

FEDERAL BUREAU OF INVESTIGATION

1

11/9/78 1048 [redacted]

Date of transcription 12/11/78

b7c

[redacted] telephone number [redacted] was interviewed at his place of residence and advised of the identity of the interviewing Agent and the fact that he was being interviewed regarding any association the Peoples Temple church may have had with the murder of Congressman LEO J. RYAN. (u)

[redacted] advised that he is familiar with the Reverend JIMMY JONES and the Peoples Temple church.

[redacted] advised that he became acquainted with the church in the late 1960's when he dated a girl named [redacted] who was a member of the Peoples Temple church. (u)

[redacted] advised that in June, 1970, the [redacted] decided to move to California and he moved with them to Stockton, California. (u)

[redacted] advised that at that time [redacted] was the only member of the Peoples Temple church and that the rest of her family, [redacted] were not members of the church. (u)

[redacted] advised that [redacted] remained attached to the Peoples Temple and eventually got himself and the remainder of her family interested in the church and later they all became members and moved to the Ukiah, California, area which is near where the Peoples Temple church was located in Redwood Valley, California, north of San Francisco. (u)

[redacted] advised that he and [redacted] became enrolled in the church's college program along with many other of the college-age children as it was all funded by the church. (u)

[redacted] advised that many of the younger members who participated in the college program eventually became ranking members or council members of the church. (u)

Interviewed on 11/30/78 at Indianapolis, Indiana File # IP 89-181

by SA [redacted] -blk Date dictated 12/5/78

[REDACTED] advised that he himself became one of the Reverend JONES' bodyguards as JONES felt his life was in danger as he received numerous threats. [REDACTED] advised that although he was a bodyguard he was never armed although he was told that other guards did have weapons. 12/1

[REDACTED] advised that JONES had received permission from the Mendocino County sheriff to arm themselves while on the church's property. 12/1

[REDACTED] advised that a group of the young church members he was associated with, many of which were council members, became disgruntled with the teachings and fake healings of the Reverend JONES and decided to leave the church. 12/1

[REDACTED] continued that the group was extremely cautious about this defection as they had heard rumors that other church members had tried to defect and had been killed by JONES or other high-ranking council members of the church. 12/1

[REDACTED] advised that in August, 1973, [REDACTED] decided to make their escape. [REDACTED] advised the group left in the middle of the night in three cars taking with them all of the weapons that WAYNE PIETILA (high-ranking bodyguard) had access to. [REDACTED] advised that they left with M-16's, M-1's along with , .357 caliber and 38 caliber hand weapons (approximately 12 in all). [REDACTED] advised that the group hid out in the States of Montana and Washington for approximately three months until they finally split up and returned to their homes. [REDACTED] advised that after their defection he heard that the Reverend JONES had become extremely paranoid as the group who defected were all aware of the false healings and illegal activities conducted by the church. 12/1

[REDACTED] advised it was at this time that he received word that JONES had begun his suicidal preachings that the members of the church should be willing to die. 12/1

b7c

[REDACTED] advised that he was God and stressed Socialism very much. /u/

[REDACTED] advised that he remained in contact with most of the group with which he defected and learned from [REDACTED] that in 1976 JONES was taking the members of his church to Georgetown, Guyana. [REDACTED] advised that [REDACTED]'s family had remained members and went with JONES to Guyana and it was at this time that [REDACTED] began organizing a concerned citizens group which eventually contacted Congressman RYAN. [REDACTED] further advised that another ex-member of the Peoples Temple, JIM COBB, was also a member of the concerned citizens group which dealt with Congressman RYAN and in fact was one of the individuals who accompanied RYAN to Guyana where the eventual ambush which took Congressman RYAN's life occurred. /u/

[REDACTED] advised that he believed RYAN was one of the lone survivors of the group. /u/

[REDACTED] advised that he never had any direct knowledge of any suicidal rituals until he learned about it after his defection. He further advised that he was never aware of any assassination list although he had heard rumors prior to his defection that previous members who had attempted defection were caught and killed. /u/

[REDACTED] advised that a few months ago he heard the Reverend JIM JONES' son-in-law, MIKE CARTNELL, who is an attorney and former member of the Peoples Temple and who resides in California, on the "Tomorrow" talk show. [REDACTED] advised that CARTNELL mentioned an assassination list which was funded by millions of dollars for enemies of the Peoples Temple. /u/

[REDACTED] advised that he knew of no one in the Peoples Temple who worked in Mayor MOSCONE's office (Mayor of San Francisco) who may have been responsible for his murder. He further advised that the Reverend JONES enjoyed being seen with politicians and JONES was especially fond of MOSCONE and in fact, supported him in his campaign prior to his becoming Mayor of San Francisco. /u/

[REDACTED] advised that JONES rehabilitated a Negro male named CHRIS LEWIS who was a drug addict and later he became a member of the Peoples Temple who traveled with JONES to Guyana. [REDACTED] advised LEWIS became JONES' main /u/

b7c

bodyguard until a few months ago when he became disgruntled with the Peoples Temple church and returned to California. [REDACTED] advised that in California LEWIS had spoken out against the Peoples Temple and its false teachings and was later discovered murdered (u)

b7c

[REDACTED] advised that the day before Congressman RYAN was assassinated in Guyana, he received a package of information from JIM COBB concerning ex-Peoples Temple members who were speaking out against the Peoples Temple and the Reverend JIM JONES. (u)

[REDACTED] advised that the members of the Peoples Temple that he defected with and has remained in contact with are as follows: (u)

[REDACTED]

(u)

b7c

Ex-Peoples Temple Member

Grim Report From Jungle

By Marshall Kilduff

The Peoples Temple jungle outpost in South America was portrayed yesterday as a remote realm where the church leader, the Rev. Jim Jones, orders public beatings, maintains a squad of 50 armed guards and has involved his 1100 followers in a threat of mass suicide.

This description was provided by Deborah Layton, 25, who was a top aide of Jones until she asked American consular officials 1 month to safeguard her departure from Guyana, where the temple has its agricultural mission.

Peoples Temple officers in San Francisco last night relayed — via shortwave radio from Guyana — a refutation of the charges from two of the South American mission's residents, identified as Lisa and Larry Layton, the mother and brother of Deborah Layton.

"These lies are too ridiculous to refute," Lisa Layton said. "We are treated beautifully."

Larry Layton said, "We are treated beautifully."

San Francisco temple officer Tim Clancy added, "We absolutely refute all the charges. This just makes us believe more than ever that there is a conspiracy against the church."

Jones became the center of a storm of controversy last summer when he slipped out of San Francisco with his followers for Guyana. public charges were made by former followers that Jones had performed false medical cures to win converts, that he oversaw beatings of church members in closed meetings and that he amassed more than \$5 million in donations.

According to Layton, Jones has become a "paranoid" obsessed with "traitors" in his own ranks who question him or do not work hard enough in the farm fields and with an outside world that has publicized his critics.

The fever-pitch emotions of temple members that allowed Jones to dispatch them to civil rights causes and liberal political rallies in



DEBORAH LAYTON, A FORMER AIDE TO JIM JONES
She told of armed guards and savage discipline

California has now turned to a military-style vigilance against an imminent attack by unspecified "mercenaries," Layton said.

The temple fields are patrolled by two rings of khaki-uniformed armed guards, men and women members of "security alert teams" who have access to 200 to 300 rifles, 25 pistols and a homemade bazooka, Layton said.

Discipline, she said, is handled at public gatherings of the entire church community. On one occa-

sion an elderly woman was humiliated by being forced to strip, younger members are "knuckled" by having fists ground into their foreheads, and others are ordered to an underground "box" where they must sit for day at a time, Layton said.

Jones has ringed the work fields with loudspeakers and talks for stretches of up to six hours, she added. Farmhands are expected to work from 5:30 a.m. to 6 p.m. with an hour for lunch and another hour

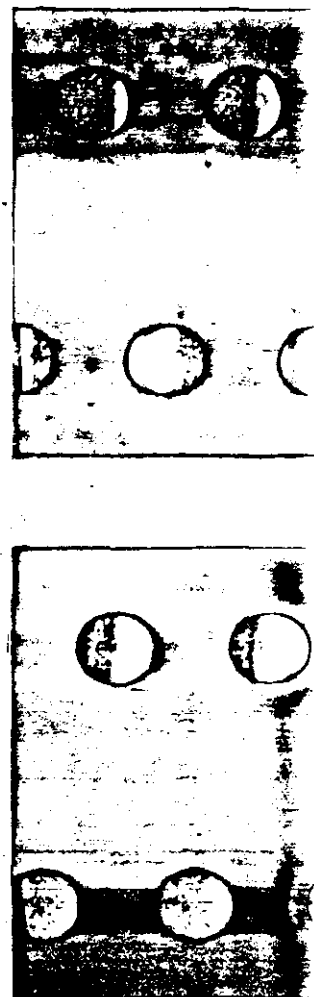


EXHIBIT D

for dinner before more sermons lasting until midnight. Layton said.

The diet consists mostly of rice, purchased in the Guyana capital of Georgetown because the farm is not expected to be self-sufficient for another three years she said.

She said that on the occasion of visits from outsiders whom Jones wished to impress, church members are treated to meat and vegetables. Other trusted followers she claimed were drilled to give optimistic opinions about life at the mission, called Jonestown.

Jones, who often went to elaborate lengths to protect his public image in San Francisco, has remained at the mission, refusing even to venture into Georgetown, she reported.

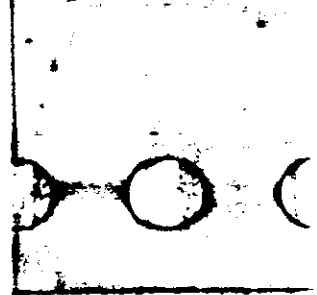
Among his concerns has been a pending child custody case in the Guyana capital.

She said the 1100 followers were told to drink a bitter brown liquid potion, after which they supposedly would fall asleep and then be shot by Jones' guards. The rehearsal went as far as having the community drink a phony potion before Jones called it off. Layton added.

Layton said she was able to leave Guyana by wangling a trip to Georgetown. After several days she secretly arranged with American consular officials to obtain an emergency passport and flew to New York on May 13. She is now living in San Francisco.

"Everyone there wants to leave, I'm sure of it," she said. "But you never get a chance to be alone. Everyone is told to spy on other people."

Layton, who was in charge of church finances here before joining the Guyana colony last December, said Jones controls bank accounts in Europe, California and Guyana containing "at least \$10 million."



ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 11/2/82 BY [redacted]

b7c

Santa Rosa, Calif., Monday, June 19, 1978

Escapee tells of suicide plan at Rev. Jones outpost

By GEORGE KLINEMAN

A trusted Peoples Temple aide who escaped last month from "The Promised Land," the church's 27,000-acre farm in Guyana, South America, claims the 1,100 U.S. citizens residing there are prepared to commit mass suicide on the orders of their leader, the Rev. Jim Jones.

Deborah Layton, 25, a graduate of Santa Rosa Junior College who joined the controversial church when it was headquartered in Redwood Valley, told The Press Democrat that Jones has set up an elaborate plan for exterminating the population at the jungle outpost if it should ever come under attack.

"There was a group assigned to take care of (kill) the children," she

said in a telephone interview from the office of her attorney, Jeff Haas, San Francisco. "Then there was another group assigned to take care of those who spoke out against Jones ... Everybody who was going to kill anybody had someone assigned to them as well."

When Haas went to Guyana to represent Grace Stoen in a custody battle with Jones in September, Layton said, Jones ordered her and other temple aides to threaten Guyanese officials with a grisly ultimatum.

Jones, she said, ordered her to tell the officials "that if everything wasn't worked out (the custody case), everyone would be dead by 5:30 (p.m.). She claims she was fur-

ther instructed to tell the officials the mass suicide "would create an international incident."

Jones, she said, described this tactic as "The crazy nigger approach."

Grace Stoen and her estranged husband, Tim, former assistant district attorney of Mendocino County, are awaiting a decision from the Guyanese court on the legal battle to gain custody of their son, John, age six.

The Rev. Jones claims he is the father of the child.

"John Stoen is treated very well," said Layton. "He lives with Maria Katsaris, who lives in the same cabin where Jim Jones lives." John, she added, "calls Jim Jones

'Dad' and Maria, 'Mom.' He (John) thinks he came out of her (Maria's) womb."

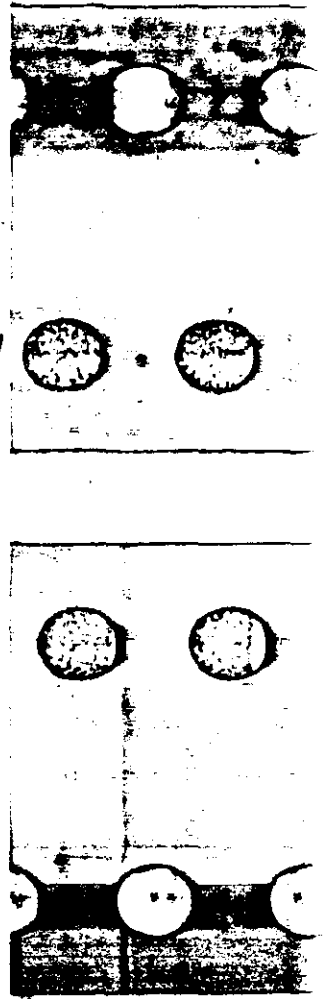
According to official records, John Stoen was born Jan. 25, 1972 at Santa Rosa Memorial Hospital. Tim and Grace Stoen are listed on the birth certificate as the child's parents.

Maria Katsaris' father, Steve, has filed a libel suit against the temple over allegations by Maria that he molested her as a child.

Katsaris, a spokesman for Concerned Relatives, a group that is trying to open communications with relatives at the jungle outpost, is the director of Trinity School.

(Continued on Back Page)

THE PRESS DEMOCRAT



Peoples Temple

Ukiah.

Layton described Jones as a "paranoid" who demands the complete loyalty of his followers by making them pledge "suicide for the glory of socialism."

On one occasion, she said, Jones tested the loyalty of the group by ordering everyone to drink a "brown liquid" which he told them was a pesticide.

After consuming the bitter potion, Layton said, everyone was to drink large quantities of an alcoholic beverage to induce drowsiness before being shot by Jones' guards.

Jones, she said, called off the stunt after everyone drank the potion.

After she arrived at the sprawling agricultural mission in December, Layton said, she was told to work in the fields for the first month or so, from 7 a.m. to 6 p.m. each day. "The sun is so hot," she says, "you get blisters on your body."

While she tended the temple's flourishing vegetable crop, Jim Jones' voice blared out over a speaker system that encircles the fields. There were days, she said, when he would speak for six hours at a time.

Jones, she said, would read his own version of the news, which almost invariably included stories of government corruption and CIA plots in the United States. He would ramble on and on with socialist and communist theory, claiming Russia and Cuba are "the spiritual motherland."

On several occasions, Layton said, Jones talked about his deep admiration for Ugandan dictator Idi Amin.

In addition to claiming he is God, Layton said, Jones tells his follow-

ers he "is a reincarnation of Lenin."

After spending a month tending the fields, Layton was transferred to the temple's ham radio shack, where she was trained in the secret codes used for communications with the 200 or so followers still in San Francisco.

Later, Jones placed her in the trusted position of temple bookkeeper, the same position she held at the temple in San Francisco.

Layton claims the books show Jones has "at least \$10 million" stashed away in bank accounts in Europe, Guyana and California.

Much of the income that supports his operation in Guyana, she says, comes in the form of Social Security checks that are mailed to elderly residents there. Those checks, which are immediately signed over to the temple, total more than \$65,000 per month, she said.

Layton said she had no intention of ever going to Guyana. When temple officials assured her she would be allowed to come home after two months, however, she reluctantly agreed.

After a week in Georgetown, she was taken to Jonestown, the Guyanese government's name for the remote colony.

"When I got to Jonestown and saw the armed guards," she says, "I knew I didn't want to stay."

Two rings of 50 armed guards, both men and women, form "security alert teams" that surround the compound, she claims. The guards, she said have access to an arsenal that includes between 200 and 300 rifles, 25 pistols and a homemade bazooka.

Layton describes life in the compound as "so structured you had no

freedom to yourself, no time to be alone."

Residents there survive on a diet consisting primarily of rice and vegetables.

Interpersonal relationships are forbidden, she claims, without prior approval of "the relations committee," a group of loyal followers who must first approve such arrangements on a three-month trial basis.

During those three months, the couple is allowed to talk together, but must not show any physical affection. After that period, Layton says, the committee reviews the relationship and decides whether the couple will be allowed to live together for six months.

Living together at Jonestown, she adds is no honeymoon experience. Once approved, the couples are moved into cabins that contain 14 bunkbeds each. Each couple is given one bunkbed.

The regimented lifestyle and the brutalities would always be temporarily suspended, she says, when an outside visitor was at the compound.

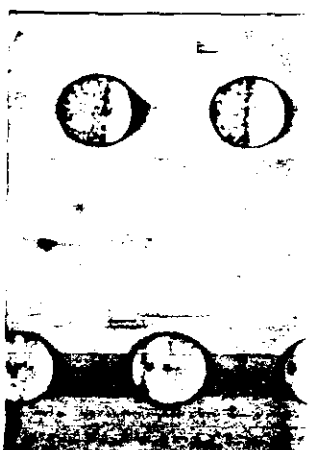
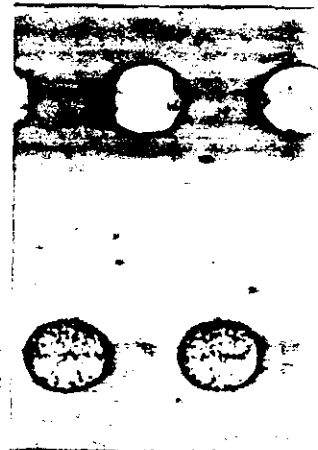
"When Charles Garry (Jones' attorney) was in Guyana," she said, "he was given the best cabin there. Everything changed. The site was zetter. There was dancing and partying."

After two months in Jonestown, Layton asked temple officials to return her to San Francisco, but they refused. The officials told her there is a "huge CIA conspiracy" against Jim Jones. "They told me I would be arrested when I arrived in the United States and questioned," she said, "and (that) if I didn't give information (to the CIA), I would be tortured."

The opportunity to escape finally came in May, when she was sent on temple business to Georgetown. She escaped from the group and turned herself in to American consular officials, who granted her an emergency passport and agreed to safeguard her departure from Guyana. She flew to New York on May 13 and is now living in San Francisco.

Temple officials continue to deny the charges against the church and the Rev. Jones.

"We absolutely refute all the charges," said Tim Clancy, a church spokesman in San Francisco, "This just makes us believe more than ever that there is a conspiracy against the church."



AFFIDAVIT OF DEBORAH LAYTON BLAKEY
RE THE THREAT AND POSSIBILITY OF MASS SUICIDE
BY MEMBERS OF THE PEOPLE'S TEMPLE

I, DEBORAH LAYTON BLAKEY, declare the following under penalty of perjury:

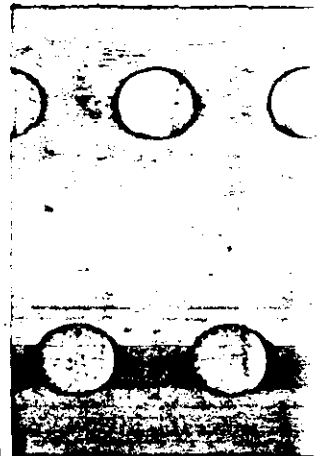
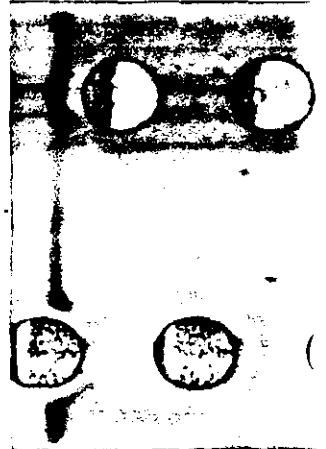
1. The purpose of this affidavit is to call to the attention of the United States government the existence of a situation which threatens the lives of United States citizens living in Jorestown, Guyana.

2. From August, 1971 until May 13, 1978, I was a member of the People's 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 People's Temple.

3. I was 18 years old when I joined the People's Temple. I had grown up in affluent circumstances in the permissive atmosphere of Berkeley, California. By joining the People's Temple, I hoped to help others and in the process to bring structure and self-discipline to my own life.

4. During the years I was a member of the People's 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.

5. Any disagreement with his dictates came to be regarded as "treason". The Rev. Jones labelled any person

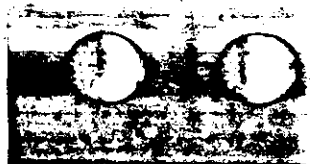


who left the organization a "traitor" and "fair game". He steadfastly and convincingly maintained that the punishment for defection was death. The fact that severe corporal punishment was frequently administered to Temple members gave the threats a frightening air of reality.

6. 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 C.I.A. and that they would be tracked down, tortured, imprisoned, and subsequently killed if they did not flee to Guyana.

7. Frequently, at Temple meetings, Rev. Jones would talk non-stop 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.

8. When I first joined the Temple, Rev. Jones



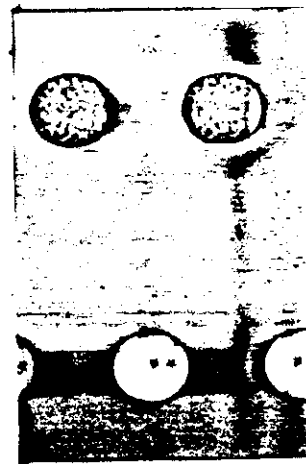
seemed to make clear distinctions between fantasy and reality. I believed that most of the time when he said irrational things, he was aware that they were irrational, but that they served as a tool of his leadership. His theory was that the end justified the means. At other times, he appeared to be 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.

9. 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.

10. 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.

11. 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.

12. 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 People's

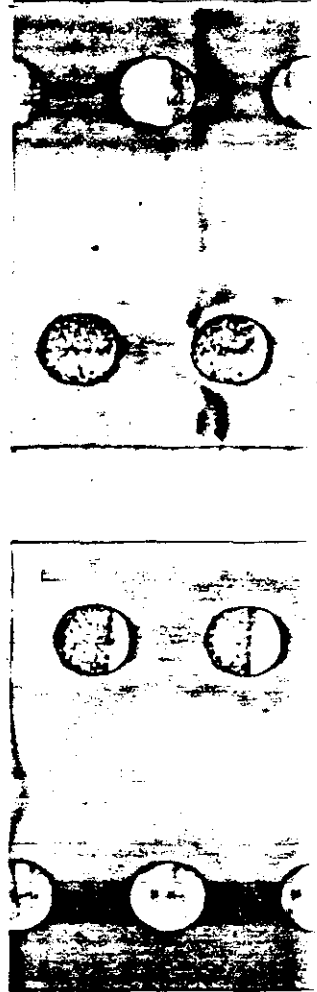


Temple headquarters in San Francisco.

13. 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.

14. Rev. Jones has expressed 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 C.I.A. agent. He swore that he would never return her son to her.

15. 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 advisors. 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.



16. When the Temple lost track of Timothy Stoen, I was assigned to track him down and offer him a large sum of money in return for his silence. Initially, I 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 October 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.

17. 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 advisor 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.

18. We later received radio communication to the effect that the court case had been stalled and that the suicide threat was called off.

19. I arrived in Guyana in December, 1977. I

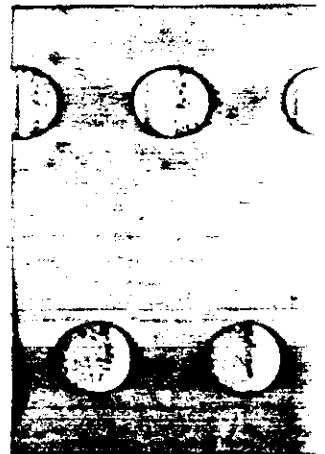
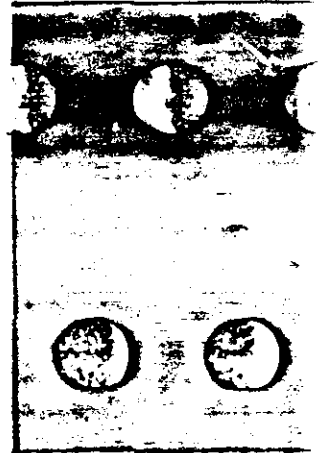
spent a week in Georgetown and then, pursuant to orders, traveled to Jonestown.

20. 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".

21. 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.

22. 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.

23. 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, Maria Katsaris and Carolyn Layton, and the two small boys who lived with him,

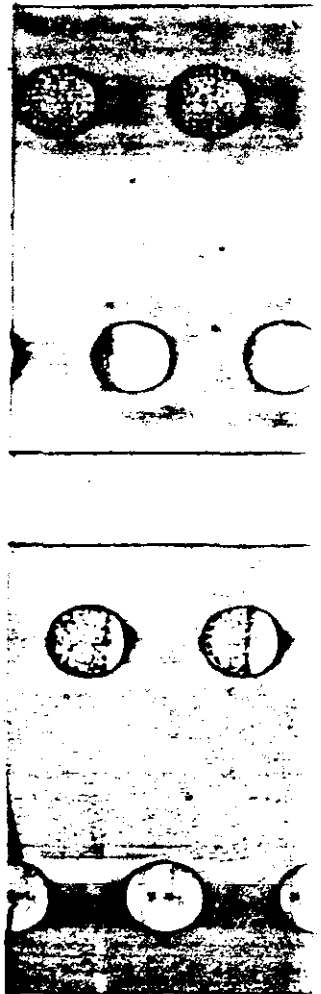


Kimo Prokes and John Stoen, dined with the membership. However, they were in much better physical shape than everyone else since they were also allowed to eat the food in Rev. Jones' refrigerator.

24. 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.

25. 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.

26. 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



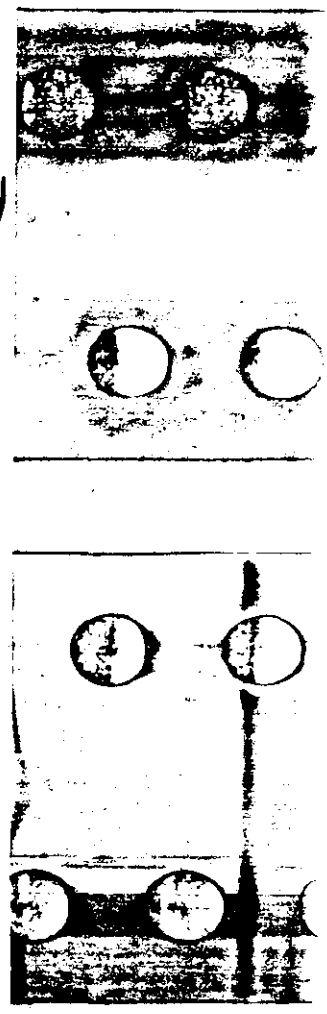
while we worked in the fields or tried to sleep. In addition to the daily broadcasts, there were marathon meetings six nights per week.

27. 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.

28. 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 be 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.

29. There was constant talk of death. In the early days of the People's 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.

30. An event which transpired shortly after I

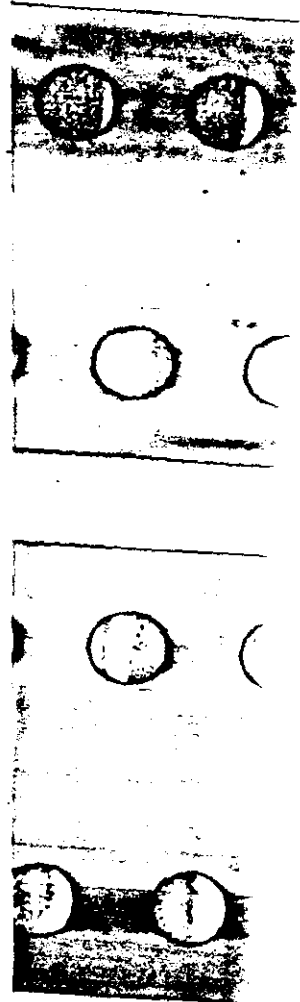


reached Jonestown convinced me that Rev. Jones had sufficient control over the minds of the residents that it would be possible for him to effect a mass suicide.

31. 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 fifty 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.

32. 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.

33. Life at Jonestown was so miserable and the

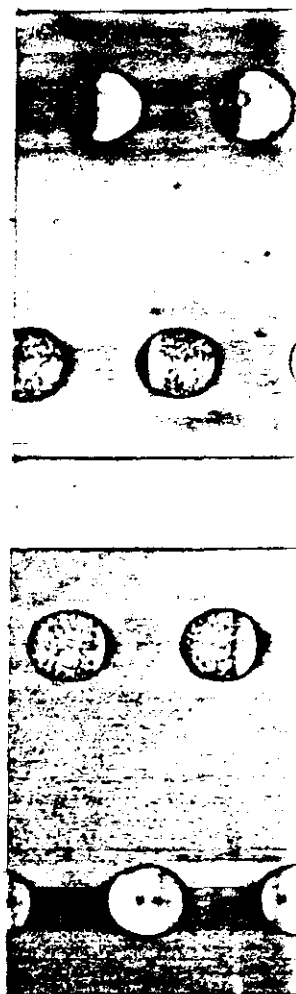


physical pain of exhaustion was so great that this event was not traumatic for me. I had become indifferent as to whether I lived or died.

34. During another "white night", I watched Carolyn Layton, my former sister-in-law, give sleeping pills to two young children in her care, John Victor Stoen and Kimo Prokes, her own son. Carolyn 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 John and Kimo and that it would be easier for them if she did it while they were asleep.

35. 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.

36. 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



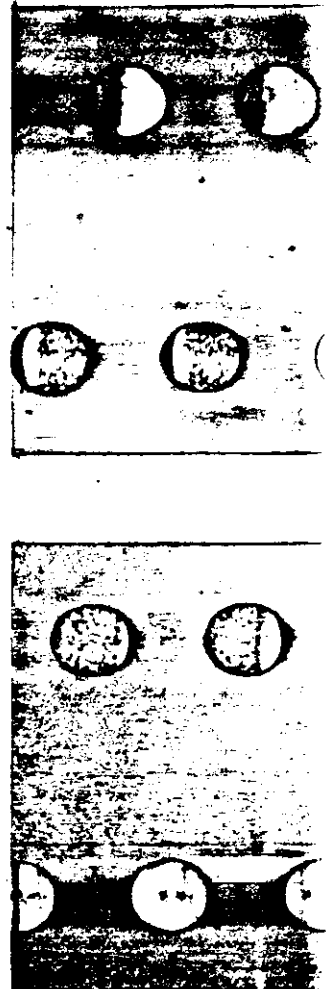
to speak freely to American representatives, but in fact they are drilled thoroughly prior to each visit on what questions to expect and how to respond. Members are afraid of retaliation if they speak their true feelings in public.

37. 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.

I declare under penalty of perjury that the foregoing is true and correct, except as to those matters stated on information and belief and as to those I believe them to be true.

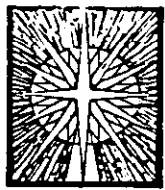
Executed this 15 day of June, 1978 at San Francisco, California.

S
Deborah Layton Blakey
DEBORAH LAYTON BLAKEY



ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 11/9/82 BY 101 [redacted]

67c



**PEOPLES
TEMPLE**
OF THE
DISCIPLES OF CHRIST
Jim Jones,
Pastor

Party

March 14, 1978

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

TO ALL U.S. SENATORS AND MEMBERS OF CONGRESS:

We at Peoples Temple have been the subject of harassment by several agencies of the U.S. Government, and are rapidly reaching the point at which patience is exhausted. Radical Trotskyite elements which defected from our organization when we refused to follow their violent course have been orchestrating a campaign against us. Two of these, Michael Cartmell and Jim Cobb, were actually discovered making ammunition several years ago. These same two persons have boasted about knowing persons in the IRS and FCC and using them to get back at Peoples Temple. They also vowed recently to several witnesses that they would see to it that our group of over 1,000 U.S. citizens (currently conducting a highly successful agricultural project in Guyana) were starved out by having funds cut off from the U.S. To date, several agencies have been attempting various forms of harassment. First was the Social Security, which tried to deny legitimate beneficiaries of their rights by cutting off all checks that were coming to Guyana. Through the intervention of various government officials, we were able to have this reinstated as it should have been.

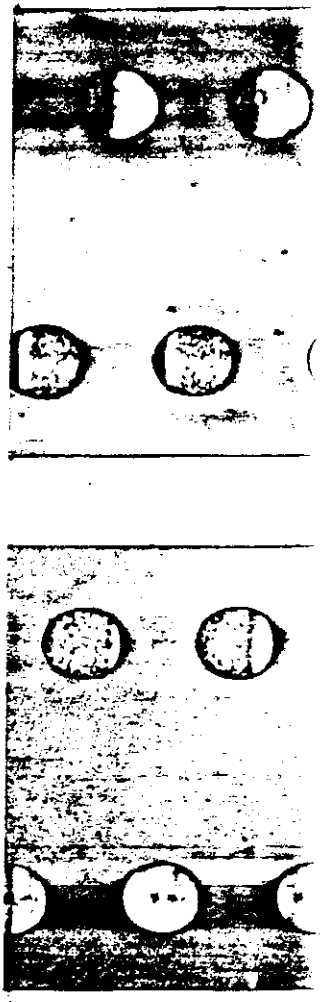
Now, however, we see that the IRS and Treasury Dept. and even the Federal Communications Commission, are trying to initiate ways to cut off our lifelines. The FCC has suddenly decided to pursue a very minor complaint that was registered a year ago. It is clear that the intention is to disrupt our essential medium of communication, amateur radio. Each week we contact thousands of amateur radio operators; contacts and consultation with doctors in the U.S. have literally saved lives and have engendered tremendous goodwill in this part of the world. We consistently praise the U.S. over the airways and remain entirely supportive of U.S. policy in the Caribbean and around the world, especially with non-aligned nations. It seems utterly cruel to deprive such a large group of Americans of their only means of quick communication with the U.S. We cannot believe that you would want to see this, nor would you in any way condone such an organized effort to "starve out" hundreds of U.S. citizens, who are seeking to live in peace and be a credit to the U.S. elsewhere. These same agencies and elements in the press would seek to destroy any progressive thinking official.

Our cooperative project in Guyana has been cited by people the world over as an example of a new image for the U.S. This project and the efforts of Peoples Temple were recently praised in the magazine *One World*, a publication of the World Council of Churches. Even Russia's *New Times* magazine has praised this work and done so in spite of our strong support of Russian people of Jewish descent, an obvious disagreement. We receive letters weekly from Russia, as well as from people in other parts of the world who have heard of the project, offering advice and assistance. In fact, several overtures have been made from Russia, which sees our current harassment as a form of political persecution. We do not want to take assistance from any people nor do we want to become an international issue. We also do not intend to be starved out by having our legitimately earned income cut off through the efforts of Trotskyite people and embittered malcontents. We have no political aspirations whatsoever. Jim Jones has spent the last 8 months working to develop the project in Guyana. We wish to continue to do so unmolested and unhampered. This project has done a great deal of practical good for the U.S., not only in promoting a positive image in a place where many of the populace have more of a left leaning, but also in a very tangible way financially. The amount of tax dollars we have saved the U.S. by taking people off welfare and off SSI and steering some from inevitable lives of crime would total conservatively in the hundreds of thousands. More importantly than that, lives have been saved that would have been meant for destruction. It seems cruel that anyone would want to escalate this type of bureaucratic harassment into an international issue, but it is equally evident that people cannot forever be continually harassed and beleaguered by such tactics without seeking alternatives that have been presented. I can say without hesitation that we are devoted to a decision that it is better even to die than to be constantly harassed from one continent to the next. I hope you can look into this matter and protect the right of over 1,000 people from the U.S. to live in peace.

Jim Jones
Pastor

P.O. Box 15022, St. Francis, CA 94543, Telephone (415) 422-4222

EXHIBIT B



b7c

AFFIDAVIT OF YULANDA D. A. CRAWFORD SHOWING
THE TEACHINGS AND PRACTICES OF REV. JAMES
WARREN JONES IN GUYANA, SOUTH AMERICA

I, Yulanda D. A. Crawford, certify as follows:

1. I was in Guyana, South America as a member of Peoples Temple from April 1, 1977 until June 29, 1977. Rev. James Warren Jones ("Jim Jones"), the leader of Peoples Temple, was in Guyana most of April and during the latter part of June, at which times I witnessed the following statements and practices by him.

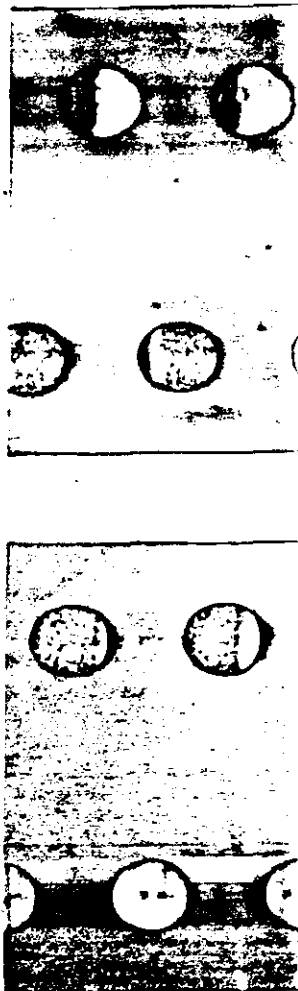
2. Jim Jones said that the United States is the "most evil" nation in the world, referring to its political and industrial leaders as "capitalistic pigs". He said he would rather have his people dead than live in the United States.

3. Jim Jones prior to June said that people would be coming to live in Guyana for a temporary period of time. In June Jim Jones stated that the people he brings over from the United States will be staying in Guyana "permanently".

4. Jim Jones said that nobody will be permitted to leave Jonestown and that he was going to keep guards stationed around Jonestown to keep anybody from leaving. He said that he had guns and that if anyone tries to leave they will be killed ("offed") and their bodies will be left in the jungle and "we can say that we don't know what happened to you." He also said, "I can get a hit man for fifty dollars. It's not hard for me to get a hit man anywhere."

16

EXHIBIT B



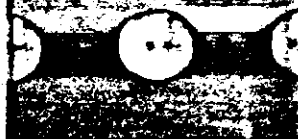
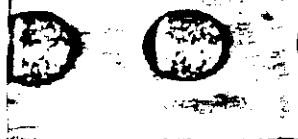
5. While still in the United States, Jim Jones asked the Temple members to turn all their guns over to him. I also saw ammunition being packed in crates for shipment to Guyana addressed to Peoples Temple from San Francisco. I heard Jim Jones say, "If anyone tries to start anything, we are ready and prepared to die for our cause."

6. Jim Jones said that black people and their sympathizers were going to be destroyed in the United States, that "the Ku Klux Klan is marching in the streets of San Francisco, Los Angeles, and cities back east". There was "fighting in the streets, and the drought in California is so bad, Los Angeles is being deserted".

7. Jim Jones said that everyone should turn in their passports and all their money to him, that nobody is to visit any local Guyanese people unless on a "mission" and in the company of other Temple members, that nobody is to make any telephone calls to relatives, that nobody was to send any mail to the United States without first getting it "cleared". All incoming mail was first received by Temple secretaries and read before being shown to the person addressed.

8. Jim Jones said that "I will lay my body down for this cause" and asked others to make the same promise, which they did by a show of hands, and also asked them to commit themselves to kill anyone attempting to hurt him.

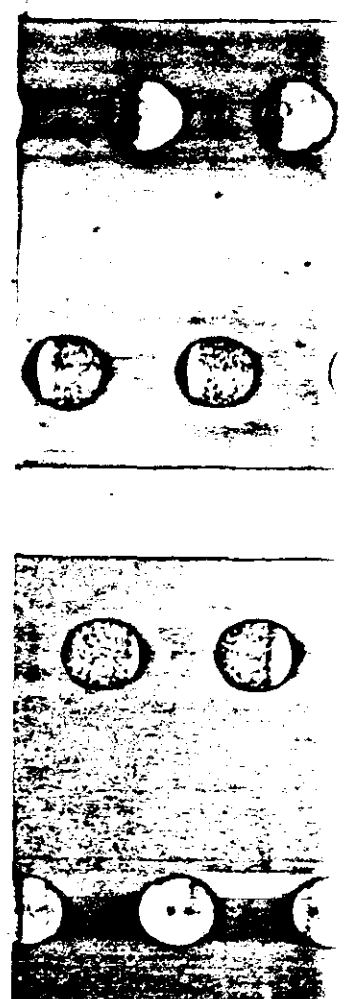
9. Jim Jones ordered all of us to break our ties with families. He said that our highest and only loyalty should be "the cause", and that the only reason for staying in touch with our families was to collect inheritances when "they died off" and to keep them pacified "so as not to make trouble for the cause".



10. Jim Jones ordered us to "report" on one another to prevent "treason". His technique was to have everyone report to him (or his two or three most trusted leaders) all suspicious talk or behavior of others.

11. Jim Jones ordered people punished when they broke his rules. The punishments included food-deprivation, sleep-deprivation, hard labor, and eating South American hot peppers. I saw a teenager, Tommy Bogue, being forced to eat hot peppers at a public meeting.

12. So far as I know, only one person (Leon Brosheard) out of 850 or more residents has dared to leave Jonestown since my mother, husband and I left on June 29, 1977. Before Jim Jones allowed me to leave, I was forced to promise him I would never speak against the church, and that if I did I would lose his "protection" and be "stabbed in the back". Furthermore, Jim Jones ordered me to sign a number of self-incriminating papers, including a statement that I was against the government of Guyana, that I had plotted against that government, that I was part of the PPP (Peoples Progressive Party), which is the opposition party in Guyana, and that I had come to Guyana to help the PPP. Jim Jones said the reason for signing those papers was to discredit me if I ever decided to leave the movement "and talk". Also, before leaving for Guyana, I was ordered to fabricate a story and sign it stating that I killed someone and threw the body in the ocean. I was told that if I ever caused Jim Jones trouble, he would give that statement to the police. He further intimidated me and others in the congregation by saying, "I, (Jim Jones) have Mafia connections, and they will stand with me all the way."



13. I heard him state to the congregation in Guyana that Marshall Kilduff, who wrote the first articles exposing him, was dead. He said, "The angels have taken care of him". We all knew the "angels" were his people who would do you in if you crossed Jim Jones.

14. Jim Jones ordered all telephone calls to relatives in the United States to be made in the presence of Temple members and after coaching. When my mother tried to call her brother in the United States and get him to stop criticizing the Temple, Jim Jones stood by her side and told her everything she was to say and then faulted her for not being forceful enough. He ordered us to tell our relatives in the United States to stop criticizing him or we would not be allowed to return home.

15. On numerous occasions I was in the congregation when he told us "I am God" and "there is no other God, and religion is the opium of the people." He stated he used religion only to get to the masses.

16. I recall several instances of Jim Jones stating he could silence critics or defectors by accusing them of being homosexuals, child abusers, terrorists or sexual deviates.

I declare under penalty of perjury that the foregoing is true and correct. Executed at San Francisco, California on April 10, 1978.

Yolanda D. A. Crawford
YOLANDA D. A. CRAWFORD

STATE OF CALIFORNIA
 COUNTY OF SAN FRANCISCO

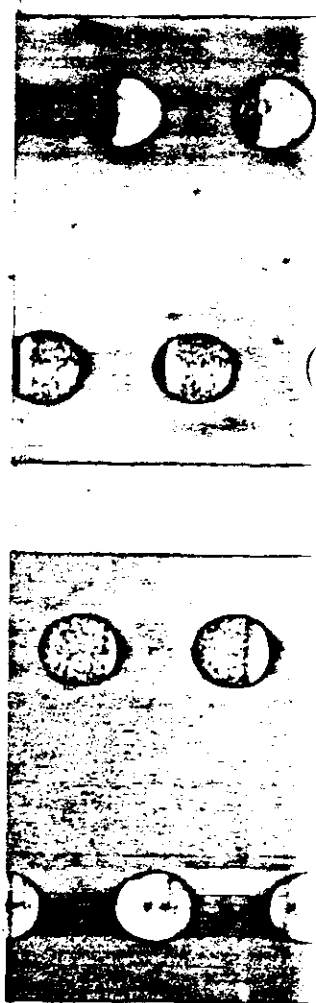
ON April 10 1978
 before me, the undersigned, a Notary Public in and for said State, personally appeared
Yolanda D.A. Crawford
 known to me
 to be the person whose name Yolanda D.A. Crawford subscribed to the within instrument,
 and acknowledged to me that she executed the same.

WITNESS my hand and official seal.

Gerald S. Weiner
 Gerald S. Weiner
 Notary Public in and for said State.

19

OFFICIAL SEAL
 GERALD S. WEINER
 NOTARY PUBLIC - CALIFORNIA
 SAN FRANCISCO COUNTY
 My Comm. Expires 02/23/1981
 170 Montgomery St., San Francisco, CA 94104



u/

RELIGION

Temple Trouble

In the poor-black Fillmore district of San Francisco, the Rev. Jim Jones is revered as a good Samaritan with patrons in very high places. As pastor of the People's Temple, one of the largest interfaith churches in California, Jones not only claims God's power to heal the sick but also wields palpable clout among city and state political leaders. The governor, lieutenant governor, mayor, sheriff and district attorney have all visited the temple and, during the 1976 Presidential campaign, Jones himself shared a platform with Rosalynn Carter.

Last December, the charismatic preacher who can muster black voters was named chairman of the San Francisco Housing Authority Commission by Mayor George Moscone. But now Jones stands accused by 30 former temple members of building his power through fear, fraud, physical beatings, the appropriation of parishioners' property and possible misuse of government funds.

The accusations were published in two August issues of New West magazine, which called for an investigation of the temple's financial and disciplinary practices. Church representatives promptly denied the charges. But in a pair of surprise moves last week, Jones resigned from the Housing Authority and District Attorney Joseph Freitas announced that he would look into the accusations.

Colony: No one has yet filed a formal complaint against Jones, who temple officials said was unreachable at the church's 27,000-acre South American farm colony in Guyana. The city's most powerful politicians still seem solidly behind the controversial minister. Mayor Moscone has said he saw no evidence that Jones had broken any laws and, in a recent Sunday-morning sermon at the temple, black state Assemblyman Willie Brown lauded the attacks "a measure of [the church's] effectiveness."

Jones preaches a religious socialism that he himself, it appears, is the first to practice. His church, which claims 20,000 members statewide, sponsors a drug-rehabilitation program, a free restaurant and medical clinic and a legal-aid service. More radically, Jones encourages his flock to give up their private property and live in low-rent apartments leased by the church from the city. Jones and his wife live modestly above the temple, where they are raising a multiracial family of seven adopted children plus their own son. But his social activism also is expressed as politics, and on Election Day, the poor deliver for their leader. In two recent close races for

mayor and district attorney, Jones's regimented followers were considered important to the winners.

According to some former church members, however, Jones's power is based as much on fear and fraud as on faith. His services are often held behind locked doors, and even then Jones is protected by bodyguards. The breakaway parishioners described ritual beatings and humiliating group encounters held at all-night sessions. A former secretary to Jones reported that the preacher faked healings by displaying chicken guts as tissue he had miraculously removed from cancer patients. Others said they had been persuaded into deeding over their homes to the church

chette, 26, told how she and eleven other students slept in a crowded garage and were given a weekly dole of \$2 each as members of a temple commune. Touchette, who is white, said that Jones, who is part American Indian, told them "how ugly and horrible it was to be white," and "not to have sex because we were all latent homosexuals."

KKK: Laura Cornelius, 52, a black woman, said that Jones promised his followers a haven in Guyana when, as he predicted, Fascists took over the U.S. "He said they had a plan to exterminate blacks like they did the Jews," Cornelius recalled. She also described a ritual by temple members that dramatized a Ku Klux Klan lynching. "That's why people turned over all they had," she said. "He told us the whites would take it."

Others reported threats against their lives if they dared talk to police and said



Jones (inset), Klan drama: 'That's why people turned over all they had'

and had been talked into giving the temple government funds they received for running foster-care homes.

When New West first considered investigating the People's Temple, the editors were barraged with pleas from politicians and businessmen to kill the story. When the editors persisted, some were harassed at home by anonymous callers. Meanwhile, other local newsmen reported similar coercion and only when word of the pressure campaign appeared in a local newspaper column did ex-members of the temple volunteer to tell of their experiences.

In separate interviews with NEWSWEEK, former followers of Jones corroborated the New West report. Micki Tou-

that they had been made to sign false confessions to crimes such as conspiracy against the government. "Jim always said he had an in with the police," said Deanna Myrtle, 38, "so we thought going to the police would be suicide."

Church officials have issued statements countercharging that some of the dissenters were terrorists and child molesters. Throughout the controversy, Jones has remained at the Guyana farm, which the church says it funds with \$150,000 annually. And some suspect that the Rev. Mr. Jones may be the first to take up permanent asylum in the Guyana haven.

—KENNETH L. WOODWARD with MARK WHITAKER and STEPHEN GAYLE in San Francisco

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 11/19/83 BY 1043

HUMAN FREEDOM CENTER

HUMAN FREEDOM CENTER Corporation is a non-profit organization - dedicated to helping people assume personal responsibility for their own lives. We are not a church, nor are we a cult group. We do not teach disciplines or self-punishments which make people become dependent upon others. We seek to help every person recognize that God is within, "the light that lighteth every man that cometh into the world." When a person comes to this realization they will begin to exercise their own freedom of thought and action.

The world is entering into a new age - a time when we should begin to develop as total persons, no longer needing crutches of any type. People should be free - in the most positive way, using their freedom to build a future world that we will all be proud of. We do not want to become a nation of slaves, ruled by a few strong charismatic leaders who have been allowed to use people's weaknesses to make themselves powerful.

Hundreds of thousands of people of all ages are joining cult groups because they believe the organization is a positive agent to affect social change or the betterment of humanity. Many of these people become disillusioned when the leader begins to use power to hurt people. The brave ones leave the group or escape in some way. After they leave they realize that they have alienated their families and friends. Many have lost homes and personal belongings. Some have lost their self-respect and self-identity.

Then begins a period that can last for years, when the former cult members suffer from humiliation, depression, thoughts of suicide and fear of reprisals from the group they once considered as their family. These problems last until they are able to resolve the needs in their lives which caused them to yield their minds and wills to the dynamic leader. Only then will they begin to feel confident to rule their own destiny.

The advisors working in the HUMAN FREEDOM CENTER are experienced spiritual counselors. Many have been victims of cult groups, and have learned through first-hand experience what it is to struggle back to reality. They have been trained to help people who have been ruled by fear or victimized by cult leaders.

WHAT WE OFFER...

- 4. Large home facility to provide shelter on a temporary basis.
- 4. Space for services of a support center.
- 4. Assistance by state-licensed professionals in home finding, job referrals, private investigations and psychological counseling.
- 4. Counselors to educate the public about cults.
- 4. Confidentiality of all personal information in a pressure-free environment.
- 4. An investigative staff to answer letters.

WHAT IS A CULT?

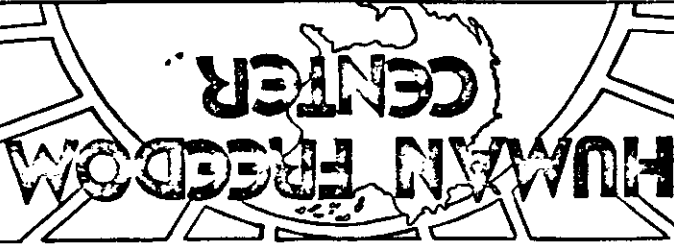
A group having one or more leaders who stand as a final God-authority on a given philosophy, idea or religion, and who impose their will upon their followers to the detriment of the mental, physical, spiritual and emotional good of all.

ARE CULTS:

- **A THREAT TO DEMOCRACY?**
By requiring dependence upon self appointed leaders who proclaim special insight and who insist on making all important decisions without allowing effective dissent, are cult groups a threat to democracy and civil rights?
- **DESTROYING THE NUCLEAR FAMILY?**
By seeking out impressionable young people and demanding they cut themselves off from all "outsiders" including their parents, are cult groups destroying the nuclear family and ruining the chances of these young people for a life of freedom and dignity?
- **AN ABUSE OF RELIGIOUS FREEDOM?**
Should cult groups which cloak their activities in secrecy be given the same protection of "freedom of religion" as churches whose meetings are open to all members of the public?
- **UNDERMINING LEGITIMATE CHARITIES?**
By thriving on tax-exempt privileges intended for bona fide charities which meet genuine needs, are cult groups increasing the taxes of others and creating a backlash which will undermine all legitimate charities?
- **EXPLOITING THE ELDERLY?**
Are the cult groups which demand that senior citizens turn over their Social Security checks cynically exploiting the elderly and sabotaging the purpose of Social Security?

ARE THESE ISSUES IMPORTANT TO YOU?

FOR THEIR OWN LIVES.
DEDICATED TO HELPING PEOPLE
ASSUME PERSONAL RESPONSIBILITY



IF YOU WANT TO HELP

Please write to us if you have had an experience with a cult group of any type, whether it was a religious group, political, metaphysical or any type of group-society where people are ruled by the will of a strong leader and not encouraged to think for themselves.

If you care about a person who is currently a victimized member of a cult group, write to us and share your concerns. Maybe we can help.

If you know a person who has been involved in a cult group and who is having difficulty readjusting to independent living, suggest that he or she come by for a chat with one of our counselors. There is no obligation. Our centers are supported through the donations of concerned people.

If you feel led to help us continue this worthwhile effort, please send your donation today.
THANK YOU FOR BEING CONCERNED.

THE HUMAN FREEDOM CENTER
OPERATES AT TWO LOCATIONS:

Southern California
17929 Ventura Blvd, Suite 5
Encino, California 91316
(213) 345-7219

Northern California
3028 Regent Street
Berkeley, California 94705
(415) 848-1773

HUMAN FREEDOM CENTER
3028 Regent Street
Berkeley, Calif. 94705

I am concerned about the growing threat of cult groups in our nation, and I want to help you in your efforts to show people the way to be truly free and responsible for their own lives.

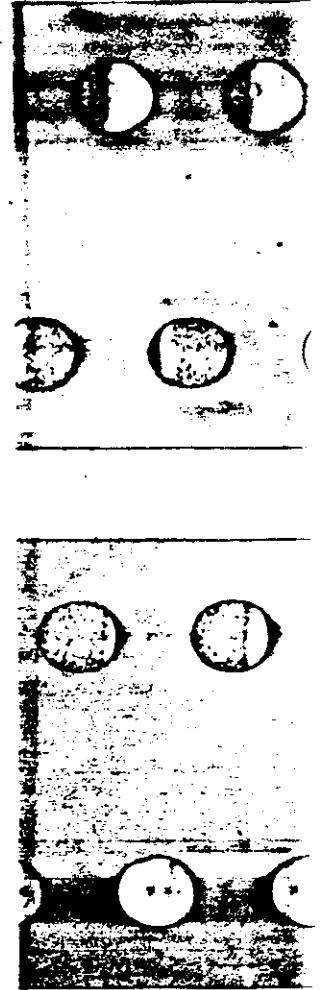
Here is my tax-deductible donation to help your work continue. \$ _____

Name _____ Phone No. _____

Address _____

City _____ State _____ Zip Code _____

HUMAN FREEDOM CENTER ♦
3028 Regent St., Berkeley, Calif. 94705 (415) 848-1773



THE PRESS DEMOCRAT

Santa Rosa, Calif., Monday, June 26, 1978

Temple sued — couple claims 'threat to kill'

Press Democrat Bureau

An elderly Los Angeles couple has sued Rev. Jim Jones' People's Temple for \$18 million, charging that Jones threatened to kill them if they didn't give their property to the controversial church.

Wade B. Medlock, 71, and Mabel Medlock, 67, also said that Temple officials tried to force them to join Jones' colony in Guyana, South America.

The suit was filed in Los Angeles Superior Court by attorney Tim Stoen, former Mendocino County assistant district attorney and top Temple leader who quit the church last year.

Stoen has tried unsuccessfully to remove his five-year-old son from the Temple's jungle outpost.

The Medlock suit links the alleged threats to the death of Chris Lewis, Jones' bodyguard, who was slain in San Francisco last December shortly after returning from South America.

According to county records, many Temple members signed over their homes and property to the church. Several ex-members have charged that Jones extorted or forged their signatures on transfer documents.

Two former members who gave the Temple their property in Willits have also sued Jones. Al and Jeanie Mills said their daughter was beaten in a Temple ceremony.

According to the Medlock suit, the elderly black couple joined the Temple in Los Angeles seven years ago.

They charged that Jones pressured them in 1975 to sell all their property, give the proceeds to the Temple and "go communal." The money would be used to support Jones' Guyana colony, they were allegedly told.

The Medlocks owned a triplex and two homes worth \$190,000. The

lawsuit says that the couple refused, but Jones continued to hassle them.

In February, 1977, they were called into the council room of the Los Angeles Temple, where Jones demanded that they sign transfer papers, the suit charges. The Temple leader allegedly told the members that "you will either sign these papers or you will die. We are not taking your property, we are just protecting it."

The Medlocks claim they weren't allowed to read the sale agreement. Jones told them he killed other members who backed out of their agreements. The Medlocks signed and the property was sold, according to county records.

The couple later asked the church for \$10,000 to support themselves, but were given \$7,000, the suit charges. The Medlocks say they were later ordered to join Jones' Guyana colony.

When they refused, Temple officials said Jones could order their deaths by short-wave radio from Guyana, the suit says. Temple leader Hugh Fortsyn, another defendant, allegedly told the Medlocks, "You know what happened to Chris. Jim wants you to come to Guyana."

The Medlocks said Fortsyn meant Chris Lewis, Jones' bodyguard who was gunned down in San Francisco last December after leaving Guyana.

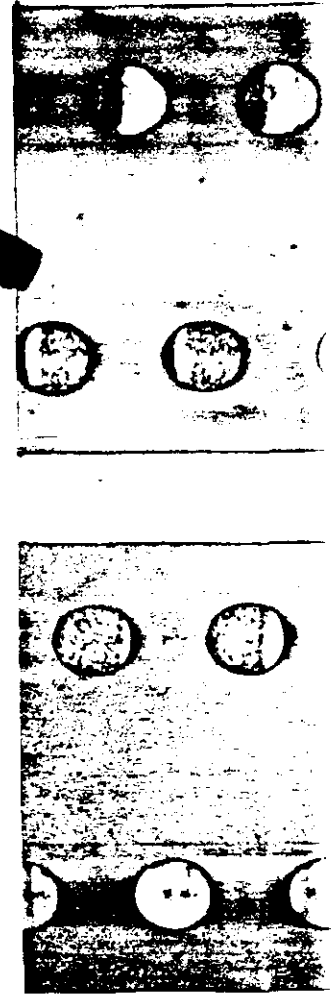
The Medlocks were allegedly warned by Temple official James McElvane that "what happened to Chris could happen to you" if they left the church. The Medlocks have since left the Temple.

Temple attorney Charles Garry was out of town and unavailable for comment.

The Medlocks are seeking money for their property and damages for "mental anguish" and "emotional and physical distress."

ALL INFORMATION CONTAINED
HEREIN IS UNCLASSIFIED
DATE 11/14/01 BY 1040

b7c



b7c

New \$20 million suit against Jones, Temple

By CHRIS SMITH

A San Francisco dental student who dropped out of People's Temple five years ago has sued the church and Rev. Jim Jones for allegedly harassing him and threatening the lives of his family.

James Cobb Jr. charges in the suit that reported plans for mass suicide at the Temple's settlement in Guyana amount to a threat of mass murder of his mother, two brothers and three sisters, all of whom are said to be in Guyana.

He also claims to be a victim of an alleged "dirty tricks" network devised by People's Temple to divert attention from itself by publicly accusing innocent people of being sexual deviates, terrorists, drug traffickers or child molesters.

The suit, filed in San Francisco Superior Court, asks more than \$20 million in damages. Cobb is represented in the case by Tim Stoen, the former Mendocino County assistant district attorney who has accused Temple leader Jones of illegally holding his 5-year-old son in Guyana.

As reported earlier, Stoen is also suing Jones on behalf of a Los Angeles couple who claim they were forced under threat of death to sell their three pieces of property and give the proceeds to Jones' church.

Cobb states in the lawsuit that he dropped his six-year membership in People's Temple late in 1973. He alleges that his departure caused the Rev. Jones and others in the church to fear that he might persuade his mother, two brothers, two sisters and others to leave as

well. Subsequently, he alleges, Jones

and some of his followers launched a campaign of intimidation and harassment to "systematically and periodically cause emotional distress in (Cobb) and instill fear in him for the safety of his person and the safety of his loved ones."

In April, 1976, he states, he received an anonymous telephone call in which a male voice said: "You have been badmouthing People's Temple. We know that you have a son. You are putting him in trouble."

At the time of the call, the suit says, Cobb's son was seven months old.

The complaint also alleges that Cobb has received numerous other anonymous calls at his home and at the San Francisco college of dentistry he attends, in which the caller said essentially, "You have talked against Jim Jones, and you will pay for it," or "We are going to get you."

Cobb further stated that he saw his mother earlier this year, before her departure for Guyana, and that she was "in fear" of being seen with him "because he had been called a traitor."

He insists in the suit that his family was directed by Jones to avoid contact with him.

The suit, which seeks \$20 million in punitive damages and nearly \$3 million in general and special damages, charges that Temple member Teresa Buford operates a "diversion" department that plays "dirty tricks" on people in hopes of diverting attention from the Temple.

The department, according to Cobb, has three divisions: General Public Division, Defectors and Crit-

ics Division and government and media division.

The General Public Division, Cobb said, seeks to divert the public from the church's "questionable practices" by publishing press releases and other communications which "falsely accuse the critics of such practices of being sexual deviates, terrorists, drug traffickers and child molesters."

He charged that he was the victim of such a campaign when the People's Temple released a public notice accusing him of being a "terrorist" and a "proletarian Trotskyite" who had plotted to blow up bridges and to use violence against the Rev. Jones and the church. It also accused him of committing acts of perversion with young people, he says.

The suit states the Defectors and Critics Division seeks to dissuade ex-members and other critics of the Temple from speaking against the organization through threats.

Ex-members and other critics of the Temple are threatened "with death and injury to their persons and properties, including threats their homes will be burned," the suit alleges.

Cobb noted in the complaint that anonymous callers threatened the well-being both of himself and his family.

The final division, Government and Media, seeks to divert such agencies from investigating the Temple by "bombarding" them with "continual mass volumes" of mail that allege various types of unjustified harassment against the church, the suit says.

In addition to the letter-writing campaign, Cobb states, the Government and Media Division makes anonymous phone calls to officials and newsmen accusing "totally innocent persons" of "heinous crimes and immoral acts."

He said the Temple announcement which accused him of various crimes and improprieties was made available to news and government agencies.

In the text of the complaint, Cobb also charged that Jones threatened the murder of his mother, brother and sisters by announcing in April that church members in Guyana had made a "decision" to die collectively should the farm settlement come under attack or increased "persecution."

Instead of mass suicide, Cobb stated, the act would be mass murder. It would inevitably result, he said, "in the death of minor children not old enough to make voluntary and informed decisions about serious matters of any nature."

