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RYMUR

(JONESTOWN)

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NEWSPAPER CLIPPINGS

VOLUME 3

PEOPLE'S TEMPLE

I

PEOPLE'S TEMPLE

1. PEOPLE'S TEMPLE-SAN FRANCISCO
2. FORMER MEMBERS
3. GENERAL INFORMATION

PEOPLE'S TEMPLE-SAN FRANCISCO

0-19 (Rev. 4-29-77)

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Director's Sec'y ____

Followers Say They'll Carry On

By Duncan Spencer
Washington Star Staff Writer

SAN FRANCISCO — The tiny band of followers of Rev. Jim Jones say that they are determined to continue Jones' movement here.

Opening the large, outwardly shabby Peoples Temple building to reporters for the first time since Saturday's events in Guyana, Temple leader Rev. Archie Ijames yesterday emphatically denied widespread rumors that there are "hit squads" in the San Francisco area whose mission is to revenge themselves on temple dropouts.

Temple members, breaking a silence since Saturday, also denied that they were under any suicide pact with Jones, or that any mock mass suicide such as were reported from the Jonestown compound by dropouts were ever practiced here.

"I absolutely deny there are any death squads," said Ijames, who has acted as one of Jones' advisers and is said to be his second in command here. "We are holding meetings every day. . . . We are leading Christian lives on the faith that temple programs are going to continue."

SOURCES CLOSE to temple activities say that the main function of the Peoples Temple since Jones left for Guyana two years ago has been to act as a shipment point for goods bound for Jonestown, and as a communications center.

In contrast to its run-down exterior, the temple's inside facilities were clean and modern. It contained a modern printing press, a large meeting hall, kitchens and apartments.

Jones did his preaching from a high wooden pulpit flanked not by Christian symbols or scriptural writings, but by a copy of the U.S. Constitution and a picture of Martin Luther King Jr.

Also on display was the temple's radio room where members kept in touch with the Guyana agricultural mission until Saturday. Members also showed toys and puzzles that had been made in Jonestown. These were described as part of the Jonestown "cottage industry."

ple for the press tour, said he was under 24-hour police protection in spite of the members' statements because he has been threatened with death by phone. "I just don't want to take any chances," Garry said.

GARRY, WHO WAS in Guyana as the mass suicide began, denied reports that Jones and a group of assassins escaped Guyana by boat.

One Temple member, Joyce Parks, who did medical work in Guyana, was away from Jonestown when the deaths occurred and then fled to San Francisco "because I didn't know what to do."

She said her mother, father, sister and son were missing in the Jonestown catastrophe.

When questioned about the death squads, she said, "Why would I want to bring any more pain on anyone else?"

Meanwhile, police continued to guard a Berkeley house where about a dozen temple defectors were staying.

They have said they fear for their lives because of Jones' alleged threats to kill anyone who left the circle of followers.

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

Date 11-24-78

0-19 (Rev. 4-29-77)

Assoc. Dir. ____
Dep. AD Adm. ____
Dep. AD Inv. ____
Asst. Dir.: ____

New Revelation of Jonestown Deaths Shocks Remnant of Peoples Temple

SAN FRANCISCO, Nov. 24 (UPI)—The faithful remnant of the peoples Temple reeled under a new blow today as word came that hundreds more of their families and friends had been found dead in Guyana.

"I don't know what to say. It's a shock. It's terrible," said June Crym, one of dozens of—persons secluded—in the temple headquarters in fear of violence from people who lost relatives in the Guyana tragedy.

Crym, when told that many missing members of the Jonesville colony were now known to be dead, said she could only hope that this would dispel "rumors that there is a hit squad or plot" by surviving temple members to harm anyone.

The news of more bodies found at Jonesville stunned the temple faithful.

"We always hoped. You know, if you have children or loved ones and you haven't heard, you think there is always a chance they will come out of the jungle as others have," Crym said.

Crym said that while she did not have any relatives at Guyana, most of the people in the temple did, and that some have been waiting anxiously in the hope that their loved ones had somehow avoided the terrible death ritual.

If all are now accounted for, she said, it will end the anxiety, but also the hope.

"But we are still alarmed and distrubed by the rumors being thrown out on no basis whatsoever," she said. "People have been whipped up to such a frenzy by the reports of hit squads in the Temple."

She said some enemies of the Rev. Jim Jones who had let their feelings spill out could incite "crazies" to attack the Temple.

"The police have been very cooperative. They are protecting us. We have no way of knowing" whether the Temple and its faithful might be actually be attacked, she said. "But over the past week we have received many death threats."

"We thought we should gather together here for safety," she said. "We are now a small number."

Crym said she does not know how many persons are still in the People Temple congregation, which numbered 3,000 a few weeks ago. No Thanksgiving Day services were held. The faithful few in the temple had a quiet dinner by themselves.

Othe churches have offered assistance, Crym said, and the local Council of Churches has asked the temple members if any help is needed.

"People have been calling expressing sympathy and understanding," she said. "We are encouraged about this and we are determined this is not going to end the Temple."

The Washington Post 4-5
Washington Star-News ____
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The National Observer ____
The Los Angeles Times ____

Date 11/25/78

FBI/DOJ

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

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Director's Sec'y ____

Cultists Dissolve Temple

From Press Dispatches

SAN FRANCISCO — The tiny remnant of the Peoples Temple congregation, still isolated and despairing over the loss of its leader and more than 900 members in Guyana, moved Tuesday to dissolve the church and write an end to the strange cult's brief history.

Papers on file in San Francisco Superior Court said it is "practically and morally impossible for the corporation to continue its existence."

The petition for dissolution of the temple told the court it "is the desire of the corporation to devote its assets to recompense the families of the victims of the events in Guyana . . ."

At the behest of its attorney, Charles Garry, and appeals from community leaders, the directors of the temple asked that $1 million in assets be set aside for burial expenses of the sect members who committed mass suicide.

Under California law, the court is expected to issue a decree that the corporation be dissolved. All assets will be put under jurisdiction of the court and, after any bills or claims are settled, the remaining assets will be disposed of.

No money or property could go to benefit any of the directors or temple members.

It is not known what assets are available to the court. Some ex-members have reported the existence of $10 million or more in bank accounts. But those remaining in the temple said they have no knowledge of such accounts.

The petition for dissolution was signed by two surviving members of the board of directors, June Crym and Jean Brown, who are living with the small band of about 20 persons at the temple headquarters.

Meanwhile, attorney Mark Lane said that cult leader Rev. Jim Jones had banked a fortune, estimated between $10 million and $15 million. He said he has the number of two Swiss accounts, believed to hold between $7 and $8 million.

Lane, citing information from Terri Buford, one of Jones' mistresses and most trusted financial advisers, said the remainder of the Jones fortune consisted of $3 million kept in a footlocker and safe in Jonestown plus about $500,000 in gold and diamonds.

The Washington Post ____
Washington Star-News ____
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution 7-A
The Los Angeles Times ____

Date 12/6/78

FBI/DOJ

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

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Rec. Mgnt. ____
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Move to dissolve cult in Frisco

San Francisco (UPI)—The tiny remant of thr Peoples Temple congregation, in despair over the loss of their leader and more than 900 members in Guyana moved yesterday to dessolve the cult.

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

Date DEC 6 1978

FBI/DOJ

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

(Mount Clipping in Space Below)

Peoples Temple faithful tell about threats

SAN FRANCISCO (UPI) — A group of Peoples Temple members had Thanksgiving dinner Thursday in the headquarters where they are living because of the "threatening" situation.

Jean Brown, one of those staying in the building, said the congregation would "keep on going" without its leader, the Rev. Jim Jones.

She said she does not know how many of the temple members, who once numbered 3,000, would return.

Some families have moved into the temple because of threats during the past few days.

"A number of people feel it is safer to be here at this time due to the rather threatening situation," she said, adding that many members have received telephone threats at their homes.

"We have police protection here," she said.

She said a number of newsmen visited the temple early Thursday with attorney Charles Garry.

As for the future of the congregation, Mrs. Brown said they were determined to carry on. "After all, she said, "we have been getting along without him for a year and a half."

The temple members scoffed at reports that any members were part of an "assassination squad" to take revenge against defectors.

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

I-12 THE VALLEY NEWS
VAN NUYS, CA

Date: 11/24/78
Edition: Friday Final

Title: RYMUR

Character:
or AFO
Classification:
Submitting Office: Los Angeles

89-

FBI/DOJ

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

(Mount Clipping in Space Below)

Shocked Followers Learn the Worst Is Really True

SAN FRANCISCO—For several days the remnants of the Rev. Jim Jones' once-powerful church—two dozen bewildered and pained people—had been huddled in their headquarters here, not believing press accounts describing the deaths of their leader and their movement.

Finally, after meeting Wednesday with trusted Peoples Temple attorney Charles Garry, they knew too much. His eyewitness account of the tragedy in Guyana convinced them that their relatives and friends indeed were dead.

Until Wednesday, their most sustained contact with the outside world had been through Tom Fleming, the managing editor of the Sun Reporter, a San Francisco newspaper that serves the black community.

Fleming, who visited the Temple here three times since Saturday, reported that its members, while calm, were in a deep state of shock. And they were waiting for a leader to appear who could make sense of the madness surrounding Jones' death.

A few members maintained a vigil by a shortwave radio, hoping to hear a voice from the jungle, while others simply sipped soft drinks and dwelled on brighter moments from the Temple's remarkable but bizarre history.

The people in the San Francisco Temple seemed frozen in time. The cafeteria that used to feed hundreds of people a day was still functioning, but it now fed only the two dozen or so residents.

The print shop that once turned out a widely distributed newspaper and the popular medical clinic were both closed down.

According to Fleming, people inside were frightened by frequent media reports that they might be contemplating suicide or that members of the temple would help form "hit squads."

Fleming said that the people inside were more like "lost sheep," and he discounted the possibility of a threat existing to anyone, including themselves.

One member told The Times that such reports are without foundation and are viewed by those in the Temple as a possible prelude to attacks on them by government agencies. She said the Temple residents are in constant contact with the San Francisco police and have permitted inspection of the property by police.

Meanwhile, a female Temple member, despite the death orgy, retains her beatific vision of the Temple, its history and founder.

"Our pastor was a dedicated humanitarian who worked all his life for a free society for children to grow up in. That's all he was about. That's all that Peoples Temple was about," the woman said.

In her view the events at Jonestown represent the lastest and most extreme in a long history of attacks on the church for its work toward racial integration and feeding the poor.

She recounted the history of harassment that Jones suffered beginning with his days in Indiana when he was a target for racist attacks because he had integrated his own family as well as his church.

"The attacks against our group had escalated so much that at one point when our agricultural mission in Guyana was developed fairly well, most of our active members and our senior citizens and our children went over there and began to build what Rev. Jones had worked all his life for, a community where people are totally free and . . ."

At that point she broke down and cried uncontrollably for several minutes after explaining that her husband was one of those who died in Guyana.

She, like the more than two dozen church members who still live in the San Francisco temple and the hundreds outside with whom they are in contact, remains a firm believer in Rev. Jones.

They also believe that he and his settlement died victims of an external conspiracy probably involving governmental bodies.

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

I-1 LOS ANGELES TIMES
LOS ANGELES, CA

Date: 11/23/78
Edition: Thursday Final

Title: RYMUR

Character: AFO
or

Classification: 89-436
Submitting Office: Los Angeles

FBI/DOJ

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

(Mount Clipping in Space Below)

Faithful show grief, resolve

The atmosphere inside the solid brick structure was difficult to assess.

Grief, certainly. And most definitely shock when the news came that hundreds more bodies had been found in Guyana.

But most of the 20 persons inside the Peoples Temple headquarters here seemed to be going about their regular chores in a quiet, determined manner.

In a carefully conducted tour for a small group of news people yesterday, a handful of temple members were quite obviously doing a job they had never expected to be asked to do.

"We're trying to provide the State Department a complete list of our people over there and whatever identifying information we have beyond that," said Jim Randolph, who identified himself as a "records keeper of sorts."

Randolph said he figured tentatively there were 972 people in Guyana.

But Randolph was quick to say that the local temple records were not geared to this sort of list-making.

The temple, he said, kept medical records and information about how to reach Guyana and also had some photos of the people who went to Jonestown.

"But we never expected we would have to come up with a list like this," he said.

Temple members were polite with newsmen, but indicated they would like the building tour to be a quick one so they could get on with their tasks. As temple member Tim Clancey phrased it:

"We are trying to identify our relatives, our loved ones."

Clancey and other temple leaders inside the building expressed the hope they could carry on the work of their temple despite the tragedy, stressing the good work that had been done in the past. Clancey proudly showed newsmen the kitchen "where we served as many as 1,500 meals a day to members and others outside."

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

1 S.F.Examiner

San Francisco,Ca.

Date: 11-25-78
Edition: Home

Title:
RYMURS

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

FBI/DOJ

Guy Young, a tall man with long hair who appears to be taking over the tasks as minister of the temple, was calm and patient with reporters except when a cameraman tried to shoot a picture from Jim Jones' pulpit in the main, dark-carpeted meeting room.

Young pointed out that the role of the San Francisco temple after Jones went to Guyana was to continue to take care of various church projects as well as to supply the Guyana mission.

"We operated for a year and a half as a church in the absence of Jim Jones," he declared, "We don't know what the future holds beyond all this confusion, but we feel that helping with the records is most essential."

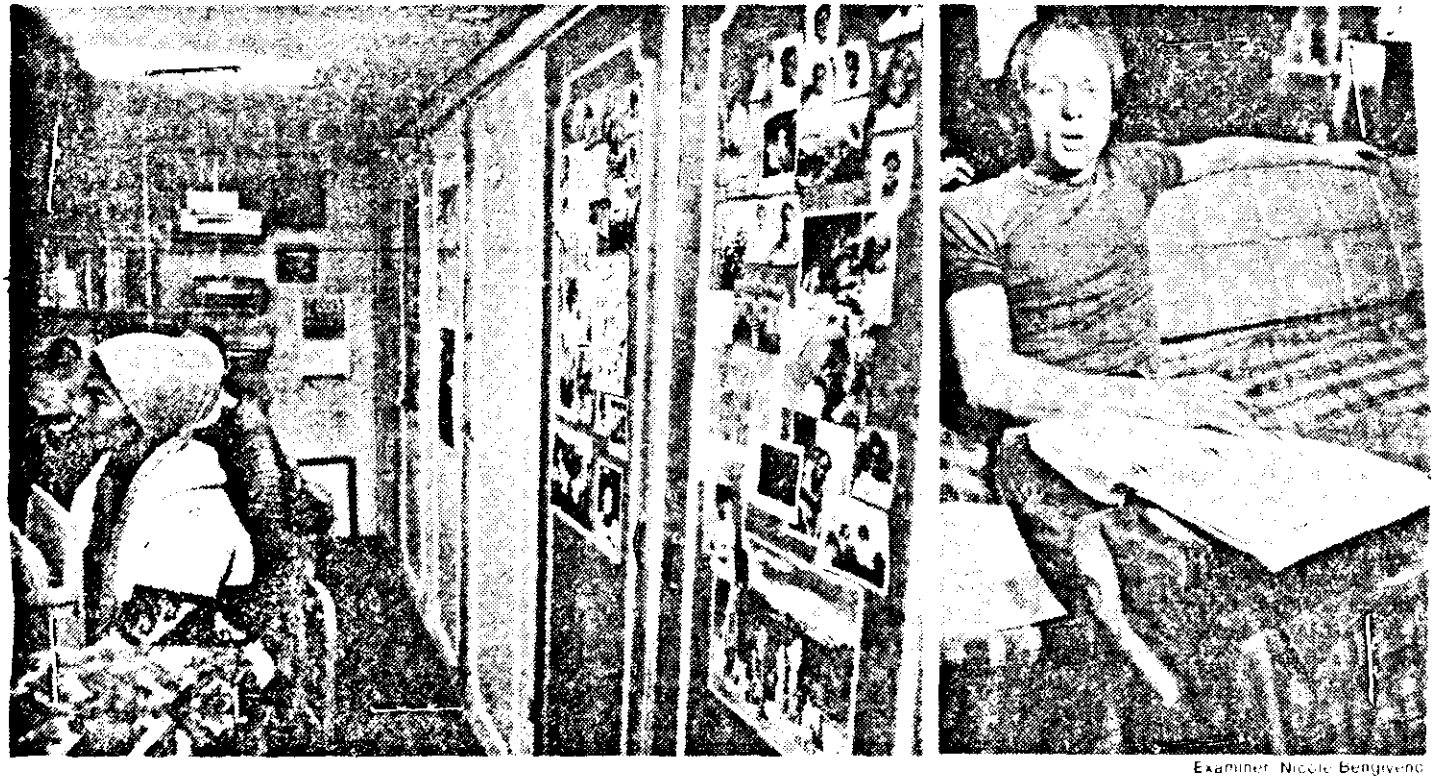
Young said he and other members here were taken "completely by surprise" by the Guyana killings.

"We had no awareness of anything of that sort, any whisper or any knowledge at all," he declared, "We are trying to to recoup ourselves."

And Clancey added:

"We are as shocked as anybody. But we believe in integration, equality and carrying out the practices and all aspects of Christian theology: feed your brother, clothe your brother, take care of your brother when he is sick, visit him when he is in prison.

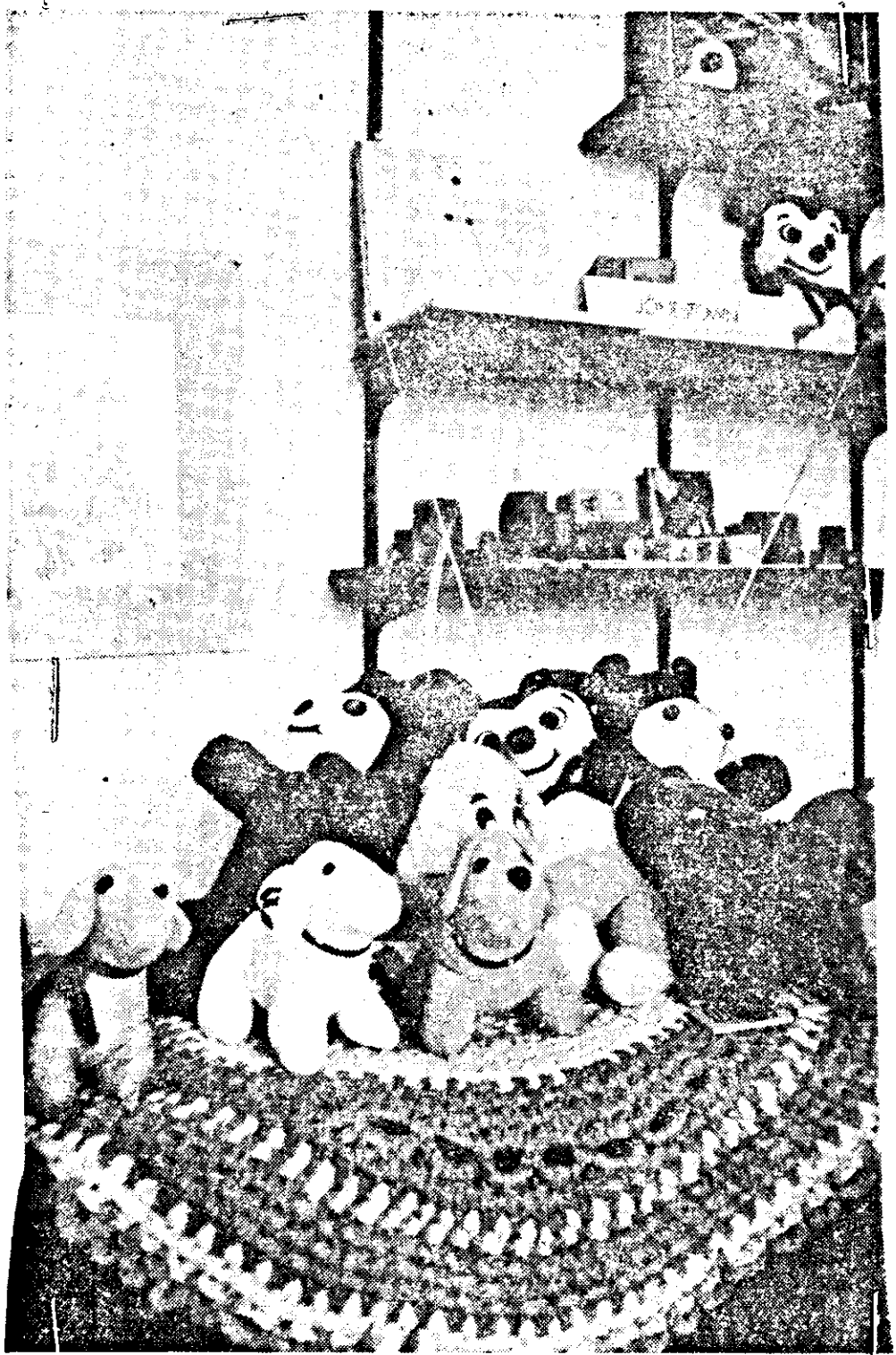
"These are our goals and the goals we are going to keep striving for."



Examiner Nicole Bengivenc

Photos of temple members watch compilation of Guyana list directed by Jim Randolph, right, who keeps the records

Inside Peoples Temple



Examiner / Nicole Bengiver

TEMPLE EXHIBIT FEATURES TOYS MADE BY 'JONESTOWN COTTAGE INDUSTRIES'
Loving hands forever stilled sought to raise funds for commune

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

(Mount Clipping in Space Below)

'Why inflict pain?'

Jonestown woman denies the cult used a 'hit squad'

Jonestown resident Joyce Parks, who arrived in San Francisco Thanksgiving Eve, sat on a fold up chair inside Peoples Temple and tearfully denied the existence of a hit squad formed to kill temple defectors.

"I lost my mother and father in Jonestown, and I don't know where my son is," she said, wiping her eyes. "Why would I want to inflict pain on someone else?"

Parks had gone to Venezuela to arrange for medical treatment of Jonestown residents when the massacre occurred. Her mother-in-law, Patricia Parks, was killed in the airstrip ambush.

Two dozen members, joined by temple attorney Charles Garry, took reporters on a tour of the Geary Boulevard church yesterday morning. The members denied there was a "hit squad" and said they had no intention of committing mass suicide.

A short time later, 50 to 60 members sat down to a gloomy Thanksgiving turkey dinner. Jean Brown said the dinner was held inside the temple because "a number of people" had received phone threats at their homes.

Tim Clancy described members here as "exhausted, frustrated and angry" but said they had found strength and unity among each other. He said they were upset at the gory descriptions of the corpses.

"They are tired of being looked upon as monsters," he said.

Leona Collier said the accusation of a hit squad was "an alarmist type of thing. I think this is a setup to have us killed by outside lunatics."

Temple members said the San Francisco church would continue.

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

11 S.F.Examiner

San Francisco,Ca.

Date: 11-24-78
Edition: Final

Title:
RYMURS

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

FBI/DOJ

"I'm not embarrassed about being called the Peoples Temple," said Archie James, who lost a daughter and other relatives at Jonestown. "The way we act and behave, I'm convinced, will make all the difference in how people view us."

Temple members said they were not brainwashed by Jones and insisted they would not commit suicide even on his orders. They repeatedly said they could no explain the mass murder and suicide of at least 770 persons at Jonestown.

New York Times via UPI

Joyce Parks, a Jonestown resident, weeps as she responds to questions at Geary Boulevard church

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

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Few Worshipers at Cult's Temple

Special to The New York Times

SAN FRANCISCO, Dec. 3 — Sunday morning services at the People's Temple here, once attended by more than 1,000 followers of the late Rev. Jim Jones, were sparsely attended today.

In addition to the estimated 30 members who now live at the cult's spacious church headquarters, about a dozen well-dressed worshipers — mostly blacks — trickled into the church through the temple's back gate for the regular 11 A.M. service.

One temple member was dispatched in a church car to pick up members who did not have transportation to the service. He returned minutes later with three elderly black women.

Tim Clancy, a longtime People's Temple member who was standing guard at the back gate this morning, said that the organization continued to receive telephone threats.

San Francisco police officers, posted around the clock outside the temple since the deaths of United States Representative Leo J. Ryan and four others on Nov. 18, said that the temple had been quiet this week.

There were several new sea-going freight containers on the temple's large back lot today. Mr. Clancy said that they had been purchased before the deaths in Guyana to ship supplies to Jonestown and that they had been delivered last week. He said the containers were purchased from Pacific Far East Lines, a San Francisco shipping company that was controlled by the family of former San Francisco Mayor Joseph Alioto before it declared bankruptcy earlier this year.

Mr. Clancy said decisions for the People's Temple were being made by a consensus of the residents of the sect's headquarters here near the low-income Fillmore District. Members were planning to elect new corporate officers, he said.

Mr. Clancy said that despite the deaths in Guyana, temple members "still have each other" and plan to continue what he called Mr. Jones's "humanitarian work."

The Washington Post ____
Washington Star-News ____
Daily News (New York) ____
The New York Times 0-17
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

Date 12/4/78

FBI/DOJ

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

(Mount Clipping in Space Below)

Police Visitor

Grim S.F. Temple Members

Two dozen members of People's Temple, isolated in the religious cult's headquarters at Fillmore street and Geary boulevard, apparently spent yesterday "growing more and more depressed and fascinated by news reports from Guyana."

That picture was painted by deputy San Francisco police chief Clem DeAmicis, who spent 40 minutes inside the temple's guarded three-story building at mid-day.

A crowd of about 100 greeted the officer when he emerged at the rear of the building at O'Farrell street.

"These people (inside the temple) have endured a terrible tragedy and they're just piecing it together," DeAmicis said.

It was the deputy chief's third visit to the headquarters in two days, and he said the persons inside were growing more and more depressed, first by the murders Saturday and then by reports of mass suicides at Jonestown.

DeAmicis said the temple members watched television, listened to radios and read newspapers all morning.

Anxious relatives of some of the cultists in Guyana taunted temple sentries and occasional visitors to the temple with name-calling and threats of violence.

The most dramatic incident came about ~~9:30 a.m.~~ when a young man, whose aunt was among those

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

7 S.F.Chronicle

San Francisco,Ca.

Date: 11-21-78
Edition: Home

Title:

RYMURS

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

FBI/DOJ

seriously wounded in Saturday's ambush on the Guyana airstrip, tried to climb over the gate, but was coaxed back by police officers.

"How can you be brainwashed?" shouted Shelby Byrd, 13, at temple members.

Byrd's aunt, Beverly Oliver of San Francisco, was shot in both feet during the ambush. Mrs. Oliver had tried in vain to bring back two sons, Bruce, 20, and William, 18, from Guyana. Her husband, Howard Oliver, suffered a stroke at the Georgetown Hotel.

Photo by John Storey

Bishop Paul Miles comforted Shelby Byrd, who tried to climb the S.F. headquaters' gate

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

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Director's Sec'y ____

Temple Unlikely to Continue

By Lou Cannon
Washington Post Staff Writer

SAN FRANCISCO—The strange religious cult known as Peoples Temple apparently has perished with its founder in Guyana.

"Jim Jones was this church," said a woman who identified herself as a "former loyal supporter" of Peoples Temple. "Without him, there ain't no church anymore."

The woman, who agreed to talk on condition she not be identified, said that the 25 adherents holed up in the wood-paneled former synagogue that is headquarters for the cult are alive, out of danger and do not intend to kill themselves. She also said that many would be leaving as soon as they received word about the fate of their friends and relatives in Guyana.

San Francisco police confirmed this account.

"Everybody's all right in there and I'm convinced they're not going to hurt one another," said San Francisco Deputy Police Chief Clem DeAmicis after a tour of the temple yesterday afternoon. He said a search Sunday turned up no sign of weapons.

The talk among the police and on the street in this predominantly black section of San Francisco is that Peoples Temple was essentially a one-man band held together by the personality, discipline and political manipulativeness of its founder.

Even before the massacre in Guyana, the church was a fading presence in San Francisco. Recently, Peoples Temple sold its church in Los Angeles, where membership had dwindled to only a handful of believers.

In the wake of the killings in Guyana, prominent political figures who once had endorsed and praised Jones scurried for safer ground. San Francisco Mayor George Moscone acknowledged he had been taken in by Jones and said he "proceeded to vomit and cry" when he heard about the murder of Rep. Leo J. Ryan (D-Calif.).

San Francisco District Attorney Joseph Freitas, another onetime Jones backer, declined to respond to questions about whether an investigation he was supposed to have made into Peoples Temple turned up anything wrong.

Just about every law enforcement agency here agreed that Peoples Temples should have been investigated—by somebody else.

The state attorney general's office said it had conducted "a preliminary review" and decided that the inquiry was a matter for local officials. The FBI said it had never been asked to look into the affair by the State Department.

And San Francisco Supervisor Quentin Kopp, a probable candidate against Moscone in the next mayoral campaign, blamed both the State Department and the mayor.

"The whole damned thing calls to mind the summer of 1977 when I demanded that Moscone investigate the accusations of physical and mental torture in Peoples Temple here and the conduct of Jones," Kopp said. "He refused to do it. The district attorney said he would do it, and he's never done a thing."

In fact, no one seems to have done much of anything.

Jones was an ordained minister of the Christian Church, Disciples of Christ. Carl Irvin, regional minister for the Disciples of Christ, said that his church, which stresses the autonomy of individual denominations, had investigated Jones but taken no formal action.

"I assume there will be formal action now," Irvin added.

The white-plastered Peoples Temple presented two faces to San Francisco yesterday. One was the front entrance on Geary Street, where the baroque iron grillwork doors and an inner door of heavy wood were bolted shut. A sign said, "Peoples Temple of the Disciples of Christ Denominational

The Washington Post 4 14
Washington Star-News ____
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

Date NOV 21 1978

FBI/DOJ

Brotherhood," and advertised church services on Friday and Sunday.

The other facade was a back street dominated by television cameras where relatives of church members in Guyana trickled by to taunt impassive guards who watched the crowd from a parking lot behind a thin metal fence.

Once, a young black man tried to scale the fence and was pulled back by police. When one of the guards retreated into the parking lot to drink what appeared to be a cup of coffee, an onlooker pointed at a sleeping dog and said, "You'd better try that out on the dog first."

Late in the day, a Peoples Temple minister who identified himself as Archie Ijames came out and said: "We're saddened and we're depressed by what we're hearing on the media. But we don't know any more than you do."

When someone asked if he felt any guilt, Ijames replied, "Guilt for what?" Then he climbed into his salmon-pink Dodge Polara and drove away.

A delegation of four ministers inquiring about the fate of people in Guyana was allowed into the parking lot yesterday but not admitted to the temple.

Earlier in the day, a well-dressed black who said he was a Baptist minister peered for a long time at the temple, which is conspicuous in the area because of a powerful shortwave antenna on the back roof.

"I was drawn to this place," he said thoughtfully, fingering a cross, "and I feel bad about my friends and relatives. This is a terrible thing for this community. There are going to be a lot of funerals here this week."

Washington Post special correspondent Cynthia Gorney and researcher Katharine Macdonald contributed to this article.

NOV 21 1978

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

Assoc. Dir. ____
Dep. AD Adm. ____
Dep. AD Inv. ____
Asst. Dir.:

New Revelation of Jonestown Deaths Shocks Remnant of Peoples Temple

SAN FRANCISCO, Nov. 24 (UPI)—The faithful remnant of the Peoples Temple reeled under a new blow today as word came that hundreds more of their families and friends had been found dead in Guyana.

"I don't know what to say. It's a shock. It's terrible," said June Crym, one of dozens of persons secluded in the temple headquarters in fear of violence from people who lost relatives in the Guyana tragedy.

Crym, when told that many missing members of the Jonestown colony were now known to be dead, said she could only hope that this would dispel "rumors that there is a hit squad plot" by surviving temple members to harm anyone.

The news of more bodies found at Jonesville stunned the temple faithful.

"We always hoped. You know, if you have children or loved ones and you haven't heard, you think there is always a chance they will come out of the jungle as others have," Crym said.

Crym said that while she did not have any relatives at Guyana, most of the people in the temple did, and that some have been waiting anxiously in the hope that their loved ones had somehow avoided the terrible death ritual.

If all are now accounted for, she said, it will end the anxiety, but also the hope.

"But we are still alarmed and disturbed by the rumors being thrown out on no basis whatsoever," she said. "People have been whipped up to such a frenzy by the reports of hit squads in the temple."

She said some enemies of the Rev. Jim Jones who had let their feelings spill out could incite "crazies" to attack the temple.

"The police have been very cooperative. They are protecting us. We have no way of knowing" whether the temple and its faithful might be actually be attacked, she said. "But over the past week we have received many death threats."

"We thought we should gather together here for safety," she said. "We are now a small number."

Crym said she does not know how many persons are still in the Peoples Temple congregation, which numbered 3,000 a few weeks ago. No Thanksgiving Day services were held. The faithful few in the temple had a quiet dinner by themselves.

Other churches have offered assistance, Crym said, and the local Council of Churches has asked the temple members if any help is needed.

"People have been calling expressing sympathy and understanding," she said. "We are encouraged about this and we are determined this is not going to end the temple."

Nepalese Jet Crashes

KATMANDU, Nepal, Nov. 24 (UPI)—A Royal Nepal Airlines jet chartered by the British Army crashed today at Katmandu International Airport, but none of the 40 persons aboard was killed or injured. The Boeing 727 carrying 33 soldiers and a crew of seven developed trouble shortly after takeoff for Hong Kong.

P.T. member at Temple in San Francisco

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

NOV 2 3 1978
Date ____

FBI/DOJ

Angry Crowds Gather at Temple

By Duncan Spencer
Washington Star Staff Writer

SAN FRANCISCO — So strong still is the influence of Rev. Jim Jones on his band of followers here that yesterday morning workers at the Peoples Temple were packing crates of tools, equipment and supplies addressed to Peoples Temple Agricultural Ministry, Port Kaituma, Guyana.

The followers have spoken to no relatives of the missing people now thought dead. Instead they isolate themselves, 11 to 15 of them, behind a chainlink fence, with guard dogs and a dingy backyard behind their headquarters on the edge of a city slum.

A minister who entered the temple grounds yesterday, Rev. Don Klompsen, returned to say: "They don't believe the news — they feel reporters have distorted what Jones had done."

But the damning evidence presented by knots of angry, desperate relatives of the Jones followers in Guyana drove the temple members inside their building.

A GROUP OF FOUR black ministers from area churches yesterday urged police to go into the place and force whatever information is available from the Jones holdouts.

But the police were only concerned in keeping order as crowds sometimes numbering 50 or 60 shouted and pleaded to the stony-faced pair of temple followers who guarded the only rear entrance.

The front of the former synagogue, which faces a busy arterial road, is chained and padlocked, its window curtains drawn.

At one particularly bitter point, the crowd jeered Archie Ijames, who has acted as a temple spokesman in Jones' absence, as he walked to his car. "You bastard, where's my brother," shouted one man.

The temple issued only one statement during a tension-packed day. It referred for the first time to "the loss of loved ones and the events of the past few days." Continued the one-page announcement, "We do not understand what appears to have taken place and we can say no more about this until the facts are all in."

The delegation of ministers was refused entry to the building but met briefly with four members of the sect in the littered yard, still part-filled with crates, barrels, machinery and lumber bound for Guyana.

"THE POLICE should go in there and search the building," said Bishop Paul Miles of the Church of God in Christ. "We just heard of 400 taking a poisoned liquid — don't let's have the same bomb drop here."

There was no indication that any temple member had committed suicide, however, and the ministers have negotiated a visit inside the place today.

Relatives waiting on the sidewalks were telling stories of their families' involvement with the Jones movement — stories of disbelief and disillusionment.

"I just want to know what happened to him," said Arthur Jones, 27, of his brother, Larry, 25, who has been with the movement five years and is among the missing in Guyana. "He joined because he believed in it," said Mrs. Reba Jones, the mother of the missing man.

She said she had been involved in the movement herself but dropped out when a sect leader demanded $1,000 from her for the expenses of her son's trip to the agricultural camp.

"I couldn't stand all that begging for money," she said.

ARTHUR JONES also was a dropout. "I left last year," he said, "and I was told that if I leave I'd die. First he (Jones) says you give me your money and I'll take care of you, then he says give me your car; then he says give me your home," Jones recalled.

Shelby Byrd, 23, whose aunt Beverly Oliver sought help from Congressman Leo Ryan to get her two sons, Bruce, 20, and Billy Oliver, 19, out of the Guyana camp, said he had received letters from his two cousins "but the letters were not in the right handwriting. People are not going to stand for this. Either they come up with some information, or else."

As rain fell, other relatives told their stories: two sisters, Deborah Grant of San Jose and Jennifer Freeman of Oakland had no news of a brother, a mother and two sisters. "That man took my mother first," said Grant, "and the others followed her. When they went down there I knew I'd never see them again."

Grant showed two letters from Guyana dated last year supposedly sent by her sister, Esther Dillard, and the other by her brother. The letters were nearly identical in style and content, describing the settlement as "the most beautiful place on earth," and the food as "delicious."

Both letters said "the weather is just right" and "everyone here is warm and friendly."

"MY MOTHER just doesn't sound like that," said Grant. "Those letters are as phony as the whole temple."

Several city politicians here were carefully rephrasing their relationship to Jones and his sect. "If Jones was harboring some deep-seated evil intention, I didn't know about it and I don't think my political colleagues did," said San Francisco Mayor George Moscone. "There is no question but that I was impressed by the man. I preferred to think that he changed rather than that I just didn't see him properly."

In an emotion-filled press conference, James Cobb, a survivor of the airport massacre and one of the Ryan investigative party, six members of which returned to San Francisco yesterday, charged that the "suicides" should be termed "mass murders."

Cobb, 27, who dove into the swamp at the first sign of gunfire at the airport, said he estimates that "at least 20" got out of the encampment after the mass deaths began.

COBB, WHO HAD been a believer in Jones since 1968, got out of the movement in 1973, "because I thought the place was just crazy," and tried to convince authorities to do something about it then. His mother and two sisters were unaccounted for.

dm. ____
v. ____
Adm. Servs. ____
Crim. Inv. ____
Ident. ____

The Washington Post ____
Washington Star-News A1
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

NOV 21 1978
Date ____

FBI No. 12

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

(Mount Clipping in Space Below)

Temple members close doors to ministers

by George Estrada
Staff Writer

San Francisco—Members of the People's Temple here kept their doors tightly barred yesterday, again refusing to admit a delegation of local ministers.

Bishop Paul Miles of the Church of God in Christ tried in vain to lead the group of ministers and a news reporter into the temple after he received word he would be allowed inside.

Guards blocked Miles and his group after word was relayed to them from inside the temple that members were too busy holding meetings and were hesitant to greet any outsiders because they were "suffering, being persecuted by the community."

"I would give my life today if I could find out more about this," Miles said. "If this were the Black Panthers, the police would storm down the door. Nobody can get any information and I'm tired of it."

Temple members poked their heads out of windows surveying the crowd of reporters, ministers, families, police and curious bystanders. A brightly colored tropical bird perched on a outside railing near the shortwave antenna the temple had used to communicate with the Jonestown settlement in Guyana.

About a dozen temple members were allowed to pass through the gates during the day, but others were forced to remain outside.

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

4 The Tribune

Oakland,Ca.

Date: 11-22-78
Edition: Sunrise

Title:
RYMURS

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

FBI/DOJ

Outside the fence, a number of concerned relatives and friends of people in the Jonestown settlement lingered outside frustratingly waiting for some kind of information.

Among them was Joseph Misuraca of San Francisco, who was concerned about his niece, Mary Louise Clancy, wife of temple public relations man Tim Clancy.

"For the last two years we've been trying to convince her to get out," Misuraca said.

"She probably died trying to save the children. That's her nature—to smuggle kids into the bush while she herself would take a bullet in the head."

Another man, who declined to be identified, told of bizarre temple practices.

"I went to one meeting and my mother went to several where they would hold fake healings pulling chicken livers out of people's mouths and telling them they were cured."

Elsewhere in the city, pickets marched in front of the offices of the Sun Reporter, a black-oriented newspaper owned by the Rev. Jim Jones' personal physician, Dr. Carlton Goodlett.

"He led our people to slaughter," said former San Francisco Supervisor Terry Francois. "He has no legitimate claim to leadership in the community."

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

(Mount Clipping in Space Below)

Confrontation on Geary

At the temple in S.F.: anger and hatred

By Peter H. King
and Lon Daniels

They wore those curious blank stares throughout the day, masking any human emotion as they stood in a cold rain and were cursed and taunted and questioned by angry relatives of Peoples Temple members and interrogated by reporters.

They showed no anger yesterday when an old woman full of hatred tried to shove and slug her way through a gate this handful of followers of the Rev. Jim Jones was guarding, a flimsy, metal barrier that separated the mysterious Geary Boulevard temple from a crowd of about 100 neighbors and reporters.

And they offered no response to countless questions shouted by reporters who wanted to know what was happening inside the temple the day after the bloody ambush near the temple's South American mission.

They only stared.

★ ★ ★

"Go ahead. Shoot me. Shoot me like they did those other people in South America."

Her name was Marjie Henderson, and she was trying to force her way through the back gate at the Peoples Temple. Her 80-year-old mother was in Jonestown, she said, and she wanted "to see what's going on in there."

She lashed out at the young man who stood on the other side of the gate to keep her from swinging it open. She swung her tiny fist at him, and he ducked. She called him

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

Pg.C
S.F.Examiner

San Francisco,Ca.

Date: 11-20-78
Edition: Final

Title: RYMURS

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

FBI/DOJ

foul names; he said nothing, only staring.

Cameramen crushed against the gate to get a better angle of what would be the biggest action of the afternoon at the San Francisco temple.

Marjie Henderson swore and slapped at the Jones people and then stalked across O'Farrell Street to tell her story to reporters. The Jones followers answered reporters' questions with stares and then returned to the temple, leaving a couple of members to maintain the gate watch.

* * *

Flanked by nine temple members, a man who identified himself as a temple leader peered through the wire mesh gate and read a prepared statement to the swarm of reporters.

"The members of Peoples Temple denounce the violence that has taken place at the Port Kaituma airstrip near Jonestown in Guyana," read Archi Ijames. "We are non-violent people ... it is not the kind of action anyone within the temple would ever precipitate ...

"We also wholly deny the charge of intention to commit mass suicide. The charge is ... patently untrue."

* * *

About 3:30 p.m. Deputy Police Chief Clem DeAmicis arrived at the scene. He said he had been invited by members of the temple "to allay" concerns prompted by rumors of mass suicides and weapons stored inside the building.

DeAmicis was met at a rear gate by temple member Hue Frotson, who escorted the deputy chief inside. Moments later reporters, but no photographers, were invited inside the three-story building.

The building is a winding maze of cluttered closets and storage rooms, some stacked almost ceiling high with clothing and medical supplies to be shipped to the Guyana mission.

Tim Clancy, a temple member, said that yesterday's scheduled church service was canceled because of fears that members would be harassed by segments of the crowd that had gathered outside the building.

Spokesmen said there are about 3,000 temple members in the Bay Area.

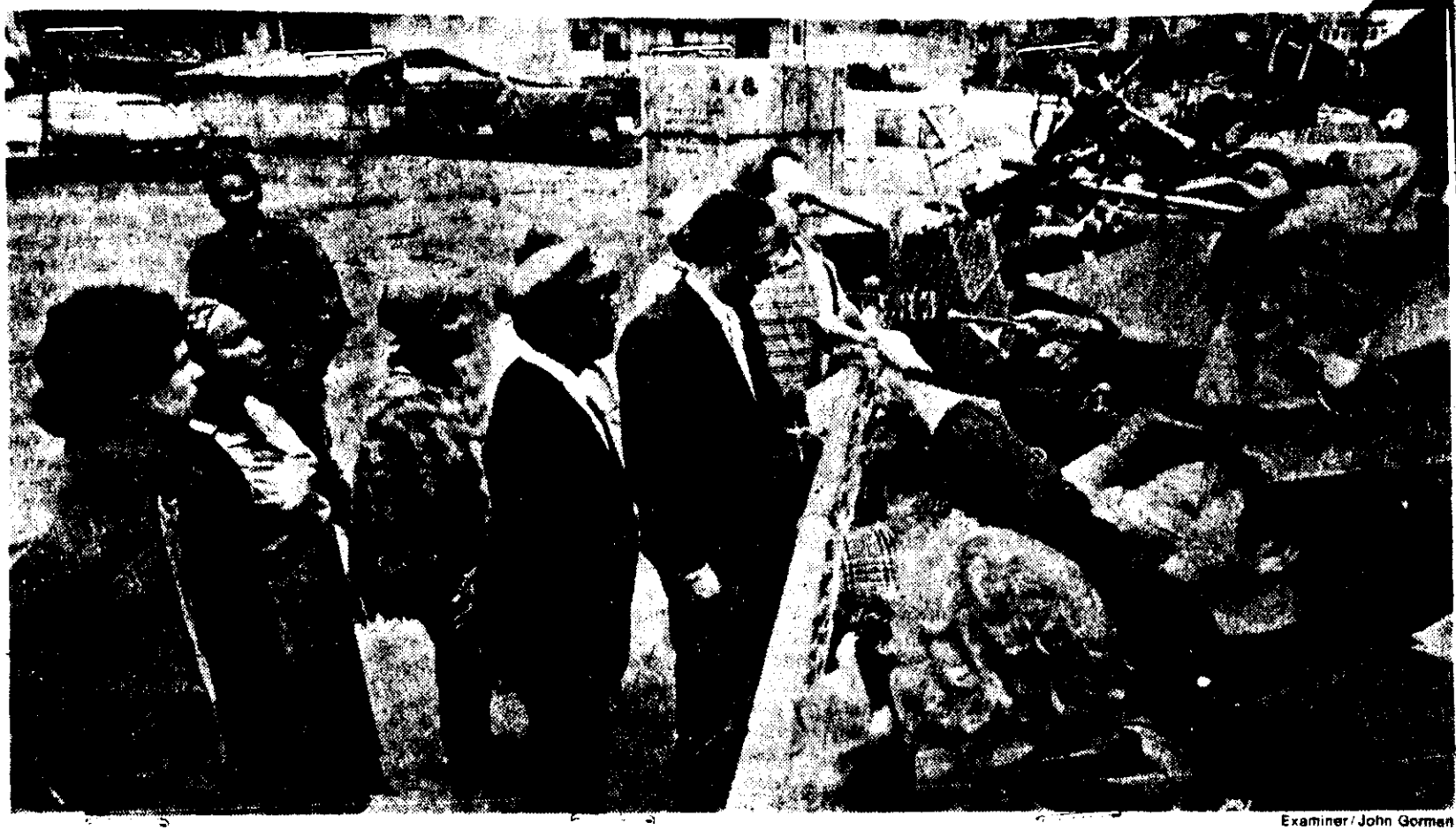
The 25 present yesterday sat in small rooms, listening to commercial radio broadcasts of the situation in Guyana as DeAmicis continued his search for possible hidden passageways or secret rooms, wending his way through choir rooms, weight rooms and audio-visual rooms.

DeAmicis was shown the main sanctuary, lounges, drug rehabilitation rooms and more storage closets. He was taken up to the building's roof and with a flashlight looked in outside freezers, disabled cars and buses littering the temple's rear lot.

Temple member Jean Brown said the last radio contact with the Guyana mission was about 1 p.m. Saturday.

Throughout the tour, members of the temple chatted amicably with reporters and DeAmicis.

After the tour, DeAmicis told reporters there was no sign of anyone being held against his or her will here, nor any indication of stored weapons.



Examiner / John Gorman

Archie Ijames, center, Peoples Temple spokesman here, reads statement as newsmen, relatives crowd parking lot gate

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

(Mount Clipping in Space Below)

Relatives' Fearful S.F. Vigil

The huge wood-paneled meeting hall of the People's Temple at Geary and Fillmore streets, which once shook with gospel music and the fiery sermons of the Rev. Jim Jones, stood empty yesterday after Sunday services were canceled — "in the best interests of our members," said temple officials.

The once-bustling, white-plastered former synagogue had long since been transformed into a giant warehouse for the church's mysterious farm settlement in Guyana, it appeared from a careful visit.

And the building, Deputy Police Chief Clem DeAmicis concluded as he toured the temple with reporters, does not contain any "obvious" evidence of firearms or signs of preparation for mass suicides.

In more than a dozen dormitory-like rooms, shelves apparently designed as loft beds held medical supplies, used clothing, infant formula and soap awaiting shipment. In the steel-fenced parking lot stood heavy drums filled with wheat, beans and nails.

Instead of the crowds of earlier years, only 25 temple members, worried and weary men and women in their early 30s, sat around radio and television sets. They were awaiting news in the aftermath of the deadly violence near the cult's settlement in the jungles of Guyana.

"They are our family down there," said temple member June Crym. She said the temple has had no short wave radio contact with the agricultural mission in Guyana

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

3 S.F.Chronicle

San Francisco,Ca.

Date: 11-20-78
Edition: Home

Title:
RYMURS

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

FBI/DOJ

since early Saturday afternoon.

After an hour-and-a-half search of dorm rooms, meeting halls, closets, files and basements, DeAmicis said he found "no obvious signs of any storage of firearms . . . no sign of anybody administering poison to themselves or to others." He said he would communicate this to the FBI and to Police Chief Charles Gain.

(This occurred before reports reached San Francisco from Guyana that 300 to 400 dead bodies — possibly suicide victims — had been discovered at the temple's Jonestown settlement. At 10:45 p.m., shortly after those reports circulated, Gain and DeAmicis visited the temple for 15 minutes on what Gain termed a "call of concern." Afterwards, they told reporters, "We don't anticipate anything will occur" in the temple.)

Temple members appeared hollow-eyed and anxious during the tour, but cooperatively and promptly unlocked files and closets to show the absence of weapons.

In the temple's communal kitchen on the first floor, three smiling women prepared spaghetti, fish, salad and punch for the evening meal and offered reporters food and coffee.

The offices held reminders of the mixture of political idealism and fear of dictatorship to which Jones, a man of haunting charisma, alluded in sermons and speeches.

A silkscreen image of Hitler's extermination of the Jews contained the message, "We must learn from the past to understand the future." A portrait of Dr. Martin Luther King Jr. bore the legend, "The Dream Continues."

In the drizzle outside the building, relatives of the Guyana nonmember settlers raged at sentries and collapsed into tears as they sought vainly to find out how their relatives were faring.

One woman, after talking to a temple sentry, said the People's Temple member had told her at the airport, the shoot-out had been "set up by the CIA."

In the early morning, a well-dressed young black man sprang from a new white Chrysler and yelled, "Does this open your eyes?" at a young sentry he said was his brother.

The man, who did not want his

name used, said his mother, nephew, sister and another brother were all at the Guyanese settlement and he has been asked to send them jeans and miliary fatigue alothing. The letters he received from them had been opened, then sealed with tape, and called him by a nick-name he has never used, he said.

Two other relatives asserted in separate interviews that letters they received from Jonestown appeared to have been written by someone other than their friend or relatives.

At midday, Margie Henderson, a San Francisco resident, who said her mother was in Guyana, marched up to the unlocked gate and defiantly swung it open.

"Shoot me, shoot me like you shot them," she slapped at a young black guard trying to keep the gate shut against the press of newspeople.

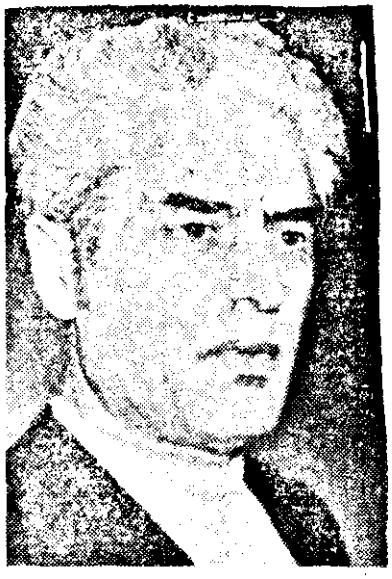
Order returned when four police officers arrived. The temple declined to press charges against Henderson, who moved away shaking her head and talking bitterly of her mother's treatment.

"She gave every dime she had to Jim Jones," she said.

As many as 15 former temple members are being questioned by San Francisco assistant district attorneys and four FBI agents, The Chronicle learned.

Eleven police officers, members of a Special Weapons and Tactics (SWAT) unit, were guarding the defectors at the Berkeley headquarters of the Human Freedom Center, an anti-Peoples' Temple group set up by the defectors.

The only official statement from the temple in San Francisco came shortly before noon from Archie Ijames, an assistant minister, who distributed a typed and photocopied release to waiting reporters.



CLEM DeAMICIS
Deputy police chief

The statement denied that temple members in Guyana precipitated the airfield attack Saturday that left five dead including Congressman Leo Ryan and three journalists.

"The members of People's Temple denounce the violence that has taken place . . . in Guyana," the statement said. "We are non-violent people; Rev. Jim Jones has always deplored violence and, whatever the circumstances of the airstrip incident, it is not the kind of action anyone within the temple would ever precipitate."

"We also wholly deny the charges of intention to commit mass suicide," the statement continued.

Temple members, who stood inside the gate keeping watch and taking names from people concerned with their relatives, would not answer questions after reading the statement.

Katy Butler,
Fran D'Emilio and Robert Bartlett

Margie Henderson tried to enter the S.F. People's Temple parking lot, but a guard pushed her back

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

(Mount Clipping in Space Below)

S.F. Temple has no answers for relatives at Jonestown

by Louie Gonzalez and Elizabeth Mehren
Staff Writers

San Francisco—Scores of people, worried and desperate for even second-hand information, braved the rain and the cold to keep an unhappy vigil outside the tightly locked, imposing headquarters of People's Temple here yesterday.

Many of them were friends or relatives of people living in Jonestown, the jungle commune founded by the Rev. Jim Jones, leader of People's Temple.

What was really happening in Jonestown? Were the rumors true that the members of Jones' cult planned to commit mass suicide?

They got no answers, and little comfort. A spokesman for the Temple emerged at one point to speak to reporters and deny the mass suicide rumors, but he said nothing to the worried relatives.

One woman, Marjorie Henderson of San Francisco, was so determined to find out how her aged mother was that she started beating on the heavily guarded back gate of the temple.

Henderson, whose mother, Alma, will be 80 in January, had gone to Guyana six months ago. She met with a temple spokesman but got no information about her mother.

Equally anxious was John Gales, also of San Francisco. His former wife, mother-in-law, sis-

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

2 The Tribune

Oakland,Ca.

Date: 11-20-78
Edition: Handicaps

Title: People's Temple-Rev.Jim Jones, 1859 Geary Blvd., San Francisco
Character: CAS-Conspiracy;Possible AF
or SF 89-250
Classification: 89
Submitting Office: SF

FBI/DOJ

ter-in-law, seven nieces and nephews, and grandson followed Jones to Jonestown, and his only great grandchild was born there two months ago.

"I tried to get them not to go," Gales said. "This man (Jones) is a con man. He's fooling them out of their money."

Richard Jones, who lives two blocks from the temple in San Francisco's Western Addition, said he persuaded his former wife to let him take their two children out of the temple.

"I'm just relieved that they're not down there," he said.

The formal statement handed without comment to reporters outside the temple had nothing to say to the worries of such people.

"The members of People's Temple denounce the violence that has taken place at the Port Kaituma airstrip near Jonestown in Guyana," the statement said.

"We are non-violent people. Rev. Jim Jones has always deplored violence and whatever the circumstances of the airstrip incident, it is not the kind of action anyone within the Temple would ever precipitate."

One of those who stood outside, Veronica Perry, whose father is with temple members in Guyana, first heard of the violence from her sister yesterday morning.

"When I got that call, I nearly went through the phone," said Perry.

Her father, Leon Perry, 61, has been in Guyana for more than a year.

Perry did manage to talk with a temple spokeswoman as she waited.

Asked what she had learned, Perry scoffed. It was, she said, "just the regular routine stuff. They told me it was probably a CIA setup. I told her that if it was a setup, they sure got set up good."

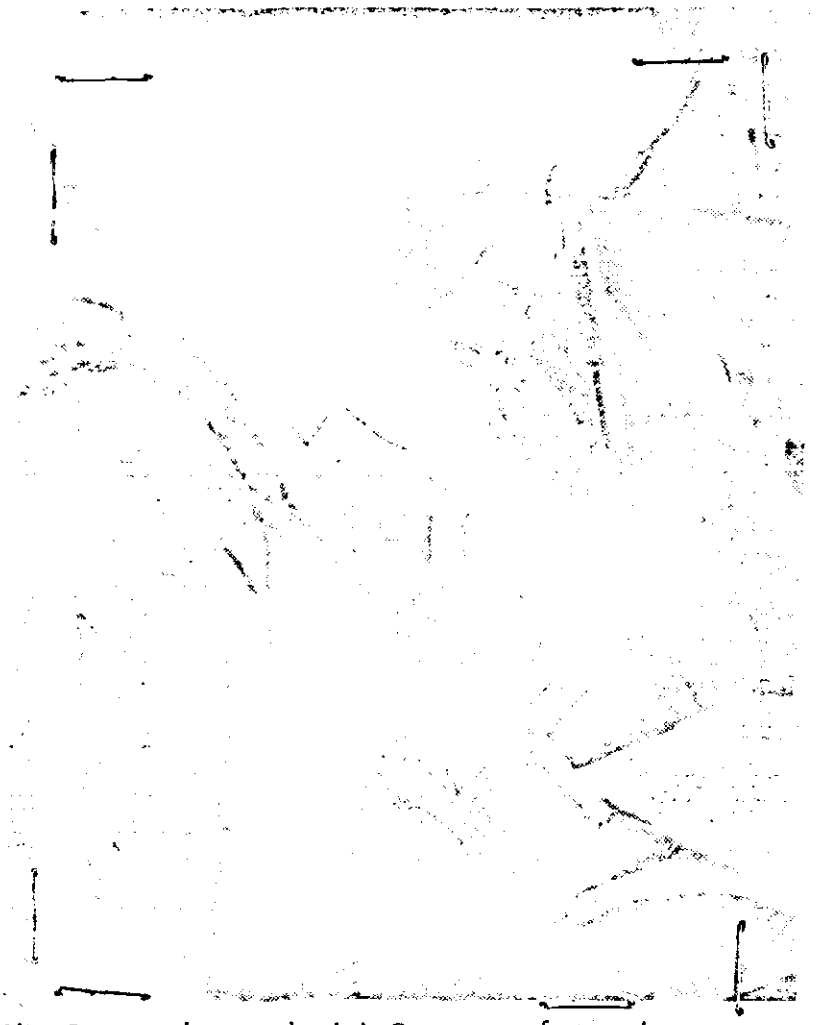
Perry said she had received one letter from her father stating that he planned to remain in Guyana until he died.

"The letter said we would not see him alive," she said.

Veronica Perry was suspicious, and compared the signature and handwriting in the letters to other samples she had.

"One letter was written by somebody else," Perry insisted. "The signature doesn't match my father's signature."

She also questioned the content of one letter, in which her father wrote:



Alice Cooper, whose mother is in Guyana, comforts crying daughter, Watressa

"I am enjoying it here and everything is so beautiful...

"It's just like a paradise here... The food is so good..."

Said the daughter:

"My father just doesn't talk like that."

Other relatives of temple members had similar questions about letters they had received from South America.

Alice Cooper said she had received what amounted to "the same letter, over and over" from her 52-year-old mother, Esther Dillard, who went to Guyana about six months ago.

Cooper didn't answer the letters because "I wasn't happy about her being there (and) it didn't do any good."

Cooper's own teen-age daughter, LaTressa, had wanted to join the temple along with her grandmother, Cooper said.

"If they've got my mother," she said, "why should they have my daughter, too?"

Standing outside the temple gate, Jimmy Grimes said his daughter, Thelma Jackson, went to Guyana five months ago.

"Yeah," he said, shaking his head, "she married one of Jimmy's boys."

His daughter's letters indicated she was well, but they were guarded, he said.

"They never say anything about what's happening down there," he said.

PUNCH THROWN—Marjorie Henderson was so desperate to hear word of a relative in Guyana she tried to storm the gate to the People's Temple in San Francisco yesterday, tossing a punch at a temple member who blocked her way. Like many others, she waited in vain for information.

0-19 (Rev. 4-29-77)

Assoc. Dir. ____
Dep. AD Adm. ____
Dep. AD Inv. ____
Asst. Dir.:
Adm. Serv. ____

They Demand to Know Fate of Kin

Angry Crowds Gather at Temple

By Duncan Spencer
Washington Star Staff Writer

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See GROUP, A-5

The Washington Post ____
Washington Star-News A-1
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The National Observer ____
The Los Angeles Times ____

Date 11-21-78

FBI/DOJ

GROUP

Continued From A-1

he says give me your car; then he says give me your home," Jones recalled.

Shelby Byrd, 23, whose aunt Beverly Oliver sought help from Congressman Leo Ryan to get her two sons, Bruce, 20, and Billy Oliver, 19, out of the Guyana camp, said he had received letters from his two cousins "but the letters were not in the right handwriting. People are not going to stand for this. Either they come up with some information, or else."

As rain fell, other relatives told their stories: two sisters, Deborah Grant of San Jose and Jennifer Freeman of Oakland had no news of a brother, a mother and two sisters.

"That man took my mother first," said Grant, "and the others followed her. When they went down there I knew I'd never see them again."

Grant showed two letters from Guyana dated last year supposedly sent by her sister, Esther Dillard, and the other by her brother. The letters were nearly identical in style and content, describing the settlement as "the most beautiful place on earth," and the food as "delicious." Both letters said "the weather is just right" and "everyone here is warm and friendly."

"MY MOTHER just doesn't sound like that," said Grant. "Those letters are as phony as the whole temple."

Several city politicians here were carefully rephrasing their relationship to Jones and his sect. "If Jones was harboring some deep-seated evil intention, I didn't know about it and I don't think my political colleagues did," said San Francisco Mayor George Moscone. "There is no question but that I was impressed by the man. I preferred to think that he changed rather than that I just didn't see him properly."

In an emotion-filled press conference, James Cobb, a survivor of the airport massacre and one of the Ryan investigative party, six members of which returned to San Francisco yesterday, charged that the "suicides" should be termed "mass murders."

Cobb, 27, who dove into the swamp at the first sign of gunfire at the airport, said he estimates that "at least 20" got out of the encampment after the mass deaths began.

COBB, WHO HAD been a believer in Jones since 1958, got out of the movement in 1973, "because I thought the place was just crazy," and tried to convince authorities to do something about it then. His mother and two sisters were unaccounted for.

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

(Mount Clipping in Space Below)

S.F. People's Temple members depressed

San Francisco—The old synagogue here that Jim Jones turned into People's Temple remained still and quiet yesterday, its two dozen inhabitants growing "more apprehensive and more depressed" as they learned the full horror of the deaths of hundreds of friends and relatives in South America.

They reacted "stoically," said Clem DeAmicis, deputy chief of the San Francisco police, who talked to temple members yesterday but did not go inside.

"They gave no indication they were going to commit suicide.

"They reacted as if they had lost a family member as well as a leader.

"These people have no intention to commit suicide or injury to themselves or to anyone else."

Police searched the building Sunday but had found no weapons in the wake of rumors that California members of People's Temple, like the cultists who had followed Jones into the jungle of Guyana, would also kill themselves.

Nor was there any hint that the temple members here would give reality to another, even uglier report — that some would not take part in the grim, ritual suicide before taking vengeance on a host of public figures and former temple members first.

Two guards stood quietly at the rear gate of the temple. They refused to talk, and turned away anyone who tried to enter. A guard dog moved through the area behind the fence. The temple has become little more than a warehouse since Jones and the others left for Guyana last year. Big drums and crates stand in the lot out back of the temple, the address of the Guyana "mission" stencilled on their sides.

Among those who came seeking contact with the people inside the temple was a group of ministers.

Bishop Paul Miles of the Church of God in Christ and the Rev. Keith Davis, a Baptist minister, said they were stunned to be denied entrance to the temple.

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

13 The Tribune

Oakland,Ca.

Date: 11-21-78
Edition: Handicaps

Title: RYMURS

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

FBI/DOJ

"I've never known the door of the church to be closed to a minister of the Lord," Miles said.

"We just want to find out what we can do for those still living. We are trying to find some information to carry back to our people.

"They said they were mourning. I asked them if we could go in there and pray with them, and they said no."

As though to make up for that, Leona Collier, a member of the temple, appeared a few moments later to read a statement to the reporters who huddled outside.

"We are deeply saddened and grieved beyond words at the loss of loved ones in the events of the past few days.

"We are pacificistic people and abhor violence.

"We do not understand what appears to have taken place and can say no more about this until more facts are in.

"We who are here, and in Georgetown as well, want to emphasize that we do not intend to — nor have we ever intended to — do harm to ourselves or anyone else. All that is in our minds is the safety of our loved ones and we are dwelling on nothing else."

Entrance to the People's Temple in San Francisco is closed to visitors

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

(Mount Clipping in Space Below)

Pleas for News of Sect's Settlers Go Unanswered at S.F. Temple

Shaking the chain-link fence gate at the muddy parking lot behind the rundown Peoples Temple in San Francisco, a frail, aging black woman screamed, "Where's my mother? I want to see her."

A dozen or so anguished men and women, most of them black, came to plead Sunday for news of their loved ones at the temple's settlement in Guyana.

But from behind the fence in the poor, mostly black Western Addition neighborhood from which "Peoples Temple Disciples of Christ" draws many of its members, the supplicants got little news.

Behind the gate, two guards ignored pleas for help.

There were no signs of services inside the three-story tawny brick building with wrought iron grills over every door and window.

Only when Margie Henderson shook the gate and flailed in anger until she struck one of the guards did she get a response to her cries for news of her 80-year-old mother. A half-dozen men and women rushed out from the building to hold the gate.

[redacted]

were in Guyana at the Peoples Temple Agricultural Mission then she must be well.

Then Peoples Temple called the

"She was getting up at 4 o'clock, picking up cans for them to sell and then coming down to the Temple and selling pies and cooking and everything for Peoples Temple," Ms. Henderson said, her body quivering and her voice high with tension.

Then one day four months ago, Ms. Henderson said, "someone took mother to Guyana. You have to leave letters at the gate here, but you never hear nothing back."

Fifty newspeople at the gate included an NBC news crew with an armed guard (two NBC newsmen were killed in the Guyana ambush).

Those seeking news of relatives refused to identify themselves and asked that their pictures not be taken. One man said he feared for his life if his picture appeared.

At one point, Temple Associate Minister Archie Ijames, 65, read a statement.

"The members of Peoples Temple denounce the violence that has taken place," Ijames said. "The Rev. Jim Jones has always deplored violence and whatever the circumstances of the airstrip incident (in Guyana) it is not the kind of action anyone within

[redacted]

He said the Temple has been unable to make shortwave radio contact with Jonestown, site of the Temple agricultural mission, since Saturday

come in?" Ms. Henderson pleaded as she pushed on the gate until it finally came open. "Churches are supposed to be open to the people."

Peoples Temple members pushed the gates shut, saying they wanted no violence, only to be left alone.

Ms. Henderson said her mother, Elam Henderson, joined the Temple more than a year ago.

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

I-3 LOS ANGELES TIMES LOS ANGELES, CA

Date: 11/20/78

Title: PLEAS FOR NEWS

Submitting Office: Los Angeles

FBI/DOJ

morning. He denouced reports of mass suicide by Peoples Temple members in Guyana as "sensational and patently untrue."

Condolences are being telegramed to families of the shooting victims, Ijames said.

In Los Angeles, the Peoples Temple church at 1366 S. Alvarado has been sold to another group, its nearby headquarters apparently has been closed and its members seem to have pulled up stakes and gone.

A Spanish-language "Conferencias Biblicas" sign stretches across the impressive, red brick church that now belongs to the Central Spanish Seventh-day Adventists.

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

(Mount Clipping in Space Below)

TENSE CULTISTS WAIT QUIETLY IN LOCKED TEMPLE

SAN FRANCISCO (UPI)—Two dozen stunned men and women, a remnant of the Rev. Jim Jones' San Francisco flock, held fast behind locked gates Tuesday at the Peoples Temple home base, quietly attempting to puzzle out their future.

"They reacted as if they had lost a family member as well as a leader," said Clem DeAmicis, deputy police chief who visited with the temple personnel. "They seem to believe the reports (of mass suicide in Guyana), and they are reacting very stoically."

But he said that, as far as he could determine, "these people have no intention to commit suicide or injury to themselves or anyone else."

Relatives of temple members pleaded for entry into the temple but were turned away.

Bishop Paul Miles, of the Church of God in Christ, demanded to be admitted.

"This is a church, and I've never been turned away from a church in my life," he told reporters outside. He said many persons in his congregation had relatives in the Peoples Temple and wanted him to check up on them.

Several young toughs who walked among reporters and gawkers outside the temple's back gate threatened to assault the temple. Police guards were posted around the building, but no violence was reported.

Fear mounted among some former members of the temple who said Jones predicted the deaths and indoctrinated his followers on what to do after it.

"There was to be an assassination squad of 200 members who were to 'take care' of defectors and certain city officials," said Holly Morton.

She said she and other defectors from the temple had obtained police protection and are taking various security precautions.

Mrs. Morton said that while there are only about 25 persons living in the temple now, it has a solid congregation of about 200 in San Francisco and she believes some of them were in Jones' assassination squad.

"We fear for our lives," she said. "We are sure we are on the list. I don't know what city officials may be on it."

DeAmicis said after a visit inside the temple that he had encouraged the group to select someone who would speak publicly for them but that his advice was unheeded.

Meanwhile, Ronald Klink, special agent in charge of the customs service's San Francisco investigatory unit, said an inquiry conducted earlier this year on whether 176 weapons were smuggled to Jonestown was being reopened.

In the earlier inquiry, the bureau heard that the weapons were transported from the cult's Mendocino County compound to a storage room behind a carpenter's shop at the temple headquarters in San Francisco. Officers failed to find any evidence of the guns.

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

I-3 LOS ANGELES TIMES
LOS ANGELES, CA

Date: 11/22/78
Edition: Wednesday Final

Title: TENSE CULTISTS

Character: RYMUR
or
Classification:
Submitting Office: Los Angeles

FBI/DOJ

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

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At the Temple, a Member Says: 'We're Human'

By Francis Moriarty
Special to The Washington Post

SAN FRANCISCO, Nov. 22—For four days, since the first grisly news of the Guyana shootings came out, reporters have swarmed about the rear entrance to the old cream-colored building here that still serves as nerve center to the remaining Peoples Temple congregation.

The only thing more palpable than the constant rain, however, has been the official silence of the temple. Now that silence appears about to crack.

One by one, the temple's members, mostly security guards, have begun to talk with reporters.

"We are human," said one. "We have families and friends. We don't know anything about them. I don't know what's happened to my wife."

A black man in his mid 30s, he shrugged the large shoulders beneath his stylish sports coat, worn over a light brown turtleneck. He is known as Hugh, and, until this moment in the chill misty night air, he has never spoken more than a few short sentences to most reporters at the gate. He, like most temple members, is highly distrustful of the press.

They talked at length about their intense inner feelings of loss, about friends and relatives who may be among the dead.

"We have work to do," said Hugh. "We have people in San Francisco, people in L.A., people coming out of the jungle in Guyana. we have to serve these people's needs."

He spoke of the late Rev. Jim Jones.

"I hope people will write of the good work he did over 20 years, and not just . . . all this . . ." his words trailed off.

A few moments before Hugh and the security guard came out to speak, a San Francisco television station had broadcast an unofficial list of 107 dead members of the Peoples Temple in Guyana. A reporter and a crew stood outside the gate to the temple, a small monitor broadcasting beneath the floodlights. As the names and ages —ranging from two to 108—crawled across the screen, three temple guards clung to the storm fencing. Two women, one black one white, hugged one another, each holding her free hand across open mouth in grief and horror. With each familiar name they gasped audibly, or moved their lips in unison, their worn, tired eyes brimming with tears.

When the list was done, the television crew and all of the guards except one left. The guard who remained was a frail, wan woman in her 30s who took her post and hesitantly talked to this reporter. She said her name was Doxie.

"Do you have relatives living there?" She was asked.

"I think I do," she said. "One."

She looked directly at her questioner, knowing the next question.

"A daughter," she volunteered.

"Was her name on the list?"

"No," she said. She was trying to be hopeful, yet realistic. Her mother's pain was breaking through a heroic attempt at self-control.

"How old?"

She paused, her face trembling. She tried to speak but it was difficult.

"I . . . I . . ."

There was a long pause.

"Her birthday is . . . was . . . today."

"How old is she?"

"She's . . . she would be . . . 12."

U.S. Asks Help Of Jonestown Kin

Frustrated in its efforts to locate the next-of-kin of deceased members of the Jonestown colony in Guyana, the State Department yesterday appealed to persons who are related to Jonestown residents to contact its special operations center. Relatives were asked to call desk officers at 202-632-8610 or 202-632-3172. The operations center is staffed round the clock.

The Washington Post 09A.7
Washington Star-News ____
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

Nov. 23 1978

Date ____

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FBI/DOJ

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

Followers in San Francisco Vow to Carry On

By Duncan Spencer
Washington Star Staff Writer

SAN FRANCISCO — The tiny band of followers of Rev. Jim Jones say that they are determined to continue Jones' movement here.

Opening the large, outwardly shabby Peoples Temple building to reporters for the first time since Saturday's events in Guyana, Temple leader Rev. Archie Ijames yesterday emphatically denied widespread rumors that there are "hit squads" in the San Francisco area whose mission is to revenge themselves on temple dropouts.

Temple members, breaking a silence since Saturday, also denied that they were under any suicide pact with Jones, or that any mock mass suicide such as were reported from the Jonestown compound by dropouts were ever practiced here.

"I absolutely deny there are any death squads," said Ijames, who has acted as one of Jones' advisers and is said to be his second in command here. "We are holding meetings every day. . . . We are leading Christian lives on the faith that temple programs are going to continue."

SOURCES CLOSE to temple activities say that the main function of the Peoples Temple since Jones left for Guyana two years ago has been to act as a shipment point for goods bound for Jonestown, and as a communications center.

In contrast to its run-down exterior, the temple's inside facilities were clean and modern. It contained a modern printing press, a large meeting hall, kitchens and apartments.

Jones did his preaching from a high wooden pulpit flanked not by Christian symbols or scriptural writings, but by a copy of the U.S. Constitution and a picture of Martin Luther King Jr.

Also on display was the temple's radio room where members kept in touch with the Guyana agricultural mission until Saturday. Members also showed toys and puzzles that had been made in Jonestown. These were described as part of the Jonestown "cottage industry."

Charles Garry, San Francisco lawyer for the sect who was at the temple for the press tour, said he was under 24-hour police protection in spite of the members' statements because he has been threatened with death by phone. "I just don't want to take any chances," Garry said.

GARRY, WHO WAS in Guyana as the mass suicide began, denied reports that Jones and a group of assassins escaped Guyana by boat.

One Temple member, Joyce Parks, who did medical work in Guyana, was away from Jonestown when the deaths occurred and then fled to San Francisco "because I didn't know what to do."

She said her mother, father, sister and son were missing in the Jonestown catastrophe.

When questioned about the death squads, she said, "Why would I want to bring any more pain on anyone else?"

Meanwhile, police continued to guard a Berkeley house where about a dozen temple defectors were staying.

They have said they fear for their lives because of Jones' alleged threats to kill anyone who left the circle of followers.

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

Date [illegible]

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FBI/DOJ

FORMER MEMBERS

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

(Mount Clipping in Space Below)

THE STRANGE PUZZLE HE LEFT BEHIND

The Rev. Jim Jones was a man of contradictions, according to former Peoples Temple members. They say he preached racial equality but favored whites and praised socialism while one of his best friends was a member of the ultra-conservative John Birch Society.

"He was definitely racially prejudiced," said Sandy Parks, a white woman who is a former member of the church's branch in Ukiah. "Why else did he surround himself with white lieutenants and secretaries and mistresses even though his church was 80 percent black?"

Vickie Moore, a black who was a member of the Peoples Temple for almost 20 years and one of the few blacks to be named to the church's planning commission, said Jones' preachings of racial equality didn't extend to that commission, where key church decision were made.

Few blacks, said Ms. Moore, would ever question Jones' leadership. But she said she became so enraged at the second-class treatment of blacks that she slipped Jones a note in 1974 protesting the lack of blacks in leadership roles.

At that time, she recalls, the commission had only two or three blacks out of a group of 15 to 20 members, including her father, Archie Ijames, co-founder of the church with Jones.

Jones initially responded by appointing a black woman as his supply assistant. But later on that year, she said, Jones expanded the planning commission to between 60 and 80 members and put about a dozen blacks on the commission, including herself. However, she said, the commission was never less than 80 percent white, the exact opposite of the congregation's make-up.

Ms. Moore speculated that Jones surrounded himself with whites because the white people in the church were more politically motivated than the blacks. "Blacks often came to the church for healing or because they viewed him as messiah," she said. "He wanted black people to think politically.

"It was the white people in the church who were politically motivated, who were heavily into political change," Ms. Moore said. "And they were willing to work around the clock for the church." She said the black members wouldn't spend as much time with church duties.

Mrs. Parks said Jones surrounded himself with whites because the white people in the church were better educated than blacks. "Jones swore he was color blind," she said, "but the only blacks that were important in the church were his bodyguards and Archie Ijames. It was always that way."

The Rev. Ross Case, who came to California from Illinois in 1963 to help Jones establish the Peoples Temple said he believes Jones excluded blacks from his inner circle because Jones believed blacks were gullible and possibly untrustworthy. Jones thought they "might have talked among themselves," possibly revealing secrets of the planning commission, said Case, who is white.

Also, Case said, Jones may have believed that the "Negro culture needs a white master" and that he could fulfill that role. Jones, who was white, often claimed to be part Cherokee Indian.

Jones died of a bullet wound to the head last week in his Jonestown Guyana community, along with more than 900 members of the Peoples Temple.

Ironically, the one black member who reached the upper echelons of the church, Ijames, is considered by all former followers interviewed to be the most likely successor to Jones.

"Archie is probably the logical choice," said Case. "He'll probably make a stab at it."

Ms. Parks said she would be surprised if Ijames did not take over. Ijames is important in the San Francisco church, she said, and with so few survivors from Guyana it is natural that the new leader would be from San Francisco.

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

A-1 HERALD EXAMINER
LOS ANGELES, CA

Date: 11/29/78
Edition: Wednesday Latest

Title: JIM JONES

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

FBI DOJ

Ms. Moore, said she believes the church, under Ijames, would take a passive approach toward society.

"But there might be an undercurrent of retaliation," she predicted. "The more I look at my dad the more I see a miniature Jim Jones," she said. "I don't know if he could be violent, but he is almost identical to Jim. His concept of isolation is not unlike Jim," she said, adding that Ijames tried to control his family as Jones controlled his congregation.

Although Jones urged socialism on his members, temple members said he was a close friend of the leader of the John Birch Society in Mendocino County, where Jones opened his first California temple.

"We became good friends in 1967 and stayed friends for 10 years," Walter Heady, a rancher and long-time activist in the anti-Communist organization, said in a telephone interview yesterday.

"To his amazement he (Jones) saw many similarities between the Peoples Temple and the John Birch Society," said Heady. "I still respect Jim a great deal."

Both Ms. Moore and Case said they were surprised when Heady began showing up in the temple in the 1960s. Case recalls. "I'm not sure why they (Heady and Jones) were friends, but Jim Jones did curry his favor."

Ms. Moore said she believed Jones and Heady got along well because Heady was impressed with Jones' domination over black people. Jones deceived people, she said, because he was less interested "with social justice than with dictatorship."

She said, "It's very possible that Jones was more of a right-winger than a left-winger. I couldn't understand why else he (Jones) would allow Heady to come into the church."

But Heady denied that racial reasons had anything to do with his contact with Jones. If anything, he said, Jones treated blacks and whites equally.

Politics, he said, was the basis of their discussions. "We met for the first time at a get-together in 1967," he said. "We talked that first night from 9 (p.m.) to 4:30 (a.m.) said Heady. "At the end of that first night he told me he'd been absolutely wrong about socialism. 'I've come 180 degrees tonight,'" said Jones, according to Heady. "It tears my heart out to admit that, but I've got to," Heady said Jones told him.

Soon after their encounter, Heady said, Jones asked him to show some John Birch Society movies to his congregation.

Heady said the one time that he attended a Peoples Temple service he was shocked to hear a song that he believed could have been written for him: "We Love Our Constitution Because That's What Keeps Us Free." With a 100-voice choir singing the tune, Heady said he was impressed. "And there was no way he (Jones) could have known that I was coming," Heady said.

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Many Cult Ex-Members Living in Fear

By Paul Grabowicz
Special to The Washington Post

SAN FRANCISCO, Dec. 5—It has been more than two weeks since the bloody events in Jonestown, Guyana, but many Peoples Temple ex-members here are still living in fear, in seclusion, not revealing their telephone numbers or addresses.

They say they fear for their safety, and they are specific about whom among the survivors of the Peoples Temple cult they are concerned:

• Mike Prokes and Tim Carter, two of the Rev. Jim Jones' aides in Guyana, who were dispatched from Jonestown just before the mass suicide with $500,000 and two handguns and who are currently being questioned in Guyana.

• Carolyn Layton, one of Jones' mistresses and most trusted aides, involved in the church's international financial operations. Layton has been reported among the confirmed dead at the Dover, Del., Air Force mortuary.

• Terry Buford, the highest-ranking church official still known to be alive, who they say was in charge of keeping tabs on temple ex-members. She was last seen in Memphis today, where she was conferring with Temple attorney Mark Lane.

• Sandy Bradshaw, another top Jones aide, currently holed up at the temple's San Francisco headquarters along with several other church members also to some degree feared by former temple members.

Prokes, Carter and Carter's brother, Michael, in Guyana, have discounted the fears of other Jonestown survivors. They said last week that they are afraid that they may be the target of reprisals by temple ex-members.

But this has not brought the ex-cultists out of hiding.

The FBI has been given the names of some 20 temple members feared by the former cult followers, according to one informed source. The San Francisco Police Department has a list of those they consider potentially dangerous. The list has reportedly ballooned to over 60.

As Jones became increasingly engulfed in paranoia over more "defections" from his ranks and critical press reports about the church, the temple ex-members say, he turned to his most trusted advisers to take action against his detractors.

According to one former high-ranking temple member, this group included a half-dozen of his closest confidants, almost all women.

"He hated men, he didn't trust them," one ex-member says. "But he could get the women physically and emotionally attached to him."

Several of these aides, apparently including Carolyn Layton, died in the mass suicide at Jonestown two weeks ago.

Layton, according to one temple ex-member, was Jones' mistress, head of staff and "coordinator of the entire church when Jim was gone."

She was the former wife of Larry Layton, one of the men sent from Jonestown on Nov. 18 to attack Rep. Leo J. Ryan (D-Calif.) and his party at the Port Kaituma airstrip. Ryan and four others were killed and several people were wounded. Eyewitnesses said Layton shot and wounded two people but was not involved in the five killings. Nevertheless, he has been charged with five counts of murder and additional counts of attempted murder.

She was also involved in the international financial operations of the church, according to a temple ex-member. As such, she may have had access to the millions of dollars of church money Jones reportedly squirreled away in a number of foreign bank accounts.

Prokes and the two Carters narrowly escaped the Jonestown mass suicide two weeks ago. The three have said that they were given a satchel containing $500,000 in cash, gold and jewelry and two handguns by another Jones mistress, Maria Katsaris, who dispatched them from Jonestown.

For former church members here in the San Francisco area, the main concern centers on several individuals at

The Washington Post A-9
Washington Star-News ____
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the church's San Francisco headquarters and another high-ranking cult member in Memphis.

Sandy Bradshaw, reportedly a top aide and yet another mistress of Jones, is currently at the San Francisco temple. She holds a license to carry a weapon, according to several ex-members, and Jones once said she has "an obsession with guns," according to a third former member.

The key figure in the future, according to virtually every temple ex-member interviewed, however, will be Terry Buford.

Buford, described as very high-strung and also familiar with guns, was the "head of all diversionary tactics" against "defectors" from the church, according to temple ex-members. She allegedly kept files on the ex-members and was also in charge of "how to track someone down who has left the church," according to one former temple member.

None of these Temple members has been charged with any crimes.

The FBI in Washington last week acknowledged that bureau agents across the country are checking a report that the Peoples Temple had a hit list of prominent politicians and journalists to be killed if anything should happen to Jones or the cult.

The FBI has expressed some questions about the reliability of the list, which included "President Nixon."

FBI sources said today that, based on their interviews so far, there is "every indication that there was a very loose plan [to hit people] if nothing else," but they would not indicate who they were investigating.

The FBI reportedly has obtained sealed arrest warrants for a number of Peoples Temple cult members it says it believes were involved in the murder of Ryan.

But according to the temple ex-members, "the second phase after the mass suicide was to slay those who had left the church and spoken against it."

The existence of an alleged assassination scheme was a relatively recent development within Jones' cult, according to the ex-members. One former high-level Jones aide says that in the early 1970s Jones first began to warn members of the danger they faced if they left the church.

Initially, the source said, the threat was "You better not leave or we'll find you and beat you." But by the late 1970s the warnings had become a blunt "We'll kill you."

Another temple ex-member says the first cryptic reference by Jones to harming defectors came years ago, when a former member of the temple died and "Jones claimed he had his angels do it." Later, according to this and other sources, the code p[illegible]e used inside the church for disc[illegible]g the murder of a defector was "send him to New York."

The ex-members say that the original plan for the mass suicide and killing of "traitors" always included Jones' escape of Jonestown, and they may be lost now that Jones has been confirmed to be among the Jonestown dead.

Moreover, many hope the current members may have been so shocked by the mass suicide and the events of the last few weeks that their faith in Jones and the church has been seriously shaken.

Various spokesmen for the San Francisco temple office last week denied repeatedly that there are any plans for "hit squads." They also expressed their shock over the events in Jonestown, and said they have received threats and are afraid of retaliation by opponents of the church.

Despite these assurances, ex-members still fear that the fanatic dedication Jones instilled in his followers could provoke any of them to strike out against the "traitors" to the church.

"One of my biggest fears," said one former temple member, "is that there are people, even some low in the church hierarchy, who perceive their roles in the church are to avenge father's death by silencing his critics."

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

(Mount Clipping in Space Below)

Incidents Tell a Different Story of Jones

SAN FRANCISCO—Many people met the Rev. Jim Jones over the years, though few, if any, knew him. But all have stories to tell, revealing incidents about his nature and what may have led to the bloody horror in Guyana last weekend.

Some of these vignettes follow:

When Peoples Temple held a lavish dinner in honor of the Fresno Four, a group of Fresno Bee newsmen ordered jailed for refusing to reveal their sources, the focus of the meeting was not on the newsmen, but Jones, recalls Berkeley photographer Richard Barnes.

Barnes said Mike Prokes, Jones' chief aide and a former Stockton TV reporter now being questioned in connection with the ambush murder of Rep. Leo J. Ryan and four others, got up and "went on and on about how selfless and dedicated Jones was, how he was a man of the people and only wore second-hand clothes people gave him and how worn out they were. And there sat Jones, right next to Prokes, and he had on a brand new, perfectly tailored suit."

Mike Cartmell, who joined the church in 1960 at age 12 and left almost two years ago, was so close to Jones that he married one of Jones' adopted Korean-American daughters and became an associate minister.

Once, Cartmell said, he was assigned to polish Jones' shoes. Jones, Cartmell said, often talked of how he had only one pair of shoes, one shirt, one suit, just as he expected his followers to have only one of each item.

"But what I found was he had six pairs of shoes—six pairs of identical shoes. They were so identical I couldn't even match them into six pairs," Cartmell recalled.

Cartmell said when a parishioner had a problem, "Jones could be a tremendous counselor and human being," staying up all night long to help the individual pinpoint his or her problem and how to cope with it. But Jones could be as cruel as he was kind, Cartmell indicated.

At a Peoples Temple picnic once, Cartmell recalled, Jones forced a small boy to eat and eat until he vomited. Then, Cartmell said, Jones made the boy eat his vomit. "He did this three or four times," Cartmell said.

Much of Jones' gospel was based on the New Testament teachings of a community where all goods are held in common. Jones taught that heaven was here and now, as people created it. His wife, Marceline, said he was a Marxist who wanted to "destroy the paper idol" (the Bible) and that he believed he had to "use religion" to free people from the "opiate of religion."

Ironically, one of Jones' favorite scriptures, reprinted on the front page of Peoples Forum, the church newspaper, was Matthew 12:25, which reads, *Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.*

Once, Cartmell recalled, Peoples Temple had a shampoo and toilet paper crisis.

"Jones got on the microphone in his room which was connected to speakers throughout the temple and told people, 'I don't have any toilet paper or shampoo. I make do. So can you.' But in his room I saw he had a whole array of shampoo and it was the very best, most expensive kinds, and he had rolls and rolls of toilet paper," Cartmell said.

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

I-1 LOS ANGELES TIMES
LOS ANGELES, CA

Date: 11/24/78
Edition: Friday Final

Title: RYMUR

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

FBI/DOJ

Deborah Layton Blakey, the temple financial secretary at the time, said Jones also broadcast through the building that members were to take rolls of toilet paper from bathrooms at their jobs. "People were assigned to go out and steal toilet paper from gas stations," she said.

In Jonestown, Guyana, Mrs. Blakey said, she and others were fed rice for breakfast, rice and rice water for lunch, and rice and beans for dinner, with an egg and some meat once a week. Elderly people got an egg a day. Jones, however, had a refrigerator and dined regularly on steaks, often nibbling pieces of meat as he sat on a raised chair in the main pavilion discoursing to his followers on how their entire existence depended on him.

While Jones told parishioners it was evil to drink, smoke, have sexual relations with a spouse and go to movies, he did all these things in secret and allowed his mother, who lived nearby, to smoke and drink. Others who violated these tenets were publicly paddled or beaten.

"Jones would always say it hurt him more than it hurt them," Al Mills, former chairman of the Peoples Temple membership committee, recalled.

When someone challenged Jones on a point in a meeting, Cartmell said, Jones would clutch his heart and claim he was having a heart attack.

"He was a master manipulator," Cartmell said. "People believed he was having a heart attack. I believed him."

After a number of poor black women who had been followers of Father Divine joined Peoples Temple after Divine's death in 1965, Jones frequently encouraged the faithful to sing one of Divine's songs, Cartmell recalled. It went like this:

Minds and attention
Love and devotion
All directed to you
It's true
I never thought I'd be living in heaven
today
Living with God in the body
Who is ruling and reigning
And having his way.

"That's just how it was," Cartmell said, "with Jones ruling and reigning and having his way."

Jones kept a gun, a .38-caliber pistol, behind the podium when he ran church services in Ukiah, former member Opal Freestone recalled. Off-duty sheriff's deputies in uniform stood guard outside church meetings and Jones often talked of assassination threats.

"You were on edge all the time," Mrs. Freestone said.

Her husband, Whitey, said Jones often threatened physical violence on parishioners.

"He would jump down from the podium and say he was going to beat me up."

Jones called his 100 or so most faithful members to a meeting one night and gave each a glass of wine, former member Wanda Johnson recalled. Since members were forbidden to drink wine some balked, but Jones insisted that each drink.

After all had done so, she and Cartmell said, Jones told them it was poison and they would all die in 45 minutes.

When the appointed time came, Jones said it was not poison, that he had only tested their faith. "I hate that I had to do it," Mrs. Johnson and Cartmell quoted Jones as saying.

Another Ukiah resident, Lena McCown, recalls how Jones grew increasingly paranoid during his time in Mendocino County.

"Jim started popping pills," she said. "He took so many he got it in his mind people were trying to kill him . . . He'd send around blank pieces of paper (during services) and you'd have to write out that you would kill yourself and your children for Jim if anything happened to Jim or if any officials started investigating him."

Mrs. McCown finally quit the temple. The breaking point was when Jones ordered her publicly paddled during a service. She had been spotted by fellow temple members drinking a beer and smoking a cigarette in her home. She was 32 years old at the time of the paddling.

In Jonestown, Guyana, members worked in the fields seven days a week. Nights were often spent in meetings where Jones ranted for hours about death, conspiracies, his health and sexual prowess, Mrs. Blakey said.

"Once he told us the time had come to die and we all lined up and were given Kool-aid without sugar. I was so depressed I didn't care if I lived or died. In fact, I hoped I would die," she said.

Again, it was a "test of faith."

In Ukiah, Jones had a monkey, Mr. Muggs, which he had trained to attack people. Once, Mrs. Blakey said, it bit off part of a boy's finger.

Jones finally entrusted the animal to another family, Cartmell said, and Mr. Muggs became so attached to the mother that the animal destroyed what was left of her relationship with her husband and children.

Jones, Cartmell said, "delighted" in coming over and ordering the monkey to attack people.

Jones adopted eight multiracial children, including Suzanne, a Korean-American who, at Jones' urging, married Cartmell. Frequently Jones said to his adopted children that "they should be grateful to him for he saved them," Cartmell said.

After the wedding, five years ago, Jones frequently told Cartmell that Suzanne was a bad person, doing bad things and that Cartmell should neither spend money on his wife nor sleep with her.

Mrs. Blakey, sitting on a sofa in one of San Francisco's finest restaurants, turned her head away for a time and sat in silence, her mind holding private thoughts.

She had just been told that her mother and sister were dead in Jonestown and her brother was being charged with the slayings of Rep. Ryan and four others.

Asked her thoughts, she spoke a bit of what could have been, of Jones' vision of a classless society and a better world and how his sick mind had ruined it, made it impossible to ever be.

"He was always on stage. Totally controlled and always projecting an image," she said. And then she added, with a touch of sadness, "he just never got in touch with his feelings."

ALWAYS NEARBY—Whitey Freestone and his wife, Opal, were members of the Peoples Temple. Now that they have broken with the cult they feel threatened and the pistol is always kept close.

BREAKAWAY MEMBER—Lena McCown, a longtime member of the Peoples Temple who left the church several years ago after being beaten By members. She believes her life currently is ~~in danger~~.

Conflict Over Custody of Child Linked to Guyana Deaths

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

By WALLACE TURNER

Special to The New York Times

SAN FRANCISCO, Dec. 6 — It was because his father wanted it that John Victor Stoen, then four years old, was sent in 1976 to the agricultural commune of the People's Temple at Jonestown, Guyana.

Conflict over custody of the child has been cited as a major factor in creating the tensions that snapped the Rev. Jim Jones's judgment and caused him to order the mass deaths that wiped out almost all the Temple's members, including Mr. Jones himself and the little boy he had fought desperately to keep.

Information unfolding in Guyana shows that the first mass suicide threats came at the time that the boy's parents were trying to regain custody of him in 1977.

Mr. Jones contended that he was the boy's father, but John's mother, Grace Stoen, said that the father was her husband, Timothy Oliver Stoen, to whom she was married on June 27, 1970, in the People's Temple at Redwood Valley, Calif.

Fundamentalist Roots

While they both broke away from the cult, they never got their child away from Mr. Jones. In an interview, the 40-year-old Mr. Stoen, a lawyer practicing here, gave his account of the events leading to the tragedy of last Nov. 18 in the jungle commune in Guyana, northern South America.

Mr. Stoen said that he had been reared in a strictly fundamentalist religious family, graduated from Wheaton Bible College in Illinois and then from the Stanford University Law School.

He had known Jim Jones and had joined the People's Temple in Redwood Valley.

Wife and Boy Moved

Then, in 1975, Mr. Jones assigned Mrs. Stoen as chief counselor in the San Francisco Temple, and she and the boy moved there to live. After a time her husband followed them. He lived outside the Temple. He was happy that his son was living in it.

"I decided," he said, "that the highest act of love for John-John was to raise him in the collectivist environment."

A somewhat different cast to Mr. Stoen's decision is supplied in a handwritten note found by People's Temple survivors among the papers left in the headquarters here.

The single sheet of paper has two messages on it. First, Eugene Chaikin, a lawyer who handled real estate matters for the Temple, asked Mr. Stoen for his opinion on sending the child to Guyana "as a protective measure based on your consent."

Mr. Stoen's reply was this:

"I don't think Grace cares that much for John that she would risk seizing him and incurring the group's added wrath. I have no objection to him going if that's what the group wants. I just don't look forward to John not being in Jim's presence as his model."

At that time, Mr. Stoen was Mr. Jones's chief legal adviser. He said of the leader:

"I thought he was like a pure sort of prophet, but with certain cultural deficiencies, who had a message for mankind."

Mrs. Stoen left the Temple organization on July 4, 1976. Asked why she had not simply taken her son along, Mr. Stoen said that he had helped keep the boy there.

Boy Called Jones Fascist

"We had not told John-John that she had defected," Mr. Stoen said. "But he's so smart he knew she was an outsider. He said to her, 'I want to be an outsider, too. I can't stand this place. Jim Jones is a fascist.'"

"I wanted John-John to be raised with the value system I held in the church," Mr. Stoen said, "and I was afraid Grace was becoming too bourgeois." In a few days, Mr. Jones sent John Victor Stoen to live in Guyana.

On Feb. 16, 1977, Mr. Stoen moved to Guyana.

Left Commune in 1977

Mr. Stoen left the Guyana commune, disenchanted, in May 1977. One day in March, he said, top leaders of the cult accused him of being an agent for the Central Intelligence Agency.

In November 1977, the Stoens, estranged but never divorced, started legal moves to regain custody. They went to Georgetown last January seeking a court order to make Mr. Jones give them the child. They never got it.

"I went in," Mr. Stoen said, referring to joining the People's Temple, "because I thought collectivism was the answer to mankind's ills. Now I'm convinced that all collectivism leads to is potential slavery and terrorism, and the only salvation for creating a happy world is recognizing individual rights to grow at one's own rate."

The Washington Post ____
Washington Star-News ____
Daily News (New York) ____
The New York Times B-13
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

Date 12/7/78

FBI/DOJ

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

(Mount Clipping in Space Below)

Cult Ex-Leader Tells Of Trickery, Violence

Fresno

A man who once was a leader of Peoples Temple said he came to realize that the cult was "a hard-core revolutionary movement."

J.R. Purifoy, a general contractor in Fresno, said "the good that was being done" first convinced him to join Peoples Temple in 1972.

"I saw the hungry being fed and the naked being clothed and the poor being given refuge," Purifoy said yesterday.

"I thought I could put my resources in and do some good for mankind."

Purifoy said he was also impressed with seemingly miraculous faith-healings performed by the Rev. Jim Jones, the cult's founder. However, he learned later that temple officials went through trash and used other means to determine what was wrong with a person so Jones could suddenly provide a diagnosis and, presumably, a cure.

"Jones was so devious that he could make you believe it," Purifoy said.

Purifoy was at the Peoples Temple facility near Ukiah less than a year when "I found out the truth that what they really were was a hard-core revolutionary movement."

Associated Press

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

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

(Mount Clipping in Space Below)

'Hard-core revolutionary movement' — Cult turned off an idealist

By Joe Bigham
Associated Press

FRESNO — A man who claims he once was a leader of People's Temple says he came to realize that the cult was "a hard-core revolutionary movement."

J.R. Purifoy, a general contractor here, said "the good that was being done" first convinced him to join Peoples Temple in 1972.

"I saw the hungry being fed and the naked being clothed and the poor being given refuge," Purifoy said in an interview yesterday.

"I thought I could put my resources in and do some good for mankind."

Purifoy said he also was impressed with seemingly miraculous faith healings performed by the Rev. Jim Jones, the cult's founder. However, he learned later that temple officials went through trash and used other means to determine what was wrong with a person so Jones could suddenly provide a diagnosis and, presumably, a cure.

Purifoy was at the Peoples Temple facility near Ukiah less than a year when "I found out the truth — that what they really were was a hard-core revolutionary movement."

Purifoy "began to press Jim for answers. I could see things going on behind closed doors that I didn't know. Everything was so guarded and there were some deep secrets that were not being told."

Finally, Purifoy was allowed into "the hard-core group" of leaders, but his children were moved to other places.

Splitting up families "was the leverage they held over you," Purifoy said. "That and violence."

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

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Purifoy said he planned for two years to get 20 members of his family out of People's Temple. He finally succeeded in December 1975 by telling other leaders he would be in Arizona on temple business so they would not be suspicious.

He has been threatened since and threw three temple members off his property once, Purifoy said.

Purifoy contended he participated in Jones' initial attempt to make members agree to commit suicide on the pretense an attack on the temple was imminent. Purifoy quoted Jones as saying: "We don't have a chance and we'll all go to jail, so let's die for the cause now."

But, as reportedly happened many times before hundreds died in forced suicides in Guyana last weekend, the potion that members drank the first time contained no poison, Purifoy said.

Asked why people would follow Jones to the point of agreeing to suicide, Purifoy said:

"Many were illiterate, from poor classes through no fault of their own. They saw a liberator, someone to give ~~them~~ hope of having something."

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

(Mount Clipping in Space Below)

Jones defectors recall released leader often carried a gun

By Nancy Dooley

Peoples Temple leader Michael Prokes, who was released from jail by Guyanese officials yesterday, was described by ex-members of the cult as "a very dedicated person" who often carried a gun when he lived in Northern California.

Prokes, 32, who was sometimes listed as an associate pastor of the church during its heyday in San Francisco, was freed along with Tim and Mike Carter, who are brothers.

Prokes was Stockton bureau chief for Sacramento station KXTV for two years before he joined the church and became its official spokesman.

According to Al Mills, a temple defector, the Rev. Jim Jones "was elated when (Prokes) came in because he was with the media. He immediately went right up to the top and was put on the Planning Commission within a few weeks."

The Planning Commission was the church's upper echelon.

He was so dedicated, Mills said, that "I would see him fall asleep with his head on his typewriter. He would fall asleep just about any place; he worked continuously."

Prokes also dressed like Jones when church members went on trips, and even wore dark glasses like the preacher, Mills said.

Temple survivors left in Georgetown said yesterday they are afraid Prokes and the Carters are members of a "hit squad," allegedly left behind to assassinate former members and enemies of the temple.

Prokes was married to Carolyn Layton, the former wife of Larry Layton, the man charged with the murder of Rep. Leo Ryan, Examiner photographer Greg Robinson and three others at last

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

S.F. Sunday Examiner and Chronicle

pg4 S.F. Examiner

Section A

San Francisco, Ca.

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FBI/DOJ

Examiner Eric Meskauskas

Charles Beikman — charged with murder

weekend's ambush at a jungle airstrip near the temple mission at Jonestown. Her whereabouts are unknown.

Mills and others said the couple was married only so Layton's child "would have a name and a father ... He never even shook hands with her, I don't think, let alone love her."

Released with Prokes was Tim Carter, who former members have said was recently at the Berkeley-based Human Freedom Center supposedly gathering intelligence about Ryan's visit to the temple.

Carter, 28, has denied the allegations.

He was married to temple member Gloria Rodriguez. The couple had a 15-month-old daughter, who was left behind with her mother during the mass suicide-murders of last weekend.

Carter, who worked the radio at Georgetown, told people at the Berkeley Center that he was disenchanted with Jones because the pastor would not let him visit his wife and child at Jonestown often enough.

A temple defector who lived in Jonestown confirmed the lack of visits, adding "Carter was too valuable in Georgetown."

Virtually nothing is known about Carter's brother, Mike.

Charles "Chuck" Beikman, a 20-year temple veteran who was charged yesterday with the murders of cultist Sharon Amos, 43, and her three children, was once involved in a court battle with Jones in Indiana over custory of his child. The outcome of the battle was not known, but Beikman stayed with the church for years.

Former members told The Examiner in interviews that he was one of the first temple members to go to Guyana because "he was considered rebellious."

On one occasion, when Beikman had "bad-mouthed" Jones in Redwood Valley — the temple headquarters in Mendocino County — Jones' aides had drugged Beikman and then Jones later raised him from the dead in one of his phony miracles, ex-members said.

"If Beikman murdered (Amos and her children)," Mills said yesterday, "I'd say he did it because he wanted to."

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

(Mount Clipping in Space Below)

How 2 families were used by Jones

The Claytons...

By Scott Winokur
Staff Writer

Berkeley—The young man did a lot for the Rev. Jim Jones, but he wouldn't drink cyanide.

Once, when Jones was demonstrating his reputed gift for "healing" on a revivalist tour of the United States, 25-year-old Stanley Clayton vomited a piece of bloody meat.

Then he testified that Jones had cured his "cancer."

Another time, at People's Temple in San Francisco, Stanley humiliated himself in the eyes of his brother Vincent by begging him to give a clenched-fist salute in acknowledgement of Jim Jones' pronouncements from the pulpit.

Vincent refused.

"Do it for me," Stanley pleaded, his eyes glazed by drugs or brainwashing, says 24-year-old Vincent.

But when Jones ordered the mass poisoning of his followers in Guyana last Saturday, Stanley drew the line.

He fled to the jungle and hid.

Stanley Clayton reportedly is in Georgetown, Guyana, today,

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

1 The Tribune

Oakland,Ca.

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RYMURS

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Classification: 89
Submitting Office: SF

FBI/DOJ

awaiting transportation back to the United States and, in the meantime, possibly cooperating with the Guyanese government's investigation of the jungle holocaust.

No one knows for sure. The State Department refuses to provide information about survivors, but Stanley's close relatives have heard he is among the 80 or so who lived.

Yesterday, his mother and brother talked about their "hard-headed, outgoing" loved one, who moved from home to home and jail to jail before joining the People's Temple five years ago.

They said they'll be glad to have Stanley back. But they admitted that when he returns Stanley will have to wrestle once again with his old demons—joblessness, rootlessness and hopelessness.

Jones helped him cope with those problems, but at a terrible cost.

"I *just hope he still has his mind*," said Vincent.

As a boy, Stanley bounced from relative to relative in Emeryville and Berkeley. He served time in county jail and juvenile hall for robbery.

Finally, he moved in with foster parents in Oakland. His foster mother introduced him to the People's Temple after Stanley dropped out of Berkeley High School and Oakland Tech.

Stanley ultimately joined the Temple because he couldn't find a permanent home or a job, said his mother, Helen Hines.

She explained that her home—a small cottage in the Berkeley flats—is too small to accommodate Stanley, his two brothers and four sisters.

Vincent said, "He just couldn't find a job outside the church."

Hines added:

"He was up in Redwood Valley with Jones and, starting off, they helped him. They sent him back to high school and kept him out of trouble."

Stanley wasn't much of a believer in the conventional aspects of Christianity, but that didn't dilute his devotion to Jones.

Vincent, who once attended a temple service, said Jones "didn't talk about Christ or look at a Bible.

"He tried to convince you *he* was God.

"Stanley once told me that in San Francisco he witnessed Jones get '*shot*' by someone.

"He fell down, got up and took the gun from the man, who just froze.

"Then Jones shot the gun at the roof, tore a hole in it and said, '*I am God. I can't be killed.*'

"It was a put-on. No outsider could get into the Temple with a gun. They searched everyone."

On another occasion, Stanley and Vincent heard Jones prosphesy the mass imprisonment of blacks because of racial competition for *water*.

"Jones had been talking about the drought, saying it was never going to rain again in California. He said pretty soon white people were going to lock up black people because there was no water for them."

Vincent was unconvinced. He also recoiled when Stanley tried to persuade him to donate his car to the Temple and come aboard.

Vincent said Stanley was aware of Jones's deceits, but couldn't break away from the Temple because he feared retaliation.

"He told me that all of a sudden he had become afraid for me and my mother—afraid we'd get hit by the church if he left. But he was trapped."

Eventually, Stanley swallowed his doubts and moved to Guyana with Jones.

"He just got up and went," Vincent recalled. "He said everybody there was healthy and happy. It was a peaceful place. Like the Garden of Eden.

"I didn't believe him."

Hines said Stanley survived the mass suicide because "he probably got scared and took off, running."

But Vincent believes Stanley's doubts finally began to dominate his thinking about the People's Temple, and he fled.

He thinks his brother basically has common sense. Vincent claims, however, that Stanley through no fault of his own has been unfortunate in his short life.

"I found a job before he did," Vincent said. "If he found a job, he might've been involved in the Temple, but I don't think it would have been full-fledged, full time."

Vincent is in the Berkeley Comprehensive Employment and Training Act program, which pays him $83 weekly while he works toward a high-school equivalency diploma.

"I think the thing for Stanley to do now is to get into a government program. If he gets a decent place to stay and a job, maybe he can get himself together."

Stanley's mother has more immediate worries. She wonders who'll pay for her son's repatriation.

"I'm nervous and scared," she said. "I'm on welfare and I can't afford money for air fare."

Vincent added:

"We couldn't even afford a funeral if they'd sent him back dead."

The State Department normally charges destitute Americans abroad for their food and lodgings, as well as transportation to the nearest port of entry—in the case of the Jonestown survivors, probably an East Coast city.

The Department of Health, Education and Welfare usually takes over from there. The money is paid out by the government and the repatriated people must pay it back.

There's little chance Stanley Clayton or anyone in his family would be able to do this.

But a State Department spokesman told The Tribune it's possible standard procedure will be suspended for the Jonestown survivors.

He noted that although the United States doesn't normally pay for the journey back home when a U.S. citizen dies abroad, the government is paying for the massive airlift of the hundreds who died at Jonestown.

He said he thought Uncle Sam might pick up the tab for Stanley Clayton as well.

Stanley Clayton

The Laytons ...

by Jim Johnson
Staff Writer

Berkeley—The father of accused Guyanese slayer Larry Layton said here yesterday that he gave more than a quarter-million dollars in money and property to the Peoples Temple — only to have it end up in the hands of Temple leader Jim Jones.

Laurence L. Layton, a biochemist at the Western Regional Laboratory in Albany, said that included art valued at $50,000 — "some of my more beautiful pictures" — that was loaned to the Temple, but ordered sold by Jones.

Layton said it also included the $100,000 settlement Layton gave his wife, a follower of Jones, when she divorced him in 1974. Jones, he said, "arranged divorces, he broke up marriages."

The grief-stricken Layton talked with The Tribune yesterday at his hilltop home along with his son, Tom. Their mood was in stark contrast to the proverb etched in wood and hung over the door that read, "A merry heart is good medicine."

Layton disclosed that Tim Carter also held in the killings, "stalked" his daughter early this month before returning to Jonestown to the events that have horrified the world.

Layton said Carter, who was posing as a defector from Peoples Temple, was in the Bay Area asking questions about his daughter, Deborah Layton, who escaped from Jonestown last May.

Layton said at the time Carter was in the Bay Area, his daughter was in Washington, D.C., giving testimony to Congressman Leo Ryan before his trip to the South American country.

Holli Morton, a spokesman for the Human Freedoms Center here, where former followers of Jim Jones are counseled, confirmed that Carter stayed at the center "about two weeks ago."

Deborah gave the State Department an 11-page affidavit soon after she escaped from Jonestown on May 13, a red-eyed and sorrowful Layton said.

"Had Debby's story been investigated when it was first told this tragedy might have been avoided," Layton said.

He said she wanted to tell the whole story of commune's regime — including the weekly "suicide drills" — so she would have nothing left to tell in case anyone might want to kill her to keep her quiet.

Layton's son and daughter are just two

of his family who followed Jones to the Guyana jungle. Also in Guyana were his former wife, Lisa; two former daughters-in-law, Karen Layton and Carolyn Moore, both divorced from Larry Layton, and former son-in-law Philip Blakey, who was married to Deborah. The fate of Lisa Layton and Moore are unknown. Karen Layton is believed dead in the mass suicide-murders that left nearly 800 dead. Laurence Layton said he has been notified that Blakey, who was captain of one of three missing boats belonging to Jones, was alive in Trinidad where he had gone for supplies before the massacre.

Larry Layton is being held without bail on five counts of murder and three counts of attempted murder in connection with the ambush of Ryan's fact-finding delegation after a visit to Jones' commune.

Layton said he watched his family split in two as its members fell one by one to the charismatic personality of Jones.

Larry had been a member for 11 years. He was raised as a member of the American Friends Service, a pacifist group similar to the Quakers. He was a conscientious objector during the Vietnam War.

Explaining his generous gifts of property and money to he Temple, he said "they (the family members) wanted to do good. I couldn't condemn them."

How was it that some of his family fell under Jones' spell and others did not?

"Some us are trained as scientists," he said. "Others are more susceptible to that sort of thing. Jim Jones displaced everyone."

Tom Layton said his brother, Larry, had a troubled childhood.

"He had the problem of being the third child. The other two children were closer. He felt alone, very insecure. He was introverted," Layton said.

Tom Layton said his brother had been "programmed and brainwashed" by Jones and "uncritically accepted Jones' philosophy and interpretation of the social scene.

"Now that the nightmare is ending we are hopeful he will receive treatment and he will be restored as a functioning member of society."

Laurence Layton said the family sent a telegram to his son that "we love him and will help any way we can.

"We, of course, are hoping we will be receiving an answer from him."

Tom Layton said he may fly to Guyana to try and see his brother.

"He's my little brother and he's been disturbed for some time."

Larry Layton

Coast Cultists Are Still in Shock

Special to The New York Times

SAN FRANCISCO, Nov. 23 — Five days after the mass suicide and killings in Jonestown, Guyana, 22 members of the People's Temple are still in a state of shock at their headquarters here.

"I've lost my mother, father, sister, son and possibly my husband," Joyce Parks said through sobs. "I still cannot believe that it all happened." Mrs. Parks, a longtime member who is in her mid-30's, returned here late last night from Caracas, Venezuela. Her face contorted, Mrs. Parks denied that mass suicide drills had been held in preparation for the ritual. She also denied reports of hit squads organized to kill disaffected members.

"After all my personal losses and suffering," she said, "why would I — or any of us — want to bring more pain to anyone else?"

Mrs. Parks said she had lived in Guyana for 10 months and had traveled frequently between Jonestown and Georgetown in the course of her duties as a medical administrator. Her mother-in-law, Patricia Parks, was one of the members preparing to leave Guyana with Representative Leo J. Ryan when he was killed. Joyce Parks said she was not sure why her mother-in-law wanted to leave the settlement.

Minister Called 'Humanitarian'

Other members at the headquarters on Geary Street near the Fillmore district said today that the Rev. Jim Jones, the founder of the cult, was a "humanitarian" who never organized suicide drills, hit squads, beatings, public humiliations of members, phony faith healings, threats against ex-members, or arms shipments to the Guyana settlement. They said they had no idea why former members were saying that they feared assassination at the hands of members.

"If anyone has received death threats, it's us," said Hue Fortson, a longtime member. "We have received phone calls at all hours of the day and night threatening us with murder. We've had bombs placed under our buses. Our building here was burned down in 1972 by an arsonist. And there were continual assassination threats against Jim Jones for his beliefs in racial integration and social injustice."

Reporters were allowed inside the headquarters for the first time this morning. Members said they had barred reporters before because they were in shock and feared for their lives.

The temple is a large, well-maintained, three-story facility that members said was completely rebuilt after the 1972 fire. The marble-floored lobby contains several display cases filled with photographs of smiling members at work in Jonestown. Also on the first floor are a spacious lounge with toys and dolls that members say were made in Jonestown, a restaurant-sized kitchen, a large dining area, and a print shop with stacks of Christmas cards from Mr. Jones that members had been preparing to send.

The second floor houses the cathedral-like church with a seating capacity of about 1,000. A large framed portrait of the late Rev. Martin Luther King Jr. hangs on the wall.

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'Death Seemed Sweeter'

By Joel Kotkin
Special to The Washington Post

SAN FRANCISCO, Nov. 22—Deborah Layton Blakey was only 18, a pretty California girl fresh out of a British boarding school, when she joined the late Rev. Jim Jones' Peoples Temple. She stayed for more than six years, watching with increasing horror as the cult grew more paranoiac and violence-prone, until she began to feel that "death seemed so much sweeter than life."

It was at that point, however, last May, that Debbi Blakey chose life. She deserted Jonestown, barely avoiding a mass suicide she grew to believe was an inevitable product of Jones' "sick" control of the temple.

Relating her experience to a largely incredulous world, Blakey finally was able to persuade a few journalists and a congressman, Rep. Leo J. Ryan (D-Calif.), to believe her fantastic story about the goings on at Jonestown in Guyana, setting the stage for Ryan's dramatic visit there and its savage finale in the jungle last weekend.

Today Blakey, 25, sits in a San Francisco cafe, surrounded by FBI plainclothesmen, haunted by feelings of guilt over the horrors her revelations set in motion. Most of all she is plagued by the murder of Ryan, a crime for

See BLAKEY, A7, Col. 1

BLAKEY, From A7

which her brother, Larry, 32, has been arrested.

"When I last saw Ryan," she said, her eyes glazed, "he hugged me and told me, 'Debbi, you don't need to worry about anything. It's all going to turn out all right.'"

In the aftermath of what has happened, Blakey feels more "numbed" than angry, shocked most of all by her brother's alleged role in assassinating the man she had finally turned to for help. "I felt sick when I heard about Larry," she said. "I tried to tell people to doubt [the temple] so I think Jones assigned my brother to do it. He tried to do that to hurt me and my family."

The events of the last week have all but destroyed Debbi Blakey's efforts to put together a new life after leaving the Peoples Temple. Convinced that "assassination squads" have her targeted as a "Class-A class enemy," Blakey lives in fear, refusing to give out her address or her telephone number.

Blakey says she knows of at least seven members of Jones' "assassination squads" whose names have yet to appear on the death list coming out of Guyana. "You grow tired of having a gun to your head all of the time," she said. "This was the first time I was going to have Thanksgiving with my family since I was 16. But now I know for the next year all I'll be doing is going in and out of court."

While the world remains stunned by the events of the last week, Debbi Blakey feels they were only logical outgrowths of the increasing paranoia which afflicted the cult and its leader, Jones, over the last several years. First attracted to the church because of its "humanitarian acts" and the admiration her husband-to-be, Philip Blakey, had for Jones, Debbi says that by 1972 fear had replaced love as the prime adhesive of the group.

"Once you got into the church, you thought this is really comfortable," she recalled. "Then Jones started say-

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ing you better not leave because the CIA would get you. Then they started threatening to beat you, then to kill you. I dreamed of leaving, but I was living in fear."

Reinforcing the terror was a sense of isolation from a world Jones told them was full of racial hatred and growing fascism. Jones also discouraged all close human contact, even among members of the church. Blakey's own marriage became, in her words, "empty." (She now "presumes" her husband, who remained in Jonestown, to be "dead.") By destroying all human relationships within the cult and all communication with the outside world, Blakey says Jones was able to gain total control over the minds of its members.

"Once you were in the church, he told you to distrust your parents," Blakey said. "He'd tell you all these terrible things about your family and you'd soon find youself completely into their paranoid-schizophrenic world."

Jones' ability to keep this netherworld together in San Francisco began to flag last year when reports concerning the cult's strange practices —including beatings and public humiliations of its members—first started gaining currency in the local news media. Panic-stricken, according to Blakey, Jones moved to transfer his flock to Guyana, which seemed like a haven from the storms then swirling around the temple.

Last December, Jones ordered Blakey, then the organization's "financial secretary," to Guyana. She remembers being told of an idyllic settlement where children played in a lake and life was simple and good. But conditions there were much less benign.

"When I got over there I asked someone where that lake was where all the kids were supposed to be swimming," she recalled with a trace of bitterness. "Of course, I found out there wasn't one."

Blakey stayed until May, when, working for Jones in the capital city of Georgetown, she sneaked off to the American embassy and arranged to leave the country. By then, she recalled, suicide drills had become part of life at Jonestown.

After she went from Georgetown to Washington, Blakey started telling both State Department officials and Rep. Ryan about what was going on at Jonestown. In a signed affidavit, she described the mass suicide drills, which ultimately became dress rehearsals for one of the most gruesome scenes in recent memory.

Today, Deborah Blakey is struggling to come to grips with what has taken place. She believes some remaining members of the cult are still at large, ready to carry out Jones' last mad request, the executions of alleged "traitors." Right now, her only hope, she says, is that Steve Jones, the reverend's son, will "cool things down" and persuade the last zealots to lay down their guns.

DEBORAH LAYTON BLAKEY
. . . "I felt sick when I heard . . ."

Special correspondent Paul Grabowitz contributed to this report.

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

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Changing Image Of Temple's Founder

By Marshall Kilduff

Only a year ago, the Rev. Jim Jones was widely considered to be a model of a modern, involved minister — a civic and religious leader who was the toast of San Francisco's liberal community.

He was an evangelist who spoke in a soft baritone and ran a showy array of self-help programs for his racially mixed flock at Peoples Temple.

He found time and money for everyone from the farmworkers to a penniless pet hospital, and he met with Vice President Walter Mondale on the steps of Air Force One.

But the murders of Congressman Leo Ryan and four others underscored a different image — one that bitter former members of the temple said had been taking shape in past months.

Jones, they said, had slipped out of San Francisco with 1100 followers to a remote jungle hideaway. There, they said, he ruled a realm patrolled by armed guards in khaki, ordered public beatings and drilled followers in mass suicide rehearsals and make-believe ambushes, they claimed.

Jones admirers outside the church found the new reports hard to believe. Liberal politicians, community leaders and minority spokesmen all found it hard to abandon Jones, who had turned out huge crowds, cash donations and instant letter-writing campaigns.

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

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For other observers it was hard to understand how the temple members, mainly inner city blacks led by young white lieutenants of Jones, could have changed en masse from dutiful followers of a religious sect to jungle fighters.

"He was really like a father to me," said Mike Cartmell, who was married to one of Jones' daughters until he left the church two years ago.

"He treated me well, and I did whatever he asked, even if I knew some of it didn't make any sense," Cartmell said.

Cartmell was troubled by the public beatings organized by Jones to enforce church discipline.

"There was a kid who was paddled 150 times (on his rear). The kid passed out unconscious. It made me sick," he said.

But leaving the temple posed the problem of being pursued by Jones followers, the risk of trying to begin life anew outside "the only family and group I ever belonged to," and the mixed feelings of breaking away from a strict cult dedicated to just-sounding causes.

Like nearly all former temple members, Cartmell spent yesterday in hiding, talking only briefly through his lawyers.

"These people are really going for it now. That whole shooting incident with Ryan looks like everything we've been predicting," said Debbie Layton, another ex-follower.

Layton and Cartmell belong to families of longtime church members, and each has relatives still in the Jonestown community in the interior of Guyana.

In each case, their parents had taken up with Jones, a minister of the Disciples of Christ, who moved from Indianapolis to Redwood Valley, a tiny grape-growing town near Ukiah 100 miles north of San Francisco.

Jones had begun a small church in Indianapolis, building it up by enlisting blacks, speaking out on civil rights issues and giving out food free for down-and-outers.

But the crusading young minister found his stands rebuffed in the conservative early 1960s era and left for missionary work in Brazil.

He returned to his old congregation in Indianapolis by 1966. This time he declared he had a vision of a nuclear holocaust. He had read a magazine article claiming Redwood Valley in Northern California would be one of the places in the country safe from both a bomb blast and lingering clouds of radioactive fallout.

His followers, perhaps about a hundred, came west with him. The small congregation built a new church complete with baptismal swimming pool, large parking lot for 11 buses and a new parsonage for Jones.

On weekends the church members drove or rode the buses down to San Francisco and sometimes to Los Angeles as well. There were summer swings through the Northwest. One trip the members of the church marched to Washington D.C.

In 1970, Jones began to pay steady visits to San Francisco and the next year purchased a buff-colored former synagogue at 1859 Geary boulevard on the edge of several sandy blocks of dormant renewal land.

For a first-timer the church services were dazzling. Soul and gospel singers, dance groups, speakers such as Angela Davis or American Indian leader Dennis Banks. Sometimes there was a faith healing: An old man with a sore back or an elderly woman with an arthritic arm would be "cured."

The San Francisco People's Temple was displayed to visitors as a storehouse of worthy social activities.

There was an infirmary, child care center, carpentry shop, printing press and kitchens where members were fed each day. The church claimed 20,000 followers.

There was even an agricultural mission in the South American jungle in Guyana where hard tough kids worked off their problems and helped the local Amerindians with new farming techniques.

But despite such sunny accomplishments there were still disquieting sides of the intriguing Jones persona.

Though usually courtly and friendly, Jones never ventured out from his Geary boulevard church headquarters without a retinue of a dozen bodyguards and aides.

He politely, but firmly, brushed off requests for interviews, claiming the glare of publicity would scare off "the disenchanted and disaffected people in our society that we are trying to reach."

Casual visits to the church were discouraged. It was better to make a request for a visit and wait for a return invitation from the temple staff "so that things can be prepared," it was claimed.

Such modesty and shyness were explained a different way by former members, who began to surface last summer when they learned that news reporters were looking into temple affairs.

These former followers, who ranged from top financial advisers to Jones to elderly women living in public housing on $400 per month, had left the temple, claiming conditions were intolerable.

In separate interviews, more than two dozen of these ex-followers offered a drastically different picture of life within the temple.

Jones, they said, was a master manipulator who used public beatings and friendly pep talks to keep his followers impressed with his vision of a country on the verge of a fascist takeover and anti-black race war.

It was necessary to draw close, to avoid old ties to families, to even avoid one's spouse if he or she was not a member of the temple. Members were required to contribute a fourth of their earnings — this was intended to cut off a member from the lures of outside life as much as provide the temple with income.

Despite the image of the temple as a refuge for the poor, the money poured in in astounding sums. It was not unusal to take in $20,000 to $25,000 on a good weekend in Los Angeles or San Francisco, several ex-followers said.

Pictures of Jones were sold to followers — and they brought in $500 to $800 per day, according to former members Al and Jeannie Mills, who ran the temple printing service until they quit.

Grace Stoen said it was her job to drive to a string of a half-dozen banks each Monday morning to drop off the weekend donations. "We weren't supposed to put it all in one place where it might be noticed as a big sum" she said.

Varying estimates by ex-temple members placed the net worth of the church at about $5 million at the time of its mass exodus from California to Guyana in the summer of 1977.

Jones had chosen the backward socialist country for a number of reasons, it was said. He had visited it briefly in his missionary days in Brazil and preferred its socialist political climate, the fact its people spoke English, had British customs and because Guyana is not far from the United States, former followers said.

Slowly, for three or four years, Jones built up the small colony until there was an advance party by mid-1977 of about 130 young followers clearing away jungle foliage and putting up simple huts and a radio shack.

As the reports began to surface in the media — first in late July, 1977, in a New West magazine story — Jones left San Francisco for the last time.

Jones resigned as chairman of the San Francisco Housing Authority — a job given him by Mayor George Moscone to repay election favors — by a letter dictated over the short-wave radio from Jonestown, the settlement in the jungle.

Jones never returned to the United States to answer the charges made against him. His aides churned out a series of press statements in his name claiming the media accounts were "outrageous lies" or part of a vague-sounding conspiracy "directed by the government."

The temple congregation, once touted to number 20,000, dwindled to 1100 as it imigrated with Jones. Members drove in buses to New York or Miami where they flew to Georgetown. It was then necessary to take a 24-hour boat ride up the Guyana coast and up the Kaituma river. From there the new settlers took a bumpy ride several hours on a jeep trail to the settlement.

The jungle encampment may have provided Jones with another refuge, just as his move from Indianapolis to California had at first.

But several members managed to leave, demanding to rejoin their families back home or in the case of Debbie Layton, obtaining help from U.S. Embassy officials who provided an emergency passport and plane fare.

Worried parents, such as the several dozen who lived in Leo Ryan's suburban San Mateo district, stepped up their protests to what they considered evasive and misleading reports on their relatives.

Their anguish was heightened by Layton's latest report in June. She had witnessed a mock suicide drill in which members were given a bitter brown liquid and told to drink it at the command of "Father," as Jones was called.

After downing the drink, Jones said, everyone would doze off and be shot by temple guards.

Layton explained it was inconceivable to refuse. "There were people coming at any moment to kill us and destroy Jonestown. We weren't going to let them get us," she said.

Jones called off the rehearsal, but there were other drills, she recalled. "Some of the security teams were assigned to trees where they were supposed to shoot from. There were also ambush patrols. Jeeps with armed people were hidden along roads and told to shoot whoever came by," Layton said.

She estimated there were 200 to 300 rifles, 25 handguns and a homemade bazooka.

It was her report that clearly stirred up worried parents back in California the most and set in action the plans for Ryan's visit.

By Stephanie Maze

The Rev. Jim Jones, controversial leader of People's Temple

People's Temple headquarters on Geary boulevard in San Francisco

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ow Jones Manipulated His Adherents

New West magazine was one of the first publications to raise questions about the Rev. Jim Jones and his Peoples Temple, then headquartered in San Francisco. The following are excerpts from an August 1977 New West article written by Phil Tracy, a contributing editor to the magazine, and Marshall Kilduff, a reporter for the San Francisco Chronicle:

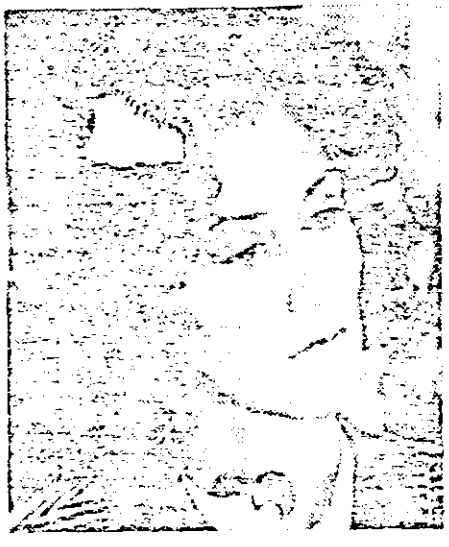
Life inside Peoples Temple was a mixture of Spartan regimentation, fear and self-imposed humiliation. The Sunday services to which dignitaries were invited were orchestrated events. Actually, members were expected to attend services two, three, even four nights a week with some sessions lasting until daybreak. Those members of the temple's governing council called the Planning Commission were often compelled to stay up all night and submit regularly to "catharsis" — an encounter process in which friends, even mates, would criticize the person who was "on the floor."

We were told these often humiliating sessions had begun to include physical beatings with a large wooden paddle, and boxing matches in which the person on the floor was occasionally knocked out by opponents selected by Jones himself. Also, during the regularly scheduled "family meetings" attended by up to 1,000 of the most devoted followers, as many as 100 people were lined up to be paddled for seemingly minor infractions such as not being attentive enough during Jones' sermons.

In all, we interviewed more than a dozen former temple members. Obviously they all had biases. (Grace Stoen, for example, has sued her husband, a temple member, for custody of their five-year-old son John. The child is reportedly in Guyana.) So we checked the verifiable facts of their accounts — the property transfers, the nursing and foster-home records, political campaign contributions and other matters of public record. The details of their stories checked out.

One question, in particular, troubled us: Why did some of them remain members long after they became disenchanted with Jones' methods and even fearful of him and his bodyguards? Their answers were the same — they feared reprisal, and that their stories would not be believed.

The people we interviewed are real; their names are real. They all agreed to be tape-recorded and photographed while telling their side of the Jim Jones story.



GRACE STOEN
Practiced suicide with Jones

Elmer and Deanna Mertle

After Elmer and Deanna Mertle joined the temple in Ukiah in November 1969, he quit his job as a chemical technician for Standard Oil Co., sold the family's house in Hayward and moved up to Redwood Valley. Eventually five of the Mertles' children by previous marriages joined them there.

"When we first went up (to Redwood Valley), Jim Jones was a very compassionate person," says Deanna. "He taught us to be compassionate to old people, to be tender to the children."

But slowly the loving atmosphere gave way to cruelty and physical punishments, Elmer said. "The first forms of punishment were mental, where they would get up and totally disgrace and humiliate the person in front of the whole congregation . . . Jim would then come over and put his arms around the person and say, 'I realize tht you went through a lot, but it was for the cause. Father loves you and you're a stronger person now. I can trust you more now that you've gone through this and accepted this discipline.' "

The physical punishment increased, too. Both the Mertles claim they received public spankings as early as 1972 — but they were hit with a belt only "about three times." Eventually, they said, the belt was replaced by a paddle and then by a large board dubbed "the board of education," and the number of times adults and finally children were

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struck increased ..., 25, 50 and even 100 times in a row. Temple nurses treated the injured.

AT FIRST, THE Mertles rationalized the beatings. "The (punished) child or adult would always say, 'Thank you, Father,' and then Jim would point out the next week how much better they were. In our minds we rationalized that Jim must be doing the right thing because these people were testifying that the beatings had caused their life to make a reversal in the right direction."

Then one night the Mertles' daughter Linda was called up for discipline because she had hugged and kissed a woman friend she hadn't seen in a long time. The woman was reputed to be a lesbian. The Mertles stood among the congregation of 600 or 700 while their daughter, who was then 16, was hit on her buttocks 75 times. "She was beaten so severely," said Elmer, "that the kids said her bun looked like hamburger."

Linda, who is now 18, confirms that she was beaten. "I couldn't sit down for at least a week and a half."

The Mertles stayed in the church for more than a year after that public beating. "We had nothing on the outside to get started in," said Elmer. "We had given (the church) all our money. We had given all of our property. We had given up our jobs."

Laura Cornelious

Laura Cornelious was one of the privates in the Peoples Temple's army. She was in the temple about five years before leaving in 1975 — just one of dozens of elderly black grandmothers who attend each meeting of the San Francisco Housing Authority that Jim Jones chaired.

The first thing that bothered her was the constant requests for money. "After I was in some time," she says, "it was made known to us that we were supposed to pay 25 percent of our earnings" — the usual sum, according to practically all the former members that we interviewed. It was called "the commitment." For those who could not meet the commitment, she says, there were alternatives like baking cakes to sell at Sunday services or donating their jewelry. "He said that we didn't need the watches, my best watch," she recalls sadly. "He said we didn't need homes — give the homes, furs, all of the best things you own."

Some blacks gave out of fear — fear that they could end up in concentration camps. The money was needed, she was told, "to build up this other place (Guy ... the 'promised land'), so we ... have somepiace to go whenever they (the Facists in this country) were going to destroy us like they did the Jews. (Jones said) that they would put (black people) in concentration camps and then they would do us like the Jews . . . in the gas ovens."

Laura Cornelious was also bothered by the frisking of temple members (but never dignitaries) before each service. "You even were asked to raise up on your toes (to check) your shoes."

Grace Stoen

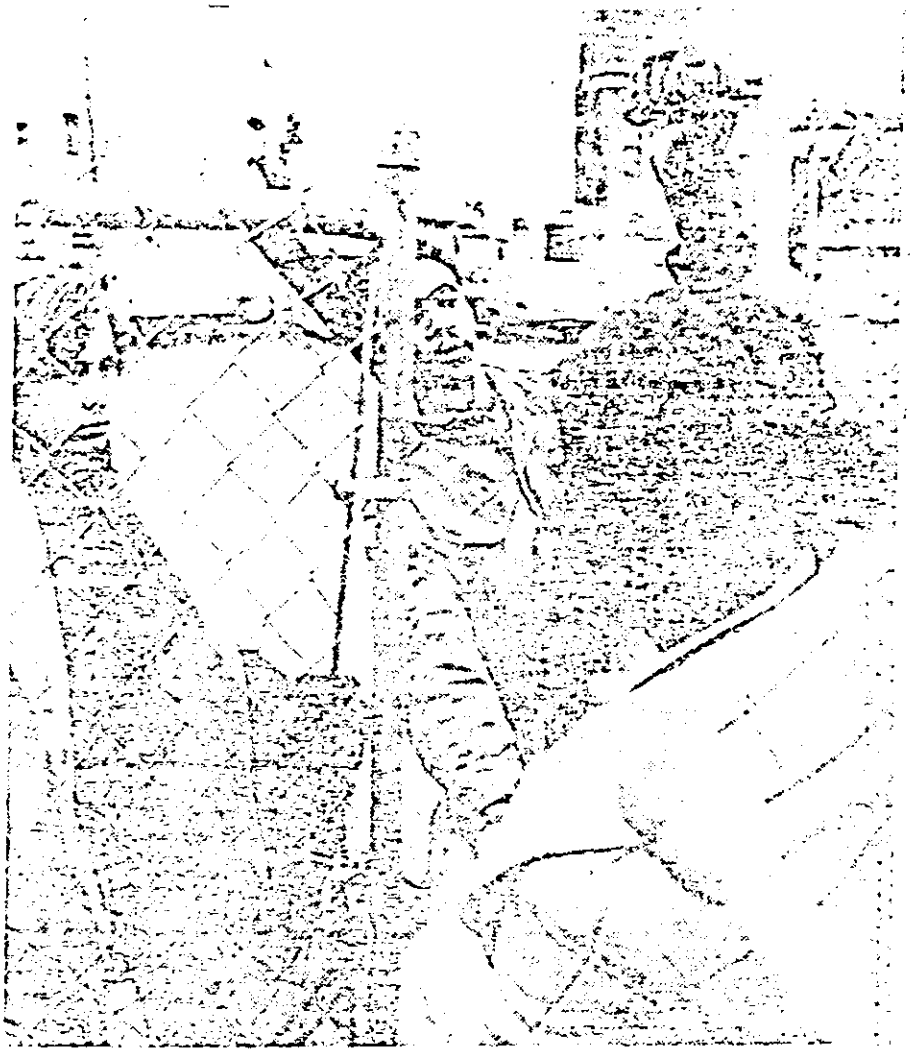
Grace Stoen was a leader among the temple hierarchy, though she was never a true believer. Her husband Tim was the temple's top attorney, and one of its first prominent converts. Later, while still a church insider, he became an assistant D.A. of Mendocino County and than an assistant D.A. under San Francisco D.A. Joe Freitas. Tim resigned to go to Jones's Guyana retreat in April of this year. Grace agreed to join the temple when she married Tim in 1970, and gradually she acquired enormous authority. She was head counselor, and at the Wednesday night family meetings, she would pass to Jones the names of the members to be disciplined.

She was also the record keeper for seven temple businesses. She paid out from $30,000 to $50,000 per month for the auto and bus garage bills and also doled out the slim temple wages. And she was one of the several church notaries. She kept a notary book, a kind of log of documents that she officially witnessed — pages of entries including power-of-attorney statements, deeds of trust, guardianship papers, and so on, signed by temple members and officials.

She recalled why Jones decided to aim for Los Angeles and San Francisco. "Jim would say, 'If we stay here in the valley, we're wasted. We could make it to the big time in San Francisco.' "

And expanding to Los Angeles, Jones told his aides, "was worth $15,000 to $25,000 a weekend."

DURING THE expansion in 1972, members would pile into the buses at 5 p.m. on a Friday night in Redwood Valley, stop at the San Francisco temple for a meeting that might last until midnight and then drive through the night to arrive in Los Angeles Saturday in time for six-hour services. On Sunday, church would start at 11 a.m. and end at 5 p.m.



—United Press International

Maggie Henderson tries to enter the San Francisco Peoples Temple parking lot gate but is restrained by a guard. Numerous relatives waited at the San Francisco headquarters for news of loved ones who may have been in Jonestown.

Then, the Redwood Valley members would pile back on the buses for the long trip home; they would arrive by daybreak Monday.

Some of the inner circle, like Grace Stoen, rode on Jim's own bus, number seven. "The last two seats and the whole back seat were taken out and a door put across it," she said. "Inside there was a refrigerator, a sink, a bed and a plate of steel in the back so nobody could ever shoot Jim. The money was kept back there in a compartment." According to attendance slips she collected, the other 43-seat buses sometimes held 70 to 80 riders.

Jones's goal in San Francisco, Grace said, was to become a political force. His first move was to ingratiate himself with fellow liberal and leftist figures. D.A. Freitas, Sheriff Hongisto, Police Chief Charles Gain, Dennis Banks, Angela Davis.

Strangely, as Jones's success mounted, so did the pressures inside his temple. "We were going to more and more meetings," said Stoen. "(And) if anyone was getting too much sleep — say six hours a night, they were in trouble." On one occasion, she said, a man was vomited and urinated on.

In July 1976, after a three-week temple bus trip, her morale was ebbing lower, her friends were muttering about her, and there were rumors that Jones was unhappy with a number of members. "I packed my things and left (without telling her husband). I couldn't trust him. He'd tell Jim.

She drove to Lake Tahoe and spent the July Fourth weekend lying on a warm beach. She dug her toes in the sand, stretched her arms and tried to relax. "But every time I turned over, I looked around to see if any of the church members had tracked me down."

'We Had Nothing on the Outside'

How Jones Manipulated His A

New West magazine was one of the first publications to raise questions about the Rev. Jim Jones and his Peoples Temple, then headquartered in San Francisco. The following are excerpts from an August 1977 New West article written by Phil Tracy, a contributing editor to the magazine, and Marshall Kilduff, a reporter for the San Francisco Chronicle:

Life inside Peoples Temple was a mixture of Spartan regimentation, fear and self-imposed humiliation. The Sunday services to which dignitaries were invited were orchestrated events. Actually, members were expected to attend services two, three, even four nights a week with some sessions lasting until daybreak. Those members of the temple's governing council called the Planning Commission were often compelled to stay up all night and submit regularly to "catharsis" — an encounter process in which friends, even mates, would criticize the person who was "on the floor."

We were told these often humiliating sessions had begun to include physical beatings with a large wooden paddle, and boxing matches in which the person on the floor was occasionally knocked out by opponents selected by Jones himself. Also, during the regularly scheduled "family meetings" attended by up to 1,000 of the most devoted followers, as many as 100 people were lined up to be paddled for seemingly minor infractions such as not being attentive enough during Jones' sermons.

In all, we interviewed more than a dozen former temple members. Obviously they all had biases. (Grace Stoen, for example, has sued her husband, a temple member, for custody of their five-year-old son John. The child is reportedly in Guyana.) So we checked the verifiable facts of their accounts — the property transfers, the nursing and foster-home records, political campaign contributions and other matters of public record. The details of their stories checked out.

One question, in particular, troubled us: Why did some of them remain members long after they became disenchanted with Jones' methods and even fearful of him and his bodyguards? Their answers were the same — they feared reprisal, and that their stories would not be believed.

The people we interviewed are real; their names are real. They all agreed to be tape-recorded and

GRACE STOEN
Practiced suicide with Jones

photographed while telling their side of the Jim Jones story.

Elmer and Deanna Mertle

After Elmer and Deanna Mertle joined the temple in Ukiah in November 1969, he quit his job as a chemical technician for Standard Oil Co., sold the family's house in Hayward and moved up to Redwood Valley. Eventually five of the Mertles' children by previous marriages joined them there.

"When we first went up (to Redwood Valley), Jim Jones was a very compassionate person," says Deanna. "He taught us to be compassionate to old people, to be tender to the children."

But slowly the loving atmosphere gave way to cruelty and physical punishments, Elmer said. "The first forms of punishment were mental, where they would get up and totally disgrace and humiliate the person in front of the whole congregation . . . Jim would then come over and put his arms around the person and say, 'I realize tht you went through a lot, but it was for the cause. Father loves you and you're a stronger person now. I can trust you more now that you've gone through this and accepted this discipline.' "

The physical punishment increased, too. Both the Mertles claim they received public spankings as early as 1972 — but they were hit with a belt only "about three times." Eventually, they said, the belt was replaced by a paddle and then by a large board dubbed "the board of education," and the number of times adults and finally children were struck increased to 12, 25, 50 and even 100 times in a row. Temple nurses treated the injured.

AT FIRST, THE Mertles rationalized the beatings. "The (punished) child or adult would always say, 'Thank you, Father,' and then Jim would point out the next week how much better they were. In our minds we rationalized that Jim must be doing the right thing because these people were testifying that the beatings had caused their life to make a reversal in the right direction."

Then one night the Mertles' daughter Linda was called up for discipline because she had hugged and kissed a woman friend she hadn't seen in a long time. The woman was reputed to be a lesbian. The Mertles stood among the congregation of 600 or 700 while their daughter, who was then 16, was hit on her buttocks 75 times. "She was beaten so severely," said Elmer, "that the kids said her bun looked like hamburger."

Linda, who is now 18, confirms that she was beaten. "I couldn't sit down for at least a week and a half."

The Mertles stayed in the church for more than a year after that public beating. "We had nothing on the outside to get started in," said Elmer. "We had given (the church) all our money. We had given all of our property. We had given up our jobs."

Laura Cornelious

Laura Cornelious was one of the privates in the Peoples Temple's army. She was in the temple about five years before leaving in 1975 — just one of dozens of elderly black grandmothers who attend each meeting of the San Francisco Housing Authority that Jim Jones chaired.

The first thing that bothered her was the constant requests for money. "After I was in some time," she says, "it was made known to us that we were supposed to pay 25 percent of our earnings" — the usual sum, according to practically all the former members that we interviewed. It was called "the commitment." For those who could not meet the commitment, she says, there were alternatives like baking cakes to sell at Sunday services or donating their jewelry. "He said that we didn't need the watches, my best watch," she recalls sadly. "He said we didn't need homes — give the homes, furs, all of the best things you own."

Some blacks gave out of fear — fear that they could end up in concentration camps. The money was needed, she was told, "to build up

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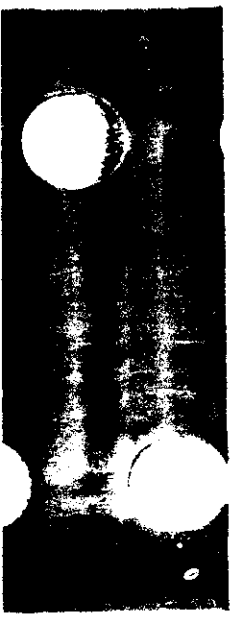

this other place (Guyana — the 'promised land'), so we would have someplace to go whenever they (the Facists in this country) were going to destroy us like they did the Jews. (Jones said) that they would put (black people) in concentration camps and then they would do us like the Jews . . . in the gas ovens."

Laura Cornelious was also bothered by the frisking of temple members (but never dignitaries) before each service. "You even were asked to raise up on your toes (to check) your shoes."

Grace Stoen

Grace Stoen was a leader among the temple hierarchy, though she was never a true believer. Her husband Tim was the temple's top attorney, and one of its first prominent converts. Later, while still a church insider, he became an assistant D.A. of Mendocino County and than an assistant D.A. under San Francisco D.A. Joe Freitas. Tim resigned to go to Jones's Guyana retreat in April of this year. Grace agreed to join the temple when she married Tim in 1970, and gradually she acquired enormous authority. She was head counselor, and at the Wednesday night family meetings, she would pass to Jones the names of the members to be disciplined.

She was also the record keeper for seven temple businesses. She paid out from $30,000 to $50,000 per month for the auto and bus garage bills and also doled out the slim temple wages. And she was one of the several church notaries. She kept a notary book, a kind of log of documents that she officially witnessed — pages of entries including power-of-attorney statements, deeds of trust, guardianship papers, and so on, signed by temple members and officials.

She recalled why Jones decided to aim for Los Angeles and San Francisco. "Jim would say, 'If we stay here in the valley, we're wasted. We could make it to the big time in San Francisco.' "

And expanding to Los Angeles, Jones told his aides, "was worth $15,000 to $25,000 a weekend."

DURING THE expansion in 1972, members would pile into the buses at 5 p.m. on a Friday night in Redwood Valley, stop at the San Francisco temple for a meeting that might last until midnight and then drive through the night to arrive in Los Angeles Saturday in time for six-hour services. On Sunday, church would start at 11 a.m. and end at 5 p.m.

—United Press International

Air Force honor guardsmen remove the casket of NBC correspondent Don Harris from an Air Force jet at Warner Robbins Air Force Base in Georgia early today. Harris was killed in the Guyana ambush.

Then, the Redwood Valley members would pile back on the buses for the long trip home; they would arrive by daybreak Monday.

Some of the inner circle, like Grace Stoen, rode on Jim's own bus, number seven. "The last two seats and the whole back seat were taken out and a door put across it," she said. "Inside there was a refrigerator, a sink, a bed and a plate of steel in the back so nobody could ever shoot Jim. The money was kept back there in a compartment." According to attendance slips she collected, the other 43-seat buses sometimes held 70 to 80 riders.

Jones's goal in San Francisco, Grace said, was to become a political force. His first move was to ingratiate himself with fellow liberal and leftist figures. D.A. Freitas, Sheriff Hongisto, Police Chief Charles Gain, Dennis Banks, Angela Davis.

Strangely, as Jones's success mounted, so did the pressures inside his temple. "We were going to more and more meetings," said Stoen. "(And) if anyone was getting too much sleep — say six hours a night, they were in trouble." On one occasion, she said, a man was vomited and urinated on.

In July 1976, after a three-week temple bus trip, her morale was ebbing lower, her friends were muttering about her, and there were rumors that Jones was unhappy with a number of members. "I packed my things and left (without telling her husband). I couldn't trust him. He'd tell Jim.

She drove to Lake Tahoe and spent the July Fourth weekend lying on a warm beach. She dug her toes in the sand, stretched her arms and tried to relax. "But every time I turned over, I looked around to see if any of the church members had tracked me down."

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

(Mount Clipping in Space Below)

Disputed boy believed dead alongside Jones

John Victor Stoen, the 6-year-old child the Rev. Jim Jones claimed he sired, is believed to have died on a crude platform next to the Peoples Temple leader in Jonestown.

Unconfirmed reports indicated Stoen, who was at the center of a heated custody battle, was the child found with Jones and his wife, Marceline.

John was born in Santa Rosa in 1972 to Grace and Timothy Stoen, who were then active Peoples Temple members.

Although the couple is now estranged, they hold joint custody of their son.

Grace had left the temple when her husband went to Guyana with the child. When Tim, too, decided to quit the cult, Jones refused to let him take the child with him.

Jones, who was fanatically possessive of the child, claimed to be his father.

In fact, he once asked Stoen to acknowledge in writing that Jones had sired the boy. Although both Stoens say that is not true, Stoen admitted it in a 1972 written statement.

Although a California Superior Court awarded custody of John to his parents, Jones refused to comply with the order and contested the proceedings in Guyana.

He told Examiner reporter Tim Reiterman last week in Jonestown that the only reason he did not return to the U.S. was because of the custody battle.

Jones said that the boy had

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

18 S.F.Examiner

San Francisco,Ca.

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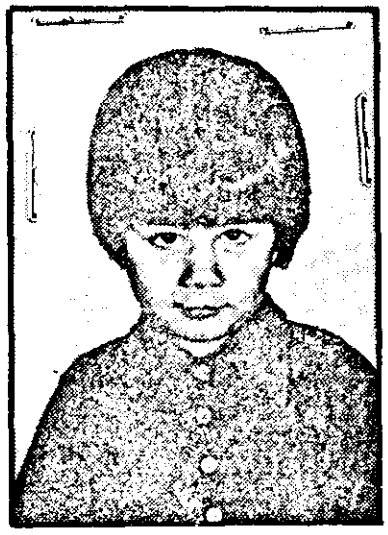

JOHN VICTOR STOEN
Called key to leader's exile

threatened to commit suicide if he were returned to his mother. Then he called the boy to his side, a handsome, olive-skinned, black-haired child who was fascinated by the TV camera.

"My son John here," Jones said, pecking the boy's cheek. "We have the same teeth and face."

Jones promptly removed his tinted sunglasses and held the boy's mouth to expose the teeth. Then he bard bared his own teeth for the sake of comparison.

"He's a very bright child," Jones said, stroking his cheek. "John, you want to go back and live with Grace?"

"No," the boy said softly.

"See? It's not right to play with childrens' lives."

— By Nancy Dooley

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

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Suicides Called 'Punishment'

By Karen DeYoung
and Paul Grabowicz
Special to The Washington Post

Fear of widespread defections from his Peoples Temple, and particularly the threatened loss of one 6-year-old child to two disillusioned former members, was one of the catalysts that drove the Rev. Jim Jones to order the mass suicide of his congregation 10 days ago, according to a well-informed source close to the temple.

The source, who has been in close contact with Jones and the temple over the last several years, says Jones was convinced the defections would fuel growing public criticism of his cult and bring on the demise of his 20-year-old movement. He ordered the destruction of his church, this source believes, as a final collective "punishment" for the "sins" of defectors who had "betrayed" him and turned against the church.

A central figure in this unfolding drama, according to this source, was John Victor Stoen, 6, whom Jones claimed he had fathered.

Stoen's parents, Grace and Timothy Stoen, had been highly respected members of the Peoples Temple. Jones considered Tim one of the most knowledgeable people about the inner workings of the church. After they left the temple in 1976 and 1977, the Stoens waged a bitter custody fight to regain their son from Jones, and were a major factor in prompting Rep. Leo Ryan's ill-fated fact-finding mission to Guyana this month.

For Jones the battle with the Stoens for custody of the child apparently became the ultimate symbol of his life-and-death struggle against defectors, with the very existence of his congregation hanging in the balance.

It was Jones' fear over a year ago that he was in danger of losing John —and the exposure that the Stoens' efforts to win him back would bring on the church—that prompted Jones' first threat to order mass suicide in his Guyana congregation, according to a former temple member and to temple attorney Charles Garry.

And 10 days ago, according to the source close to the temple, it was the Stoens' renewed attempts to win their

GRACE STOEN
... sought to regain son

The Washington Post A-1
Washington Star-News ____
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

Date 11/27/78

FBI/DOJ

child back that played a key role in triggering Jones' decision to self-destruct his church.

According to this source, a church doctrine required "group punishment" for the "sins" of those who threatened the cohesion of the group. (Errors deserving punishment committed by any member were considered errors committed by, and against, the congregation as a whole. To symbolize punishment of the group, Jones would sometimes be beaten before the individual offender.)

During Ryan's visit, it appeared that a number of church members, including young John Stoen, would commit the ultimate sin of defection.

The ultimate punishment of the group was therefore deemed necessary by Jones who, according to this source, proclaimed the mass suicide the "will of the people" to self-destruct.

The Stoen family role in the evolution of the Peoples Temple dates to 1970 when Grace Stoen joined her husband as a member of Jones' congregation in Ukiah, Calif. Timothy Stoen, then in his early 30s, rose quickly in the ranks, becoming the temple's prime legal counsel and a trusted adviser to Jones.

"I did nothing either with respect to the church or with respect to my own personal legal affairs without first consulting" Tim Stoen, Jones stated in a court affidavit unrelated to the custody issue early this year. "I am sure over the years he . . . gained more confidential information about Peoples Temple and its members than any other living person."

Grace Stoen, who was only 19 when she joined the church, also rapidly assumed a position of importance. She became a close confidante of Jones, and as the temple's "bookkeeper" gained an intimate knowledge of the complicated financial operations.

On Jan. 25, 1972, Grace Stoen gave birth to a son. John Victor Stoen was brought up in the temple, and raised by Grace, Jim Jones and other members of the congregation. In 1974 and early 1976, Grace Stoen signed documents, later ruled invalid, turning custody of her son over to the temple.

Grace, however, became increasingly disenchanted with Jones' operation of the church. In a court declaration in 1977 she charged that members were subjected to "beatings" and "public humiliation," and that Jones became consumed by a "paranoid world vision" and "claimed at various times to be the reincarnation of Buddha, Jesus Christ and Lenin."

"Thoroughly disillusioned," she stated, she "secretly departed" from the church in July 1976, leaving behind her son and husband. Four months later, Jones sent the child to Guyana.

After what she said were repeated unsuccessful efforts to persuade her husband and Jones to give back her son, Grace Stoen filed for divorce and custody of the child in San Francisco Superior Court in February 1977.

It was in the course of protracted legal wrangling over the case, according to Grace's attorney, Jeffrey Haas, that Jones first made the allegation that he was the actual father of John Victor. The claim was heatedly denied by the Stoens, however, and was never made an issue in the custody proceedings.

On Aug. 26, 1977, Grace Stoen obtained a preliminary ruling from Superior Court Judge Donald King in San Francisco granting her custody of the child and ordering Jones' appearance in the court. Armed with a judge's order, attorney Haas says, he flew to Guyana within days to launch court proceedings there and secure John Victor's release from Jonestown.

It was Haas' appearance and initial success in the Guyanese courts in September 1977 that reportedly led Jones to issue his first threat to self-destruct his church.

Temple attorney Garry said in a recent interview that he was contacted at the time by the San Francisco temple office and was told that Jones had threatened mass suicide if the Stoens were not stopped. Garry said he linked up with Jones' wife, Marcie, in Chicago and "made a telephone radio patch to Jonestown."

"I told Jones it was madness," Gerry recalled. "He said the people had demanded [suicide] and that he, as their leader, had to give in."

Supporting Garry's account is a June 1978 sworn affidavit of Deborah Layton Blakey, the temple's former "finance secretary." Blakey, who was in the San Francisco temple office during the September "crisis," said Jones was bitter over Grace Stoen's defection and fearful of what Timothy, who was then also defecting, might say about the church. Jones "believed that he would be able to stop Timothy Stoen," Blakey said, "from speaking against the temple as long as the child was being held in Guyana."

With the arrival of attorney Haas at Jonestown, Blakey recalled, "the radio messages from Guyana were frenzied and hysterical." She and another temple member "were instructed to place a telephone call to a high-ranking Guyanese official who was visiting the U.S. and deliver the following threat: Unless the government of Guyana took immediate steps to stall the Guyanese court action regarding John Stoen's custody, the entire population of Jonestown would extinguish itself in a mass suicide by 5:30 p.m. that day."

Threat to extinguish Jonestown if custody case regarding John Stoen was not stopped.

Both Garry and Blakey stated that after the suicide threat they tried to contact Guyanese officials to stop the court action. "Basically at that point," according to attorney Haas, "the court process shut down" and the Stoens' legal efforts to regain John Victor came to a standstill.

The Stoens turned to the State Department and members of Congress to put pressure on the Guyanese government and get the proceedings moving. Their efforts bore no fruit until August 1978 when Grace found a receptive ear in Congressman Ryan.

Haas says that Grace Stoen "met with Leo Ryan two or three times" to plead her case and describe her experiences inside Jones' church. She was "one of the central figures" in the California Democrat's ultimate decision to lead his fateful fact-finding mission to Jonestown, according to Haas. The Stoens also traveled separately to Guyana during Ryan's visit.

According to the source close to the temple, the threat that Ryan's mission would reopen the custody proceedings and force the release of John, plus Jones' fear of other defections to Ryan's contingent, triggered the "punishing mechanism" and the collective suicide in Jonestown.

Six-year-old John Victor Stoen is believed to have been among the victims of the mass poisoning. Grace and Timothy Stoen, according to Haas, are now in the San Francisco Bay area. They could not be reached for comment.

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

(Mount Clipping in Space Below)

Ex-Associate Tells Of Jones' Iron Rule On People's Temple Sect

The Rev. Ross Case, an ordained minister with the Disciples of Christ Church, came to California in 1963 from Illinois to help Rev. Jim Jones establish a People's Temple in rural Mendocino County, about 100 miles north of San Francisco. The two men parted ways, however, when Jones began refering to himself as a savior more powerful than Jesus Christ and denounced the Bible. Case, 50, retired recently from elementary school teaching for health reasons and now lives in Ukiah, with his wife, a registered nurse, keeping active in voluntary church-related work. He was interviewed by telephone by staff writer Andrew Jaffe.

Question: How did you first meet Jim Jones?

Case: It was in '59. I was minister of the First Christian Church in Mason City, Illinois, but I had taken some time off to attend a retreat near Indianapolis. A black lay preacher, Beatrice Stafford, introduced us. The People's Temple that Jim had established there impressed me, first because of its integrated fellowship and second, because of what it did for the poor, with its free restaurant, free grocery center and free clothing center.

Q. Did you go with Jones right away?

A. No. We both agreed I would come with him after I felt free of my pastoral responsibilities. So two years later, I returned and began working with him in Indianapolis.

Q. How would you describe Jones then?

A. He had a magnetic personality. Charisma, yes, I would say he has charisma. Jim has a way of seeming so very concerned about you. He is also very persuasive.

Q. What made him leave the Midwest?

A. Jim received a vision in about Sept. 1961 that all Indianapolis was to be destroyed by a great holocaust. I began pushing the idea of moving the church to safety. After awhile Archie Ijames, one of our colleagues, agreed. Jim was cool to the idea at first, later accepted it.

Jim found an article in Esquire magazine about the nine best places in the world to hide. My reasoning was that the holocaust he had seen in the vision was a nuclear weapon. If it was true, it would hit cities all across the nation. Jim and a companion went off to Belo Horizonte, Brazil. It didn't seem right to me — all of use would be dependent solely on the church in Indianapolis.

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

A-1 HERALD EXAMINER
LOS ANGELES, CA

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Classification:
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FBI/DOJ

So I struck out for another place mentioned in the article, Eureka, California. I got a school teaching job in Ukiah. Then Jim came back and looked me up, found out why I had moved to Mendocino County and moved into Redwood Valley, nearby.

But after Jim returned I found out that he had some pretty grandiose ideas about himself.

Q. What kind?

A. That he was the reincarnation of Jesus.

Q. That must have been quite a shock?

A. It was. Other things developed. Jim in this period had turned completely against the Bible. He was denouncing it, disproving it, calling it a paper idol.

Q. How did you first learn of his views?

A. Well one day, he came by the house. He said, "Ross, do you think they have any Buddhist or Hindu teaching in Ukiah?" I told him I was sure they didn't. He said, "Well, that's all right. We'll have to have our own church, anyhow."

A. Later an associate of his, who is still in the church, came to me and suggested that Jim had become a more elevated person than Jesus.

Q. What was your reaction?

A. It bothered me terribly. Then I got a letter from another member telling me that when Jim came back from Brazil, he told him: "Go out and preach me and I'll back it up with miracles."

I required about this from James. Archie said: "In the past we had allowed wide latitude of beliefs in our group. We can't do that anymore. For my part, I feel I must submit my mind completely to James Jones."

I said, "Archie, are you still a Christian?" He said: "No. I'm not. I'm a universalist."

I had become part of the People's Temple because I felt I could follow Jesus more perfectly because of its integrated fellowship and concern for human welfare. But then I realized I had to withdraw myself from them.

Q. What did Jones do with his church?

A. For a time they tried to buy the old Northside Baptist church in Ukiah. Then they met at the fairgrounds. Finally Jim bought some land in Redwood Valley, and they met in a garage. After a while, people started giving him property. According to courthouse records he was 25 parcels up here. Finally, in about 1969, they built their own church in Redwood Valley.

Q. What made people follow Jones?

A. Jim stopped calling himself the reincarnation of Jesus and started calling himself God. He said he was the actual God who made the heavens and earth and everything. He did that because he claimed he had the mantle of Father Divine. Divine was a black man in the 30s who claimed to be God. Jim was trying to win the allegiance of Father Divine's followers.

It worked in a way. Blacks came here from all over. They got on welfare. For awhile Jim had them turn over their welfare checks. Then he got caught doing that and had to stop. Then after that he required people to sign a paper so that other people would have permission to sign their checks. He was moving people into communes, giving them $2 a week to live on. You had to either work for the church or work outside and give it your money. No one slept much — only three to six hours a night.

Q. What about the reports of violence?

A. About this time Jim began doing several bizarre things. Beatings started. People were whipped for talking to outsiders. Particlarly about the temple. Anyone who said anything unfavorable about Jim Jones was called on the carpet for blasphemy.

In church the people would drop dead and then he would raise them from the dead. This was to impress people that he was really God and the successor to Father Divine.

Of course, it was all a play. He would get members of the council — people who would obey him — to deceive others.

Q. What about his healing powers?

A. He faked miracles. At first he just would use beefsteak and call it a cancer. But then once Jim came into a council meeting and said that the church had to come up with something that looked more like a tumor. They used chicken livers, brains and gizzards. They would mix these up. One woman would wrap it in a napkin.

Then in church, he would call out for anyone with cancer to come forward. That person would open up his mouth and someone would pass the napkin close to his mouth and tell the congregation this was the cancer he had just spit up.

Q. When did Jones begin to attract prominent figures like Lt. Gov. Mervyn Dymally and San Francisco Mayor George Moscone?

A. That happened later, in the early 70s. Locally he began handing out money. He gave $2,000 for uniforms for an auxiliary unit in Ukiah and had a few schools painted. There are other reports I can't substantiate of him being pretty generous, putting money around to unnamed politicians.

Q. What kept people in his church when he spoke out against things they believed in?

A. Fear. Anyone trying to leave the church was threatened with death. He never explained how they were to die — just that they would. Sometimes he would knock them out with a pill and then pretend to have raised them from the dead and saved them when they woke up.

There were even instances of a number of people who tried to leave and were found dead.

Q. Can you name one?

A. There was one woman I knew well. An old black woman, Truth Hart, who was staying at a home here. She couldn't stand Jim's swearing in the pulpit. He would go into rages against the Bible or God and speak in the foulest imaginable language. Four-letter words and so forth.

Then she left and a follower of Jim's took over the home. One night, this was about July, 1973, this woman (who ran the home) came in with a pill and a glass of water to where Truth Hart was taking a bath. Truth took it and dropped dead.

Q. Did the police investigate?

A. I don't know what happened. I have a copy of (Ms. Hart's) death certificate. It said she died of congestive heart failure and respiratory heart disease.

Q. Did you ever report Jones to authorities?

A. All the time. I myself have gone to the police, to the county sheriff's department, to the FBI. I contacted all these people. They just told me they didn't want to get involved, because it was church/state and the church was protected by the First Amendment.

Q. Did Jones ever have problems with the law?

A. Not that I know of. He used to move people about to services in his churches in San Francisco and Los Angeles. He would have a service on Sunday in one city one week and the other city the next. The Temple had 14 large Greyhound buses. But people were not sitting as in a Greyhound. He would have people in the aisles, on the luggage rack above, even int the baggage compartment underneath. I told the California Highway Patrol — but they said it was just like riding on someone's lap.

Q. Why did Jones leave the U.S. in 1977?

A. He said he was going to Guyana to have a refuge that would be completely under his control. Called it the Promised Land. He was rather power-mad, to tell the truth, and felt too restricted here. Down there everyone was compeletly under his thumb.

Q. How many followers did he have?

A. I heard 1,200.

Q. All black?

A. No about 80 percent black. Those sitting in the congregation were mostly black. But those on the council were all white.

Q. Have you ever heard what went wrong in Guyana?

A. Yes. One man, Leon Broussard, escaped. He told me of things going on. People had to work long hours, 12 or 14 hours a day. They had a deep pit, 9 by 9, where people who disobyed Jim were put. One time Broussard asked for time off because he was sick. He was made to crawl on his hands and knees about 50 feet up to Jim, while one woman screamed that they should cut off his head, and another man punched him in the stomach.

Q. How did he get out?

A. Leon escaped. Went into the jungle and then to Port Kaituma. Someone put him in touch with the prime minister. The prime minister forced the Temple to pay his passage back to Miami.

Q. Then Prime Minister Linden Burnham was critical of the sect?

A. He and Jones generally shared the same philosophy. It's been hard to get much information on the Temple because the government was so supportive of Jim.

Q. How could the press have ignored such a sinister person?

A. Oh, Jim is a very personable person. He is able to move in the upper echelons. If he confronted you, he was very courteous. You almost might say he had an inner power. He knew how to relate to people, how to build up their egos.

AP photo

Religious sect leader Jones pictured in 1977 photo

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

(Mount Clipping in Space Below)

Reverend Jones Likened to Hitler

Ex-Member of People's Temple Describes Experiences

For at least 19 of Vicki Moore's 38 years, she was loyal to two things — Rev. Jim Jones, and the church Jones and her father founded.

But in 1975, when she saw her youngest son taken from her, felt her own sister whipping her on the back with a rubber hose, and heard Jones saying, "We must keep our people poor," she said goodbye to the People's Temple.

A book titled "Hitler and Nazism" also helped Ms. Moore in her decision to leave. "Jones is a duplicate of Hitler," said Ms. Moore. "The raised salutes, the pictures of himself everywhere — everything."

Ms. Moore, who was a member of the governing body of the church for four years, was introduced to the People's Temple at the early age of 14, when her father, Archie Ijames, founded the denomination with Jones in 1954.

Ijames, the church representative who denied yesterday that the People's Temple was responsible for the death of five Americans in Guyana, is still very loyal to Jones and his cause.

Ms. Moore, an articulate licensed practical nurse, lives in the Los Angeles area, but does not want her street address or her town published. "I have no fear of dying, but I have a 12-year-old son to think of," she said. "They (People's Temple members) will stop at nothing."

"I was surprised when I heard about the shootings, but they will do anything to protect the church," she said. "I believe they would go that far."

Ms. Moore said that members of the church's governing planning commission were required to tell Jones how far they would go to protect the church. "The end justifies the means," she explained.

Ms. Moore said the People's Temple operated a church in Los Angeles at 1366 S. Alvarado St. for a number of years, but sold it to the Seventh Day Adventist denomination about seven months ago. "There weren't enough devoted followers," explained Ms. Moore.

"In the beginning the church was good. Jones represented himself as an advanced prophet who had a more evolved consciousness than the rest of us," she said. "I believed him."

Ms. Moore left the church in 1965 for a three-year period. But in 1968, when her marriage was falling apart and she needed support, she returned to the fold.

She and her two sons moved from Oakland to Redwood Valley, where the church is headquartered, to rejoin her mother, father, brother, and two sisters, who are still church members. An older sister is not a member.

"At first everyone had their own home and there was an optional offering box at the door of the church," said Ms. Moore. "But by the end of my time there, Jones told us we should be like the Apostles and put all our possessions together and become whole."

Jones also changed his "advanced prophet" status to "Christ-reincarnated," which Ms. Moore admits she had a hard time accepting. But in 1974, he decided that there was no God.

"You have to understand how much power he had over everyone," she said. "I was brainwashed so badly, and would feel so guilty. No one dared question him."

The physical punishments doled out by Jones for disloyalty were severe.

"I took some children to a bowling alley once without permission," said Moore. "When I got back, Jones put me and another woman on stage in front of the church members and she boxed me until I was black and blue. And you didn't fight back, because they'd just put someone bigger in there."

Ms. Moore said children who broke the rules were also boxed by other children.

There were also psychological punishments, according to Ms. Moore. "They had this thing called peer pressure. Your own family would confront you and scream and scream if you did something wrong. They had no choice if Jones ordered it."

One of the rules Jones instituted at one point demanded that any sexual contact between members had to be either performed with him or cleared by him. When Ms. Moore and another male church member broke this rule, she felt so guilt-ridden, she confessed to Jones.

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

A-6 HERALD EXAMINER
LOS ANGELES, CA

Date: 11/20/78
Edition: MOnday Latest

Title:

Character:
or
Classification:
Submitting Office: Los Angeles

FBI/DOJ

He reacted by announcing to a group of 200 church members that Ms. Moore had engaged in illicit sex.

Ms. Moore said that prior to the no-sex rule, Jones had frequently boasted while preaching "that his sexual apparatus and ability was better than anyone else's."

"It was part of his whole superior being," she said. "He knew how to psychologically tie everyone into knots."

Jones also required female members to write suicide notes saying they had killed themselves because Jones refused to have sex with them. He kept them on file "just in case" said Ms. Moore.

"Mass suicide was talked about," said Ms. Moore. "Members felt they would rather all go down together, rather than be divided and scattered."

Herald Examiner photo by Rob Brown

VICKI MOORE
Member of Temple for 19 years

FD-3. 0 (Rev. 10-19-77)

(Mount Clipping in Space Below)

Ex-Member Expects Terror Wave

Massive acts of terrorist violence, ranging from bombings to kidnappings of high government officials can now be expected with the death of Jones, says Vicki Moore, a member of the governing body of the People's Temple for four years.

"We made pacts to make sure that if he died, it would not be in vain," Ms. Moore, who deserted the church in 1975, said yesterday. "There were definite plans for violence, so everyone in the country would know of the church. Jones even claimed that the church had the atom bomb and would use it against cities in the event of his death."

Bob Fuller, a spokesman for the FBI in San Francisco, the headquarters of the church, said his office had heard about a contingency plan for violence, but FBI agents were unable to confirm the existence of such a plan.

Ms. Moore said the acts of violence may not occur immediately. But in several weeks, she said, the followers of Jones will make good on their vows. "Everyone had to suggest acts of violence," she said. She declined to reveal her own plans.

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

A-6 HERALD EXAMINER
LOS ANGELES, CA

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Edition: Tuesday Latest

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or
Classification:
Submitting Office:
Los Angeles

FBI/DOJ

D.A. Probing Possible Extortion

A spokesman for the Los Angeles district attorney's office said yesterday that Jones and two of his assistants had been under investigation since May for possible extortion and grand theft.

Wade Medlock, 71, and his wife Mabel, 67, had charged in a Los Angeles Superior Court civil suit last June that Jones and cult members Hugh Fortsyn and James McElvane had threatened their lives to force them to sell two parcels of real estate, give the proceeds to the Guyana settlement and then to go to Guyana themselves.

According to the complaint, although the properties — one of which was their home in Baldwin Hills — had a value of $190,000 (minus $60,000 in liens) to the Medlocks, they were sold through Enola M. Nelson Realty for only $48,510. Only $7,000 was remitted to the Medlocks. The realtor's commission was given to the Temple, the suit stated.

The complaint also maintained that the Medlocks were reminded of what happened to former Jones bodyguard Christopher Lewis and were told that Jones had killed someone else who agreed to donate property to the church but reneged on the promise. Lewis was slain in San Francisco in December 1977 after returning from Guyana.

The suit asked over $2.5 million in compensatory damages and $16 million in punitive damages.

Jones Vowed To Enter Hospital

The Rev. Jim Jones was seriously ill and had promised to enter a hospital for tests after Rep. Leo Ryan's visit to his settlement in Guyana, Jones' doctor said yesterday.

"I insisted that he go into the hospital," said Dr. Carlton Goodlet in San Francisco. "I gave him the ultimatum last week that our friendship depended on his going into the hospital."

Goodlet, who also publishes a group of black newspapers and said he saw Jones in August, would not discuss his patient's symptoms and said he had not made a diagnosis.

But Donald Freed, a writer who visited the South African jungle compound in August said Jones told him he was terminally ill, possibly with cancer.

When Goodlet visited in August he suggested that Jones enter the hospital in Guyana or travel to Cuba, Moscow or New York for the tests. Jones planned to go to a hospital in Guyana, the doctor said.

Church in L.A. Once Bustling

For six years, the People's Temple at 1366 S. Alvarado St. ran a bustling church in Los Angeles amid tight security. But apparently financial difficulties forced it to close its doors, residents of the area said yesterday.

"They were a thriving church," said Caroln McCulloch, who has lived all her life in the neighborhood, a mix of decaying apartment buildings and rambling Victorian mansions, some of which have been turned into rooming houses.

"Every weekend, several hundred persons came to the church in buses. They had huge revivals and frequent rummage sales," she added. "But they generally were quiet and kept to themselves."

About a year ago, the People's Temple closed its doors. In June the building was sold to the Seventh-Day Adventist Church for a reported $375,000.

Did Cultists Fear Media Reports?

NBC soundman Steve Sung, who escaped from Guyana with shoulder wounds, said in a press conference yesterday that gunmen who opened fire on the fact-finding team tried to kill people from the media because they were afraid that media reports would destroy Jonestown.

Sung said he was "glad in a way" that gunmen shot point blank at the injured lying on the runway, including Rep. Leo J. Ryan, because a slow death in the jungle would have been much more painful.

Jones Eulogized Bridge Suicides

SAN FRANCISCO — The apparent mass suicide at the People's Temple colony in Guyana came a year and a half after temple founder Jim Jones called for the erection of a suicide barrier on the Golden Gate Bridge.

On Memorial Day 1977, Jones stepped to a microphone beside the bridge and eulogized the more than 600 persons who had leaped to their death from the Golden Gate since the famed bridge opened 40 years earlier.

He said the suicide victims "were not casualties of war, but casualties of society."

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

(Mount Clipping in Space Below)

'It Was Like He Wanted To Believe He Was God'

"He has mass suicide drills, where he tells all the people, hundreds of people, to drink a certain drink, and he says, 'That's fatal, you're all going to die in 45 minutes. I want to see how you feel about dying for socialism.' "

And, said Timothy Stoen, a San Francisco lawyer and former aide to Jim Jones, the founder of the People's Temple, when Jones ordered his followers in his Guyana commune to drink the liquid, "everybody drank."

"It was like he wanted to believe he was God," said Anna Mobley, a member for four years. "He would get you so tired it would make you lose your mind."

"He had something they called the 'blue-eyed monster,' a thing they did to children," another former member said. "They took children into a dark room and attached electrodes to them and then snocked them and told them never to smile at Jim Jones."

"He sent spies to our home and said if we didn't sell all our property, we would die," said Wayne Medlock, the owner of a Los Angeles maintenance company, who said he turned over two of his homes to the cult under threats.

The remarks were made at a meeting of a group called the Human Freedom Foundation, which was set up here last summer by two psychics, Maria Papapetros and Jenita Cargile, after some members had sought them out for counseling to "deprogram" themselves. A recording of the meeting was made available to The New York Times.

According to former members, the cult was run as a police state by Jones, who was said to have enforced discipline by beatings and death threats; pursued bizarre sexual activities, and indoctrinated members in his personal brand of agrarian socialism.

According to Stoen, Jones first enticed members with a doctrine of selflessness and a simple Christian faith of social equality that found support among blacks and upper middle class whites who had become alienated in the 1960s.

Once he got "control of their minds, he would accept no dissent and told members that a defector had no right to live," Stoen said. He is a former deputy district attorney in Mendocino County. Attracted by Jones' views in the late 1960s, he became one of his lieutenants as the cult spread to San Francisco and Los Angeles and ultimately to the settlement in Guyana.

Stoen said that as a sect official he had transferred more than $5 million to foreign bank accounts and said he believed the church's assets probably totaled much more.

Stoen said "people who disagreed would get phone calls at 3 a.m. with heavy breathing" or cult officials would find a drunk and pay him to read a script containing threats over the telephone. The children of parents who decided to leave the sect were often seized and kept in Guyana under guard.

Jones, he continued, had a "relationships committee" that had to approve all romantic entanglements among members. Once, Stoen said, there was a young woman who had been seeing a male cult member, and Jones forced her to engage in sexual relationships with another man before all 1,100 members of the commune.

"He was always talking about sex," Stoen said about the sect leader.

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

A-6 HERALD EXAMINER
LOS ANGELES, CA

Date: 11/21/78
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FBI DOJ

According to his account, Jones encouraged men and women to live in separate quarters. Married couples who insisted on staying together were required to live in bunk beds with a blanket providing their only privacy.

Stoen said Jones was "paranoid and always afraid," and turned away relatives of commune members. When newcomers arrived, he seized passports and money, holding them virtual prisoners, Stoen said.

Jones, he said, planned several escape routes from Guyana because he believed that the authorities might some day invade his commune and he "expected to go out with a splash."

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

(Mount Clipping in Space Below)

Former Temple family lives in fear

by Norm Hannon
Staff Writer

Berkeley— Berkeley police are giving special protection to members of a Berkeley family who quit the Rev. Jim Jones' People's Temple in disillusionment and set up a "deprogramming" center in an old convalescent home here.

Members of the family have been threatened and fear for their lives, they said last night.

As they spoke, a special detachment of Berkeley officers was guarding the facility, called the Human Freedom Center.

It was set up primarily to help people returning from the People's Temple settlement in Guyana maintain their break with the temple.

According to one family member, Diana Mills, the cult's "strongarm men" have been terrorizing her father, brother and sister since they "finally woke up" to Jones' "insanity" and quit the temple.

"We spent a long time after that trying to make somebody believe us," she said. "Now all those people are dead and they didn't have to die."

After the killing of Rep. Leo Ryan of San Mateo and four others in Guyana on Saturday, the members of Mills' family became even more frightened and appealed to police for protection, said Mills, who joined People's Temple with her family when she was 10 and stayed five years.

Mills said her family has been harrassed by threatening letters and phone calls.

"I think they want to kill us," she said.

One morning, Mills added, the family woke up to find a threatening letter on the dining room table.

"They had gotten in the house," she said, "so we had to throw out all our food because they might have poisoned it."

On another occasion, Mills said, she looked out

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

17 The Tribune

Oakland, Ca.

Date: 11-20-78
Edition: Handicaps

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Character: CAS-Conspiracy; Possible AFO
or
Classification: 89 SF 89-250
Submitting Office: SF

FBI/DOJ

the window of the house and "eight or nine men were standing in the yard with their hands on guns in holsters...I was terrified.

"I think he (Jones) was all right when he started out. He was helping the poor and feeding the hungry."

But Jones went "insane" at some point because of "the power we gave him," she said.

Like others, Mills said she was forced to sign property over to the cult, and said members of the cult were beaten when they broke the church's rules.

"I got to the point where I didn't care if I lived or died," said Mills.

"My sister was beaten about 75 times, until her behind was just hamburger."

The sister, Linda Mertle, broke with the cult a year ago, about a week before she was scheduled to leave for the People's Temple settlement in Guyana, Mills said.

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

(Mount Clipping in Space Below)

Horror preordained, says temple defector

by Gene Ayres
and Lloyd Boles
Staff Writers

Berkeley—The mesmermized procession to death of hundreds of People's Temple disciples in a remote Guyana camp was received by fallen-away, one-time companions here with anguished uncertainty and grief. But not surprise.

"That's the way the Heavenly Father had planned it since the beginning," said Teresa Cobb, 26, who with her brother defected from the Temple movement in 1973.

"Father told us over and over that if any disfavor or disrepute is brought upon the church, that they would murder the children first and then poison themselves."

The "Heavenly Father" Cobb spoke of was the Rev. Jim Jones, charismatic leader of the temple movement in San Francisco who joined about 1,200 followers in Guyana last year.

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

1 The Tribune

Oakland, Ca.

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or SF 89-250
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Submitting Office: SF

FBI/DOJ

Cobb broke down yesterday and sobbed her belief that her three sisters, two brothers and mother—all of whom followed the leader to the jungle encampment—"have been murdered at Jonesville by those fanatics."

Cobb and other former believers live at the Human Freedom Center, a large stucco house at 3028 Regent St.. There, the Mills family, once all members of the Temple themselves, now counsel people who are withdrawing from the movements of Jones, of Sun Myung Moon, and of other messianic figures.

Police carrying rifles cordoned off the block at the center yesterday and screened callers. The Mills' say they have been harassed and their lives threatened by Jones' followers.

"Jim Jones always said, 'if they ever put me, Jim Jones, in jail or if I am killed, we are all to commit suicide, killing our children first, making sure they are dead, then killing ourselves,'" said Linda Mertle, one of the Mills daughters.

She left the cult a year ago—just a week before she was to go to the outpost where the believers were carving a settlement out of the wilderness.

Most of those who fled the settlement after the mass suicides there, declared Mertle, "would rather die than face the world as we know it."

Her sister, Diana Mills, who had been in the Temple for five years, agreed.

"I fear all of my friends at Jonesville are dead," Mills said. "A lot of beautiful people died because Jim Jones had pre-ordained this many years ago, and we even went so far several times to practice our own suicides."

Wanda Johnson, a Temple member for four years, was shaken by the thought that her 12-year-old son, Tom Kice II, was taken to the jungle colony.

"I feel they have murdered him," she said.

She said Jones "was always testing us with practice suicides. In 1973, when eight people defected from the church in San Francisco, that was the first time he tested us."

Johnson said Jones called followers to the San Francisco church and, after they had given him a clenched fist salute, he announced, "We're going to celebrate tonight."

"He brought in paper cups and poured wine in then," she said. "He ordered us all to drink it. We did and then he said to us, smiling, 'You have just drunk poison and all of you will be dead in 30 minutes.'"

Johnson said a man jumped up saying he didn't want to die but was beaten to the floor by two of Jones' "angels—that was what we called his hit men and women."

"I beat him too, because he doubted Jim Jones' word."

Another woman who shouted she didn't want to die was shot pointblank with a pistol, Johnson said. The woman, she said, sagged to the floor before realizing the shots were blanks.

"After he enjoyed the agony of the people, he said that this was just a test of our loyalty."

Diana Mills said she and her family joined the Jones movement in 1969 because "the world was in chaos. President Kennedy had been assassinated and later Martin Luther King was assassinated—and Jim Jones espoused everything that my family believed in: integration, brotherly love and a harmonious relationship with one another.

"Initially, he was a grand humanitarian with genuine concerns for humanity. My family always was supportive of integration and human rights and brotherhood and these are all the things we thought Jim Jones stood for.

"Slowly he trapped us, brainwashed us, to a point where we couldn't leave the church."

But Jones went "insane" at some point because of "the power we gave him."

The Mills family (from left): Linda Mertle, Jeannie Mills, Al Mills and Diana Mills tell of terror

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

(Mount Clipping in Space Below)

'They're Going to Murder Me'

Ex-Temple Members' Fear

By Jack Lynch

A gathering of disillusioned former members of the People's Temple described yesterday how their dreams turned to terror during their years under the sway of the Rev. Jim Jones.

Despite reports of the recovery of the body of Jones in Guyana, they all declared their disbeliefs that Jones would take his own life. And they all expressed great fears for their own lives.

Wanda Johnson, 42, decided to speak out because she believes her 12-year-old son, Tommy, must have died in the mass suicide and killing reported from the compound at Jonestown.

"They now have no hold over me," she said, clasping a picture of her young son as she sat in the Berkeley Human Freedom Center, a house operated by a non-profit organization that opened last summer to aid former members of the People's Temple and other cults.

She was sadly fatalistic about her young son's chances of survival when the weekend killings and suicides began. "How could he have escaped in the jungle?" she asked.

"We were told this would happen if Jones was ever touched by the government. We were told to kill our children and to commit suicide. And they were not kidding when they told us this."

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

2 S.F.Chronicle

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or
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Submitting Office: SF

FBI/DOJ

Johnson and her former husband Tom Kice, joined the People's Temple when its headquarters were near Ukiah. She spent eight years with the temple, and said custody of young Tommy had been turned over to People's Temple through persuasion and threats over a period of time.

She said that she and her husband were coerced into signing false confessions of child molesting, and other abuses and other documents agreeing Tommy would be better off in the charge of People's Temple.

She said they were threatened with the murder of their child and themselves.

"And Jones told us we could never leave the temple. Who would believe us?"

Johnson called Jones a very "charismatic" man with immense ability to draw people to him. But she said when another, older son from a previous marriage, Wayne Pietila, fled the temple and went into hiding with several other younger temple members, she was appointed to the Temple Planning Commission, an inner group of about 150 church members, and instructed to try to get Pietila to return.

"When I was appointed to the PC, I grew to hate him (Jones)," she said. "I knew him to be a madman."

She said on several occasions he spoke of killing then-President Nixon, or kidnaping the children of any public figure if he felt it would help bring about a socialistic form of government to the United States.

"He told us on many occasions he was the reincarnation of Lenin. He said this time he would be successful in installing a socialist state in America."

When told of reports that Jones' body had been found, Johnson shook her head emphatically. "Jones would never commit suicide," she said. "He would never do harm to himself.

"I believe he escaped with his angels," she said, referring to a group she described as "hit men and women" who would kill for Jones.

And she is convinced she ultimately will be killed herself by Jones' followers.

"Sure they're going to murder me," she said. "Not today or tomorrow, maybe. But I know it will be in time. They'll do it by whatever means Rev. Jones told them.

"But you can only destroy people so much," she continued. "When they killed my baby, they killed me."

Jeannie Mills, 39, echoed much of what Johnson said. Mills and her husband Al joined the temple in November 1969 and left it in the fall of 1975.

This past August they opened the Human Freedom Center in a two-story former rest home next to Alta Bates Hospital.

They offer food, shelter and "a non-judgmental" ear for people often still in mental trauma who are in the process of breaking away from People's Temple or any of the other cult organizations that have grown in popularity in recent years.

"Jim Jones is insane," Mills said without hesitation. She and her husband first attended People's Temple meetings near Ukiah at the urging of friends.

They were living in Hayward at the time. Al Mills worked as a lab technician for Standard Oil. They were so impressed at "the socialistic utopia" that Jones seemed to represent they began commuting weekends to Ukiah to join church meetings.

Within a few weeks Mills' husband quit his job and they moved to Ukiah.

But in 1973 she began to have her doubts. These stemmed from what she described as increasingly "sadistic beatings" administered at Jones' behest.

At first, she said, beatings were administered for generally acceptable reasons — drinking, smoking or stealing.

"But Jones began to take delight in it," said Mills, adding that Jones ordered beatings for the most minor of perceived infractions.

She spoke of working downstairs in the temple building as the congregation would meet above and hold "confrontation" sessions in which members would accuse others of unacceptable behavior.

One woman, she said, was accused by her husband of leaving a gas flame burning on the kitchen range when it wasn't being used, and of going for a few moments into the next room. Her husband accused her of wasting gas, and Jones ordered a beating for her.

"I went up and watched it administered" from an unobtrusive vantage point where, in the course of the beating, Mills said she heard Jones "giggling."

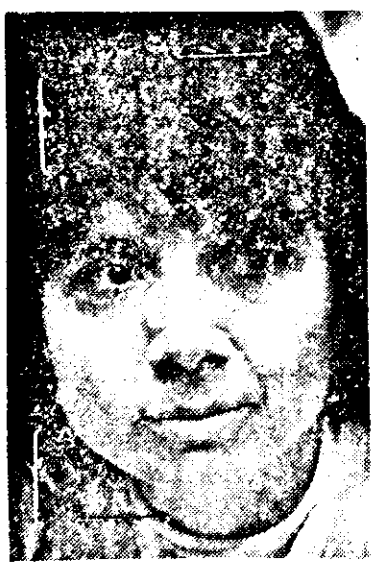
She said Jones spoke to them of having a special form of diabetes that turned most men into "killers" and led them ultimately to prison. He said only a basically good nature prevented the disease from affecting him in that manner.

"I wanted a leader, a cause, a utopia," Mills said, "but it got so I would look in the mirror and ask myself, 'How much more of this can I take?' When the church moved to San Francisco, they left it.

She and her husband are glad to have the temple experience behind them, but the fear for their own lives is real.

"When we broke we knew the only way to do it would be if we were willing to die" for their freedom, she said. And she said they have received numerous threatening letters since.

"At one time my husband and myself would have been willing to kill for Jim Jones. We know others are willing to do the same."



Jeannie Mills

'Jim Jones began to take delight in beatings'

Photos by Susan Ehmer

WANDA JOHNSON
Her son may be dead

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

(Mount Clipping in Space Below)

CULT REFUGEES FIND A SHELTER

BERKELEY—Wanda Johnson, a mother who shipped her 12-year-old son off to the Peoples Temple settlement in Guyana, tried to talk coherently Monday about the horror that had come into her life.

She said she is certain that the boy, Timothy Rice Jr., has been killed—possibly by his own father, her ex-husband.

"Jones persuaded us to send the loved ones that meant the most to us," said Mrs. Johnson, who quit the cult two years ago.

"He told us that eventually there was going to be a time when we were all going to have to commit suicide or be murdered, and that these loved ones could survive there . . ."

Mrs. Johnson, 42, is one of the dozens of former followers of the Rev. Jim Jones who sought refuge here Saturday after word was received of the ambush-murder of U.S. Rep. Leo J. Ryan (D-Calif.) and four others.

Berkeley police blocked traffic in front of the hotel-sized yellow stucco home which former top aides to Jones are running as a refuge for those trying to escape the religious cult.

The Human Freedom Center here, and a second such facility in Encino, are drawing former Peoples Temple members in the wake of the massacre and the mass suicides and murders at the temple's agricultural mission in Guyana.

"There's fear here for a good reason," said center spokeswoman Holly Morton. "Jones has had a plan for years in case he ever got exposed.

"Jones, even if he is dead and I don't believe it, has aspirations to get to people still in the temple here in California to annihilate people who have left the temple."

Al Mills, for six years a trusted Jones aide before he split with the cult in 1975, said several weeks ago a convicted felon whom Mills said Jones frequently introduced as "my hit man" and an armed woman staked out the Human Freedom Center, but fled before police arrived.

Mills said he also believes Jones left plans to have Mills and others Jones regarded as "traitors" murdered in the event Jones were ever arrested, killed or committed suicide.

Police in Guyana said Monday that Jones, his wife, Marcie, and one of their children were dead, apparent suicides after drinking some toxic brew.

Mills said the center was founded to "help people regain their identities. Some of us who got up the nerve to leave got together with others and talked about why people let Jim Jones rape them of their identity."

"This is a place to get rid of fear," Mills added.

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

I-3 LOS ANGELES TIMES
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Los Angeles

FBI/DOJ

Mills said about a half dozen former Jones followers had come to the refuge during the two months it was open before the tragic events which began to unfold in Guyana Saturday.

Security at the refuge was so tight that reporters and photographers were restricted to a single room in the almost block-long house. A police officer asked Mills whether to admit a man with a German accent who said he represented a major German magazine, but had no press credentials.

"No! Don't let him in," Mills said, his eyes opening wide as he straightened out from relaxing in an easy chair.

"I don't know who he is. He could be anybody. Don't let him in," he said.

Assoc. Dir. ____
Dep. AD Adm. ____
Dep. AD Inv. ____
Asst. Dir.:
Adm. Servs. ____
Crim. Inv. ____
Ident. ____
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Telephone Rm. ____
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CULT REFUGEES FIND A SHELTER

BY DAVID JOHNSTON
Times Staff Writer

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"He told us that eventually there was going to be a time when we were all going to have to commit suicide or be murdered, and that these loved ones could survive there . . ."

Mrs. Johnson, 42, is one of the dozens of former followers of the Rev. Jim Jones who sought refuge here Saturday after word was received of the ambush-murder of U.S. Rep. Leo J. Ryan (D-Calif.) and four others.

Berkeley police blocked traffic in front of the hotel-sized yellow stucco home which former top aides to Jones are running as a refuge for those trying to escape the religious cult.

The Human Freedom Center here, and a second such facility in Encino, are drawing former Peoples Temple members in the wake of the massacre and the mass suicides and murders at the temple's agricultural mission in Guyana.

"There's fear here for a good reason," said center spokeswoman Holly Morton. "Jones has had a plan for years in case he ever got exposed.

"Jones, even if he is dead and I don't believe it, has aspirations to get to people still in the temple here in California to annihilate people who have left the temple."

Al Mills, for six years a trusted Jones aide before he split with the cult in 1975, said several weeks ago a convicted felon whom Mills said Jones frequently introduced as "my hit man" and an armed woman staked out the Human Freedom Center, but fled before police arrived.

Mills said he also believes Jones left plans to have Mills and others Jones regarded as "traitors" murdered in the event Jones were ever arrested, killed or committed suicide.

Police in Guyana said Monday that Jones, his wife, Marcie, and one of their children were dead, apparent suicides after drinking some toxic brew.

Mills said the center was founded to "help people regain their identities. Some of us who got up the nerve to leave got together with others and talked about why people let Jim Jones rape them of their identity."

"This is a place to get rid of fear," Mills added.

Mills said about a half dozen former Jones followers had come to the refuge during the two months it was open before the tragic events which began to unfold in Guyana Saturday.

Security at the refuge was so tight that reporters and photographers were restricted to a single room in the almost block-long house. A police officer asked Mills whether to admit a man with a German accent who said he represented a major German magazine, but had no press credentials.

"No! Don't let him in," Mills said, his eyes opening wide as he straightened out from relaxing in an easy chair.

"I don't know who he is. He could be anybody. Don't let him in," he said.

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

Date NOV 21 1978

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

(Mount Clipping in Space Below)

Cult members tell of beatings, extortion, terror

SAN FRANCISCO (UPI) — The Peoples Temple, involved in the fatal shooting of a congressman and members of his party in Guyana, has been a center of controversy since the sect's birth in the 1950s.

Reports of beatings, extortion and forced imprisonment of terrified parishioners have circulated around the activities of the church since it moved from Indianapolis, because of the "racist" atmosphere, to Northern California's Redwood Valley near Ukiah in the late '60s.

Founded by the flamboyant Rev. Jim Jones, the Peoples Temple moved into its San Francisco headquarters in 1971. With Jones, 46, leading the way, they set up the South American mission in June 1977.

The father of seven children, Jones resigned his position as chairman of the San Francisco Housing Authority — which he received by special appointment from Mayor George Moscone — and led nearly 1,000 members of his flock to the Guyana experiment.

Aside from accounts by disgruntled former members or Jones loyalists, little was known about the settlement in Guyana. Rep. Leo Ryan, D-Calif., the slain congressman, went there to investigate complaints from relatives of members that the 1,200 "Jonestown" settlers were being held against their will.

Reports have emanated from Guyana over the months of Jones using physical force to punish temple members and pressuring them into donating homes and property.

Typical of accounts from inside the 27,000-acre settlement was that of former temple aide Deborah Layton, 25, last June.

Miss Layton told of public beatings, armed guards and threats of mass suicide at the jungle outpost in Guyana. She said the guards had an arsenal of 200 to 300 rifles, 25 pistols and a homemade bazooka.

As examples of discipline, she said an elderly woman was humiliated by being forced to strip, fists were ground into the foreheads of younger members and others were forced into an underground "box" for a day at a time.

Steven Katsaris of Ukiah, Calif., said he was one of the few to see a loved one, his 24-year-old daughter Maria, in Guyana after she had entered the settlement. Maria was accompanied by four of Jones' lieutenants, and Katsaris said her mind had

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

Page 20

San Juan Star

San Juan,

Puerto Rico

Date: 11/20/78

Edition: AM

Title: Cult Members Tel of Beatings, Extortion, Terror

Character:

or 89-123

Classification:

Submitting Office: San Juan

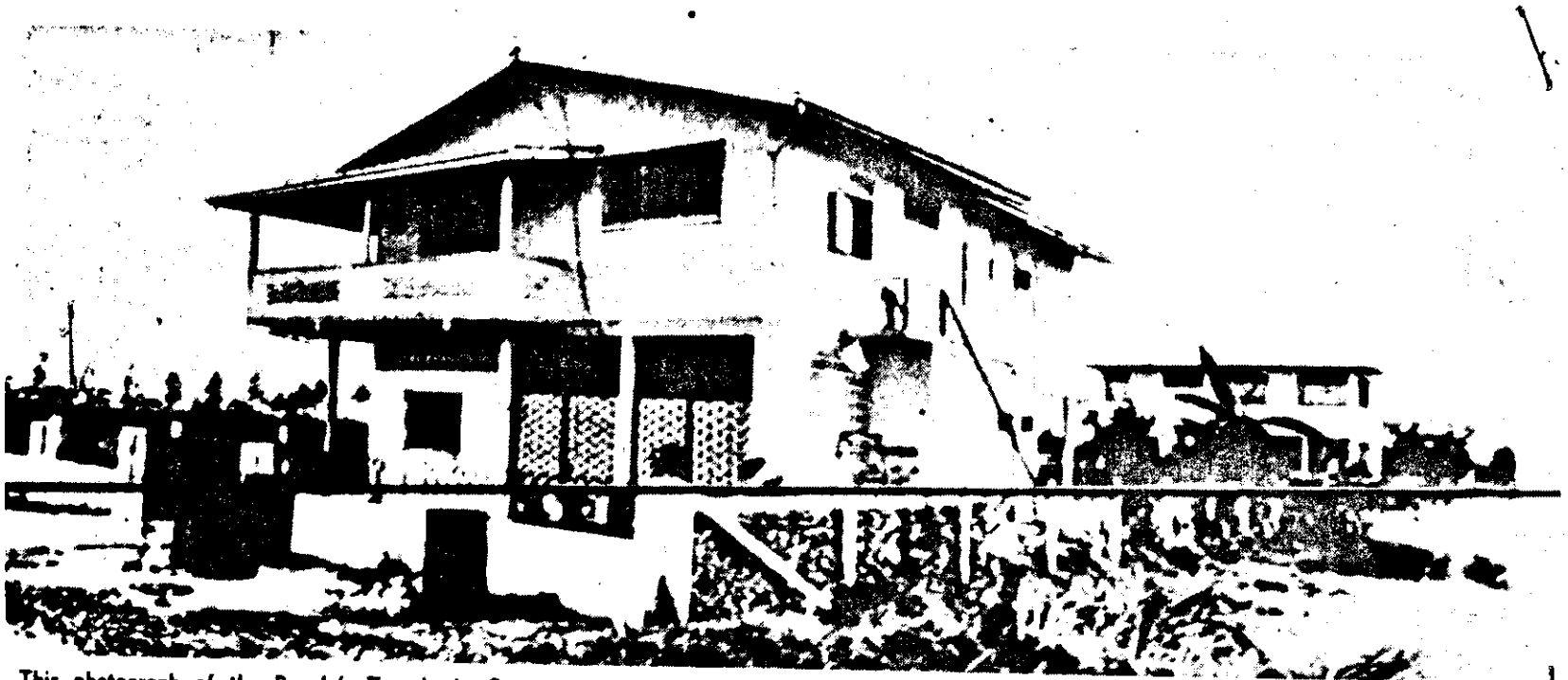
FBI/DOJ

been programmed and her attitude was one of "suspicion, hostility and paranoia."

At the peak of Peoples Temple activities in California before the mission in South America was opened, Jones claimed a following of 20,000. Other estimates ranged to as low as 4,000. He had moved into his church leadership from a position of influence within San Francisco political circles with his ability to produce hundreds of members at political rallies within a few hours notice.

Among the many signs that all was not well within the organization after the Guyana settlement opened was a suit filed in August, 1977, against Jones and the temple by two former members who claimed they were forced to surrender their property to the church.

San Francisco Examiner photographer Greg Robinson, left, and NBC photographer Bob Brown, right, were killed Saturday as they accompanied Rep. Leo Ryan, D-Calif., in Georgetown, Guyana. NBC soundman Steve Sung, leaning against car, was wounded. (San Francisco Chronicle photo)



This photograph of the People's Temple in Georgetown, Guyana, was taken a few days ago by San Francisco Examiner cameraman Greg Robinson before he, two other American journalists, a woman and Rep. Leo Ryan, D-Calif., were killed in a jungle ambush while seeking information on the California -based religious cult headed by Jim Jones, right, a former chairman of the San Francisco Housing Authority. (San Francisco Examiner photos)

FD-350 (Rev 1 7)

(Mount Clipping in Space Below)

Guyana tragedy

Shock, outrage over shooting

Diana Mills, a former member of the Peoples Temple, came, sobbing, into the room where her brother and father were. "Why didn't the goddamn government give them some protection? It's not right. It's not fair."

Diana, 18, was reacting to radio reports of the tragedy in Guyana. Her brother Steve, 21, and her father, Al Mills, tried to comfort her.

All had been members of Jim Jones' church, but had left over the past three years. Today they operate the Human Freedom Center in Berkeley, a non-profit organization they set up some two months ago to work with ex-members of Peoples Temple and what Mills called "other cult groups."

They said they were scared because of what happened on the airstrip in Guyana, and had called Berkeley police and asked for protection.

Spokesmen for the Peoples Temple in San Francisco, meanwhile, said they were equally shocked at the events in Guyana. "Everybody here is very concerned," they said. "We've been unable to get through to Jonestown by radio. And we have no information on what happened."

Louise Garry, wife the of the temple's famed attorney Charles Garry, sat by the telephone last night in her Daly City home and found reports of the shooting hard to believe.

"I can't figure out who might do this," she said. "It's insane, absolutely insane, absolutely crazy."

She had no word about the safety of her husband, either by telephone or by the short-wave radio connection between the Peoples Temple headquarters in Guyana and San Francisco.

San Mateo Mayor William Borba said last night friends and constituents of Rep. Leo Ryan were phoning him steadily after news reports that he had been shot and perhaps killed.

"We were friends. I'm deeply shocked at the news," said Borba, who called the San Mateo Democrat "an outstanding representative.

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

S.F. Sunday Examiner and Chronicle

pg4 S.F. Examiner

Section A

San Francisco, Ca.

Date: 11-19-78
Edition: Final

Title: People's Temple-Rev. Jim Jones, 185[illegible] Geary Blvd., San Francisco
Character: CAS - Conspiracy; Possible
or AFO 80
Classification: SF 89-25[illegible]
Submitting Office: SF

FBI/DOJ

"He's done some very fine things for the people. He was very popular," Borba said.

One thing Ryan was known for was helping the underprivileged, said Linda Pelaez, a board member of the Guadalupe Health Center in Daly City.

"He helped us organize. He's done so much for us, for our health center. He's a fantastic person.

"Freinds ~~who~~ knew him are calling me and crying," she said. "He was a great, good person."

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

(Mount Clipping in Space Below)

He taught them that they'd always live

"Jim told us all along that if anything ever happened to him, if the government closed in on us, that we would have to kill each other. 'Kill the children first,' he told us. We'd have to cut each others throats. And those who couldn't cut throats would drink poison. We signed our names. We said we'd do it."

— Birdie Marable, former member of People's Temple

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

6 S.F.Examiner

San Francisco,Ca.

Date: 11-21-78
Edition: Final

Title: RYMURS

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

FBI/DOJ

"Jim was always talking about laying your life on the line for him. He'd say, if anyone here has got it in his mind to commit suicide, get it out — it's a horrible death. What he was really saying was: Save your life for him, save it for him. Be alive for him — so you could give your life to him."

— Lena McCown, former member of Peoples Temple

By John Todd and Paul Shinoff
Examiner Staff Writers

The followers of the Rev. Jim Jones did not believe that death in the remote Guyana jungle was an end to life. For Jones taught them that as long as they believed in him, they could not cease to be.

"Jim would say there was nothing to fear in death. He said there was nothing to it. He had people believing that even if they died, they would be reincarnated and come back," McCown said.

She said that the belief in reincarnation of the pure and the devout applied not only to people, but to birds and animals.

And it also applied to Jones. At first, McCown said, he wanted to be known as Jim. "But then, he began to say he was Jesus Christ incarnated. He always wanted to be called Father, never reverend, like other ministers. He'd say we'd never had any other god."

Birdie Marable, who once ran a rest home for Peoples Temple, said Jones told the older people they would not die. "He made them cash in their insurance."

Lena McCown, 38, and her husband, George, joined the temple in 1970. She said she was at a church meeting in a San Francisco high school when a woman in the audience collapsed and was said to be dead. Jones, she said, jumped off the stage. He told others to stay away. He laid his hands on her. And she got up.

"Now, I know it was an act," McCown said. "But then, then I believed. He had raised the dead."

The McCowns left the church in 1976, not because of religion, but because of what she says was a shady financial transaction.

"After you've been done dirty, you finally wake up. You realize it's time to get out."

But for many in the Peoples Temple, death was the only way out. "Jim would get up on the altar and call out: 'How many in here will lay down their lives for me? How many in here will lay down the lives of their children? How many in here will lay down the lives of their wives?' And we would scream and jump up and down and yell: " 'I will father. I will.' "

There was no fear of death. Jones taught that it was just a passing on to another stage, another life.

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

(Mount Clipping in Space Below)

Defectors mourn horrifying fates of Jones faithful

By John Todd
Examiner Staff Writer

UKIAH — "Oh, Jesus! Oh my, Oh Lord! Oh Lord, that's him. That's him.!"

The TV screen didn't share the spoken emotion. In dramatic silence, the print-outs listed the names of those who had died at the Peoples Temple encampment in Guyana:

Revina Beam. Dorothy Buckly. Walter Cartell. Amanda Fair. Paulette Jackson.

"You know who that was?" Birdie Marable said. "She worked at J.C.Penney's. You remember the black woman that worked at Penney's? She was an awful beautiful girl."

Marable, Lena and George McCowan, Whitey and Opal Freestone, all former members of the Rev. Jim Jones' original Peoples Temple in nearby Redwood Valley, sat riveted to the TV last night for word on the fate of their friends who had remained in the church.

The list rolled on.

"I knowed most all these people," Marable said. "Norwood there. Farrey Norwood, she lived in San Francisco. Her brother Freddy Lewis had seven children. They's over there. He's over there. Oh, thank you, Jesus, I didn't go over there. Thank you lord, thank you lord!"

Marabel lay down on the couch. She watched the names of her one-time friends roll out on the screen, sometimes crying, sometimes calling out, sometimes just

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

6 S.F.Examiner

San Francisco,Ca.

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FBI/DOJ

wringing her hands.

"Look at that! That's Billy Jones. That was Jim's grandchild," she said.

"There's Dorothy — Dorothy Buckly — she went to school here. I knowed her. Her brother got killed in San Francisco with some poison. He didn't want to go to church, so they poisoned him. Ain't that terrible?"

Walter Cartnell's name came up.

"I knowed them. Walter and Patty and Patricia. All of Ukiah. Oh, God, she was a pretty girl.

"Danny Katulus — he worked at Masonite. He was nice. He treated me nice. I got his picture.

"Karen Layton — she lived in Ukiah too. She was the one that did all the advertisements for the letter-writers," she said, referring to the temple's practice of organizing massive letter-writing campaigns.

"Lois Pontes — she was a nurse from here.

"Look at that. Pop Jackson. He was an old guy from L.A. He was the first one who went over there. He would have died anyway. He was 108. But he might have lived longer."

The list rolled on. "Look at that — that's him. Jim is dead. Jim Jones is dead. He knowed he'd get killed.

"Jim said we had lived through '78. That's one thing he said that's true. That was way back. It just came to me today.

"But those people in San Francisco ain't going to let up, that's for sure. They going to finish things up, you know. You just wait and see, there'll be some killing in San Francisco."

The list rolled on.

"I knowed all of 'em," Marable said.

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

(Mount Clipping in Space Below)

A life of fear for fugitives from temple

By Corrie M. Anders and Paul Shinoff

Teresa Cobb was 4 years old when her mother joined the Peoples Temple and began taking her along.

Then, when she began considering the dreaded decision to leave the church after being a member from 1956 to 1972, she was warned repeatedly that the price of defection was "death to the traitors."

It was a warning that she, her brother James, and six other members could not ignore. "We were all told that if we left, we would be killed," she said.

But they left, and for one solid year, the eight people "hid out" in Canada and Montana, moving from place to place, always fearful.

When they returned to the Bay Area, Cobb, 26, said "we realized we had to do something. It was just so much."

Two years ago, Jim Cobb and four other temple members founded the Human Freedom Center designed to help cult defectors.

But now, members of the center are considering having to go on the run again. The threat, they say, comes from survivors of an elite guard that temple founder the Rev. Jim Jones vowed would hunt down members who left the church, even after his death.

Six former temple members were living at the center when the Guyana massacre occured. They have been joined by more than a dozen others, several of them back from the tragic "concerned relatives" trip to the temple's mission in Jonestown.

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

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One of those who returned is Jim Cobb, who had been among those attacked on the runway near the jungle camp, and who fled to safety into the heavy brush.

The center, at 3028 Regent St., Berkeley, has been opened at times to outsiders and the press. The tight police guard that previously had ringed the yellow two-story house has been withdrawn.

Yesterday, as the press — local, national and international — traipsed through the comfortably furnished downstairs rooms, former temple members told their stories of faith lost and relatives dead in the jungles of Guyana.

On a round dining room table were displayed the relics of Peoples Temple, medalions, pens, prayer cloths, all bearing the name or likeness of Jim Jones.

The most popular, they say, were lockets with the pictures of Jones facing one of his wife Marcelline. Another showed Jones flashing the V sign for peace.

The tokens used to be sold for $5 apiece to the faithful.

Teresa Cobb said her mother joined the Jones while they were in Indianapolis and eventually moved to San Francisco. She said three sisters and two brothers — ranging in age from 27 to 11 years old — and her mother were being held "in captivity" at Jonestown.

Another founding member of the Human Freedom Center, Al Mills, was working for Standard Oil as a chemical technician, when he joined the church in 1969. He remained for six years.

Mills, who had marched with the Rev. Martin Luther King, was impressed with Jones' pro-civil rights and anti-Vietnam War stances. Mills, 50, said Jones was also a "healer and had a prophetic gift and it all seemed so real. Everything seemed to be beautiful. So we joined."

Mills said he later had doubts — especially over public degradation of members and beatings that became more severe, starting with "mild spankings with a belt" for minor infractions such as smoking and up to 150 powerful whacks with the "board of education," a 2½-inch by 4-foot long paddle.

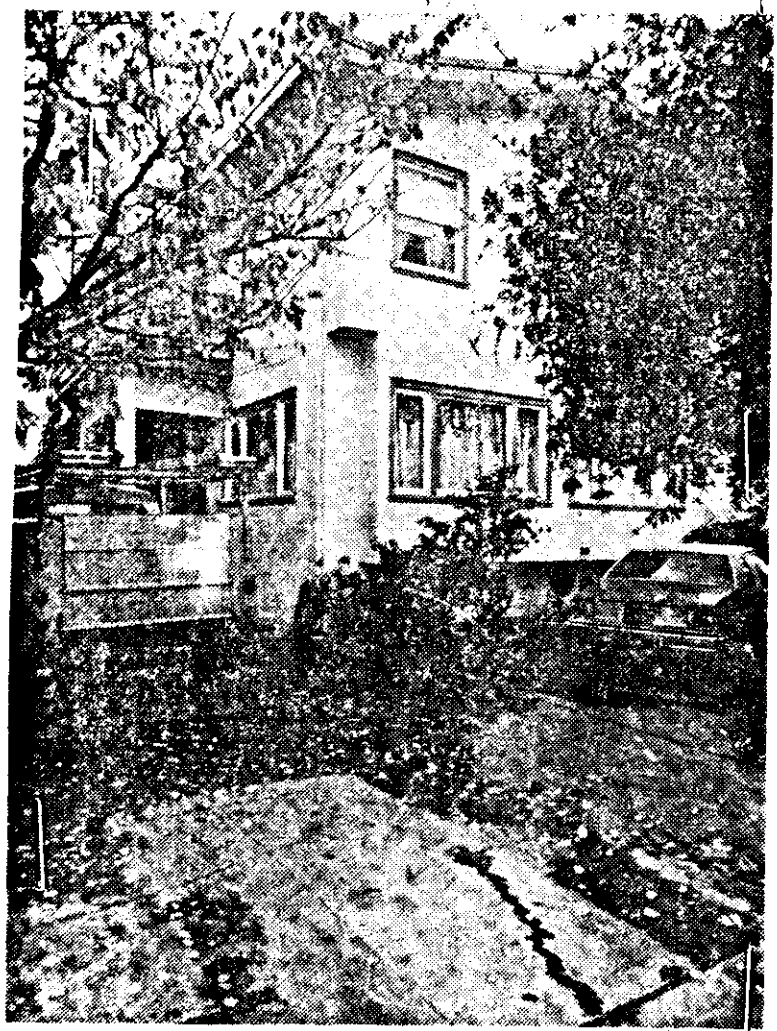
Former temple members and persons once affiliated with other cults said the "death to traitors" concept emerged several years ago in an organization known as Human Individual Metamorphis. That group was founded by a Houston nurse and a college music department head who met in a psychiatric ward in Houston.

According to former temple members, the "death to traitor" concept came up among new temple members about three months into their indoctrination. The former temple members said new devotees are warned first in a joking fashion before the threats become progressively more serious.

The center, which operates a second site at Encino, is open to ex-members of any cult, according to Holly Morton, of the center.

Morton said the centers offer temporary housing for "a person when they first get out." They also offer housing referrals, vocational training, and counseling.

AL MILLS
"Seemed to be beautiful"



Examiner/Judith Calson

HUMAN FREEDOM CENTER IN BERKELEY
Shelter for defectors from Peoples Temple and for readjustment

'The Primary Emotions Were Exhaustion and Fear'

Deborah Layton Blakey, 25, was a top aide of the Rev. Jim Jones until May, when she asked American consul officials to safeguard her departure from the Peoples Temple jungle outpost in Guyana. In the following June 15, 1978, affidavit given to her lawyer in San Francisco for potential action, she detailed conditions at the agricultural mission, saying Jones had become a "paranoid" obsessed with "traitors." Spokesmen for the temple categorically denied her charges at the time.

The purpose of this affidavit is to call to the attention of the United States government the existence of a situation which threatens the lives of United States citizens living in Jonestown, Guyana.

From August 1971 until May 13, 1978, I was a member of the Peoples Temple. For a substantial period of time prior to my departure for Guyana in December 1977, I held the position of financial secretary of the Peoples Temple.

I was 18 years old when I joined the Peoples Temple. I had grown up in affluent circumstances in the permissive atmosphere of Berkeley, Calif. By joining the Peoples Temple, I hoped to help others and in the process to bring structure and self-discipline to my own life.

During the years I was a member of the Peoples Temple, I watched the organization depart with increasing frequency from its professed dedication to social change and participatory democracy. The Rev. Jim Jones gradually assumed a tyrannical hold over the lives of temple members.

Any disagreement with his dictates came to be regarded as "treason." The Rev. Jones labeled any person who left the organization a "traitor" and "fair game." He steadfastly and convincingly maintained that the punishment for defection was death. The fact that severe corporal punishment was frequently administered to temple members gave the threats a frightening air of reality.

The Rev. Jones saw himself as the center of a conspiracy. The identity of the conspirators changed from day to day along with his erratic world vision. He induced the fear in others that, through their contact with him, they had become targets of the conspiracy. He convinced black temple members that if they did not follow him to Guyana they would be put into concentration camps and killed. White members were instilled with the belief that their names appeared on a secret list of enemies of the state that was kept by the CIA and that they would be tracked down, tortured, imprisoned and subsequently killed if they did not flee to Guyana.

Paranoid Vision of World

Frequently, at temple meetings, Rev. Jones would talk nonstop for hours. At various times he claimed that he was the reincarnation of either Lenin, Jesus Christ, or one of a variety of other religious or political figures. He claimed that he had divine powers and could heal the sick. He stated that he had extrasensory perception and could tell what everyone was thinking. He said that he had powerful connections the world over, including the Mafia, Idi Amin, and the Soviet government.

When I first joined the temple, Rev. Jones seemed to make clear distinctions between fantasy and reality. I believed that most of the time when he said irrational things he was aware that they were irrational, but that they served as a tool of his leadership. His theory was that the end justified the means. At other times, he appeared to be deluded by a paranoid vision of the world. He would not sleep for days at a time and talk compulsively about the conspiracies against him. However, as time went on, he appeared to become genuinely irrational.

Rev. Jones insisted that temple members work long hours and completely give up all semblance of a personal life. Proof of loyalty to Jones was confirmed by actions showing that a member had given up everything, even basic necessities. The most loyal were in the worst physical condition. Dark circles under one's eyes or extreme loss of weight were considered signs of loyalty.

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s Angeles Times ____

The primary emotions I came to experience were exhaustion and fear. I knew that Rev. Jones was in some sense "sick," but that did not make me any less afraid of him.

Rev. Jones fled the United States in June 1977 amidst growing public criticism of the practices of the temple. He informed members of the temple that he would be imprisoned for life if he did not leave immediately.

Between June 1977 and December 1977, when I was ordered to depart for Guyana I had access to coded radio broadcasts from Rev. Jones in Guyana to the Peoples Temple headquarters in San Francisco.

A Major Crisis

In September 1977, an event which Rev. Jones viewed as a major crisis occurred. Through listening to coded radio broadcasts and conversations with other members of the temple staff, I learned that an attorney for former temple member Grace Stoen had arrived in Guyana, seeking the return of her son, John Victor Stoen.

Rev. Jones has experienced particular bitterness toward Grace Stoen. She had been chief counselor, a position of great responsibility within the temple. Her personal qualities of generosity and compassion made her very popular with the membership. Her departure posed a threat to Rev. Jones' absolute control. Rev. Jones delivered a number of public tirades against her. He said that her kindness was faked and that she was a CIA agent. He swore that he would never return her son to her.

I am informed that Rev. Jones believed that he would be able to stop Timothy Stoen, husband of Grace Stoen and father of John Victor Stoen, from speaking against the temple as long as the child was being held in Guyana. Timothy Stoen, a former assistant district attorney in Mendocino and San Francisco counties, had been one of Rev. Jones' most trusted advisers. It was rumored that Stoen was critical of the use of physical force and other forms of intimidation against temple members. I am further informed that Rev. Jones believed that a public statement by Timothy Stoen would increase the tarnish on his public image.

When the temple lost track of Timothy Stoen, I was assigned to track him down [illegible] offer him a large [illegible] of money in return for his silence. Initially [illegible] was to offer him $5,000. I was authorized to pay him up to $10,000. I was not able to locate him and did not see him again until on or about Oct. 6, 1977. On that date, the temple received information that he would be joining Grace in a San Francisco Superior Court action to determine the custody of John. I was one of a group of temple members assigned to meet him outside the court and attempt to intimidate him to prevent him from going inside.

The September 1977 crisis concerning John Stoen reached major proportions. The radio messages from Guyana were frenzied and hysterical. One morning, Terry J. Buford, public relations adviser to Rev. Jones, and myself were instructed to place a telephone call to a high-ranking Guyanese official who was visiting the United States and deliver the following threat: unless the government of Guyana took immediate steps to stall the Guyanese court action regarding John Stoen's custody, the entire population of Jonestown would extinguish itself in a mass suicide by 5:30 p.m. that day. I was later informed that temple members in Guyana placed similar calls to other Guyanese officials.

We later received radio communication to the effect that the court case had been stalled and that the suicide threat was called off.

Conditions at Jonestown

I arrived in Guyana in December 1977. I spent a week in Georgetown and then, pursuant to orders, traveled to Jonestown.

Conditions at Jonestown were even worse than I had feared they would be. The settlement was swarming with armed guards. No one was permitted to leave unless on a special assignment and these assignments were given only to the most trusted. We were allowed to associate with Guyanese people only while on a "mission."

The vast majority of the temple members were required to work in the fields from 7 a.m. to 6 p.m. six days per week and on Sunday from 7 a.m. to 2 p.m. We were allowed one hour for lunch. Most of this hour was spent walking back to lunch and standing in line for our food. Taking any other breaks during the workday was severely frowned upon.

The food was woefully inadequate. There was rice for breakfast, rice water soup for lunch, and rice and beans for dinner. On Sunday, we each received an egg and a cookie. Two or three times a week we had vegetables. Some very weak and elderly members received one egg per day. However, the food did improve markedly on the few occasions when there were outside visitors.

In contrast, Rev. Jones, claiming problems with his blood sugar, dined separately and ate meat regularly. He had his own refrigerator which was stocked with food. The two women with whom he resided and the two small boys who lived with him . . . dined with the membership. However, they were in much better physical shape than everyone else since they were also allowed to eat the food in Rev. Jones' refrigerator.

In February 1978, conditions had become so bad that half of Jonestown was ill with severe diarrhea and high fevers. I was seriously ill for two weeks. Like most of the other sick people, I was not given any nourishing foods to help recover. I was given water and a tea drink until I was well enough to return to the basic rice and beans diet.

As the former financial secretary, I was aware that the temple received over $65,000 in Social Security checks per month. It made me angry to see that only a fraction of the income of the senior citizens in the care of the temple was being used for their benefit. Some of the money was being used to build a settlement that would earn Rev. Jones the place in history with which he was so obsessed. The balance was being held in "reserve." Although I felt terrible about what was happening, I was afraid to say anything because I knew that anyone with a differing opinion gained the wrath of Jones and other members.

Rev. Jones' thoughts were made known to the population of Jonestown by means of broadcasts over the loudspeaker system. He broadcast an average of six hours per day. When the reverend was particularly agitated, he would broadcast for hours on end. He would talk on and on while we worked in the fields or tried to sleep. In addition to the daily broadcasts, there were marathon meetings six nights per week.

The tenor of the broadcasts revealed that Rev. Jones' paranoia had reached an all-time high. He was irate at the light in which he had been portrayed by the media. He felt that as a consequence of having been ridiculed and maligned, he would be denied a place in history. His obsession with his place in history was maniacal. When pondering the loss of what he considered his rightful place in history, he would grow despondent and say that all was lost.

Performances for Visitors

Visitors were infrequently permitted access to Jonestown. The entire community was required to put on a performance when a visitor arrived. Before the visitor arrived, Rev. Jones would instruct us on the image we were to project. The workday would shortened. The food would be better. Sometimes there would be music and dancing. Aside from these performances, there was little joy or hope in any of our lives. An air of despondency prevailed.

There was constant talk of death. In the early days of the Peoples Temple, general rhetoric about dying for principles was sometimes heard. In Jonestown, the concept of mass suicide for socialism arose. Because our lives were so wretched anyway and because we were so afraid to contradict Rev. Jones, the concept was not challenged.

An event which transpired shortly after I reached Jonestown convinced me that Rev. Jones had sufficient control over the minds of the residents that it would be possible for him to effect a mass suicide.

At least once a week, Rev. Jones would declare a "white night," or state of emergency. The entire population of Jonestown would be awakened by blaring sirens. Designated persons, approximately 50 in number, would arm themselves with rifles, move from cabin to cabin, and make certain that all members were responding. A mass meeting would ensue. Frequently during these crises we would be told that the jungle was swarming with mercenaries and that death could be expected at any minute.

Practice Suicides

During one "white night" we were informed that our situation had become hopeless and that the only course of action open to us was a mass suicide for the glory of socialism. We were told that we would be tortured by mercenaries if we were taken alive. Everyone, including the children, was told to line up. As we passed through the line, we were given a small glass of red liquid to drink. We were told that the liquid contained poison and that we would die within 45 minutes. We all did as we were told. When the time came when we should have dropped dead, Rev. Jones explained that the poison was not real and that we had just been through a loyalty test. He warned us that the time was not far off when it would become necessary for us to die by our own hands.

Life at Jonestown was so miserable and the physical pain of exhaustion was so great that this event was not traumatic for me. I had become indifferent as to whether I lived or died.

During another "white night," I watched [name deleted] give sleeping pills to two young children in her case . . . . [she] said to me that Rev. Jones had told her that everyone was going to have to die that night. She said that she would probably have to shoot [the children] and that it would be easier for them if she did it while they were asleep.

In April 1978 I was reassigned to Georgetown. I became determined to escape or die trying. I surreptitiously contacted my sister, who wired me a plane ticket. After I received the ticket, I sought the assistance of the United States embassy in arranging to leave Guyana. Rev. Jones had instructed us that he had a spy working in the United States embassy and that he would know if anyone went to the embassy for help. For this reason, I was very fearful.

I am most grateful to the United States government and Richard McCoy and Daniel Weber, in particular, for the assistance they gave me. However, the efforts made to investigate conditions in Jonestown are inadequate for the following reasons. The infrequent visits are always announced and arranged. Acting in fear for their lives, temple members respond as they are told. The members appear to speak freely to American representatives, but in fact they are drilled thoroughly prior to each visit on what questions to expect and how to respond. Members are afraid of retaliation if they speak their true feelings in public.

On behalf of the population of Jonestown, I urge that the United States government take adequate steps to safeguard their rights. I believe that their lives are in danger. . . .

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

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

Love, Brotherhood

Family Saw Cult as 'Beautiful, Cohesive'

By Joel Kotkin and Bill Wallace
Special to The Washington Post

BERKELEY, Calif.—It started out "as a fun kind of thing," Diana Mills, a one-time member of Peoples Temple, recalled here yesterday. The attractive 18-year-old sat expressionlessly as she tried to explain what led her and her entire family to spend six years under the control of the Rev. Jim Jones, the temple's charismatic founder.

Mills, her parents, two brothers and two sisters joined the church in 1969. They embraced its communal lifestyle and radical politics, enjoying to the fullest its peculiarly intense feeling of love and brotherhood. She also remembered all those wonderful "recreational activities" that included horseback riding and swimming.

The family left a comfortable suburban home in Contra Costa County, just north of Oakland, and moved to Ukiah, Calif., where Jones originally started his temple after moving from Indianapolis. Later on, the Millses accompanied Jones as he established his headquarters in San Francisco.

See PROFILES, A14, Col. 1

PROFILES, From A1

For her mother, Jeannie, 38, a former Seventh-Day Adventist, the temple seemed like a special "utopia," an ideal refuge from the violence and decay of modern America.

"When we first joined it, it was beautiful, interracial humanitarianism," Jeannie Mills said. "When you walked into the church, everybody greeted you with hugs. I had never experienced this kind of love before."

For the father of the family, Al Mills, 50, it was politics that drove him to the temple. A veteran of the 1960s civil rights movement who once marched with Martin Luther King Jr. in Selma, Ala., Mills was the head of the social action committee of the local Council of Churches, a man who fully agreed with Jones' brand of activist Christianity.

"We went into the group thinking it was a very warm, loving family. They stood for the cause of black people and a more equitable society," Mills said. "It was warm and loving—a beautiful and cohesive group."

Yet while the Millses, like other former temple members, had different motives for joining the group, today they look at what has happened with unanimous horror. They are a family that has been through hell and hopes that today, at last, the nightmare may be coming to an end.

It seems unlikely that anyone in the Mills family will ever forget what the temple and the Rev. Jim Jones did to their lives. The beatings, the mental anguish, the ever-increasing moves by Jones to take control of their lives—even to the point of turning father against child, child against father—began in 1972, they report.

In fact, when Al and Jeannie wanted to leave, their children at first refused to go with them. "When we first went out of the group, we were the only ones," Jeannie Mills recalled. "Sandy and Diana [two of their children] told us, 'Please move far away so we don't have to be the ones assigned to kill you.'"

But soon the children, too, were nauseated by the beatings, which as the years went on became a central part of the temple experience. By 1973, Jeannie Mills recalled, a deep vein of sadism began to emerge. "There were more and more beatings," she said. "They'd put a microphone to a child's face during a beating. You'd hear the child scream in pain and Jones giggling."

Diana recalled that her sister Sandy was beaten 75 times before her parents finally got them all out of the

The Washington Post A1
Washington Star-News ____
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

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temple. She recalled numerous instances of public beatings and humiliations, sometimes including such sexually provocative things as forcing young women to walk in front of the entire congregation in their underwear.

For Diana and other members of the Mills household, who now run an organization called the Human Freedom Center, a Berkeley-based counseling organization for former cult members, there will be no more beatings, and they hope, no more threats. But there are many others, estimated by FBI special agent Bob Fuller at up to 500 across the country, who remain hidden, still frozen in fear by Jones, even in death.

For them, the terror hasn't ended. Several members have dropped out of sight during the last 18 months following disclosure of the violence and brutality the formerly idyllic cult has engaged in.

One man who formerly belonged to the cult has, in effect, gone underground, using his family's address as a "letter drop." A black woman with family members in the church who initially agreed to be interviewed about the strange happenings inside Peoples Temple later phoned back to cancel the appointment.

"They have a hit list," she explained. "I'm told that it's possible that I may be on it because of the statements I have made and by legal action against the temple. I'm afraid I've decided that I'd better hold off talking to anybody about this, at least until I hear from the State Department what has happened to my family members in Guyana."

Other former temple members and their relatives would talk to reporters only through their attorneys, calling in through "safe" pay telephones from undisclosed locations. Even some lawyers who had worked for former cult members and their families feared publicity.

"How did you find out about me?" one lawyer asked when called regarding a former client who had tangled with the temple. "I was just thinking to myself how lucky I was not to have been named in the papers today when you called."

Another attorney who had represented a former temple family in a lawsuit against the church pleaded, "please don't print my name in your story. Who knows what might happen?"

NOV 21 1978

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

(Mount Clipping in Space Below)

A family's 20-year allegiance to Rev. Jones

By Jeff Jarvis

Patricia Parks — one of the five who died in the Peoples Temple airstrip ambush in Guyana — had been a follower of the Rev. Jim Jones for 20 years. In 1967, she and much of her family followed Jones from their homes in Ohio to Ukiah.

Then, six months ago, Patricia Parks followed Jones to his settlement in Guyana, where she died Saturday. Her brother-in-law says of that move: "She was just suckered in to going over."

Dinnes Parks talked to The Examiner from his home in Ukiah, hours after the State Department called him to say that his sister-in-law, Patricia, had died. Parks did not know how she died.

He also did not know what has happened to other family members in Guyana: his brother, Jerry; his nieces, Brenda and Tracy; his nephew, Dale; his mother, Edith, and his uncle, Nathanial Swaney.

Parks saw his brother on TV last night, standing next to a plane on the airstrip moments before the shootout began. He had a suitcase in his hand.

"I don't know if he was there with his wife to put her on the airplane or if he was *figuring to come back . . . I suppose I'll never* know what's going on."

Parks said Patricia and her family got involved with Jones 20 years ago when they were living in Cinncinnati. "They followed him out here," he said. "They just didn't miss a meeting. When he (Jones) moved to San Francisco, they would go down there twice a week."

Parks said he tried to talk his seven relatives out of going to Guyana six months ago. But, he said, "I think they thought that was the last resort for freedom as they saw it."

In their eyes, Parks said, Jones "was the almighty. I guess he was supposed to be the Christ on earth and you couldn't talk to them about it. I sat there and talked to my brother and mother about it . . . But it was like talking to a wall."

Parks said Patricia was about 42. He said she and her brother married when she was young — about age 16. In Ukiah, she worked at General Hospital as a phone operator.

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

4 S.F.Examiner

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

(Mount Clipping in Space Below)

Friendship's Bonds Didn't Prevent Massa

They had lived and worked together for years — in some cases for more than a decade — but bonds of friendship weren't enough to prevent one group of People's Temple followers from opening fire on their comrades who were attempting to leave the Temple's Jonestown, Guyana, colony.

"Sure, they were all friends," said Dennis Parks, of Ukiah, uncle of an 18-year-old woman apparently killed in the Saturday ambush that later precipitated mass suiciders of Temple members.

But, said Parks yesterday, "you always had the idea that just because they shook your hand or slapped your back, that didn't mean they weren't watching you or carrying tales about you."

Parks explained that nine years ago he was a member of the cult for about six months. But his brother Jerry, 46, had been a Temple member more than 20 years and followed Jim Jones from Ohio to California 12 or 13 years ago. It was Jerry's daughter Brenda who is believed to have been shot in Saturday's ambush as she attempted to leave the colony with Rep. Leo J. Ryan and his party. (Early press reports had identified the dead woman as Patricia, Jerry's wife, but descriptions and pictures led Parks to believe it was really Brenda.)

According to Parks, it was his 65-year-old mother, Edith, also a Temple member, who first walked up to Ryan and asked to leave with him. That was enough to give others who felt the same way the courage to also ask for transportation out.

But while there was clearly some dissatisfaction with conditions in Jonestown, there were also clearly many who still fanatically followed Jim Jones' dictates.

Among the latter was Larry Layton, a former X-ray technician, who was among nine persons arrested in Guyana in connection with the shooting.

According to Layton's mother-in-law, Lea Tow, of Paradise, Layton, a Temple member for more than a decade, probably took part in the shooting because he was "totally brainwashed" by Jones.

"Larry is a very dedicated member of the group, and he was totally under the mind control of Jim Jones," Mrs. Tow said yesterday.

Despite the violence, Mrs. Tow described Layton as a "very sweet, loving and kind person." Her daughter Karen, 31, was also in Guyana with Layton, Mrs. Tow said, and had followed Jones because she thought the minister had psychically cured her of cancer.

Dennis Parks confirmed that his brother's family and Layton knew each

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

A-1 HERALD EXAMINER
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FBI/DOJ

other but were not close friends. Parks characterized Layton as someone who was "very radical" in his faithfulness to the church but "never could carry out an order without messing it up in some way."

Neither Dennis Parks nor Mrs. Tow expressed surprise about the outbreak of violence. Both noted Jones' paranoia, which led to his use of bodyguards and threats against those who wanted to leave the church.

Parks said he thought Jones was taking narcotics. "I'd noticed him popping pills before," Parks said, although Jones would claim they were for migraines or a kidney problem. There were also several deaths of former church members which, although set up to appear like accidents, may have been ordered by Jones, Parks said.

Parks also said that the killing may not be over because there are church members left in the United States.

Mrs. Tow said Jones had been "extremely unstable for some time." She said the mass violence may have been the result of his fear of exposure and a controversy over whether he had fathered the child of the wife of a former attorney for the Temple.

Both the Parks family and the Laytons had gone to Guyana, apparently, out of idealism. "They thought they were going to the Promised Land," Dennis Parks said, "a place where they could live in what they called peace."

"She (Karen Layton) had hopes of changing the world," Mrs. Tow said, because of the church's promotion of racial equality and justice.

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

(Mount Clipping in Space Below)

State eyes assets of Jones' cult

The state attorney general's office quietly has begun an inquiry to discover the assets of the Peoples Temple.

The inquiry, disclosed by a spokesman for Attorney General Evelle Younger, is a preliminary step to state takeover of the church holdings, estimated to be as much as $10 million in bank accounts and real estate.

State law gives the attorney general authority at any time to examine the holdings of nonprofit corporations that hold property in public or charitable trust.

If a nonprofit corporation departs from the purposes for which it was formed, the attorney general must institute proceedings to correct the situation.

Courts have upheld the attorney general's right to step in and supervise charitable trusts and to represent the community in seeing that such trusts are properly performed.

The attorney general has also been deemed by case law to be a necessary party to any proceedings disposing of the assets of a charitable organization.

Neither Younger nor several of his staff engaged in the Peoples Temple inquiry were available for comment yesterday, an unofficial holiday among many state employees.

But the spokesman said the investigation began last Monday, after the attack upon U.S. Rep. Leo Ryan's delegation to the temple compound in Guyana and discovery of mass death in the compound.

Attorneys Charles Garry and Mark Lane escaped the slaughter with their briefcases and may, with a third attorney, Eugene Chaikin, who handled real estate transactions for the church, have access to church resources.

The attorney general's office is aware that events around Jonestown last Saturday could spawn hundreds of damage suits and claims against the church's assets.

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

1 S.F.Examiner

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FBI/DOJ

FD-350 (Rev. 1

(Mount Clipping in Space Below)

Temple's ranch must remain closed

REDWOOD VALLEY, Mendocino County (AP) — A 40-acre ranch run by the Peoples Temple as a home for retarded adults will remain closed until the couple to whom it is licensed return from Guyana, the state says.

At a press conference here yesterday, Curt Firestone, executive director of the North Coast Regional Center, which has a contract with the state Department of Developmental Services, said the Happy Acres Ranch is licensed to Peoples Temple in the names of Richard and Claire Janaro.

But the Janaros reportedly were out of the country and had given administrative responsibility to Dawn and Bonnie Beck — who, like the Janaros, are members of the temple — along with five more of the 11 staff members.

The 13 male adult patients were taken to other state-run facilities Monday because of rumors of alleged temple "death squads."

Officials emphasized there had been no problem with the care given at the ranch, which is near the site of the original Peoples Temple church set up by the Rev. Jim Jones after he moved here from Indiana.

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

4 S.F.Examiner

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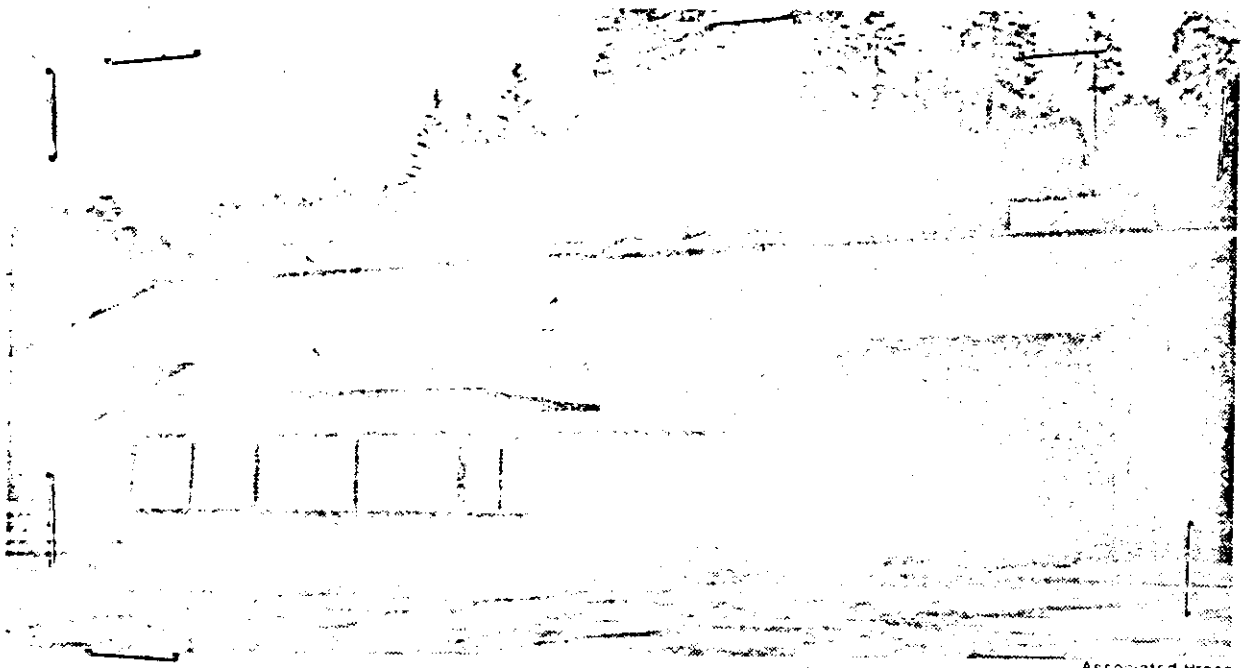

Associated Press

Peoples Temple at Redwood Valley, now empty and boarded up, has been refuge for retarded adults

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

(Mount Clipping in Space Below)

Preached Mass Suicide

Jones' Followers Did as They Were Told—Unto Death

SAN FRANCISCO (Reuter) — He expected his followers to live, kill and die for him — and such was the power of the Rev. Jim Jones that they apparently did as they were told.

Officials in Guyana on Monday said they found the bodies of about 400 of Jones' followers — all apparent victims of a mass suicide performed after members of his sect murdered Congressman Leo Ryan and four other Americans on Saturday.

Such an act was not unexpected — according to relatives of members of Jones' People's Temple cult. The charismatic American evangelist preached a gospel of mass death.

In his remote Guyanan jungle redoubt, Jones had his followers, estimated at about 1,200, rehearse mass suicide.

HE APPARENTLY also had them sign undated suicide notes before they left California to join him in Guyana, where he said he was going to create a heaven on earth, a place where violence and ill will were to be banned forever.

Jones and his People's Temple had become a political power in San Francisco, where his ability to get out the vote won him the friendship of important politicians.

Among those that were impressed by Jones' political magic was San Francisco's Mayor George Moscone, who made him the head of the city's housing authority — a reward for getting out the vote in Moscone's slender 1975 election victory.

Also impressed were California's Gov. Jerry Brown and Los Angeles Mayor Tom Bradley. They courted him and in 1976, President Carter's wife Rosalynn even once appeared on a podium with him, where he received more applause from an audience of the faithful than she did.

BUT HE FLED to his 27,000-acre settlement in Guyana last year after a magazine article claimed there was an ugly underside to his People's Temple

The article in New West magazine spoke of beatings, of death threats to cult members who wanted to break with him. It also detailed cases where people signed over all their material possessions to him.

One Californian who became leary of him was former San Francisco Sheriff Richard Hongisto, who told Reuters on Monday that Jones had demanded gun permits from him for his followers because he said they had been threatened with death.

"But when I looked into it, his story began to fall apart. I began to feel there was more to him and his organization than met the eye. Needless to say, I did not issue the permits," Hongisto, who is now chief of New York State's prison system, said.

JONES, 46, apparently became a preacher at age 18 in his native Indiana, although his wife once said he did not believe in religion.

She said he thought religion was the best way to convert people to his beliefs in a vague brand of Marxism mixed in with a fear that the world was about to be destroyed by the atomic bomb.

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

Pg 16
COURIER EXPRESS
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#2

FBI/DOJ

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

(Mount Clipping in Space Below)

Shocked by Deaths

Hongisto on Cult: 'Wasn't Surprised'

ALBANY (AP) — Acting state Corrections Commissioner Richard Hongisto, a former San Francisco County sheriff, said he was not surprised by the mass deaths at Jonestown, Guyana.

Hongisto, who knew the Rev. Jim Jones, told WTEN-TV here Tuesday that the head of the Peoples Temple was hyperactive and had paranoid tendencies.

Refused Gun Permits

And as sheriff, he said he rejected a request from Jones for gun permits for bodyguards at the San Francisco church.

"I saw him toward the end (of his time in office)," Hongisto said. "I noted he became more suspicious, a little paranoid sounding with the passage of time."

Hongisto said he also knew Rep. Leo Ryan's ways of personally intervening in controversies, and thus was shocked but not surprised when the Guyana story unfolded.

"I wasn't surprised. I also knew Ryan very well. I knew the way Leo has of marching into things.

Volatile Atmosphere

"I've seen the volatile atmosphere that can develop in encapsulated societies and I knew a little of Jones' paranoid tendencies.

"I knew pressures that emanated out of him. I knew he'd be touchy, that he'd resent going into his church group there. I knew Ryan had a way of just doing it.

"As soon as I heard what happened, I realized how that could occur."

When he was sheriff in San Francisco from 1972-76, Hongisto said, Jones was very active in community affairs. He said Jones got parishioners to write letters of praise for the church, and then invited the sheriff to visit.

Worked Long Hours

"He did to me what he did to other people," Hongisto said of the social routine. "He tried to get me to arrange for gun permits for his bodyguards. Of course, I refused to do it."

When he questioned persons at the church, Hongisto said, he found "inconsistencies and discrepancies" in their stories.

Hongisto said Jones worked 18-20 hours a day in various community projects, plus the church.

"I never really felt that I got to know him. With so many people that are in an intensely public atmosphere, he had a social mask, I think. I never thought I had a chance to see beyond it."

Hongisto, named by Gov. Hugh Carey to oversee the state's prisons last July, must still be confirmed by the Republican-controlled state Senate.

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

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COURIER EXPRESS
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#2 NOV 29 1978
FBI — BUFFALO
FBI/DOJ

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

(Mount Clipping in Space Below)

Congressman: seize assets

Associated Press

Providence, R.I.—The Justice Department should place a lien on Peoples Temple property to cover the expenses of returning Jonestown suicide victims to the United States, Rep. Edward P. Beard said yesterday.

Beard, a Rhode Island Democrat, said the government should not bear the estimated $6 million expense of identifying, transporting and embalming the 775 bodies found so far at the sect's commune in Guyana.

"It'd be a third tragedy if the taxpayers of this country have to bear the expense, especially when it's known there's a lot of money floating around in this temple," he said, referring to last Saturday's ambush in which a congressman and three American newsmen died and the subsequent mass suicide by followers of the Rev. Jim Jones.

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

3 The Tribune

Oakland, Ca.

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FBI/DOJ

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

(Mount Clipping in Space Below)

Temple members got gun training from The City

At least four men who then were members of the Peoples Temple took a three-month course in the use of firearms at the San Francisco Police Academy and pistol range.

They were trained under the Adult Education Program of the San Francisco Community College District.

Among the four was Michael Cartmell, son-in-law of the Rev. Jim Jones. The others who took the 12 week course from July 3, 1972, to Sept. 25, 1972, were James Cobb, John Brown and Jack B. Beam.

Ordinarily the classes are restricted to Municipal Railway transit police and The City's buildings and grounds guards. Then, if vacancies exist, they are open to civilians.

These civilians generally come from private patrol firms, large department store security staffs and adult education programs, according to Sgt. Michael Hebel, police training coordinator.

The course consists of approximately 40 hours of classroom training, during which the powers of arrest and the care and use of firearms are taught. Students also receive 10 hours of additional training in the actual use of guns at the pistol range, a course in self-defense and eight hours of first-aid training.

"We are required to have 'open enrollment,'" Sgt. Hebel said, "and we do not have the authority to select or de-select any of the entrants."

Capt. James Shannon, personnel director and head of the Police Academy, said: "There's no way of knowing how many others from the Peoples Temple went through the

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

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academy and took the firearms course."

Students may list the organization they are affiliated with, although it is not required, Shannon said.

The course is held about three times a year. An average class numbers about 60.

The Police Department furnishes the guns, and the only expense to the student is the cost of the ammunition he or she uses.

Among the names on the unofficial casualty list of the more than 770 men, women and children who died at Jonestown is Jack Beam, 27, who appears on the list along with an Ellie Beam, 19, and Rheavina Beam, 50. The listed ages of Jack and Ellie Beam are disputed by family members in Ukiah.

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

(Mount Clipping in Space Below)

The city where it started is stunned by the ending

By John Todd
Examiner Staff Writer

UKIAH — Alice Prevost, like many others in this Mendocino County valley, called the State Department in Washington to verify what she had seen on TV.

She had seen the name of Lois Ponts on the long list of those who had died at the Peoples Temple encampment in Guyana.

"The State Department was upset," she said. "They verified it was my sister but they said they had wanted to notify us first hand. That's stupid. Everybody here just wanted to know.

"Actually it was a relief when my sisters's name appeared. After all that waiting, at least we knew.

"Even Poppa, he's 80, said 'In my heart I didn't think I'd ever see her again.'"

"When Jim Jones first came here, he was a religious man. I went to his services a few times. He had his dreams, then power took over. Then the devil, I guess."

The mass suicides and murders in the jungles of Guyana have had a stunning affect on this community of 10,000 where Jones first planted the California roots of his Peoples Temple.

Many residents had friends or relatives in the church. Others had been members, but withdrew.

Mass media coverage placed the name of Ukiah on the national map, perhaps even into history. Newspapers sold out. People gathered around their TV sets.

A small contingent of members remained at the temple-owned center for retarded young people in

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

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Redwood Valley north of here. Bonnie Beck, who runs the center, had a 12-year-old son at the Guyana encampment. There was still no word for her.

Beck: "We're like everybody else. We can only wait, that's all. We have some fear of retribution. We've been firebombed before. But if we were really afraid, we would already have left."

Another part of Beck's anxiety is for the Peoples Temple itself. The structure of the temple as she knew it no longer exists. Presumably the answers are in San Francisco, but she said she doesn't know.

It is difficult to say how many of the returned bodies will find their final resting place in the soil of this valley.

Alice Prevost guesses about 75, an enormous number to brand on a small town. Many more will go to San Francisco, she said.

Ukiah's two funeral homes, Zimmerman's and Eversoul's, couldn't even guess the job they may face.

Prevost said she was unsure about any funeral services for her sister. "There have been threats," she said.

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

(Mount Clipping in Space Below)

Jones Linked to Extortion of L.A. Couple

District attorney's investigators conducted two searches Friday night seeking evidence in a case in which the Rev. Jim Jones allegedly told an elderly Los Angeles couple he would kill them if they didn't sell all their property and give him the money from the sale.

The two searches required almost four hours, first at the Crestwood Escrow Service in Inglewood and then at Enola M. Nelson Realty in South-Central Los Angeles.

Victims of the supposed extortion, according to an affidavit signed by district attorney's investigator Stephen Ramirez, were Wade and Mabel Medlock.

The affidavit focuses on a meeting in February, 1977, at the Los Angeles offices of the Peoples Temple Church at 1366 S. Alvarado St.

Present at the meeting, according to the document, were Jones, two of his top aides, James McElvane and Archie Ijames, Enola M. Nelson, the sister of McElvane, and the Medlocks. All except the last two are identified in the affidavit as high-ranking members of Peoples Temple.

Investigator Ramirez is quoted as saying the Medlocks told him that Jones threatened "that they would have to sell their homes and give him the money or die."

Ramirez continues with the Medlocks' account by stating:

"Jones would kill them. To reinforce this statement, Jim Jones reminded the Medlocks that some time earlier a man named John Mitchell had refused to donate $2,000 to the Peoples Temple. After this refusal, Jones publicly denounced John Mitchell and ordered Mitchell out of the Peoples Temple.

"Jones also stated to Mr. Mitchell that he would die as a result of this and that no matter where he went, Jones would find him. Four days later Mitchell died and the Medlocks felt that Jim Jones was responsible for his death."

As a result of these alleged threats, the Medlocks said, they sold their home at 4644 Zarembo Dr. in Baldwin Hills and a four-unit rental property at 3891 2nd Ave. in Los Angeles.

It is charged in the affidavit that they then turned over $135,500 in the sale proceeds to Jones. This forced sale, authorities said, caused the Medlocks to sell the property from $40,000 to $50,000 below its fair market value.

The Medlocks complained to the district attorney's office in May of this year after they left Jones' organization, and an investigation has been conducted in the interim under the supervision of Dep. Dist. Atty. Lee G. Cogan and investigator Ramirez.

Cogan and Ramirez declined to comment on the status of the investigation but The Times learned from sources close to the case that the focus of potential prosecution is now on the roles allegedly played by McElvane and Ijames.

Neither could be reached late Friday for their response to the allegation that they were involved in coercing the Medlocks.

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

I-8 LOS ANGELES TIMES LOS ANGELES, CA

Date: 11/25/78

Edition: Saturday Final

Title: RYMUR

Character: or AFO

Classification: 89-436

Submitting Office: Los Angeles

FBI/DOJ

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

(Mount Clipping in Space Below)

Jones Letter Urged L.A. County To Drop Its Probe of Sect

Los Angeles County District Attorney John Van de Kamp yesterday confirmed a report that his office received a letter last September in which 653 members of the Peoples Temple urged his office to drop its probe of the religious sect.

A spokesman for the district attorney's office said that the letter went from a "pleading to a mildly threatening tone."

The letter reportedly said members would "forcefully resist any attempt to put members of our organization in jail."

A copy of the letter was obtained by the U.S. State Department, not because of its contents, but because the 12-page list of signatures could be helpful in identifying which cult members were present at the South American settlement.

According to reports, the members who signed the letter were all believed to have died in last week's mass suicide at the church's Guyana settlement at Jonestown.

"The letter was addressed to Van de Kamp from Jones," the spokesman said.

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

A-7 HERALD EXAMINER
LOS ANGELES, CA

Date: 11/27/78
Edition: Monday Latest

Title: JONES LETTER

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

FBI/DOJ

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

(Mount Clipping in Space Below)

Cultist Letter Sought Halt to Probe in L.A.

Dist. Atty. John Van de Kamp received a letter from Guyana in early September, signed by 653 Peoples Temple members, imploring him to stop his investigation into the Los Angeles activities of the Rev. Jim Jones.

Authorities believe that all of the persons who signed the letter died in the mass suicide at Jonestown.

The letter provides an insight into the group's seemingly total acceptance of Jones' contention that they were targets of a well-orchestrated campaign of persecution by those who resented "their success as a model, multiracial community."

The Times learned Sunday from sources in Washington, D.C., that the U.S. State Department obtained a copy of the letter from investigator Steve Ramirez of Van de Kamp's staff last Monday.

Ramirez was not immediately available for comment. However, a State Department source told The Times the letter was obtained not because of its content but because the list of signers could be helpful in determining which and how many Temple members were at the isolated compound.

"If you subtract the 260 children from the total number of bodies, it comes right down to the number who signed that letter," the official said.

Van de Kamp confirmed Sunday that he had received such a letter and had routinely passed it on to those who were handling the investigation.

The letter started out by telling Van de Kamp that the Temple members were aware of his office's investigation and that they were "increasingly outraged" about the possiblility that criminal indictments might be issued against Jones and others.

It is not clear who the author of the 10-page letter was. Jones' name was not among the 12 pages of signatures that were attached.

The main theme of the letter was that Jones and the Temple were targets of a conspiracy and that Van de Kamp should not allow himself to be part of a "frame-up."

The investigation to which the letter referred was launched by Van de Kamp's office in May after receiving a complaint from Wade and Mabel Medlock, an elderly Los Angeles couple, that they had been coerced into selling their home and rental property and then forced into turning over $135,500 from the sale to Jones.

At one point, the letter warned Van de Kamp, "It will be considered a serious matter for your office to try to make a civil rights church that has been in the forefront for racial justice for 25 years look like it preys upon elderly blacks by dignifying this cruel plot."

Regarding the supposed coercion of the Medlocks' the letter contained this passage:

"Many of us know the couple concerned in the case that is being prepared, and were present when their property was discussed.

"The fact of the matter is that there was no coercion or any sort of 'deal' made; indeed, the position taken by Rev. Jones on the only occasion he referred to the matter was that Peoples Temple did not want the property in question." (The last seven words were underscored.)

The letter went on to state, "Many of us were present and can testify in support of this. The plot being hatched is a tangle of lies."

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

I-3 LOS ANGELES TIMES LOS ANGELES, CA

Date: 11/27/78
Edition: Monday Final

Title: CULTIST LETTER

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

FBI/DOJ

It was claimed in the letter that the charges are a "sleazy, politically motivated frame-up," and the letter then pointed the finger at Timothy Stoen and his group of "concerned relatives" as being behind the district attorney's investigation.

Stoen, a one-time assistant district attorney in San Francisco and a dedicated follower of Jones, was locked in a battle with Jones over the custody of a 6-year-old boy taken to Guyana. The boy now is presumed to be one of those who died there.

Elaborating on this dispute, the letter stated:

"The same group of people who are trying to pressure your office into moving against us has also engineered a series of legal maneuvers to force their children to return to the U.S.

"As you know, the most notorious case involved Jim Jones' own son, whom Mr. Stoen fraudulently claims to be his. Stoen, not surprisingly, is leading the current vendetta."

(Stoen is now acting as lawyer for the Medlocks. A month after the district attorney's investigation was opened, he filed an $18 million civil suit against Jones on their behalf.)

The letter contended that the group of concerned relatives headed by Stoen "are only the front line of the conspiracy" and asserted that intelligence agencies and right-wing interests were active in the background.

It also was asserted in the letter that the Peoples Temple was being victimized by a "dirty tricks" campaign with its enemies "making phone calls of an harassing nature—some to your own office—to create hostility against Peoples Temple."

Van de Kamp also was told in the letter that this campaign against Jones and the Temple included "accusations and innuendoes" about various other crimes.

"In one notable situation," the letter said, "we were cleared by the Los Angeles coroner after those participating in the attempts to destroy us tried to insinuate that Peoples Temple was involved in foul play concerning the suicide of a young man who was not even in our church."

(A coroner's office official said it was impossible on the weekend to check to see what case might have been involved.)

The letter also maintained to Van de Kamp that Jones' mission had been "thoroughly investigated" by Guyana government officials and "they have found nothing to change their total, enthusiastic support of Peoples Temple."

Returning again to the conspiray theme, the letter stated:

"It is significant that a person high up in government, in the U.S. Department of State, as well as another top official in the FCC, are fully prepared to state that we are victims of conspiracy. They will be subpoenaed to testify (in the Los Angeles case) if necessary." (Neither official was identified.)

The letter to Van de Kamp closed by stating, "We have no reason to believe that you are not a highly principled person. But we want to make it clear that we have been pushed to the wall, that we have gone very far in this cause, which for us is identified with our very lives, and which represents a hope for our children they did not have in the mean streets of Watts and other parts of the city.

"We will very actively, dramatically, and forcefully resist any attempts, from whatever quarter, to put members of our organization in jail."

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

(Mount Clipping in Space Below)

Temple's S.F.-Guyana radio link: codes and gobbledygook

Hams complained to FCC, but got dead air

By Carol Pogash

They talked in code — employing chess terms, numerical codes and rapidly rotating sentence substitution — over the ham radios from Jonestown, Guyana, to San Francisco.

For more than a year, said Bruce Johnson of the Amateur Radio Relay League, Peoples Temple has been a well-known sore spot for amateur radio operators who have monitored its communications, tried to break its cryptography and complained about its breaking Federal Communications Commission laws.

Recently, in discussing U.S. Rep. Leo Ryan's trip to Jonestown, where Ryan and four others were killed, temple members referred to the coming of "Lucas."

For a while, reporters were referred to as philosophers and temple members said their news articles "attacked the work of God."

When they mentioned their attorney Mark Lane, he was called "The Honorable Mark Lane," a man who had "given our mission a clean bill of health."

Sometimes temple members solicited funds from the amateur radio operators who were listening to their conversations.

But mostly conversations related to temple business, ham operators recalled.

In recent months "white knight," "black bishop" and other chess terms were mentioned frequently by temple members in San Francisco and Jonestown.

Former temple members said that white knight was the code name for the mass suicide rehearsals that the Rev. Jim Jones called at Jonestown and may be the term he used for the real killings and suicides which occurred last Saturday.

It is not known what temple members meant by black bishop.

One ham radio operator who had listened to the Peoples Temple transmissions periodically since they began in the summer of 1977 said the

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

4 S.F.Examiner

San Francisco,Ca.

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Edition: Home

Title:
RYMURS

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

FBI/DOJ

communication was constant — all day, every day.

According to one person who regularly listened in, the Rev. Jim Jones "called every shot" in San Francisco as well as in Jonestown.

When Jones was concerned about an issue he often radioed his members in San Francisco to conduct a letter-writing campaign.

He frequently dictated letters and he sometimes told his followers in The City that "It is time for us to get a hold of our friends," indicating that some persons in positions of power needed to be contacted. Their names — as with almost all names — were encoded.

Bruce Johnson, international services officer for the American Radio Relay League in Connecticut said members of his organization reported hearing talk of drugs, weapons and supplies, all in violation of Federal Communications Commission laws that stipulate that ham radio operators may use the airwaves for personal discussions only, not for business.

The temple frequently altered its code, apparently using the mail to keep one another informed of the new language.

Then, about one month ago, the temple changed its methods, and began using Morse code.

Cryptographic messages over amateur radio violate FCC rules. But the FCC, said Johnson, was slow to move. Even after it issued notices of violation to some temple members and fined one of them, the coding and the business deals continued.

Johnson said that his campaign to clean up the temple's illegal radio communications were mentioned in the temple, where "it was said I should be stopped from blocking these uses of amateur radio."

He received approximately 100 letters during the last few weeks from temple members.

"Half of them said I was being victimized by a conspiracy of collusion among the press, the FBI and the CIA. The other half said I was part of that conspiracy.

"A couple contained threats."

GENERAL

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

Jones's Parent Church Asks, What Now?

By GEORGE VECSEY

Although under scrutiny by his denomination since 1974, the Rev. Jim Jones was a minister in good standing at the time of his death, and his closest survivor will be eligible for a church pension, according to officials of the Christian Church (Disciples of Christ).

Since that tragic afternoon in Guyana, when more than 918 persons died, officials of the denomination, which has 1.3 million members, have been disturbed by their slender tie with Mr. Jones. Many wish their counsel, who investigated the cult leader in 1974, and their special committee, formed after complaints about Mr. Jones surfaced in 1977, had been clairvoyant about the events that were to take place in the jungle clearing.

Nevertheless, they insist that his 18 years of membership reflected the Disciples' tradition of no creed but openness to anybody who professed faith in Christ.

May Be 'Little Touchier'

"I think they'll probably be a little touchier in the future," said Robert Friedly, an official at the Disciples' home base in Indianapolis. He suggested that review procedures would be strengthened within a year.

Leaders of the Disciples insist that if they had eventually dropped Mr. Jones as a result of their investigations, the People's Temple would probably still have been eligible for tax benefits and Mr. Jones's hold on his followers would have remained unchecked.

"I'm sure most of his followers didn't even know they were affiliated with us," said Mr. Friedly.

While Mr. Jones's inclusion in the Disciples' 1978 yearbook might now pose embarrassment for the 7,000 clergymen, most of them bunched from Ohio to Texas, some leaders suggest that they might make the same judgments all over again.

People Given Hope

"Here was a guy who could walk into the most gosh-awful slum and give people hope," said the Rev. Dr. A. Dale Fiers, leader of the denomination from 1964 through 1973. "Don't forget, in the 1960's the church was looking for this kind of man."

Founded in the early 19th century by settlers moving inland, the Disciples, like many other American churches, had little interest in theology or dogma. They founded regional and general offices but gave local churches autonomy.

Today, the Disciples include conservative churches like the Park Avenue Christian Church, where Dr. Fiers is serving as interim pastor; experimental churches like the University Disciples of Christ in Chicago; black congregations in North Carolina, mixed congregations in the border states and a Haitian church in Brooklyn.

Johnson Was Member

Their most famous member, Lyndon Baines Johnson, was baptized in the Pedernales River, and his funeral services were held at the Disciples' national church in Washington.

This long pattern of diversity existed when Mr. Jones approached the Disciples in 1960 as the leader of the People's Temple. By church law, for the congregation to join, members merely had to state: "I believe in Jesus Christ, Son of the Living God, and accept Him as my Lord and Saviour."

This easy acceptance may seem strange to most Roman Catholics and Jews, whose clergy come from approved seminaries, and to many Protestant groups, which review their ministers carefully. Yet many other Protestant groups are free with membership and ministry.

Inclusivity Favored

"If we had indications somebody was just trying for a tax break, we might be hesitant," said Mr. Friedly. "But we feel if a church is going to err, it should err on the side of inclusivity."

Even though Mr. Jones never attended a seminary, he was ordained in 1964.

"I was always a little queasy about him, because we don't have too many of these charismatic types," Dr. Fiers said. "I felt he could either do great good, or he could go off the deep end. But he could draw the races together. A lot of people believed in what he was doing."

In the 10 years he ran the denomination, Dr. Fiers said, there was no cause to investigate Mr. Jones. But in 1974, reports from California said that he was relying on strong-arm tactics to keep members in line. The home office dispatched its general counsel, Wade D. Rubick, to Ukiah, Calif.

"I spent a day there," Mr. Rubick recalled yesterday. "I'm sure the people were giving me a public relations job, but it was evident that a lot of people were happy, and everything was clean and neat. I saw no armed guards, although I did see a tower near his house. People told me there had been threats on his life.

"I was told they held services at Ukiah every Wednesday and sent people in 11 buses on weekends to Los Angeles and San Francisco. I don't know what kind of services they were, but I was told they did some healing."

Mr. Rubick said that he had left after one day because if he had done "a complete investigation, it would have taken weeks." When he returned, he recommended no action. In his report, he said:

"It is very different and in many respects proved to be an enigma to me. Many questions were left unanswered by my short visit, but this was because perhaps I failed to raise them. However, from my numerous contacts with members and staff of the church, I can say that they are the most committed and dedicated group of people I have known in any church anywhere."

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

Date NOV 29 1978

Shady Dealings Charged

The church's concern about Mr. Jones was revived in 1977 when New West magazine charged that there was coercion and shady financial dealings at the People's Temple. Under a 1968 reorganization in the Disciples of Christ, a regional office in Oakland then had jurisdiction over the Temple.

"There was some sense that something needed to be done," the Rev. Doris McCullough, associate regional minister for Northern California, said this week. "We formed a special committee with half a dozen members." Their options were sketchy, she said, and they did not initiate contact with complainants.

"All our complaints came from outside," she said. "We are a church. It is not our function to investigate or take depositions. I feel foolish to say that most of what we know, even now, comes from the newspapers."

When the group moved to Guyana in 1977, church officials said, they heard no talk of "suicide drills" or of Mr. Jones's increasingly bizarre behavior. However, at that time relatives of cult members were beseeching newspapers and public officials for help.

Very Far Away

Disciple officials said that they had received some complaints but nothing to act on. Mr. Jones seemed very far away in the jungles of Guyana, and there appeared to be no reason to drop him from the list of ministers. The Disciples had never dropped a congregation in the organization's 146 years of existence.

"Given hindsight, we asked what ought we to have done that we didn't do?" Doris McCullough said. "I am positive he wasn't that type of person when he came into the region. I saw him as a man with a strong social conscience. I always thought I was a realist. Now I don't know."

The move did not affect the tax status of the People's Temple under Section 7605-C of the Revenue Code. While criteria for what should constitute a church have never been fully defined by Congress or the Supreme Court, the Internal Revenue Service has developed 14 criteria, according to an I.R.S. spokesman yesterday.

Among the criteria are: a legal existence; recognized creed or form of worship; an ecclesiastical government; a doctrine or discipline; a religious history; an organization of clergy; ordained ministers who have completed formal training; a literature of its own; established places of worship; regular congregations; regular services; religious study groups, and seminaries.

'Christian Acceptance'

Even if People's Temple had been dropped by the Disciples, the group could have claimed compliance on a number of these criteria and perhaps have qualified for tax exemptions.

Church officials said that they had no doubt that a pension of undisclosed value would go to Stephan Jones, the only surviving natural child. But they do find themselves questioning what they call their "Christian acceptance."

Did Mr. Jones use the trusting Disciples to gain respectability for some long-range Marxist utopia? Or was he a sincere human being, called to a religious ministry, who later turned radically and dangerously wrong? What can they do now?

The Rev. Kenneth L. Teeguarden, general minister and president of the denomination, said:

"Because of this awesome tragedy, we will initiate at the earliest possible moment a proposal to determine whether this denomination, which has prided itself on an openness to congregations as well as individuals, wants to develop a procedure, which it does not have now, for removing congregations from fellowship."

Most Disciple officials wonder if an autonomous group like theirs could have done anything different. "Every church has strange bedfellows," Mr. Rubick said. "We just happened to have one stranger than others."

0-19 (Rev. 4-29-77)

Assoc. Dir. ____
Dep. AD Adm. ____
Dep. AD Inv. ____
Asst. Dir.:
Adm. Serv. ____

Cult Affiliation Embarrasses Disciples Church, Which May Cut Ties With Any Such Group

By William F. Willoughby
Washington Star Staff Writer

The Peoples Temple has been a "dues paying" congregation of the Disciples of Christ Church since 1960 and the denomination, embarrassed by the link, plans to consider revising its policy so that it can break connections with such cults.

Church policy now forbids cutting ties with any congregation that contributes to the denomination.

The president and general minister of the 1.3-million-member denomination, Dr. James Tiegarden, said he would ask the faith's deliberative bodies to consider the expulsion of fanatical cults.

There is nothing in the beliefs and practices of the Disciples that resembles what the Rev. Jim Jones taught. But for now the denomination, which numbered among it members Presidents James Garfield and Lyndon B. Johnson, is stuck with the stigma of the Peoples Temple.

Garfield, who helped establish what is now National City Christian Church on Thomas Circle, was a lay preacher. Johnson heard evangelist Billy Graham preach his inaugural sermon at the National City church.

THE DISCIPLES believe the rights of congregations have primacy over any governing church superstructure. Tiegarden said he was not endorsing denominational controls, but felt, because of the events in Guyana, that he should bring the issue before deliberative groups.

Clamor for some kind of action "to avoid a repeat of this sort of thing" has been coming in to the Indianapolis headquarters of the denomination since the mass murders and suicides in the Guyana commune.

It was in Indianapolis that Jones started his career after graduation from Butler University. Denominational spokesmen said they did not know what took Jones off the deep end, but they did recall that he appeared to have a strong ego and a "more than typical" urge to serve, but in a situation in which he was in command.

Jones at first was spurred by the social action dictums of a liberal Protestant faith. He gradually assimilated the social action aspects of liberal religion into the pentecostal religious expression that is fairly common in inner-city congregations. The two are not often found together.

His congregation in the near-downtown area of Indianapolis — which he formed in 1953 — was predominantly black and included a smaller number of poor whites. Jones' approach was avant-garde for the times, but the Indianapolis church listed 233 participating members plus 91 inactive members when the bulk of them pulled up stakes and left for California in 1965.

Jones began his ministry in the United Methodist Chuch, which has a strong emphasis on social action, but he later affiliated with the Disciples.

DISCIPLES officials say his church has been listed with their denomination since 1960 — four years before his ordination. Disciples do not require that a church be headed by a formally ordained minister.

The Disciples is similar in many respects to the United Methodist faith, springing up on the Midwestern and southern frontiers in the 1800s, but stressed broader ecumenical tendencies earlier than did the frontier Methodists.

Like the Methodists, numerous Disciples congregations are liberal, with an emphasis on social service. But the Disciples have many other congregations — usually the smaller ones — that are fundamentalist in approach, putting more emphasis on personal salvation and less on social action.

Methodists, through a system of bishops and district superintendents, have better control over their congregations and ministers than do the Disciples, and this could have been a reason Jones left for the Disciples.

Disciples are fiercely congregationalist and no one exercises real authority over either a minister or a congregation. Jones, then, in leading his congregation, could be curbed only by that congregation. And only the congregation has the power to remove itself from the church.

JONES' DEPARTURE from Indianapolis in 1965 to California's Redwood Valley was not, therefore, because he lacked freedom in the Disciples denomination. It was the Indiana city itself, he said, that was racist — "not ready for my ministry."

Healings, prophecies and tongues, or glossolalia, were part of the religious life of his Ukiah, Calif., church. While such gifts are less commonly expressed in the Disciples denomination than in many others, they do occur.

Bob Friedley, head of the communications department for the Disciples, said that last year the Peoples Temple gave only $900 for the Disciples' corporate program. The church listed an operating budget of $275,000.

But, unlike many churches associated with the denomination, it has filed reports with the Indianapolis headquarters annually. Friedley said, "It is not required of the churches that they report. Every year one-fourth of the 4,400 congregations do not report. Some never have reported."

"There have been newspaper clips sent here of people disgusted with what they were reading about Jones and his congregation, but no calls for investigation or expulsion," Friedley said.

THE NORTHERN California-Nevada Region of the denomination has had Jones' standing as a minister in that jurisdiction up for review for at least a year, because of repeated reports of abuse of individuals and of mishandling of funds, Friedley said.

But the regional group could not reach Jones for the review. He was in Guyana.

All that the Disciples require of a church to be listed with it is that doctrinally the church "profess that Jesus Christ is Savior and Lord," Friedley said.

In an interview a couple of years ago his wife said that he really didn't believe the Bible, "but uses that as a tool to establish a Socialist society."

The Washington Post ____
Washington Star-News A-8
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The National Observer ____
The Los Angeles Times ____

Date 11-27-78

FBI/DOJ

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

(Mount Clipping in Space Below)

Peoples Temples Affiliated With Di[illegible]

The ([illegible] Disciples of Christ), with which the Peoples Temples are affiliated, dislikes labels.

As America's oldest and largest indigenous religious movement, the Disciples of Christ gives each of its 4,416 local congregations complete autonomy in managing its affairs. The 1.3 million members tend to reject denominational titles, preferring to call themselves simply "Christians."

However, in the wake of the horror and killing at the Peoples Temple compound in Guyana, officials at the national headquarters of the Christian Church in Indianapolis are considering adopting procedures that would allow the ouster of erring congregations.

The Rev. Kenneth L. Teegarden, denomination president, said Tuesday: "The congregational autonomy of a denomination such as ours, and the resultant tenuous relationship with many local churches, left us with a bare knowledge that Peoples Temple of Redwood Valley had a Guyana colony and no appreciation of a fanaticism that could have led to the human destruction that took place."

Noting that the denomination had "stood firmly for a variety of styles and approaches to Christian mission and ministry," Teegarden said steps would be taken immediately to see if limits should be set on the freedoms of local congregations.

Until last weekend, the Peoples Temples in Redwood Valley and San Francisco, though untypical of Disciples congregations—seemed to be no serious cause for alarm, according to a church official.

Scott Lathrop of Sacramento, chairman of an informal review committee set up early last year, said that although complaints had been heard about alleged abuses at the temples and in Guyana, "no formal charges had been filed."

The Disciples' emphasis on individual liberty of opinion has been held dear since the founding of the movement in the early 19th century.

Patriarch of the movement was a frontier preacher named Barton W. Stone, born in Maryland in 1772. An ordained Presbyterian clergyman, he began his career conducting frontier revival meetings but soon became convinced that denominationalism was the curse of Christianity.

He called upon believers in the Bible to unite in a new fellowship, based solely on the teachings of Scripture. Adherents called themselves "Christians" to make it clear they were not part of any particular doctrinal group or denomination.

The movement grew rapidly and in 1809 a remarkable father-and-son team, Thomas and Alexander Campbell, lent further impetus by their vision of an ultimately united Protestant Church. The Christian movement split after 1906, however, leading to the establishment of another branch now known as the churches of Christ.

The Christian movement carried to its logical conclusion the Protestant principle that each person is free to interpret the Scriptures for himself.

Although there are evangelists, pastors, elders and deacons, the church teaches that anyone may approach God through prayer for direct guidance for all problems arising in the conscience.

Disciples have no catechism and no prescribed rituals, although they baptize by immersion in the name of the Trinity. A distinctive event at most Christian Church congregations is the celebration each Sunday of the Lord's Supper.

It is difficult to generalize about the beliefs of members in heaven and hell, though most believe in the immortality of the soul.

Disciples of Christ congregations are peopled by both conservatives and liberals, theologically and politically. In many ways, typical Sunday morning services resemble those of most mainline Protestant churches.

Just how the Rev. Jim Jones, the Peoples Temple founder who died in the Guyana massacre became involved with the Disciples is not fully clear.

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

I-3 LOS ANGELES TIMES LOS ANGELES, CA

Date: 11/22/78

Edition: Wednesday Final

Title: PEOPLES TEMPLE

Character: or RYMUR

Classification:

Submitting Office: Los Angeles

FBI/DOJ

One former top Jones aide said Jones studied under Father Divine, the famed black minister, in the 1950s and patterned his Peoples Temple after Divine's Kingdom of Peace community in New York.

It is known that before 1960, Jones had founded the first Peoples Temple in Indianapolis and had been ordained as a minister.

The Rev. John W. Harms, who was executive minister for the Disciples in Indiana in 1962-63, said Jones came out of a Pentecostal background but "was trying to find his way out of this."

"He was a mixture of orthodoxy and fundamentalism, while being very liberal on social issues and human rights . . ." Harms recalled.

Because Harms and other church officials believed Jones lacked "theological understanding," they denied him ordination by the regional body of the church unless he completed added academic and theological study.

Jones apparently did not complete the recommended work, however, and moved to Northern California from Indianapolis in 1965.

Persons attending services in the Peoples Temple near Ukiah in the 1960s recalled that the singing involved social action, protest and "brotherhood" songs rather than traditional hymns of the church.

Jones often used the Sunday newspaper as a text for his sermons, according to Kenneth Compton, who in 1968 and 1969 was president of the Northern California region of Christian Churches.

"He would sit on a tall barstool at the front of the church and identify people in the newspaper who should be praised for various social action enterprises," Compton said. "The services were long—an hour and a half to three hours. Kids often fell asleep on the floor."

By the mid 1970s, the controversial Peoples Temples (congregations had also opened in San Francisco and Los Angeles) had developed a reputation for social works.

These included housing and feeding senior citizens and medical convalescents, maintaining a home for retarded boys, rehabilitating youthful drug users and assisting both members and nonmembers of the church by providing legal assistance and college scholarships.

Added to benevolent social action, however, was a curious blend of old-fashioned faith healing.

Dan Smith, a Los Angeles deputy city attorney, said he and his wife attended a service during which Jones told those in the congregation to raise their hands high above their heads and pray while he healed sick persons in the audience of afflictions ranging from broken bones to cancer.

Claiming to cure one parishioner of "cancer of the throat," Jones placed his hand on her neck, then held up a "piece of meat" that he said was the cancerous tissue, according to Smith.

Smith said he concluded Jones "had moved beyond Jesus at that time."

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"Jones obviously had strong psychic powers to persuade and control people. But the things I began to hear after 1970 or so didn't sound like the same person."

A **DARK DAY**—Mrs. Connie Brown, right, wife of NBC meraman Robert Brown, watches in rain with adopted daughter, Kim, 15, as coffin bearing Brown's body is removed from plane at International Airport. Brown was one of Guyana victims

Peoples Temples Affiliate With Disciples of Christ

Denomination Considering Adopting Means to Oust Erring Congregations in Wake of Guyana Horror

BY RUSSELL CHANDLER
Times Religion Writer

The Christian Church (Disciples of Christ), with which the Peoples Temples are affiliated, dislikes labels.

As America's oldest and largest indigeous religious movement, the Disciples of Christ gives each of its 4,416 local congregations complete autonomy in managing its affairs. The 1.3 million members tend to reject denominational titles, preferring to call themselves simply "Christians."

However, in the wake of the horror and killing at the Peoples Temple compound in Guyana, officials at the national headquarters of the Christian Church in Indianapolis are considering adopting procedures that would allow the ouster of erring congregations.

The Rev. Kenneth L. Teegarden, denomination president, said Tuesday: "The congregational autonomy of a denomination such as ours, and the resultant tenuous relationship with many local churches, left us with a bare knowledge that Peoples Temple of Redwood Valley had a Guyana colony and no appreciation of a fanaticism that could have led to the human destruction that took place."

Noting that the denomination had "stood firmly for a variety of styles and approaches to Christian mission and ministry," Teegarden said steps would be taken immediately to see if limits should be set on the freedoms of local congregations.

Until last weekend, the Peoples Temples in Redwood Valley and San Francisco, though untypical of Disciples congregations—seemed to be no serious cause for alarm, according to a church official.

Scott Lathrop of Sacramento, chairman of an informal review committee set up early last year, said that although complaints had been heard about alleged abuses at the temples and in Guyana, "no formal charges had been filed."

The Disciples' emphasis on individual liberty of opinion has been held dear since the founding of the movement in the early 19th century.

Patriarch of the movement was a frontier preacher named Barton W. Stone, born in Maryland in 1772. An ordained Presbyterian clergyman, he began his career conducting frontier revival meetings but soon became convinced that denominationalism was the curse of Christianity.

He called upon believers in the Bible to unite in a new fellowship, based solely on the teachings of Scripture. Adherents called themselves "Christians" to make it clear they were not part of any particular doctrinal group or denomination.

The movement grew rapidly and in 1809 a remarkable father-and-son team, Thomas and Alexander Campbell, lent further impetus by their vision of an ultimately united Protestant Church. The Christian movement split after 1906, however, leading to

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The Atlanta Constitution ____
The Los Angeles Times ____

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FBI/DOJ

Continued from Third Page
the establishment of another branch now known as the churches of Christ.

The Christian movement carried to its logical conclusion the Protestant principle that each person is free to interpret the Scriptures for himself.

Although there are evangelists, pastors, elders and deacons, the church teaches that anyone may approach God through prayer for direct guidance for all problems arising in the conscience.

Disciples have no catechism and no prescribed rituals, although they baptize by immersion in the name of the Trinity. A distinctive event at most Christian Church congregations is the celebration each Sunday of the Lord's Supper.

It is difficult to generalize about the beliefs of members in heaven and hell, though most believe in the immortality of the soul.

Disciples of Christ congregations are peopled by both conservatives and liberals, theologically and politically. In many ways, typical Sunday morning services resemble those of most mainline Protestant churches.

Just how the Rev. Jim Jones, the Peoples Temple founder who died in the Guyana massacre became involved with the Disciples is not fully clear.

One former top Jones aide said Jones studied under Father Divine, the famed black minister, in the 1950s and patterned his Peoples Temple after Divine's Kingdom of Peace community in New York.

It is known that before 1960, Jones had founded the first Peoples Temple in Indianapolis and had been ordained as a minister.

The Rev. John W. Harms, who was executive minister for the Disciples in Indiana in 1962-63, said Jones came out of a Pentecostal background but "was trying to find his way out of this."

"He was a mixture of orthodoxy and fundamentalism, while being very liberal on social issues and human rights . . ." Harms recalled.

Because Harms and other church officials believed Jones lacked "theological understanding," they denied him ordination by the regional body of the church unless he completed added academic and theological study.

Jones apparently did not complete the recommended work, however, and moved to Northern California from Indianapolis in 1965.

Persons attending services in the Peoples Temple near Ukiah in the 1960s recalled that the singing involved social action, protest and "brotherhood" songs rather than traditional hymns of the church.

Jones often used the Sunday newspaper as a text for his sermons, according to Kenneth Compton, who in 1968 and 1969 was president of the Northern California region of Christian Churches.

"He would sit on a tall barstool at the front of the church and identify people in the newspaper who should be praised for various social action enterprises," Compton said. "The services were long—an hour and a half to three hours. Kids often fell asleep on the floor."

By the mid 1970s, the controversial Peoples Temples (congregations had also opened in San Francisco and Los Angeles) had developed a reputation for social works.

These included housing and feeding senior citizens and medical convalescents, maintaining a home for retarded boys, rehabilitating youthful drug users and assisting both members and nonmembers of the church by providing legal assistance and college scholarships.

Added to benevolent social action, however, was a curious blend of old-fashioned faith healing.

Dan Smith, a Los Angeles deputy city attorney, said he and his wife attended a service during which Jones told those in the congregation to raise their hands high above their heads and pray while he healed sick persons in the audience of afflictions ranging from broken bones to cancer.

Claiming to cure one parishioner of "cancer of the throat," Jones placed his hand on her neck, then held up a "piece of meat" that he said was the cancerous tissue, according to Smith.

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

(Mount Clipping in Space Below)

Cult Took Members' Homes, Sold Them to Get Funds

By Michael Taylor

The methods by which People's Temple amassed a fortune emerged yesterday in a check of official records and from interviews with frightened former members of the fanatical cult.

Real estate records on file in San Francisco show that several people gave their homes to People's Temple, free and clear, and the temple would then sell them when the organization needed cash.

The files show the records of the transactions were mailed to temple lawyer Eugene Chaikin at various post office boxes in San Francisco or Redwood Valley, where the cult maintained a branch.

The records show the gift of these houses to the temple and their subsequent sale:

- In July, 1973, Ruby Lee Johnson gave her home to the temple, and nearly four years later, the church sold it for $42,000;
- In November, 1975, Le Flora Townes gave her home to the sect and less than a year later, it was sold for $25,000; on the same day Townes gave her house to the church, Emmett and Mary Griffith gave up their house to the cult. The Griffith house sold for $50,000 in August, 1977;
- The largest single profit seems to have come from the sale of Vernell Henderson's property. In February, 1977, he gave it to Peoples' Temple and four months later, the sect sold it for $127,500.

Selling just those houses brought in nearly a quarter of a million dollars.

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

3 S.F.Chronicle

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FBI/DOJ

One former member, reached by The Chronicle, said that she and other temple members who owned property were ordered by temple authorities to sign blank power-of-attorney forms and blank deed papers.

"We had so many papers to sign," she said, "and we really didn't understand what they were about."

An attorney familiar with the temple's operations said members would routinely be faced with "a stack of papers arranged in a sheaf so you could only see the bottom line, where the signatures go.

The new members, bewildered by the array of complicated legal forms, were ordered to sign them under threat of being paddled, the attorney said.

One temple member, who left San Francisco for awhile, returned to find that the temple had sold her house and her cars.

The attorney said that when people joined the temple, at first they were asked to give 10 percent of their earnings to the church coffers. As time went by, this time increased to 25, 50 and finally 100 percent of their earnings.

"When everybody left to go to Guyana," the lawyer said, "they would simply turn over all titles and assets to the temple."

Records on file with the California Department of Motor Vehicles show a complicated registration and ownership pattern of cars, buses and trucks owned by the temple.

For example, several trucks parked in the temple's Geary boulevard headquarters parking lot are registered to members, but have different lease owners.

Two trucks are owned by People's Temple, another is owned by Valley Enterprises and another by the Apostolic Corporation. Both Valley Enterprises and Apostolic Corp. have the same post office boxes as other temple activities.

There are also three large buses registered to and owned by the temple, at three different post office box addresses in Redwood Valley in Mendocino county, the original site of the People's Temple in California.

All of these complex financial maneuverings and the indication of large-scale donations by members of the sect are under investigation by the district attorney of Los Angeles, an informed source said.

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Temple Flourished for Time in L.A.

'It Was Beautiful Thing,' Ex-Member Says, Until Dream Went Sour

BY DOYLE McMANUS
Times Staff Writer

For five years, the Rev. Jim Jones ran a Peoples Temple branch near downtown Los Angeles that flourished briefly and attracted almost 2,000 members.

"At first," one former member told The Times Monday, "it was a beautiful thing."

But over the years, former members of the congregation said, the Peoples Temple dream went sour.

Jones turned from a preacher of interracial harmony into a domineering cult figure. Some members, angered by church demands that they turn over their homes and possessions, quit. Others followed Jones to his plantation in Guyana.

Last year, the former members said, the branch moved out of its huge, Italian Renaissance style church at 1366 S. Alvarado St.

Today the building is occupied by a Seventh-Day Adventist group, and the Peoples Temple is the target of investigations by Dist. Atty. John Van de Kamp and the Los Angeles Police Department.

The story of the Los Angeles Peoples Temple—the church's third branch, after Ukiah and San Francisco—follows the same strange pattern as the other congregations.

"At first it was a beautiful thing," said Mrs. Fannie Mobley, a 65-year-old Wilshire District grandmother who was a member from the branch's founding in 1972 until 1976. "Jim Jones was the most beautiful and loving man I had ever seen. He didn't even want to kill flies."

As in San Francisco, Jones set up social welfare programs, but also hobnobbed with political leaders. He appeared several times with Mayor Bradley, Lt. Gov. Mervyn Dymally and others.

But in late 1975, Mrs. Mobley said, "all of a sudden it changed."

Jones began to rail against the government, especially the Central Intelligence Agency, and to warn that government agencies were seeking to disrupt the temple, she said.

Security at the church became tight, with guards patrolling the grounds and officials searching members as they entered.

"They would threaten you if you didn't do what he said," she recounted. "They would scare you to death and say you were going to die, say you had cancer of the lung."

"It was bizarre," she said. "He would be so sweet one time, and so mean the next time. But when he denounced God, I had to get out. I decided the man was sick."

Mrs. Mobley said she left the Peoples Temple in 1976. Other former members and relatives of members—who asked that their names not be used—told similar stories.

The district attorney's investigation stems from a complaint by an elderly couple that Jones and two assistants coerced them into selling their homes at a low price and giving most of the proceeds to the church.

The couple, Wade B. Medlock, 72, and his 71-year-old wife, also filed a civil suit in Los Angeles Superior Court. The suit is awaiting trial.

District attorney's spokesman Tom McDonald said the investigation "is still very much alive and will continue despite Jones' reported death."

In their suit, the Medlocks charged that Jones told them, "You will either sign these papers or you will die. We are not taking your property but just protecting it." They said they sold two houses for $130,000 and signed over most of the proceeds to the Peoples Temple.

The couple said Jones had begun pressuring them in 1975 to "sell all they had, give all proceeds from such sales to Peoples Temple, and go communal."

The Washington Post ____
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The Los Angeles Times I Pg 3

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Maria Papapetrof, a self-described "spiritual counselor" who has been working with disaffected members of the church, estimated that several hundred Los Angeles members remain faithful to Jones.

Mrs. Mobley said there may be "dozens," but other former members said they did not know how many members remain.

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

(Mount Clipping in Space Below)

Redwood Heyday

Jones' Abandoned Temple

Redwood Valley, Mendocino county

The once-thriving headquarters of the People's Temple in this hamlet ten miles north of Ukiah is now shuttered and empty.

The property, purchased by the cult in 1965, has been for sale since last year, when Jones led many followers from San Francisco to the People's Temple agricultural settlement in Guyana.

Only a handful of temple adherents remain. They operate Happy Acres Ranch, a care center for the mentally handicapped a few miles from the abandoned temple headquarters.

Workers at the facility politely refused to answer questions yesterday, saying they had been unable to reach the cult's San Francisco office by telephone for guidance.

In its heyday here in the early 1970s, before People's Temple moved to San Francisco, the group claimed 5000 members. Thousands attended weekend services in Redwood Valley at which Jones claimed to raise people from the dead and perform a variety of faith-healing miracles.

Jones was widely respected in Mendocino county, serving one year on the grand jury.

In 1972, the church claimed to operate a children's home, three convalescent centers and three college dormitories.

County authorities even then undertook a series of inconclusive investigations of charges of ritual beatings inside the church, flim-

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FBI/DOJ

flamming of elderly temple adherents and claims that Jones or his lieutenants were illegally placing church adherents on county welfare rolls.

The temple property here, which includes a church with a huge swimming pool for both recreation and baptisms, and two other buildings, has not been sold, according to local real estate sources, because deed restrictions prohibit conversion to commercial use.

The cult was apparently more successful in selling an enormous red brick church in Los Angeles, which it purchased in 1972.

About a year ago, the Los Angeles branch closed its doors. Last June, the building was sold to the Seventh-Day Adventist Church reportedly for $375,000.

Our Correspondent

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

(Mount Clipping in Space Below)

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

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13 retarded moved from temple care

Special to The Examiner

UKIAH, Mendocino County — Thirteen retarded young people who had been under the care of Peoples Temple members in a state-funded program near here have been moved by state officials.

David Loberg, director of the department of developmental services in the state Health Department, got in touch with officials here and said it's necessary for the health and welfare of the 13 that they be removed from Happy Acres, the Peoples Temple community in Redwood Valley.

Fears of deaths similar to those over the weekend at the Peoples Temple compound in Guyana brought out Mendocino County deputies to assist in the removal.

The effort to remove the people, aged 19 to 25, was postponed repeatedly as state health officials studied the legal basis for removing them

Curt Firestone, regional administrator of the state health program, said he discussed the situation at length with Bonnie Beck, an operator of the home, and found her "very understanding."

"In essence, we've closed their program," said Firestone. "But I assume if no incidents occur within a week or so the program will resume."

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Rift between black leaders
Francois 'appalled' at support of Temple

Former Supervisor Terry Francois has returned a plaque naming him as the Sun Reporter newspaper's 1957 "man of the year" to publisher Dr. Carlton Goodlett.

A rift between the two long-time San Francisco black community leaders was apparent yesterday as Francois, who said he was appalled by Goodlett's continued support for the Rev. Jim Jones, staged a small demonstration at the newspaper's Turk Street business office.

Francois said that Goodlett, a medical doctor, should have warned the black community of phony claims of faith healing made by Jones. Francois said questionable practices at Jones' Peoples Temple had been brought to Goodlett's attention long before the weekend murders and mass suicides committed by members of Jones' cult in Guyana.

Goodlett denied Francois' charges. He said he referred those who came to the him with complaints about Peoples Temple to the district attorney's office.

Goodlett said that "when all the facts are in about the Peoples Temple, I'll write the assessment of the period as I see it."

In accepting the returned plaque, Goodlett said, "You might as well return the watch that came with it."

Francois smiled. "That stopped running years ago," he said.

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FBI - DOJ

Publisher Carlton Goodlett at microphone denies charges that he failed to warn community about the Rev. Jim Jones

Paul Ghnes

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

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Together again

Examiner/Katy Raddatz

Leonard Kravitz, 56, of Philadelphia, embraces son Brian, 29, at the gate of Peoples Temple here. Kravitz drove up to the gate yesterday and told a guard, "I'm here to pick up my son." A few minutes later his son came out, hugged his father and got in the car; they drove away together.

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

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A Grim Holiday For Loyalists at People's Temple

By George Williamson

About 40 loyalists of Jim Jones huddled in the spacious San Francisco People's Temple yesterday to share an abundant Thanksgiving meal.

Several said they had retreated in fright to the temple at Geary boulevard and Fillmore street because, as well-known members of the church, they could not be safe in their own homes.

But once inside the temple they were not free from the outside world's anger at the Jonestown atrocities.

Several times every hour, new threats and diatribes were telephoned in.

"I just answered one where the caller said: 'I assure you that everyone in that building is going to have their brains blown out,'" a temple spokeswoman said.

"Other times they say, 'Killed any children lately?' Things like that."

The spokeswoman said, "We end up trying to be polite, and hang up."

Temple member Sandy Bradshaw said, "We haven't encouraged members to come here today." But many came anyway, she said, to seek "comfort in this time of sorrow" and "the advantage of around-the-clock police protection."

Bradshaw said, "Frightened as

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

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FBI/DOJ

we are with the police here, I can barely imagine how bad it would have been without them. The police have been very, very compassionate and very cooperative."

The people inside the temple decided against conducting formal services — "Just being together is enough," Bradshaw said, adding brightly:

"But we're having the usual Thanksgiving dinner. Turkey, dressing, sweet potato pie, all the trimmings. We're all a large family here, and we're just able to do it because we support one another and believe what we're doing."

She and other temple members said they still disbelieve accounts from Guyana that Jones' followers first killed Congressman Leo Ryan and four members of his investigative party and then proceeded, at Jones' behest, to commit mass suicide.

"We don't condone what happen. We condemn it," said a San Francisco member. "But we think there's a lot more to this than meets the eye. We don't buy what's been said so far, we don't buy it at all. It just doesn't jive. It isn't consistent with our beliefs."

Some temple members speculated that defectors from the cult, or would-be defectors, engineered the attack on Ryan's group because the congressman allegedly had found conditions ~~at Jone~~stown to be better ~~than~~ dissidents had reported.

They also felt they are being "set up" for attacks because of various reports of "hit squads" intent on killing temple defectors and U.S. officials.

"People out there seem to be getting the idea that they can justify 'getting us' before we supposedly get them," one member said.

Temple member Leona Collier added: "This is an alarmist type of thing. I think this is a setup to have us killed by outside lunatics."

"Don't get the idea there was a hit squad. That's ridiculous," said June Crym, a seven-year temple member.

Crym, ~~temple~~ lawyer Charles Garry and other took reporters on a tour of the San Francisco temple yesterday morning.

Pictures of Jones and religious symbols were absent from the white, brick-trimmed interior walls.

Temple spokeswoman Jean Brown said the congregation is determined to carry on without Jones. "After all," she said, "we have been getting along (in San Francisco) without him for a year and a half."

But no temple members on hand yesterday felt prepared to estimate how many loyal members remained in Northern California.

Archie Ijames, who lost a daughter and grandchildren among other relatives in Jonestown,

helped conduct the tour.

"I'm not embarrassed about being called the People's Temple," James said. "The way we act and behave, I'm convinced, will make all the difference in how people view us."

Meanwhile, Thanksgiving services in churches all across the city became memorials for the hundreds who died in Guyana.

Supervisors Ella Hill Hutch and Quentin Kopp and State Senator Milton Marks were among those delivering emotion-filled eulogies at El-Bethel Baptist Church just a few blocks from People's Temple. Those services were coordinated by the Baptist Pastors Council of San Francisco and Vicinity.

"We are not here to criticize, not to condemn," Hutch said. "It's been so difficult for all of us because we haven't understood, no one can understand . . .

"It all seems like a dream, a nightmare."

Kopp called it a "a time of mourning, a time of sympathy that all of us feel for our fellow human beings who were part of a carnage that calls to mind the holocaust of the Hitlerian days of the 1930s and 1940s."

But Kopp also saw reason to "rejoice in the fact that we have leaders in our religious community assembled here who are not false prophets."

Marks said, "We're human beings . . . We cannot comprehend fully all that human beings do or do not do . . . We must judge not, lest that we be judged ourselves."

Joyce Parks, surrounded by other cult members, wept at a Thanksgiving Day press conference at People's Temple Lawyer Charles Garry, a non-member who represented the temple, is at right.

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Peoples Temple Had History of Threats, Violence

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By Art Harris
Washington Post Staff Writer

The violence deep in a South American jungle that ended Saturday with the slaughter of hundreds was not an isolated event, but the bloody climax to a history of threats and terror swirling around the Peoples Temple and its charismatic leader, the Rev. Jim Jones.

The religious group's tactics of persuasion ranged from mass letter-writing campaigns and anonymous, late-night telephone calls to reporters and editors warning of unspecified consequences that would follow unwanted publicity, to ritual beatings of members and goon squads dispatched to harrass any who sought to leave the fold.

But what began with a few letters to San Francisco publications, and other tactics of intimidation, ended with apparent mass suicide-murders in the Guyanese jungle and an FBI investigation into a reported Peoples Temple plan to kidnap high U.S. government officials in case Jones was arrested in Guyana.

The alleged kidnap plot, revealed to FBI agents Sunday by a number of current and former temple members, apparently was a contingency plan that was never implemented.

"The allegations are not garbage," Charles R. McKinnon, special agent in charge of San Francisco's FBI office, said when asked what credibility he gave the reports. "The information we have is reliable. Whether we'll be able to prove it in court is another matter."

Such threats to his constituents led Rep. Leo J. Ryan (D-Calif.), a 53-year-old California Democrat, to travel to the Peoples Temple jungle agricultural settlement in Guyana to investigate whether Americans were being held against their will. Ryan himself had been threatened.

In fact, the congressman, who was killed for his efforts, received a telegram from Guyana, that was "openly hostile" to his visit, said Dan Cook, a congressional investigator and close personal friend of Ryan's. Cook said Ryan received an unfriendly letter from Peoples Temple attorney Mark Lane before the trip. Ryan went anyway.

"He knew he would not be welcomed with open arms, but he certainly didn't expect such a senseless thing as this," Cook said.

Jones, a flamboyant leader who often harped on fears of harrassment of his church by unnamed enemies, went so far as to arrange phony assassination attempts on his own life, say cult members. A speech by Jones would be interrupted by the crack of gunfire and he would announce that people were trying to kill him.

"Paranoid" is the term some former members use to describe the man who used ritual spankings and "boxing matches" to discipline followers. Reports reached the United States of an elderly woman being knocked unconscious at one such session in the jungle commune. Jones also exhorted cult members to spy on one another, former members claim.

It was the practice of the 46-year-old leader to pay visits to would-be critics with his attorney, a public relations man and a large, imposing squad of bodyguards. They would be wearing dark-blue suits and sunglasses.

It was just such a "goon squad" that visited the offices of New West magazine as it was preparing an article critical of Jones and the Peoples Temple for publication in August 1977.

"They threatened us with libel suits if we printed the story," said New West executive editor Rosalie Wright in a telephone interview yesterday. The article described faked faith healings by Jones, members being forced to turn over their property to the church, ritual beatings, shady financial maneuverings and a creed that required total obedience to Jones.

Former members of the cult were quoted in the article as saying that members had been intimidated into signing powers of attorney to Peoples Temple and signing false confessions to such crimes as child molestation, as ways of preventing them from defecting.

No suit was filed against the magazine by the cult, but Wright said she received midnight phone calls warning her not to publish the article.

Members of the cult were exhorted

The Washington Post A 14
Washington Star-News ____
Daily News (New York) ____
The New York Times ____
The Wall Street Journal ____
The Atlanta Constitution ____
The Los Angeles Times ____

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to deluge New West and other publications critical of their leader with hundreds of letters. Before the article appeared, calls jammed New West switchboards in San Francisco and Los Angeles, said Wright, who moved from her house and sent her children into hiding.

Such tactics had succeeded in having the article killed by a former editor, and had intimidated San Francisco Chronicle reporter Julie Smith to the point that she turned her profile of Jones into "a goddamn valentine," she says.

"It was so distressing," Smith said at the time. "Just this vast thing coming at you. All the letters, all the phone calls, all this murmuring from people in high places. What happened in my case was that I ended up being completely ineffectual."

Under prodding from Jones, businessmen, civic leaders and politicians weighed in to emphasize the free meals and community programs that the Peoples Temple brought into the largely black Fillmore District. It was an impressive show of force.

Letters urging another look at Jones poured into the San Francisco Examiner after the newspaper published an article delving into Jones' activities, and the paper received threats of demonstrations by members of the cult. The life of the paper's editor and publisher, Reg Murphy, who had been kidnaped several years ago and held for $700,000 ransom by a right-wing terrorist, was threatened again yesterday, said a source close to the paper. The threat was believed to be from someone connected with Jones' group.

Mysterious visitors, assaults in her home and threats against her family have also haunted free-lance reporter Kathy Hunter of Ukiah, Calif., since she returned from a futile attempt to interview Jones in Guyana.

Her trip last May turned into a nightmare when fires broke out in adjoining rooms of her quarters. Upon returning home, she was confronted by three men in her living room and warned not to write anything more about Peoples Temple.

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