. When Jones asked Case to join Peoples Temple, he agreed to consider it. But Case had a suggestion for Jones—why not affiliate his church with the Disciples of Christ? The denomination, one of the largest in the Midwest with about two million members, advocated more community outreach by individual congregations—doing God's work and not just talking about it on Sunday. Peoples Temple seemed an ideal match. To leadership in the Disciples denomination, Jones and his church would provide a constant example of what all their member churches should be doing. Jones and Peoples Temple would benefit from the association, too. Affiliation with Disciples would convey more legitimacy to outsiders than was possible for an independent church, and, of course, there would be welcome tax exemptions. Best of all, from Jones's perspective, the Disciples granted virtual autonomy to their individual congregations. There wasn't even a process in place for dismissing errant churches from the denomination. (Ibid., p. 110)

The only requirement the Disciples of Christ denomination laid on Jones himself was, he had to finish college before he could be ordained. So he did. He graduated from Butler University in 1960 and became an ordained Disciples of Christ minister. But since his church was now a member of that denomination, he was also expected to submit a report every year listing membership, income, and the percentage of the total income he contributed to the denomination's programs. That's where the rubber hit the road. Where other churches contributed 10 percent or more, Jones gave only 3 percent; and that was based on the income he reported, not on what he actually received.

In 1965, Jones and sixty-some other families moved Peoples Temple from Indianapolis to Redwood Valley, California, a small town just eight miles north of Ukiah, in Mendocino County. Jones said he moved his church because Indiana was too racist. The Truth is, in the late 1950s and early 1960s, he had become obsessed with the possibility of a nuclear war. So when the January 1962 issue of *Esquire* magazine arrived in December 1961, the cover hit Jones hard. A lead story was titled "9 Places in the World to Hide"—from the effects of a nuclear war. One of those places was Ukiah, California. It is at that point that he moved there to establish a commune and practice the full-blown Communism he had always admired. That is also when his preaching took an even more radical turn to the Left:

Although in many ways outwardly similar to a traditional Pentecostal church, Peoples Temple from the start contained radical political elements. Reverend Jim Jones, a loyal supporter of Marxism, communism, and socialism, used Peoples Temple as a cover to promote his radical agenda, claiming during Peoples Temple's later years to have infiltrated the church with his unorthodox beliefs. These radical ideas formed before Jones established Peoples Temple and persisted until the very last day of its existence, moving closer to the forefront with each passing year. Jones' sermons began with communalist and socialist ideas with occasional mention of Karl Marx's ideas. After migrating to California, the Temple became more active politically as Jones spoke out against capitalism and began to push a more radical agenda. (Catherine Abbot, "Communism, Marxism, and Socialism: Radical Politics and Jim Jones," The Jonestown Institute, jonestown.sdsu.edu/?page_id=64856)

One of the cult members who joined Peoples Temple in 1966 said the cult grew phenomenally over the next five years—from just eighty-one members in 1966 to thousands in 1971. And that entire time, Jim Jones made sure the Disciples of Christ examiners knew only what he wanted them to know:

Anxious to emphasize its denominational affiliation to state and federal tax authorities, the Temple kept in close contact with the regional office of the Disciples of Christ. Many veteran Temple members realized that the affiliation was a sham, just one more distasteful thing Jones had to do for the socialist cause—"We all knew that the Disciples of

Christ thing was just for the tax write-off, nobody took it seriously, Jim least of all," former follower Alan Swanson recalls—but the Temple filed annual membership and income reports to the denomination office. These had to be reasonably accurate—the Disciples of Christ office could always send examiners to check. By 1973, Peoples Temple of Redwood Valley claimed 2,570 members, with only thirty listed as regularly "non-participating" in services and church programs. Its annual income was estimated at \$300,000 (the equivalent of approximately \$1.7 million today), with so much expended on its own outreach efforts that only \$1,080 remained to be forwarded to the Disciples of Christ in support of denominational operating costs and activities.

(Guinn, op. cit., p. 208)

Up until Jones fled to Jonestown, he continued to perform fake healings, just to maintain his Christian disguise. On one occasion, he had one of his secretaries made up to look old and feeble, afflicted with arthritis, only to have her get up out of a wheelchair and run around the auditorium in front of hundreds of people. He would have a cast put on someone's leg, have them arrive in a wheelchair, declare them healed, have the cast cut off, and watch the crowd go wild as they, too, ran around the auditorium.

Jones was actually mocking those in the crowd who believed God would heal, but they had not a clue. His task was to either turn them into idealistic Communists or take their money so that he could help the poor. His motto was, "The ends justify the means." The problem was, he needed older folks who believed the Bible to supply the money and younger people who believed in Socialism to do the work.

More than half of those who joined Peoples Temple were African American. They were predominantly older women on Social Security who bought into the belief that Jones had supernatural power to heal. Everyone who joined was encouraged to sign everything they had over to Peoples Temple, including their property and Social Security checks. The idealistic younger people who were attracted by the socialist beliefs of Jim Jones were expected to work two jobs—one for Peoples Temple and one outside, turning their entire paychecks over to the Temple and getting back only a few dollars each week in return. For them, it became a source of great pride to get only a few hours' sleep each night.

Couples with children gave them up to be raised communally. That would ultimately prove to be one of the factors that contributed to the downfall of Jim Jones and Peoples Temple. It entered the mix sometime in 1969, when Marceline Jones became incapacitated with horrible back pain. Nothing could be done to help the situation; it was too painful for her to have sexual intercourse. So a member of Peoples Temple, Larry Layton, divorced his wife, Carolyn Layton; and Jim Jones took her as his mistress. When she became pregnant with his child in 1975, Jones arranged for her to marry Michael Prokes so that Jim Jones' name would not be on the birth certificate:

Michael Prokes was a television newscaster in Modesto, California. In the fall of 1972, he read Lester Kinsolving's stories about Jones and Peoples Temple, and decided to do his own investigation, either for a television segment or as the basis for a book. But when Prokes met Jones and other Temple members, he was struck to such an extent by their commitment to social equality that he joined the Temple himself. Perhaps Prokes, among all of Jones's followers, identified most with the church's political aspects. One day in San Francisco, Tim Carter mentioned something to him about faith, and Prokes replied, "Cut out that Jesus shit. We're socialists." Prokes became a Temple spokesman, issuing statements and dealing with the media whenever Jones didn't want to appear or go on the record himself.

(Ibid., p. 298)

Since Prokes had not fathered the child, he had no interest in raising him; and the boy was raised communally, like all the other children. None of the cult members outside Jones' inner circle even knew Jones was the father until they were told in Jonestown. By then, there was no need to hide the Truth from them; Jones was on the run, and they were trapped.

After Larry Layton married a woman named Karen, who was much more beautiful than Carolyn, Jones began having sexual intercourse with her as well, knowing full well her husband would not say anything since he had already been compliant when Jones took his first wife from him. Jones was right; Larry Layton was loyal to him right up to the bitter end. He is, in fact, the only person to do prison time here in the States for what happened in Jonestown. But after Karen, it was downhill all the way for Jones:

Once his desire for Karen was satiated, Jones moved on to other Temple women. His sexual self-image bloomed to a point where he believed that all women, regardless of age and whether they would admit it or not, were attracted to him. The result was a subtle, but significant, change in the way he asked females to take on particularly difficult Temple tasks. His encouragement of men remained the same: "You've got qualities we need to get this accomplished." But now he told women, "You can do this because you love me."

Jones began engaging in episodic sex typified by whim rather than even short-term seduction. Consciously or not, Jones restricted himself to young women either securely in his personal thrall or else so uncertain of themselves that they would feel overwhelmed and submit. Eventually, almost all the women in Jones's inner circle became his occasional conquests. They either considered it part of their duties to him and the cause, or else an honor bestowed on them for distinguished service. Jones always insisted he was doing it for them as well as himself—they needed sex with Father; it was good for their self-esteem.

(Guinn, op. cit., pp. 248–249)

Something clearly snapped in Jones after Marceline became incapacitated, and his sexual proclivity only got worse over time. Then he expanded his horizons:

Whenever he discussed same-sex coupling with his inner Temple circle, Jones insisted that "I have to be all things to all people," and some male followers either needed to be sexually humbled or else encouraged to become even more dedicated to the cause, and intercourse with Jones produced those results. Jones was clearly bisexual, though he chose not to openly admit it.

(Ibid., p. 251)

On at least two occasions, Jones committed rape; and one of his victims was a fourteen-year-old girl. Her parents left Peoples Temple as a result of the incident, but did not report it to authorities. If they had, the Jonestown massacre might never have happened. Be that as it may, Jones' bisexuality was what got him into trouble with the law:

Los Angeles police had received numerous complaints about gay men soliciting prospective partners in MacArthur Park, and especially in the nearby Westlake

movie theater. Both were about a mile and a half from the Peoples Temple church in the city. Vice squad officers began plainclothes stakeouts in the park and theater. At the Westlake, they took seats in empty sections of the balcony, or else loitered in the men's room, and waited to be approached.

On the afternoon of December 13, an officer sitting in the balcony watching Clint Eastwood in Dirty Harry saw a man motioning for him to come over. The officer left the balcony and went into the nearest bathroom. The other man followed him. When the man began masturbating in front of the policeman he was arrested and taken to Ramparts police station, and there James Warren Jones was charged with lewd conduct.

(Ibid., p. 331)

It's fairly easy to see—from the things he did—that Jones was using a sex drive that had somehow gotten stuck in overdrive as a way to control the members of his inner circle. But after 1969 he also began to use other ways of controlling those who were only general members of the cult. Beatings, demeaning treatment, and other forms of intimidation became commonplace. Once he started down the path of a Communist dictator, Jones must have realized he had to prevent the Truth from getting out. That's when threats and other forms of intimidation came into play, perhaps even resulting in a murder that has been attributed to the cult but never proven. Jones continually warned members that bad things might happen to them if they left the cult.

After 1970, Jones became seriously addicted to amphetamines and barbiturates—one to go to sleep, the other to wake up. Along with his addiction came paranoia (a side-effect of the addiction). Over time, he became increasingly concerned that anyone who left the cult would rat him out, so those in his inner circle did their best to see to it that it did not happen. They failed.

The first child that Jones fathered with a woman other than Marceline would prove to be one of the things that contributed to his downfall. It happened this way: In 1967, a twenty-nine-year-old lawyer named Tim Stoen needed help spiffing up his new office. He worked for the Mendocino County district attorney's office and had just been appointed to head up the Legal Services Foundation, whose mission was to provide legal aid to the poor. When Jones saw an opportunity to gain some clout in the county, he provided the help that Stoen needed. Stoen was impressed, never suspecting that Jones was a master manipulator.

Long story short, Stoen joined Peoples Temple in 1970 and became the lawyer who could get things done for Jim Jones. But just prior to that, on June 27, 1969, he married Grace Grech, a beautiful young girl—a girl who was thirteen years younger than himself. By the end of 1970, the two of them were having marital problems. That's when she came up on Jones' radar, and by March or April 1971 she was pregnant with his child, a son she would name John Victor Stoen. That's when Jones made a critical mistake:

*Jim Jones had been satisfying his sexual urges with different partners from among Temple membership, most often women and occasionally men serving on the Planning Committee. Occasionally, he took lovers from the general membership, at least once committing statutory rape with a girl in her early teens. **When pregnancies resulted, Jones expected the women to get abortions. Grace Stoen had been the exception.***
(Ibid., p. 331)

Things might have turned out differently if Grace Stoen had not had that baby, or if she had remained in the cult; but she did have the baby, and she didn't remain in the cult. She left in the summer of 1976. After that, Jones had to negotiate with both Tim and Grace to maintain control of the child, a boy who was the spitting image of him, not Tim. If you think Jones might relinquish control of his son to Grace, you would be wrong. There was no way he would give in to anyone, much less the mother of his child. His intransigence had finally caught up with him, and it severely limited the options he was willing to even consider when the walls closed in. Carolyn Layton laid his options out for him sometime after her thirty-third birthday in July 1978. As you can see from how delicately she puts things in a document titled "Analysis of Future Prospects," she takes Jones' control of John Victor as something that is not the least bit negotiable:

- *the biggest problem in this is how to secure John [Victor Stoen]*
- *how could we get a guarantee that JJ [Jim Jones] could have him? JJ has no legal rights to him in the U.S. At best only a partial custody settlement could be arranged and John would be ruined.*
- *you could leave John here with someone, but then you would not see him very often and that would make his life*

miserable. Then, when you visited him you would have to be very cautious as you would not be supposed to know his whereabouts.

- *would they make a deal with you? would they trust you?*
- *what reason would they have to trust you as a convert?*
- *they know you are clever and they might think it was a trap. Maybe not since this is the worst possible thing a person can do in the eyes of the left.*
- *they could make a deal and then go back on it. I am sure there are precedents [precedents] where this has happened before. **They could give you immunity, but then you would have to give them something. In your case you don't have anything to give as you have no one in the cause you would fink on and all the others are on their side.***
- *the only selling point you would have is purely the idea of repudiating communism, the conversion thing. I do not know how valuable this is to them. Provided you did get the deal, what would we do with the people?*
- *let the ones go who want to and maintain a communal structure for the rest*
- *what about the stories the ones who leave would tell,*

- *held against their will*
- *money taken*
- *forms of discipline*

- *would we not be in for a lot of suits, money to return and terrible publicity.*
- *were [sic: where] would we go where publicity would not follow and how would the children survive this?*
- *what would the effects of all this be on the remaining children. They could never go to public school and would have to live a very sheltered life to avoid all the pain of the rumors and stories. ...*
- *if we ever lost our tax exemption on returning we would have to pay enormous taxes—I do not know how we could make it financially with these taxes. I also imagine that the IRS would hone in on us and we would be involved in civil tax matters unless that were a part of the deal.*
(Carolyn Layton, "Analysis of Future Prospects," The Jonestown Institute, jonestown.sdsu.edu/?page_id=13115)

There are two sentences in Carolyn Layton's analysis that give me chills:

They could give you immunity, but then you would have to give them something. In your case you don't have anything

to give as you have no one in the cause you would fink on and all the others are on their side.

If that doesn't tell you there was a somewhat organized undercover Communist movement here in the United States at that time, nothing ever will. In those two sentences, Carolyn tacitly admitted Jim Jones was in contact with other Communists who were working undercover for "the Cause" of Communism. And she also knew he was not about to give up any like-minded idealistic Communist who was working behind the scenes to advance "the Cause." A note found at Jonestown after the massacre reveals how deeply the fanatical Socialist beliefs of the hard-core Communists in the Jonestown cult ran:

Nov. 18, 1978—The Last Day of Peoples Temple. To whomever finds this note: Collect all the tapes, all the writing, all the history. The story of this movement, this action, must be examined over and over. It must be understood in all of its incredible dimensions. Words fail. We didn't want this kind of ending. We wanted to live, to shine, to bring light to a world that is dying for a little bit of love. There's quiet as we leave this world; the sky is gray, and people file by us slowly and take the somewhat bitter drink. Many more must drink. A teal kitten sits next to me, watching; a dog barks, the birds gather on the telephone wire. Let all the story of this People's Temple be told. If nobody understands, it matters not. I'm ready to die now. Darkness settles over Jonestown on this last day on Earth.

So how far do you suppose Communists have advanced "the Cause" of Communism over the past forty-some-odd years? If the crazy propaganda you have heard spouted by "Socialists" the past few years does not tell you that a nonsensical assault on religious freedom is being synchronized by some centralized organization, you must not be paying attention. Of course it is! And the folks who are working hard to orchestrate that assault have no morals or ethics when it comes to furthering their socialist agenda:

Experienced members like the Mertles didn't consider it wrong to steal mail. Deanna Mertle would recall, "We were learning a new set of ethics from Jim: 'The ends justify the means.' He also called it 'situational ethics.' The way it was translated to [Temple] members was, 'You do whatever Jim says because he knows what is needed for the Cause.' Whenever he suggested something that

sounded a little dishonest, he would lovingly remind [us] of the Cause and tell us not to worry."
(Guinn, op. cit., p. 211)

So why do you suppose some folks would think it is perfectly fine to lie, cheat, steal, and perhaps even kill for "the Cause." To understand, you have to delve deep into the idealistic belief system of a devoted Communist. And if you dig long enough and deep enough, you will discover that Socialism/Communism is a *religion*.

Communism Is a Religious Cult

To understand the virulent idealism embodied in Communism, you have to start with Karl Marx. He was the dimlight who outlined his idealistic view of what it would be like if every other dimwitted knucklehead believed the same way he did. In other words, he thought he was more than up to the task of being another Moses. Numskulls will continue to vigorously debate whether or not Marx was an atheist, as if that really matters. It doesn't. All you need to know is this: Any belief as to the existence or non-existence of a god is, by definition, a *religious* belief; and there are only three possible categories into which all beliefs about the existence of a god fall:

Theism: *There is a god.*

Atheism: *There is not a god.*

Agnosticism: *There may or may not be a god.*

Think about it: If there is a god, we certainly can't see him. So if a god exists, he would just as certainly have to be the one to say so; otherwise, if he did not want to be known, we would have no way of knowing he was hanging around in the shadows. So anyone with half a brain and one eye open who really wants to ascertain whether a god exists must logically consider whether the Bible is what it claims to be: Revelation provided by the *Living* God, the only God Who exists. Lacking that, the fools who discount the Bible out of hand are actually left with only one logical conclusion: *There may or may not be a god.* That is, they would have to settle for agnosticism. Why is that? Because *it is impossible to prove non-existence*. So much for all those "college-educated" (brainwashed) boneheads who have been indoctrinated in what the proponents claim is "Socialism." They are just as mindless and moronic as

the fundamentalist Christians who believe the universe was created in seven literal days.

Unfortunately, agnosticism is not an option that indoctrinated Communists would ever consider. That's because the founder of their stupid *religion* chose to take a "leap of faith" and irrationally believe that God does not exist. That is, he claimed atheism is an integral part of Communism. Therefore, like so many penguins on an ice floe, the "Socialists" march in lockstep right along behind their leader and fall flat on their face whenever and wherever he does. Like it or not, they fail to comprehend that any belief regarding God is a *religious* belief. There is, after all, a very obvious reason why the term *theism* makes up the better part of the term *atheism*.

Since I have already explained what you need to know about Karl Marx and his dumbness [See "Wanna Hear ANOTHER Whopper the Liar Came Up With? (I'm Certain You Won't Believe It!)" *The Voice of Elijah*®, January 2019, pp. 1–28], I want to move on and talk about the dimwitted fellow who fancied himself up to the task of playing the part of Jesus Christ to Karl Marx's Moses. He was a pompous, pious, pin-headed penguin by the name of Vladimir Lenin who fancied himself to be some great philosopher. You may have heard of him, but you may not know how far out in the weeds he got. Listen to just a small bit of the idiocy the brainless fellow wrote when he discovered children here in the United States were actually learning things on their own by checking out books from the library rather than just "drinking the Kool-Aid®" of Communist propaganda:

There are quite a number of rotten prejudices current in the Western countries of which Holy Mother Russia is free. They assume there, for instance, that huge public libraries containing hundreds of thousands and millions of volumes, should certainly not be reserved only for the handful of scholars or would-be scholars that uses them. Over there they have set themselves the strange, incomprehensible and barbaric aim of making these gigantic, boundless libraries available, not to a guild of scholars, professors and other such specialists, but to the masses, to the crowd, to the mob!

What a desecration of the libraries! What an absence of the "law and order" we are so justly proud of. Instead of regulations, discussed and elaborated by a dozen committees of civil servants inventing hundreds of formalities and obstacles to the use of books, they see to it that even children can make use of the

rich collections; that readers can read publicly-owned books at home; they regard as the pride and glory of a public library, not the number of rarities it contains, the number of sixteenth-century editions or tenth-century manuscripts, but the extent to which books are distributed among the people, the number of new readers enrolled, the speed with which the demand for any book is met, the number of books issued to be read at home, the number of children attracted to reading and to the use of the library.... These queer prejudices are widespread in the Western states, and we must be glad that those who keep watch and ward over us protect us with care and circumspection from the influence of these prejudices, protect our rich public libraries from the mob, from the hoi polloi!

(Lenin Collected Works, Progress Publishers, 1977, Moscow, Volume 19, p. 277, Marxists Internet Archive)

Wow! The depth of that man's stupidity absolutely astounds me! His only concern seems to be that somebody might learn something they could use to show him how totally stupid he was! Now you know why the "Socialists" among us are trying to "cancel" any opposing viewpoints and are not interested in actually educating children; they are instead only interested in indoctrinating them into the ignorant, superstitious beliefs of some bygone era.

In the view of those in Lenin's carefully crafted *religious* cult of Communism, the books in libraries should not be there for broadening the insight and understanding of everyone; they should only be there for show or for the myopic puffery of dimwitted "scholars" like himself. What a moron! His only concern was to control access to the Truth so others would not disagree with him. Doesn't that sound a lot like what is happening today? Unfortunately, the brainless buffoon had a whole lot to say about a whole wide range of issues, the ownership of guns being but one of them:

Disarmament is the ideal of socialism. There will be no wars in socialist society; consequently, disarmament will be achieved. But whoever expects that socialism will be achieved without a social revolution and the dictatorship of the proletariat is not a socialist. Dictatorship is state power based directly on violence. And in the twentieth century—as in the age of civilisation generally—violence means neither a fist nor a club, but troops. To put "disarmament" in the programme is

tantamount to making the general declaration: We are opposed to the use of arms. There is as little Marxism in this as there would be if we were to say: We are opposed to violence! ...

And in face of this fact, revolutionary Social-Democrats are urged to "demand" "disarmament"! That is tantamount to complete abandonment of the class-struggle point of view, to renunciation of all thought of revolution. Our slogan must be: arming of the proletariat to defeat, expropriate and disarm the bourgeoisie. These are the only tactics possible for a revolutionary class, tactics that follow logically from, and are dictated by, the whole objective development of capitalist militarism. Only after the proletariat has disarmed the bourgeoisie will it be able, without betraying its world-historic mission, to consign all armaments to the scrap-heap. And the proletariat will undoubtedly do this, but only when this condition has been fulfilled, certainly not before. ...

In working out a concrete and practically necessary answer on the question of a militia we should say: We are not in favour of a bourgeois militia; we are in favour only of a proletarian militia.

(Lenin Collected Works, Progress Publishers, 1964, Moscow, Volume 23, pp. 95 ff., Marxists Internet Archive)

Even if you did not know that the term *bourgeoisie* refers to the middle class and *proletarian* refers to the lowest class, you would have to be an idiot not to see Lenin put himself on the side of the lowest class—the class of people whose goal should be to disarm the middle class so they can subdue them. Don't be an idiot! The "Socialists" you hear all around you are still spouting the religious beliefs of their Jesus—Vladimir Lenin, the dimlight—the very same dimlight that Jim Jones admired and respected so much that he killed more than nine hundred people, mainly African American women and children, for "the Cause."

That is the same Vladimir Lenin in whose thrall Joseph Stalin stood when he exterminated an estimated one hundred million, the same Vladimir Lenin in whose thrall Chairman Mao Zedong stood when he killed a measly forty-five million, the same Vladimir Lenin in whose thrall Vladimir Putin has shown no qualms about killing as many as disagree with his Communist ideals. That dimwitted doofus is willing to permanently "cancel" as many as it takes to create a Communist utopia here on Earth. And he will continue; it's part of the Marx and Lenin religion.

I could go on ridiculing the nonsensical beliefs of all the dimwitted dullards around the world who think some "greater good" will eventually come from lying, cheating, and being—all things considered—a low-life like their messianic leader Vladimir Lenin. My assessment of their mental abilities applies especially to Vladimir Putin of Russia and Chairman Xi of China. Nothing good is going to come from either of those two; but trust me on this one, God is already using them in ways they would never understand.

The only question that remains unanswered regarding the prevalence of the Communists among us here in the States is this: *If Alger Hiss—an advisor and right-hand man of FDR in 1945—was later outed as a Communist spy, how many Communists do you suppose are in the same sort of position of power today?* My guess is, a bunch; and I seriously doubt that I am wrong. A former head of the FBI recently admitted he "used to be a Communist," and a former head of the CIA admitted he "voted for the Communist candidate in 1976." Apparently, the stench of Lenin's Communistic stupidity goes right on up the chain to the top; so let me tell you where that stupidity is going to end.

The idiotic idealism of Vladimir Lenin is going to end in nuclear war—a nuclear war that will usher in the Second Coming of Jesus Christ. You know, the One Who is going to come riding in those beautiful nuclear "clouds of glory." Vladimir Putin has already threatened to bring it on, and you had best believe he is stupid enough to do it. Joseph Stalin, Chairman Mao Zedong, Jim Jones, and now Chairman Xi and Vladimir Putin have clearly shown us the individual does not matter to a Communist idealist. That is, after all, why it is called "communism." Or should I say, "commune-ism." It's one of those "It takes a village to raise an idiot" sort of things. The commune-ity matters more to a Communist than any one individual; therefore, any individual who disagrees with their stupid ideal is expendable.

You had best get used to the "Socialist" verbosity of the Communists who hide the Truth behind that moniker. Their lies and deception are going to get more and more idiotic as time goes on and the "winds" get desperate. That's just the way it is. The "winds" have been planning this for a long time, and they are not about to give up now. They still believe they can win. But they will eventually be forced to admit they didn't win the battle; they lost the war. Their admission of failure is described in the following passage:

¹(1) Then the fifth messenger sounded a trumpet, and
(a) I saw a star that had fallen to the Earth out of
Heaven, and

(i) the key to the cistern of the abyss had been
given to him. ²And

(ii) he opened the cistern of the abyss, and

(a) smoke like the smoke of a large furnace
came up out of the cistern, and

(b) the sun—as well as the air—was darkened
because of the smoke of the cistern. ³And

(b) locusts came out of the smoke into the Earth; and

(i) an authority was given to them, like the
scorpions of the Earth have an authority. ⁴And

(ii) **they were told that they could not harm
anything—**

(a) the grass of the Earth or

(b) anything green or

(c) any tree—**except the men who do not have
the seal of the living God on their foreheads.**

(Revelation 9:1–4) —HSSB

That passage describes the appearance of Satan here on Earth, imprisoned in the mind of a little man who—like Judas Iscariot before him—ignorantly turned himself over to the Liar. Here is another description of the same event that is described above:

⁷(4) Then there was war in Heaven— Michael and his
messengers waging war with the sea serpent. And

(a) the sea serpent and his messengers waged war, ⁸and

(i) they did not have the ability to win;

(ii) neither was a place found for them in Heaven
any longer.

⁹(b) So the sea serpent—

(i) the great one,

(ii) the snake,

(iii) the ancient one,

(iv) the one that is called

(a) “False Accuser” and

(b) “Satan,”

(v) the one who is going to lead the entire civilized
world astray—was thrown down.

(c) He was thrown down to the Earth, and

(d) his messengers were thrown down with him.

(Revelation 12:7–9) —HSSB

How do you suppose we get there from here? We just sit back, watch the Communists keep pushing their stupid utopia-on-Earth beliefs, and prepare for the Coming of the Lord. You see, the belief that rankles God is the same one they had back when He scattered them around the world and left them Babel-ing:

¹[Now [The [whole] Earth] was] [one] [Language] [and [one] Vocabulary]. ²[And it happened], [while they were journeying] [out of **Qedem**], [that they found] [a Broad Valley] [in {the} Land] [{of} Shinar] [and dwelled] [there]. ³[Then [Each One] said] [to] [his Neighbor]: “[Come on!] [Let’s make] [Bricks] [and burn {them} thoroughly] [by burning {them}].” [So [The Brick] became] [Stone] [for them], [and The Tar] [became] [Clay] [for them]. ⁴[Then they said]: “[Come on!] [Let’s build] [a City] [and a Tower] [for ourselves]. [Its Top] {will be} [in {the} Sea of Waters]! [And let’s make] [a Name] [for ourselves], [lest] [we be dispersed] [over] [{the} Surface of] [The [whole] Earth].”

⁵[Then [His Majesty] came down] [to look at] [The City] [and] [The Tower] [that] [{the} Sons of] [The Adam] [had built]. ⁶[And [His Majesty] said]: “[Guess what!] [All of them have] [one] [People] [and [one] Language]. [But [doing] this] [has polluted them], [and now] [nothing] [that] [they intend] [to do] [will be withheld] [from them]. ⁷[Come on!] [Let’s go down] [there] [and mix up] [their Language] [so that] [Each One] [can [not] hear] [{the} Language of] [his Neighbor].” ⁸[So [His Majesty] dispersed] [them] [from there] [over] [{the} Surface of] [The [whole] Earth], [and they quit] [building] [The City]. ⁹[Therefore], [its Name] [is called] “[Babylon]” [because] [His Majesty] [mixed up] [{the} Language of] [The [whole] Earth] [there], [and from there] [His Majesty] [dispersed them] [over] [{the} Surface of] [The [whole] Earth]. (Genesis 11:1–9) —my interim translation

That passage is the source of the rubric “Babylon the Great” that is talked about in this passage:

⁹"Then the kings of the Earth, those who were sexually promiscuous and lived sensually with her, will weep and cut themselves because of her, when they see the smoke of her burning, ¹⁰standing at a distance away from her because of their fear of her torment, saying: 'Woe, woe to the city—the great one—Babylon, the city that is mighty—because your sentence has come in one hour!' ¹¹Then the merchants of the Earth are going to weep and mourn over her, because nobody is going to buy their cargo any longer."
(Revelation 18:9–11) —HSSB

Pay attention to what John said; the Capitalists ("Merchants") are going to be taken by surprise when they realize China has never had the same interest in Capitalism that they do. Make no mistake about it, the leaders of the Communist cult are interested in but one thing: A utopia that can only be achieved by force. They are what they are and always will be—idealists intent on building a socialist utopia here on Planet Earth.

The Capitalists should have read a bit more about Communism before they took the bait and allowed China to become an industrial behemoth. Too bad for them, it's too late now. The fires of Hell are being stoked for the demise of all who mistakenly *assumed* God is not Who He says He is, there ain't no backing out now. The Capitalists have turned their technological know-how over to a virulently Communist nation by building their factories there and training indigenous workers to do things that can't be done elsewhere. And the dimwits in charge of that Communist nation are about to try to use that leverage to their (*assumed*) advantage. Oops!

Make no bones about it, we are headed right into the full fury of God's wrath—just because Communists who cannot prove God does not exist firmly believe it, nonetheless. Nincompoops who are willing to die for "the Cause" have cleverly concealed themselves (or so they think) in democratic governments around the world. Are they stupid? You had better believe it—downright stupid; just as stupid as the fundamentalists who believe the universe was created in seven literal days. But the die has long since been cast: Following in the footsteps of the numskull Vladimir Lenin, they are firmly convinced they can create a socialist utopia here on Earth—if they just keep up their misinformation, disinformation, propaganda, and outright lies long enough. Abjectly stupid! How can anyone be so stupid as to believe something good will come from using lies and deception to control what people think and do?

To their great chagrin, the Communists are going to discover too late that they have not only herded their adherents into a "White Night" that will make Jonestown look like schoolkids skipping rope at recess, they have also left the rest of the world no other option. Do you think myopic and virulently idealistic "Socialists" will ever back down? Not a chance. They have been at it too long to stop now. Lenin laid out their marching orders a hundred years ago, way back in 1922. Trouble is, they have no idea what Satan has in store for them when he is forced to make his appearance in the form of that stupid little man who is going to rebuild the Temple in Jerusalem and take his seat there, pretending to be Jesus Christ in the flesh.

Those of us who know what God has planned for the Redeemed will be able to sit back and watch in absolute awe as two *religions* go head to head, knowing full well that they are going to ring down the curtain on this civilization by trying to prove their side has somehow been ordained to usher in an era of peace and tranquility. The End of the Age is upon us, folks! It's going to get messy, but it is what every True Believer has been waiting for:

²⁹"But then after the turmoil of those days, THE SUN WILL STRAIGHT OFF BE DARKENED, AND THE MOON WILL NOT GIVE YOU HER GLEAM, AND THE STARS WILL FALL out of the heavens, and the supernatural powers of the heavens will be shaken. ³⁰And at that time, the sign of the Son of the man will appear in Heaven, and then all the tribes of the Earth will cut themselves, and they will see THE SON OF THE MAN COMING ON THE CLOUDS OF HEAVEN with supernatural power and a lot of glory. ³¹And He will send His messengers with A LOUD TRUMPET, and THEY WILL GATHER TOGETHER His chosen ones out of the four winds—from the tips of the heavens up to their tips."
(Matthew 24:29–31) —HSSB

If you have been born again and honestly believe the God of Abraham, Isaac, and Jacob engendered Jesus Christ in *fulfillment of the promise* He made to King David in 2 Samuel 7, you are about to witness the full power of the *Living* God as it comes to bear on this generation, all the while knowing full well what God is doing. But you had better do your best to prepare for it now, well before that stupid little man takes his seat in the rebuilt Temple, because it will be a bit too late for preparations then. Just sayin'. ■

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naturally fine, and thin as if formed of air (and for this reason is either considered or called by many incorporeal), but that He had a solid and palpable body. Now, according to human custom, everything which is not of that nature is called by the simple or ignorant incorporeal; as if one were to say that the air which we breathe was incorporeal, because it is not a body of such a nature as can be grasped and held, or can offer resistance to pressure.

9. We shall inquire, however, whether the thing which Greek philosophers call ἀσώματον, or “incorporeal,” is found in holy Scripture under another name. For it is also to be a subject of investigation how God himself is to be understood,—whether as corporeal, and formed according to some shape, or of a different nature from bodies,—a point which is not clearly indicated in our teaching. And the same inquiries have to be made regarding Christ and the Holy Spirit, as well as respecting every soul, and everything possessed of a rational nature.

10. This also is a part of the teaching of the Church, that there are certain angels of God, and certain good influences, which are His servants in accomplishing the salvation of men. When these, however, were created, or of what nature they are, or how they exist, is not clearly stated. Regarding the sun, moon, and stars, whether they are living beings or without life, there is no distinct deliberance.

Every one, therefore, must make use of elements and foundations of this sort, according to the precept, “Enlighten yourselves with the light of knowledge,” if he would desire to form a connected series and body of truths agreeably to the reason of all these things, that by dear and necessary statements he may ascertain the truth regarding each individual topic, and form, as we have said, one body of doctrine, by means of illustrations and arguments,—either those which he has discovered in holy Scripture, or which he has deduced by closely tracing out the consequences and following a correct method.

Origen, “De Principiis,” Preface, in Roberts and Donaldson (Eds.), *The Ante-Nicene Fathers* (1885), Vol. 4, pp. 240–241.

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