

Wilson joins KGW-TV staff

Retired Air Force radar technician Jim Wilson has been hired by the KGW-TV News Department for the station's still-evolving mini-cam operation.

Wilson comes to Channel 8 from KTPS-TV, a UHF public broadcasting television station in Tacoma.

After a twenty-year tour of duty with the U.S. Air Force, Wilson studied at the L.H. Bates Vocational School in Tacoma, where he acquired his FCC First Class Operator's License and initial television engineering experience.

Wilson's present responsibilities with KGW's "Newscenter Eight" include operating the complex equipment associated with electronic news cameras, still somewhat new throughout the television industry.

"I'm still learning, and I'm enjoying it," says Wilson. "It's great!"

Wilson is married, has four children.



Jim Wilson joined the staff of KGW-TV, as a member of "Newscenter Eight."

People's Temple typical mix of idealism and apocalypse

by Rasa Gustaitis

(PNS) — A deep longing and an ancient, recurrent vision of death lie behind the story of the People's Temple Church.

To some who joined it in earlier days, it was the community that the 1960's had promised and then failed to deliver: a close big family that transcended both race and class barriers and lived in celebration of God while working to transform society.

This idealistic aspect of the church drew not only people who were lost and confused but also others who found it spoke to a need that our society largely ignores. It offered a chance for a coherent life built around spiritual practice.

But to understand what happened later, when degradation and destruction took over, we must look to the past. The People's Temple Church story is part of a dark and violent stream that has coursed through the West, sweeping out from dim recesses of the mind and across history in times that shared many qualities with the present.

Since the Middle Ages, religious leaders have repeatedly risen from the people to preach the coming of the end. They gathered around them a following that was willing to obey implicitly, die if asked, and await the ultimate confrontation between good and evil that would herald a millenium during which all would live peacefully as children of God.

In Europe between the 11th and 16th century, the salvationist messiahs foresaw an imminent final struggle between Christ and Antichrist.

Almost always they arose during times of rapid social change when many people were uprooted, family bonds were weakening and breaking, and "the gap between rich and poor was becoming a chasm," according to historian Norman Cohn. Their followers usually came from urbanized areas.

"Then in each of these areas in turn a collective sense of impotence and anxiety and envy suddenly discharged itself in a frantic urge to smite the ungodly," Cohn wrote in his book, "In Pursuit of the Millenium." By so doing, believers hoped to bring into being, "out of suffering inflicted and suffering endured," the final Kingdom.

In the Middle Ages, these movements included the Crusades and the Flagellants who beat themselves bloody in religious fervor. All of them had leaders who called for a renunciation of the world, often for self-denial and self-torture. Usually these leaders also performed healings, as did Jim Jones.

These movements led to the first pogroms against Jews and the slaughter of clergy, Moslems and others believed corrupt. They also led to the twentieth century totalitarianisms, including Nazism in Germany.

Jim Jones is linked to this dark current, though no precedent exists for his people's mass suicide.

But it was the coupling of the longing for brotherhood and the sense of imminent doom that helps explain why his congregation grew so powerfully before its preoccupation with death turned upon itself.

In March, 1976 many San Franciscans learned of the temple for the first time when it came to the aid of

Kamook Banks, the young wife of American Indian Movement leader Dennis Banks, who has been forced to have a baby in prison because her friends could not raise the \$20,000 bail. She was being held for trial on a charge of possessing firearms, of which she was later found innocent.

Jim Jones announced that his people had voted to put up the church educational fund, which was sponsoring 100 members through various schools, as bail. Late one evening the congregation gathered to welcome the young mother, her husband who was himself a fugitive from a warrant in South Dakota, and their ten-day old daughter.

The threesome stood in the pulpit and thanked the church. The congregation responded with a rendering of "We shall overcome" as powerful as any since the day Martin Luther King gave his "I have a dream" speech on the steps of the Lincoln Memorial.

Indeed, this congregation seemed to embody the civil rights movement of the 1960's. It was a mix of Blacks and whites and included people who spoke street jargon and others who were college graduates, attorneys, nurses and teachers. Some of the women wore veils and bright-colored cotton dresses that identified them as members of the agricultural mission in Guyana.

One young white woman said she was a journalism student at the University of California and one of the 100 studying thanks to the Church. She had gotten involved with People's Temple after some members picked her up hitchhiking on the road between Ukiah and San Francisco, and her life had assumed a new meaning. She had dedicated herself totally to the community.

This student was one of the thousands of young people who had opted for a spiritual life, becoming part of the broad and diverse movement that continues to grow across the country. It has brought about the formation of numerous communities. Most of these are quiet and devoted to the nurturing of life. They plant gardens, raise animals and children.

But the movement also has its dark wing. It includes groups that are preparing for armed confrontation and control their members by methods that seem to obliterate individual choice.

Shortly after the Banks celebration, the dedication of some of the temple members began to seem excessive. During subsequent visits, a reporter and photographer observed that temple guards were acutely watchful of their every move and kept them from unguided conversations or explorations. It began to be evident that the congregation existed within a sealed reality system and had broken its allegiances to conventions of thought and values that those outside its walls share.

For centuries, such groups have seen society as corrupt and headed for disintegration or holocaust. They saw themselves as righteous remnants and revolutionary builders of a Millenium.

In the People's Temple pavilion in Guyana, Jim Jones erected a sign above the platform where he preached as "prophet of God." Ironically it warned: "Those who do not remember the past are condemned to repeat it."

We Ain't What We Was

A ONE—WOMAN DRAMATIC PIECE STAGED BEFORE A LIVE AUDIENCE

Isy Monk

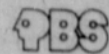
portrays a very old Black woman who recalls what it has been like being Black in America during the past 300 years.

10:30 P.M. THURSDAY

Oregon Educational and Public Broadcasting Service



KOAP-TV 10



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He's grabbed your tax dollars for hydro dams. Then denied you cheaper electricity.

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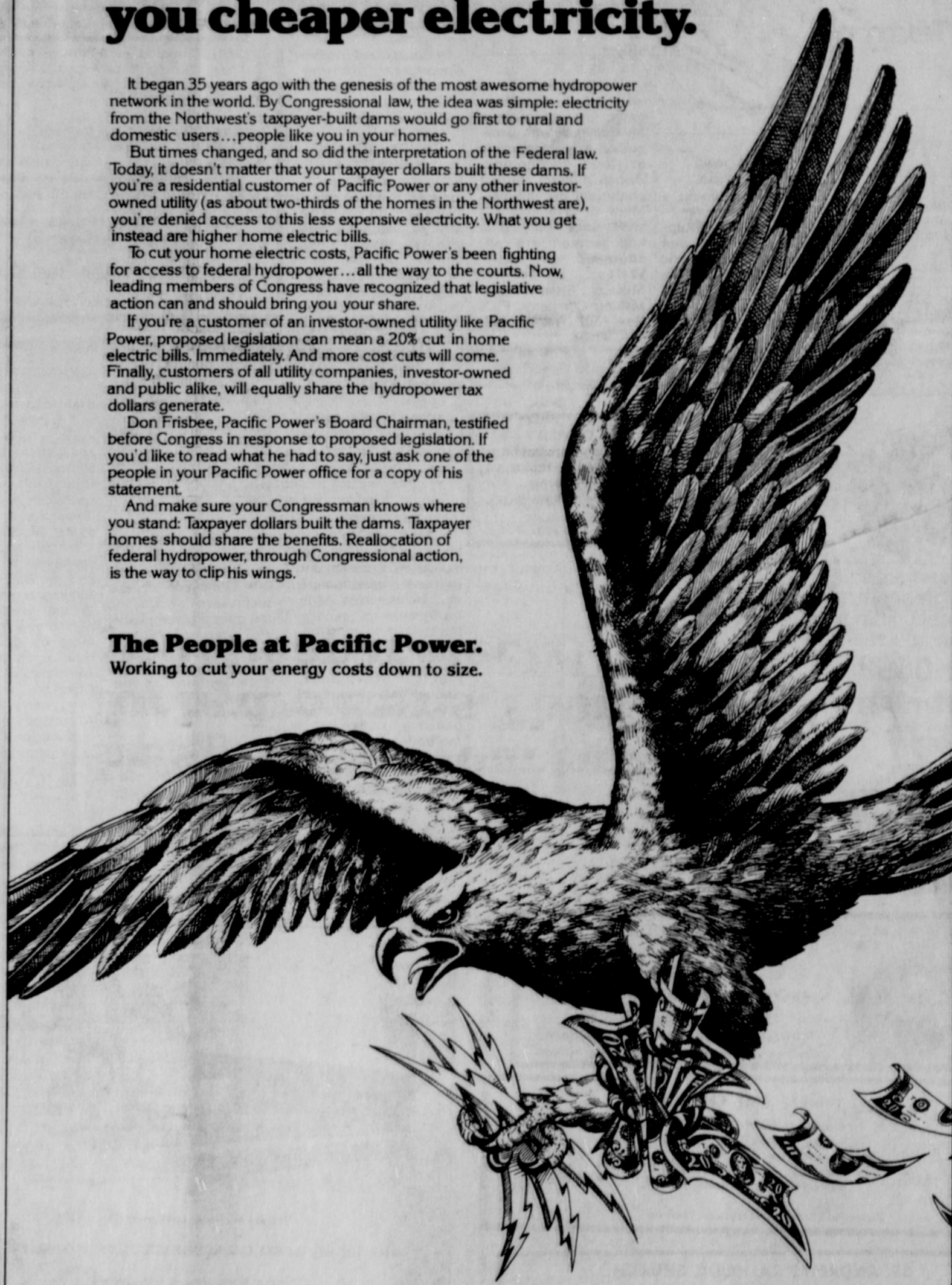
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Don Frisbee, Pacific Power's Board Chairman, testified before Congress in response to proposed legislation. If you'd like to read what he had to say, just ask one of the people in your Pacific Power office for a copy of his statement.

And make sure your Congressman knows where you stand: Taxpayer dollars built the dams. Taxpayer homes should share the benefits. Reallocation of federal hydropower, through Congressional action, is the way to clip his wings.

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