

FF-2

8/29/78

To: Warrick Tropp  
Fr: ✓ See Orsot  
Re: Jim Steen

SINCE it WAS REQUESTED  
LAST NIGHT FOR EVERYONE  
WHO HAD RECEIVED  
LEGAL ADVICE TO SUBMIT  
THEIR NAMES, I THOUGHT  
IT WOULD BE BEST FOR  
ME TO REVIEW THE  
ENTIRE LIST + PICK  
OUT WHICH CASES ARE  
RELEVANT TO THE  
TIME I WAS IN THE  
LAW OFFICE.

OTHER POINTS WHICH  
I FEEL MAY BE IM-  
PORTANT ARE AS FOLLOWS:

- ① APOSTOLIC CORPORATION  
(SEE TISH)
- ② CONSCIENTIOUS  
OBJECTOR CASES,  
SPECIFICALLY, HE  
HELPED MY SON, ANTONIO  
HARVEY, GET THAT  
STATUS WHEN I FIRST  
CAME IN CHURCH IN  
1970.
- ③ CHRIS LEWIS FF-2-1A  
OVER ~~FF-2-1A~~

④ IRS, FBI.  
ADVICE SOUGHT ON  
OUR OBTAINING FILES  
ON PT + JIM JONES  
UNDER FREEDOM  
OF INFORMATION  
ACT.

⑤ I THINK HE WAS  
INVOLVED IN A VISIT  
TO A PLACE LIKE  
"MISSION IMPOSSIBLE"  
BY US. DONT KNOW  
IF THIS IS RELEVANT.  
NOT WORKING IN LAW  
OFFICE. UNFAMILIAR

⑥ PEOPLES FORUM

⑦ JOHN BROWN  
ADOPTION BY JIM +  
MARCIE

⑧ Release N Things

⑨ Lois Potts  
Real estate  
Child custody

⑩ Debbie Evans  
separation  
wrongly

⑪ MELISSA JACKSON

FF-2-1B

FF-2-1B

## Outline of the Medlock Transaction:

Wade and Mabel Medlock had come to church services in <sup>1971 and</sup> 1972 when meetings were held in the Embassy Ballroom in Los Angeles, monthly. In the winter of 1972, when the church acquired a church building in Los Angeles they became regular members.

*NOTE: space between lines*  
During counseling sessions <sup>beginning</sup> in 1973 and early 1975 it became evident they were not a happy couple. Wade Medlock repeatedly told many members of the congregation he wanted to sell <sup>them</sup> his two properties, give his share to the church, and divorce his wife who he claimed was "dealing" him.

He talked to Tim about this in 1975 & consistent with church policy Tim advised him to try and get along with his wife. Nevertheless Wade continued to complain about his wife and further complain that the church was not doing enough to assist him in making the gift. The matter was brought to a head in mid summer when Wade talked to Archie Ijzsa, long time member and associate pastor. Archie brought it to a government meeting one Saturday night in L.A. Present among others were Kay Nelson, Tim Stoe, I. J. Kelly, Tim Jones, Clara Johnson (niece of the Medlocks). The matter was discussed and Tim advised on what would be legal and proper under the circumstances. It was decided that both would be asked to sign gift deeds based on the verbal conditions that <sup>FF-2-18-7A</sup>



22/4/76

It was at that time they would begin work to make the long amount.

They would continue to receive and manage the properties, maintain the books, make payments on loans and take until such time as the church should need the funds for the development of the Guyana mission project. These details were written to the members about the matter were:

Clare John, Tom Stoen, King Nelson, Archie Jones and Tom King.

The next day the members were asked to sign deed forms. The forms were presented and the signing supervised by Tom Stoen.

After the signing, the existing Stoen gave King Nelson a file containing two blank deed forms each signed by both and dated 1976. The file was marked "Karl Stoen" and contained stapled in the right hand side a yellow lined foolscap with about a half page of handwritten notes in Tom Stoen's handwriting. It also contained other papers containing the legal descriptions of the two properties. Tom Stoen was to be sure that the deeds were not recorded. It became of the committee to the members to sign the forms. This was finally signed all the forms by 1976 when it was decided that the church would purchase the funds for the Guyana mission project.

FF-2-2B

Key then went to the Medlocks and asked them to sign a listing agreement, which they did. However, sometime she wanted to know the properties <sup>which</sup> they would make expenses. She informed Pres. Jones of this. He consulted Stone who advised him on the best course to take, <sup>Stone</sup> and that would not make the transaction vulnerable to rescission. The next evening, at a meeting of many new members of the club at which all of the previously mentioned persons, <sup>with Stone</sup> were present the minutes were agreed to. Several days later the Medlocks signed another listing agreement (the first had apparently expired) and thereafter cooperated fully in the sale of the properties. The club spent a great deal of money <sup>and several months</sup> in the repair of the properties to ready them for sale. The escrow instructions were originally made out so that the sale proceeds were <sup>(net of expenses)</sup> to be delivered 1/2 to C.T. (representing under share) and 1/2 to Melba Medlock, representing her share. ~~These instructions were amended and approved by T.O.S.~~ Subsequently Melba signed separate instructions authorizing the delivery of her share of the proceeds to C.T. The deeds that T.O.S. had signed were never used. ~~See~~

Several months later the Medlocks protested to ~~Key~~ that they wanted their money back. As the papers made told Key: ~~That~~ "The first person I talked to who talked to me from the club about giving my property was that named J.B. attorney who left the Club ...

FF-2-20

You know, The Stoen

*[Faint, mostly illegible handwritten text follows, appearing to be a letter or document.]*

FF-2-2D

review

Working with all of this activity I was constantly in contact with  
Timothy O. Stone. I was directed by him and the Board that he should  
approve all the contracts, so I consulted with him very frequently.  
He often corrected or drafted the documents I used.

10/13/73

Affidavit of Ed Kay Nelson:

By profession I am a Real Estate Broker, licensed by the DRE  
and worked as such in L.A. county for years.  
I have been a active member of C.T. since 1972 and from  
1972 I participated in organizational business,  
and in the meetings. I was often involved in transactions  
for the purchase and sale of Real Estate, and also in mortgage  
sales and other money raising activities. I was also a church member  
and other groups.

During 1973, 1974, and 1975 the organization of C.T. involved  
over 10,000 members of various stages degrees of interest and  
activity. From time to time the church would receive donations  
of real property which I would generally cause to be renovated  
and sold. It was in this context that I first became  
involved with the Madlock real properties.

U

300,000

2 DOBRI - 00 IRA

FF-2-3A

11/10/73  
FF-2-3-3

- ✓ S. L. Coll
- ✓ B. A. Coll
- ✓ Joyce Baker
- ✓ Christie Coll
- ✓ M. J. P.

C

Number:

① Reported and advised on fire insurance collect for report of  
 mortgage on a check collect based. f.p.  $\frac{1}{2}$  K. personally?  
 and the rest? Wing of O'Brien? Complete

②

FF-2-3B

FF-2-~~5-4~~

Rough  
9/5

EC

### Affidavit of Harriet Thross

I am a graduate Hastings College of the Law, and U.C. Berkeley. I am 20 years old. I have been a member of the latter since 1970.

During the latter part of 1972, I was a third year student at Hastings, and a participant in the Berkeley to the legal services program. I am now a member of the Executive Committee.

Our problem / major concern was the possibility of lawsuits being brought against some of our young people, including me. We did research on this matter, obtained copies of court records, and thoroughly reviewed all the cases, TDS judgments. We decided the case should probably stand for such attacks, and TDS decided the NK case which established a similar liability through TDS. We made a report on the whole matter to a church business meeting. TDS remained active till he left for Guyana in Feb of 1977.

A next meeting was the end of April in Guyana, Guyana, where I had seen with EC for a legal conference that he had along TDS, EC, myself, T. G. P. & J. were there. We thoroughly discussed the conversation since Tim again wanted that NK go at once to Guyana to avoid financial trouble if need be. The main aim in the church was public. Shekharone (main center) institution of NK, in order to defend against any attacks on S.K. He would be most concerned with any cost of suit because he believed SK would not be willing to be sued. [

12/10/01

The following is a list of the items  
 which have been received from  
 the various sources mentioned  
 in the report of the  
 Committee on the  
 subject of the  
 proposed  
 amendments to the  
 constitution of the  
 Association.

1. A copy of the  
 proposed amendments  
 to the constitution  
 of the Association  
 as submitted by  
 the Executive  
 Committee.

2. A copy of the  
 proposed amendments  
 to the constitution  
 of the Association  
 as submitted by  
 the members of  
 the Association.

3. A copy of the  
 proposed amendments  
 to the constitution  
 of the Association  
 as submitted by  
 the members of  
 the Association.

4. A copy of the  
 proposed amendments  
 to the constitution  
 of the Association  
 as submitted by  
 the members of  
 the Association.

5. A copy of the  
 proposed amendments  
 to the constitution  
 of the Association  
 as submitted by  
 the members of  
 the Association.

6. A copy of the  
 proposed amendments  
 to the constitution  
 of the Association  
 as submitted by  
 the members of  
 the Association.

7. A copy of the  
 proposed amendments  
 to the constitution  
 of the Association  
 as submitted by  
 the members of  
 the Association.

8. A copy of the  
 proposed amendments  
 to the constitution  
 of the Association  
 as submitted by  
 the members of  
 the Association.

9. A copy of the  
 proposed amendments  
 to the constitution  
 of the Association  
 as submitted by  
 the members of  
 the Association.

10. A copy of the  
 proposed amendments  
 to the constitution  
 of the Association  
 as submitted by  
 the members of  
 the Association.

My name is Clara Johnson. I am a school teacher and have been employed by the LAUSD for \_\_\_\_\_ years. I am a Headmistress of the Fontana Community School.

Mabel Medlock is my aunt, and Wade Medlock is my uncle by marriage. I have known them since 19\_\_\_\_\_

We all began to attend Peoples Temple in 19\_\_\_\_ and became members in 19\_\_\_\_. My uncle Wade was much taken with the church. He involved himself in church work, including a diversity of money raising projects, and insisted that Mabel do so as well. In fact, Mabel did most of the work.

I can recall that sometime in 1972 Wade & Mabel donated several hundred shares of stock to the Temple. Wade also wanted to donate their two acres of real property and continually talked to me about his desire to donate the property to C.T. and return to Guyana. <sup>beginning 1972</sup> ~~After~~ <sup>in</sup> 1973 he was not able to get Mabel to agree and on numerous occasions asked me to talk to her about it. When I refused to do so he <sup>became</sup> ~~became~~ <sup>became</sup> belligerent. During this period of time T.O.S. would <sup>come</sup> ~~come~~ <sup>come</sup> to ~~the~~ <sup>the</sup> L.A. and every other week had most of the time he would stay with the Medlocks, in their home at Don Zarembo. He stayed there many weeks, they were great friends.

Such is the summer of 1974 Wade spoke to the Church Council about his desire to donate his share of the house and property and my refusal to assist him in coming, Mabel to go along with it. He SA  
FF 2-1-74



② I remember also another attorney Dan Carter about  
that. To get the admission for Michel is to make  
the project. Michel told me that he would  
don't <sup>do</sup> <sup>it</sup> <sup>but</sup> <sup>he</sup> <sup>was</sup> <sup>in</sup> <sup>the</sup> <sup>committee</sup> <sup>with</sup> <sup>the</sup> <sup>other</sup> <sup>members</sup>.  
This stated, as he had to me on many occasions

occasions, that if he could not get it done any other  
way he would divorce Michel, split for a number of  
the project and donate his share. <sup>②</sup> <sup>But</sup> <sup>the</sup> <sup>committee</sup>  
Council that met on December 15th in the  
L.A. Club at Howard & Wilshire was sat.

with: Bennett (was for us), myself, Tish Le  
Coy, Tim Stoen, <sup>for</sup> <sup>us</sup> <sup>was</sup> <sup>Ray</sup> <sup>Dehan</sup>, and  
several others. After the whole matter had  
been discussed, Tim <sup>for</sup> <sup>us</sup> <sup>was</sup> <sup>Ray</sup> <sup>Dehan</sup> they  
would be called in the next day, then the  
agreement was reached to sign a deed to

the Club to be held later. All this was done as  
described in the A. In the meantime the members  
were to continue in the project as they always had.  
The next day T.O.S. called them in and had  
them sign the deed, <sup>for</sup> <sup>us</sup> <sup>was</sup> <sup>Ray</sup> <sup>Dehan</sup> and  
several others.

Subsequently during the same year, Michel changed  
office and left with the assignment, but Michel stayed  
54 <sup>at</sup> <sup>the</sup> <sup>club</sup> <sup>and</sup> <sup>left</sup> <sup>the</sup> <sup>gift</sup> <sup>of</sup> <sup>the</sup> <sup>club</sup> <sup>to</sup> <sup>me</sup> <sup>and</sup> <sup>my</sup> <sup>wife</sup> <sup>and</sup> <sup>my</sup> <sup>children</sup>.  
We don't know the date of the gift, but it  
was around the time that I first met Michel &  
the agreement was reached to sign a deed to

the Club to be held later. All this was done as  
described in the A. In the meantime the members  
were to continue in the project as they always had.  
The next day T.O.S. called them in and had  
them sign the deed, <sup>for</sup> <sup>us</sup> <sup>was</sup> <sup>Ray</sup> <sup>Dehan</sup> and  
several others.

8-5-77

SB  
FF-2-RHRA

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FF-5-77

FF-2-23

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started with a bid to Hasty, Tex where we  
 got her mother and her 2nd husband to L.A.  
 proposition to go to Guyana  
 before they could leave for Guyana and he  
 died after that they changed their mind and  
 in 1972 first began to ask for the return of  
 their plantation to the Club. Then I started  
 it to me on or about 1972. I was in

○

a room, then I was gone to another room in that  
 the wedding was with other club members  
 (Eugene & the Steen was in the house) about their  
 projects. They were never threatened or coerced.  
 For several years the Club refused the offer of the  
 then such deals only to plants the seed to  
 try to run their savings of 1 year. The deals were  
 never used. The donation was continually  
 offered for 1973 - 1976, 3 years, by  
 Wade & himself. It was withdrawn by myself early  
 in 1977. The club acquiesced and the deal was  
 no longer. He later changed his mind and the  
 club only agreed to accept when their claim  
 they felt he intended to go to Guyana, where the bid  
 should be used, in part, for their benefit.

○

I think I had made a deal with the group for  
 the sale of the real project, then I started to look  
 for 5 years would be for taking out  
 the club. The deal, especially, was let the deal  
 SC  
 48  
 PPR

Handwritten notes on lined paper, including the phrase "He visited in obtaining..." and "Singer's..."

PP-2-4-57

Handwritten initials or marks in the bottom left corner.

Rough  
9/6/78 E

Maria Kokaris

I think I always spoke my mind about my father and he would not mind me telling the world about it. During these absences I tried to explain to my father and I think I was very successful. I think I was very successful. I think I was very successful.

...member of ...  
...Church of the Disciples of Christ (the Church, Peoples Temple).  
...since January of 1972. I first attended in May of 1972,  
with my father and continued to attend the office until I finally  
became a member in first meeting on Saturday, October 15, 1972,  
at Richmond Valley.  
When he was introduced to me as the church attorney.

...to begin to my father began  
to be uncomfortable with my participation. He is a former  
bank officer. One said it was very different from his religion  
things he said he respected the aims and purposes of the Church.  
At times would be very negative. I became increasingly  
active and he became increasingly negative, particularly when  
I chose to leave the family home and reside with church friends.  
Before I left my father's home I consulted with him in Stone  
about my rights because of my father's hostility and negativity.

Periodically thereafter I consulted with St. James a local  
my relationship with my father, and his attitude toward  
me and the Church. I believe it was in the fall of 1976  
when he and I had a discussion about the possibility  
of my father attempting to obtain a conservatorship over me. Carl  
Stahl was present. He gave me very elaborate advice as to what  
to do first, he thought I should go to lawyer to avoid  
court jurisdiction. If not, he told me to stay on the  
Knoxville Church. When I was the only, always go out with  
several other persons and to keep his name and call him.  
He felt that I should be able to handle the matter of my father  
if my father was able to handle the matter of my father.  
Shortly thereafter, there was a lengthy discussion

FF-2-8-6A

93-115  
The S.F.O. L

In a government meeting about my case and the  
cases of several other young people in the district  
because of the... The answer was given to be  
"move" because the...  
that had received wide publicity in the Bay Area.  
I recall Tom Steen and Edgar... both speaking  
on the subject... they had reviewed and  
consulted together about it, and giving legal  
advice... I think the...  
of the...  
to... on June 14, 1977. This  
was partially in response to a... message...  
... that...  
to... following...  
...  
because...  
problems with...  
...

A  
P  
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FF-2-6B

FF-2-6B



Affidavit of Johnny Moss Jones

I have been a ~~member~~ <sup>member</sup> of the U.S. Dept. of Justice since 1948. I was employed as a public program administrator. I have been a member of Peoples Temple of the Disciples of Christ since 1970 and became an Associate Minister in 1972. I have held various positions which I have held ever since. I have known Timothy D. Stoen (Tim Stoen) since 1942. He advised me, as a matter of fact, in a guardianship proceeding, trust matters, various legal problems of members, and on church organizational matters. I was Tim Stoen's ~~own attorney~~ <sup>attorney</sup> and myself resolved the ~~tax~~ <sup>tax</sup> ~~in~~ <sup>in</sup> 1973. Peoples Temple had a large joint meeting in Los Angeles Convention Center, jointly with the Nation of Islam's Amroos, July 30, 000 persons attended from across the country. Timothy D. Stoen was the speaker who introduced Reverend Jones. He <sup>was</sup> identified himself as Assistant District Attorney for Mendocino County, & Chairman of the Board of <sup>Directors of Peoples Temple</sup> and attorney for Peoples Temple, and spoke as such. He also was active as a representative for Peoples Temple on the regional board.

Most recently Tim Stoen went to Guyana in December of 1973 with a Peoples Temple group, including myself. He was there for two weeks. He was the <sup>only</sup> legal adviser for the group, analyzing Guyana laws and regulations, some organizational forms, trade and ownership regulations, and all other laws pertinent to setting up a mission project. He did all of the original legal work for the Guyana <sup>Mission</sup> project.

Tim Stoen left ~~the~~ <sup>the</sup> ~~group~~ <sup>group</sup> and went again to Guyana in Feb of 1974, and stayed there until May or June of that year, except for a brief <sup>trip</sup> ~~trip~~ to Europe and a trip with a Peoples Temple group.

FF-2-~~1000~~ 7A

~~Handwritten scribble~~

23rd March 1954

Trade given to the island of Guadeloupe when the government decided the possibility of establishing a second union there and the Government decided to allow participation in discussions with the Prime Minister.

Which in Guyana he was studying to take the Guyana Bar, and had applied for an instructorship at the University of Guyana. He did considerable legal work including a review of the agricultural lease and corporate structure, advising on the structure of a house that was completed, and the purchase of a business and other real properties that were attempted.

negotiating a settlement of a dispute with the purchase of a number of shares in the Guyana Bar.

He was also involved in the purchase of a house in Georgetown and was also involved in the purchase of a house in Georgetown.

He was also involved in the purchase of a house in Georgetown and was also involved in the purchase of a house in Georgetown.

He was also involved in the purchase of a house in Georgetown and was also involved in the purchase of a house in Georgetown.

He was also involved in the purchase of a house in Georgetown and was also involved in the purchase of a house in Georgetown.

FF-2-1000 TB



Affidavit of Carolyn Layton Prokes:

I am by occupation a certificated secondary school teacher. I have been an active member of Peoples Temple <sup>of the Disciples of Christ ("The Church", "Peoples Temple")</sup> since 1968. Over the years I have had many secretarial and administrative positions in the Church including a seat on the church Board of Directors. I have known <sup>Tim Stoen</sup> Tim Stoen from 1969 when he joined the church until 1977 when he left.

<sup>During the period from 1970 to 1977</sup> Part of my responsibilities were in the area of banking and investment of church funds. <sup>During all that time</sup> I frequently asked for and received advice from Tim <sup>Stoen</sup> concerning banking practices and the investment of church funds, as well as the legal effect of certain banking instruments, and the legal and tax consequences of various investments.

Often, usually bi-monthly, the Redwood Valley Congregation and the San Francisco Congregation would travel to Los Angeles for services there on the weekend, in a fleet of Greyhound-type busses owned and operated by the church. Tim, as I, would generally travel on the same buss - No. 7 - and I saw him do so dozens of times. He went for the purpose of giving legal counsel to members of the L.A. congregation, ~~and also to give legal advice to business meetings which were often held on Saturday nights.~~ which he would do during and after services. We routinely would have organizational meetings Saturday nights which Tim would regularly attend and give legal advice and opinions on various church projects, and activities.

Several times he represented the church in situations where we believed that ex-members had taken funds or other property from the church. <sup>(SEE ADDITION)</sup> (This representation included hiring and paying private investigators. He also represented the church in several instances when we believed that we had been <sup>libeled?</sup> libeled by the press, including sending letters, telegrams and speaking with various persons. When outside counsel was employed in these matters they were selected by Stoen and supervised by him. On occasion the church adopted the tactic of filing a suit on behalf of some members rather than the corporation itself as in the case where Tim and Mike Prokes sued the columnist Lester Kinsolving. This was done on the basis of legal advice by <sup>Stoen</sup> ~~Stoen~~. The church paid the bill.

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FF-2-~~11111~~ 8A

Affidavit of Carolyn Layton Prokes: (page 2 of 2)

Although Tim never received a salary or fees for his work for the church, ~~they~~<sup>as</sup> they were donated, there was some financial compensation. He received monies for travel expenses for church activities, and remuneration for gasoline and auto repairs. These various payments often amounted to \$400 to \$500 per month. He also received free room and board with a church member, arranged by the church, during the whole of 1976. Tim did make some financial contributions to the church while he was a member, but these were rather modest because he was ~~always~~ deeply in debt for school and other expenses, that he had acquired before joining the church.

a.k. EC 9/15  
~~OK HT~~

add: meeting - TOS + Meikle  
meeting - TOS, HT + Joyce Shaw -  
late 1976

FF-2-~~6672~~ 8B

20/2

Addition to Carolyn's affidavit

On one occasion he arranged that I go with him to Berkeley, California for a meeting with Elmer and Deanna Mertle (aka Al and Jeannie Mills) who had left the church. ~~xxxx~~ We met the Mertles on Durant, near Shattuck Ave. in Berkeley, by the Berkeley public library. We walked to Shattuck ave where there were some concrete-type benches and sat down. Tim proceeded to write the Mertles notes, rather than communicate orally with them, as he said they might be taping us. I do not remember the content of those notes. This was in 1977.

Another time, in late 1976, <sup>late 1976 or early fall of</sup> Tim Stoen, Harriet Tropp, and Myself met another ex-member of the church at the apartment of Phyllis Houston at 998 Divisadero Street in S.F. The woman we met there was Joyce Gable Shaw. She had been living in the midwest, but returned for the funeral of her husband, Robert Houston, Jr. Tim again advised that nothing be said to her, except in writing. At the time, both Harriet and myself thought that this was a little ridiculous, since there was nothing improper about the content of the communication. Tim insisted however, and he produced a notebook with a message ~~xxx~~ typed on one of the sheets inside, covered with plastic, for Joyce Shaw to read. As I best recall the message said something about our esteem for her late husband, and our hope that she would not try to pressure ~~xxxx~~ Mr. and Mrs. Robert Houston Sr. to take their grandchildren, Patricia and Judy Houston, out of the church. The children's mother was a member of the church and still is. I think we were concerned that Joyce might attempt to persuade the grandparents to obtain custody over the children. Again, this was during the period of "Moonie" conservatorship cases, and we were concerned about that issue.

FF-2 ~~xxxx~~ 80

OK  
AK

Affidavit of Eugene Chaikin:

As I recall now, the first time I attended Peoples Temple of the Disciples of Christ ("Peoples Temple", the "the church") was in January of 1972 at a meeting in Redwood Valley, California which is in Mendocino County about 20 miles north of Ukiah. At that time, having been an attorney licensed in the State of California for over 10 years, I was employed by Shasta County as Deputy County Counsel. Some of the first persons I met upon going to church were Timothy O. Stoen ("Tim Stoen" or "Tim") and his then wife Grace. Timothy introduced himself as Chairman of the Board and Attorney for the church, as well as ~~xxxx~~ Assistant District Attorney for Mendocino county ~~xxx~~ in charge of civil matters - a position roughly equivalent to the one that I held in Shasta County at the time. I was very impressed with Tim and his dedication to the church and to Reverend Jones. We had a lot in common in terms of our jobs. He was very instrumental in impressing me with the ideals and value of the church. I continued to live and work in Shasta County, but attend church frequently in Mendocino County. The person that I dealt with more than anyone else was Tim Stoen. He functioned as chief legal counsel for the church and I acted as his assistant, principally doing free legal work for indigent persons in the church free legal services program.

During the summer of 1972 I gave up my job in ~~xxxxxx~~ Shasta County and my family and I moved to Redwood Valley where I began to work on church affairs, non compensated mostly free legal services on/a full time basis. The church was growing very rapidly, there were lots of new members and it seemed that they all had legal problems. Tim continued to do the bulk of the church legal work, and to supervise me in the legal services program. <sup>apparently to be</sup> He ~~was~~ <sup>3/1</sup> one of the hardest working lawyers I have ever met. This relationship continued until December <sup>3/1</sup> of 1973 when I went to Guyana to set up the church mission program there. One exception to the statement that I was not very involved in church organization legal work was in the area of real estate where I worked with Tim because I had a heavy real estate background.

(174)

FF-2-~~xxxx~~ 9A

Affidavit of Eugene Chaikin: (2 of 4)

I remained in Guyana, South America until <sup>July 31, 1975</sup> ~~as I recall, the end of August,~~ 1975, when I returned to work with the church in the U.S.A. During the time I was in Guyana Tim worked as the sole legal counsel for Peoples Temple, taking care of all matters. On my return to the States I again began to ~~serve~~ <sup>work with Tim</sup> as counsel for the church and worked in that position <sup>with</sup> Tim until ~~the~~ the late spring or early summer of 1977 when he severed his connection with the church.

During the time that I worked with Tim, <sup>Steve</sup> beginning in 1972, we handled many real estate transactions for the church, including the purchase of church properties in Mendocino County, San Francisco County and Los Angeles County. He organized and set up bank accounts for the church and was personally responsible for handling church funds and, in addition, funds of some individual members of the church in an individual capacity. He wrote several revisions of the Articles of Incorporation and of the Bylaws (which I also worked on) which encompassed a reorganization of the entire church structure. He continuously acted as the counsel for the church and representative of the church with the denomination, the Christian Church (Disciples of Christ). In this regard he contacted attorneys for the Disciples of Christ, attended meetings and conferences, wrote numerous letters and in other ways represented the church as attorney. There were several lawsuits filed against the church over the years. In each case Tim either represented the church, or selected outside counsel and supervised him for the church. I recall one rather lengthy suit involving a dispute over real property the church had purchased in Mendocino County which Tim handled alone for the church. <sup>added P</sup>

As a part of the church activities there was a so-called governmental, or organizational meeting of some principal members of the church at least once every two weeks and usually more frequently. The Board usually ratified decisions made informally in these meetings. These meetings continued, from my knowledge, from the summer of 1973 through the summer of 1977. Tim attended the meetings regularly till he went to Guyana in February of 1977, and in almost every meeting gave legal advice concerning matters that were broached that had legal implications.

(2 of 4)

FF-2-11/11/75 9B

Feb 11 - TOS → LTV

Mar 15 - 57  
Apr 20 - 22  
May 3 - 23  
May 5 - 23

Mike Carson Show

Arrived New York 30 Mar 1977

Left New York 1 April 1977

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Affidavit of Eugene Chaikin: (3 of 4)

As a result of these activities he became intimately familiar with all of the affairs, corporate, financial, religious and otherwise of the church structure. It is difficult to imagine any other person in the entire organization of this large church, which by the end of 1973 had some 20,000 members, maintained three independent church structures with three independent congregations, maintained a fleet of 11 Greyhound-type busses which it serviced itself and regularly moved that caravan all over California and annually across the United States, who was more intimately familiar with all of the affairs of the church than Timothy O. Stoen. He <sup>was</sup> one of the most dedicated persons I have ever met - his life was his job and the church. He hardly took out time to eat and sleep. I suppose that his position can be best expressed by the office that he held for a number of years - Chairman of the Board of Directors, and *Chief Legal Counsel.*

.....  
Added Paragraph

He gave legal advice to the Board of Directors, the Officers and the Pastoral staff of the Church. He wrote numerous letters to various persons with respect to the legal activities of the church. He filed tax returns with the State of California and exemption certificates with several counties. He gave legal advice concerning acceptance of donations for members. Among others was a donation of two pieces of real property in Los Angeles County by Wade and Mable Medlock. He drew a huge variety of legal forms used by various church departments and programs, including the Guyana project. He wrote wills with dispositive provisions in favor of the church, drew gift deeds and other documents. He gave legal advice to literally thousands of church members. As a result of participating in the church legal services program he became intimately familiar with the lives of hundreds of church members.

Tim was especially close to persons who had more intimate organizational connections with the church. An example is Maria Katsaris, whose case he discussed in detail in my presence a number of times - both in the U.S. and later,

(3 of 4)

FF-2-4448 9c





Affidavit of Eugene Chaikin: (4 of 4)

in Guyana <sup>in April, 1977.</sup> During the latter part of 1975, 1976, and early into 1977 there was a law office established on the premises of the San Francisco Church. There were a number of persons who worked together there handling church business and also handling clients affairs as part of the legal services program. Among others were myself, June Crym, Harriet Tropp (who was then a law student), Bea Orsot and several others. Weekly meetings were held similar to meetings in any law firm where files were reviewed and significant business discussed. Tim <sup>presided over</sup> ~~attended~~ practically <sup>as chief counsel</sup> all of those meetings, participated in the discussions, drafted documents, dealt with transactions and worked with the cases, as did the others.

FF-2-~~11/11/77~~ 9D

ADDITION TO CHAIKIN AFFIDAVIT:

The Guyana meeting occurred as follows. On or about April 23, 1977 at the San Francisco church we received a message from Tim Stoen requesting that Harriet Tropp and I come to Guyana for a legal conference. We were to drop everything and come at once. We did so and arrived in Georgetown, Guyana, as reflected by the date stamp on my passport, on April 27, 1977. We went at once to the house kept by the Peoples Temple Guyana organization ~~in~~ at 41 <sup>Georgetown</sup> Lamaha Gardens, and began a conference that continued till May 1, 1977 when, again according to the date stamp on my passport, we returned to the U.S.A. The conference lasted over 60 hours, allowing only time for some sleep. It took place in the large master bedroom in the rear of the dwelling. Present were Carolyn Layton Prokes, Terri Buford, Timothy O. Stoen, Jim Jones, Harriet Tropp and myself. Marceline Jones, wife of Jim Jones for \_\_\_ years, was there from time to time.

Several subjects were discussed in detail. Among those was the risk that conservatorships might be attempted against some of the members and strategies to avoid them. Individual cases were discussed. In particular we discussed Maria Katsaris case. I can recall Tim Stoen saying that her father Steve Katsaris was an evil man, very dangerous to the church; that he was very hostile and would stoop to any level; that he was a "no good bastard" or words to that effect. He told us that Maria had told him in detail about how her father had ~~xxx~~ molested her, that he personally had reviewed the facts and believed that Maria was telling the truth. He advised that he suggest to her that she come to Guyana to avoid the jurisdiction of the court; that if that were not immediately possible she should stay inside the San Francisco church and not go out; and that she should stay away from her father altogether but should write "nice" letters to him to mollify him. He also suggested that she disclose the facts that he had molested her feeling that such disclosure would deter her father from further pursuit of her.

//

FF-2-~~WALK~~ 9E

Affidavit of Laura Johnston : ( 1 of 2 )

*the Journals of C. L. ...*

I am a social worker by profession. I first joined Peoples Temple in February of 1970, just a few months after Tim <sup>Stoen</sup> ~~Stoen~~. I knew Tim till he left Georgetown, Guyana in ~~May~~ June of 1977. I stayed at his home in Redwood Valley from February to June in 1970. During that time I constantly heard him involved in church legal business.

I was employed by the Mendocino County Welfare Department as a social worker in August of 1970 and worked there till March of 1977. During most of that time Tim was employed as Assistant District Attorney of the Mendocino County District Attorney. He was the attorney that advised the Welfare Department. During those years I would ask his advice on how to assist <sup>Peoples</sup> Temple Members in resolving problems or potential problems that they had with welfare.

During my career in Mendocino County the church owned several care homes in Mendocino County which were county licensed. Several other county licensed homes were owned and operated by church members. The licensing agency was the Welfare Department. One of my, and Tim's duties for the church was to advise and counsel on welfare matters including care home licensing matters. During the time we worked together in Mendocino County, at least once weekly or more often, Tim <sup>for</sup> advised church officials and care home operators concerning legal aspects

*done*

of the operation of care homes. ~~and~~ Of course, all such advice ~~was and help was without charge. These services were extended as a part of the "people helping people" philosophy of the church.~~ I would regularly for years counsel people at church on their welfare problems and Tim would regularly counsel with me giving legal advice on the same subject. He also advised me on many occasions to select numbers of church volunteers to come to various court proceedings in sympathy with the causes of church members. On such occasions he would tell me the background of such cases, how to act and what to say.

*EC*

FF-2-*JHM* 10A

Affidavit of Laura Johnston: (2 of 2)

When Tim Stoen was in Guyana in the Spring of 1977, I was also there and I recall that he gave legal advice to many members there and also to church officials about the conduct of their affairs both in Guyana and the United States. He also did the legal work on buying a house in Georgetown and investing church funds in Guyana including the purchase of Government Bonds. ~~XXXXXXXX~~

ok E.C. 8/14  
C

FF-2-102 10B

Affidavit of Harold Cordell: I am at present 41 years of age. I have been an active member of Peoples Temple since 1955. I work as a bookkeeper and in cost accounting. I have worked on the books and records of Peoples Temple since 1971 as a part time volunteer worker, and on a full time basis since about March of 1975.

I have known Tim Stoen since 1969 or early 1970 when he joined the Church. Shortly after he became a member he became active in the central organizational structure because of his legal background and qualifications. He was the only attorney of the church for all tax and corporate functions, and all business functions till summer of 1972 when Gene Chaikin began to assist him, and again during the whole of 1974 and the first eight months of 1975 when Gene Chaikin was in Guyana. Until the latter part of 1975, during those times when Gene Chaikin was active in church affairs in the United States, Tim Stoen acted as senior counsel. As such he was acquainted with and participated in all aspects of Peoples Temple activities and programs.

I can recall being advised by Tim, and working with him, on tax matters including Church tax returns during the years 1973, 1974 and 1975; with respect to corporate and financial affairs during 1973, 1974, 1975, and 1976; with respect to church which he regularly reviewed and approved during 1973, 1974, 1975, and 1976; with respect to tax returns for members which we did on a volunteer basis during the same years; with respect to the management of church owned real properties during 1973, 1974, and 1975. During these years he either handled himself or supervised outside counsel in handling all church litigation (there were several cases) and all claims made against the church.

During the years 1973, 1974, 1975 and 1976, to my knowledge as an attorney he spent at least 20 hours per week working on church legal affairs. Next to Rev. Jones he was the single person most acquainted with the total program of the Peoples Temple Church because he would give "legal clearance" on every proposed program and periodic "legal review" of every active church program.

Affidavit of Harold Cordell ( page 2)

During the years of 1970 through 1976 he was usually available before, during, and after church services ( Sundays, Saturday nights, and ~~FRIDAY~~ <sup>Wednesday</sup> nights) to give free legal counsel and assistance to all persons who attended church and might desire such. In this function he became intimately acquainted with the confidential affairs of almost all of the active membership of the Church, and also hundreds of more casual members.

All references in this affidavit to Tim or Tim Stoen refer to the defendant Timothy O. Stoen. All references to "church", "the church", "peoples temple" refer to the plaintiff Peoples Temple of the Disciples of Christ, a California Corporation.

ok E.C. 9/4

FF-2-11211B

Affidavit of Johnny Moss Jones:

While in the U.S.A. I was employed as a public programs administrator. I have been a member of the Peoples Temple of the Disciples of Christ ("the church", "Pepples Temple") since 1970, and became and remained an Associate Minister since 1972. I have known Timothy O. Stoen ("Tim Stoen") since 1970.

He advised me on, among other things, a Guardianship proceeding, traffic matters, various legal problems of members, and on church organigational matters. In the ~~xxxxx~~ <sup>May</sup> of 1976 Peoples Temple held a mass meeting in the Los Angeles Convention center jointly with the Nation of Islam. Approximately 20,000 persons attended from across the country. Tim Stoen was the speaker who introduced Rev. Jones. Tim was introduced as ~~Assistant~~ <sup>Deputy</sup> District Attorney for ~~Kendall~~ <sup>San Francisco</sup> County, Attorney for and Chairman of the Board of Peoples Temple.) Joseph Freitas the District Attorney of San Francisco County was present on stage and also introduced. Next to Rev. Jones himself, for years Tim Stoen was the most prominent member of the church. He very frequently appeared in public as a spokesperson for the church and his "weight" as an attorney and as a "istrict Attorney lent strength to his appearances.

Tim Stoen first went to Guyana in the ~~Summer~~ winter of 1973 with a Peoples Temple group, including myself. He was there for two weeks. He was the only legal adviser for the group in analysing Guyana laws and regulations, forms of organization, trade and ownership regulations, and all of the other laws pertinent to setting up a mission.

Tim went to Guyana/<sup>a</sup>gain in February of 1977 and stayed there till May or June of that year, except for a brief trip to Europe and a trip with a Peoples Temple group/<sup>along</sup>to the island of Grenada in the Caribbean where the group studied including myself the possibility of establishing a second mission there and Tim provided legal advice, including participation in discussions with the Prime Minister. While in Guyana he studied to prepare for an examination for the Guyana Bar, and had made application for an Instructorship at the University of Guyana. He did considerable legal work including a review of the agricultural lease and corp-

(10/2)

FF-2-~~12A~~ 12A

Affidavit of ~~JAMES~~ Johnny Moss Jones: (2 of 2)

oration, advised on the purchase of house (that was purchased) and on the purchase of several other investments and other items of real property (that were not purchased), negotiated the settlement of a dispute over the purchase of lumber, advised numerous church members about legal matters in the United States, and did sundry other legal work. During this period of time I was also in Guyana and often worked with Tim on these matters.

FF-2-~~1000~~ 12B



*Rev. Files*  
AFFIDAVIT OF JOHN HARRIS

*Does he have a license?*

By profession I am a forensic pathologist. I have been a member of Peoples Temple since October 1969. I have known Tim Stoen from about that time until 1977.

He was introduced to me as the attorney who handled church affairs.

In Spring of 1970 I received legal advice from Tim Stoen regarding alimony and child support payments.

Sometime in 1971 I consulted Tim Stoen about a probation violation, and he again advised me as to what my legal rights were and what course of action I should pursue.

In 1972 Tim Stoen gave me legal advice regarding traffic violations. He dictated a letter for me to the judge and agreed to talk to him on my behalf.

In 1972 my probation was revoked and I went to jail. Tim Stoen gave me legal advice while I was in jail and arranged for bail. He also handled the payment of restitution, which resulted in my release from probation.

In 1973 Peoples Temple was interested in buying a printing firm in San Francisco called Infocom. I was working there at that time. Tim Stoen was negotiating on behalf of Peoples Temple for the purchase of the business. I participated with him in meetings to discuss the purchase with the current owners. While I worked at that firm, I printed church literature. Tim Stoen reviewed all the material prior to printing for the legal implications of the content, and made corrections.

During 1973 Peoples Temple had a radio broadcast on KFAI. The station was planning on changing their format and cancelling our program. Tim Stoen, myself, and others spoke with the station manager. Tim Stoen was acting as the attorney for the church during that meeting.

In 1974 Tim Stoen gave me legal advice regarding a personal injury suit I was going to file against Penny's. Tim Stoen discussed with me the merits of the case and referred me to another attorney. He later reviewed the settlement offer and advised me that it would be in my best legal interest to accept it, which I did.

In late 1974 I was involved in a car accident, and Tim Stoen gave me legal advice on this matter. Around 1975 I received legal advice from Tim Stoen on obtaining a passport. I was concerned because of my past police record. He also gave me legal advice on several occasions about welfare, social security and SSI.

In 1976 Tim Stoen gave me legal advice regarding child support and the payment of alimony, and referred me to another lawyer.

*He never made a charge to me for any of these services, which he extended to all church members without cost as part of the church program.*

FF-2-1000 13  
*2-10-77*  
E.E. 9/14  
C.E. H. 9/14

Affidavit of Richard Tropp:

By profession I am a college instructor in English. I have been a member of Peoples Temple since 1970, and have known Tim Stoen since that time.

During 1976 and 1977 Peoples Temple published a periodical entitled "Peoples Forum". I had an editorial responsibility for the paper and wrote a considerable portion of the material. The printed material went through an organizational structure prior to being cleared for publication. Among these was a legal check because, of course, we wanted to avoid litigation which is always a risk in printing a periodical. Tim would be routinely given materials for legal clearance prior to publication and he would return the materials with such corrections as he might make and with his initials indicating his approval of the materials for publication.

In addition to the "Peoples Forum", since 1973 the church also sent out a monthly solicitation mailer, printed notices of meetings, and other printed materials. Tim routinely cleared these materials for legal problems prior to their distribution, in the same manner as described above for the newspaper materials.

page 1 of 1

FF-2-6014

*Declare human service motif*

*Handwritten: "PARTS COMPLETE" in a box, with "TYPE" written next to it.*

*The original and address organization [unclear] of the Temple, "the church"*

Affidavit of Jack Lovell Beam: ( 1 of 2 )

I have been a member of Peoples Temple since 1949, one of the founding members. The Temple has always been an activist organization. All members are expected to devote a great deal of time and energy to Church projects and organization, and most do so. The members of Peoples Temple are far more involved in Church activities than are the members of most churches. I have known Tim Stoen since 1969 when he joined. At that time there was no member who was an attorney. The Church had no regular attorney. Tim was very devoted and immediately assumed that role. *He is an extraordinarily hard working person.* When he joined he was employed by the Mendocino County Legal Services Foundation and ~~was~~ <sup>seemed</sup> very concerned over the legal needs of the poor. The church had similar concerns, and in fact had assisted him to set up his office, so his ~~transition to church work~~ <sup>involvement in</sup> ~~was very easy.~~ <sup>seemed to be quite spontaneous.</sup>

The church very rapidly grew in size. <sup>Stoen's</sup> Tim's work and influence in the church grew as the church grew. He assumed full charge of all of the legal affairs of the church and its members, including Jim Jones, the Pastor and guiding influence of Peoples Temple since its inception. *All legal decisions were left to him.* ~~from 1970 to 1975~~ <sup>in California</sup> our church grew from a small congregation in Redwood Valley, Mendocino County, California to a congregation of <sup>well</sup> over 16,000 owning churches in Redwood Valley, San Francisco and Los Angeles, with members in every major city <sup>in California</sup> between Ukiah on the north and San Diego on the South, <sup>with additional smaller congregations in Chicago, Ill., and Houston, Tex.</sup> and owning in addition four care homes and a number of residences in Mendocino County, a large auxiliary project center in Mendocino County, an 31 unit Apartment house in Los Angeles and a fleet of 11 Greyhound-buses type/which made annual and often <sup>trips</sup> semi-annual ~~trips~~ around the United States and weekly runs between Mendocino County on the North and Los Angeles County on the south. Periodical publications and regularly scheduled radio broadcasts were produced and solicitation mailers and other publications distributed. A full scale ~~free~~ legal services program was instituted which rendered legal services to more than 100 persons weekly.

*Handwritten: FF-2-15A*

Affidavit of Jack Lovell Beam: (2 of 2) ~~Final~~

Tim Stone did the legal work on <sup>all</sup> most of this entire development. Another attorney Eugene Chaikin joined in 1972 but his role from then till ~~the~~ the end of 1973 when he went to Guyana was as an assistant to Tim, <sup>Stone</sup> Tim Stone remained the principle attorney and legal adviser to Peoples Temple till <sup>Summer</sup> Spring of 1977 when he resigned. During his entire membership he had the principle responsibility for all of the legal affairs of the church and was the personal attorney of literally thousands of church members. He was intimately familiar with the total structure of the church and <sup>with</sup> all of its projects <sup>and operations</sup>. He served many <sup>for years as</sup> offices, but principally as a Director and Chairman of the Board of Directors of Peoples Temple.

ok. E.C. 9/1  
OK 11/1

FF-2-~~11/11/77~~ 15B



*Handwritten initials and scribbles.*

*Affidavit of Jack Beck*

They believe that service to the Society can best be expressed by service to ones fellow man, that they must - as a religious-philosophical imperative demonstrate goodness rather than just talking about it, and that this demonstration must be an ongoing part of their everyday lives. In practice this becomes very involved. Jim Jones had proclaimed this before the people and doing it gave a new meaning to the peoples lives, and so it became a reality. They ~~realized~~ <sup>reality was</sup> that one indeed takes people into ones home, feeds them, clothes them, pays their bills. It becomes ones ongoing responsibility, and with that concept of reality a lot of loyalty is developed.

To finance these ideas-becoming ~~programs~~ <sup>institutions programs like</sup> pastry sales and rummage sales were developed, funds solicited on the streets and in the offices of donors of larger means. These sums went to fund a free legal services program. They went to pay medical fees for those who could not afford adequate medicine. They went to support preventative medical programs for senior and minority groups. They supported a college scholarship program which, at its height supported over 110 students ~~in~~, either part or full time, in colleges and universities, including three students in law school and two in medical school. They supported a program whereby the homes of poor persons who were facing <sup>loss through</sup> the/demolition of their homes due to deterioration, had them repaired by a volunteer construction team with materials furnished by the church, all without cost to the recipient. It went to make up mortgage payments for those who were in danger of loosing their homes due to financial ill fortune. It went to support other service agencies in the community, including, among others a medical clinic and a senior citizens protective service in San Francisco. Hospital visitations and senior care programs were carried on regularly, as were programs for the visitation of persons in jails and prisons. We gave material and financial support to the American Indian struggle, a group who have for decades been in the depths of poverty and oppression.

Most members were active in several of these programs. We tried to demonstrate most diligently that we really could be our brothers keeper.

*Handwritten notes:* 15C  
FF-2-1113

Rough 9/3 - HT

AFFIDAVIT OF CHARLES TOUCHETTE

By profession I am a sales engineer and construction superintendent.  
of the Disciples of Christ ("Machumz" Peoples Temple)  
I became a member of Peoples Temple in December of 1970. I have known  
Tim Stoen since that time, until Spring of 1977. He introduced himself to  
me as attorney for the church at a meeting soon after I joined the church.

In September 1973 an incident occurred when Jim Cobb, and my daughter  
Mickey Touchette, and others left the church. When they left, they took  
with them certain items that were not their property. Among those items,  
as I recall, were a hunting rifle, the property of one Tom Kice, a member  
of the church. In addition, they had vandalized Tom Kice's property by  
tearing the phone out of the wall and doing other damage. Because I was  
very concerned about what they might do with the weapon, Tom Kice  
and I went to Tim Stoen's office in Ukiah. Tim Stoen gave us  
legal advice on how to handle the situation so as to protect Tom, and how to  
make a formal complaint. On his legal advice and instructions I talked with one  
of the Sheriff's deputies in Ukiah about the matter.

I moved to Guyana in July of 1974 with my family and I have been in Guyana  
since that time. I last saw Tim Stoen in the Spring of 1977 in Jonestown  
Guyana. Tim Stoen was in Jonestown approximately two months. Twice  
weekly there were organizational meetings that Tim Stoen participated  
in and gave legal advice on purchases of businesses and real properties in  
Guyana; the resolution of sales disputes, household obligations, and other matters.

OK E.C. 8/4  
OK L  
FF-2-16

25  
Affidavit of James W. Jones:

I have been the Pastor of Peoples Temple of the Disciples of Christ, and its predecessor organizations, since 1969. I am, and for some years have been a Minister ordained by the Christian Churches (Disciples of Christ), of which denomination the Peoples Temple is an affiliated church. I have always been an activist, striving to make the Christian goals of equality and brotherhood a social reality through the demonstration of people caring for each other. I

thus developed a large interracial church with extensive human service programs.

Timothy O. Stoen  
When (Tim Stoen) joined my church in 1969 I was thrilled. Besides the addition of another sincere, committed member I was overjoyed to have his help because in my rapidly growing church I needed a concerned, dedicated lawyer badly. I ~~had~~ needed an activist associate minister badly and Tim rapidly began to fill both roles. I trusted him fully and entrusted him with more responsibility than any other single member of the organization. I was very greatly ~~surprised~~ by his departure in 1977.

I have read the Affidavits of Jack Beam, Eugene Chaikin, Joyce Parks, Maria Katsaris, Kay Nelson, Tish LeRoy, Harold Cordell, Carolyn Layton Prokes, Carol Stahl, Terri Buford and Mike Prokes, <sup>& HARRIET TERRY</sup> To the extent that I have personal knowledge of the things therein described they are true and correct. I did consult <sup>privately</sup> with Tim Stoen about the Medlock gift, and Maria Katsaris problems with her father. I did <sup>consult privately</sup> with Tim Stoen about problems with Jim Cobb. In fact I consulted with him privately in addition to publically about most of the problems of the church which had any kind of legal implication. I am sure that over the years he, through his legal knowledge and activities, gained more confidential information about Peoples Temple and its members than any other living person.

10/1 + insat

FF-2-17A



He was my chief legal adviser and I did nothing  
either with respect to the church or its members  
life and that first meeting in 1972  
his log (2/28/72) 1969-1972 had a  
again to 1975-1976 he was my legal adviser  
Every time that we had contact with him  
Katherine Jones Cobb and I would work together  
with Jim Stoen we were with the church and

I was very much involved in the church and I was  
in my early years in the church I needed a concept of the church  
I needed an effective organization and I was really began to fill both  
I treated him fully and entrusted him with more responsibility than any  
other individual in the organization. I was very grateful for his con-

I have read the affidavits of Jack Bess, Eugene Chalkin, Joyce Parks, Leta  
Katherine Kay Nelson, John LaRoy, Harold Corbell, Carolyn Layton Stokes, Carol  
Stahl, Terry Burd and Mike Stokes. To the extent that I have personal knowledge  
of the things he has described they are true and correct. I did consult  
with Jim Stoen about the Redlock girl and her mother, Katherine Stokes with her  
father. I did consult with Jim Stoen about problems with Jim Cobb. In  
fact I consulted with him privately in addition to publicly about most of the

problems of the church which had any kind of legal implication. I am sure that  
over the years he, through his legal knowledge and activities, gained more confi-  
dence and information about people and its members than any other individual

FF-5-117A  
1/11/72

④ He was my chief legal adviser and I did nothing either with respect to the church or ~~tax~~ with respect to my own personal legal affairs without first consulting him and getting his legal approval. From sometime in 1969 through the summer of 1972, and again from January of 1973 through the summer of 1975 he was my, and the churches only legal adviser. Everything that was done in connection with Maria Katsaris, James Cobb and Mabel and Wade Medlock, ~~with respect to the churches~~ was done with his informed advice and consent.

FF-2-~~17B~~17B

Affidavit of Carol Stahl:

By profession I am an elementary school teacher. I have been a member of  
of the Disciples of Christ ("The Church of Christ")  
Peoples Temple since 1968. Tim/Stoen/joined the church in 1969 and I have  
known him since that time until he left in 1977.

I have held a series of volunteer jobs in the church over the years, and several  
corporate offices and directorships, and am currently the Corporate President.  
Shortly after Tim Stoen joined he became the attorney for the Church and really  
he was the main attorney down through the years. We did employ other counsel  
from time to time, and in 1972 Gene Chaikin joined the Church and did assist him  
and handle the "free legal services" matters for members from mid 1972 through the  
end of 1973, and again from mid 1975 through 1976, but Tim Stoen was always the  
one primarily responsible for Church business and corporate activities.

He was the principal person I would discuss church business with if it had  
any sort of legal implication. Under his direction I kept a whole series of  
legal documents relating to church and individual business and personal affairs.

I was present on one occasion on 1976 when Maria Katsaris discussed her  
relationship with her father <sup>(i.e. that he ~~was~~ <sup>had</sup> ~~abused~~ <sup>abused</sup> her).</sup> and her fears concerning him with Stoen, and heard  
him give her legal advice about it. <sup>He told her to stay in town as much as possible & only go out with other people.</sup> I was also present in a Los Angeles meeting  
of some of the key members of Peoples Temple in June or July of 1975 where Tim  
Stoen gave Rev. Jones advice concerning a proposed donation of real properties  
by Wade and Mable Medlock to the Church. He advised on how to handle the trans-  
action "legally", what should be said and not said and so forth. He, himself  
participated in obtaining the Medlocks signature on certain deeds. He was also  
present at another meeting at which I was also present with the Medlocks in the  
winter of 1976 where the gifts were discussed again and again advised how the  
transaction should be handled.

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go to Guyana.  
(get  
out of  
Washington)

ok. E.C. 9/5  
Ch. P.S. 9/5

FF-2-18

Affidavit of Harriet Tropp:

May 77

I am a graduate of Hastings College of the Law, and of U.C. Berkeley. I am 28 years of age and have been a member of Peoples Temple of the Disciples of Christ ("the church," "Peoples Temple") since 1970. I have known Timothy O. Stoen ("Tim Stoen" of "Tim" ) since that time. During the latter part of 1976 and early 1977 I was a third year student at Hastings and a participant in the Peoples Temple Legal Services program. Tim Stoen was <sup>in charge of the legal staff</sup> ~~one of the directing attorneys~~ during the fall of 1976. One problem of major concern to the office was the possibility of conservatorship orders being obtained against members of Peoples Temple, including Maria Katsaris. We did legal research on this issue, obtained copies of existing case records, and thoroughly discussed all of the points, strategies, etc., with Tim Stoen presiding. We discussed the case of each member we felt might have the family potential for this sort of litigation. Tim discussed the case of Maria Katsaris with which he was familiar. <sup>I heard from him that her father had molested her.</sup> Shortly thereafter Tim made a report on the whole issue to a business meeting. He remained active in this program till he left for Guyana in ~~XXXXXX~~ February of 1977.

*see Katsaris  
7/7/77  
7/7/77  
7/7/77*

I next saw Tim Stoen in Georgetown, Guyana in April of 1977, where I had gone with Eugene Chaikin to meet Tim Stoen and Rev. Jim Jones <sup>and Terri Buford</sup> for a legal conference that lasted three days. <sup>(April 27 - May 1) we met for from 16-20 hours per day and</sup> We thoroughly discussed the conservatorship issue. Tim again recommended that Maria Katsaris come to Guyana to avoid jurisdiction. He also recommended that if need be, in order to protect herself, Maria should make public the fact ~~XXXXXX~~ that she had been molested by her father on several occasions. He said that he was not concerned with any sort of suit because he believed that Steven Katsaris (Maria's father) would not be willing to be confronted by the truth in court. <sup>He described Katsaris using terms like "devils bastard", "cruel", "smooth"</sup> We discussed numerous other matters of church business at that time including future plans for the Guyana Mission Project, financing, transport of members, passport and custody matters, the specific problems of certain members and many other matters. Shortly after ~~we~~ went back to California, Tim went with a church group <sup>group of persons from the including Rev. Jim Jones,</sup> to the island of Grenada on a church business project.

*He said Katsaris was a "real devils bastard" I am not sure if I am correct in saying that he had had sex with her. Carolyn Layton*

*see Katsaris  
4/27/77  
5/1/77  
5/1/77*

Gene Chaikin and I

(1 of 1) FF-2-19 OK. #.

*add and addition on CL's aff*

17  
1/18/80

Rough HT  
9/13  
of the Disciples of Christ (Academy, Peoples Temple)

AFFIDAVIT OF JEFFREY JAMES GAREY

By profession I am a cook. I have been a member of Peoples Temple since August of 1969. I have known Tim <sup>Tim O. (Tim Stoen)</sup> Stoen since that time until Spring of 1977, at Jonestown, in the Northwest District of Guyana, South America.

In 1973 Tim Stoen gave me legal advice concerning a criminal ~~matter~~ matter.

In addition, in 1972 I was concerned with my father's feeling about my participation in the church ( I was then 19 years old) and I discussed the matter with Tim Stoen. He telephoned my father who was then a resident of Mangilao, Guam, and satisfied him as to the church, and arranged his consent for a church member, Jack Bean, to be my guardian to establish my residence for college tuition purposes.

Until I came to Guyana in 1974 <sup>where I have been ever since</sup> I worked in the church publications department evenings and weekends. I would run errands for Tim Stoen and routinely took all publications to him for "legal clearance". He would normally review them in my presence, correct and delete in his own hand, and initial "T.O.S.", and return them to me to take back to the publications department. I would also routinely take legal documents to him, for his review; I could take several files of such documents to Tim Stoen each week which he would, at times, review in my presence.

Affidavit of Mike Prokes:

*of the District (see 2) of the State of California (People Temple)*

I first visited Peoples Temple in 1972. At that time I was employed by KXTV Sacramento as News Bureau Chief, <sup>Stockton</sup> Stockton, Ca. I had come to Peoples Temple to do a news story. One of the first persons I met there was Timothy O. Stoen <sup>(Tim Stoen "Tim")</sup> who introduced himself to me as "the Church attorney", "Jim's attorney", and Assistant District Attorney for Mendocino County.

I was so impressed with what I saw and heard about the humanitarian work of the church that I decided to join full time. I became a member of the church staff responsible for radio broadcasts and publications. I later also assumed the community relations function. From the time that I became a staff member till late in 1976 as an organizational procedure of the church all of my working materials were given a "legal review" by Tim Stoen. before publication or distribution.

In 1976 the church began to publish a periodical entitled the "Peoples Forum". Tim, as the church attorney reviewed all material for legal clearance prior to publication. I would also seek and obtain legal advice from him with respect to the church structure and organization which I would then give out to the public officials and the media. He would also, often, give me legal advice as to the legal effect of public statements I would make on behalf of the Church.

During the years 1973, 1974, 1975, and 1976 I was in very close contact with Tim Stoen and sought his advice, by his instruction, almost daily with respect to Church business. I would call him at his office, at his home and also see him regularly at Church. He also gave advice concerning the organization of church volunteers to attend court hearings in support of certain causes, usually those involving members.

I was frequently present when he gave Rev. Jones advice about all matters of Church legal affairs including publications, media releases, corporate and denominational structure, tax, faith healing, and other topics. As the Church Attorney

*Stoen  
virtually all legal matters were left to and I received Stoen's advice on everything he (Stoen) did.*

he was responsible for all legal relations and dealings with the denomination with which Peoples Temple is affiliated, the ~~Peoples Temple~~ Christian Church of the District

*page 1 of 2*

*FF-2-1006 21A*

There was a thing that J.F. did that was done  
before consulting Stoen first.

Constantly advise the Temple in all legal matters.

J.F. left all legal matters to him.

FF-2-~~4~~ 11/28/78 ZIB

Affidavit of Mike Prokes, page 2

ciples of Christ). Virtually everything I did had some legal aspect which as Church Attorney he instructed me to check out with him, and I did so.

All references in this affidavit to Tim or Tim Stoen are to the defendant Timothy O. Stoen. All references to "the Church" or to "Peoples Temple" are to the Plaintiff Peoples Temple of the Disciples of Christ, a California Corporation.

ex. 2.c. 9/5  
OK WS 9/5

FF-2-~~100~~ 212  
1004



*the original decision organization ~~Temple~~ (The Church of Jesus Christ)*

Affidavit of Eva Pugh:

I am a retired rest home operator, and have been a member of Peoples Temple since 1953. I have known Tim <sup>Stoen</sup> Stoen since he joined the Church sometime in 1969.

I was the financial secretary for Peoples Temple from 1965 through 1976 and routinely received, banked, and disbursed Temple funds. I regularly got advice from Tim <sup>Stoen</sup> on how to handle bank accounts, how to keep books for the Church, and on my other duties. In fact he set up several bank accounts for the Church and also set up a simple set of books which I followed. He was familiar with all of the church financial affairs.

Over the years I gave him monies for various purposes: travel expenses and so forth. These expenses would often be \$500 dollars per month. He received cash. Often he could not account for his disbursements, but at times gave adequate accounts. I never pressed him for receipts.

In 1976 <sup>my husband and I</sup> we sold our rest home in Mendocino county, and a lawsuit was later filed <sup>against us</sup> with respect to the transaction. Tim assisted ~~me~~ in the handling and disposition of the suit.

In 1976 he arranged with the Bank of America for me to be the signatory to deposit the checks of many of the members who had gone to Guyana, and also drew other financial documents with respect to banking for me. Once during 1975 or 1976 the church gave a man a check for \$2500 as a deposit on the purchase of an airplane. The transaction proved a fraud and Tim helped to get the money back through bringing criminal charges against the man.

*Ev. Pugh*

1 of 1

FF-2-a 22

Affidavit of Joyce Parks:

I am, by occupation, a Registered Nurse and Nurse Practitioner. I have been a member of Peoples Temple since 1949. I have known Tim Stoen since he joined the church in 1969. Very soon after he joined, Tim became the attorney for the Church. He was the only person with legal knowledge in the congregation. He continued to function as the principal attorney for the Church until sometime in 1977 when he left.

During the years when Tim was our attorney the Church carried on a variety of para-medical programs. Since there were many legal implications to this activity we always sought and received legal advice from Tim. He drew, at our request, a variety of authorizations, releases and other legal documents to facilitate our program.

Tim would also handle the legal affairs of many members of the Church. Frequently these matters were in connection with some established church program. For example, over the years the church has been very concerned with the care and protection minority and disadvantaged children. Many members volunteered to raise such children. Tim Stoen consistently gave legal advice with respect to custody matters involving such children and represented the involved adults in Adoption and Guardianship proceedings, or drew pleadings for them and told them how to represent themselves. In my case he represented my husband and myself in court for the adoption of my son J. Warren Parks in, as I recall, the last part of 1974 or early 1975. These child help programs were consistently referred to by Tim as "church programs" and the church had a very good reputation in Northern California with respect to the care of children.

In the summer of 1973 I was at a church service in Los Angeles when there was a near riot in front of the church. As a result certain church members were detained by the police and two arrested. I was with Tim when he went to the police station in Los Angeles as attorney for the church, Rev. Jones, and certain members to represent those persons with respect to that incident.

(Reference paragraph)

191

OK EC 9/5  
GWL

FF-2-664 23

10/25/75  
Affidavit of Linda Sharon Harris, a.k.a. Sharon Amos:

By occupation I am a social worker and have been a member of Peoples Temple of the Disciples of Christ (the Disciples of Christ) since 1966. I have known Tim<sup>Stoen</sup> since 1969 when he became a member of the church. I have been a member of the Board of Directors of Peoples Temple for the last four or five years.

Part of Tim's responsibility was to give legal advice to various members of Peoples Temple. He gave me advice over the years about a variety of legal matters including child support, an employment problem with the Mendocino County Welfare Department, and represented me in an adult adoption proceeding. He also advised me with respect to the legal problems of a number of church members that I was assisting in social work areas.

Later, in 1975, when most of us had moved to San Francisco from the Mendocino County area, he accompanied me and several other church members to a grammar school in the San Francisco Unified School District where he met with school officials to discuss the problems of ~~the~~ several children whose parents were church members. He there introduced himself as the attorney for Peoples Temple. I also attended numerous public and private social affairs with him, public and private, in 1975 and 1976 where he introduced himself as the attorney for Peoples Temple.

At one time in 1975 we were planning to start our own private school for certain children of Temple parents who were experiencing trouble learning in the public school system. Tim gave us legal advice on how to establish a private school. He was particularly knowledgeable in this area because he had represented all of the school districts in Mendocino County while working there.

During 1975 we had developed a sort of team approach to counseling, especially of the poor due to the cross-disciplinary nature of their problems. A team of three including an attorney or para-legal, a social worker and a secretary would interview. I often worked on a team with Tim in 1975 and 1976, as he was very much involved in the program. We interviewed ~~many~~ and advised hundreds of persons, many members of the church.

In 1973 when the Church Board first conceived of the idea of establishing an Overseas Mission, Tim reviewed the laws of a number of ~~countries~~ and advised the Board concerning the legal and political affairs of the nations

D.V. 12

Affidavit of Linda Sharon Harris: (page 2 of 2)

reviewed, including Guyana.

He participated in the selection of Guyana as the <sup>which included myself</sup> site by coming to the country as part of a team and doing a legal evaluation of its laws and regulations and their probable effect on the mission development. He recommended a legal structure for the formation of the Mission organization. After Guyana had been selected <sup>as the mission site</sup> he prepared a variety of legal forms including powers of attorney, consents, authorizations and releases all of which were used in arranging or assisting persons to come to Guyana. He also assisted in obtaining passports, and gave me legal advice ~~in obtaining my~~ and wrote up affidavits which were used to obtain passports. He counseled persons concerning dealings with creditors, sale and distribution of assets, tax and other matters germane to winding up their affairs in the U.S.A. In my case I had a problem in obtaining my passport and he gave me legal advice and wrote up some affidavits that were given to the Passport Department which assisted in obtaining my passport.

ok. ec. 9/15  
BLU 4/85

FF-2-~~1000~~ 24B

Affidavit of \_\_\_\_\_, a.k.a. <sup>he/his</sup> Tish Le Roy: a.k.a. <sup>elvis</sup> \_\_\_\_\_

I first attended Peoples Temple of the Disciples of Christ ("the church", "Peoples Temple") services at the Embassy Ballroom in Los Angeles, in 1971. Soon thereafter I attended services in Redwood Valley. It was <sup>one of those</sup> occasions that someone introduced Timothy O. Stoen <sup>("Tim Stoen" or "Tim")</sup> to me as the church attorney and the Assistant District Attorney for Mendocino County. I am skilled as a secretary, office manager, and full charge bookkeeper. ~~At that~~ During trips to Redwood Valley in the first half of 1972 I did legal secretarial <sup>(sometimes "Gene")</sup> work for Tim, and Gene Chaikin/as well when he was there on some weekends. I particularly remembered typing an offer to purchase real property dictated by Tim and Gene. It was complicated and took almost all night to complete.

Later in 1972, In august I beleive, I and my family mooved to Redwood Valley. I did so at the request of Tim Stoen and Gene Chaikin because there was so much <sup>legal</sup> work to do that they couldn't get it all out. From that time on I have been a staff worker for the church. <sup>I worked primarily with Gene, but also with Tim</sup> Tim used to work at night because he had his District attorney job during the day. <sup>but Tim also had other secretarial assistants, but with me</sup> He usually listed Gene as attorney on most things, primarily he would say because of his job. Often Gene was never even there and Tim would instruct me to put Genes name on the letter, document or as attorney of record in cases that in fact Tim Stoen advised, strategized and dictated documents on.

On legal issues and on insurance matters Tim was always consulted. Even when Gene handled the matters, Tim was always consulted and insisted that on every occasion he review anything that Gene did before it would go out. Usually Tim wrote things out ... he was not too <sup>good</sup> at dictation and there was always a first draft for him to correct if he had dictated a document. More often, he would write out the first draft of a document, and dictate subsequent drafts from the corrected copy, often as he and Gene would discuss it.

There was always more legal work than I could ever <sup>keep</sup> ~~keep~~ up with. When Gene was in Guyana -1

(17-)

FF-2-1111

*JE*  
Affidavit of Tish LeRoy: (2 of \_\_)

Tim did all of the legal work for the church as well as all of the parishioners. He gave me a standard will form to use. I recall in all matters of the churches corporate minutes he dictated these to me -- or corrected the minutes I wrote myself from the meetings -- and then signed them. During this time he advised on all financial purchases, legal issues, insurance matters for the church, disputes with vendors (for example the dispute with a vendor over a large purchase of bus tires which turned out to be defective), motor vehicle laws, and other regulations pertaining to the operation of the busses.

Later, when I did most of the accounting work for the church, I also had side jobs involving various church publications. I was in constant contact with Tim concerning these subjects. There was never that a week went by that I did not confer with him - except when he was out of town. He personally read the paste ups of all publications and approved them before they were printed. In all of these activities he persisted until he left for Guyana in the early part of 1977.

*OK  
DC ER*

*FF-2-44-25B*

\* \*

*Continued  
1/10/73*

Affidavit of Elois Christine Young, formerly Elois Christine Cobb: ( 1 of 2)

I am a licensed vocational nurse. I have been a member of Peoples Temple <sup>since 1956</sup> since 1956 and have known Tim Stoen <sup>(Tim Stoen?)</sup> since 1969. He acted as my lawyer on several occasions. *(The Disciples of Christ - "The Church")*

In about 1970 I began to divorce my then husband James Cobb and retained Tim Stoen for that purpose. Although another attorney completed the matter Tim instructed me and several of my children on how to testify in court, and had a number of church members to come to court to give moral support.

During the years 1970 to 1973 my son Jim Cobb was a student being supported in school by Peoples Temple. His politics were extremely radical. At times he caused difficulty for the Church by talking violence and Tim spoke to him about this several times. In mid 1973 Jim Cobb, with several other <sup>young church members</sup>, left the Church carrying with them a considerable quantity of guns and ammunition, saying he intended to form a rural guerilla band. At that time I, with several others in the church consulted with Tim with respect to our legal position, the position of the Church, (least it become involved), the position of Tom Kice from whom they took a rifle, and the position of Jim Cobb himself - hoping to prevent him and the other young people from doing something foolish. Tim Stoen spent hours with us advising and working out arrangements to help protect all concerned. Under his advice a report of the incident was made to the Sheriffs Department.

A couple of years later, when Jim Cobb began systematically contacting people and making derogatory statements about the church and its members I frequently consulted with Tim Stoen on how best to handle the situation to protect the good name of the church against Jim Cobbs attacks. During those meetings Tim frequently told me that I should be carefull in any dealings with my son Jim, that <sup>he</sup> Jim was an incorrigible liar and that I should not believe anything he might say to me. He told me many times that my son Jim was saying many totally false and vicious things about the church, Reverand Jones, and several members. This is the same Jim Cobb that he is now representing in a lawsuit against Peoples Temple. ~~for defamation, among other things.~~

FF-2-~~101~~ 26A

Affidavit of Elois Christine Young: ( 2 of 2 )

From time to time I was harrassed by my ex-husband James and I consulted with Jim when these episodes occurred. He also assisted me in a bankruptcy proceeding, and gave me advice on a probate proceeding in which I was an heir, as well as other legal advice. *He never charged me, or any church member, any fee for legal work. It was all given free as one of several church service programs.*

On August 1, 1976 he performed the marriage ceremony between myself and my present husband. (He was also a minister in the church ordained by the Disciples of Christ.) We were rather close friends, as well as co-workers in the church and <sup>additionally he was</sup> ~~as well as being~~ my attorney down through the years. I last saw him in church in ~~ix~~ February of 1977 when he told the congregation that he was going to Guyana to work with the church there.

ok sc e/h

FF-2-44A-26B



AFFIDAVIT OF CHRISTINE COBB

Prior to March 3, 1987 I had not seen Jim Cobb for about a year and a half. This was not because I have been asked, or told by anyone that I should not see him. However, over the years his conduct has been so selfish and crude that I have preferred to have little contact with him. Once, however, I did try to reach him but could not do so through his job because his home phone was unlisted and they would not give it out.

My residence phone number had been listed for some months before the date in question, but Jim Cobb had never called. On that date he came to Childrens Hospital where I was then employed, walked in<sup>to</sup> where I was working and made a ~~xxxx~~ <sup>scene</sup> ~~scene~~. He was very loud and very pushy, and was interfering with my work. I was concerned, not for a year of being watched by P.T., but for fear that his conduct would ~~adversely~~ <sup>disturb</sup> my supervisors. I said "If you don't stop and quiet down I am going to loose my job." and he replied "I don't care. I am my own boss and don't have anyone over me. That's the way it should be." I then asked him to meet me in the coffee shop downstairs to get him out of my work area.

When we arrived at the coffee shop, he asked how I was and gave me some pictures of my grandson (his son). He said one of his sisters would be coming to San Francisco the next week and asked if I would join them for dinner. I said that I would have to see, if I did not have anything I had to do that night I would come. He gave me his work phone number. He never spoke to me about Guyana or about anyone being there. He said that no one had better get between him and his mother or he would make lots of trouble, and that I had better tell ~~him~~ "them" that. I said that I did not know who "them" referred to, but that no one was telling ~~me~~ who to see and who not to see. I further said that his coming and making trouble on my job did not endear me to him and that I was sorry that I had failed to teach him manners. I then told him that I had to get back to work, but would call him later in the week.

I never phoned him because I did not care to see him. It is a genuine tragedy in my life that he is just not the sort of person that I would like a son of mine to be. Seeing him as he is is more painful than I care to endure. Shortly after his visit I went to Guyana where I ~~now~~ <sup>now</sup> a resident. Part of my motivation was to relieve myself of the burden of further association with him. I did this of my own free will because this is where I would prefer to be, no one directed or ordered me to come. I am contented here, working in the Medical program at Jonestown where we give free medical treatment to many hundreds of local persons in the surrounding area who had no such care before our Medical clinic was established, It is a rewarding life and I would not prefer any other.

*several  
of my  
children*

FF-2-~~111111~~ 27

Still to be typed:

Clara Johnson - the rough draft has blanks throughout

Tish - what is the name you want to put there; couldn't  
find her to ask

Where is Kay Nelson's?

28A  
FF-2-~~1164~~

AFFIDAVIT OF CLARA JOHNSON:

My name is Clara Johnson. I am a school teacher and I have been employed by the Los Angeles Unified School District ~~XXXX~~ for \_\_\_ years. I am now the Headmistress of the Jonestown Community School (a part of the public school system of Guyana) located in the North West Region of Guyana. I am \_\_\_ years of age. Mabel Medlock is my aunt. Wade Medlock is my uncle by marriage. I have known both of them since \_\_\_\_\_.

We all began to attend the Peoples Temple of the Disciples of Christ ("Peoples Temple", "the church") during the \_\_\_\_\_ of 197\_\_. During the year of 197\_\_ we became members when the church was established in Los Angeles. My uncle Wade was much taken with the church. He involved himself in church work including many money raising projects, and insisted that Mabel do so as well. In fact, Mabel did most of the work.

I recall that sometime in 1972 Wade and Mabel donated several hundred shares of stock to the church. Wade also wanted to donate their two parcels of real property, and, beginning early in 1973 repeatedly about his desire to donate his property to P.T. and retire to Guyana. He would say that he was old, did not need much, and wanted the money to go to a good purpose rather than to his relatives who would do nothing good with it. He was not able to get Mabel to agree and several times asked me to talk to Mabel about it. When I refused to do so he became belligerent. I was present at one occasion during this period when he spoke to one of the church attorneys, Eugene Chaikin about divorcing his wife so he could give his share to the church. I remember Mr. Chaikin advising him to ~~XXXX~~ consult with the church counselors and staff concerning the ~~XXXX~~ divorce and saying that he did not know if the church would be willing to accept a donation obtained under those conditions. I remember that Wade was very irritated with Mr. Chaikin's response to his request.

During this same period of time Mr. Timothy O. Stoen would come to Los Angeles every other weekend. Often he would stay with the Medlocks. Mabel was

(1 of 1)

("Tim Stoen")  
FF-2-11/1/72 8B

that under the circumstances it would be better if they just kept the property. Tim Stoen however ~~and~~ <sup>and</sup> ~~probably~~ <sup>probably</sup> had the ~~crime~~ <sup>crime</sup> + ~~said~~ <sup>said</sup> he thought it would be ~~the~~ <sup>an</sup> ~~only~~ <sup>only</sup> way to save the marriage. ~~anyway~~ <sup>anyway</sup> since it had become such an issue.

very pleased to have the Chairman of the Board of the Church stay with them and took very good care of him. I remember Wade telling me that he had talked to Tim Stoen about "turning the property over to the church" early in 1973.

Sometime in the summer of 1976 Wade spoke to some members of the Church Council about his desire to donate the properties to the church, about my refusal and Mr. Chaikins unwillingness to do so. to assist him by talking to his companion, and about his frustration that the church was not doing anything to assist him in making the donation possible. I was there on that occasion. As I recall it took place in the main ~~6600~~ <sup>sanctuary</sup> of the church in Los Angeles and Kay Nelson and Archie Ijames were there. He then stated, as he had done on many prior occasions, that if he could not get it done any other way, he would divorce Mabel and force a sale of the properties and donate his share to the church. He was very angry at what he considered a "lack of cooperation" on the part of the church officials and attorneys.

That same night in the office of the same church a meeting was held at which the subject was discussed. Present, among others, were Enola M. "Kay" Nelson, myself, Tish Le Roy, Timothy O. Stoen, Archie J. Ijames, and Jim Jones. After the whole matter had been discussed Tim Stoen formulated a solution whereby they would each be called in separately, the situation explained and asked to deed the property over to the church with the understanding that the deeds would be used at a later date. <sup>did not want to have</sup> ~~Tim Stoen said that he would like to deed the property to the church but he did not want to have the deeds used at a later date. I recall~~ <sup>in the meantime the Medlocks would live in the properties and deal with them as they always had.</sup> ~~in the meantime the Medlocks would live in the properties and deal with them as they always had.~~ <sup>the next day, in the presence of myself, Tish LeRoy, Kay Nelson and others, Timothy O. Stoen called them in individually, explained the situation and asked each of them to sign deeds that he provided. Each of them did so.</sup> ~~the next day, in the presence of myself, Tish LeRoy, Kay Nelson and others, Timothy O. Stoen called them in individually, explained the situation and asked each of them to sign deeds that he provided. Each of them did so.~~

(17-)  
During the ensuing year Wade always spoke of being satisfied with the arrangement but Mabel was displeased. She often said that she was satisfied with having made the donation, but did not like the fact that she and Wade were spoken to separately about it. I never understood her point because of the delicacy of the divorce situation, and because she signed the deeds after Wade did, and she signed the same papers he signed (deed forms) so she clearly knew he had already signed the same thing that Timothy Stoen was asking her to sign.

Later, during the winter of 1976 and spring of 1977 when Kay Nelson was showing

(2 of 4)

FF-2-461B JRC

then selling, both of the properties the Medlocks were eager to go to Guyana. They spoke to me very positively about going. I assisted them in filling out applications for passports and took them to the passport agency to get their passports which they obtained. I accompanied them on several shopping trips where they bought clothing and personal items in preparation for the trip. After their residence was sold they moved to a church owned apartment which I then managed. They paid the first two months rent. At their request I assisted them in selling much of their personal property which they would have no further use for because they were going abroad. These events took place in Los Angeles periodically throughout the spring and summer of 1977

Originally, I guess it was in the fall or winter of 1977 but maybe as late as February of 1978, Mable did not want to go to Guyana. Her objection was that she could not take her aged mother with her. She did not want the donation to be completed, she said she needed her share of the funds to take care of her mother; Wade could go to Guyana, she was going to Houston, she said. Accordingly, when the sale documents were signed ( I was there at the business office of the church) the instructions were made out to give her one half of the proceeds to Mable. ~~In this document~~ the church agreed. Later, when Mabel was told that she could take her mother with her to Guyana she no longer had any hesitancy about going and signed papers to turn her share of the sale proceeds over to the church. ~~Interacted~~

Texas

Later that summer Mable and I went to Houston and got her mother, and returned to Los Angeles with her, in preparation to taking her to Guyana with the Medlocks. Before they completed their arrangements to go to Guyana Mabel's mother died. ~~At~~ Sometime after that, and in \_\_\_\_\_ first began to speak to me about the return of their funds.

I was present at each occasion that church officials spoke to church officials (except when Timothy O. Stoen was at their home) about the donation of their property. They were never threatened or coerced. As a matter of fact the church off-

( 3 of 4 )

FF-2-~~186144~~ 28 D

ered to return the deeds on several occasions when Mabel said she was upset with the transaction, but she always refused them. In addition the church in fact gave Mabel her share back by allowing the sales to proceed for the properties rather than recording the grant deeds. For years the church had refused those deeds, when given they were never used. The transaction originated because there was the desire that the church not come between a marriage that had lasted for \_\_\_\_\_ years. Later, the Church only agreed to accept the donations when it was clear that the Medlocks sincerely planned to go to the Church community in Guyana, where the funds would be used, in part, for their benefit.

Not only did Wade and Mable donate the proceeds from the sales of their real properties, they also donated stock and from time to time sums of cash. They assisted for years in fund raising projects. In addition, Wade was instrumental in obtaining donations from several other persons, including from my aunt Soyola Williams.

(4 of 4)

FF-2-~~6641~~ 28E

To: Dad  
From: Tom Grubbs  
From: ECU  
Re: thoughts, relevant, irrelevant, erroneous

Oct 27, 28

I appreciate the experience in ECU. Conditions are much better than I had imagined, the patients are more relaxed, open and friendly than I had imagined. The staff is much more friendly and thoughtful than I believed. Christine Young is exceptional. The atmosphere is very cordial, helpful.

I appreciate the chance to rest but do not believe that I manipulated or staged the incident last night for this purpose. Elaborate more later.

I am sorry for the whole incident last night. I did not choose nor desire a public setting because of the nature of some of my peeves, re Exaggeration, brain washing etc. I was wrong to have ventilated to Bea though I knew full well she would report me, knew she would not speak of it to anyone, would not be swayed by my perception of things. I calculated the possible effects (results) of stating my thoughts before I began and decided to pay the price whatever it might be.

I have no respect for a liar because a liar is also a coward (except for principle). I do not count myself a liar nor a coward and refuse to be intimidated. I feel compelled when asked what I had said, to repeat it exactly with the same voice tone, volume, and speed, possible because they are as much a part of the message as the words. ~~If~~ If I had changed my projection I would have been practicing deceit with

FF-2-2001 29A

The possible interpretation of covering my ass. I could also <sup>(2)</sup> then be suspected of lying outright to cover my ass. No way! If you don't get truth from me, its because I don't know the truth. I don't want to lie for myself, don't like to lie at all. Don't like being intimidated nor being a coward. I was cowed and intimidated for 36 years. No more! Every time I got fucked up (emotionally disturbed) I determine to pay the ultimate price to resist intimidation, even months in a straight jacket if necessary which is much worse than death.

However, I do not want to fight socialism/communism, do not contemplate thoughts of violence to you. Even when I am really fucked up, I don't think I can justify killing the only hope of others just because I don't believe it offers hope to me. Example. As a child of 13, 14 my mom would go bezerk and beat us children with an enema hose. I could never stand for her to hit <sup>The other children</sup> more than twenty times. Every time I counted the 20th lash, I attacked to grab her hands. I Never hurt her, never struck her, but she would beat me until she collapsed in an exhausted sobbing heap on the floor. <sup>(MANY TIMES)</sup> I am sorry my understanding of justice is not identical to yours, but I do have a sense of justice and am willing to pay the premiums on it until understanding changes it.

I may well (probably do) have a martyrre complex. However, I don't think I am more loving, more good than you because I know damn well I am not willing to make the sacrifices you make. And, I do not care about creating a "following" gaining

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WARR



(3)  
- a "fan club," starting a faction or counter movement because I am not able to lead one and as you well know I do not seek responsibility. Neither do I believe in anarchy. I really do not give a damn how the people view me. I have No alliances, No close friends, and with the exception of my mistake last night, have related my thoughts and feelings to no one. Ken, whom I care for more than others has never known when I was disturbed, until last night. My co-workers may know something is bothering me, but I control it quite well.

You <sup>began the cure</sup> ~~cared~~ me of pre-occupation with image consciousness when I was confronted publicly about my attraction for young girls. It took about 4 years to get over it. Now, my image is only utilitarian, I prefer to be obscure. I will publicly spill my guts, confess my "sins" including bestiality (which I am not new engaging in but am ashamed of. But, I don't like being mis-represented, distorted or lied on\*. Just ask me, and give me a chance to tell the truth. It does not make me humble to be lied on or have cases framed. I know damned well I can't beat a frame rap. In fact, before I started talking to Bea last night, I knew if it hit the floor, I could not win. I know the way the administration must work.

By the way, something should be done about the surveillance system. Who ever summarized what they heard has comprehension, interpretation or retention problems or all three. As you know as much as you

\* to people - I respect and/or desire respect from.

FF-6 29

have taught us, repeated in many ways, stressed <sup>(4)</sup>  
in many tones and volumes, people still don't understand  
or remember well. I won't give the surveillance workers  
another cause to report on me like last night, but  
I clearly don't want that person as a witness for  
or against me. I would be much <sup>people can infer or interpret almost</sup> more pleased for you  
to hear a tape recording. <sup>anything any way.</sup>

you referred to getting me out of trouble with my  
school district. I appreciate it. But, my sins were,  
showing the pictures of the Mai Lai Massacre in Viet Nam  
to my class and discussing the atrocity, Reading an article  
and discussing George Jackson's murder, Reading the  
book Spencer with such feeling it brought tears of Anger,  
standing on a chair in the school yard reading at the top  
of my voice the Amendments of the U.S. Constitution  
abolishing slavery and reading the Bill of Rights to pro-  
test the auctioning of Slaves as a school student  
body fund raising project. <sup>They had Nothing else on me.</sup>  
I had done nothing illegal or <sup>that they knew of</sup> immoral. I had my Ass  
ate out by the principal many times on civil Rights  
issues. I did not repent, apologize nor change.

I do not demean your value to our people, Socialism  
the world. Ask my co-workers or students whether or  
not I support and inspire support for the office, students  
etc. But, I did and do believe that you are spread  
too thin, that you need to be more involved in the  
common events of this community, that we need your  
genious here, that there are mistakes made and

FF-2-1004-200

being made that need correction, like diet, that need <sup>(5)</sup> study and changes.

I did say and do fear for the future of our community unless we change diet, <sup>or</sup> reduce work, study and stress. I did advocate purposeful Social Engineering. I said a lot more that I am willing to repeat if asked.

I am peeved by people who will not work or study to find solutions to problems yet have the power to squash things. Particular reference to Tish and and old incident with Carolyn Layton. I am wrong for doing what I did the way I did it. But I am willing to study to achieve understanding and find solutions when others just protect their ignorance by shutting elitist intellectual.

I do not think I love children more than you do. I am just close to them, their problems and conditions more ours each day I believe you lack first hand experience with their school and living conditions. I don't impugn your motives or love, just question the adequacy of your input information. I have tried hard not to pressure you with my assessment of conditions but Steering Committee has near me speak loudly, clearly and often on behalf of the school → but to very little avail. usually persons assigned to council me regarding my emotional outbursts due to frustrations tried to argue me down from their position of lack of awareness, of the conditions, lack of knowledge of problems etc. I desire to see them get familiar with the conditions before attempting to refute my claims and demean my motives. They should observe the problems that occur because of the crowded conditions.

FF-2-1000-2

the noise so loud the teacher sometimes can't be heard, people passing through causing distractions, -- a lot of distractions to children who have never learned to concentrate under good conditions. And, just sit in the school tents about 2 P.M. when it isn't raining and feel the heavy infra-red radiation -- it is cooler in the direct sun than under the tent. The infra red makes the eyes burn, makes the children sleepy and irritable, restless and troublesome. In short - the kids aren't bad, the conditions are.

I have studied childhood in China, read also about upbringing in USSR and ~~USSR~~ N. Korea. A common method -- minimizing stress and frustrations on children. They do not scold, confront and punish children, they buffer them from potential problems and remove them quietly from existing problems. In the USSR most of the confrontation is from the peer group, rather than adults. ~~The~~ Our teachers have done considerable research on child rearing methods in China, PDRK, and USSR and desire to present their reports to the community in the evening meetings. Their <sup>(China etc)</sup> systems have evolved over many years and seem to be working well. But, we need to learn as much as possible about their goals, objectives, methods and incentives. 3-4 minute segments on films surely doesn't teach us how to duplicate their effectiveness.

I am concerned that all of the character qualities of a good Communist can be taught in only one

way --- by example. I just don't believe sensitivity,<sup>(?)</sup> empathy, concern etc. will ever be taught by lectures. We have too few people willing to try to be examples for children. Those who<sup>r</sup> will try are worn to a tattered frazzle until their fatigue renders them also short tempered and ineffectve. Also, the people who care more; and try more encounter more of the problems and frustrations. It's hard to choose to keep trying when solutions are few and solutions slow.

In my blasphemy ~~to~~<sup>lof</sup> you ~~with~~<sup>to</sup> Bea I said that I had religion forced down my throat, forced to endure a lot of unnecessary sacrifices. I learned to HATE!! religion with an intense passion. I fear that our youth may learn to hate Socialism likewise unless we re-appraise their situation and make changes. Right or wrong, I believe this. It is a virtue to choose to sacrifice, another<sup>situation</sup> not to have a real pressure-free choice and another to have no choice.

I know I am a white, educated-elitist, critical ass-hole. I know I am a pain in your -- heart and I ~~don't~~ want to be. I don't want to make this mistake again. Perhaps there can be someone designated that I can ventilate to - say anything on my mind who will try to understand not lecture. Shit, I know most of the answers, I just need to blow off a lot of steam and I can usually sort things out reasonably well with a little help. I understand this person would report to you and that is agreeable if they

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can report faithfully and leave the interpretation<sup>©</sup> and inferences to you. As I said, I will stand behind what I say and pay the price, but I don't like people interpreting what they don't understand.

Some people try so hard to read between the lines that they miss the lines and "create" their independent fiction.

In closing, I have kept up with and am probably a bit ahead in Russian language and have kept up reasonably with the news. I request to be allowed to remain out of the meetings to do independent study. I have used the meeting time to study, when I could not read longer, was too sleepy to study efficiently I quit and went to the meetings. If allowed to, I will promise to include more books on Socialist/Communist Revolutionary history in my reading. I have read about 5 books (one yesterday, one today) about Kim Il Sung and the Korean struggle. I like the books and they help me to view you more in a benevolent Father role than the authoritarian/disciplinarian role.

With the exception of this fuck-up (which started from an incident in a meeting) I have done much better since I have been out of meetings. In the past 3 weeks besides studying Russian, doing school work, and writing reports, I have read 1/2 of the Soviet Constitution, 2 books on N. Korea, 2 books on Nutrition, 1 book on learning disabilities and 1 book on Hyperactivity in children.

11-2-82-2911

H<sup>UH</sup> C  
How can I do this thing that I am being asked. What false figures and doctored statistics must I feed into this computer so that it will give the generals the excuse they need to carry on a war that not only cannot be won, but should not be won. What is the morality of trying to destroy a brave people--the Vietnamese--whose belief in their cause is so strong that they fight back harder--with firmer resolve--each time their land and their babies are blown up by America's bombs.

Beautiful land. Precious babies. Human beings, so proud and so bold, and yet we call them gooks, because it's so much easier don't you know to drop napalm on gooks than it is on human beings. What kind of vicious inhumanity is this? What kind of sick and depraved minds would look at persons as if they were things. This is racism-- like the world has never known before.

And you want me to tell you this war can be won? It's already lost. It was lost long before it was started. It was lost America when you told that poor young black man, whom you wouldn't provide a job for, that you would pay him to fight. You gave him no choice. And then you lied to him. You told him he was going to fight for someone else's freedom, when he did not have his own. And now he's dead. You killed him America, and you don't even care.

God damn you America, and goddamn your system, your war and your men who created it. God damn you Sec. Rusk and Sec. McNamara for lying to the people to hide the death and destruction you caused. Goddamn you Gen. ~~Mc~~ Westmoreland and Gen. Taylor for the premeditated murder of innocent babies whose blood drips from your hands. And Goddamn you Pres. Johnson, you who could have stopped it all but kept it going because you didn't want to look weak or admit you were wrong. You blinded yourself to the tortures and suffering all because you wanted to perpetuate your immoral and corrupt power. *I charge you with*

And you want me to feed your statistics into this computer. I'll feed it alright-- but I'll feed it with the truth and I'll take the truth that comes out--the truth which reveals America is committing one of the greatest atrocities in the history of mankind-- I'll take that truth...and ~~ex~~ expose it to the world.

FF-2-~~111~~30

AUGUST 1978						
S	M	T	W	T	F	S
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

# SEPTEMBER 1978

OCTOBER 1978						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<i>Handwritten scribble</i>					1	2
3	4 <i>LABOR DAY</i>	5	6	7 <i>Engineers (7) people</i>	8 <i>WRSM CHARLES GARY JUNE CRYM</i>	9
10	11 <i>WRSM leaves</i>	12 <i>YSM</i>	13 <i>CHARLES GARY LEAVES</i>	14	15	16 <i>SL PC leaving all papers left behind</i>
17	18 <i>arrive 5:30 pm Bente, Wanda, Duncans arrive</i>	19 <i>Ubbler + Verdella coming in</i>	20 <i>Jan Brown coming</i>	21	22	23
24	25	26 <i>Jan Brown arrives</i>	27 <i>Jan Brown also in pt</i>	28	29 <i>BYE BR. BEGINS</i>	30

JANUARY 1978	FEBRUARY 1978	MARCH 1978	APRIL 1978	MAY 1978	JUNE 1978	JULY 1978	AUGUST 1978	SEPTEMBER 1978	OCTOBER 1978	NOVEMBER 1978	DECEMBER 1978
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DECLARATION UNDER PENALTY OF PERJURY  
ADMITTING SOLE RESPONSIBILITY

I, Deanna Merrill, hereby swear, admit and declare that I am totally and solely responsible for all representations and publications, including those pertaining to healings and the paranormal, which have issued from the offices of Truth Enterprise, Inc. and Peoples Temple Christian Church, pertaining to the church and to its pastor Rev. Jim Jones. Neither Jim Jones or anybody else connected with the church had any composing, editorial, writing or composing responsibilities for such publications, including those who did the mechanics of publication and mailing.

I further swear admit and declare that we have made these representations and publications because of my 100% sincere and total belief in the utter goodness and healing powers of Jim Jones. I did so, however, well knowing that Jim Jones and the Board of Directors of the church had requested and demanded that the publications and representations so made be limited to discussion of the human service ministry of Rev. Jones and the church.

I am sorry we went beyond our instructions to the extent any trouble or hardship has been caused Jim Jones or the church or any of its members, but I just felt we had

FF-2-1104-131A

to tell the world about this wonderful  
man, Jim Jones, and his fantastic  
paranormal powers

I sign this declaration freely,  
voluntarily, of my own free will, and  
upon my own initiative.

I declare under penalty of perjury  
that the foregoing is true and correct.  
Witness on this 2<sup>nd</sup> day of  
at Redwood Valley, Calif-  
ornia

Signed Deanna Mestle

FF-2-666231B

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/  
\_\_\_\_\_

I, Michelle Touchette, being duly sworn, declare:

I was told by Pastor Jones on December 29, 1974 that I had Leuchemia. That day I went to the St. Joseph's Mercy Hospital in Guyana, South America. My white blood count was grossly elevated. When I came back from the hospital he said everything would be alright. I then went to Pomo Clinic in Mendocino County California, USA for a complete workup on the condition. All test results came back negative and the once grossly elevated white blood count returned to normal. My physical fatigue and debilitated condition resolved and I have no longer any medical disability.



*Michelle E. Touchette*

\_\_\_\_\_  
Dated July 29, 1977

Witnessed:

*[Signature]*  
\_\_\_\_\_  
\_\_\_\_\_

FF-2-32

Georgetown), ss.  
Cooperative Republic of Guyana)

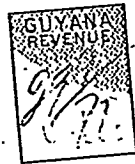
Affidavit s/  
\_\_\_\_\_

I, Lue Dimple Goodspeed, being : duly sworn, declare:

I have been a patient of Dr. James Gato on 1st and San Pedro Streets in Los Angeles, California. This was in the year of 1953. Dr. James Gato told me I had a weak heart, bad kidney, and a nervous condition. I suffered with this up until the year of 1973. I was sitting in Pastor Jim Jones' meeting and he repeated the same words that the doctor had said to me. Pastor Jones told me that I received perfect health at very moment. I then went to Dr. Hermon C. Schoen, M.D. on 6200 Wilshire Blvd., Los Angeles, California. He gave me a physical examination on July 31, 1975. He said my body was as sound as a stone, there was nothing wrong with my body.

Again in Pastor Jones' meeting he called to me, to build my faith, the names of all my family and my birth date and year. All this was true and he also told me that I was worrying too much. He said that by April 14th at 3:30 I would have suffered a heart attack. He told me this on April 13th. Sure enough on April 14th at the very hour that he said it would happen it did happen and I felt his presense all over my body and felt much better like I could or would be truly willing to testify to the fact in person that all I have said is true.

I Lue Dimple Goodspeed have been one of his followers for the past five years.



*Lue Dimple Goodspeed*

Dated July 29, 1977

Witnessed:

*[Signature]*  
\_\_\_\_\_

FF-2-33

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/  
\_\_\_\_\_

I, Lexie Davis, being duly sworn, declare:

I attended a meeting in 1976. He had called a member from the audience. He was reminding her of a heart condition she had. I was feeling extreme heaviness in my chest, arms, and hands. So heavy I could hardly lift them up. When he was talking to this other member he then turned to me all of a sudden and said I am saving you of a heart attack in 8 minutes. Right then all the heaviness and pain left and I have had no occurring pain since.

When in 1976 I was a witness when Rev. Jones predicted that L. Callahan lived threw a stab wound in the head. He told her to stay close to him before it happened and not to go to Mississippi. She did go and sure enough she was stabbed. The doctors gave her up at Presbyterian Hospital. She pulled through as Rev. Jones predicted and she has resumed daily activities normally.



Lexie Davis

Dated July 29, 1977

Witnessed:

\_\_\_\_\_  
\_\_\_\_\_

FF-2-34

Georgetown) ss.  
Cooperative Republic of Guyana

Affidavit s//

I, Rita J. Tupper, being duly sworn, declare:

I was told by a doctor at Kaiser Hospital years ago that I had rheumatoid arthritis and that nothing could be done for it. I had a lot of pain in my hands and all the strength I had in my hands was lost.

Doctors have told me I have had a lot of arthritis in my body. They said they could tell this by the structure of my bones. I should have long ago been crippled with arthritis as was my mother, who had to use a walker, barely able to walk. Her hands were so swollen and doubled up that she could not use them. After I came to the Temple, I noticed all the pain and crippling disappeared from my hands and the strength I had lost returned.

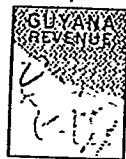
For years I had suffered on and off with bladder and kidney infections. I was taking medicine for the kidney infection. One night, Rev. Jim Jones called me out and told me about the infection, which was cured right away, that has never caused me another problem since, both the kidney and the bladder infection. This happened over six years ago.

*Rita Tupper*

Dated July 29, 1977

Witnessed:

*[Signature]*



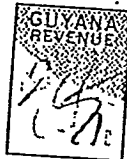
FF-2-35

Georgetown ss.  
Cooperative Republic of Guyana

affidavit s/

I, Rita J. Tupper, being duly sworn, declare:

This year I was having a problem with my back and had been suffering such pain that it was hard to sit up or walk. X-Rays were taken and the doctor said I had an unusual spot on one of my vertebraes. Tests were scheduled to determine exactly what the problem was. I had said nothing about this condition to Pastor Jones or anyone in Peoples Temple. One night Rev. Jones just turned around and looked at me with much concern, as I was in a lot of pain at the time. The next day I went back to the doctor who checked me again. He was amazed to find that the spot he had seen and worried about on one of my vertebraes was now gone. My back has not bothered me since then.



*Rita Tupper*

Dated July 29, 1977

witnessed:

*[Signature]*  
\_\_\_\_\_

FF-2-36

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/  
Claude Goodspeed

I, Claude Goodspeed, being duly sworn, declare:

I was in Pastor Jones' meeting in February of 1974. He told me that I had a dog by the name of Rosco, light gray and more brown. He said to rub my dog's back up and down, this would protect my house from being robbed. The following week the robber did come but he saw the neighbors watching him so he left.

Pastor Jones also said I had a green bathrobe and a fern in the north-east corner of my living room. No one else knew these things. Pastor Jones has never been in my house but what he said was true.

I was told by Dr. James Gato on 1st and San Pedro Streets in Los Angeles, California in 1955 some time in February that I had a slightly enlarged heart, appendix, weak lungs, and anemia. The Dr. said that I might need an operation in the future. I attended Pastor Jones meeting in February of 1974. At the time I was having very bad heart pains in my chest which I told no one. Pastor Jones told me that I had a bad heart and I was having very bad heart pains in my chest. He said I would be all right. After he said that the pains in my chest had left.

A week after I attended the meeting I went to Herman C. Schoen, M.D. on 6200 Wilshire Blvd., Los Angeles, California for a thorough physical examination and he said there was nothing wrong with me. He showed me a picture of my heart, appendix, and lungs and he said they were there normal size and I no longer had anemia.

FF-2-37  
Claude Goodspeed



Port Kaituma, )  
North West Region, )  
Guyana, South America)

Affidavit s/

I, Mary Ford, being duly sworn, declare:

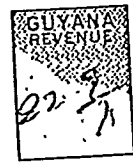
For several years, I had migraine headaches which incapacitated me for hours at a time. I had been seeing Dr. Williams, 1101 Compton Ave., Los Angeles, Ca. who diagnosed my condition but was unable to prescribe any drugs that offered me any relief. In 1973, Rev. Jones called out my name in a Peoples Temple meeting and sent me a cloth to touch my head with. I no longer have any headaches. When I went to Presbyterian Hospital in San Francisco, Ca. they could find nothing wrong. I have never had a migraine headache since then.

*Mary Ford*

Dated September 20, 1977

Witnessed:

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Cooperative Republic of Guyana.



*M. S. Singh*

FF-2-38

Georgetown )  
Cooperative Republic of Guyana ) s.s.

Affidavit s/  
\_\_\_\_\_

I, Tommie Keaton, being duly sworn, declare:

I joined Peoples Temple in 1971. I knew it wasn't the same as other churches. The healing power of our Pastor Jim Jones overwhelmed me. It was like one night he touched me I was made whole, before that I was diabetic as diagnosed by Dr. Ludlow.

*Tommie Keaton*



Dated July 29, 1977

Witnessed:

*[Signature]*  
\_\_\_\_\_  
Corporal, G.P.F.  
of Georgetown Guyana

FF-2-39

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/

I, Tommie S. Keaton Sr., being duly sworn, declare:

I have been a member of Peoples Temple since 1971. My doctor, Dr. Ludlow, diagnosed me as having diabetes, "High Sugar", which showed up in my urine.

I took medication daily and was on a special diet to control this condition. I had made no mention of this condition to Pastor Jones, but in one of his services he told me in detail of my condition, and he touched me, advising me to see my doctor and follow his instructions.

I returned to my doctor for testing. The results returned showing no further evidence of any sugar in my urine. As of June 1975, my doctor took me completely off my medication and this condition has never returned since.

One Sunday I was having a lot of pain in my chest. Pastor Jones sent a nurse to my side telling me that these pains were caused from my heart. He sent word for me not to worry that everything would be alright. This proved to be the truth, my pain left immediately and I have had no such pains since.

*Tommie Keaton*



Dated July 29, 1977

Witnessed:

*[Signature]*

FF-2-40

Fort Kaituma )  
North West District)  
Republic of Guyana )  
South America )

Affidavit s/

Geraldine H. Bailey

I, Geraldine H. Bailey, being duly sworn declare:

Late in 1975 there was a drawing held at the San Francisco Temple, for the winning ticket of a trip to Guyana. It so happened that my name was drawn and I was immediately given instructions to prepare for the trip which was to take place around Christmas time.

The following week I was informed that I would be going on a flight with ninety people aboard. All plans were laid and the date was set but two days prior to leaving, Pastor Jones cancelled the trip because he had had a revelation that our plane would crash. Of course, knowing that our Pastor has never been wrong in anything he ever said, we gave up all plans without question.

Just as had been told us, the very plane we would have been on, crashed and ninety people were killed. This was in all the daily newspapers and the crash can be easily verified.

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Republic of Guyana

WILLIAM F. SALL ESQ.  
Commissioner of Oaths  
at Georgetown, Guyana, South America

Geraldine H. Bailey  
Dated: 1st August 1977  
Witnessed:



FF-2-42

Port Kaituma )  
North West Region ) ss.  
Republic of Guyana )  
South America. )

AFFIDAVIT 73/  
EDITH ELIZYABETH BOGUE

I, Edith Elizyabeth Bogue, being duly sworn, hereby declare:

In May of 1977 my daughter Juenita Bogue went to an ear specialist at the Presbyterian Medical Clinic for Hearing on Sacramento & Buchanan Streets in San Francisco. The doctor told her that she had 40% hearing in one ear and that the other ear's hearing was very poor also. He made arrangements for her to take a special hearing test. Before the date of the test Rev. Jones told her not to worry, that her ears would be alright. When she went to take the test the doctor asked her what she was doing there because one ear was registering normal hearing, and the other was above average.

*Edith Elizyabeth Bogue*  
Dated: August 1977

Witnessed:

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Cooperative Republic of Guyana.



FF-2-43

Port Kaituma, }  
North West Region } ss  
Republic of Guyana, }  
South America }

AFFIDAVIT s/

I, Lovie Jean Lucas, being duly sworn, declare:

At one of the meetings of Peoples Temple in 1976, Rev. Jim Jones told me that on the coming Tuesday I would have a heart attack, but not to worry, it would be alright. That Tuesday, I felt ill, but I rested and the illness passed. Three months later I went to get my yearly check-up. The results of my EKG showed that I had had a heart attack. Dr. Larry N. Abrahams was so surprised that he ordered another EKG. I have continued to feel well and strong.

*Lovie Jean Lucas*  
Dated: August 2, 1977

Witnessed:

Subscribed and sworn before me,  
a Commissioner of Oaths for the  
Cooperative Republic of Guyana.



CLERK OF THE COURT  
Justice  
Commissioner  
of Oaths  
*Michael Angelo*

FF-2-44

Port Kaituma )  
North West Region ) ss.  
Republic of Guyana )  
South America. )

AFFIDAVIT s/  
EDITH ELIZABETH BOGUE

I, Edith Elizyabeth Bogue, being duly sworn declare:  
My daughter, Marilee Bogue, had a terrible back pain. She  
could not sit down, walk up stairs, sit, or lay down without  
great pain and assistance. When she went to the clinic at  
St. Mary's Hospital in San Francisco, the doctor took X-Rays  
and said that she would need surgery on her back. We were coming  
into the church on a Wednesday night in March of 1977. Rev. Jones  
stopped us, and told Marilee not to worry-- everything would  
be alright. He touched her shoulder. When she went back to  
St. Mary's to have another set of X-Rays, her back was per-  
fectly normal. She has had no problems with it at all since  
that time.

*Edith Elizyabeth Bogue*

Dated: August 13, 1977

Witnessed:

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Cooperative Republic of Guyana.



CLERIC FRINGILLI ESQ.  
Justice of the Peace  
Commissioner of Oaths  
at Georgetown, Guyana

FF-2-45

Port Kaituma  
North West Region  
Republic of Guyana  
South America.

ss

AFFIDAVIT s/  
MARYANN CASANOVA

I, Maryann Casanova, being duly sworn, hereby declare:

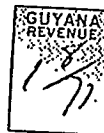
My daughter Sophia had been diagnosed with a heart murmur by two different pediatric doctors-- Dr. Matheson and Dr. Ferris in Willits, California. We started going to Peoples Temple Church. I took her to another pediatric MD, and, by the time she was checked there the murmur had completely disappeared.

The GYN doctor I was seeing in Santa Rosa took a biopsy which disclosed cancer on my uterus. He called some of my relatives, trying to locate me, very concerned. I had been attending Rev. Jones' services, where the atmosphere of equality and faith and strengthened my faith. A repeated biopsy was clear, and I have been healthy to this day.

Maryann Casanova  
Dated: August 3, 1977

Witnessed:

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Cooperative Republic of Guyana.



MR. A. J. ...  
Commissioner of Oaths  
Georgetown, Guyana, South America

FF-2-46



Port Kaituma, )  
North West Region, ) s.s.  
Republic of Guyana, )  
South America. )

Affidavit s/

Walter Cartmell

I, Walter Cartmell, being duly sworn, hereby declare:

In 1974, Redwood Valley, California, I had just gotten off work from the graveyard shift: when I got home Pastor Jones told me to be extremely careful that day because he was concerned about a table saw accident. That morning at 9:30 a.m. I got my right forefinger cut off at the 1st joint.

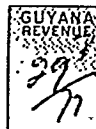
When I got to the hospital the doctor said I would have to go to surgery and spend the night. I said I couldn't because I had too much work to do. I put the finger back on and thought on Pastor Jones, by the time the doctor got back my finger was half healed. In 10 days the finger was completely healed.

*Walter Cartmell*

Dated: 29th July, 1977

Witnessed:

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Cooperative Republic of Guyana.



*Alvin ...*  
Commissioner of Oaths  
for the Cooperative Republic of Guyana

FF-2-47

Fort Kaituma, )  
North West Region, ) s.s.  
Republic of Guyana, )  
South America. )

Affidavit s/

Barbara Smith

I, Barbara Smith, being duly sworn, hereby declare:

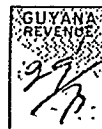
I had problems holding my urine and when I passed it, it would burn something terrible. I went to the doctor and he told me I had a bladder infection. Jim Jones told me I had a kidney infection and he touched my back and it felt very warm and I was immediately healed of my bladder and kidney infection and the pain it caused.

*Barbara Smith*

Dated: 29th July, 1977

Witnessed:

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Cooperative Republic of Guyana.



Commissioner of Oaths  
of Georgetown, Guyana

*Alfred ...*

FF-2-48

Port Kaituma )  
North West District)  
Republic of Guyana ) ss.  
South America )

Affidavit s/

Lucioes Bryant

I, Lucioes Bryant, being duly sworn declare:

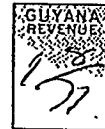
Pastor Jim Jones said to everyone from Arkansas stand up that we would be subject to a accident on the way back from Pittsburg, California. This was in the second week of June 1977. The truck got hot and I stop to release the pressure valve on the radiator and I started the truck and the cap of the radiator blew off. I got 1st, 2nd, and 3rd degree burns on the right side of my face and body; on the 3rd day the skin came off and on the 4th day the color came back and left no scar at all.

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Republic of Guyana.

*Lucioes Bryant*  
Dated: 1st August 1977

Witnessed:

ULRIC FRANKLIN, ETC.  
Justice of the Peace  
Commissioner of Oaths and Affidavits  
of Georgetown, Guyana, South America



FF-2-49

Port Kaituma  
North West Region, } ss  
Republic of Guyana, }  
South America. }

AFFIDAVIT OF  
THOMAS D. KICE

I, Thomas D. Kice, being duly sworn, declare:

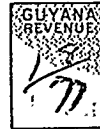
I had suffered great chest pains for a year and a half prior to February of 1967. In that month Rev. Jim Jones told me, during a service, that if I would quit smoking and also meditate every evening at six p.m., I would not get heart and lung disease. The chest pains stopped almost immediately. I followed Rev. Jones instructions and the chest pains have never returned.

*Thomas D. Kice*

Dated: 1<sup>st</sup> day of Aug, 1977

Subscribed to and sworn before me  
a Commissioner of Oaths for the  
Cooperative Republic of Guyana.

Witnessed:



ULRIC F. WALL, Esq.  
Justice of the Peace  
Commissioner of Oaths for the  
Cooperative Republic of Guyana, South America

FF-2-50

Port Kaituma }  
North West Region }  
Republic of Guyana }  
South America. }

AFFIDAVIT s/  
ARTEE HARPER

ss.

I, Artee Harper, being duly sworn, hereby declare:

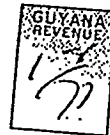
I had been seeing Dr. Earl Cooper of Los Angeles, California for a severe kidney and bladder infection that was causing me great pain in my lower back. I went to People's Temple Church and in the service, Rev. Jones called me out and told me about the pain in my back. He said I would be healed and as soon as he did that I felt a warmth in my back and side and the pain just disappeared. I had no further trouble at all, and the pain never returned.

Another time I had been going to Los Angeles General Hospital because I could not walk without dragging my left leg. In 1972, Rev. Jones called me out and after that I stopped dragging my foot. My leg has gotten stronger and stronger and is now completely well.

*Harper*  
*Artee*  
Dated: August 15, 1977

Witnessed:

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Cooperative Republic of Guyana.



OFFICE OF THE COMMISSIONER OF OATHS  
Georgetown, Guyana, South America

*FF-2-51*

Port Kaituma }  
North West Region }  
Republic of Guyana }  
South America. }

ss.

AFFIDAVIT #/s  
EARL JOHNSON

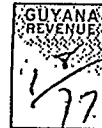
I, Earl Johnson, being duly sworn, hereby declare:

When I met Jim Jones in April of 1971, I was crippled and using a cane. My left side had no feeling, but during one of the healing services at Peoples Temple Rev. Jones called me out and touched my side. I was healed at once and no longer use a cane.

*Earl Johnson*  
Dated: August 15, 1977

Witnessed:

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Cooperative Republic of Guyana.



ULFIC ENOALL BSA  
Justice of the Peace  
1977

FF-2-52

Fort Kaituma )  
North West District)  
Republic of Guyana ) ss.  
South America )

Affidavit s/

Dorothy Lee Worley

I, Dorothy Lee Worley, being duly sworn declare:

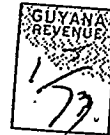
In August of either 1967 or 1968 I was Stricken with a heart attack in Redwood Valley, California in Peoples Temple Christian Church I felt myself slipping away. I knew I was dying. I suffered pain at first. Then I felt a peaceful release. A nurse, Mary Stahl took my pulse, I was told she said, "Pastor Jones she's dead." When I came to Jim Jones was standing by me saying to me, "please Dorothy come back we love you very much and need you" I immediately felt strength pour in my body and have never had a problem since then with my heart.

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Republic of Guyana

*Dorothy Lee Worley*  
Dated 1st August 1977

Witnessed:

*M. P. ...*  
M. P. ...  
Commissioner of Oaths and Affidavits  
at Georgetown Guyana, South America



FF-2-53

Fort Kaituma )  
North West District ) ss.  
Cooperative Republic of Guyana)  
South America )

Affidavit s/ \\  
Edith Elizabeth Bogue

I, Edith Elizabeth Bogue, being duly sworn declare:

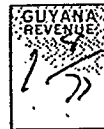
I had severe pain in my side for over a year and the doctor told me I had a growth close to my right ovary and scheduled me in March or April to go into Ukiah General Hospital to do an exploratory laparotomy. He said to expect to have a hysterectomy and I signed all the papers. I went into the hospital on Sunday night. When I went to church on Sunday morning in Redwood Valley, Pastor Jim Jones passed by me and touched my shoulder and said "Don't worry Edith, you will be fine." When I woke up from surgery I asked what had been done to me. Dr. Robert Cook said he couldn't find the growth but he was sure it was there or had been there. Not a trace of a growth is there now.

*Edith Elizabeth Bogue*

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Republic of Guyana.

Dated: 1st August, 1977  
Witnessed:

ULRIS FERRALL ESQ.  
Justice of the Peace  
Commissioner of Oaths and Affidavits  
\* Georgetown, Guyana, South America



FF-2-54



Fort Kaituma, )  
North West Region, ) ss.  
Republic of Guyana, )  
South America. )

Affidavit s/  
Greg Watkins

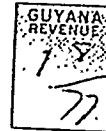
I, Greg Watkins , being duly sworn, hereby declare:

I was saved from jail, I was facing 5 years to life and was going to prison and Rev. Jim Jones stepped in and helped me because there was no way out. I was charged of 211FC that is 5 years right off and Jim Jones prophesied that I would not go to prison on September 1, 1976 which was the day of my trial and that day the judge was in anger because of the pressure and he wanted to put me away for 5 years. This all took place at City Hall in San Francisco, California, courthouse #22, Judge McCarty. The charges were dropped and was given credit time served. The judge calmed down and was very nice during the trial not before and this was prophesied by Jim Jones. I was freed on September 1, 1976 at 3:00 pm Wednesday afternoon. Thanks to Rev. Jim Jones and my attorney Jean Chaiken he was sent by Jim Jones. And thanks to Rev. Jones for his help and kindness. A prophecy was given to me from Rev. Jim Jones that I would have been killed at my home and I could not walk down dark streets or alleys but the next day I found my door torn down and smashed to nothing, that's how I know I would of been killed thanks to Rev. Jones I am still alive.

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Cooperative Republic of Guyana.

*Greg Watkins*  
Dated: 1st August, 1977  
Witnessed:

*[Signature]*  
Commissioner of Oaths  
Cooperative Republic of Guyana, South America



FF-2-55

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/

I, Joyce Parks, RN, FNP, being duly sworn, declare:

As a small child approximately age 4 years, I was followed by a Doctor Kim in Beechgrove Indiana, for rheumatic heart disease. The doctor had diagnosed me as having a heart murmur and subjective findings were shortness of breath, extreme fatigue and a general debilitated condition. My parents took me to the doctor for this problem and I was taking medication each day. At age 4½ years my father went to Rev. Jones' meeting conducted in Rev. Price's church in Indianapolis, Indiana and was told my condition in detail. Rev. Jones had never seen me at the time or knew about my medical history. After returning home I was taken back to the doctor and my heart murmur was gone and all physical disability disappeared.

While attending college in Santa Rosa, California in 1970 I was followed by a man for several days. I had never seen the man before and was scared to tell anyone because I thought they would think I was crazy. This same person kept hanging around and would say things of a sexual nature and talk of taking my life. I called my mom and told her to come pick me up that I was quitting school. I did not tell her anything about threats - the next Sunday I was in Pastor Jones' meeting. He called my name and told me about the complete experience and the exact thoughts I had in detail.

In my last year of high school I was stung by a bee which caused such a severe reaction that I went into anaphylactic shock and was taken to the Canyonville Hospital, Canyonville Oregon. I was given adrenalin, oxygen and drugs to maintain a blood pressure. My parents were in Hayward, California and notified of the problem. Pastor Jones was in Indianapolis Indiana at the time and knew nothing of my condition. About three weeks after my discharge from the hospital he and his family were in California on a visit. When he came to our house he told me and my parents of the incident and the

FF-2-56A

exact place on my foot that I had been stung. He expressed concern about the allergy and advised me to contact my doctor about getting medication to carry with me in case I was stung again.



Joyce A. Parker

Dated July 29, 1977

Witnessed:

[Signature]

FF-2-56B

TO PHYLLIS CHAIKIN:

We are continuing the project of getting affidavits and Wanda King is in charge of it. I am wondering if you can help us out by finding out from some of the following people over there specific doctor information, etc.:

Bertha Cook - treated for arthritis in 1973. *Dr. Samuel I. Biggs Jr. (rheumatologist) Suite 305, 375 S. Santa Rosalia Drive, L.A.*

Mary Ella Cook - glaucoma, *W.S.C., L.A. County Hospital treated here 6-8-63*

Esther Dillard - full name and address of Dr. *Colyean 3527 California St SF*

Leola Morehead - treated for hole in heart, kidney trouble *No doctor knew about problems*

Viola Moton - dr who treated her in Pennsylvania for growth in throat *No doctor since growth in throat*

Arvella Cole - dr who treated her for arthritis *Dr. Norman Goodman 2333 Post St. Del Mar*

Tommie Keaton - full name and address of Dr. Ludlow who treated him for diabetes in 1975 and earlier *Dr. Ludlow is present in L.A. from what I know!*

Michelle Touchette - is it possible to get medical records from St. Josephs Mercy Hospital in Guyana where she had blood tests and was diagnosed as having leukemia? Later she was tested here and was normal. *Michelle does not remember*

Inez Conedy - who treated her in 1975 for eye problems? *Dr. Newton Palo Alto*

Rita Tupper - who and where was the doctor who treated her for vertebrae who treated her for kidney infection, and did she have it checked after she was healed? *Polignat remembers visit*

Erma Winfrey - who treated her for stomach ulcers; she says Dr. Stout in 1967 - what is his address? *Erma says Dr. Richard Purdy Redwood*

We also need signed medical releases on the following: I know some of these may have already signed 1 release but we need more than one. Please have them do three each:

Mary Ella Cook; Esther Dillard; *W/A* Leola Morehead; Viola Moton; Arvella Cole; Rita Tupper; Erma Winfrey; Michelle Touchette; Rosa Keaton; *Dr. S. H. L.A. - Accused* Joyce Parks

PLEASE SEND THIS INFO BACK WITH SOMEONE WHO RETURNS: DO NOT MAIL IT.

THANKS.  
JUNE  
10/14/77

*re Arvella Cole  
Dr. Roland DeJohn  
Cathedral Med Center  
SF,*

*FF-2-57*

Georgetown), ss.

Affidavit s/

Cooperative Republic of Guyana)

I, Helen Swinney, being duly sworn, declare:

I had suffered severe feet and leg cramps in 1964 and 1965 and in spring of 1966. Pastor Jim Jones healed me. I have not been bothered with cramps since.

In the fall of 1976 I spit up a growth that was literally cutting off my breath. It was spreading rapidly in my throat. Pastor Jim Jones spoke the word and it came out. The pain stopped immediately.

In 1966 we had been in California about 6 months. Jim Jones called Cleave (my husband) out and told him that our oldest son Robert and his wife had been in an accident - one that would have taken both lives. But Pastor Jim said he saved their lives. He said at the time that Cleave or I could have taken our lives also. The next day we received a call from our daughter Joyce telling us about the accident. They said that Robert and his wife had a very narrow escape from death. Our son telling Joyce about the narrow escape said it was like slow motion - a car had pulled out in front of him - he was traveling 75 miles per hour. He said as far as he was concerned there were no escape from death. He said he could see himself and his wife layed out dead. I had the privilege of telling them about Pastor Jim Jones and how he had saved their life.



*Helen Swinney*

Dated July 29, 1977

Witnessed:

*[Signature]*

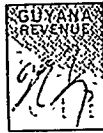
FF-2-~~1181~~ 58

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/  
\_\_\_\_\_

I, Bea Jackson, being duly sworn, declare:

I had severe pains in my chest. Pastor Jones gave me a cloth  
and the pain left my body.



Bea Jackson

Dated July 29, 1977

Witnessed:

Alvin King  
\_\_\_\_\_

FF-2-59

Georgetown), ss.  
Cooperative Republic of Guyana)

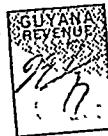
Affidavit s/  
\_\_\_\_\_

I, Gloria R. Carter, being duly sworn, declare:

I went to a Redwood Valley service of Peoples Temple in 1972 from Santa Barbara (8 hour drive). Just before pulling out of the lot after the service, Rev. Jim Jones touched our car and asked us to wait 2 minutes. We left and on our way home we found ourselves going through a very serious accident including 5 cars. Had we been there 2 minutes earlier we would have been killed.

In April, of 1974 Pastor Jones called my dad out and said there is someone in the building with a brown wallet with a rubber band around it and a blue comb in it. Pastor Jones mentioned emphysema and the fact that my dad smoked before coming to the Temple very heavily. My dad has had no breathing problem or smoking habit since that day.

Once when Pastor Jones was at the Agricultural Mission in South America, he called a message to me about a letter I had written to him that he hadn't seen. I was very depressed at the time but was so shocked that he knew about the letter (which no one knew about) that it knocked some sense back into me.



Gloria R. Carter

Dated July 29, 1977

Witnessed:

[Signature]

FF-2-60

Port Kaituma )  
North West District)  
Republic of Guyana ) ss.  
South America )

Affidavit s/

Linda Theresa Arterberry

I, Linda Theresa Arterberry, being duly sworn declare:

I was healed of brain damage on November 25, 1976. During this day I received a severe blow to my head which caused me to lose all consciousness when I came to I realized what happened. I called a member of Peoples Temple who immediately came to pick me up and took me to West Adams Hospital in Los Angeles, California where I was examined by two doctors. When they left the room to discuss my condition not knowing what I was doing left the room and proceeded out of the hospital, I found my way to the Los Angeles Temple but I do not know how. The very next day I was on my way to San Francisco. When I arrived I was told that Pastor Jones had great concern for me and wanted me to go to Mt. Zion Hospital for further tests. I was examined once again and there were x-rays taken there were blood clots showing up in the x-rays but when they looked once again there was nothing there. From that day on I have never had any sort of problems with my head.

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Republic of Guyana

*Linda Theresa Arterberry*

Dated: 1st August 1977

Witnessed:

*[Signature]*  
Commissioner of Oaths  
Republic of Guyana



FF-2-61

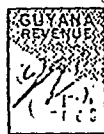


Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/

I, Shanda Oliver, being duly sworn, declare:

As a young child I had problems with my kidneys and also a very weak bladder. My mother took me to the doctor because of this problem. She knew our family had a medical history of kidney problems. Our cousin had his kidney removed and my mother and my sister had had several serious bladder infections. The doctor told my mother I would have this all my life and to make sure I flushed my kidneys with large amounts of water everyday. After Pastor Jones called me out and told me he was healing my kidneys I never had any problems again. I'm the only one in my immediate family without a kidney problem.



Shanda M. Oliver

Dated July 29, 1977

Witnessed:

Alvin Smith

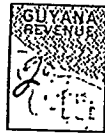
FF-2-62

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/  
\_\_\_\_\_

I, Avis Breidenbach, being duly sworn, declare:

Two and a half years ago Pastor Jim Jones healed me of a kidney infection. Years before my kidney was always hurting me, but now I have no problem.



+ Avis Breidenbach

Dated July 29, 1977

Witnessed:

John Samuel

FF-2-63

Georgetown), ss.  
Cooperative Republic of Guyana)

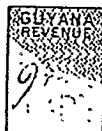
Affidavit s/

I, Bill Oliver, being duly sworn, declare:

In 1975 Pastor Jim Jones called me out and told me that I had a bad habit of teasing dogs, which was very true. He gave me a cloth and told me I would need this for protection from dogs. The next day when I was walking to work a big great dane dog jumped out of an alley and starting after me, he stopped, looked at me and ran away. What Pastor Jones told me, came true. I was very very thankful.

Bill Oliver  
Dated July 29, 1977

Witnessed:



[Signature]

FF-2-64

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/  
\_\_\_\_\_

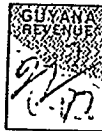
I, Inez Conedy, being duly sworn, declare:

Pastor Jim Jones placed his hands on my shoulder taking away the severe exhaustion when I was so tired I could hardly walk and I was able to continue working five eight hour days per week productively. This was in 1972.

I was also loosing my eye sight from an infection that doctors' tests did identify the cause, their medication did not stop the fast failing of sight - Pastor Jones called me out in a service telling me of this condition ministering unto me, and my sight came back to normal in 1975. Jim Jones also spoke to me in one of his services, saying, "be very careful there is great danger around you." Two weeks following a man blocked my driveway not knowing there was someone else on the lawn seeing him: he took off in a great rush. This was about 3AM in the morning in 1974.

For quite a long time I had been experiencing much soreness and irritation in my chest, so severe when I moved my arms - thought it was cancer and would not tell anyone. Pastor Jones called me out in a service saying, "that condition you have in your chest is lead poisoning that got from painting that room turquoise blue - that had been 4 years before I met him - the healing came instantly. I've never felt it since.

Jim also healed a toe that I noticed the sock was wet and I examined the pus coming out of it. He called me out concerning that toe, and it healed immediately and has not had any condition since then. This was in 1973.



*Inez Conedy*  
Dated July 29, 1977

Witnessed:

*[Signature]*  
\_\_\_\_\_

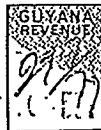
FF - 2 - 65

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/  
\_\_\_\_\_

I, Marvin Sellers, being duly sworn, declare:

I went to a doctor at General Hospital in Los Angeles and he told me that I had hearing problems, and that my ears ran with wax all the time. One day in one of Pastor Jones' meetings, Pastor Jones called my mother Alta Sellers out and told her that I had hearing and ear problems which I did. My mom did not tell anyone there in the meeting because she didn't really know anyone there, she had only been to 4 or 5 meetings at this time. Pastor Jones also told my mother that she had an older brother in Miami Florida and that he had 12 children, then Pastor Jones told my mother to put her hands over my ears, when she did I felt a tingle feeling in my ears. She took her hands off of my ears and my hearing was ok. Things that low in sound that I could not hear before. I began to hear, and have not had a problem hearing them since then.



x *Marvin W. Sellers*

Dated July 29, 1977

Witnessed:

*Marvin W. Sellers*  
*[Signature]*

FF-2-66

Georgetown )  
Cooperative Republic of Guyana) s.s.

Affidavit s/  
Vinnie Thompson

I, Vinnie Thompson, being duly sworn, declare:

I became a member of Peoples Temple in 1972. Pastor Jones told me prophetically about my first husband and the particular thought of my mind that I had always thought regarding my husband. That he (my husband) was "a good man". This particular refrain was always the exact thoughts I had about my husband. Pastor Jones also said my first husband was deceased and I married again in 1950. Pastor Jones also told me that my first and second husbands were totally different.

He also told me I had lost a daughter, Fannie Mae Johnson, who passed at the age of 34. My daughter passed several years before I knew Pastor Jones.

He also told me of the loss of my parents named Fannie and Wallace Silvers. He also told me my mother passed with high blood pressure and my dad with low blood pressure, and that I had suffered with sorrow in my life. I was a mother of 9 children; none of which are living.

Also I had terrible pain in my left knee and Pastor Jones touched me and my pain immediately left.



Vinnie Thompson

Dated July 29, 1977

WITNESSED:

[Signature]

FF-2-67

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/

I, Ida Albury, being duly sworn, declare:

For years - at least 15 or 20 - I had horrible painful constipation. One day in 1975 Pastor Jones touched me while I was working. He told me I would never have trouble again. Since that day I've been fine.

Ida Marie Albury

Dated July 29, 1977

Witnessed:

[Signature]

Back in 1975 I was attending a service. He called my name, at this time I was having acute pain in the neck and shoulder area especially around C 7 & 8. When he called my name he told me he was saving me of a stroke. He gave me a cloth to put on my neck and the pain immediately went away. I have had no pain since then.



Ida M Albury

Dated July, 29, 1977

Witnessed:

[Signature]

FF-2-68

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/

I, Johnny Moss Brown, being duly sworn, declare:

about 4 years ago I took a sickle cell Anemic test from S.C.A.R.E. in San Francisco. Before I received the results of the test Pastor Jones told me the exact time and place where I took my test. He also told me not to worry (because one of my biggest fears is dying from sickle cell Anemia) and my test would turn out to be negative. Three days later I received my results in the mail. All tests showed no trace of sickle cell anemia.



Johnny Moss Brown

Dated July 29, 1977

Witnessed:

[Signature]

FF-2-69

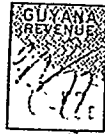


Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/  
\_\_\_\_\_

I, Lexie Davis, being duly sworn, declare;

This year in 1977 in June I witnessed an astounding thing. A member like myself had a heart attack right in church. His name is Carl Irvin. The nurse checked his vital signs and established he had none. Rev. Jones came down and touched him right over his heart. He immediately regained his vital signs. Within an hour or so he was as strong and healthy as ever. This was attested by the nurse in our medical clinic.



Lexie S. Davis

Dated July 29, 1977

Witnessed:

\_\_\_\_\_

FF-2-70

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/

I, Anita Kelley, being duly sworn, declare:

In the summer of 1966, Jim Jones called me out in a meeting and told me about a young man named Allen Sonny Brown with whom I was corresponding at the time. He told me Allens' full name and the contents of a phone conversation. Jim also told me that I felt that I was ugly. These details were things that I had communicated to no one! He also told me that I had been craving orange juice --something else that I had never told anyone about.

One day in 1958, I was riding in a car with Jim Jones and my parents. Jim awoke suddenly out of a sleep and prophesied the U.S. involvement in the Vietnam War. He stated "for all the vain reasons for man to destroy----- over a little place known as Hanoi. He told us that Dean Rusk would be the Secretary of State and would be very much involved in this. At the time, Dean Rusk was not known in the political arena and no one even knew what or where Hanoi was. Years later, however, the U.S. did become very much embroiled in the Vietnam war, and Dean Rusk had become the Secretary of State.

In early September of 1966, I was in a car with 7 other youths. It was late at night and we were driving north on East Road in Hedwood Valley. We were hit headon by a drunken driver. Some in the car suffered severe head wounds from the broken glass. The front half of one girls' scalp could be lifted up. Another's head went through the windshield and back then out the side window. She appeared to have a broken neck, and she had no apparent vital signs. The drivers arm broke the steering wheel and she thought her arm was broken. Mike Cartmell jumped from the car and ran 1 mile to Pastor Jones' house to tell him about the collision Jim told him there in the yard that everyone would be alright and there would be no broken bones and no after effects. Jim also told us this at the scene of the accident. At Kiah General Hospital, the X-rays were taken of everyone involved and not one broken bone was found. The doctors said that Cathy Stahl would have brain damage and severe eye damage. Extensive testing was done and she suffered neither. The Hospital staff was truly amazed at this. The wreckers who towed our car away told us the glass slivers had to be flying as fast as bullets to become embedded so deep in the cushion of the rear seat, and that it was a miracle that the people in the car were not killed.



Anita C. Kelley

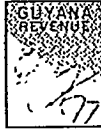
*[Handwritten signature]*  
FF-2-77

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/  
\_\_\_\_\_

I, Helen Johnson, being duly sworn, declare:

I was healed of asthma by Pastor Jones in 1972. I was in so much pain, at that time I could not get my breath, I couldn't speak. Pastor Jones said someone b. the name of Helen Johnson can not breath. He told me to stand on my feet which I did then he told me to take a deep breath. It was like ice water going down my throat. He said believe, jum up and down 3 times. Of course I jumped up and down. I never felt so good I had an appointment with the doctor at the County USC Medical in Los Angeles California. The Dr. found nothing wrong with me he said to come back in 6 months. Before I had been going every 2 weeks.



Helen Johnson

Dated July 29, 1977

Witnessed:

[Signature]  
\_\_\_\_\_

FF-2-72

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/

I, Helen Johnson, being duly sworn, declare:

Pastor Jones saved me from a heart attack in 1975 that would have took my life. It did take place 2 weeks later. I was sitting in my car waiting to go in to work. The doctors at the County USC Medical Center - Dr. Nicker at 1105 W. Vernon Ave never told me about my heart until I told them about this pain I was having in my heart and I felt the blood seemed to drain from my body. They told me I had a heart murmur.



Helen Johnson

Dated July 29, 1977

Witnessed:

[Signature]

FF-2-73

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/

I, Sandra Jones, being duly sworn, declare:

In 1974 a car load of my family was on the way to San Francisco from a Wednesday night service in Redwood Valley. The driver of our car fell asleep at the wheel and our car overturned several times tearing down a barbed wire fence. The same time we had our accident, Pastor Jim Jones was still at the Redwood Valley Temple he told some of the people around him that we had had an accident but everyone would be fine. Our car was totaled. The truck was crashed in, doors were crashed in and windows were broken out. Not one of the six people in the car received an injury.



Sandra Jones

Dated July 29, 1977

Witnessed:

[Signature]  
[Signature]

FF-2-74

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/

I, Terry Jones, being duly sworn, declare:

One morning in December of 1974. I awoke to cook breakfast. We had a gas stove. The gas had been leaking all night. I turned the burners on though I did smell the gas. It was a grill. I went to eye level with the grill and lit a match. I wasn't close to the burner but the whole stove blew up with gas. The force blew me back 4 feet. Fire was all over my hair face and top half of my body. My shirt was burned (not wearable) but the only thing that happened to my face was my eyebrows and eye lashes singed. This happened at 7:00 AM at 7:05 AM Lew Jones called me, he told me Pastor Jones had woke him up and told him what happened to me. He told him to call me to see how I was. Lew repeated to me exactly what had happened.



Terry Jones

Dated July 29, 1977

Witnessed:

[Signature]

FF-2-75

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/  
*Evelyn M. Eichler*

I, Evelyn M. Eichler, being duly sworn, declare:

Pastor Jones healed me from a heart condition at a young age of 16. My heart used to palpitate very fast when I was sleeping or just sitting down and I would get pains in my chest. I was going to visit a doctor about this but Pastor Jim Jones sent me a cloth which I put on my heart and I have never had any problem since.

I lifted some heavy furniture once and I felt my back strain. For the next couple of days I had such terrible pain that I felt I couldn't even stand. Pastor Jones sent me a cloth. When it touched my back the pain left immediately. Now my back is strong and I can lift things without pain.



*Evelyn M. Eichler*

Dated July 29, 1977

Witnessed:

*[Signature]*  
*[Signature]*

FF-2-76

Port Kaituma, )  
North West Region, )  
Guyana, South America)

Affidavit s/

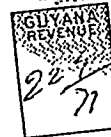
I, Marion Campbell, being duly sworn, declare:

I had terrific pains in the back of my head and shoulder.  
During a Peoples Temple service in San Francisco, California,  
Reverend Jones sent a nurse to me; his message was that I  
would be saved from my pain. Instantly my pains were gone.  
I have had no problems with head or shoulder pain since then.

*Marion Campbell*  
Dated September 20, 1977

Witnessed:

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Cooperative Republic of Guyana.



*44-2-77*



Port Kaituma, )  
North West Region, )  
Guyana, So. America)

Affidavit s/

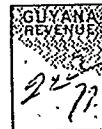
I, Marion Campbell, being duly sworn, declare:

I had terrific pains in the back of my head and shoulder.  
During Peoples Temple services in San Francisco, Ca., Reverend  
Jim Jones sent a nurse to me, his message was that I would be saved  
from my pain. Instantly, my pains were gone.

*Marion Campbell*  
Dated September 20, 1977

witnessed:

Subscribed to and sworn before me,  
a Commissioner of Oaths for the



PK-2-78

To any medical doctor, laboratory, or hospital:

You are authorized and directed to release any medical records  
(including lab reports and x-rays) in your possession regarding  
myself (my son/daughter/ward Marion Campbell) to my attorney,  
Charles Garry, for his use on my behalf.

Please make and send him copies at his request.

date: 9/24/77 \_\_\_\_\_

Thank you,

*Marion Campbell*

Port Kaituma, )  
North West Region, )  
Guyana, South America)

Affidavit s/

I, Louise Teska Lee Williams, being duly sworn, declare:

In 197 , my vision was blurry and I had only half my normal vision. My stomach was sore and painful and I had difficulty eating. Rev. Jones said it would be ok and not to worry. I now see very well and the soreness and pain in my stomach is gone and never returned.

*Louise Teska Lee Williams*

Dated September 20, 1977

Witnessed:

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Cooperative Republic of Guyana.



*Alvin Long*  
FF-2-79

To any medical doctor, laboratory, or hospital:

You are authorized and directed to release any medical records (including lab reports and w

To any medical doctor, laboratory, or hospital:

You are authorized to re

To any medical doctor, hospital, or laboratory:

You are authorized and directed to release any medical records (including lab reports and x-rays) in your possession regarding myself (my son/ daughter/ ward \_\_\_\_\_) to my attorney, Charles Garry, for his use on my behalf.

Please make and send him copies at his request.

date: \_\_\_\_\_

Thank you,

*Barrie L. Williams*

To any medical doctor, hospital, or laboratory:

You are authorized and directed to release any medical records (including lab reports and x-rays) in your possession regarding myself ( my son/ daughter/ ward ) \_\_\_\_\_ to my attorney, Charles Garry, for his use on my behalf.

Please make and send him copies at his request.

date: \_\_\_\_\_

Thank you,

*Barrie L. Williams*

FF-2-80

Port Kaituma, )  
North West Region, )  
Guyana, South America)

Affidavit s/

I, Louise Teska Lee Williams, being duly sworn, declare:

On July 4, 1972, I went to a Peoples Temple meeting in Redwood Valley, Ca. I had been having blinding headaches for weeks. Rev. Jones called me out and the pains went away immediately and I haven't had one since.

*Louise Teska Lee Williams*  
Dated September 20, 1977

Witnessed:

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Cooperative Republic of Guyana.



*W. K. ...*  
FH-2-81

Port Kaituma, )  
North West Region, )  
Guyana, South America)

Affidavit s/

I, Helen Love, being duly sworn, declare:

I had been a patient of a Dr. Killian for years in Philadelphia, Pa. who was treating me for heart trouble. I grew worse instead of better and spent my nights in a reclining chair since I could not sleep. I could only walk 1 block and sometimes less than that. This was in December 1971. I read of Rev. Jim Jones and decided to fly to Redwood Valley. I was told I had to travel at my own risk with a sign around my neck which stated my destination and identification. I came to Redwood Valley where Rev. Jones took me in. Rev. Jones told me I would be o.k. and touched me. I immediately felt stronger, and now can walk and sleep without difficulty. I could not hear for a long time, and was almost blind. Rev. Jones called me out and told me I would be alright, and now I can hear and see well.

*Helen Love*

Dated September 20, 1977

Witnessed:

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Cooperative Republic of Guyana.



To any hospital, medical doctor, or laboratory:

You are authorized and directed to release any medical records (including lab reports and x-rays) in your possession regarding myself, (my son/ daughter/ ward HELEN LOVE) to my attorney, Charles Barry for his use in my behalf.

Also a wife and son lab copies as his request.

Date: 9/21/77

Witness,

*Helen Love*

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/  
Claude Goodspeed

I, Claude Goodspeed, being duly sworn, declare:

I was in Pastor Jones' meeting in February of 1974. He told me that I had a dog by the name of Rosco, light gray and more brown. He said to rub my dog's back up and down, this would protect my house from being robbed. The following week the robber did come but he saw the neighbors watching him so he left.

Pastor Jones also said I had a green bathrobe and a fern in the north-east corner of my living room. No one else knew these things. Pastor Jones has never been in my house but what he said was true.

I was told by Dr. James Gato on 1st and San Pedro Streets in Los Angeles, California in 1955 some time in February that I had a slightly enlarged heart, appendix, weak lungs, and anemia. The Dr. said that I might need an operation in the future. I attended Pastor Jones meeting in February of 1974. At the time I was having very bad heart pains in my chest which I told no one. Pastor Jones told me that I had a bad heart and I was having very bad heart pains in my chest. He said I would be all right. After he said that the pains in my chest had left.

A week after I attended the meeting I went to Herman C. Schoen, M.D. on 6200 Wilshire Blvd., Los Angeles, California for a thorough physical examination and he said there was nothing wrong with me. He showed me a picture of my heart, appendix, and lungs and he said they were there normal size and I no longer had anemia.

Claude Goodspeed

Dated July 29, 1977

Witnessed:



[Handwritten Signature]

FF-2-83

Port Kaituma, )  
North West Region, )  
Guyana, South America)

Affidavit s/

I, Viola Koton, being duly sworn, declare:

In June, 1973, I was hospitalized in an emergency condition. I had gone to John F. Kennedy Memorial Hospital Outpatient Clinic for breathing treatments which I received on a regular basis. I did not respond to the treatments at all and was immediately admitted to the hospital. At that time, my temperature was elevated, my speech was slurred, and I had no control over the movement of my eyes. I was admitted to the hospital on Tuesday morning. Wednesday night, the doctors instructed my husband to call all of my relatives and inform them that I was near death. When my son was reached in California, he informed Reverend Jones of my condition. Reverend Jones said that everything would be alright. Although I was hospitalized in Philadelphia, Pennsylvania, the terrible pains I had been having in my head subsided immediately and I was soon released from the hospital. I have never had anything like that since then.

*Viola Koton*

Dated September 20, 1977

Witnessed:

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Cooperative Republic of Guyana.

*FF-2-84*



*[Handwritten signature]*

Georgetown), ss.  
Cooperative Republic of Guyana)

Affidavit s/

I, Erma Winfrey, being duly sworn, declare:

I went to doctors for many years for ulcers of the stomach. Every 6 months I would have severe attacks. This was in 1967 and the doctor treating me then was Dr. Stout. Pastor Jones called me out about (18) months ago, and I have had no more attacks with ulcers of the stomach of any kind. I know that I was healed.

I had severe pains in my neck and shoulder for many weeks, I felt like my shoulder was out of place. I was taken to Dr. Robert Kraft. He said it was arthritis. He gave me a very heavy shot of cortizone it only helped for about twenty four hours. Pastor Jones touched my shoulder and the pain immediately left. I was unable to raise my head off the pillow or lie down to go to bed without help, it was the worst pain I ever had.

I saw many miracles and healings in the Temple, such as these, people would get up out of their wheel chairs and walk, many times I have seen casts taken off of broken bones and healed. I have seen twisted arms straightened, people speak, that have never spoken a word, because the mother had an illness before the child was born. The first word they spoke was, I love you, it was spoken several times and then it was perfectly clear and understandable.

I was told by Dr. Lapkass, I had arthritis and should be in a wheel chair. My toes and fingers had began to get stiff and I was unable to lift my feet and walk. But Pastor Jones touched me and I could walk again, my ankles were swollen and stiff.

I went to Dr. Sinters in Santa Rosa, California. He said I had a cataract on my right eye, I was unable to see at all, he said an operation was needed. Pastor Jones touched my eyes, I am now

FF-2-85A



able to see. I can read, write, and sew. In 1975 I went to a  
Dr. Smith in Ukiah, he said I did not need an operation now.

Erma W. Incey

Dated July 29, 1977

Witnessed:



Alfred Smith  
Witness

FF-2-85B

Port Kaituma, )  
North West Region, )  
Guyana, South America)

Affidavit s/

I, Flora Sanders, being duly sworn, declare:

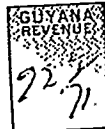
During a meeting at Peoples Temple one day, I thought I was having a stroke. I had pains starting at my shoulders going down the center of my chest, around the area of my heart. I was told by Rev. Jones that I was not having a stroke but that he would heal the condition that was causing the pain. That night, I could see a line like an incision. Several others saw it, including Dr. Guyan the next day. He showed it to the other doctors who were absolutely amazed. I have had several electrocardiograms since then and everything is fine. I have never had pains like that since that time.

*Flora B. Sanders*

Dated September 20, 1977

Witnessed:

Subscribed to and sworn before me,  
a Commissioner of Oaths for the  
Cooperative Republic of Guyana.



*Flora Sanders*  
FF-2-84

To any medical doctor, hospital, or laboratory:

You are authorized and directed to release any medical records (including x-rays and lab reports) in your possession regarding myself ( my son/daughter/ ward \_\_\_\_\_ to my attorney, Charles Garry, for his use on my behalf.

Please make and send him copies at his request.

date: \_\_\_\_\_

Thank you,

*Flora B. Sanders*

Georgetown) ss.  
Cooperative Republic of Guyana)

Affidavit s/  
\_\_\_\_\_

I, Rosa L. Keaton, being duly sworn, declare:

I met Jim Jones in November, 1971 at the Embassy Hotel where he was holding services every other weekend. The second time I attended the services he came to me after services while I was waiting for my husband to come from the restroom so that we could go home, and spoke and asked how did I feel? I told him that I had a condition in my throat which made it difficult for me to swallow liquids, not to mention solid foods and that the condition had bothered me for several months, but it was getting worse each day. He told me to go to a throat specialist and bring his report back to him. I did as he told me to do. The throat specialist examined my throat and sent me to be x-rayed. Eight or nine x-rays were taken of my throat. I went back to the specialist the next week to get the results of the x-rays. The specialist showed me the x-rays and told me that arthritis had set up in the fork-like membranes in my throat and had caused them to get swollen and that was why it hurt for me to swallow anything. I asked him what could he do about the condition. He said, "I cannot do anything about it, you will have to live with it." I took this report back to Pastor Jones the next week that he held service. I just told him what the specialist told me and Pastor Jones just touched my throat with his hand and said, "Don't worry about it." I have not felt the pain since and I have not had any difficulty in swallowing food and liquids. That was more than 5 years ago.

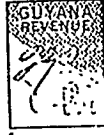
I also had arthritis in my right hand so bad that my fingers would close up and when I wakened in the mornings I would have to use my left hand to straighten each finger out before I could use my hand. Pastor Jones told everyone with arthritis to stand up and extend their hands toward him. I was among the many persons who stood and stretched forth their hands. The next morning I woke up and my fingers were straight and I did not feel any pain. I have not felt any pain since and my fingers are still straight. That happened almost 5 years ago.

Before I became acquainted with Pastor Jones, I spent 13 days in the hospital with kidney stones. This was in 1964. I did not have surgery. The stones passed and I felt okay until 1975. I had the same symptoms and pain as I did in 1964. I did want to go to the hospital. I just put one of Pastor Jones' pictures on the area of the misery and all symptoms and pain went away and I have not felt it since.

FF-2-87A

\* Recd in Keaton

Dated July 29, 1977



Witnessed:

[Handwritten Signature]  
[Handwritten Signature]

FF-2-87B

the  
~~xxxxxxx~~ From the time I entered into Santa Rosa Junior College dormitories which was also my first few months at even being in Peoples Temple, I came under ~~xxxxxxx~~ the viciousness of the so-called leadership of the dormitories, Jim Cobb, Terri Cobb, Wayne Pietala, and Terri Cobbs proteges (as well as Jim Cobbs) Micki Touchette myself, along with several others, were new in Peoples Temple. ~~xxxxxxx~~

~~xxxxxxx~~ We were kept up night after night by these people for counselling. We were ~~xxxxxxx~~ screamed at and called "honkies or uncle tom s" all night because Terri Cobb got one of the girls so excited in revolutionary fervor that she play-acted we were not revolutionary. If we defended ourselves when being ~~xxxxxxx~~ "confronted", out a scene where she was demonstrating as they called it, we would have to stand ~~xxxxxxx~~ up in the middle of the room for what she would hours ~~xxxxxxx~~ usually until daybreak until we "confessed" to being a honkie or uncle tom. When different ones of us started reacting to this terrorism and fascist pretended to dictatorship, we were told that Jim Jones knew everything that went on, which was told a gun to absolutely untrue we found out later. They threw Jim Jones' name around whenever my head and they wanted to throw in some inhumane rule. We were told that we would get into pulled the trigger a lot of trouble if we went to Jim about this because it showed that we didn't trust him (Jim). I would have left if I hadn't gone to church services during the weekends and midweek because I would see that Jim Jones was a sensitive compassionate man who preached about egalitarian living, and concern for others was the essence of living. This was not the same Jim Jones that Jim Cobb and Terri Cobb, and Wayne Pietala showed me, and I would return ~~xxxxxxx~~ to the dormitories confused and terrified at what new mental torture we would be put through in our all night meetings.

The all night meetings usually centered around someone being confronted about something as insidious as ~~xxxxxxx~~ one of the more studious persons not helping out one of the leadership on a test by cheating. ~~xxxxxxx~~ *xxxxxxx*

Micki Touchette was a nothing at the dorms until she started ~~xxxxxxx~~ an affair with Terri Cobb. Terri Cobb ~~xxxxxxx~~ always liked to break in new females at the dorms. Terri ~~xxxxxxx~~ was Mickey Touchette's had their affair for months and even continued it after Mickey Touchette started an affair with Jim Cobb who was by this time married to Sharon. Jim Cobb had no more than gotten married than he started screwing with Mickey Touchette and ~~xxxxxxx~~ tried to get me into his pants too. Jim Cobb took me ~~xxxxxxx~~ to a ~~xxxxxxx~~ park on our way home from school just to look at the ducks. This occurred after Sharon and him had just gotten married. He pulled me over and started kissing me and trying to feel my breasts. I protested that this wasn't what I wanted, but he insisted that this was how "comrades" got to know each other. Jim Cobb always picked females with blonde hair and blue eyes and called everyone else a racist if they didn't bend to his will.

Guerrilla training became a major emphasis on the college students. We were being trained for the revolution that we were going to start ~~xxxxxxx~~ such as Wayne Pietala would dress up like Che Guevarra and shout revolutionary slogans ~~xxxxxxx~~ "traitors never live", "we'll kill anyone who betrays the revolution", "the end justifies the means". We didn't even know what they were talking about, but if we didn't want an all night standing in the middle of the floor being screamed at, we had to go along with it. We were drilled in leadership skills in guerrilla warfare, night runs and marches were taken in empty fields to test our ability ~~xxxxxxx~~ in doing invasion maneuvers. On one hike that we took, we were being trained in guerrilla fighting and also in abilities to take on leadership responsibilities. Jim Cobb was in charge and beat a girl ~~xxxxxxx~~ with a stick because she became too exhausted to keep up with the whole group.

FF-2-88A

Our meetings were not without violence, being inflicted on someone who dared to disagree with the way the fascist regime was ruling the dorms. <sup>A GIRL</sup> Jeanette Kerns was slapped up against the wall by someone who was caught up in the emotion of proving that she was not a coward, and that she supported the dormitory leaders.

Racial animosity was encouraged as a means of controlling the people down there. The light complected people were never allowed to sit on the chairs or couches if there was even one person who was Black who did not have a seat. Light complected persons were never allowed to sit in the front seat of a car unless there was no choice.

*Black Ink complected people  
we called these Tom or Aunt James  
call light complected people monkeys and  
keep animosity stirred up.*

FF-2-88B

hike - Jim C. beat Lillie Jo Can with a stick  
for not keeping up on a hike to  
train us in military; guerrilla war  
fare  
Lillie Jo Can - withdrawn, screamed at  
for not talking

- FF-2-88C
- pretending to put gun to my head
  - Jim C. tried to ~~kill~~ <sup>come onto me</sup> ~~me~~ after he was married to Sharon
  - Jim C. and group said Jim and counsel knew about what went on in our meetings and ~~he~~ <sup>Jim</sup> did not and was furious when he found out.
  - guerrilla training in the night in an open field next to S.R. dorms
  - Wayne's ~~the~~ hero was Che Guevara. He tried to act and look like him.
  - kept us up all night several nights in a row for not being sensitive
  - Terri was always yelling at someone. She was crazy. All she liked a girl she'd try to put the onk on her, if she didn't

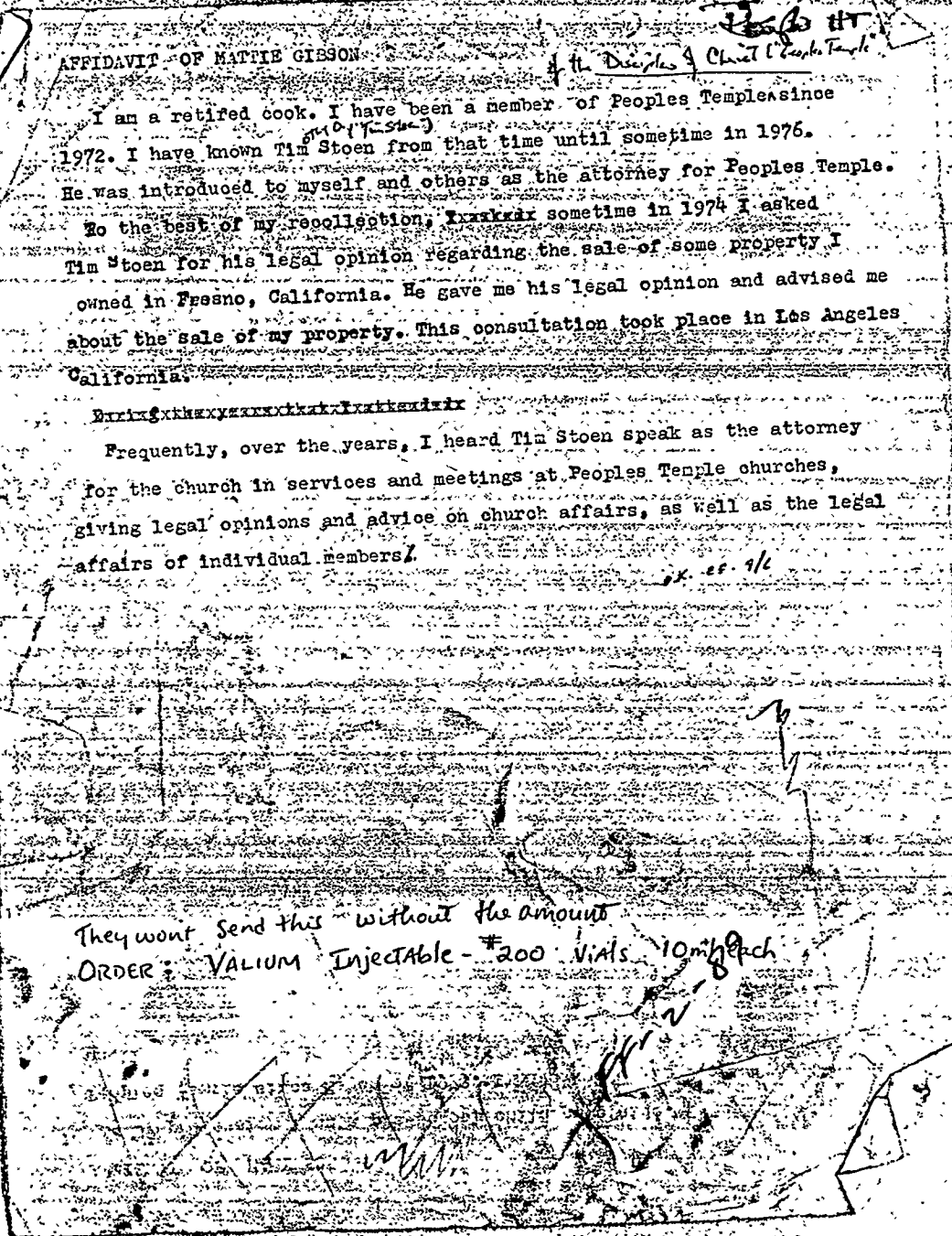
AFFIDAVIT OF MATTIE GIBSON

*Peoples Temple*  
*of the Douglas & Christ Peoples Temple*

I am a retired cook. I have been a member of Peoples Temple since 1972. I have known Tim Stoen from that time until sometime in 1976. He was introduced to myself and others as the attorney for Peoples Temple. To the best of my recollection, sometime in 1974 I asked Tim Stoen for his legal opinion regarding the sale of some property I owned in Fresno, California. He gave me his legal opinion and advised me about the sale of my property. This consultation took place in Los Angeles California.

Frequently, over the years, I heard Tim Stoen speak as the attorney for the church in services and meetings at Peoples Temple churches, giving legal opinions and advice on church affairs, as well as the legal affairs of individual members.

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Government Analyst's Department

GEORGETOWN, GUYANA.

19th January, 1977

CERTIFICATE OF ANALYSIS.

Of a sample of ..... Dry Cassava Meal

Marked ..... Unmarked

Sent by ..... People's Temple Agricultural Mission, Jonestown, North West Region

Received ..... 6th December, 1976

Results of Chemical Analyses

1.	Moisture	13.7%
2.	Ash	1.8%
3.	Protein	1.1%
4.	Fat	1.2%
5.	Fibre	6.6%
6.	Phosphate (expressed as P <sub>2</sub> O <sub>5</sub> )	Nil
7.	Copper	0.2 ppm
8.	Iron	14.3 mg/100g
9.	Cyanide	Nil

*PK-2-890*

Fee \$..20.00.  
Receipt No. 3D-897038  
GOVT. ANALYST-NO. 2 C.G.P. & S. 1727/67.

*C. J. Ancharz*  
for Government Analyst.

30th. May, 1976

I Conan Campbell agree to give Peoples Temple  
Agricultural Mission the permission to take the  
furniture, purchased for me by Peoples Temple  
and allow 75% of the original purchase price as  
credit to the amount I have taken from them.  
I do agree to this and do this date assure Peoples  
Temple Agricultural Mission that this furniture  
is in very good condition.

*Conan Campbell*

Conan Campbell

44-2-91

AFFIDAVIT OF BERNICE THOMAS

*Rec'd 9/3/77*

I am a retired practical nurse. I have been a member of Peoples Temple <sup>of the</sup> since about 1969 and I have known Tim Stoen from that time until about <sup>discipline of cult - cult</sup> January of 1977. <sup>(Peoples Temple, Guyana)</sup>

I was referred to Tim Stoen by members of Peoples Temple as the attorney for Peoples Temple. In 1972 Tim Stoen gave me legal advice about the purchase of real property in Redwood Valley with a G.I. loan.

In late Spring of 1975 Tim Stoen gave me legal advice regarding an offer I had received from a song publishing company in Los Angeles.

In 1976 I was involved in a car accident in San Francisco, California.

Tim Stoen gave me legal advice about both the accident and the settlement of offer.

In 1976 Tim Stoen gave me legal advice about a claim I had against ~~xxxx~~ property in Weskom, Texas. Tim Stoen took ~~xxxx~~ the lease and some other ~~xx~~ papers from me and agreed to look into the matter for me.

Tim Stoen would speak as the church attorney, giving legal advice and opinions on church affairs during public church services at the Peoples Temple churches on many occasions over the years. He also advised ~~individual~~ individual members on their legal affairs as apart of his regular function of church attorney. *He never charged for his legal work for Peoples Temple members.*

*FF-2-92*

CHRISTINE RENEE LUCIENTES

B. Sacramento, Calif. January 22, 1952 .

I grew up pretty much in a middle class atmosphere without the pain of physical deprivation. I, like so many millions more, grew up with the pain of shallow relationships and superficial exchanges. My dad, Jose, bought a tile company in Ukiah, Calif. and we moved, my mother, father, brother and sister and I, from Sacramento to Redwood Valley.

My dad always seemed to be a bitter and restless man and I suppose it was this in his nature that made him seek something outside the routine of his established life and into the budding drug cult of the 60's. Whatever the reasons, his searching wrought dramatic changes to his already shakey family. Jose, like a volcano, was always on the verge of a great outpouring in his case, of deep emotion, most generally anger; often gentle, sensitive and reflective, he was an enigma to me. His quick "Latin" temperament brought much grief to his offspring, yet this one has since come to the realization that he is merely a product of the pain and hurt that society heaped upon him. It was sad that he has always been ashamed of a Latino heritage and denied it with great vehemence. Certainly he was never conditioned to have pride and it never grew under a barrage of vicious teasing, "wetback" etc. that he received as a child.

My mother Gail, a passive person in many ways yet deeply affectionate, was a buffer to the violence of my dad and I feel indebted to her for what shreds of sanity I managed to salvage. Certainly she suffered as much or more than anyone in the Lucientes' circle.

As my parents experimented with drugs so did they with people. Our home was always filled with people since I was a small child but the diversity of our company increased with their psychic ventures into the unknown world of the great stranger- the mind. Drugs were viewed as the mystic vehicle to self-realization and actualization, yet dramatic illuminations and brilliant insights happened while personalities crumbled and deteriorated.

I was given marijuana at the age of 14- already a troubled personality- my problems were magnified and if I got any deep insights they were lost or absorbed in the chaos of my personality. The great clincher was the first LSD experience. While others had profoundly beautiful visionary experiences, or at least made claims to such, in my typically contrary hostile manner I had magnificent nightmares of undiscrivable dimensions. Deeply affected by the Vietnam war, my hallucinations consisted of napalmed Asian babies and I screamed out in outrage. It was quite an experience for the adults dealing with me as they tried to steer me away from the whole topic. In my mind it grew to paranoid proportions of international significance, the more they tried to get me off the subject the more I viewed it as a fascist plot to keep my concern off of Vietnam. It was an agonizing ten hours or so and I remember at one point, in an effort to divert my mind from the babies, someone removed a Christmas package from under the tree in the living room and allowed me the childish delight of opening a package- to my horror it was a meat cleaver and once again I was off on the subject of Vietnam.

I met Jim Jones as a friend of the family was trying to start a branch of the Peace and Freedom Party in Mendocino Co. We went to the Jones' home and spoke to Marceline Jones who graciously made arrangements for us to meet at Ridgewood Ranch after a People's Temple meeting for further discussion. Sue Jones, Jim's Korean daughter, was a classmate of mine and she introduced me to members of the organization and explained the vegetarian dishes as she served us plates. It seemed strange to me to meet people thoroughly mid-western in dress, speech and manner, yet strangely radical.

A few years later I heard of Jim Jones through students of his at the Ukiah Adult Education Night classes. All the young people in attendance raved about his class. I was at the high school one night with a friend and we decided to drop in the class for a visit. I must say I was very much unnerved when I found myself standing at the door, after class had started, peering into the window to discover a class packed wall to wall. I was ready to call it a day and go home. My friend was persistent and I entered the class with much trepidation and full anticipation of being physically tossed out of the room for 1) being a hippy 2) disturbing the class with our late entrance. Neither 1 nor 2 occurred. Number 3, Jim said, "Hello, how are you? We are so pleased to have you. Could someone get these young ladies

ASG-2-74

CHRISTINE RENEE LUCIENTES

two

a chair?" I sat down in amazement and gratitude. It was a shock to be treated like a human with respect and decency. I was very touched by his ability to find justice in every situation as he taught current events to a very mixed class ranging from rednecks to radicals.

One evening our home was further disrupted, my mom had recently seperated from my dad after he moved his young girlfriend quite boldly into our house. I had just been kicked out of the house again by my dad. After a few weeks at a friends house I came back and was accepted back without tomatoes and rotten eggs hurled at me. Unfortunately my timing was bad, it was the same night that Mendocino Co. decided to make an election issue out of the drug traffic in the county. Our home was descended upon. I was in my bedroom and saw cars entering the driveway at highspeed, thinking it was more company, I pointed out that someone had just arrived. Someone shouted, "It's the fucking cops." I ran out to the living room to inform Jose of this new development. With perfect and short-lived command Jose told me not to worry about anything. Always a worrier, I ran from door to door locking them. I got to the living room door to be greeted by two six foot giants, Sherriff Howard and Sherriff Bartlomei bursting in fully armed. I proceeded to try to stuff them back out the door and was quickly knocked down to the ground. When I got back to my feet I was standing between the cops and my dad who was holding a shotgun. The cops commanded him to drop his gun. He countered with a, "put your gun down." and "Where is your search warrant?" (not totally ignorant of his rights, though terribly naive). One cop said truthfully, "We don't need one." The other one lied, "It's in the car." By this time the entire house was filled with Sherriffs, Highway Patrolmen and Police as well. My dad was overwhelmed, knocked to the ground, disarmed and handcuffed. At this point I found it expedient to go back to my room and stuff the bag of marijaunia down my jeans. I came back to the dining room to see my dad struggling as they drug him out of the house. I screamed out in anger, "You can't take my dad away!" I tried to run after him and one cop grabbed me by the arm. I drug him through the dining room, the kitchen and out the back porch, struggling, fighting kicking and cursing. Another cop assisted him and they handcuffed me and drug me off to another car. I managed to get one handcuff off and eat the grass in the bag.

Meanwhile back in the house, some of the local high schoolers had managed to make it upstairs and up into the attic before being apprehended. They would have made a clean escape if the football star among them with the bum knee andn't shifted his cursed joint into a more comfortable position, bumping the trap door and alerting the officers of justice. They were drug down one at a time and frisked. Another enterprising soul, unaware that the entire house was surrounded by swarms of law officers, opened a downstairs window anticipating a quick getaway, as he stuck his head out his forehead was met with the barrel of a shotgun and the implied threat to get back in the house. My brother David age 15, decided it was time to have a little fun. He came downstairs with a billy club and was immediately relieved it by an untrusting officer. David then announced that the little knob (thermostat control) would cause the entire house to be blown up when turned. The officers stopped dead in their tracks and exchanged furtive glances between themselves, my brother, the thermostat and the exit. They were not amused.

My dad in one car, the minor females in one and the minor males in another, we were all driven to Ukiah, that is except for Dean Morehouse, the only other adult in the entire cast of arzeestes. Somehow after serving the officers coffee, he convinced the law enforcement jokesters that he was necessary to stay at the house and guard it. His fifteen year old daughter Ruth Morehouse was also arrested with us. Why he was not arrested was a source of much suspicion to me. While he slept comfortably in bed we were bitterly lodged in a little cell. On the way to Juvenile Hall I admonished all the young ladies not to tell the pigs a thing. I must say we did a much better job than our weak kneed brothers, we didn't say a word and two of them signed statements. We locked arms and refused to talk. The others gave their names but I was determined to be totally uncooperative. I wouldn't tell them my name, in fact I told them that it was none of their motherfucking business. They told me to watch my language and I informed them that no one was in control of me and I could say what I fucking well pleased, further, they were a bunch of motherfucking punks. One officer went out of the room and asked an obliging little punk what my name was. It was downhill from there on out. I'll never forget the feeling of lying on the top bunk of the cell unable to sleep after they shut the damned door and one at a time all the youngsters with families that had money were removed and sent home.

FF-2-988

CHRISTINE RENEE LUCIENTES  
three

The charges were dropped against everyone but my dad. I believe that I was charged with resisting arrest, striking an officer, being a minor out of parental control and being in a house where drugs were being used or sold. They found no drugs in the house (while I was scuffling with the cops, my brother took the other bag of grass to the bathroom and hid it under the loose floorboard under the bathroom rug). My dad was charged with selling marijuana to an undercover agent. It was election year for Sherriff Bartlomei and he played up this whole issue to the hilt, as if he had cleaned up the major drug traffic in the county. In the months that followed I experienced one of the most painful events in my life. It easy to make light of now but at the time I was deeply affected and disturbed. The Ukiah Daily Journal took a little bit of fact and wove the most outrageous distortions that I could imagine. I was filled with an impotent rage that seemed to consume my personality. Already ostracized in the little provincial community we became nearly totally outcast. I remeber that I was not allowed to go to people's homes- the few times that I did it was under an actual assumed name! This was a new perspective for me as I had formerly been Girls Athletic Manager, Vice-President and President of the student body and people had related to me as being among the "popular set." I was used to my peers looking up to me and had a rude awaking to the shallowness of such relationships.

I continued to go to Jim's nighclass and was amzed that he was concerned about my family's situation. One time in class he asked me if my father's business was suffering as a result of the bad publicity. The subject was a difficult one for me and a bit of the pain must have flickered across my face. Jim immediately said, "Never mind, I don't want you to talk about it. I can see it is too painful for you to discuss." I was quite touched at that sensitivity, for it was very rare.

I became increasingly disturbed and quit attending night class. Jim continued to show concern and sent his associate minister, Archie Ijames, to my dad's trial. After Jose was sentenced to prison, Archie opened his home to Jose's girlfriend and she moved in with the Ijames family and began attending People's Temple.. Eventually I began attending, I was intrigued by his social message but had an extremely difficult time adjusting to the religious vernacular and mid-western constituency. I had always had a great deal of independence as a child and had to adjust myself to the tight-knit community of People's Temple. It was difficult for me to remember the importance of being accountable. People's Temple was the subject of harassment by racist elements in the community, threatening phone calls, torture to animals, etc., therefore it was necessary to be accountable, just for safety sake alone.

It seems to me that People's Temple tried in every way to affect change in the States. We worked with whoever would work with us, we spent hours writing letters, getting petitions signed, marching, working, distributing newspapers. We visited most of the major cities with a message that was extremely radical yet garbed in language that would be acceptable. This was done by people in many cases who had been nearly crushed by the society, It was amzaing that we were able to do as much as we did in view of what we had to work with. I feel that there is no hope for the United States in it's monopoly fascist stage. The apathy is worse than that of Hitler's Germany and the potential for evil is so much greater. With the fall of the economy racism flourishes and the climate for scapegoating, for genocide grows. I am confident that we did the wisest thing in leaving before we were crushed by a move that was orchestrated at a high leve!.

FF-2-95C

DAVID BETTS JACKSON ("POP" JACKSON)

b. 1874

I'm setting around here free this morning. Ain't nobody got no pistol on me. Ain't nobody running up behind me, "Pull over there". The white man alwa wanted to know what you doing--where you been last night. "Put your hands on that car", and they go around putting stuff in your pocket. You better take that stuff out of my pocket.

Everybody that come up that want to do something for a nigger they shot him. They shot Martin Luther for trying to talk for his race. They killed the two Kennedy brothers for trying to tal. for the people Sho him right through the head. And you tell me...ahh, shit. They say, "This is the white man's world". As long as you work with the white man you live. If you didn't, they do you just like Martin Luther, you're shot.

You know one thing. I seen white folks just come right out and just kill niggers. A nigger passes church one Sunday morning on his way home and he was whistling and he got in his car and went 'round that way and cut that nigger off. He got right out of his car--the nigger was whistling a tune, you know--and went right up behind him and shot him through the head. That was in Shreveport, Louisiana. He killed that nigger dead as a hammer. The police come and said, "Who done this?". The man said, "Me", the policeman said, "You done a good job". You think I wanted to live in a place like that??

I could spend my life telling you because I spent my life back there. And all the dirty things I'm telling you they happened. Now, when it comes to Jonestown, I'm telling you it's the best place that ever was. I had never been to a place like this. It ain't been took up and dried up and you take the best and I took the worst. I want Jonestown to be cared for because it cared for me. Whne I came here it was just getting started. I been fooling around the United States for a hundred years and it didn't do a thing for me. The United States is the last place you ought to stop to. You in danger. You should go around that because if you go around, you'll live longer.

I was just laying down last night in my bed looking up in the roof and I say, "Free at last, free at last". One hundred years under slavery. They used to hire me out and they draw the money in the river. You're gonna drown or you're gonna get killed. So what you gonna do? Do what they say do. Last hired and the frist knocked off. If the white man made \$2.00, I made 50¢

I had some land back there and they done took it. It had some oil on it They done took it. My wife had land with a oilfield on it --they done took it. They took it and put us outdoors. No, I ain't goin back there. One hundred years of slavery is enough for me. You don't know--you really don't know--just how much Jonestown means to me after that.

FF-2-94

SHABAKA VALGENE BAKER

b/ 1965

Well, ever since I was small I was always a quiet person, so that always made me feel kind of left out. I grew up in the small town of Pomona. Nothing ever went on there and I was always excessively bored. I never had many friends-- one or two maybe, if I'm lucky. I didn't know too much about drinking and smoking. So all I did was watch t.v. and eat plums. Sometimes I would try something new, "sex". But all I ever did was rub butts, and that wasn't no fun. I was spoiled and got my feelings hurt easy. What was really a put down was that everyone in my family had at least one or two baby pictures except me. I would bother my mother from time to time asking her, "Why don't I have a baby picture?". All she ever showed me was a picture when I was about four years old, but that never did satisfy me. The more I bugged her, the more angry she got, so I just left it alone. Still I never forgot that when I asked to see my baby picture, she said, "Oh honey, you do have a baby picture," and pulled out that picture of me when I was four. Finally she came to me one day and explained why I had no baby picture. She said, "Well son, I was going through a lot of changes when you were born-- you understand, don't you?" "Yeah, I understand, I didn't want to see myself anyway." Well, I soon went through that era in my life, but still I was bored.

Sometimes, when I would come home from school and watch the school students walking, chatting with their friends, I would always envy the fun they had. It was hard for me because I was so quiet. All I succeeded in getting was one "stick buddy" and that was frustrating. His name was Lamont and I must have been a masochistic fool because he put me through some hell-- he and his brother Demetrius, but everyone always called him Meechie. My grandmother told me to stay away from them, but Lamont was the only so-called friend I had. I felt I couldn't leave him or I'll go back to my stagnant way of life. My grandmother said I would pay and I did.

One time I was playing at Martin Luther King Park. Me and Lamont were throwing dirt rocks. Finally we got tired and we went behind a big dirt hill. I was sitting down digging in the dirt; Lamont was standing up throwing rocks (hard rocks). I didn't pay much attention til I heard a loud yell. I jumped up as soon as Lamont ducked down. All I saw was a big, strong dude and two other guys walking to where we were. None of us said a word; he walked over and asked "Who hit me with that rock?" We both denied it. He finally said, "Alright, then I'll hit both of you then". Lamont yelled out, "He did it" pointing at me. I looked shocked and tried to deny it all I could but that did no good. He threw rocks at me hitting me in the face. Dirt went all in my mouth. I was lied on by my own friend. I thought soon after he and his gang left, Lamont looked at me nervously, smiled and said, "I really threw the rocks". My reaction was he's the only friend I have, so I just stayed with him. (When I look back I was a fool.) His brother Meechie could beat me up at the time.

Every time I would come home from kindergarten, Meechie and his friend Perry would always trap me and stick my head in the sand. After about fifteen or even thirty minutes of sand being thrown in my face and getting beat up, I finally gave up my money. Well, everyday this would go on and I would try to endure as long as I could. Finally, I got fed up; they stuffed my head in only once and I jumped like a roaring lion. I pushed Meechie off of me and started beating up on Perry. He ran away and I guess Meechie was in shock, but I got him too. I started to walk home strutting a proud strut, walking a proud walk. It was like every step I took was like walking on a street of gold. Well, I finally realized that those little cliques weren't what I thought they were. But when I came to Peoples Temple, I really found friends. I didn't expect people to like me simple because I looked down on myself too much. But when I came to the Temple I got confidence in myself-- self-pride.

I had a lot of fun at the Redwood Valley Peoples Temple. I would just feel the love and solidarity and I wanted to stay there forever. But when I got back to Pomona, it was like going on another planet. More Mexicans were moving in from Tiajuana. Blacks and Mexicans were always fighting. At first, it was the whites vs. the Blacks; now two other races were fighting. It made me sick. Then, when it seemed

FF-2-95A



SHABAKA VALGENE BAKER

like the Mexicans were winning (and finally they did), everybody wanted to be Mexican.

I would have never come to the Temple if it weren't for Chris Lewis, my uncle, but in my heart he was my daddy. When my dad Bill Baker wasn't getting along with my mom, Barbara Baker, one day he just got in his car and drove away. I didn't see him for about three years. Well, my mom didn't own the house, she had no job and didn't know how to drive. With four young children on her hands, she didn't know how to do it on her own. When Chris and my grandmother found out, they quickly moved in and helped. Chris was a gangster then, so he gave my mom lots of money.

My grandmother took care of us and taught my mom how to drive. I disrespected my grandmom very much. I took my hostilities out on her simply because she was old. When she got sick and ready to die, I started to realize what I did-- how I disrespected her. So before she died, I just had to show that I really did love her. My granddad, I never knew him. He died of cancer before I was born. All I know is he was from Trinidad. His name was Rudolf Alexander Lewis. He was a very handsome man from the pictures and participated in many riots in New York. He and his wife and three children, Barbara, Ruthann, and Chris moved to L.A. in 1945 into my great grandmom's three story house. Inherited from my grandmom, Chris was always outstanding. Barbara loved to party. Ruthann was the kind searching for Beverly Hills and she got it too. She worked at a job that I would have hated to be at. She worked in a prison. My mom worked as a pre-school teacher. She was put through a lot of hell because of racism and she wouldn't take no shit from her fellow workers (white). It would have been easy for her to have asskissed because she was mopping and scrubbing floors before she got the job. But she didn't sell out and she got fired. She took it to court because it was a conspiracy. She didn't win but everyone in that preschool will never forget the hell she put them through. She was the best teacher and all the kids called her Teacher Baker.

Chris was a gangster and hooked on heroin til he came to Peoples Temple. When I lived with them, it was still far away from the Temple and it was hard for me coming from a loving society back to a hateful one (when I moved from Redwood Valley Peoples Temple back to Pomona). I started getting into fights and was expelled from school. Sometimes I would smoke about six packs of Winstons. I would rip off wine and beer. I just started throwing my life away. Once I was so depressed, I drank six glasses of eighty proof brandy. I never smoked weed because I had seen what it did to my brother. He almost got killed from getting too high off Angel Dust. I got into homosexual and regular sexual relationships. I started fires and almost burned someone's house down. I broke out car windows and broke into houses. I stole out of stores almost everything that a depressed boy would steal. Then finally, my dad came back and he took us on trips. That fulfilled my life a little bit but not enough. I was looking for Peoples Temple once again which I had left two years before.

Well, I finally went back after two long years. My patterns changed overnight. I started to sing for Peoples Temple members. Once again, I had meaning to my life. My mom promised she would never leave again (the Temple). Then finally, we decided to come to Jonestown. When I got here, I was shocked. It was more beautiful than the pictures. Now I can go to Georgetown and sing. And now, I'm learning a profession. In the states, I didn't have enough money to start in on a profession. But you don't need money here. So, I grow up planning to be a singer and electrical engineer.

Oh, and by the way, my name wasn't always Shabaka. I changed it from Shawn when I saw "Roots".

FF-2-95B

MARYLOU CLANCEY

b. 1954

At the age of 17 yrs. my life revolved around weekends spent at "Winterland" concerts, on Post & Stiener Sts. in San Francisco. Never going there anything less than "stoned", this night in spring didn't start out as anything different. With a group of close friends, we arrived early to listen to the "Greatful Dead" -long-time original acid rock band. Already high on a blissful combination of weed, southern Gomfort, a few snorts of cocaine and atab of mescaline.... I was floating 2 feet off the ground already. About 1 hour into the Dead's psychedelic rendition someone passed me a jug of water, unbeknown to me, laced with LSD 25....I guzzled it down. Within 1/2 hr. this stuff gathered up my mind and took off running with it...literally. I didn't know what was coming down. The inside of Winterland and the people around me turned into a reeling, cosmic merry-go-round. Next thing I knew I was hopping over 3 rows of seats and out the doors of the concert hall onto Stiener St... I started running up the street and I mean in the middle of the street---oblivious to the cars, cops and young people all yelling at me.. I tore off my shirt and continued to run up the street bare-chested screaming "LIVE-DEAD", "THE DEAD ARE ALIVE" ---I was gone. From somewhere 2 people, who I remember only as Bruce and Joane, whom I never had seen before and never saw again afterward, grabbed me and rushed me off to their flat in Haight-Ashbury. They spent the rest of the night trying to help me "come down" off this bad trip. I had no sense of space or time. I must have asked to take a bath. Everything was a distorted hallucination, their faces and words. Joanne put me in the tub and sat by me in a chair eating a piece of watermelon. She got up for a minute and left the bathroom with me in it---while she was gone I turned on the hot water, full blast and submerged my head down under the water---I closed my eyes and waited for death. I had been sitting in that tub hallucinating to the very innermost depths of my subconscious mind---I kept imagining that my mom was walking toward the bathroom, looking for me. I was scared, shaking and I was just so tired...I wanted to die. Tired of running away from myself, my parents, the hateful world around me. I just was really trying to end it --shut the door on life and its pain for the last time.

Joanne came in and found me under the water trying to drown myself. She pulled me out but I fought her, trying to get my head back under the water ---I would have done it---I know I would ---I'm sure of that. They had to have been some good people to put up with me that night. They dried me off and put me to bed wrapped up in a blanket where I spent the rest of the night hallucinating and battling for any contact with reality.

When the sun finally shone into the room I got up, put on my clothes and walked out the front door like nothing had happened...I was still verrrry high. I was over 12 hrs late in getting home. If my parents had been there when I arrived (luckily they were not) I would have had a nice little stay in Juvenile Hall. They were always threatening me with that. In those days my parents worried about me a lot. As the parents of an only and adopted child, they were desperate about my using and abusing drugs and alcohol.

They adopted me at birth ( or shortly after ) through an attorney. That's all I know of it, besides the fact I was born in St. Mary's Hospital on April 16, 54, in San Francisco. My parents were worried that I would be insecure about being adopted that they didn't tell me until I was 18 yrs. old. I think it was heavier on them than it was on me. Raised in middle-class suburbia in Burlingame, Ca., weaned on parochial schools ...cheerleading and boyfriends had once been my main objectives in teenage life.

One person who affected me immensely in my childhood was my girlfriend, Daile, who I grew up with on the same block. Daile was born with a serious heart defect, and then at the age of three she contracted cerebral palsy, which left one side of her body damaged for life. So she was labeled "handicapped". She also had a lot of difficulty with her speech and therefore expressing herself because of a cleft pallet. She was spending so much of her early life in and out of hospitals, she fell behind in terms of school education. As many others like her, Daile, became ostracized as a result of going to "special schools" and "special education" classes within the public school system. A lot of people treated her as less than

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human. Different because she looked and talked a bit aside from what they termed "normal". She depended so much on her mom, Sandra, who loved her a great deal and always stood up for Daile and giving her support and caring whenever she needed it. Daile was crushed when Sandra died at the young age of 35 because of the pressures of trying to raise 4 children alone ( her first husband died and the second one became a hostile alcoholic ). Sandra was my second mom, I loved her a lot. Daile was a determined soul. She taught herself to sew and macrame with the use of one hand better than most people do with two. The way people continued to treat her made me angry as hell. It got really bad for her though no matter how hard she tried to make something of herself she got slapped down by some bureaucratic inequality or narrow-minded person who wasn't willing to give her a chance. She attempted to commit suicide two times at the age of 21. She ended up in a County Rehabilitation Center for over 2 years.

When I was 14 years old I was traveling with my parents to Guerneville for the weekend. We were driving up Bayshore freeway when all of a sudden this car with two men came barreling perpendicular across four lanes of freeway--just missing us and hitting the car directly on our left broad--went off the road, swerved back on and hit the same car, which was spinning all over the road, one more time. It was around 8 p.m. and there weren't many cars around. All I could see was a body hanging limply out a car window and I could hear the screams of frightened children from the car next to us that had been hit twice. I thought for sure my dad would stop and help those people and when he kept going down the freeway I started yelling at him--" What are you doing !." " Why don't you stop and help them?!" But he just ignored me and I cried all the way to Guerneville-- for over an hour. I spent the whole weekend depressed and disillusioned. My parents reaction, or lack of reaction, had shocked me.

Another person who I owe my initial political "awakening " to was the big brother of my best friend, Terry. We were in the 7th grade when he left for Viet Nam, he was only 17 then. He came home 1 yr. and 2 mos. later --a changed person. He began, slowly and painfully at first, to tell us about the people of Vietnam and what was really happening there in the name of " justice". He painted vivid descriptions of the pain, suffering and starvation of those innocent children and people. He was so angry. Horrified that 100,000 's of innocent people against their will, were being used and murdered by manipulation of war, and that he had been, as a Marine, a part of that war machine. They hadn't fooled him. At first, maybe, but they had created in him, a hostile, seething, enemy to the war. He told us of one night when he awoke to find his buddies on either side killed in their sleep in an ambush. I began to hate war. Even more so I began to hate the system which created and paid for the war---the same system I had been pledging allegiance to every day in school. God---I was disillusioned. The values held up on a pedestal before me all my life were crumbling fast. I refused to pledge allegiance to the flag anymore. A lot was happening at that time I didn't understand as well. I was helping my mom campaign for RFK, going to Railroad stations and handing out leaflets. He was assassinated on the eve of my 8th grade graduation. I can remember sitting in front of the T.V. set crying.

I spent the first 2 years of high school in parochial all-girls schools. Continuing to be active in school activities like aquatics, diving teams, head class cheerleader, I even won a school spirit award that 1st year at Notre Dame College Prep in Belmont. The next year I transferred to Mercy High in Burlingame, although closer to home they were much the same. I was elected school mascot " Crusader Rabbit ", helped organize school dances, and attended all the parties and dances with the boys from the local all male parochial school. I spent my weekends skiing, (Another one of my parents' attempts to divert me from my less desirable activities ). In my sophomore year my friends and I started smoking dope, dropping speed and getting drunk more often. Mercy High was located on an estate and we had modular ( free ) scheduling. All our free time between classes was spent in the " canyon" behind the school getting high. We did it every day and often attended classes quite stoned. If the nuns suspected, they never let on.

About this time I met a black young man at a high-school dance. He was a lot of fun to be around and we got along real well. When I told my parents about him they began hinting at first, then blatantly admitting that they did not want their daughter dating someone black. I absolutely flipped my lid. I was so angry and hurt I couldn't cry. To me they were blazing hypocrites. Where were all the principles of equality they had been preaching-teaching me all my life? Shortly after they did the same thing concerning a Mexican guy I met named Andy. From this point on my relationship with my parents took a slow but steady downhill course. I soon became bored stiff with the high school dances and Catholic School System in general. My grades were high but my morale was low. I stopped going to church ( unbeknown to my parents ) around this same time.

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Elected as Jr. Class President in 1970, I was required to give a 1st quarter statement to the School Assembly. I announced along with it my resignation as class president because in good conscience and in striving for a better education, I was leaving the high paid tuition of the parochial school paradox for the public school system.

The next 2 years of High School at Mills in Millbrae, proved more productive educationally and socially. I got a new perspective of society. I volunteered one day a week as a candy-striper in transportation at Peninsula Hospital. I also worked actively to pass the Coastal Initiative...getting petitions signed, attending meetings, painting posters. I learned about International Relations with Mr. Alkema and attended War Moratoriums in Golden Gate Park. My parents continued to do their best to divert me from my political involvements by sending me to ski and spend "Up to" the mountains ~~time~~ in the summer with friends. They were doing their damnest but it wasn't working, I was also using drugs more and more all the time.

There were only 12 black students at Mills. Most of whom I at least knew and spoke with-occasionally hung out with. They put on a dynamite program for National Black History Day at a School Assembly. It was outspoken with their Black Pride and Culture so profoundly I didn't hesitate at the end to stand up, applaud and yell my approval. Except for my friend Terry, standing beside me, we were the only 2 in the whole auditorium who showed any recognition of their message they so eloquently displayed. God-- I was angry -- so angry I almost refused to attend Commencement Exercises. Those white kids at that school were getting under my skin...deep.

I was always aware from about the age of 10 yrs. that my dad drank too much. He had a medical problem that complicated it further. On one hand I felt sorry for him because he was so tied up inside from trying so damn hard to make it for himself and his family, as an accountant at Bethlehem Steel Co. 27 years of his life he gave to that corporation and all they gave him in return was overwork, overtime and ruin his health. He almost died of peritonitis one time and always had severe intestinal problems, all tension related. On the other hand, we had some heavy arguments when he had had too much to drink. One night at dinner we were having a discussion about Capital Punishment. I voiced my strong convictions against "legal murder" and he got so angry that he got up from the table with a steak knife in his hand and chased me through the house. I was more taken aback by his behaviour than I was scared. He was yelling, "No daughter of mine is going to talk like that about Capital Punishment!" With as well as every other time I found out I had been lied to about "democratic justice", I became increasingly more adverse and hostile toward my parents and society in general.

I left home shortly after I turned 18, when my mom confiscated  $\frac{1}{2}$  pd. of marijuana I had purchased with my own part-time work money. I told her to give me the \$ 90.00 or the dope and she refused so I walked out and moved in with a friend. She turned over the weed to a friend of hers who belonged to the F.B.I. I really felt good about that. But, I was never busted, miraculously. So I moved in with my boyfriend. It was easy to leave my parents at this time, because, especially my mom had been harrassing my friends and I. Having us followed by police and even requesting that my friends house be searched. I felt nothing but contempt for them both. Our relationship had totally dissolved over my using drugs, and in the next year I only saw them 2 times. Once at my graduation and again at Christmas. I know it was hard on them. They saw their daughter being destroyed (as they saw it) and they couldn't handle it. They were desperate.

After being jilted over a deal involving Tim's candle business by his so-called "best-friend" in Oregon, we decided to settle down in Pescadero, Ca. We resolved ourselves to do our best all over again. We found a little house in the Santa Cruz Mountains near Pescadero, Ca., where we set up and made candles. We lived on very little but we were satisfied with our garden and fruit trees and our friends who often came to stay in our country-mountain home. We became close with the old man who lived up the hill from us, "Mac", Walter MacDonald. He would sit for hours and tell us of his past --everything from the S.F. earthquake and his years with the S.F. Fire Dept. to all about his family living and dead. He was so lonely. His only son, a wealthy architect, living in Marin County, had no time for Mac. In the year we lived there I never saw him visit once and he lived only 60 miles away. Mac treated us like his own. He was always buying us things and when I would ask him not to, he would conveniently go deaf. He taught us how to roaster-till and plant our 2 acre garden. We were often invited up for "Firemen's Stew", his specialty, many a time we would have to go home and start on candle making at midnight to catch up, but it was worth it. Mac got real sick that winter and I came over and cleaned house for him---what he'd let me--he argued with me the whole time to quit. His son never showed up one time when he was sick. When he got well he bought his granddaughter a horse in hopes she would come visit her grandpa and ride the horse. And I mean this horse was  $\frac{1}{2}$  thoroughbred and beautiful. She wouldn't come because it might damage her "ballet knees" to ride the horse. Mac was heartbroken.

So I went with Mac two or three times a week to feed Bubbles and sometimes ride her to. It made him happy so it made me happy. I had always been horrified with the way Sr. Citizens were regarded and treated by our society. One Christmastime in grammar school I had cried when we walked through the Convalescent Hospital singing Christmas Carols. Now here was another old person being ignored and neglected by his own self-centered son and family. Mac died last year, alone, in his hospital bed in Burlingame.

Then one day a neighbor came by with a petition ---there were plans to construct a Sattelite Monitoring Tracking System Station complete with asphalt parking lot and cyclone fences in the field directly across the road from our home. Everywhere we turned things were being ruined. When people we were acquainted with asked us what we were doing or why we chose to live in the mountains we answered that by just living the way we did---doing what we saw as "right" was all we felt we could do. There wasn't going to be any way to change things. Well, we thought we were "safe" living in the Santa Cruz Mountains.

One winter's day in January we finally looked up Jim Jones and Peoples Temple. That was in 1973 .. We had heard about him the previous summer on a trip to Colorado to a "spiritual festival" I won't ever forget that day. The four of us, Tim and me, and 2 of our closest friends walked into Peoples Temple, San Francisco expecting to see some "cosmic charismatic guru" type person like Swami Satchidananda or Mahareshi. We were pleasantly surprised. We were warmly greeted by a group of black and white men and women who sat down and talked with us about ourselves and where we came from. Then they took us on in to the meeting. We took our seats and waited to see "JIM". A very modestly dressed man stepped up into the pulpit and began, very humbly to tell about the Temple's Sr. Citizen homes and the Childrens Ranch and even an Animal Shelter taking in abused homeless animals. Then Tim nudged me and said, "You know, I think that is him". Sure enough. I was really impressed. This man was highly unusual--humble and to the point. We were further impressed by the friendliness and warmth of the interracial (mostly black) congregation. Several times Jim asked everyone to "greet your neighbor" and I found myself being genuinely embraced and greeted by black seniors, young people and small children--black and white alike. I was deeply touched. Jim mentioned his views on a few current events such as the Vietnam War and Watergate, Civil Rights and integration. I was greatly pleased to find myself in full agreement with him... and he had a lot to add to my present knowledge of all the issues at hand. I knew I would be back. I was very impressed.

About this same time all of us were getting a lot of drugs. Snorting, smoking, dropping, drinking anything to escape. We started to spend every weekend at the Temple--sometimes we'd stayed home to catch up on the candles. We were living double lives in a way. Weekends with the Temple and Monday thru Friday staying high and getting by. Life was becoming increasingly frustrating and more empty. Tim and I were no longer content with our lives. Knowing that there were so many people who needed help out there--and now we had a way to help them--no excuse anymore. So in May of 1973 we got married and moved to Redwood Valley. I was 19 years old then and Tim was 22. Shortly after I re-established communications with my parents.

Jim Jones represented much more to me than just an example of someone who was dedicating his entire life to improving the world for others. He expressed so many of the feelings and hurt I had experienced in my upbringing as an average middle class white child in suburbia. He opened up new dimensions and gave me a whole new perspective about what was going on in the world. Not only that but he and the Temple gave me a way to do something about it. I had always wanted to do something about it, and now the opportunity was mine. I just couldn't walk away and shun the truth. It became my whole life. That is quite a major improvement for a young woman who had spent the past 5 years of her life dedicated to not much more than getting by--staying high and hating it all the time...hating it because I could not see what direction all of it was leading me. Now I had direction and much more than that I had encouragement from Jim and the other Temple members, and motivation as well. The Temple sponsored me through 3 semesters in College and I got a job as a Community Health Aide in the Family Planning Project at the Health Dept as a direct result. I would have never landed that job by myself.

I left a lot of friends behind when I came to the Temple. I saw them once or twice later on, but of all things they seemed aloof and non-caring. I think now that they were indifferent, or even a bit angry that Tim and I and 3 other close friends who came to the Temple, rejected the life that was made

available to us as white-middle-class "hippies". We'd found something much more in life and discarded the more materialistic ways (such as drugs and constant partying) to buckle down and get something done to change things around us. There is also a fringe benefit to making and carrying out that decision. For us, we became persons who now had some self-respect and in good conscience we could continue to live out our lives to their fullest.

HENRY MERCER

I was born in Jessup, Georgia, April 3, 1885. I went to school to the 6th grade. My daddy died when I was thirteen years old and I had to go to work to help my mother. I considered then that there was something wrong at that young age because I knew that I seen the white kids had something that I just couldn't have. I seen the oppression of all people, white and black. When I was around sixteen years old I joined the Marcus Garvey movement and quite naturally started to learn a lot about the revolutionary struggle.

But to go back a bit first. One thing I can tell you, when I got to be a young man, I was working one night at the ice plant and a hinky picked me up in a car and said, "I just got to kill me a nigger tonight." And I was scared to death. He put a pistol to my head and drove all around. And he came back, he brought me back and he said, "Well, you're a good nigger, go ahead and go to work. You ain't the one I'm looking for." That was in Georgia, Wayne County.

We used to go out and pick cotton. This was before I worked on the railroad, you know, to help along with the family because my dad wasn't making but a dollar and a quarter a day. There was four of us in the family to feed and he somehow or another managed to provide a place and pay for it. He worked in a freight house and I used to help pick cotton from the time I got out of school at two o'clock to into the evening. Cotton come in around the middle of August,

We had a baseball game one evening on the hill. We been having our own people to move the people back from the line, and this honkey police come up and he went to pushing the girls back, pushing the women back, so he draws back to hit one of them and one of our fellows reached up and got the blackjack away from him. At that time we broke up the game and we went to the hills and we went to the houses and we all got our guns. That night we knocked out every light down in black town. And some of them was under the houses, and some of them was up on the hills, and some of them was on a low place there, and there was an iron bridge and some of them was on that. So we was ready for trouble that night, but it didn't happen. About 12 midnight, a Methodist preacher came down, flying a white flag, flying a white flag. Well, the leaders come out and recognized him and he said there wouldn't be nothing to it-- they'd squashed the thing. So we had a conference. We had a little trial the next morning and the whole thing was completely thrown out. That was a tight place. They was hard on blacks.

There was a time, if you was a black man, you couldn't come through there on the train, and if you did, they'd throw rocks at the train. I was working down at the depot one night, and we had a white fellow kill a black man on the train and nothing was done about it. Another time, there was a bunch of blacks working in a little town about five miles from Jessup and this white woman hollered rape, and they arrested the gang of the boys, drove 'em in and put 'em in jail. The train was coming at around 2:10 and I worked the train, but I noticed that it turned around and didn't come back. Well, I didn't get off work til about 4 o'clock and when they came back they was loaded with honkeys and they had every kind of gun that you wanted to see. Well the blacks all left there and I was scared because I had to stay on my job. So they went down to a little place across the river in a little thicket and they stayed there until that night, until 12 o'clock and they blowed their horns at 11 o'clock and they went to the jail but the sheriff kicked them out.

I never saw a lynching but I saw it after it happened. It's an ugly looking thing. What they do, they hang you up on the trunk of a tree and they'd cut your penis off and put it in your mouth. I went away from there. I stayed away 26 years and I went straight from Jessup to Philadelphia. All of us blacks used to keep guns.

I had a Winchester and a double barrel shot gun-- at least my daddy had one-- and I had a .38 pistol. I kept it on me all the time. I had to. We never did have no shoot-out, but one time. The time before I left, we had a shoot-out and I had to skip. Yeah, I had to skip. We got as far as Savannah, and then we left on a freight train. Some terrible things happened between the blacks and the whites there. There wasn't out one time they civilized that place and that was after I left-- they tell me Bob Deal came through there and they killed 151 crackers, and wounded a gang of them. They killed him later, but he sure killed a gang of them before they got him. It was a terrible place, a terrible place. You were always in fear of your life and I was glad when I got big enough to leave. I can remember back and its painful, it's painful to think about.

While I'm on it, a lot of us poor farmers had good livestock, horse and wagon, and had a crop, and then if you didn't leave, the whites would burn your house down. That way they took everything. A lot of poor fellows had to leave there by night with nothing but what they had on their back.

One thing I can say, that we were all for one and one for all-- we stuck together. That's what kind of kept it down. I don't know how many guys I shot, I don't know how

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HENRY MERCER

many guys I wounded, but I know I got away from there.

Another thing we got rid of, we got rid of a lot of Uncle Toms too. Got rid of them. I know one fellow there, I was working on the job and he used to tell the boss everything he did to his wife, and everything, so we took him out that night and whapped his ass good. And he came back the next day and he was very quiet, he didn't do it no more. That's one thing I always did hate--a sneak and a stool pigeon. I never did like a stool pigeon nor a snitcher. I never was one myself, I wasn't an Uncle Tom myself and I HATE that, I hate that, just like I hate a defector, a counter-revolutionary. I hate an anti-socialist and all that. I tell you, I feel like going out and chewing them up when they do anything against the working class, against the poor people. Sometimes, I cry about it (his voice breaks) the hurting things, to think about it, 'til Jim Jones came and rescued me (sobbing). You don't know until you go through it. People say "I'm a socialist, I'm a socialist." But they don't know. (There were things that Mr. Mercer felt were too painful to discuss in his life, things he had witnessed) It takes more than you know to be a socialist. (sobbing) I got many a beating by the police (pulling himself together) I beat many of them too-- don't you think I didn't do that. I know many tricks about fighting in the revolution. In fact I went to revolutionay school for two years. I was designated to go to Moscow, but I didn't go.

I worked on the railroad. We were getting a dollar a day. I remember in 1910 the comet star, the star with the tail on it, Churches was full and everybody bordered the streets, most of the peoples was scared, they was afraid. The whites, they came out of the house and tell us of a sudden that they weren't no better than we was-- and let's all get down and pray together, 'cause when the comet star touched earth it was going to set it on fire. I remember that real good.

In 1914 World War I broke out and at that time Germany was an empire and they had many colonies in Africa. I was working on the railroad and I didn't have to go. I was running the road at that time and we were doing a lot of defense hauling and I was even a part of the Liberty Bond Train.

In 1929 I joined the Unemployment Movement in Philadelphia. We got to have jobs, everybody was unemployed and nobody was preemployed and nobody knew what to do. There were many days I was hungry, there was many days I didn't have food to eat. They was giving us soup, watery soup and we had to go to the station house to get it. During this time we were in line and some Communists came along and distributed leaflets and I take one of the leaflets and read it and it said, "meeting tonight" at a place they had in Philadelphia called 612 Brooklyn Street. And we went that night there, we had a discussion on strategy. We was going to organize the workers. So we had a meeting that night and decided to collect food for the workers which we did.

The Spring of 1930 it was, and sometime in the middle of May we had, we met there with a hunger march. We carried around 150 of us to Harrisburg, Penn. But we had to struggle to get there. We were denied entrance to many towns. We negotiated and went through and we went to Harrisburg and they wouldn't even give us a place to stay, they wouldn't rent a hall to us. We had a meeting the next day on the Capital Plaza. We had Communists come from west of Pennsylvania, miners and different unemployed workers. At that time we had 300,000 people unemployed in Philadelphia and the government was not giving one nickel of relief, not one cent of relief. So we went and pressured the State and they gave us some form of relief. All channels was exhausted and that was the onliest way we could get anything, by pressuring the State government.

The Democratic Convention came off somewhere about 1931. Roosevelt came out and in his speech he said "One third of the people are unemployed." After he was elected he went to Congress and called for billions of dollars for the first work program that we had. It lasted about 6 months becuse the politicians stole all the money. And then they had little local relief programs in the states to try to tide us over. Had us working for our relief. What we did wasn't useful work; we'd dig stumps, clean up golf courses and such as that. Then came WPA. They worked 10,000 people in Philadelphia, it was the biggest project that we had. We had some miserable conditions on the WPA job. We had, we decided we'd call a strike, and members were called out and singled out, the leaders were singled out as Communists and they were immediately transferred away from the project to other projects that was much tougher. I was one. They transferred me to a stone quarry. Well, that was pretty hard work-- I didn't have no experience about breaking stones. I worked there about 18 months, and during that time I was in an accident and we didn't get paid for that. Around 1939 I got a job at a naval yard but I never did sign the denial that I was a Communist because I was a Communist and I never did sign it.

I was Chairman of the Propaganda Committee, and I had a tough time. If you was a Communist at that time you had a tough time. After that we had Joe McCarthy, in the 1950s. They called us subversives and I was arrested for that. But we had a good law department and I came clear of that. I was arrested again. I was picked up again, and

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They taken me in and arrested me, and interrogated me. They called certain names and I didn't know nobody. I wouldn't talk, and then this guy said he'd been around the neighborhood and I had a pretty good record and all that kind of bullshit, and they let me go.

I had other jobs and then I went to work for the Board of Education. During that time I was a Union Steward in the Union and we got along pretty good. We had some terrible working conditions, where they worked women part-time. We demanded they work them 8 hours. They claimed they couldn't work the women 8 hours, so we had a meeting and decided to call a strike. That was around 1968. During this time I was doing pretty nicely. I was Steward in the Union and we was having little skirmishes but no strikes. But it was at this time that we called this strike, and that's when I got it-- I got my eyes blinded from tear gas.

When I came out of the hospital I joined the Senior Citizen's Action Alliance. I worked in that from 1968 to 1973, and we done a lot of good. We had a nice organization then, we had some struggles. We had it so that the senior citizens in Philadelphia all had a free trolley ride. But we had to have a strong fight to do it. We called out all the senior citizens, everybody that was able to go: blind, people that was in wheelchairs, all was in the picket lines. We crowded the ballroom in the hotel. We had the mayor there, the governor, several legislators and Congressmen. We didn't go there pleading or begging neither, and we got a reduction in our electricity rates. I got to be traveling representative of the organization. We was very successful in getting in Georgia and Florida senior citizens not to pay property taxes. Same thing in Virginia. No sales tax for senior citizens, 2% reduction in drug prices, 10% reduction in clothing.

In the winter of 1973 I was sitting down on the corner one night, and I had WCT radio station on, and I heard this song and I heard this Peoples Temple Christian Church with Jim Jones as minister. I was impressed with the message. I called the station and asked for the address, and the man said "The best I can do for you is Redwood City." I was just sitting there, turning the dial around and I just happened to let it stay on that particular station. This other preacher came on, and I just laughed at him, made fun of him, just had a lot of fun off him-- I knew the guy personally, and so I knew what he was really doing. So after he went off, this song came on and Jim Jones. So I called the station like I said, and we took a bus to Redwood City and I called a taxi. The taxi driver took me around looking for the church. We went to the police station and I asked the desk sergeant about Peoples Temple. I called the secretary and they said they would come and get us, but I said, no, we will stay in a hotel and you can get us in the morning. When I got to the Temple I got up to speak. I said I'd never liked preachers all my life, that I'd been a revolutionary for 40 years and I never did like preachers, because they didn't want to do nothing but eat chicken and buy Cadillacs. The congregation went wild and cheered for a good while and I went back to sit down. Jim said to me, "You don't know how you thrilled my heart when you talked about the preachers." And I laughed. I seen some things I never seen before. I seen a dog up there with Jim, and a cat came up and sat on my lap. I said, "By goodness, there's some love going around here, even the animals are loving you."

I'll never go back to the U.S. again. Jonestown is the most beautiful place I've been. It's the onliest place you can relax, it's the onliest place you can be safe from robbery, rape, and I love it out here. I wouldn't go back to the States if I had the best room in the best hotel with a silk suit and a pocket full of money, eating beefsteaks every meal-- and that's just how I feel about it. And I hope someday my boys will come over; I hope someday my sister will come over. I'm glad for the care we have here for all of our comrades, for seniors, and all of us-- and I'll do everything I can to help the revolution.

I've been a Communist a good many years. I did a lot of study with the Daily Worker when I first got started, and I got the Moscow News, and I read every paper I could read, plus the underground paper. It convinced me further. To me, Russia was the only country that gave workers inspiration that they could rule themselves, and conduct their own business without the fatbellies.

I believe that everyone should be equal. That the wealth of the world should be distributed among the workers who produced it. The fatbellies didn't do nothing. You take the farmers-- they worked the ground, produced it, gathered the food, and carried it to the tables. So that son-of-a-bitch didn't do nothing, so I think we're entitled to all of it-- not him. That's being fulfilled here in Jonestown, and I'm glad I lived to see it.

FF-2-97C



ANNIE MOORE

b. 1954  
Oakland, California

This one nurse who always worked in the burn unit said with a sick smile, "I'm so bored, I wish we'd get in an emergency. I love to take care of an emergency". I told her I would really rather be bored.

~~My life was what I would call a big bore. My father was a minister and a counselor and my mother a busy-body housewife.~~ From childhood up to junior high school, I was what I would call "protected" although my parents were liberals and open to the rights of all, despite their race, creed, or color, whether prisoners, homosexuals or mentally ill. It took me until the eighth grade to start really realizing what the world was all about. This was when I began to really think and notice how unhappy much of the world was. I began to question the actions of those adults that I had looked up to. There were different people I knew who had committed suicide and others who were killed in car accidents. I knew there was a war going on in Vietnam and I was involved in war protests and fights with the "cowboys" at school over this. By the ninth grade, I was totally confused, lonely, bored, and I began experimenting with drugs, although my parents never knew about it. I lacked self-confidence so much, and had such a poor self-image that I thought about different ways to commit suicide. I put on an act through most of high school pretending I was crazy, doing outrageous things like making faces at teachers and following different people I disliked acting like a chimpanzee. I did anything to cut the boredom and the only way I could handle it was by making a joke out of life.

At age 16, I worked in a burn unit at Children's Hospital in Washington, D.C. for the summer. The children needed someone to play with since their parents worked or didn't care to come and visit them. There was so much pain in their faces from the hell they went through! One 12 yr old, Tyrone, had gasoline poured on him and a match lit to him on July 4th. His arms and hands were burnt-- a human firework-- and the medicine that was applied caused most children to scream with pain for hours at a time. Tyrone never screamed though and for all the pain and rejection he had gone through in life, he had a sweet disposition. After working with him, I was never the same. I returned to high school the next year. More than anything, I wanted to do something with my life that would be helping people like Tyrone, but after mixing with the same bunch of friends--some of whom were shooting heroin, and others who were involved in various crimes-- I selfishly planned to commit suicide at some time. I had no one I could express what I really felt about anything to and I was upset that the boys at school who liked me were always the creepiest creeps you could find.

Finishing my high school years in a university town, I had grown to hate "intellectuals" because they were all a lot of hot air and no action. This is why. Whenever I was on a project to care for prisoners' children while the wives visited their husbands, or when I was tutoring minority children in their school work, the "intellectuals" could always find a reason why they could not help. But they always had plenty of time to talk about the world's problems and sermonize about what should be done.

So, due to my eccentric hate for intellectuals and school, I refused to go on to college. My mother wanted me to be an artist or musician but I hated them too. I thought they were all so phoney and egotistical. So I had no plans was totally confused, and poured an entire bottle of codeine pills in my mouth preparing to swallow them. I don't know why I stopped but I did--and spit them all out into the toilet. Days later, my sister who was in Peoples Temple invited me to visit. I found people who were friendly, mixing all races together, working in a cooperative setting. The people were not phoney and seemed for real. They took no drugs and still seemed to enjoy themselves. So, not having anything else to do with myself, I came. Jim told me that I could be helpful in the group, that I was talented and could teach others or even go to school and make something of myself. He convinced me it was not right to commit suicide and that I could be useful and gain happiness by helping others. It was he and the support of Temple members that helped me through nurses' training, which I had adamantly refused to attempt at first. I found that even though I hated intellectuals and didn't like the schools I'd been to, I had nothing against learning.

Now I've been an R.N. for three years and my life is fulfilling. I know that I am helping others. The hospital burn unit in which I worked before coming to Guyana taught me a lot. Our entire shift of nurses, I thought, must have been inherently evil. They refused to give pain shots to people, many of whom had their entire bodies burned, stating "You should be able to take the pain." They ripped off dressings quickly and bragged about how they could finish everyone's dressings within an hour, when with some patients they should have taken an hour each.

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ANNIE MOORE

With all their extra time, they sat in the nurses lounge, turned off the buzzers, watched T.V. and drank beer and wine. ~~This is no exaggeration.~~ When patients whose hands had been burned and were wrapped up requested the nurses help them to eat, the nurses responded, "I'm sick of you--feed yourself" So many a plate would be returned to the kitchen untouched, or into the nurses lounge for the nurses to eat. The calories that were so badly needed for wound healing most often went to the nurses' bellies. The two nurses I worked with at night were nice and we prided ourselves in treating patients caringly. The patients often told us that they were relieved when 11 p.m. came and they could see us. ~~With all the humiliation the patients were put through (some of which brought out my fighting instinct from previous experiences) I refrained from killing some of the nurses on the other shift.~~ The only thing that kept me from it was that I knew it was right to be non-violent just as Jim had taught me. I was finally O.k. to some degree with this one bunch of sadist nurses after pulling a butcher knife jokingly at the one nurse who kept coming late to work and leaving me with the entire floor of patients by myself. They still did not like me because I was kind to patients, took time with them and tried to be sensitive to their needs. A group of us tried to change these nurses but it was almost impossible. Their activities were reported and they just lied about giving pain shots and treatments. The hospital, being a civil service institution, found it difficult to fire anyone--especially nurses who were desperately needed in this particular unit. It seemed ironic to me that the most callous, cold, and sadistic people, with few exceptions, worked in a place which needed caring people so badly to deal with the mental and physical pain of being burned.

*Killing some of the sadist nurses*

The medical treatment people receive in Jonestown is totally different from what they were forced to endure in hospitals like the one I worked in. One man, Earl, had had terrible pain for years from a large growth on his back. It was the size of an apricot. Our doctor here removed the growth surgically-- something that no US doctor had even suggested. Another child, Rondell, had cut his lip severely from inside to out. Most any black child in the US would've had to sit for 2 to X amount of hours waiting for treatment in a public hospital and they would receive a lousy stitch job that most doctors would give in their usual hurried fashion. Here, Dr. Schacht spent two hours carefully calculating each stitch so as to put the lip back together exactly. The lip was not a life and death situation but would have left a terrible scar on the face and develop a keloid ( an enlarged bulging where the scar is) if it had been done sloppily or in a hurry like most "on call" doctors do in a public hospital.

Just the lip being sewn up properly was not the entire point. Preventing the scaring prevented Rondell from going through the ridicule and pain anyone goes through (especially children when they have a physical deformity). Fortunately here in Jonestown, any type of ridicule of a person's physical abnormalities is not tolerated.

Here in Jonestown I can treat patients kindly without being sneered at or made fun of. My experience in US hospitals seems so backwards. It is illogical to me that someone would scorn compassion shown to the ill, yet many medical people are just this way. I always felt that I had to get back at the mean medical people that I worked with. One homosexual 'queen' who was black was the talk of all the nurses. His hands and nose were burned. He told me I was one of the two others who were nice to him. The entire nursing staff except for us three were nasty to him. They didn't like Blacks and they didn't like gays. He told me he was mad at them for treating them meanly, and that they would be sorry because he was going to do voodoo on them... So, the next day when all the smart cracks about faggots came from the bitches (one of whom was obviously a closet lesbian), I told them in a mysterious tone that they should cool it with zen, that he was going to do voodoo on all of them. I thought it was funny because I don't believe in voodoo, but it shut the nurses up. I don't know that they treated him any better but they quit the cracks in front of me.

*lead line*  
*dark out*

Medical people take care of the sick but are sometimes grossly sick themselves. One nurse who worked with me rarely, told me while washing and pulling the dead skin off a newly burned patient not to worry, I would get used to the screaming and that it always bothers people at first. She was too rough and caused the patient much extra pain. She wasn't bothered but I was. The screams always bothered me so I tried to be most careful while performing a painful procedure. This one nurse always said with a sick smile, "I'm so bored, I wish we'd get an emergency." I told her I would really rather be bored and was contented to sit and read or draw comic strip pictures to cheer up

*dark*

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ANNIE MOORE

the patients.

Nursing here in out Jonestown coopertaive is much different from nursing in US hospitals. If there is a problem of any kind it is brought up for discussion. No one could get away with all the hell they did there, out no one attempts it either. The medical staff is excellent; a caring group of people determined to give the best care to those who need it.

FF-2-78C

JANICE WILSEY

6.19.49

On Sept. 23, 1949 I was born in a very small town in Northern Ca. I spent the first seven years of my life on an Indian reservation called Round Valley in Mendocino County, Calif. My people had been relocated in this area at the time of the California Gold Rush. They were herded like cattle by the soldiers, 2,000 survivors of several tribes were put into this stockade in remote Round Valley.

My grandmother told me stories of how her mother, as a little girl, made the long walk. She said that the nights were cold and the mountains were high. The older people who could not make it or just needed to sit for a minute or two along the path were shot and left to die. This was only the beginning of much suffering. Another story told to me by my grandmother was how a young girl from the Wylackie tribe watched as her father, brother and all the men of the tribe were lined up and shot all at once. The people built a fire with the trees and bush that these men had been cutting for days, not knowing that it was their own funeral pyre they were fixing. She said the fire was big and the smell of the burning bodies made your hair rise on the back of your neck and the smell made you sick to your stomach.

It did not take the white man long before he moved into this valley and formed a town called Covelo. Along with the town he built five bar rooms to sell the alcohol that he brought with him. I will always remember the five bar rooms and two stories that made up this town. What a place to grow up!

Both my mother and father were born and grew up on the reservation and like every child they were taken away, I call it kidnapped- from their parents and sent away to an Indian boarding school. They could not speak their own language and they only saw their parents on holidays and the summer time; now this is very hard on a young child. In fact there are many cases of children who ran away time after time, sometimes traveling many miles over many states only to be returned once again to the boarding school. A lot of times there were as many as 5-6 suicides during a school term. This was the life on an Indian confined to a plot of land with nothing to look forward to. Even at the boarding school there were guards to keep you within the school.

I will always remember the look on my mom's face when I said I wanted to spend a couple of summer months at an Indian boarding school called Sherman Institute in Southern Calif. She made it clear that she did not want me to go, because the thought of it only brought her pain. In the early '50's a law was passed that Calif. Indian children did not have to go away to boarding school but would go to the public school system. To this day Indian children in many states are forcefully taken away from their parents and sent to these schools. My mom let me go after my dad spoke up and said I should be able to go if that was what I wanted.

Sherman Institute was named after General Sherman who went through Southern Calif. killing off any Indian tribe that got in his way. What an insult to name the school after such a man. This to me only added more salt to the wound. The two months that I spent at this school I will never forget. We were all given a talk as to what time we were to be in the dorm, for bed checks were at 9 o'clock. It had been some time since my bedtime had been that early! I hated the rules and you can bet I broke many of them while there those two months.

It was sad. In fact I cried many times when I thought of the other Indian children, all my age, who never had a water fight or even thought of staying up after the lights were to be out, running up and down the halls yelling and screaming. To me it was what any young person would do to have fun. But I soon found out that these young people my own race and age were so much oppressed that they did not know how to express themselves. I was withdrawn to a great extent, but to find other Indian children who were far more withdrawn than I was heartbreaking.

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Janice Wilsey  
two

I went home from this summer a little more aware of the world around me. I also had another burden of guilt that I did not want to deal with. My dad was put in a Vet hospital because the alcohol he had been drinking for years was beginning to have its effect. One morning he woke up to discover that he could not get out of bed, he was paralyzed in his lower part of his body and he had no use of his hands. I don't think I can ever tell the pain I had to endure watching my dad who once was a very proud man, deteriorate day by day.

It was not long after my dad became paralyzed that both my brothers started to drink heavily at a very young age. They both came to the conclusion that there was nothing in this world that they wanted and no one that gave a damn about them. By the time I was 16 my mom had tried suicide because she could not cope with the pressure of trying to keep our family together. She had been the sole supporter of the family ever since we moved off the reservation, because my dad could not get a job or keep the job- which was no fault of his own. I remember one time he said to me how proud he was of me that I could stand up in front of people and speak my mind. He always had to have a drink before he could walk into a place and ask for a job.

By the time I was 14 years old I was using drugs to escape from the unreality of life. I was told by a high school teacher that I might as well take a typing class and office machine classes because I would never achieve in college. I had a limit place on my life, I was told to forget it and don't try. Well, for the next four years I did cop out by escaping into the world of hard line drugs. Within these years I had tried suicide more than once. I felt that no one cared and if there was hope, I would never find it.

One day I heard of Jim Jones. Christine Lucientes, a friend of mine, said he as different than any teacher she had ever had and she wanted me to come with her to a night class. I went, but before I went I indulged myself with some opium which had become a daily thing with me, sometimes 4-5 times a day. At 17 years of age it helped me to forget the hurt and pain of life. I will never forget that scene as I walked into the class room that night. An Indian lady that I had known all of my life was up in front of the class leading the discussion about the life of the Indian people. She set at ease enough to get up in front of this group of people and express herself. I could not believe it and I must have stood there looking shocked for some time. Jim Jones looked my way and showed more concern for me than I could ever remember anyone showing. He said he was glad to see me and he found a seat for me to sit up front. This may seem like a small gesture to most but to me it was not. I would remember this and other things, like the fact that he made sure my friend Christine and I had a ride home after the class at night, when I was at my lowest moments a year later.

I was 18 years old and alone in the city of San Francisco, a very lonely and depressed person. It was the last part of December and a very cold day in my apartment on the fifth floor. That day I had reached a very low point. There seemed to be nothing in the way of drugs to bring me out of it. I had taken four tabs of acid and I had no relief, so then I tried some speed, which only depressed me more and I felt the only way to solve the problem was to jump out of the window. Just as I was ready to jump, I remembered the concern that had been shown to me by Jim Jones and I stopped, made a phone call to my parents who came right down to the city to pick me up. A week later I joined People's Temple.

I was at the point that I could not speak one complete sentence without forgetting what I was talking about right in the middle of what I was saying. The drugs most definitely had there effect on my brain. I was one of the first to go through the drug rehabilitation program. What a job the people had on their hands as they stayed by my side around the clock. They tried to get me to talk but I would not do it. In fact Christine, for the first few months after I had joined People's Temple, did the talking for both herself and me. Jim said that he knew I would not talk but I could sing, so the first song I sang was "My country tis of they people you're dying" in front of the whole group. It was the first time I had sung before thousands of people. At first I could never make it through the song without crying, then as time went on I was able to sing the song of my people the whole way through. Time was taken with me to guide me along, it was no easy process to bring me out of the shell that I had around me.

Next came the fully paid college education; I had never given a thought

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Janice Wilsey  
three

to even try to go to college, for I had been told years earlier to "Forget it," in so many words. Jim encouraged me to go to college, he said I had a good mind and I could achieve. I went although I really didn't believe I could do it. I had been in school a few days when I decided that this was not what I wanted, but Jim stepped in again and wrote letters to all my professor's asking them to give me all the assistance that they could. He also told them about my life, with this I got the extra attention that I needed. I came out with a straight B average that term.

It was Dec. 1974 when I was asked if I would want to go to Guyana in South America to help build a community out of the jungle. My answer was yes I would go, I would love to go, and I must say to this day I will never regret my choice. Today almost four years later we have a city, that was once nothing but jungle and for those of us who were her first to see the jungle be cleared and the roads put in and the buildings go up one by one, there is a sense of pride that can never be replaced.

I cannot begin to tell the opportunities that this community has afforded me. One thing very important to me is the fact that 10 years ago I could not even express myself, think one clear thought much less make decisions. Today I am a coordinator and supervisor of the livestock and agricultural Dept. of Jonestown. This includes the responsibility of the orchards, bananas, nursery, field crops, chickens, pigs, cows, horses and small animals.

FF-2-97C

MARGARITA ROMANO

b. January 7, 1950  
Philadelphia, Pennsylvania

Instead of going to bed, I sat at the top of the stairs to listen to see who it was. It was the next door neighbor. I overheard her and Mrs. Arnold speaking about my mom who they said was in prison. I was shocked. At twelve and one half years of age, I never knew my mom existed.

My name is Margarita Romano. At 28 yrs of age, I am the mother of five beautiful, energetic daughters, thanks to the caring atmosphere of the Jonestown community. I know that if our lives had not been integrated into this progressive humanitarian community, there would be no existence for me or my precious children. I am grateful for the opportunity to live in a constructive free society where my children's future security is not predicated on my economic status or ability to take care of them. Instead, here in Jonestown, my children along with several other hundreds, are guaranteed a prosperous, meaningful life.

Reflecting back on my past life, I see that total destruction was inevitable for my family and me. I knew that death would have been a pleasurable escapism for my life miseries but I was never lucky enough to accomplish this goal. My arms still bear the razor scars indicating the life I attempted to end. In the past, I had been hooked on drugs. I was beaten by pimps (from New Jersey and Detroit) because I wouldn't prostitute for them. I was a victim of sexual abuse by a maniac rapist who raped me twice consecutively while I was suffering from a high fever. A lot of my trouble came from my mother's being imprisoned for life, <sup>and the</sup> way I found out. I was being threatened by ex-associates of mines (including members of mafia-like gangs) whose daily occupations were based on crime.

At two and one half years of age, I had to face the realities of a cold, lonesome cruel world. I was prematurely issued a double dose of rejection when my mom was sentenced to life in prison for murder. And my Dad, a poor Sicilian who hardly spoke English could not afford to take care of me. Consequently, I along with my brother, Johnny Romano, who was one year younger than me were placed in the Salvation Army Children's Home. Although I was very young, I still can remember the hurt I experienced when my Dad left me at the Children's home. Through my screaming and yelling, I could hear him saying, "Go to sleep, and I'll be there in the morning." I finally cried myself to sleep. But when the morning came, Daddy was gone. Daddy would come and visit me on a visiting pass every month. Boy! Was I ever so glad to see him the hour he came to visit. But when the hour was up Daddy would leave and I was as disappointed as ever. My withdrawn life resembled that of a snail who would retreat in his shell for shelter. It was here at the Salvation Army Children's Home that I was sexually assaulted by one of the assistants of the orphanage home. This lady would sit in her rocking chair and place me in her lap. She would then proceed to stick her perverted finger up my private parts. I was too young to fully understand what was happening. But I never uttered a word of it to anyone.

My brother and I were then moved to the Catholic Charity Bureau of Children's Shelter Home. This was a strictly controlled home where I stayed temporary until placement in a temporary foster home. Later my brother and I went to live in a foster home supervised by a lady named Mrs. Sibiggi who had a daughter named Rosie. Mrs. Sibiggi was very nice to us, but on the contrary her daughter Rosie was mean, mean, mean. Rosie was 22 yrs. older than me. She used to bully and threaten my brother and me all the time and make us do things for her. She would mistreat us behind Mrs. Sibiggi's back, constantly telling us how she hated us. At night I had to sleep with Rosie. She would demand that I made no moves whatsoever in the bed, stating that if I did, she would beat me. Nevertheless, she would roll all over me in her sleep nearly suffocating me. Rosie was so near that one day when she got mad at my brother Johnny, she threw him right down a flight of twelve stairs.

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Next the authorities from the Catholic Charity Bureau of Children's Shelter Home came to take my brother and me back to the Shelter Home. We remained there until a Mr. and Mrs. Arnold decided to take us in as foster children. Mr. Arnold was a quiet, passive man who was bossed around by his wife. By this time my brother Johnny had developed a terrible habit of stealing. Emotionally and mentally disturbed, Johnny would steal peoples belongings and hide them. When people would register their complaints to Mrs. Arnold, she would strip Johnny naked and beat him with an extension cord. It wasn't long before Mrs. Arnold turned him over to St. John's Orphanage Home for boys, stating that she could no longer cope with his behavior. From here Johnny was sent to St. Francis Home for the Emotionally Disturbed. My heart ached as I had to be separated from my brother. I felt as if I had lost my last and only friend.

I stayed with Mr. and Mrs. Arnold for five years. All the time I stayed there Mrs. Arnold never showed me any type of affection. She never kissed or hugged me not even once. The only time Mr. Arnold kissed me was at his child's request. He was on his way to work one morning as I stood by watching him kiss his children good-bye. His three year old daughter, Patty, looked at him and said, "Daddy, why don't you kiss Margarita good-bye?" Blushing, he kissed me on the forehead. It was a kiss I shall never forget. Regardless of how it came about, it was a kiss--an expression of affection and it meant so much to me. I vowed not to wash my forehead after this.

Mrs. Arnold was a very insensitive person. She would send me to the store to get "us" (her children and me) some treats. However when I returned with the goodies, she would send me to bed and distribute the treats among her two children. During the time of my youth, I suffered from a respiratory condition which caused me to breathe mostly out of my mouth. Mrs. Arnold would make fun of me and tell me to shut my mouth and breathe out of my nose. Mrs. Arnold was very conscious of the fact that I was afraid of the dark. Consequently, she would push me into dark rooms and lock me in. A lot of times when she felt I was being a disciplinary problem, she would beat me. Then when her husband returned from work, she would order him to beat me again. Mr. Arnold was a man who carried a lot of guilt. He knew how mean his wife was. He would take me upstairs, instruct me to holler and pretend that I was in pain, while he beat the coach. He often told me that he would be glad for me when I moved because he knew I was unhappy.

One night when Mrs. Arnold had sent me to bed I heard someone coming to visit. Instead of going to bed, I sat on the top stair to listen to see who it was. It was the next door neighbor. I overheard her and Mrs. Arnold speaking about my Mom who they said was in prison. I was shocked. At twelve and one half years of age, I never knew my Mom existed. When the foster home authorities came, I anxiously asked them was it true that my Mom was in jail? They were amazed and wanted to know who told me this. I told them what I had overheard. I asked them could I go and see her. Soon the authorities made arrangements for both my brother and me to see our Mom. It was good being with my brother again, but we could not wait to see our Mom. It took us six long hours to get to Muncy State Correctional Institution. We impatiently waited in the visiting room until the authorities brought our Mom to us. She was a beautiful little lady about five feet tall. As we stared her up and down, she likewise stared us up and down. Her first expression was, "My babies, my babies, well you're all grown up." She then hugged us affectionately. Along with the superintendent sitting in, we spent the visiting hour trying to get acquainted with each other, talking about likes and dislikes. The hour was soon over and Johnny and I reluctantly kissed our Mom good-bye. As she turned away from us, I noticed a tear twinkling from her eyes. Although we did get to visit our Mom a few more times before she was off on parole ten years later, this one visit alone had a negative effect on both my brother's and my own actions. We were both resentful and hostile of the fact that we could not be with our Mom. I especially took on an arrogant, rebellious attitude--no longer wanting to be subjected to the instructions of my foster parents and supervisors. Consequently, things didn't work out at the Arnold's foster home. I was removed from the Arnold's foster home to the Rotelle's foster home. The supervisors here tried to teach me how to be a lady. They introduced me to the proper way to eat, dress, talk and walk. They also introduced me to this rich Judge who wanted to adopt me. The Honorable Judge escorted me throughout his house exhibiting his luxuries and wealth to me and informed me what comforts of

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life I could partake of if I would allow him and his wife to adopt me. However I had no lust for the Rotelle's bourgeois taste. Therefore I ran away from the Rotelle's foster home located in Amber, Pennsylvania to the Catholic Charity Bureau Children's Shelter Home in Philadelphia, Pennsylvania. I went there to talk to the one nun, Sister Paul Marie, who I felt that I had a good rapport with. I explained my situation to her and asked her could I go and live with my Dad. She spoke with a Judge concerning the matter. The decision was to allow me a temporary permit to reside with my Dad until my court case regarding permanent placement with my Dad took place.

When I first moved into my Dad's house everything was just fine. My stepsisters told me from the beginning that I'd be sorry. They warned me that I should go back to the foster home. It was not until later that I found out that they were referring to my Dad's violent temper. He would get angry with my sisters and started beating on them. Later, when I began to be attracted to boys and vice versa, my Dad's anger also became directed at towards me. He had no tolerance for my relating to males. Evidently he had some type of sexual hang-up because at times he would display such obscene behavior, such as masturbating in front of me. He would only do this when we were in a room alone watching T.V. or something. On one occasion he started off holding me around the waist, and ended up slipping his hand down into my pants exploring my private parts. After this, I made it a point to exit whenever my Dad started going through these changes. He would often tell me, "You look just like your Mom." When I questioned my step-sister regarding my Dad's interaction with her, she said that he never tried this with her. Eventually my Dad started physically directing his irrational anguish at me. He would get violent and beat on me for the slightest things I did to make him mad. I finally decided not to take any more of his beatings, so I again ran away.

At the age of fifteen, I found out the hard way how difficult it was to survive in a cruel, uncaring world. At this age, I was raped by a married man. I came in contact with mafia-like members of gangs who promised me that they loved me and would give me the world. Instead, they gave me babies, drugs and pains once I would not succumb to their wishes to prostitute, rob and steal etc. They would beat the hell out of me and try to force me.

At the age of nineteen, I was savagely raped by *A MAN IN Philadelphia* - lunatic who throughout the whole ordeal held an *icepick* → at my throat. Since I was trying to come off of drugs at the time, my body was already sick, weak, and feverish from the withdrawal symptoms. This madman had entered my house through the bedroom window. He warned me to stop screaming and to shut my baby up from screaming or he would kill me. He then enacted all of his sex fantasies on me in front of my two and one half year old daughter who went hysterical. I sincerely felt that this night would be my last night alive as I begged the man to please leave. I promised him that I would not tell the cops. When he finished, he threatened to kill me if I spoke one word to the police. Feeling dead already, I reported the matter to the police and went through a series of interrogations and medical examinations.

After this incident, I was always fearful, thinking this rapist would find me. I became highly paranoid. Every place I went I was on the lookout hoping that I wouldn't run into this rapist again. My inflamed state of paranoia finally led me into a complete mental breakdown. As a result I spent two and one half months in a psychiatric ward and I was an out-patient for three years. I continued to indulge with the hoodlums in the ghetto streets.

At one time I finally thought that I had found me a peace of mind when I married a preacher man. Our relationship was good for a little while then suddenly all hell broke loose. We had severe conflicts of ideas over religion, domestic affairs, and finances. Contributing to our religious conflicts, my husband's brother would interject his two cents into the matter to inform my husband that I was a devil. In desperate search of the truth, my husband and I both found ourselves in the Blue Horizon Auditorium in Philadelphia. There I came in contact with Pastor Jim Jones, minister of Peoples Temple. He was having an Inspirational Meeting along with several hundred people he had brought along with him from California on a summer vacation trip.

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I was astonished at the courageous manner in which Pastor Jones spoke. He talked about the apparent inconsistencies in the Bible. He spoke about the plight of the minorities in their struggle for equality and self determination. Every word that proceeded from his mouth reflected strongly on the realities of today. Although he spoke with much authority, he presented such modesty in his actions and interactions with others. I can truly say that I was impressed by this man and his humanitarian spirit.

Shortly afterwards my husband and my difference of opinions reached a climax so we went on our separate ways. Due to the fact that I did not have sufficient funds, I found it impossible to take good care of my children. I therefore temporarily placed them into foster homes until I could get financially stable. When I finally could barely make ends meet, I requested my children back. The authorities at the foster homes acted as if they did not want to give me my children back stating that I was not financially able to keep them. After sitting up several nights crying over the situation and spending several days dealing with legal personnel and demanding my children back, they were turned back over into my custody.

I moved into a small apartment and went back to school to learn a trade. My mind continuously thought about the 'Eving atmosphere I had witnessed in Jim Jones' meetings. The following summer when Jim returned to Philadelphia vacationing with several hundred people of all races, religious backgrounds and ages, I too made up my mind to travel with them. I packed up my children's and my own luggage and boarded the Temple buses with the rest of the people. I ended up staying in California for a few years. There I got to know even more the man called Jim Jones. I saw the consistent life he not just talked about, but actively lived. A total life of sacrifice giving of himself and sharing with others. He took on the burden of educating the people to be sensitive to the needs of one another. Although many self-centered people opposed his equalitarian beliefs and practices, in times of antagonism, I have seen him take a firm stance for what he felt was right. I never noticed him to take a stance motivated by the need to accomplish something for his own personal gain or self esteem. Instead he would take a stance in support of those whom he knew were being unjustifiably mistreated. He would take a stance to uproot the outcasts of society out of the depths of their oppressive hell. And for this, he was hated by many within and without the movement.

Eventually for the safety of his people, Jim Jones made a reality out of the dreams of such people as Martin Luther King and Marcus Garvey. He provided a place for his people where they would no longer have to suffer from the pains of racism, sexism or poverty caused by the lack of money. The place he provided is named Jonestown. And I am proud to be a resident of this beautiful little community located in Guyana, South America. I am presently a primary school teacher helping to educate the minds of our youth. This is a privilege I never would have dreamed of experiencing in the States. But the most wonderful thing of all, for the first time in my life, all of my fears have been eliminated. It is a good feeling to be able to walk the streets after dark and have no one harass or molest you. Also to me, it is an extremely good feeling to be able to leave your windows and doors open and not have to worry about some raging maniac coming in and raping you. For my own safety and the safety of my children, I am grateful.

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1. 1979

TIM CARTER

Up until the time I was fifteen, I went to a Catholic school, got brought up Irish Catholic. My dad made it clear to me that I would not be a success in his eyes unless I was very good in sports--and I was very good, I was no success at all. I was very religious even as a teenager. I can remember I lived in a lot of fear. Masturbation was a mortal sin. I started masturbating in the fourth grade so I thought I was going to go to hell. I couldn't resolve the conflict in me that if God was so loving, why was I destined to go to hell. I told the priest about this. He told me to say three Hail Mary's and Our Fathers and I would be absolved until the next night.

My mother protected me from my dad's sickness, alcoholism. For 10 years around the time I was born--five years before I was born and for five years after--my dad was not drinking. Then he started again. I remember as a child that he would have periods when he was very loving and also he would be very angry. When I was six years old, he tried to kill me. We were taking a shower together and I reached up and touched his penis. I was very curious and wanted to know what it was. He flipped out and he started beating my head against the bathroom sink. I screamed for my mom and she came in and stopped him.

In 1957, we moved to Burlington, which was a completely white community. The beatings stopped and instead he began a program of verbal assault which he was very good with. Those beatings were much worse than any physical beatings I took. I hated my dad because nothing I did was right. I resented my mother up until the time she died because she mothered me too much. My strongest recollection in childhood was that of wanting to be away from home.

I didn't know how to channel or even how to recognize my hatred at the time. So, I would go back to the yard and pick oranges off the tree and smash them against the wall. I would smash glasses against the wall when I got really pissed. My dad started pitting my brother and sister against me even before my mom died. I was the ogre and they were the family. The only person I ever communicated with was my mom.

My mom died of mental and emotional exhaustion due to my dad's alcoholism. I was fifteen and that's when my life really took shape. When my mom died my life changed dramatically. Overnight I went from childhood to manhood with no in-between. She went into the hospital. She had had rheumatic fever as a child and at the time she was not treated properly. My mother was Jewish but the Jewish side of my family was never ever emphasized. My mother had become Catholic when she married my father.

Anyway, she had a rheumatic heart although she pushed herself hard all the time, she was physically weak and a thin person. Finally, she got to the point where she was totally exhausted. My dad was screaming in the living room that there was a bird in there that was chasing him that had the wing-span the width of Market Street. This was three weeks before my mom went into the hospital. He was having DTs. This was the first time I as a conscious person recognized this and I asked her what was happening. He physically would go through delirium tremens which are a very scary thing to watch. It was that point that made me realize that my mom's life was very miserable. There were only three people that she ever communicated to about my dad's alcoholism because at that time he had a very high position and she was worried that he would lose his job.

At that time, she was under a tremendous amount of pressure. She talked to the doctor, my best friend's mom, and she talked to my aunt. Strangely enough, although she was very religious, she never mentioned it to the priest. She couldn't have had that much confidence in the church. It took its toll on her. At that point in time, I had a whole new cognizance of her as an individual because it's the first time I had an image of her as an adult. Unfortunately, three weeks later, she died.

How did her death affect me? I will go through the whole thing. I worked at a place called Coyote Point at a concession stand. I came home and she went into the hospital for what the doctor termed emotional exhaustion. He insisted that she stay. I came home and my dad was totally blasted sitting on the doorstep. Terri was nine years old, Michael was five years old and they were all crying. They said, "Mommy was very sick, mommy was very sick". He gave me \$20 to take them to a restaurant. He told me she would be home tomorrow. But when we got into the restaurant, Terri started crying again. She

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She told me mom was in an oxygen tent and was never coming home. I immediately freaked because dad had told me something different. At this point, my dad put his head in my lap and started crying. Terri put her head in my lap and started srying and Michael was standing up and he was only about knee high anyway and he put his head in my lap and started crying. I was very bitter. I wanted to start crying too but I couldn't because of my dad--he was a fucking child. I didn't know what to do.. So we went out and said a rosary and my dad sobbed through the whole thing.

We went to the hospital. My father went in first. He came out--he couldn't even talk he was *surgeously* drunk. He barely barely made it. I went in and my mom was literally in delirium because she was so worried. She was in the oxygen tent. She was extremely pale. She was saying, "My children, my children, my children, I can't die. My children. I have to get home." It really tore me up because he was reacting to his god damn drinking. He had chosen the bottle over his family his god damn life. Anyway, on the way home, I laid it down to him. I said, "You are going to stop drinking, you are going to take your Librium. If she dies tonight, I hold you personally responsible".

We dropped off my little brother and sister at a friend's house. About an hour and a half later, the phone rang; it was the hospital. I had to try to wake my dad up and the mother-fucker--not only was he drunk--but instead of taking two Librium like he was supposed to, he took about eight. He tried to *suamilly* kill himself, I guess. He was totally and completely incoherent and unable to do a damn thing on his own. I had to lift him up, almost carry him to the telephone. They said you better get here right away.

I remember the utter frustration of having to dress him because he was too fucking drunk. I was so hostile, I wanted to kill him. At that time, I had total responsibility for the family including him which was a very rude awakening.

On the way to the hospital, he slept. Then, I had to help him up the *flight of* stairs. We got to her room and they said, "I'm sorry, she's dead". I remember I didn't feel fifteen but I was more numb than anything. O.K. They said do you want to see the body. I went in. The mother-fuckers in the hospital didn't even have the sensitivity to close her eyes. I will never forget her face then at that moment. It was exactly the same--she had exactly, exactly the same expression on her face dead as the last time I saw her alive. I know for a fact that she died in total agony worrying about her kids. Her eyes were open; her mouth was open; her arms were still outstretched. They hadn't done anything to her body whatsoever. She was murdered by my fucking selfish dad...

My father slept on the way home from the hospital. I resented that. When we got home, he went to bed. I was the one, at fifteen, who had to call all the relatives and tell them that my mother was dead. I also had the responsibility of telling Terri and Michael the next morning. It was particularly painful because Michael who was five, didn't understand. So, I had to explain it many different ways for him to get it.

We took Michael to the mass. When we got to the casket, he asked what was in it. We said mommy's in it. He thought and then said, "But you told me mommy was in heaven." He was five years old and I remember just looking at him. I had no answer... I think that was the hardest part of the whole thing--looking at Terri and Michael and thinking about what they would have to go through.

Throughout my life, my dad tried to put the responsibility of my mother's death on me. Because I represented his failure as a father, I immediately became the villain and the antagonist as far as his life was concerned.

My dad's condition degenerated rapidly after my mother's death. He told my brother and sister that I wanted to send them away although it was my mother's relatives who thought life in a foster home would be better.

I had no social consciousness yet. When I was working with a college student who got drafted in 1966, I realized I might as well enlist because I would end up going anyway. I was so brain-washed that I decided to join the Marines. When they tested me and found out that I was functionally blind in one eye, they rejected me. I had to get a special clearance from some captain somewhere in Calif.

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to let me be in the Marine Corps.

The San Diego training place they had for Marines was absolutely inhuman. There were several jolts I had in my life. One was when my mom died--that was the first big one. Boot camp was like a jolt but it was like a pre-jolt before Vietnam. Vietnam was a total metamorphosis. My first impression of boot camp I remember was of blood, yelling, screaming.

I will tell you some of the brutality. When we got on the bus, you know we all thought we were hot shit, we were Marines. The first thing I heard was "Keep your eyes in front of you, you mother-fucking puke faces or I'm going to mother-fucking poke them out, you god damn motherfucking pukers. You're in the Marine Corps now, you sissified girls." From the time you get there until a week later, you hardly sleep. The whole process of brainwashing, of deprogramming and reprogramming--when I look back on it--is incredible.

The first thing they do is put absolute and complete, total terror into you--you don't know what the fuck is going to happen. They ~~take~~ <sup>take</sup> your head so you completely lose your identity and give you over-sized clothes so you'll have no image. There were 300 of us in the room and the officer in charge shouted, "Alright, the last five out of this room are going to have a foot-locker thrown at them". Some ended up rolling down the steps with a god damn foot-locker after them.

Some of the instances of brutality I personally witnessed were terrible. You could never pass a drill sergeant without without coming up three steps behind him and saying, "By your leave, sir". One time, I heard this man screaming and crying, "By your leave, sir". He was crawling on the ground the whole time he was in line screaming and crying, "By your leave, sir; by your leave, sir; by your leave, sir". He got to the front of the line and filled his plate with food. Then, they made him crawl all the way back while eating, screaming, "By your leave, sir". He was totally and completely humiliated. It was one of the most humiliating things I've ever seen.

It was not uncommon for recruits to have to eat their own vomit which I witnessed. You try to think of ways to get out. But there's no way out of boot camp except to graduate. If you do write and expose what's going on, it's not uncommon to get the shit beat out of you. I saw many go to the hospital. If you're called to the drill instructor's office, you go to the hospital. I personally had a rifle butt smashed against my head. The whole orientation is kill, kill, kill. "This is your rifle, this is your gun, one is for shooting, one is for fun." They teach you to kill VC (Viet Cong). They tell you, you are a professional murderer. They teach you that all fighting is fighting is to the death--there is no nice fighting.

In the Marine Corps, qualifying for the Rifle Range is like being able to get a hard-on in machismo society. If you don't qualify, you're less than scum, less than dirt. I know guys who didn't qualify who had to live--I mean live in a fucking garbage can. They had their food thrown in there. They had their garbage thrown in there. They had to do calisthenics in there.

You are totally cut off from communication. I get a telegram from this girlfriend and I have to eat it. Because it came late at night, the drill sergeant had to be awoken for me to receive it. He was pissed so I had to eat the telegram and do calisthenics for at least an hour.

The psychology is this. If they fuck you over enough and if they repress you enough, you will get filled with so much hatred, that when you get a chance to strike back (at the VC) and let it out, you'll be that much more of an animal. And it's the truth--it works. You are filled with the most hatred you can imagine--the honeymoon was over when you first got there.

In Camp Pendleton, I saw a man, what I consider murdered. This man had a cold--he was sick. He kept on asking to go to the doctor. They refused. They forced him to go on a five-mile run. Well, the guy collapsed in the middle of the five mile run and died. And the reason he died according to the medical reports was appendicitis. Everybody knew he never had appendicitis. He was run to death.

The Marine Corps was a microcosm of America in general--but especially of the U.S. government. I realized this when I was in Vietnam.

I left for Vietnam on Sept 7, 1967. When I went there, my whole concept of life was reactionary. I used to call long-hairs faggots. My only concept of communism was J. Edgar Hoover's Masters of Deceit.

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In Vietnam I thought I was killing communists. I had been totally indoctrinated at boot camp. We had been brainwashed against communism and we'd been programmed to kill VC.

There was a study done once which detailed the amount of time it took to recuperate from service in the military. It took 2 years on the average to recuperate from the Air Force, the Navy was on the average of four years, the Army was on the average of four to six years, the Marine Corps was on the average of eight years to never. This was in terms of actually getting back to some kind of normal or quasi-normal life.

So, I was with the Fifth Communications Battalion which was stationed in northern South Vietnam where most of the fighting was going on. I was stationed in Da Nang from September to December of 1967 and I had a chance to set up communications between small command posts and headquarters. So, for four months, I lived the life of what 90% of Americans in Vietnam did: drinking, smoking dope, etc.

After I'd been there for about eight months, my head started going through a lot of changes from things I was seeing. I realized that I had been totally programmed not just by the Marine Corps but from the time I was a child. With every aspect and phase of American society, our minds are controlled by T.V, radio, newspapers. The process of analysis started when I took dope. We would get high and go to these joints where there would be bands singing about America--"God Bless America" and all that shit. So we would start putting America on a pedestal. This was important because at this point I already despised the US government, but I still glorified America as my homeland. You have to look forward to something to keep your <sup>own</sup> head together.

In December, I had the chance to go out into what they called "Indian Country"--that shows the subtle racism. They called where the VC were "Indian Country". We got sent to Hoi An which had the highest concentration of VC in all of South Vietnam. I was stationed in the forest with a South Korean battalion which was fighting for the Americans. We were stretched out in the forest which we did not know, we were surrounded by VC, and the people I was with were speaking Korean. The day before I arrived, they had sent out two patrols. Their bodies got thrown back into the camp tied together. News of that spread all through the camp.

We started dealing with fear. When you're in a situation that every minute of every hour of every day, you could die--when you are around death--nothing but death, you begin to really mentally go through some fucking changes. You learn to accept life for what it is--that it is now--not ten minutes from now. Because in ten minutes, your life could be blown away. Death happens that fast--now you see him, now you don't. You begin to smoke dope, you become an addict or an alcoholic--you had to. But you never get so high that reality of imminent death. Death becomes the center of your life. You have to face it cause where you going to run in South Vietnam???

I hated the government that sent me to Vietnam. I felt resentment not only to the government that sent me but also to the people who were protesting the war. I only learned about Vietnam after I left it--in terms of why the US was there. I learned about the dynamics of war when I was there. I felt an enormous amount of resentment against college students because they were smarter than I was, but also because I was nineteen and I had lost all innocence--I could never really smile again. I was very bitter. I could never live in this naive, protected world that Americans live in.

At one point, during the month of May, we had received an intelligence report that we were surrounded by North Vietnamese. We badly needed generators to keep our radios going. The generators we had were no good so there was no radio contact and we were totally cut off from communication. We had to drive to Da Nang to get a generator because the South Koreans would not share their supplies with us. When we got there, the U.S. supply house would not give us the two good generators they had. They were not in use but they refused to let us have them because the general was coming through on inspection!! It was more important to have the generators on display than for us to use them for life-saving communications. That was perfectly typical. When that kind of thing happens to you day after

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day after day, your resentment and your bitterness, and your hatred not only for the Marine Corps but for the US government gets to be overwhelming. The US government was aware of our disillusionment. As soon as you're let out of the service, the government classifies all Vietnam veterans as potentially subversive. This is automatic. They know that they trained them to hate, they know they've trained them to shoot, and they know they've fucked them over. And so, they know they have an enemy on their hands. And they're god damn right--they do have an enemy on their hands for life.

On the average we had somebody die every day. On this day, we came out in a pick-up truck and we had just gotten to a little past this bridge and I'd forgotten something. So we turned around and went back in. There were very few trucks going out as it had to be a high priority matter for a truck to venture down this road filled with mines. There was a wrecker coming out with eight guys hanging off the back of it. We turned around and the truck had not gone more than twenty five yards when the truck itself was blown to smithereens. Out of the nine guys who were in the truck, eight died. Five bodies were put in green bags. I'd seen dead bodies before but this was the first time I had seen one that had been caught in a cab. It wasn't flesh--it was just a black bubbling hulk. This guy's leg had been blown off--it didn't look like a leg--it had been blown off below the knee cap and looked like a piece of wood. And rigger mortars had set in and the body itself was like this. The hands were wrapped around. I don't know if you've ever smelled the odor of burning flesh but it's a smell I will never, ever, ever forget. And they came up and poured water on the body because it was smoldering and it didn't disintegrate but parts of it just fell away. I couldn't believe this was a human being--that at one time it was a body like mine. I knew that if I had gone twenty five feet more, that that body would've been my own. When I saw all these green bags some of them containing no more than a hand or a foot of the original person, it made me stop and ask, 'What the fuck, what the fuck, what the fuck is this all about?'

Another time, they brought in some North Vietnamese Army bodies. They always do that when they have some kills--they bring 'em in and put them on display. We found the wallet of this one North Vietnamese soldier and it had a picture of his wife and his kids and a letter from them. I remember at that point something clicked in my head, something... I don't know. That's when I stopped and I thought, 'The whole insanity of war became so clear and struck me so deeply because here was this man who no more wanted to fight me than I wanted to fight him. In reality I knew that he had the same fears I did, that he had the same longings I had.'

At that point my hatred of the US government became deeply embedded. We had one captain who walked in on us when we were smoking dope. He knew that if he told on us he'd die. It happened all the time. Fraggings might have been big news in '71, but shit, it was going on all the fucking time--it was a fact of life. (Fragging= killing superior officers) In the jungle, everybody has a gun, everybody has a bullet. When everybody has a gun, and everybody has a bullet, you quickly learn the politics of life. In the jungle, you learn to walk softly, carry a heavy stick. You have to fucking learn how to maneuver 'cause your ass could get shot any time--not just by the so-called enemy but by anybody.

They had frequent shoot-outs in Vietnam between Black and white. They had actual goddamn fucking shoot-outs between Black Marines and white ones.

Getting back to indoctrination and propaganda, the first time that I actually saw someone getting shot, it was during TET in February, 1968. I was out with these Koreans in the middle of VC-land. For the next week it was hell. We got hit everyday with rockets, with fire, with everything else. The people say when you see combat--well, the typical combat is propagandized. But guerrilla warfare is not like the Guadal Canal. The guerrilla thing--you don't see your enemy--very rarely. You hear his mortars coming down on top of you, his rockets, his bullets whiz by you, but you rarely see the enemy.

90% of American men never saw combat in Vietnam. They sat in their air-conditioned offices, getting drunk at night, having young girls brought to them. That's where the fast money was. That's where they have steak and potatoes; they had mamans coming in and polishing their boots, making up beds and shit--that's how they actually lived.

That whole war had been calculated for years. They started de-escalating in 1968 after TET--they got their asses kicked. All of a sudden from one end of South Vietnam to another, there was VC everywhere. Everywhere we got hit; every city was hit--it was overwhelming--the psychological impact was terrible. All of a sudden one morning BOC: there was VC in broad daylight.

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I began to identify with the Vietnamese people. I hated being an American. I wanted to be Vietnamese. I went into the villages and I really liked being with them. I felt sick being an American. Americans are ugly, brutal, crude, they're rude, over-bearing, they're arrogant; they're ignorant, they're *absolute* savabrians. I was one of them but at that point in time, I didn't want to be.

I had gone through my transformation. I went to Vietnam hating the the Marines-- but still I had this 'Wow, America' feeling. By my tenth month there I hated everything about the U.S. including the fact that I was an American. I was an enemy of the government because I had been fucked over, my friends had been fucked over. My friends had been killed. One captain--one fucking puke-ass captain--I can't think of the words to describe how I feel--sent two platoons up the hill to knock out one rother-fucking machine gun. He could've sent two people but he sent two platoons. He sent eighty people to their death--they were fucking machine-gunned down--every last one of them. The machine-gunner was dug into a hill and there was no wooded area for the men to hide in. The point is all of these people died because of one *sadistic* ass-hole.

People like that used to get prices on their head. I knew a major who had \$7000 on his head. The troops would get the money together and whoever offed him got the bread--no questions asked.

You realize there's no love, no warmth, no affection, no gentleness, no kindness because all those things are lacking in Vietnam. There's a camaraderie. You might come in contact with a Vietnamese family. They lived on a garbage heap. When the Americans would dump their garbage, you would be mobbed by the Vietnamese waiting at the garbage pits to go through what you were throwing. I learned that poverty meant humane--I met more humane people who were living in abject poverty in Vietnam than I ever met in affluent America.

The reaction when I came back to the US were overwhelming alienation and bitterness. Plus your mind was so fucked up anyway. You hear a loud BOOM and you fucking duck or you crawl on the ground. At one time in my life I used to worry if behind that bush there was a gun. That's still with me--it'll be with me the rest of my life. The main thing after I got back was alienation, hostility. I still didn't have the political consciousness at that time--I knew, though, who the enemy was; I was into drugs--I got very much into marijuana, hashish. We were so desperate for a god damn high that we used to buy god damn nose inhaler, cut up the stick inside and sniff it to get speed. Or we used to take Marazine--motion sickness pills which would make you hallucinate.

When I was there, one of the things I saw, I thought of society in general just like I saw football--that's a war. It's not as literal as the war I was going through but you had the same sort of 'Kill'em, get'em' trip--it runs through the entire society. The end result was that whole competitive syndrome is war. It was the end result of what was always being acted out in front of my eyes. But it's very cleverly cushioned--it's cloaked with nice things--with stereotypes, with rags, with pretty clothes, it's cushioned with booze. All these things to *completely* remove reality of what the society is: a competitive nightmare.

After Vietnam my life changed. When I left, I swore that I would get even some-way.

From the time I got back from Nam until the time I met Jim, my life was an exercise in frustration and wandering. I was a dpe addict--I was a hippy--I wandered the streets. I didn't know where I was going' I just knew that somewhere there was something for me. I knew it inside. I knew that I was going to meet somebody; I was going to meet something. Something was going to happen where I would know that was my life.

The one thing that you craved over there was some type of affection. And men don't show it to each other--they can't show it to each other. So, that's embodied as a woman, as a female. I used prostitutes when I was there but finally I stopped because there was more alienation after it was done than even before. So, I'd rather jack off and leave it like that.

Everybody on that plane wore their uniform except for me. When I got off the plane the first thing I did when I went through customs--I mean the very first thing I did before I called or anything--I went into the bathroom and I changed my uniform. That's how much--how little I wanted to be identified with Vietnam. I went home and I got the same old bullshit story from my dad. You're irresponsible, you'll never make it, blah, blah.

I remember how painful that was after thirteen months, after all that misery. I thought, "Jesus fucking Christ, if I haven't proven myself by now..." And I thought at that point, I had proved myself to me--I know what I'm made of. I know what I've *actually* been through. I know that I can withstand a certain amount of emotional stress. I have a lot of confidence in myself because of what I've been through.

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They were preachin' the bible but living everything they wanted--drinking and running with women and breaking up peoples homes--everything he's big enough to do and telling me to be good. I was fed up with that mess, sick of it. I'd listened to Oral Roberts and all those evangelists and there wasn't nothin' to none of it. I didn't want to hear of it. She begged and persuaded me to go and told me he was different. "That's what they all say", was my reply. She convinced me to go one day just for the ride. So there I went to meet this man Jim Jones. I went there specially to pick him to pieces. I went there with my mind to see everything in him that was crooked. So I was sittin' down and he came out, I looked him up and down and through and through to see was he real. I had seen so many crooks and pretenders. So I looked and looked and I saw nothing. I turned to my friend and said, "I'll tell you something, that man is a man of God". She said, "you do?" I said, "I sure do". But that day in the Embassy Auditorium in Los Angeles, I was the first one dressed ready to go back the next morning and I been coming and going ever since.

I am grateful to be where I am at in Jonestown today--because I lived under fear all the time when I lived in the states. I always thought when I saw a stranger around he was always looking for me. But, I am so happy today because I am 92 years old and I'm active and able to get around and go and have my right understanding. I have my right mind, I'm not senile and I just love it down here where I'm at in this lovely, lovely place in this wonderful air and sunshine. Its perfectly beautiful to me. I admire the beans and the banana trees and everything is growing so fine. I have flowers growing in my window. I'm just enjoying myself immensely, and I believe anybody that would be down here in Jonestown ought to be happy to. And I am now revising a song in the tune of "Is It True What They Say About Dixie? \*.... \*.... Is it true what they say about Jonestown? Does the sun really shine everyday? \*...."

VIRGINIA DEAN TAYLOR (Mom Dean)

b. 1886

....."we can't let them hurt those little children and those women up there. When they turned the fence to get to me we started pouring that dynamite at their feet and everywhere....."

I was an unwanted child but I enjoyed a fairly good life. I went to good schools such as Frederick Douglas School in East Walnut Hill, Cincinnati, Ohio where I was born in 1886. I sang all kind of songs and tried to cover up everything that would break a little child's heart. I didn't have the love of my mother and father. My mother didn't really want me and she didn't allow my father to hardly pick me up or touch me and that I craved so much to be loved and picked up as other children were. I never had that blessing. But I made the best of it. I swung in an old rope swing outdoors and got jolly and rolled old hoops and old tires and made the best of my childhood. I was the only child. Its a cute little thing happened to me: I hooked a piece of chalk from school and I hid it on some of the rafters in the basement and I measured myself everyday to see how fast I was growing up so I could get out of that mess I was in. I lived 3 blocks from Howard Taft's Mansion. His mansion was on Grandon Rd. Three blocks over where I lived was called the ghetto, you know. The rich people, Alice Longworth lived on one corner. I passed by Howard Taft's house every day going to school and you know he became President of the United States. But I'm glad for that experience because I can understand people better this day. I can know people's problems and things. I can relate to people because I went through quite a bit of it.

And when I was 17 I ran away with the show called "Holiday in Dixie". I stayed with that show two years. At that time I had a pretty nice voice and I sang. And after I came out of the show business and had to be forced back home, I was 18 then and they couldn't keep me. And I later married by the name of Harrison Taylor from Columbia, South Carolina. We had a fairly nice life for about 28 years and then he started drinkin' and running around as most men do and then it got kinda dull. I promised him without a shadow of a doubt if he ever hit me...that would be him. And I meant that from the bottom of my heart. I kept my old trusty 45 where I knew it was at and I had been taught to shoot by shooting tomatoe cans and corn cans off of the fence. I was a pretty good shotsman.

Finally Harrison worked with the Pittsburg Coal Company. The Company needed an airway drilled and cut through for the miners in Kentucky and they moved him down there and I moved with him. And I had took training as a nurse and I was signed up with a nursing group. And I went from door to door on a mule there was no such thing as a car in Pike Co. Kentucky where they tell me now the roads are fixed. In those days you had to ride through the creeks, up the mountains and all over the hills on a mule was the only way you could get there. And I'd hang my bag on the saddle and away I'd go five miles back in the woods to help the doctor deliver a baby and whatever happened. My husband had sent back to Pennsylvania and got 15 black men to come o and help load coal because they were short on coal loaders.

But one night the whites of that community decided that the black people were getting all the money. We heard an expression one day, "we're gonna run all the niggers out of town tonight." And right back my house on the top of the hill was the Company Powder House. I only had the 45 and I had those ten men as borders and there was a German among them named Mike, he and my husband kind of buddied together. He was a good fellow. He said, "I'll tell you what we'll do. Taylor, we'll go up here and break in the powder house and get the dynamite out. We don't have a lot of bullets and we don't have a lot of ammunition, we'll get some." So he and my husband broke in the powder house and brought down 3 cases of dynamite what they call Moneybelle, and the fuse that went with it. So I had a little girl there about 17 who was my little dishwasher and my little helper and I sat down there on the floor and taught her how to cut that fuse in two small pieces four to five inches long--and stick it into that dynamite--and cut that dynamite half in two and pack it in the boxes. I gave my husband and this man Mike 2 boxes to take up on the hill. These men were shooting into all the black peoples houses and as they came up the road four or five miles down the road, we could hear them shooting as they came. When they got to the turn of our road my husband and Mike set off this dynamite on the hill and it was just rainin' rocks! One right after another--LOOM LOOM LOOM! It sounded like cannons going off. There was about ten families above my house and a lot of little children and I says to this girl, "We can't let them hurt those little children and those women up there." When they turned the fence to get to me we started pouring that dynamite at their feet and everywhere. As I looked over to the road I saw this man coming our way by hisself and I figured he was going to try and overpower us or do something and I shot the 45. Later the next morning I learned that I had shot through the Superintendents' hat, to my great surprise. He called

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hissself trying to make peace with the men, how was I to know that? I had already shot him right through that felt hat he had on. This happened about 1920 and I was about 33 years old. So we just poured that dynamite every which way and they broke and ran back. I had saved those 10 families that lived above me. They had shot those others that lived there on the road... shot through their houses and their men had run to the mountains and the women were in the clothes cupboards and children ran under the beds and everywhere to keep from being shot. The next morning my husband went down to the Company Store to see how they felt about what happened. He heard Old man Belcher what lives in Pike Co. Kentucky been there for for years living only 18 miles from the county seat and had never been to town. And with his country hillbilly twang he says, " I'll just tell you there ought to be something done to those niggers up on Red Row, they run my son last night till his tongue was hanging out! ". Of course we got a kick out of that. My husband immediately went to Jenkins, that's a company town, and bought a little box car and we loaded it that morning with all our belongings and put a padlock on it and got the 9:45 train on out to West Virginia. They tell me that the judge said if he ever got his hands on me he was going to make an example out of me. But I certainly blew that town up that night.

We lived comfortably there in Coalwood, W. Virginia, right out of Welch and not too far from BlueField. One day my husband had an abscessed tooth and the doctor told me to take him to Welch to have the tooth pulled. I was driving an open Chevrolet, you have to get out and put the curtains up when it rains. I took him over to get his tooth pulled and the Dr. lanced it and pulled it and we headed back home. Now while I was gone the driver of the Company Store Truck had come and picked up \$35.00 worth of empty pop cases. I had this store called the "Elks Cozy Corner". I served sandwiches and homemade pies and cakes and candy and chewing gum, and things like that, in the store I sold. He had picked up those cases and took them back to the store. When I drove down to get my credit for them he said I was a damn nigger liar, that he didn't pick them up. But the Polish lady next door had seen him pick them up. I told the manager of the store whose name was Mr. Green the best way we can prove this out is I just had a little party at my store and I had some bills struck (handbills) that said Elks Cozy Corner on them. Some of the girls that were serving at that party swept that dirt in those empty cases. Go look in those cases and you'll find some of those bills and he looked in his storeroom and sure enough he found those bills and he counted them right on down. He said, "Don", that boys name was Don, " Don, I don't know why you'd lie like that". Heres Mrs. Taylors bills in there showing that she did have those cases. So he gave me the credit and I bought up the 35 dollars worth in candy and chewing gum and Pop for my store. Now this boy had called me a damn nigger liar.

Well I went back to my store and I had a gate that I let down to keep people from coming back behind the counter. I let the gate down and was standing there casually drinking a bottle of NEHI pop. It was one of them thick fancy bottles they made then. So Mr. Green had told this boy Don that when ever he picked anything up he was to give me a ticket and keep one hisself, saying what he left and what he picked up. And when he finished writing the slip this day he says, " Here nigger, tell the boss that!" and when he said that he hit me with his fist up under my chin. And I popped him on up the side of his head with that NEHI bottle and the bottle broke and I kept the neck of the bottle in my hand and I cut him all in the top of his head with the neck of that bottle. Of course being in West Virginia something had stirred then! Everybody wanted to find me.

Now my husband was an Elk and the Elks took me and my baby and put us in a laundry truck right up against the cab with big bundles of laundry tied up with sheets all up around me and left me room enough I could get air. I had adopted this baby right after I had just lost my own newborn baby at childbirth. I took this baby and even nursed her from my breast until I bought her a cow to feed her because she had a stomach problem. So I gave the baby one of those tranquilizer pills that the doctor had left me when she'd have those stomach cramps. I gave her one of them so she wouldn't cry and she'd sleep as they drove me out of the county. They drove me over to Huntington W.V. where I caught a train and came on in to another state. I brought the child and my husband came 3 mos. later. They promised if they ever got a hold of me... they said that guys head was cut up like hamburger..well I had gotten mad and maybe I didn't realize what I was doing. But he had struck me up under my chin and called me a damn nigger liar. So these are some of the things that happened to me in my life.

.....?.....

Many years later, long after my husband was gone and I had come out to Los Angeles, California a friend of mine came to me and says " C'mon, I want you to go with me to hear a man named Jim Jones." Well I want to say I had long since fell out with all religion. Those preachers weren't doing nothing.

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I left Texas when I was 21 because of my mom-- because of my mom, and my dad and myself. It was mostly my mom. She was religious and she believed in stuff like witchcraft. She had a feeling that her relatives were trying to kill her and her immediate family with witchcraft. So she just wanted to leave town. She had a feeling that they were trying to kill her because of my grandmom's property. So, she finally decided she wanted to move.

My mom's belief in witchcraft started when she was a little girl. It's like a generation thing that people just pass down. Witchcraft was just one of them. My grandmom told all of her daughters certain things about witchcraft-- things to watch out for that people are supposed to be able to hurt you with. It's like a protective thing that parents tell their children. A lot of Black families-- Southern Black families-- believe in it. My mom told me about witchcraft when I was 12 years old-- she told me a lot about it then. It was just a thing where parents try to protect their children. She would talk to me about it-- tell me certain things that went on in her life-- things that I should watch out for.

She had seen voodoo dolls and how people use them. She had seen people get sick behind witchcraft. She had seen the stuff that different people would vomit up. It was supposed to be things that poison would do to you. She had seen people just shrivel up and waste away to skin and bones. She had seen bloody masses come from people's mouths. It really puts a control on a person. I don't very well appreciate it now because it put quite a control on my life for a long time til I was about 23 or 24. In fact, I didn't get out of it myself until I joined Peoples Temple and actually started believing that no power was a great power-- it was all just a religious, superstitious thing.

She patterned her whole life-- she patterned her immediate family behind witchcraft and strict Catholic religion which was kind of upsetting. We couldn't eat certain things, we couldn't go certain places. For instance, seafood, fish, and stuff-- she would never let us eat seafood from different people because folks think seafood was the easiest way to poison a person through witchcraft. She would always look out for people when she had guests come to the house. If the first place they would want to go was the bathroom, this was supposed to be a way they could hurt you. She would always watch out for people that picked up our clothes, people that handled our hair. When we combed our hair, we couldn't throw our hair in certain places, she would always make us make us put our hair in the toilet and flush it. She would always watch our nails-- clip our nails at home because she figured people could hurt you with that.

When my brother was 16 and started going out with girls, she always told him about his underwear. What could happen if somebody who wanted to do witchcraft got a hold of that. Everything was just so tight. She had us really scared; it was like children watching late, late movies. It was really weird-- it was horrible. This was a daily thing with her. It was a practice, a ritual. It was just a brainwashing for years and years and years and years. She believed that the only way to get rid of this witchcraft was to do a heavy religious trip. If anything wrong happens, the only way to get rid of it was to go straight to church and pray.

Of course, there was a lot of rebellion because young people are not as religious-- they're just not going to fall for it. My dad couldn't stand church either. He wouldn't go. They'd get in arguments all the time about it. It caused a lot of hell. So when this thing came up of my grandmother dying, of course her sisters and brothers they fight over money. She just figured that her sisters and brothers-- about five or six of them-- are trying to kill her and trying to kill me and my dad and my brother. So we just took off-- we moved. My brother was already in the service. He was in California and he had asked that we come out there and join him anyway 'cause he liked it there. So we just decided to go ahead on and move to California.

When we moved there, we moved with a cousin of mine. My dad was still working. He was a merchant seaman for years so he would send us money to keep us together. Living with our cousins didn't work out of course so we got an apartment. Nobody had any money. It was

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just me and my mom and we were living off what my dad was sending us and it was kind of hard. Then my brother was shipped to Alaska and that was a worry on her mind too.

She just carried that religious trip and that witchcraft trip all through her life, all through all our lives. She didn't stop it in fact I don't think she's stopped it now but she's getting a lot better. But everytime it comes up in conversations, she's eager to talk about it. But I don't believe in it, I really don't.

I'm quite sure my grandmother used probably the same method of brainwashing of all of her children that my mom did on me. I'm sure my greatgrandmom was the same way. It's a generation thing. Southern Black families, you find generation after generation pass the stuff down. It goes way back, way, way back. It's something just like putting your socks on, your shoes on, having a cup of coffee in the morning--it's something you do. You tell a child-- a young girl fifteen or sixteen the facts of life-- in the same way you tell them about witchcraft. It's the same thing. You know, like you tell your son the young lady he's going to meet-- you tell him about the young lady he's going to meet and how he's going to get married. It's the same thing with witchcraft. That's the way she got it; she got it from her mom. It's a protective type thing. You tell her about things to watch out for, things that could hurt her; my mom did the same to me. I'm not exactly sure detail by detail but I'm sure of that; she did mention that.

.....

My becoming a lesbian was a very predictable thing. It came about as a result of the natural thing, the natural hurt thing that takes place when females interact with males. Women are brought up most of the time religious with customary male-female relationships. When you're eighteen, you get married and you live happily ever after. You raise a family and the whole trip. I'm not going to say I wasn't brought up like that. In fact, that's the same ideas and hopes and dreams I had. But when you get into relationships of course you get hurt and most times I felt that relationships I got in, that's what happened-- I got hurt. I got hurt so many different times and so often... different strokes for different folks. People react to hurt from relationships differently. People react by going into dope scenes or they go into suicide or they go into prostitution. Some people are strong enough-- they learn and they drop relationships altogether.

Some women for instance, they go into a line of gays. They turn over for women. They develop a hate (like me for example). I just developed a hate after so many hurts. In my relationships, I'm the type of person I'm loyal, I have a one-track mind. I can't believe in being with four males at one time. I guess I put all my eggs in one basket too many times. And this one particular time, it must have been the last hurt for me and I just decided skip it-- skip relationships period. I had thought about it. All girls wonder, all guys wonder about the life of gay and homosexuality and what it's all about. What is it all about? I guess I had the same thoughts about it.

It was funny the way I even started out in a lesbian life. It was strange. I had dropped relationships altogether. It was unexpected. But there was this one young lady who was younger than myself who was very persistent. She even told me after we got together how she planned the whole thing. I was going with this guy and she liked me and she played up to me like a little sister. I was dumb. I didn't know-- I didn't realize what she was doing. She'd come up to me and she'd pat me or we'd wrestle-- things like that. I hadn't any thoughts of it. This particular guy after we had gone together for about two years; what happened, he got interested in her and she got interested in me. And I decided to go ahead and try it. It really hurt that she was a friend of mine--she was a young friend of mine-- and that he would make any advances to her. I guess it was a hostile trip of my own-- a revenge thing and I said why not? I sure was angry about it so I just tried something new.

I hadn't expected I would do that. I just tried it you know. I enjoyed it. It was a new thing for me. ~~She was more experienced~~

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at that thing cause she had been a lesbian since she was about 14 years old. After getting into it, I liked it much better. I got a clear look at males and the games they play-- the trips they put women through. I guess it was like going through a certain stage for myself. I became more hostile; I became a female chauvinist, a male-hater completely. I wouldn't have one. I wouldn't have a man for five years. I didn't want to even look at a male for five years and I was real snappy when it came to men. They couldn't tell me anything and they couldn't talk to me and they couldn't whistle at me. And they couldn't ask me any questions and everything they tried to rap to me about I could tell them about it before they opened their mouths. (laugh) You know, it was a horrible scene with men. I must have went through that for about five years. I still say I prefer women to men.

To me it is quite obvious that you know yourself much better than you know someone else-- meaning women know what women like. Women know what makes women unhappy and they know what makes them happy. You know what I'm saying? So, it's like looking in the mirror. You treat a woman gentle because that's the way you would rather a man to treat you. But you don't get that of course because men usually exploit women. Men use women like toys, like meat. They destroy their lives, they destroy their hopes and dreams. I mean they just... to me, men are... I don't know. Sometimes I think I don't understand them and sometimes I think I understand too much about them.

With women, they are obviously more sensitive, they're obviously brighter. Sexually they're more enjoyable of course because men are forceful all the time. They're harsh. They don't give a damn, right? Of course women think about that. Women want to make the other person feel good but men don't think like that. Men think just the opposite. So everything a man thinks and does, a woman does just the opposite and it's always in the woman's favor so you enjoy women more than men.

There are issues in this male-female thing that do not break down easily. Why, for instance, if women are brighter and more sensitive etc aren't they more aggressive and acknowledged as leaders? To me, there is a reason for it. It's not the fact that women are as a whole scared or afraid to be in those positions or afraid to think those positions or afraid to take that stand in life. But I think that it's like... I've spoken of the generation thing. Something goes from generation to generation to generation like witchcraft. It's the same thing with women and religion. It's a customary thing you do. Like women go way back as far as I'm concerned in oppression. It's always been said, 'It's a man's world.' It started out that way from Eve and it's gotten better. But women haven't had the backing. They have the intelligence, right? But the man has always had the stronghold on it. It's like having to eventually in the future be released from chains. It's a holdback: the men have got the world and you just have to face it. They control the money, they control the goods, they control everything that exists. It's up to women to beat the oppressor or to overcome the oppressor in whatever move it takes. That's the way it is. It's just something you have to accept. What you don't have to accept is keeping the chains-- you don't have to accept that. You can work yourself out of it, women can work themselves out of it if they pull together and bring themselves from under oppression. But that is just the way it is, it doesn't have to stay that way. That's the question. But it is that way. It started out like that, that's what it is-- men control things. There are some women that think they enjoy it. They're the kind of women that don't give a damn. They'd just rather let the man run the country or have the politics or have the business or be the doctors or be the lawyers or what have you. Then there are some

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women like today-- they're trying. They're saying "Damn this, we can be a better politician, a better driver, a better doctor, a better lawyer, a better teacher." And eventually women will have those positions. They will run things-- that's the way I feel about it. But it takes time.

To me, it's just the way the world was set up from the beginning. But women of course have to change it. We don't have to stay that way, damn. They can change it if they will. If I know women, they're smart and they will.

Communism is the only way you can get equality. Communism-- everything belongs to the working class and the working class have no segregation of women and men; it's just people. And under communism heck yeah, you can do it. That would be the only way I'd try it and believe in it that it would come about. Through communism is the only way anything like that would come about. The release of oppression of any people would come about through communism.

For years I watched the women's movement in the states. I never believed in it; I always thought it was a bourgeois trip. I always thought it was a bunch of middle class women that got together in these little jive meetings to discuss bullshit-- taking off bras and beating up men. I always thought it was something they had to do besides having tea and cookies. They were bored so they got together and started talking about liberation, right? But I've never seen anything happen from it-- all these unnecessary picket lines and these marches, newspaper interviews and television interviews and I've never seen it change anything. The only time I've ever seen any woman liberated was in this movement and the idea Jim Jones brought about. That's the only liberation I've seen in women period. That's the only time I've ever seen any oppression of women lifted.

I've only been a lesbian for about four or five years and I've been into a lot about myself and women. Women in the states-- lesbians, for instance-- outside of this movement are supposed to be liberated but I don't see anything they have done for themselves. They all seem to be working for the same thing so to speak but they haven't gotten anything accomplished. It seems like groups, homosexuals-- I'll put them in a group-- they don't get anything accomplished. I don't think bourgeois ladies like the ones that portray the Women's League-- I don't think they get anything accomplished. I don't think male homosexuals or religious groups get anything accomplished. I think they work separately.

Actually when you look at it in the states, the states are so divided with all these little tiny groups, these little organizations doing a lot of talking and accomplishing nothing. What they really want to accomplish is communism if they'd think about it. When you really look at communism and what it offers, it offers everything that all these little groups are trying to accomplish.

Give the goods and give the means of production-- all that shit to the working class-- that's all they're trying to accomplish actually. That's the only thing that's really going to make them happy.

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But all these little tiny groups and all these little fusses and arguments and all the little picket lines-- I don't believe in them. This movement is the only accomplishment I've seen of any kind. The oppression of women for instance, we've got that beat; homosexuality, gays-- they do not have any trouble expressing themselves-- there is no sexual persecution of them. You don't have any persecution for any kind of a background. Drug addicts-- they're not persecuted-- not here. Ex-cons-- they're not persecuted-- not here. Gays-- they're not persecuted. They're just people. We don't persecute fascists; we don't persecute intellectuals. We don't persecute anybody. All we have here is people-- working class-- working together for the same ideas. So, if we do that, we've accomplished something because we don't have all those trips and they have all these trips in the states. It's obvious we have communism here and that's what they need. And then maybe they can accomplish something.

The working class in the states is, for one thing, unorganized. Not only is there not a movement for communism in the states, but there is a movement against communism. The working class doesn't organize because they are half-assed communists meaning they want better conveniences and living standards for the workers, but they are half brainwashed and half communist. They want these things but they don't want to go about the means to get them. You know what I'm saying? They want to get things done legally and peacefully. It's going to take...how shall I put it? It's going to take a little bit more than a prayer to bring about a change for the working class in the states.

They are half-ass doing it. They listen to the politicians and then they go home and they give it a prayer and they think everything is going to work out. To me, it's not. They're going to have to organize. They are too widespread. There, the working class is divided into so many tiny groups.

There are poor people everywhere but they are not together. For instance, the miners, they have their own situation and their own union, right? Then you have the poor people who are extremely religious. And then you have the poor ghetto people who sit at home and do nothing but wish and dream. And then you have what they call the 'revolutionaries' in the states-- they're called the 'radicals'. "I want to blow up everybody to make a change." Then you have the people that I call the "talkers". They're going to picket and they're going to rally and they're going to speak out and then they're going to go home and they're going to get drunk. They're all divided into these little groups.

Then you have maybe communist parties, so-called communist parties. They gather together in these big, fat meetings and you're still not accomplishing things. Instead of the working class as a whole getting together and realizing that the real problem is the system and they're going to have to unite to change that system, then they're beating their backs against the wall. Nothing's accomplished and everybody's starving off and dying. So what you have is an oppressed class under fascism and you have a country dying.

.....

I did have this ex-boyfriend I was crazy about. We did a lot of things together-- you know how you get really close. You go out together, talk a lot, sleep together, eat together. He was close to my mom and close to my dad and brother. He spent holidays together and stuff like that. Then what happens? You really think you're close to a person and all of a sudden everything's gone. You're left hanging. You get a hurt like that, you know, and it makes you change your mind really easy about men and relationships with males.

One thing I didn't understand about myself washow many times I would take a hurt like that from a male. The fact that this guy and I were

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engaged to be married and suddenly he just cooled off. All that affection; suddenly it's gone. We had picked out an apartment and everything. Maybe about two weeks before we were going to get married, we got in this argument and he took the wedding ring he had brought to my house and threw it across a two-story building. And he just walked away. It was cold, really cold. I tried to commit suicide. I knew I couldn't take that. This was about three months before I joined the movement too.

I don't even remember what the argument was about. It was over something simple. They always are simple. The smallest things bring out the biggest results. The smaller the arguments, they just bring out everything-- all your bad points, all your good points. You start confronting each other over something small like a toothpick.

All arguments turn out to be so small and they change people's lives. Like this argument, I'm sure it was over something simple, petty. Yet it changed my whole scene. It turns a person to suicide. Going through that trip, I never believed that I would end up with any relationships at all. Of course, being at that age, you get right back into a relationship-- another relationship, another hurt. Get out of that and jump into another one. Then, you get out of the last one, and jump into another one again. It just so happens that all these relationships I'm jumping on and out of and getting hurt were men.

I began to wonder. It's like religion when you finally found out the lies on the Bible-- you understand-- and you hate religion.. It's the same thing with males. When you finally found out what rats they are, you hate males. And I found out after about 50 or 60 relationships that I didn't like men.

.....

How did I end up with a relationship with a male right now? I will tell you it has a lot to do with communism. I'm going to tell you because I hated men. If it wasn't for the way an idea like communism can change people-- communism can make you see individuals and people as people. Not color, not male-female, or drug addicts. It doesn't class people-- it doesn't put people in classes and categories and make statistics out of them. You know what I'm saying? It just says this is a person, this is the way she or he is. Try the person, get to know the person, don't stereotype. And that's what communism is all about, right? And this is what I've learned to do, the way I've learned to think through communism. So I think now this guy I'm going with is a person. He's an individual. He has his own principles-- he's not just a man which is something society produces. They separate people by classes, by categories like rats. There are insects and canines etc according to someone's classification mania. Here people are just people and that is one reason I can see this guy as just a person and I can see good things in him as a male just like I can see good things in a woman.

.....

I think young people in Jonestown actually have the greatest future they could ever have under a communist ideal. In this movement, everything-- all the pain that they suffered in the United States, for instance is totally subtracted. The states offered nothing for the youth. It offered no decent entertainment, no structure whatsoever, no protection from gangs. In fact, that's what the youth were in the states: gangs, hoodlums-- they led renegade lives

FF-2-103 F

CYNTHIA DAVIS

Here is just the opposite of all the pain that they suffered there-- racism and what have you. They weren't allowed to make good grades there because they would be disturbed by gangs. The youth there were doing nothing but ripping off and getting into dope scenes-- that's the regular thing. But here, they have the opportunity of education, they have a future, they can get into trades. They have a friend in Jim; they have good friends here that they can get involved with. They have good medical care; they have the chance really get close to seniors for instance, and get close to babies and children which is something that you don't see in the states. You always see a generation gap-- there is a generation gap in the states-- it does exist. But here, they're able to blend with all ages, they're able to be just what they are-- young adults. There is no gap here in Jonestown; there is no dope scene in Jonestown; there is no unprotected education. Youth can go into trades, they can learn something without being discriminated against. They don't have to worry about race or none of that stuff. Actually they have more of an opportunity in Jonestown than they will ever have when they are alive in the states.

FF-2-1036

Affidavit of Annie J Rozyngo

*rough  
of the Disciples of Christ (the Church, Peoples Temple)*

I am a Registered nurse. I became a member of Peoples Temple in 1970. I knew Timothy O Stoen, <sup>(Tim)</sup> before he came to the Temple <sup>Peoples</sup> as he was a friend of my husband's. Around 1966 Tim was working with Legal Services. Tim, my husband, and I began going to legal services <sup>services at Peoples Temple in Redwood Valley</sup> the Temple at approximately the same time. Soon after that, I became aware of the fact that he was representing <sup>Peoples</sup> Temple members in legal matters.

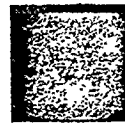
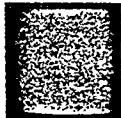
I divorced my husband and around 1971 or 1972, he indicated that he wished to reduce child support payments. Tim advised me <sup>best</sup> how to handle the child support situation.

Again in 1973, Tim advised me on a legal matter. My mother died; I consulted Tim for advice regarding my mother's estate and the execution of her will. He discussed the matter at length with me at the time.

In 1974 or 1975, my job at Medical Center Convalescent Hospital in San Francisco was in jeopardy and I sought and received legal advice from Tim regarding the best way to secure my position with the hospital. He told me how to proceed with in dealing with the administrator of the hospital including preliminary steps to take regarding a civil suit against the hospital if that became necessary.

*He advised and assisted me, as all Temple members, without charge.*

*FF-2-104K 80 7/5  
OK WS 9/5*



AFFIDAVIT OF HELEN SNELL

Page 10 9/3 HT  
of the Disciples of Christ

I am a retired person. I have been a member of Peoples Temple since 1971 and I have known Tim Stoen since that date, and until 1977.

He gave many, many parishoners legal advice. I sought his legal advice about an auto accident case in 1975. We discussed my case, and he gave me his legal opinion. He referred me to an attorney in San Francisco to handle the case.

OK EC. 9/5  
ON HT

FF-2-105

Rough 9/3 HT

AFFIDAVIT OF FRANCES B. DAVIS

of the Disciples of Christ (The Church)

I am a housewife. I have been a member of Peoples Temple since 1972.

I have known Tim<sup>HO-</sup> Stoen since then; he was introduced to me as the attorney for the church.

My husband and I received legal advice from Tim<sup>HO-</sup> Stoen about a pension fund problem in 1975. Tim<sup>He</sup> Stoen gave legal advice to many members of the church Peoples Temple, often after church services.

ok 9/15  
CW HT

FF-2-106



AFFIDAVIT OF GEORGIA LACY

*Placed 9/3/77  
of the District Attorney's Office*

I am a housewife. I have been a member of Peoples Temple since 1969.  
I have known Tim Stoen since he joined Peoples Temple in 1969. I was referred to him by a member of the church as the attorney for Peoples Temple.

In 1972 and 1973 Tim Stoen gave me legal advice about a real property matter. He gave me legal advice in 1974 about the guardianship of children. In 1975 and 1976 He ~~gave~~ again gave me legal advice about domestic relations problems with my husband, George Lacy. In 1972 or 1973 he gave me legal advice about the operation of a care home. *He never charged for these services.*

Tim Stoen often spoke as the Attorney for the Peoples Temple in church services. I have heard him give legal advice and opinions on church affairs as well as on the affairs of individual members.

*OK EC 9/15  
OK HT*

*FF-2-107*

9/3

NT

AFFIDAVIT OF PATRICIA LEE GRUNNET

BY profession I am a primary school teacher. I have been a member of Peoples Temple since 1972. I have known Tim Stoen since 1971. I was referred to him and to the church for help by Karl Irvin, President of the Disciples of Christ in Northern California which is the Denominational Regional Organization. I met Tim Stoen as the attorney for Peoples Temple and explained to him that my boyfriend was in prison and I was anxious to secure his release. After several consultations Tim Stoen wrote the Federal Parole Board on behalf of the Peoples Temple, offering to be responsible for my boyfriend if they would see fit to parole him. He also did this on a number of occasions with respect to other prisoners in the prison.

I frequently, almost weekly in fact, attended church business meeting from 1973 to 1976, where Tim Stoen gave organizational business advice as the church attorney.

OK. E.C. 3/5

FF-2-108

1 2/11/77  
4/11/77

AFFIDAVET OF MAGALINE LYLES- -

of the Discipline of Church (The Church of Christ)  
over 6000)

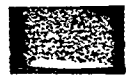
I am a housewife. I have been a member of Peoples Temple from 1972 until the present. I have known Tim <sup>FED. ("Tim Stoen")</sup> Stoen from that time until 1977. During that <sup>Stoen</sup> period, I was introduced to Tim <sup>Stoen</sup> as the attorney for the church, and I heard him introduce himself in like fashion in many public church services.

On several different occasions throughout 1975 I consulted Tim Stoen about obtaining my husband's disability payments and Tim Stoen gave me legal advice on the matter.

Over the years Tim Stoen spoke as church attorney on numerous occasions, giving legal advice and opinions on church affairs during services and meetings held at the various Peoples Temple churches. I heard him do this, myself.

ok 2/2 9/5

FF-2-109





Affidavit of Alma Coachman Thomas

*of the Disciples of Christ  
(Peoples Temple)*

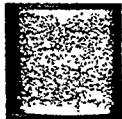
I am retired. In September, 1971, I joined Peoples Temple. I was introduced to Timothy O Stoen as the Temple attorney in 1974.

In 1974, he advised me concerning eligibilty for Aid to Dependent Children Supplemental (which is now known as Social Security Income).

In 1976, he advised me again concerning the transfer of real property.

*OK SC 9/15  
- 1 - li*

*FF-2-110*



AFFIDAVIT OF LAURENCE SCHAGHT, -M.D.

Ray 9/1

By profession I am a medical doctor. I became a member of Peoples Temple of the Disciples of Christ (The Church of Christ) in 1971 and I have known Tim Stoen from that time until 1977.

When I first came to Peoples Temple I had been a passenger in a vehicle involved in an auto accident. I had started a lawsuit, a claim for damages. I consulted Tim Stoen about the suit and he gave me legal advice.

I was in a number of business meetings over the ensuing years where Tim Stoen talked as the lawyer for the church, giving legal advice. I ~~heard him~~ heard him discuss business transactions, the conduct of litigation, legal regulations, and give opinions on various laws and tax regulations.

ok. cc. 9/1 FF-2-11

Affidavit of Geraldine Bailey

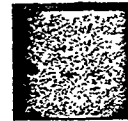
1/15/75

~~By profession~~ I am a retired Deputy <sup>MA</sup> Marshall (Los Angeles County). I joined the <sup>Bar</sup> ~~Bar~~ in 1971 and in 1973, I was referred to <sup>Tim</sup> Mr. Stoen by a fellow member. He introduced himself as the attorney for the Temple.

In 1973, I was involved in a civil suit in which it became necessary for me to answer interrogatories. Tim advised me in the answering of the interrogatories.

ok 5/9/75  
ok

FF-2-112



Aff idavit of Selika Bordenave

negh 7/3  
36

By profession, I am a retired mens' suit inspector. I became a member of  
of the Disruptive <sup>no.</sup> Peoples Temple, in 1972. I met Tim Stoen on July 10, 1972 when I stayed overnight  
at his house in Redwood Valley. At the time, I had just joined the Temple.

So what

DO NOT use  
NOV 21  
E.C. agreed AT  
~~DO NOT use~~

FF-2-113

*Reugh 9/3 HT*

AFFIDAVIT OF MARYANN SCHEID CASANOVA

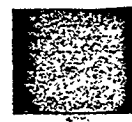
By profession I am a medical assistant. I have been a member of Peoples Temple since about 1971, and I have known Tim Stoen <sup>J.D. (Tim Stoen)</sup> from that time until 1977.

-- Sometime in 1973 ~~and~~ or 1974-I spoke with Tim Stoen about the custody of my child-Sophia. Tim Stoen gave me legal advice on what I should do. --  
-- In 1974 I received Tim Stoen's legal advice about my husband's failure to pay child support. He got copies of my husband's divorce decree, and he gave me legal advice on what I should do, on several occasions. Sometime in 1975 Tim Stoen ~~again~~ again gave me legal advice about my status as a welfare recipient, and the payment of ~~child support~~ child support. Tim Stoen dictated a letter for me to send to my brother's attorney in Beverly Hills, California, as my ex-husband was making the child support payments to him.

In 1973 I participated in a picket line <sup>organized by Peoples Temple</sup> around the San Francisco Examiner Building. Tim Stoen was present and gave legal advice concerning the conduct of the picket line. Tim Stoen also spoke to policemen there, and identified himself as the attorney for Peoples Temple.

*OK 10/5  
DH-H*

*FF-2-114*



Affidavit of Ruby Carroll

J6  
1/2/75

*of the Disciples of Christ*

I am a seamstress. In 1969, I joined Peoples Temple and one year later was introduced to Tim Stoen as the Temple's legal counsel.

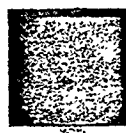
In 1975, he advised me in a civil suit I was bringing.

He/ Around 1970, he drew up guardianship papers for my son, John Gardner.

*He also advised me from time to time about various legal affairs of my children and their companions.*

OK SCG/S

FF-2-115



*Public  
9/5  
47*

AFFIDAVIT OF EXIA MARIE DUCKETT aka **MARIE LAWRENCE**  
*of the Disciples of Christ (The Church)*

I have been a member of Peoples Temple since 1972, and I have  
*aka Tim Stoen*  
known known Tim Stoen since that time. He was introduced to me as  
the church attorney.

In 1972 I consulted Tim Stoen about my prior narcotics and other  
convictions. In 1973 he gave me legal advice about a welfare problem,  
and in 1975, in December, he gave me legal advice about a problem  
involving an automobile accident.

*The church was very successful in rehabilitating me, and a number  
of others <sup>or</sup> addicted to drugs. A major T.V. network did  
a story about it, and Tim Stoen spent hours with me, preparing  
me to do the T.V. story.*

*ok cc. 9/5*

*FF-2-116*

9/3 Rough

AFFIDAVIT OF CHRISTIAN ROZYNSKO

By profession I am an electrician. I ~~became~~ became a member of Peoples Temple in 1970. I knew Tim Stoen from about 1969 until 1977.

He was very instrumental in my joining the church. Tim Stoen told me that he was acting as the attorney for Peoples Temple.

Over the years, my father, Vitali Rozyngo, although divorced from my mother for some time, was continuously hostile towards the church, and my mother, brother, and sister's participation in it. Periodically I consulted Tim Stoen on how the situation should be dealt with in the event he should attempt to use any legal device to restrict my participation in Peoples Temple. I received legal advice from Tim Stoen on what might be done if such an attempt were made, and how to avoid or prevent matters from reaching that point. More than once he indicated to me that there were other young persons in the church who feared a similar problem and that he and Eugene Chaikin had done considerable research on the subject, and that they were in a position to deal with it.

I also received legal advice from Tim Stoen regarding financial problems I was having. Tim Stoen gave legal advice to church members on a regular basis as part of the program of the church. He also publicly gave legal advice and opinions on church affairs as the ~~chief~~ attorney for Peoples Temple over the years. I have heard him give such advice and opinions myself.

FF-2-1174. 88. 74



Affidavit of Cathy Barrett

*OT?* ~~By profession~~ I am a waitress. My family joined the Temple <sup>Circle of the Disciples of Christ</sup> in 1955. I met Tim Stoen <sup>PO.</sup> in 1970 when it was announced by Tim that we could consult him for legal advice.

~~1977~~ Tim asked me to speak to a Mendocino County sheriff who was a friend of mine in order to get the sheriff to drop the charges against a client of Mr Stoen's.

This occurred in 1976.

*DD  
WIT  
USE - Consult  
EC.  
FF-2-118*

Rough HT 9/13

JOHNNIE-MAE-YATES

By profession I am a physical therapist. I have been a member of  
*of the Disciples of Christ (The Church)* <sup>July 10.</sup> Peoples Temple since 1970 and I have known Tim Stoen from that time  
until 1974. He was introduced to me as the church attorney.

In 1973 I was injured in a car accident ~~and~~ and I consulted  
Tim Stoen about the possibility of bringing suit. He gave me  
his legal opinion on the matter and advised me about the steps I  
would have to take. He then referred me to a lawyer in Los Angeles.

In 1974 I consulted Tim <sup>July 10.</sup> Stoen about I back surgery I had had, and  
the possibility of bringing a suit for medical malpractice. He gave  
me legal advice on that matter as well.

o.k. e.c. 9/15  
OK H

FF-2-119

AFFIDAVIT OF JULIA BIRKLEY

*HT RWS 9/4  
of the District of Columbia (Washington, D.C.)*

...I am a retired book... I joined Peoples Temple in 1971 and I  
have known Tim Stoen<sup>(The Stoen)</sup> from that time until early 1977. He introduced  
himself to myself and others as the attorney for the church. He often  
referred to himself as such in church services.

In 1974 I consulted Tim Stoen about an insurance policy. I received  
legal advice from him regarding this insurance policy and my financial af  
fairs.

Over the years I often heard Tim Stoen speak in church services  
at the Peoples Temple churches as the attorney for the church and give  
legal advice and opinions on church affairs.

*2K.E.C. 5/5  
C*

*FF-2-120*

*[Faint handwritten notes]*

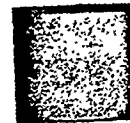
Affidavit of Leon Perry

V. L. G. L. 11-11  
1/16

I am a professional truck driver. I joined Peoples Temple in 1971. I met Tim Stoen in the same year; he was introduced to me as the attorney for Peoples Temple.

In 1971, I was involved in a truck accident and he gave me legal advice on the matter. I also consulted him around that time about a divorce and the possibility of bringing a civil suit for the failure of a contractor to repair my house properly.

FF-2-121



*Ylvia Rosa*  
*8-15-78-*

*FF-2-122A*

Holida Rosa  
8-15-78-

FE 2-122B

Gloria Rosa  
8-15-78

FF-2-122C

Maria Rosa  
8-15-78

FF-2-122D



Mary Bailey



FF-2-23



Idamal Clippo

apt 5

age 60

FF-2-124



Contact Mike Klingman  
because he gave him  
advice how to avoid  
the draft. Mike was  
down to 55 days before  
being called in the  
service and I think

FF-2-125A

Jim wrote a letter  
to the government  
concerning Mike's case.

Ellen

FF-2-125B

Affidavit of Debbie Schroeder

By profession, I am a school teacher. I have been a member of Peoples Temple since 1972. I met Tim Stoen in one of the meetings when he was introduced to me as the attorney for the Temple.

In 1974, he advised me to call the sheriff when my husband had gotten lost in the mountain for 24 hrs. He advised

*plaintiff of the Director of  
Child Welfare (for the Temple)*

*U*  
*O*  
*EQ*

*Q: When did you join the Disciples?*

*FF-2-10-126*

AFFIDAVITS

Maria K

- A. Conversations re TOS in SF Fall 1976; ~~1977~~
- B. - asked advice  
- what he advised her on
- B. General facts - TOS gave legal advice, et appearance, familiar re her case; Medlocks; - copy etc.
- C. Knew TOS; gave - say John is John child
- D. Gov't l meetings TOS given legal advice
- E. Finance: always exist to go to TOS for legal advice  
Advisory re ch. matter - as late as Fall 1976 had asked  
TOS for advice re: child legal matter + had always  
rec'd it
- F. One came to for a guarantee re the advice, but  
father-concealings. Only one way of advising  
remove from jurisdiction of ch.
- G. Being better that he (TOS) and, use this one  
told her in confidence. She told him in  
confidence. Impediments of returning to US  
by her. He had represented her father  
ready + willing to give deposits in jurisdiction  
concerning Onet matter.
- H. Present when TOS advised re Medlocks (perhaps)

Walter Cuzon

- A. Law office - TOS present - describe memo  
- advice re Medlocks  
- other matter
- B. Generally describe his role as atty for PT  
as she said it in her role as legal secretary  
from Mendon's days as down. She said  
describe in detail the kinds of matters he  
dealt re based on her father's dictation  
for gov't - Property transfer
- C. Describe relevant part went on around  
some of memo copies + spec. discussions  
of Mendon's case.

FF-2-127A

TOS's general level of knowledge & concern re Temple affair. also abt JIM.

### III. Aunt TROP

- A. ~~Exp~~ Background - OCB, Harney resant and law clerk
- B. TOS's general background & activities - Cobb, Medlock, in Kansas (specifically the Agrib. mtg.) TOS talked to med abt their prop transfer on behalf of church.
- C. John - Jim's child (KID. TOS + Jim)

### IV. Clara Johnson

- translation to Medlock
- she had experience in law - then they told her that TOS had come to them + solicited that they sue the church.
- Present at mtg in LA where TOS, acting as atty for PT, discussed transfer to Medlock.

### V. JIM

- A. For yrs pres of church + exp + in the Board ~~had~~ + TOS consulted all the legal affairs + TOS assisted him. Had intimate knowledge.
- Jim consulted him on all legal issues, took his advice.
- Specifically in respect to proposed Medlock gift TOS advised it could be legally sound to accept + suggested methodology + appropriate documentation be used.
- TOS handled every aspect of legal work of church + many of its members.

FF-2-127B

del ~~ch~~ house to PT: maybe someone  
is that if he dees he property he wd want  
to do same.

ASK: TOS if signatory on any acct

BA ← Ukiah Branch # 127 - copy of deposit  
card - a children's concern stand in Ukiah...  
ASK if any other accts he had by name on.

HOME OF DEAD REAL EST. FILES, SIGNED BY  
TOS AS CHM OF BOARD, EARLY TAX FILES,  
MAY HAVE DECLARATIONS SIGNED BY STON.

FF-2-127C



II Jim-

~~consulted TOS as a lawyer~~

Mama consulted him as a partner in  
James + Jim consulted TOS as lawyer  
concerning growth church as off. right  
take + rec'd legal advice from him  
in April 1977 mtg.

ASK BEA: all about TOS - law office  
see what she remembers.

III Tish

+ Bookkeeping

- Const. consulted TOS re: how diff. business records should be kept.
- Advice concerning certain tax matters re: church + insurance - resp for insurance - gave legal advice to TOS

KAY - ask whether TOS ever advised her regarding any real estate transactions.

June shd check out results ~~and~~ in memo. that TOS did for PT:

IV Richard Janero

- new long member
- much of TOS activities legal adv re: respect to operation, involved in purchase for PT
- TOS handling lawsuit.

V PROKES

- advice both legally + otherwise re: PR

FF-2-127D

Rough 9/2 NJ

AFFIDAVIT OF FRANKIE GRIGSBY

By profession I am a retired cook. I became a member of Peoples Temple <sup>of the Disciples of Christ (1906) Inc.</sup> sometime in 1969, and knew Tim Stoen <sup>(7-5th)</sup> from that time until he left for Guyana in February 1977. Tim Stoen had been introduced to myself as the attorney for Peoples Temple.

Sometime in 1974 I was injured on my job, at Trinity School in Ukiah. I consulted Tim Stoen for his legal opinion, and we talked on more than one occasion about the accident. He gave me legal advice on how to proceed so I could get some compensation for the injury. He eventually referred me to another lawyer, who took the case. Tim Stoen told me that he had talked about my case with this attorney, and when I was offered a settlement, Tim Stoen reviewed the offer, and gave his legal opinion that I should accept it.

Tim Stoen would often speak in church services at the different Peoples Temple churches as the attorney for the church. If a legal opinion was asked for about church business ~~xx~~ he would give ~~xxxx~~ his legal opinion and advice. He also gave legal advice to many individual church members, both during and after church services.

ok 5/5 55.  
fr 9/5

EX-2-128

AFFIDAVIT OF BARBARA CORDELL

Rough - No 47

By profession I am a pre-school teacher's aide. I have been a member of Peoples Temple since 1968. I have known Jim Stoen since he joined the church, in about 1969, ~~xxxxxxx~~ As I recall, not long after he ~~xxxxx~~ became a member he ~~xxxxxxx~~ became the attorney for Peoples Temple, and represented himself as such.

In June of 1974 I spoke with him about obtaining guardianship over I child I was caring for. He gave me legal ~~xxxx~~ advice regarding this, and directed June Crym, a legal secretary and a member of the church, to draw up guardianship papers on my behalf. ~~xxxxxxx~~ He was with me at the court hearing in San Francisco, and advised me on what to say to the judge.

I was on the ~~xxxxxxx~~ <sup>attended numerous business meetings</sup> Governing Board of Peoples Temple from May of 1973 until it ~~ceased~~ to function, sometime in 1977. Tim Stoen was also <sup>attended</sup> ~~at~~ that <sup>Board, which met weekly.</sup> He attended most meetings until he left for Guyana in Feb. 1977. At each meeting, Tim Stoen would be called upon to give, and would give, legal advice and opinions regarding church affairs, including the purchase and sale of real property, corporate matters, <sup>public relations and radio broadcasts,</sup> public relations, <sup>with which we have</sup> and other church business. Even if he were not present, if a legal opinion were called for, he would be telephoned from the meeting, and asked his opinion.

OK. S.C. 9/5  
HT 9/5  
FF-2-29

Rough 9/2 1977

AFFIDAVIT OF BRENDA JONES

By profession I am unit assistant for hospital central supply.  
I have been a member of Peoples Temple since 1972 and I have known Timothy O. Stoen from that time until 1977. I was introduced to him as the attorney for the church.

In 1975 I received legal advice from Tim Stoen on ~~xxxxxx~~ my status as a welfare recipient. I spoke with him about the matter subsequently and he gave me further legal advice.

I have often heard Tim Stoen speak as the attorney for the Peoples Temple at meetings and services in the various churches, giving legal advice and opinions on church affairs. Whenever a legal opinion was called for, Tim Stoen would give that opinion.

ok. E.C. 9/5  
OK AT

PK-2-130

BRENDA JONES

Affidavit of Irene Edwards

Peoples Temple / the Disciples of Christ ("the Temple")

I am a member of cook. I have been a member of ~~the~~ since 1970. I knew Timothy O. Stoen was the attorney as he had publicly announced in church services that he was the attorney for the Temple.

In 1973, Tim Stoen came to me and my husband and advised us to sell our rest home and move to Redwood Valley, Ca. He also gave us legal advice on some property we were thinking of purchasing. ~~Tim, my husband, advised us on the operation of our case home.~~

In 1977, ~~we~~ <sup>Tim, my husband and I</sup> traveled from Georgetown to Jonestown, Guyana together. we had numerous conversations at that time and we became close friends.

OK ES 7/7  
OK HS 7/7

FF-2-131

AFFIDAVIT OF BONNIE JEAN SIMON

Rough 9/2 85

of the Disciples of Christ (The Church of Christ)

By profession I am a housewife. I have been a member of Peoples Temple since September of 1975, and I knew Tim Stoen from that time until late in 1976. He introduced himself to me as the attorney for Peoples Temple.

At Periodically through 1976 I talked to Tim Stoen about my brother-in-law, Ray Simon's, divorce case. He gave me legal advice on the case, and agreed to handle the divorce. He drew up some papers and arranged a court date. Tim Stoen also gave me legal advice on a child custody matter. During the period I knew Tim Stoen, he would often hear him speak in Peoples Temple services and meetings as the attorney for the church, giving legal advice and opinion on church affairs as well as the legal affairs of various members.

ok. ss. 5/4  
ON 1/17

PK-2-132

AFFIDAVIT OF THOMAS R. FITCH

HT Rough  
9/2

of the Disciples of Christ (Hill  
County, Tenn.)

By profession I am a welder. I have been a member of Peoples Temple since February 1973, and I have known Tim Stoen since that time until 1977.

In Sept. 1974 I was involvee in an automobile accident. Tim Stoen gave me legal advice and opinions on my legal position, and what I should do about the matter. He drew up a statement for me to sign about the accident, which I did sign.

Frequently, over the years, Tim Stoen, speaking as attorney for Peoples Temple in public church services and meetings & the various Peoples Temple churches, gave legal advice and opinions about church affairs, in addition to advising individual church members about their legal affairs.

ok. E.C. 9/5  
AL HT

FF-2-133

Rough HT 9/2

AFFIDAVIT OF STEPHEN ADDISON

By profession I am a psychiatric technician. I have been a member of <sup>of the Disciples of Christ (The Church of the Peoples Temple)</sup> Peoples Temple since 1959 and I have known Tim Stoen <sup>Tim Stoen</sup> from ~~1959~~ around 1969 to 1977. ~~After~~ After joining the church, Tim Stoen very quickly became involved in church affairs and was introduced to myself and others as the attorney for Peoples Temple.

In late 1971 Tim Stoen gave me legal advice on obtaining a divorce and appeared on my behalf in the Superior Court of Mendocino County in the matter, in front of Judge Brauddus.

Over the years, Tim Stoen frequently gave legal opinions and advice on church affairs, speaking as the attorney for the church in public church services in the Peoples Temple churches, as well as giving such advice and opinions to individual members.

OK. E.C. 9/5  
DU HT

FF-2-134



Review  
7/2  
E.C.

x an attorney

Harold Cadell (41 yrs of age)

Background: Active with C.T. since 1975. Trained to do cost accounting. Worked with books and records of C.T. since 1971, as a part time volunteer function, and on a full time basis since about March of 1975. I have known Tom Stoen since 1970. Shortly after he became a member he became active in the central organizational structure because of his legal background and qualifications. He was the only attorney for the church for all tax and corporate functions till June 1st of 1972 when Gene Chalkin began to help, and was for Dec 1972 to Aug 1975 while Gene Chalkin was in Europe. Untill 1976, during the periods when Gene Chalkin was active in church affairs in the U.S. Stoen acted as senior counsel. As such, he was requested with and participated in all church legal problems.

I can recall being advised by him and working with him in: 1) Church tax returns during 1973, 1974 & 1975; 2) with respect to corporate and financial affairs during 1973, 1974, 1975 & 1976; 3) with respect to church insurance which he reviewed and approved for during 1973, 1974, 1975, 1976; 4) with

FF-2-135A

① Church litigation and any claims made against the Church.

regard to tax returns for individual members which were done on a volunteer basis during the same years as) with respect to the management of Church owned real properties during 1973, 1974, 1975; 6) during those years he either handled or supervised all

¶ During the years 1972, 1973, 1974, 1975, 1976, to my knowledge, as an Attorney, he spent at least 20 hours per week. Next to Rev. Jones, he was the single person most acquainted with the total program of Peoples Temple Church because he would give

"legal clearance" on every proposed program. ¶ During the years 1970-1976 he was <sup>usually</sup> available before, during and after Church

services (Sundays, Sat <sup>advertisements</sup> nights, Weds nights) to give free legal counsel to all persons who attended church and might desire such. In this position he became intimately acquainted with the confidential affairs of almost all of the active membership of the Church, and also of hundreds of more casual members.

Dec PC?

FF-2-135B

Rough  
E.C. 9/2

Laura Johnston

Profession: social worker. First joined P.T. 2/70.  
T.O.S. he joined a few months prior. knew him till he left  
Kearneydown in May or June of 1977. I stayed at his  
home from Feb to June 1970. During that time  
I constantly heard him involved in church legal business.

I was employed by the Mendocino County Welfare  
Dept as a Social Worker in August of 1970 and  
worked there until March 1971. During most of that  
time T.O.S. was employed as Assistant District  
Attorney by the Mendocino County District Attorney. He  
was the attorney that advised the Welfare Dept.  
During those times I would often ask his  
advice on how to assist Temple members in  
resolving problems that they had with Welfare  
Departments, including Mendocino County.

In May of 1970 he advised me on obtaining a divorce in  
S.F. County. I would regularly counsel people  
at church on their welfare problems and T.O.S. would  
regularly counsel with me giving legal advice  
to Welfare Recipients in LA. Co, S.F. Co and  
Mendocino Co.

He also advised me on many occasions to select  
numbers of church volunteers to come to various  
court proceedings in sympathy with the causes of  
church members. On such occasions he would  
tell me the background of such cases, how to act  
and what to say.

FF-2-136A

Laura Johnson

When T.O.S. was in Guyana in the spring of 1972, I recall that he gave legal advice to many members there and also to church officials about the conduct of their affairs both in U.S.A. and Guyana, including buying a house in Georgetown, investing funds in Guyana including the purchase of Govt Bonds.

During my job career in Mando County P.T. owned ~~33~~ <sup>several</sup> ~~care~~ homes which were county licensed. Several other care homes were owned and operated by members & licensed by Mando County. ~~From the care homes~~ The licensing agency was the welfare dept. One of my duties for the church was to counsel and advise on welfare matters, including care home licensing matters. During the time we worked together in Mando County, at least on a weekly basis or more frequently, T.O.S. advised church officials and, <sup>care home</sup> operators concerning all legal aspects of the operation of care homes and obtaining and keeping residents or patients. ~~He~~

4

FF-2-136B

Rough  
9/2 EC.

Mike Prokes

I first visited C.T. in Nov 1972. At that time I was employed by KXTV, Sacramento as a News Bureau Chief in Stockton, Cal. I had come to C.T. to do a news story. One of the first persons I met there was Timothy O. Stoen, who introduced himself to me as "the <sup>Club</sup> attorney" and "Jim's Attorney" and as ~~Assistant~~ <sup>Assistant</sup> ~~Deputy~~ D.A. for Mendocino, Co.

I was so impressed with the humanitarian service work of the Club that I decided to join full time. I became a member of the Club staff responsible for radio broadcasts & publications. From that time until Feb. of 1973, <sup>as per organizational proceedings</sup> all of my working materials were reviewed and given legal approval by T.O.S. before publication or distribution.

In 1972 the Club began to publish a newspaper called "Peoples Forum". T.O.S. acted as the Club attorney ~~and~~ reviewed all material for legal clearance before publication.

I would also seek and obtain legal advice from him with respect to information concerning the Club structure and organization which I would then give out to public officials and the media. He would also, often, give me legal advice as to the legal effect of public statements I

would make on behalf of the Church. D

P During the years 1973, 1974, 1975, 1976 I was in very close contact with T.O.S. and sought his advice almost daily with respect to Church business. I would call him at his office, his home, and also see him regularly at Church. He also gave advice concerning the organization of church members to attend court hearings in support of certain causes, (and would use the facilities of his office to obtain information about certain persons, such as drivers license information, upon request.)

I was frequently present when he gave Rev. Jones advice about all matters of church legal affairs including publications, media releases, corporate and denominational structure, faith healing, <sup>tax exemption</sup> and other topics. As the church attorney he was responsible for all ~~denominational~~ <sup>legal</sup> relations and dealings with the denomination to which P.T. is affiliated, The Disciples of Christ.

Virtually everything I did had some legal aspect which, as church attorney he instructed me to check out with him, and I did so.

FF-2-137B

1/2 page

Joyce Parks

I am by occupation a Registered Nurse and Nurse Practitioner. I have been a member of P.T. since 1949. I have known T.O.S. since 1949 when he first joined P.T. Very soon after he joined he became the attorney for the church. He was the only person with legal knowledge in the congregation. He continued to practice as the principal attorney for the church till sometime in 1977 when he left.

During those years the church carried on a variety of para-medical programs. Since there were many legal implications to this activity, we always sought and received legal advice from T.O.S. with respect to these activities. He drew, at our requests, a variety of authorizations, releases and other legal documents to facilitate this program.

T.O.S. would also handle the legal affairs of many individual members of the church. Frequently these affairs were in connection with established church programs. For example, over the years the church was very concerned with the care and protection of minority and disadvantaged children. Many members volunteered to raise such children. T.O.S. consistently gave legal advice concerning the custody of such children, and recommended the involved adults in Adoption and Guardianship proceedings. In my case he represented me & my husband in court for the adoption of my son <sup>Jay</sup> ~~Jay~~ <sup>Warren Parks</sup> ~~Jay~~

FF-2-138A

10, as I recall, the last part of 1974 or early 1975. The child help services were consistently referred to by T.O.S. and often as "church programs" and the church had a very good reputation in N.Cal. for the care of children.

In summer of 1973 I was at a church service in L.A. when there was a riot in front of the Church. As a result certain church members were detained by the police and two arrested. I was with T.O.S. when he went to the Police Station - in L.A. as attorney for the Church, Rev. Jones, and certain members who proceeded to represent those persons with respect to that incident.

FF-2-138B



Rough  
done 9/2  
HS

• Violatt Esther Dillard ... nurses aide

PT 1970 - Knew TOS since that time.

He introduced himself in church services on many occasions as the church's ~~PT~~ <sup>TOS</sup> atty for PT.

In 1971 I spoke with <sup>TOS</sup> him after a church service in RWV about my daughter Claudia Norris who was then in ~~Youth~~ Youth Guidance Center in S.F. TOS gave me legal advice about how to proceed so as to best protect my daughters interest. He dictated a letter for me to send to the Welfare Dept in San Jose about her case. I talked with him subsequently on more than one occasion about this matter and ~~at~~ discussed the ~~best~~ alternative courses of action take.

In 1974 I had a job related accident. I went to TOS and discussed with him the details of the case and TOS gave me legal advice as to how to proceed to see that I received my proper benefits. During the next few years I discussed the case with him ~~on many~~ periodically and he advised me on each occasion as to what legal steps I should take. The last time I recall discussing the case with TOS was in the middle of 1976, when I gave him <sup>copies of all the</sup> ~~all the~~ papers all the papers I had relating to the matter dated from 1974 on. TOS said he would review the papers and discuss my case with

FF-2-199A

~~the~~ ~~the~~ the attorney from my union (Local 250).

Millie Cunningham retired domestic

PT 1971 - I knew TOS ~~from~~ since that time.

I was referred to TOS as an atty for PT.

In 1972 I was <sup>injured in</sup> a car accident, I

went to TOS's office in Okiah and spoke with him about the accident.

We discussed the merits of the case and he agreed to handle the ~~matter~~ <sup>case</sup> for me.

At that time he had me sign some papers. ~~He told me that,~~ ~~I saw~~

I saw him several times after that about the case. One time he told me

that he had written a letter on my behalf. Sometime in 1973 TOS ~~told~~

advised me not to take the first settlement offer, but later in 1973 TOS advised me

to take another settlement offer, which I did.

P. 1/1  
9/1/7

Beatrice Jackson - retired person.  
PT. around 1971. - Knew TOS from that time.

~~He was introduced to me as the atty for PT.~~  
I was referred to him, and he introduced himself to me as the atty for PT.

About 1973, after a church service in Los Angeles, Calif., I met with him about ~~the~~ property I owned in Abilene, Texas.

~~He asked~~ I asked him ~~about~~ for his legal opinion regarding the sale of that property and he ~~gave advised me~~ gave me legal advice regarding how to handle the sale.

Diane Lundquist ~~she is~~ pre-school teacher  
PT about 1969. Met TOS from about that time. He represented himself in church services as the atty for PT, beginning not long after I joined the church.

Around 1974 my son Dov Marc Lundquist was having problems in school. He was attending Calpella School and I was dissatisfied with the conduct of his teachers, ~~I contacted TOS~~ which I felt at the time was physically abusive of my child. I contacted TOS for his legal advice on ~~how to~~ <sup>pe</sup> what to do about the situation and he asked me to come to his office in Ukiah. We discussed

P. 1/1  
9/2/7

FF-2-1398

the matter there and he advised me to  
call the teacher in question and instructed  
me as to what ~~was~~ ~~I could say to~~  
~~I could say~~ I should say to her, and that  
what would be within my legal rights.  
I made the call in his presence, following  
his advice. (I subsequently learned that, at the  
time, TOS represented the West Unifield School District which  
included Calpeia School.)

~~Maurice Hinds aka Pennell Hardy - attorney  
maintenance person.  
PT. advised 1971. knew TOS since abt that time.  
He was introduced to me as atty for PT.~~

I

Joicy Clark - retired domestic.

PT around 1969 I knew TOS from that time

I was <sup>introduced</sup> ~~referred~~ to TOS as the church atty.

Around 1973 I asked TOS's advice about an insurance policy I was paying premiums on. He read the policy and gave me legal advice about how to get the most benefits.

In 1976 I had an accident on a bus.

In the Fall of 1976 I consulted TOS about whether or not I should accept a settlement offer. He asked me about the accident and we discussed the case. He looked over the offer and gave his legal opinion that I should accept the offer, ~~based~~ ~~and~~ based on ~~his~~ ~~discussion~~ our discussion of the case.

FF-2-140A

Rough  
of  
PT. 9/2

BARBARA CORDELL - profession: child care.

PT. member since 1968. In knew TOS since he joined the church around 1969. ~~and soon thereafter~~ He moved to Redwood Valley and ~~when he~~ he ~~later~~ represented himself as atly for the church.

In June 1974 I ~~can~~ spoke with him about obtaining guardianship ~~for~~ over Jameel Lawrence. ~~He advised me~~ He discussed the procedure with me and gave me legal advice. He directed Gene Cuyam, a legal secretary who was a member of the church, to draw up guardianship papers on my behalf. Although I represented myself in the court hearing, <sup>he</sup> met me at the courthouse <sup>in S.F.</sup> and advised me ~~on how~~ what to say in the court hearing. He was with me at the hearing.

I was on the Government Board of PT since May of 1973. Tim Stoen was also on that Board which met weekly. At each meeting TOS would be called ~~up~~ <sup>upon</sup> to give ~~and~~ <sup>and</sup> ~~legal~~ <sup>legal</sup> advice regarding church affairs, including the purchase + sale of real property, corporate <sup>matters</sup> ~~affairs~~ and public relations and other matters. <sup>would</sup> If a legal opinion was asked for, Tim Stoen would

FF-2-14008

be consulted.

Rough 9/13/80

FRANKIE GRIFFIN - retired cook.

PT - around 1969. - I knew TOS from that time  
TOS had been introduced to myself + others as  
atty. for PT.

Around 1974 I had an accident on my  
job at Trinity School in Ukiah. I asked  
TOS for his advice on what I should do.  
He talked with me <sup>on more than one occasion</sup> about the facts surrounding  
the accident and gave me legal advice about  
how to get some money to compensate  
(a Mr. Luther) He finally referred me to another lawyer  
who took the case and it was settled. TOS  
also told me that he had talked about my  
case with Mr. Luther and TOS advised me  
to accept the settlement that was offered.

SANDRA JONES laboratory assistant

PT since 1956. I <sup>have</sup> known TOS since about 1969.

Soon after his joining the church he announced  
(in a church service in Redwood Valley) that  
he was acting as atty for PT and anyone who  
had a legal problem could discuss it with  
him after service. He made the same  
announcement numerous times in S.F., Red-  
wood Valley + LA.

FF-2-141

Rough 9/2

Joseph Lafayette Wilson. Construction  
PT 1971. I knew TOS from 1971.

He was introduced to me as atty for church.

In 1971 I discussed with TOS the procedure for getting my criminal record in New Jersey ~~clear~~ expunged. We discussed the facts of my case, and TOS gave me legal advice on how to proceed, ~~He decided~~ and told me he would work on getting the matter straightened out.

About 1975 ~~there~~ there was a warrant out for me on traffic violations in L.A. County. I asked Tim Stoer for his legal advice and he ~~advised~~ advised me to turn myself in and gave me <sup>legal</sup> advice as to what to say and how to conduct myself in court, which advice I followed.

In 1975 I was in Santa Rosa, Ca when a friend and I were mobbed by a group of persons. I was to appear as a witness in a criminal trial arising out of that incident. The church was very concerned about the incident, as it had racial implications and occurred during a trip on a church owned + operated bus. The church felt that this was an attack on P.T. as a multi-

FF-2-142A



racial organization and was very involved in the ~~preparation~~<sup>assisting</sup> of the prosecution on the hope that ~~it~~ it might forestall future outbreaks of racial violence. TOS spent several hours discussing the case with me and preparing me to testify in the case.

In 1976 I had an altercation with the police in Ukiah, California. I went to TOS's office in Ukiah several times and asked his advice on what I should do. ~~He~~ I told him the facts of the case and he gave me legal advice on what I should do to ~~best protect my interest,~~ so the matter would be handled to my legal advantage.

FF-2-142B

Carolyn Layton

I am by occupation a certificated secondary school teacher. I have been an active member of B.T. since 1968. Over the years I have had many secretarial and administrative positions in the church including a position on the Church Board of Directors. I have known T.O.S. since he joined the church in 1969 or 1970, till 1977 when he left.

Part of my responsibilities were the area of banking and investment of church funds. I frequently asked for and received advice from him concerning banking and the investment of church funds, the purchase of certificates of Deposit and the like, and the legal consequences of various investments.

Often bi-monthly the G.V. & S.F. congregations would go to L.A. on a fleet of busses for the weekend. T.O.S., as I, would generally travel on the same buss. (#7). T.O.S. went for the purpose <sup>of</sup> counseling members of the LA congregation which he would regularly do during services. During these weekends we routinely would have organizational meetings sat nights which T.O.S. would regularly attend and give legal advice and opinion re various church projects.

Several times he represented the church in situations where we believed ex members had taken funds or other property from the church. His representative included employing and paying

FF-2-143A

private investigator. He also represented the church when, at several instances, we believed that we were libeled by the press, including sending letters, telegrams and talking to various persons. When outside counsel was employed in these matters T.O.S. always was the representative of the church with such outside counsel. On occasions the Church adopted the tactic of filing a lawsuit on behalf of members, rather than the corporation itself, as in the case when T.O.S. and Mike Pokes sued colonist Rev. Lester Kussolving. All legal fees were paid by the Church. This was done on the basis of legal advice by T.O.S.

Although T.O.S. never received a salary or fee for his legal work, there was financial cooperation. He received monies for travel expenses for church activities, funds for house payments and <sup>gas and</sup> repairs, and to purchase automobiles. These various payments often amounted to \$400-500 per month. He also received free room and board with a church member, arranged by the Church, during all of 1936.

T.O.S. did make some financial contributions to the Church, but these were very modest because during the time he was a member he was always deeply in debt for school debts and other debts he had when he joined the church.

7

FF-2-143B

522  
202-11

*Handwritten signature*

Linde Shaw Harris aka Shaw Anos

By occupation I am a social worker. I have been a member of P.T. since 1966 I am now T.O.S since 196 - when he became a member of P.T.

He would give legal advice to members regarding personal legal matters. He gave me advice over the years about a variety of legal matters including child support, <sup>and</sup> ~~at~~ <sup>with</sup> the <sup>Welfare Dept</sup> with respect to ~~that~~ employment protests, <sup>and</sup> also with respect to the legal affairs of a number of members of the club who I was assisting in social work cases.

Later, in 1975, when most of us, including T.O.S (who was then employed by the SFDA) moved to S.F. he accompanied me and several others to a grammar school in the SFUSD where he met with school officials introducing himself as Attorney for P.T. and <sup>District</sup> SF District Attorney. We discussed problems of the children of certain members of P.T. I also attended numerous other social affairs, public and private with T.O.S. in SF during 1975 & 1976 when he introduced himself as the attorney for P.T.

At one time in 1975 when we planned to start our own school in S.F. for children of members and others he gave us legal advice on how to establish a private school.

FF-2-144A

I was also present when T.O.S. gave legal  
counsel to many B.T. unions over the  
years because we had declared a court  
of total conciliating format where a secretary,  
socialist, and attorney would counsel together.

T.O.S. was very much involved in the program  
→ In 1972 when the Bank Board first  
conceived the idea of establishing an overseas union  
T.O.S. reviewed the laws of a ~~number~~ number of nations  
and advised the Board concerning the legal and  
political affairs of the nations reviewed.  
including Guyana

After Guyana had been selected, he prepared  
a variety of legal forms including powers of attorney,  
consents, authorizations and releases which were  
used in the administrative function of processing  
persons to move to Guyana. He also assisted  
in obtaining passports, including drawing affidavits  
of birth and other documents. He counseled persons  
concerning dealings with creditors, <sup>sale of</sup> distribution of assets,  
T.O.S. and other matters germane to winding up their  
affairs in USA. In particular, I had a <sup>10</sup> (date)  
problem obtaining my passport and he gave me  
legal advice and wrote up some affidavits that  
were used given to the Passport Department which  
assisted in my obtaining my passport.

In ... he also arranged and headed an  
adult adoption proceeding for me to assist in  
the care of my children. ♪

FF-2-144B

Richard Trorr

By profession I am a college instructor in English. I have been a member of P.T. since 1970, and have known T.O.S. since that time, and until 1976.

During 1976 & 1977 P.T. published a periodical entitled the Peoples Forum. I had an editorial responsibility for the paper and wrote a considerable portion of the material. The printed materials went through an organizational prior to being cleared for printing. Among these was a legal check because, of course, we wanted to avoid litigation which is always a risk in printing a periodical. The O.S. would routinely be given materials for legal clearance prior publication and he would return the materials with his initials on them indicating his personal legal approval of the suitability of the material for publication purposes.

In addition to the "Peoples Forum", <sup>since 1970</sup> the Church also sent out a monthly solicitation mailer, printed notices of meetings and other matters. T.O.S. routinely cleared all of these materials for legal problems prior to their distributions, in the same manner as described above for the newspaper materials.

P

FF-2-145

Rough 9/2 HT

T. Earnestine March - nurse's aide

PT - since 1969 / known TOS - since 1970

He was first introduced to me as atty for church  
In late 1969 or early 1970, I sought his  
advice on a divorce from Alfred Nare  
He gave me some legal advice about divorce  
proceedings and division of community  
property

Rough 9/2 HT

Diana McKnight - cook -

PT - 1973 - known TOS since that time

He was referred to me as the ch. atty  
In June of 1975 I sought <sup>in Los Angeles</sup> legal advice from TOS regarding obtaining  
legal custody over my younger brother Kenneth  
who was then in juvenile hall. He drew up  
a legal paper for my mother to get custody  
and spoke to the legal authorities on her behalf

FF-2-146A

2/21/75

Rough 9/2 HT

W 1/0 April

① Stephen M. Addison - psychiatrist, technician  
PT since 1959 - TOS - since he first came  
to the church in RNV, around 1969 or 1970.  
He quickly became involved in church affairs  
and was introduced to myself + others as  
attly for PT.

② In late 1971 - I talked to TOS about  
getting a divorce. He agreed to take the case and  
I appeared on my behalf in the Superior Court of Mendocino  
County in front of Judge Broadbent  
in the matter.

Rough  
9/2 V

① Thomas R. Fitch - welder  
PT - Feb. 1973 - TOS since that time

He introduced himself to me as attly for PT

② I had an <sup>auto-</sup>accident in Sept. 1974 in S.F. I  
saw TOS in S.F. and asked his legal  
advice on what my liabilities were and  
how to proceed. He advised me on  
what to say and do, and assured me that  
he would take care of the matter. He drew  
up a statement for me to sign about the  
accident which I did.

FF-2-146B



HO  
Rough 10/2 9/2

s/p  
TH

① I, Evelyn Thomas, - Clerk - typist -  
PT - 1971 - known TOS some Mat time  
Intro as Atty for PT.

② Around 1974 I came to TOS for legal  
advice because I was about to lose my  
job at Central Valley National Bank  
in Oakland. He also asked his legal  
opinion about my financial situation.  
He advised me on these matters and  
gave me advice regarding bankruptcy  
proceedings.

① Eliza Jones, - retired person, -  
PT - @ 1970 - TOS same time

② I had a car accident in 1975 in Redwood  
Valley Calif. I spoke with TOS about the  
accident and he gave me legal advice  
about my liability and how to proceed.

PT-2-147BA

2-147

Rough 9/2  
HT

s/p <sup>TH</sup> ~~HT~~ ~~HT~~ ~~HT~~

① Mary F. Canada, - retired person -  
PT member since 1971 - knew TOS from that  
time. He was intro to me as atty for church.

② Around 1974 I saw TOS after a  
service in Redwood Valley and asked his  
advice about my deceased husband's person -  
as I had not been getting the benefits TOS  
advised that I had several thousands of  
dollars coming to me, and gave me advice  
on the matter. I spoke with him about  
this matter subsequently and more than one  
person.

VERNON DEAN GOSNEY - COOK

Rough 9/2 HT PT - 1972 - knew TOS from that time. <sup>HT</sup> ~~HT~~ ~~HT~~ ~~HT~~

TOS was introduced to me as atty for church  
#2. In 1974, I spoke with TOS in Redwood  
Valley about my status as a welfare  
recipient + he gave me legal advice  
concerning this matter.

In 1975 I asked TOS's advice about  
leaving John Muir Hospital in California for  
medical independence. He discussed the  
merits of the case with me and advised  
me on how to proceed.

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14 of 1988

Rough  
9/2/88

P1 Juanita Green retired housewife

PT since around 1970.

Known TOS since that time

He was first intro to me as ATty for PT

P2

Around 1974 one night in RWV - I sought his advice on a property matter. I

~~the matter was resolved in a way that was~~

I had been offered a small sum of money to give up my interest in <sup>property my parents</sup> ~~land left~~ <sup>the City of Sequim</sup> ~~the City of Sequim~~ <sup>City</sup>

I asked TOS what to do about it and

gave him my deeds and he said he would

check the matter out. I discussed the matter with him several times <sup>thereafter</sup> and he said

he would take care of it, and see to it that

I was not taken advantage of. He subsequently

told me he had lost the deeds. and I

P3

FF-2-148A

Aug 9/2

1/1/77

① Teresa Cordell - I am an agricultural worker  
PT - since 1971 - known to S some that time  
He was introduced to me as the child attorney

② In 1975 my mother who is not a member  
was causing me problems, trying to prevent  
me from attending church - I sought +  
received advice from TOS on having a  
member of the church become my guardian.  
He gave me advice on guardianship +  
how to proceed.

In 1976 I was taking care of a baby  
and I asked him advice on adoption  
which he gave. He drew a power of attorney,  
making me attorney in fact for the child.

48-11-5-77

48-2-148B

Rough  
9/2/75

Ron Talley

By profession I am a ~~lawyer~~ <sup>sawyer</sup> I have been a  
member of P.T.A since 1969. I have known T.S.  
from then till 1976.

Over the years I ~~was~~ asked him for legal  
advice concerning several matters: an industrial  
~~traffic~~ <sup>accident</sup> case in 1975; how to get information about  
my outstanding traffic warrants in 1972 (he  
told me to call the Court representing myself as  
a local attorney handling my case); concerning  
a traffic case in 1976  
x

FF-2-149

Boyer  
et al

Beatrice A. Orsot

By profession I am a legal secretary. I have been a member of P.T. since 1970. I have known T.D.S. from that time till early in 1977.

I was employed as a legal secretary for the Internal Revenue Service until the Spring of 1976. At that time I retired on a disability and began to do volunteer work daily in the legal services office at Peoples Temple, on Long Blvd in SF.

Also At that time T.D.S. was a Deputy District Attorney for the office of the S.F. District Attorney.

Our legal services office handled almost all of the church legal business, as well as the legal business of affiliated organizations, and in addition (memo base basis) the legal affairs of many members. T.D.S. was on the staff and did legal work in the evenings at our office, as well as his office. We had a rotating system whereby he would give legal advice to members of the congregation 1 day per week. Each week we had a staff meeting, usually on Friday nights. During the summer, fall & winter of 1976 he regularly attended staff meetings where all church legal affairs were discussed, as well as the legal affairs of many members. Staff procedures, policies and case methods were discussed and implemented. All church corporate business was discussed. I took regular minutes of these meetings and followed up the work assignments

FF-2-150A

to see that they were completed on schedule.

I particularly recall that at that time he was involved in church denominational and tax work. He also advised on members criminal matters, all of the legal considerations with respect to church publications, radio broadcasts and solicitation materials. He worked on auxiliary corporate organizations, read and approved minutes and other organizational materials.

P

FF-2-150B

Page 2/151

I, Paul Michael McLain being duly sworn, say:  
By profession I am a construction worker. I have been a member of PT since 1973. I have known TOS since 1973 until 1977. He was first introduced to me as the attorney for PT. He gave many members of PT advice + help with their legal problems, including myself. In Nov or Dec 1976 I was arrested on a burglary charge in San Francisco by the S.F.P.D. I subsequently discussed with Tim Stinson how my case should best be handled to my legal advantage.

Frequently, over the years, while in meetings at PT churches I have heard TOS speak as church attorney, giving legal advice + opinions concerning church affairs and the legal affairs of various members.

PP-2-151



Rough 9-11

Russell DeAndrea Moton - agronomist & optician

PT - 1971 - known to S since that time  
He was introduced to me as the Atty for PT

(2) About 1973 I spoke with TOS about the possibility of having a criminal record in Philadelphia expunged. He gave me legal advice on that matter.  
In the fall of 1976 TOS was in Los Angeles and I spoke with him about a member of our church residing and upcoming appearance in court. It was going to be with him as a friend and TOS advised me on what to do and what he would do to see that things went well for him.

FF-2-15 et

PS - 5-11-77

WSP [unclear]

Rough #1 9/2

Ray Anthony McKnight - mechanic

PT - since 1975. Met TOS since 1975. He was first introduced to me as PT for PT.

P. In June 1975 I spoke with TOS about my brother Kenneth McKnight who was in juvenile hall in Los Angeles. He advised us to get custody of Kenny and he told us what we should do, to get this done and we followed his advice.

Rough #2

Bonnie Jean Simon - bank teller + housewife

PT since Sept 1975 - knew TOS from that time. He was intro to me as attorney to check <sup>screen time</sup>

P. In 1976 I talked to TOS about the divorce case for my brother-in-law Ray Simon. I spoke with him both at the SF church and at his office in Ukiah. He agreed to handle the case for us and gave us advice regarding custody of my brother-in-law's child. He drew up <sup>the</sup> papers and arranged a court date for us.

11-2-78

and several corporate offices and directorships

Carol Stahl

By profession I am certificated <sup>elementary</sup> ~~primary~~ school teacher. I have been a member of P.T. since 1968. T.O.S. joined ~~several months~~ after in 1969, and I knew him from that date until he left in 1977.

I have held a series of volunteer jobs in the Church over the years and currently am the Corporate President. Shortly after T.O.S. joined he became the attorney for the Church and really he was the main attorney down through the years. We did employ other counsel from time to time, and in 1972 Gene Choniki did assist him and handle "free legal services" matters for members during mid 1972 through the end of 1973, <sup>when Gene went to court,</sup> & 2-3<sup>1/2</sup> from mid 1975 through 1976, but T.O.S. was always the one primarily responsible for Church business and corporate activities.

He was the principle person I would discuss Church business with if it had any sort of legal implication. Under his direction I kept a whole series of legal documents relating to Church and individuals business and personal affairs.

I was present on one occasion <sup>in 1976</sup> when Marie Katois discussed her relationship with and fears concerning her father with T.O.S. and had him give her legal advice about it.

FF-2-153A

I was present in<sup>2</sup> Los Angeles, meeting of  
some of the key members members of P.T. in  
Jan/Feb 1925 where T.O.S. gave Ra Jones advice  
concerning a proposed donation of real property  
by Mabel & Wade Medlock to the Church.  
T.O.S. advised on how to handle the  
transaction "legally", what should be said  
and not said, how it should be handled,  
and so forth. He, himself participated in  
obtaining the Medlocks signatures on certain  
deeds which I subsequently understood were  
never used. He was, again present in another  
meeting with the Medlocks in the winter of 1926?  
at which I also was present, in Los Angeles  
when the gifts were discussed and again  
advised how the transactions should be handled.

Y

FF-2-153B

Rough 9/2  
HT.

① Doris Howard (retired)

PT - since 1971 - known TOS since that time -

② Around 1973 - I asked + received advice from TOS about my son John Haines. He was in jail at the time and TOS gave me legal advice on what to say in court + how to handle John's case, so that it would be to his best legal advantage. I spoke w/TOS on several occasions about this matter.

③ #3

PK-2-154

④ He also set up a number of bank accounts for J.T.

1975  
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Eva Rugh

Retired rest home operator. Member of P.T. since 1953. Known to me since 1968 or 1969. I was the ~~financial~~ financial secretary for Peoples Temple from 1965 through 1976, and routinely handled and disbursed Temple funds. I routinely got ~~for~~ legal advice from T.O.S. on how to handle bank accounts, how to keep books of account and my other duties. ④ Once ~~from~~ T.O.S. bought a set of books and set up the church financial books for me which I then followed. He was familiar with all of the church financial affairs.

Over the years I gave him money for various purposes: travel, expenses, and so forth. These expenses often would run \$500-600 per month. He received cash. Often he could not account for his disbursements but would also account at times for money spent. <sup>Inaugurated himself hand</sup> for receipts.

In 1976 we sold our rest home in Mendocino county, and a lawsuit was later filed with respect to the transaction. T.O.S. assisted me in the handling and disposition of the lawsuit.

In 1976 he arranged for me to be a signatory to deposit the checks, at Bank of America, of many of the members who had gone to Guyana, and draw other legal financial documents. Over during 1975 or 1976. The church journal  
FF-2-155A

( a check for \$2500 deposit on the purchase of  
an engine. The transaction proceeded from  
and T.O.S. helped to get our money back through  
bringing charges in the SFDA's office.  
d

FF-2-155B

11  
1970  
Edith Rolley

Professor. Educator, secretary. Member  
Since 1970. Known TOS from that date.

T.O.S. gave legal advice in 1973 to  
help her keep her job at North Coast  
Opportunity, the EDA office in  
Mendocino County. He advised her how to  
proceed and she was able to keep the  
job for some time.

Q. In 1974 he approached me and asked  
me if I would be willing to make my  
will leaving my assets to the Church. I agreed  
to do so. When the will arrived it showed  
T.O.S. as beneficiary. He explained that  
he was to be a "stand in" or representative  
for the church. I signed it, and it was  
witnessed. I did, and still do believe, that  
he was acting in a representative for the church,  
and not for his personal interest

FF-2-156



Rough 9/2 HT 1

Ruth Ann Tupper child care worker.  
PT since about ~~1967~~ <sup>1970</sup>. I have known TOS since  
about that time. He was introduced to me as  
atty for PT.

#2. My parents were separated when I was  
about 13 years old. I ~~grew~~ <sup>about that time</sup> ~~later~~ my mother,  
brothers + sisters became members of PT.  
Periodically ~~there was concern~~ <sup>my mother + I were concerned</sup> that my  
father <sup>(Lawrence Tupper)</sup> might attempt to obtain custody  
over myself and my brothers + sisters. On  
several occasions I consulted TOS regarding  
what to say to my father + how to conduct  
myself; + TOS gave legal advice on these  
matters. He also indicated to me that there  
were other people in the church with a similar  
problem and he had given them <sup>legal</sup> advice as  
well. Around 1972 my father was threatening  
to take my mother to court in order to  
obtain custody over ~~her~~ us. I spoke with  
TOS <sup>on more than one occasion</sup> on what to do to prevent this and  
~~told him of my~~ he ~~told~~ gave me legal  
advice on what to say in court to ~~best~~  
protect my interest ~~and~~ and prevent him  
gaining custody. He went over my testimony <sup>IL</sup>  
with me several times. ~~At~~ At his direction  
I wrote a statement which was submitted  
to my father's lawyer, <sup>Michael B</sup> ~~Alan Davidson~~ of Oakland.  
TOS also consulted with Alan Davidson, who

15-7A  
IL

7/19/44

~~was sure ally of~~ Tim had referred my  
mother and I to ~~see~~ ~~the~~ ~~tax~~ about The  
Chal. <sup>in Redwood Valley</sup> ~~Mr. Davidson~~ came up to Redwood  
Valley on

FF-2-157BB

12  
19  
11  
11  
Demasthreas Kutulos

By profession I am a maintenance <sup>supervisor.</sup> ~~worker.~~

I have been a member of P.T. since 1964? and have <sup>been</sup> ~~known~~ T.O.S. from 1969? <sup>15?</sup> when he joined the chd. till early in 1977.

Over the years T.O.S. gave me legal assistance in several matters. He prepared the legal papers for me to obtain Guardianship of Tommy Bickman in 1969 or 1970. He assisted and gave me advice on how to deal with the Mendocino County Planning Commission with respect to obtaining a permit for certain fuel tanks I had placed on my property in Mendocino County. He also helped me with <sup>my</sup> ~~my~~ <sup>property in Mendocino County.</sup> ~~my~~ <sup>He also</sup> ~~helped me with~~ <sup>cert. certain trust fund certificates.</sup>

I also discussed Church legal business with him from time to time. I went to his office at Mendocino County District Attorney from time to time for such discussions

7

FF-2-158

Rough 9/17/79

Toni Buford

I am a graduate of Univ of Penn and U.C. Berkeley in Journalism. I have been a member of P.T. since 1942, and have known T.O.S. since that time. When he first introduced himself to me it was as Church Attorney and Assistant D.A. of Mendocino County. I last saw him in Georgetown, Arizona in May of 1942.

In 1942 T.O.S. approached me as the attorney for P.T. and asked me to do volunteer secretarial work for him. I did agree and he gave me six large paper cartons of legal files (I found another 10 boxes later) all relating to legal matters of the church and various members. I acted as his secretary for about 1 year, working on all types of legal matters for the church and members at his direction. These included church corporate matters and ~~permits~~ <sup>permits and matters</sup> acquisition of real property for the church, acceptance of donations of personal and real properties on behalf of the church, writing wills for members with dispositive provisions in favor of the church, letters and documents relating to the Disciples of Christ Denominations, many letters on behalf of the church.

After I ceased secretarial activity I served as a sort of liaison between T.O.S. & Rev James with respect to the legal

FF-2-158A

affairs of the church. One of my jobs on a daily basis was to telephone him, give him a rundown of the legal affairs of the church, and get his opinions, evaluations and suggestions. This continued for 3 years from 1973 to 1977. During this period there was nothing in the P.T. program that T.O.S. was not consulted about and which did not receive his approval. \* During those years, he was the principal attorney and legal advisor for the Church, and all of its related ~~aff~~ activities and organizations.

In Feb 1977 T.O.S. came to Guyana, S.A. to do legal work for the Church Project there. Among other ~~papers~~ matters he handled the acquisition of real property in Georgetown. During that time Gene Chiles and Harold Troop came down from U.S.A. Ray Jones was there and a general legal conference was held.

→ Among other matters discussed by ~~us~~ was a concern for over the reach of "Moonie" conservation orship cases. T.O.S. stated that he had had several discussions with Marie Kateris concerning her relations with her father, that he

---

\* though Gene Chiles and others did legal work for the church.

15-2-15-88

thought she might be a prince case, and had suggested to her that she come down to Guyana to avoid jurisdiction. He stated that he knew Steve Katsaris well, that he had a very hostile attitude toward P.T. due to his daughter's involvement, and that he felt S.K. would likely move in that direction. <sup>in Guyana</sup> He also reviewed the Guyana lease and Incorporation papers, ~~was~~ negotiated for the purchase of real properties and gave legal advice on a variety of topics. He remained in Guyana until \_\_\_\_\_ 1977, when he left the Church.

FF-2-159C

KERNS

Tim Stoen by Penny Silver

1. Tim gave my son Phil legal advice on numerous occasions. He helped get him out of C.Y.A. in 1968 and then when Phil escaped from C.Y.A. a couple of years later, Tim knew where he was and kept in touch with him although, Phil was a fugitive. He even had Phil call him collect on several occasions--however, Tim didn't tell me where Phil was hidden at, though Tim knew. He didn't report Phils whereabouts to the authorities.
2. When I had the "Penny Kerns Show" in Ukiah, California, I taped numerous people throughout town on a talk show basis, when Peoples Temple was under attack by the press. I did this legally and openly. One of the people that I interviewed was a member of the Sheriffs Department. When Sheriff Bartlomeau heard about it, he got angry and threatened me with arrest. Tim advised me to make a copy of the tape and to then return the tape to the T.V. station. (Tim was D.A. at this time). I took the tape to Edith Bogue and Harold Cordell and they put the contents of the tape on another tape and I returned the tape to the T.V. manager, who then fired me.  
Also, when Tim was D.A. in Ukiah, he left his job to appear on my T.V. Show. He knew that I was a member of Peoples Temple. Sometimes I would call him at work and he told me to be careful because everyone there were "Facist bastards".
3. When I won an insurance case against the Los Angeles Herald Examiner due to an auto accident during working hours, I was awarded over \$10,000 from them and also from State Farm. Because of this accident I was forced to go on Welfare--and had thousands of dollars worth of medical bills. When I asked Tim Stoen if I had to notify the Welfare Department about this money, he told me no--that I didn't have to tell anyone about money awarded in an accident case. I also asked him if I had to tell the IRS and he said that I didn't have to pay tax on it either. I later was told by a Social Worker friend that I was supposed to have notified the Welfare department and I had committed a felony.
4. When I worked for a doctor in Los Angeles, I learned that this doctor was involved in Welfare Fraud and Insurance Fraud. I went to Tim about this and wanted to turn this doctor in. Tim told me to Xerox all his records, which I did. I Xeroxed every record that the doctor had--I was especially upset because he had filed a false claim on my behalf and was afraid that I would get into trouble since I worked for him. Anyway, Tim told me to not report him and had me turn in the records to him and I don't know what he did with them. He told me that we might need the doctor later for something.
5. In Los Angeles, David Wise wanted me to kill my children who had left the church. This conversation took place on a Sunday, and it greatly upset me. Later that night, I learned that Tim Stoen was in the church counselling office working on legal matters. I found David Wise crazy out of his mind on drugs and threatening suicide and I went to Tim and asked him to come and help me. He refused to come to help and came only upon my insistence. He said he had a lot of legal work to do.
6. When my son was in jail in Santa Rosa for car theft, Tim led me to believe that he paid for my sons attorney and even said that he would sell one of his expensive couches in order to help pay for Phils defense. He also had me give the attorney who defended Phil his phone number so that he could talk to him. Also, when my son went AWOL from the Army, Tim talked with him and advised him legally. And, while my son was stationed at the L.A. missile base, I told Tim that Phil had showed me classified federal material that he had slipped off the base and that Phil had plans to climb the fence and get out if there was a major missile alert--Tim told me to tell Phil

FF-2-160 A

- to be careful". I was very upset over Phil's taking this classified information off the base which showed pictures and instructions of how missiles are made. Also, my son took me up to the base one night in the middle of the night and showed me how the base was laid out. He told me how the guards were on drugs and played Russian Roulette for the fun of it. (Later 17 of these guards were busted on drugs.)
7. When Tim Stoen was Assistant D.A., I told him that the Red Wood Valley Baptist Preacher Dan Duree, with whom I had worked at the T.V. station said that Dean Devires in charge of the Ukiah Daily Journal had told him that Peoples Temple would bomb the San Francisco Herald Examiner-- he said that he was glad to have the information that maybe we could "use it later". He did nothing about this.
  8. Tim Stoen was involved somehow in the situation of the court reporter who ~~bleh/bleh/bleh/~~ had his daughter blow her brains out but I don't remember the details of this.
  9. Tim Stoen had me call ministers all over Ukiah and tape them on the telephone and inquire about their beliefs. He didn't tell me this was illegal and told me that I did a good job. I called almost every minister in town. I don't remember the details of this so it probably isn't a good example.
  10. When Tim Stoen was Assistant D.A. he knew that I found Leo Wade having sex with the preacher Ross Case in my home. I wanted to report this to the police but Tim encouraged me not to. But, he had me go to the principle of the school where Ross Case taught because Tim said that the principle should know what kind of a person was teaching children and so I did this. Karen Layton was one of the people who went with me and I don't remember the other person. Tim told me to tell the principle "In detail" what I had seen Ross Case doing sexually with Leo Wade, and I did this. I later learned that this should have been handled legally or in some other way. I never understood why Tim would have me do something like this, when he was an attorney.
  11. When Tim Stoen was D.A., I told him that John Biddulph, who was a narcotics offender carried an automatic weapon in the glove compartment of his pickup truck but Tim ignored me. Also, I told Tim that one night John Biddulph told me that two men had come to his mothers home and threatened to kill Jim Jones but and yet when I reported this to Tim, he did nothing about this either. I never understood this.
  12. Tim Stoen made up the statements and had the parents sign the statements an all people spanked publically. This included the Mertle childrens spankings and all adult spankings. I even got spanked--and he approved of all of this.
  13. Concerning John Biddulph. Shortly after I had told Tim about John carrying a gun, John defrauded the furniture store where he worked of all kinds of money and split the area. It seemed to me that if Tim had listened to me in the first place, being the D.A. that this could have been prevented.
  14. When I told Tim Stoen that I knew of some drug pushers, and asked him what to do about them, he told me to warn them that the police were after them. This was the first year I came to Peoples Temple. Also, this same period of time, I had taken in a hitchhiker, who was AWOL from the Army (but I didn't know it)--I let him stay in my home for several days and then he went on. Later the C.I.A. came to ask about him and Tim Stoen told me lies to tell the C.I.A. about him. He wanted to help the young man get out of the service and he told me to tell the C.I.A. that the young man was homosexual and a child molester--I don't remember the rest that Tim had me tell the agent. Tim told me that C.I.A. agents were sick people and to not worry that I was doing the right thing as he was worried the young man would crack on his job (he was stationed in a massie in Alaska or someplace up north) and cause a nuclear war.

FF-2-160B



Rough 9/2

Rebecca May Berkman, primary school teacher,  
music aide.

PT since 1953. Known TOS since abt 1969 when  
he joined the church. He was very quickly involved  
in church affairs and he would often give <sup>legal</sup> advice  
in public meetings on church matters. He was known  
to me as the atty for PT.

R In 1974 I was working at Harinda  
Convalescent Hospital in Ukiah + suffered a  
job related injury. I spoke with TOS about  
the matter and the possibility of bringing a  
civil action. We discussed the merits of the  
case and he gave me legal advice on the  
case, ~~I went to his office~~ and he agreed to  
pursue the matter on my behalf. I met  
w/ him at his office in the Ukiah Courthouse  
and he had me sign some papers ~~related~~  
that had to do with the case.

I came to Guyana in Dec of 1975 and  
have remained in Guyana since that time.  
I last saw TOS in the Spring of 1977 in Jonestown.  
~~At that time he~~ <sup>At that time he</sup> ~~expressed~~ <sup>told me</sup> that he  
was going to be in Georgetown to take care  
of legal matters for PT. In public meetings  
in Jonestown at that time, TOS gave legal  
advice concerning the purchase of real  
property in Guyana. During these meetings TOS  
was often consulted about his legal opinions.

FF-2-161A

1911

on a variety of matters; and he gave  
his legal opinion at such times.

He was also a member of the  
Bar Association of the District of Columbia  
and was admitted to practice in the  
District of Columbia in 1888.

He was also a member of the  
American Bar Association and was  
admitted to practice in the  
District of Columbia in 1888.

He was also a member of the  
American Bar Association and was  
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District of Columbia in 1888.

He was also a member of the  
American Bar Association and was  
admitted to practice in the  
District of Columbia in 1888.

161B

1/10  
1/11

Pamela G. Brada Law Moton

By profession I am a practical nurse. I have been a member of P.T. since August of 1941. I have known T.O.S. from that time till 1944

when he left for Guyana. I lived in T.O.S. home / <sup>in Mendocino County, 1941-1944</sup> from (when grace was present (with John - get date) for a period of about 8 months. During that time T.O.S. was the only attorney for the church. One room of his home was fixed up as a study and he spent almost every evening,

<sup>2nd member</sup> when there were no church services, working on church legal affairs in this office. The office contained hundreds of ~~files~~ files.

When he was home the phone would ring constantly, with people calling him about church and personal legal business. This would often continue until the small hours of the morning.

When my sister <sup>and</sup> myself sold our house on Hold St, Mendocino County, he helped us with the transaction. He also gave me legal advice about dealings with my parents. I contacted him because I was concerned that they might attempt to force me to leave the church. He advised me on how to avoid this. It was an special concern when several <sup>consensus</sup> ~~consensus~~ <sup>tasks</sup> ~~tasks~~ were handed down over young people in another church group.

HT. Rough  
9/2

Jack Bacon - profession: chemical engineer.

PT. since April 1971 - TOS since that time.

He introduced himself to me

Rz In 1973 I went to <sup>see</sup> Tim Stoen in his <sup>Asst DA</sup> office in

UKiah and got legal advice on an employment  
issue. He also referred me to another attorney  
and wrote a referral to that person on my  
behalf.

I arrived in Guyana in July of 1974 and have  
been here since. I last saw TOS in Spring 1977,  
in Guyana, in Jonestown. During that spring I  
participated in discussions wherein he spoke  
as our atty, giving legal advice in respect  
to the acquisition of real property in Guyana,  
and matters pertaining to the U.S. legal  
affairs of Jonestown residents. In particular,  
I discussed my <sup>Cal P.</sup> divorce proceeding  
with him.

x

FF-2-163

2  
D  
a/c

Page

Hoyer, Barbara

Prof: social worker, joined P.T. fall of '71,  
knew T.O.S. from then. I was employed by the Mendocino Co.  
welfare Dept in fall of 1972. <sup>worked there till 4/76</sup> AT that time  
T.O.S. was Assistant District Attorney for Mendocino Co,  
and was charged with the specific ~~part~~ function of  
advising and representing the welfare Dept.

JUT  
3/1

For the last 1 1/2 years of my employment I was  
the Medical Worker for Mendocino County Hospital.  
Among others, I took all of the applications from  
members of the Unification Church residing in their  
facility at Boonville, Ca. "Ideal City Ranch". AT  
T.O.S. request I provided him w/ copies of  
all intake sheets for such persons.

<sup>about June of</sup>  
Later in 1976 I moved to San Francisco. There  
I worked as a volunteer voter fraud investigator  
along w/ T.O.S. who was then employed by the  
S.F. D. A. I was asked to help him, by the Church  
because in order to lighten his work load so he  
would have more time to do Church legal work.  
During the time I worked for T.O.S. I went  
to his office several times and saw him working  
on Church matters and heard him discussing church  
matters on the telephone.

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⊕ And my own. He did ~~wrote~~ <sup>handled</sup> the ~~the~~ <sup>the</sup> adoption of my daughter Linda Elman, advised me upon my real estate business and other legal matters.

Jack Lovell Beam

Prof. Auto Sakama: Member P.T. since 1949. Known T.O.S. since he joined P.T. in 1969. When T.O.S. joined there was no attorney that was a member. The church had no regular attorney. T.O.S. seemed very devoted and immediately assumed that role. When he joined he was employed by the Mendocino County Legal Services Foundation and was <sup>was</sup> concerned over the legal needs of the poor. The church had similar concerns and had assisted him to <sup>advance</sup> his office in Ukiah.

The Church very rapidly grew in size. T.O.S. work and influence in the church grew as the church grew. He assumed full charge of all of the legal affairs of the Church and its members, including Rev. Jones. From 1970 through 1973 our church grew from a small congregation in Q.V. Calif to a congregation of over 10,000 <sup>over</sup> with churches in R.V., S.F. & L.A., and owning, in addition 4 churches, and a number of residences in Mendocino County, a large auxiliary project structure in Mendocino County, a apartment house in L.A. and a fleet of 11 diesel buses, which made annual and often semi annual tours around the entire USA. Periodical publications and regular <sup>scheduled</sup> radio programs were produced, solicitation materials and other publications distributed. A full state legal services program was developed and <sup>instituted</sup>

AS 91-2-165A

... of the ...  
... of the ...  
... of the ...

CONFIDENTIAL

which rendered legal services to more than 100 persons weekly. It was T.O.S. did the legal work for almost most of this entire development. Another attorney, Sugar Chackin, joined in mid 1972, but his role was limited till Dec. 1973 when he became the legal advisor. T.O.S. remained the principal attorney and legal advisor to Peoples Temple till the Spring of 1977, when he resigned. He, during his entire membership, had principal responsibility for all of the illegal affairs of the church and was intimately familiar with the total structure and all of the reports of the church. He was responsible for the ...

1658

⊕ He instructed me and several of my children on how to testify in court, and had a number of church members go to court with us to give us moral support.

Flois Christine Young:

Prof: Licensed Vocational Nurse, Member P.T. 1956,

Known T.O.S. since he joined in 1969.

In <sup>about</sup> 1970 I began to divorce my then husband James Cobb and retained T.O.S. for that purpose. Another attorney completed the divorce. During those years my son Jim Cobb was a student being supported in school by the Church <sup>by adulating witness</sup>. At times he caused difficulty for the church and Tim Stoen spoke to him about this several times. After Jim Cobb left <sup>in 1972</sup> carrying with him a considerable quantity of guns and ammunition and saying he (with friends) intended to form a rural guerrilla band, I with many others in the church consulted with T.O.S. with respect to our legal position, the position of the Church (lest it become involved), the position of Tom Kice from whom they took a rifle, and the position of Jim Cobb himself - hoping to prevent him and his friends from doing something foolish. T.O.S. spent hours with us advising and working out arrangements to help protect all concerned. A couple of years later, when Jim Cobb began <sup>systematically</sup> contacting people and making derogatory statements about the Church and its members I frequently consulted with T.O.S. on how best to handle the situation to protect the good name of the Church against ~~the~~ Jim Cobb's attacks. (over)

From time to time I was harassed by my ex-husband James and I consulted with T.O.S. whenever guided

FF-2-168A



occurred. He also assisted me in a bankruptcy proceeding.  
~~in 1971 or 1972.~~ He also gave me some advice on  
a probate proceeding in which I was an heir,  
and miscellaneous legal advice.

I last saw ~~him~~ <sup>on</sup> T.D.S. August 1, 1976  
when he performed the marriage ceremony at my  
marriage with my present husband. We were rather  
close friends, as well as coworkers in the Church and  
as well as he being my attorney down through the  
years. I last saw him in Church St. in about  
Feb. of 1972 when he told the congregation he was  
coming to Guyana.

---

⊙ During those meetings <sup>F.P.S.</sup> frequently told me that  
I should be careful in any dealings with my  
son Jim, that Jim was an incorrigible  
liar and that I should not believe anything  
that he should say to me. He told me several  
times that my son Jim was saying many  
totally false and vicious things about the  
church, Rev. Jones and several members. This is  
the same Jim Cobb that he is now representing  
in a lawsuit against Peoples Temple.

FF-2-166B

Page 15

Ronald DeVell James

Profession: Student

Member since 1972

Know Stoen since then, introduced as the Church attorney.

Consult: Summer of 1973 about incident where the  
2nd & final were moked in Santa Rosa, CA and  
I was to appear as a witness in a criminal trial.  
The incident was of great concern to the Church  
because it had racial overtones and occurred while  
during a trip on a Church owned and operated  
Bus. The Church took this attack as a act  
of hostility against the Church as such and took  
much pains in assisting the prosecution of the  
case ~~to~~ in attempt to prevent further outbreaks  
of overt, violent racism. T.O.S. spent several  
hours preparing me to testify in the case.

α

FF-2-167

Part 3  
a  
b  
c  
Susan Jane Jerron aka Nelson  
Profession: Licensed vocational nurse. Joined P.T. in 1971. Known to S. since that date. Introduced as the lawyer to the Church.

Consulted about Employment & job recommendations. About an inheritance rec'd from mother and step father, 1975.

TOS routinely gave members legal advice on sundry in church, for several years, and being introduced from the pulpit numerous times as the Church attorney.

Ollie Maria Smith (Acc' Wideman)

Profession: Housewife. Joined P.T. 1972, known to S. from then to 1976.

Consulted re marriage: I was 16 years old and wanted to get married. Got legal advice from T.O.S. how & where to get married legally out of Calif - instructions on how to proceed, etc.

PK-2-168

Rough  
9/13

Marlene Diane Wheeler, primary school teacher  
PT 1970. Knew TOS since ~~about~~ <sup>about</sup> ~~1969~~ <sup>1969</sup>.

He introduced himself in public church services  
as attorney for the church.

In 1971 I saw him after a church service in  
Redwood Valley and asked his legal opinion regarding  
my status as a welfare recipient. He discussed  
my situation and he advised me as to my  
legal rights and what course of conduct I  
should take.

P3

Rough  
9/13  
67

Emuel Thomas Grubb II schoolteacher  
PT Feb. 17, 1968 - Knew TOS since sometime in 1969.  
I met him when he first began coming to the  
church in 1969.

In 1971 ~~Timothy Stoen was handling the adoption~~  
<sup>my wife</sup> I met with Tim Stoen at his home in Redwood  
Valley and discussed the adoption of Kevin, Kelly +  
Clark Smith. He agreed to handle the case and  
took our money from us for filing fees. He drew  
up adoption papers which we signed at his  
direction. He did not pursue the matter because  
he lost the papers, so we again spoke with him  
about the matter and he drew up a second set  
of papers which ~~the~~ <sup>my wife</sup> signed. A second  
filing fee was given to TOS. The adoption was

FF-2-169A



Rough  
9/15

Clara Johnson certified teacher.

PT. 1972 Knew TOS since that time.

TOS introduced himself to me as the church atty.

R. ~~At~~ Some time in 1976 I spoke with TOS about a settlement offer I'd received <sup>on behalf of my daughter</sup> ~~on behalf of~~ from a car accident ~~my daughter~~ Janice + Joan Johnson, from a car accident they had been involved in. ~~TOS advised me to accept the offer~~ TOS discussed the merits of the case with me and advised me to accept the offer, which I did.

Rough  
9/15

Marion Lee Ingram ~~trust lawyer~~

PT 1969 Knew TOS since about that time.

He publicly represented himself in church services as attorney for PT.

I began employment with PG+E in Okesh in 1970. ~~During~~ Periodically, over the next four years I received legal advice from TOS regarding my job, ~~and~~ <sup>on many occasions</sup> he advised me of my legal rights regarding the retention of my ~~job~~ job and advised me on how to proceed <sup>+ other organizations</sup> in registering complaints with the ACLU about discrimination I'd experienced at PG+E. On one occasion he dictated a letter that I signed, dictated to the management of PG+E.

FF-2-170

Rough 9/3 44

Marshall Farris - retired warehouseman  
PT - 1969 Feb 1970 - I knew TDS since that  
time. He was intro to me as atty for PT.  
#7 In the fall of 1970 I ~~was~~ had an  
accident and lost time on my job. The  
owner of the boat where I had the accident  
refused to pay me any compensation. I  
talked with TDS about it and he told  
~~me what I could do~~ he gave me legal  
advice about what I could do to get  
some money <sup>from the man</sup> and referred me to a  
lawyer in SF named Jerry Green.

#3.

44-2-1-118

Rough 9/3 TTT

I [Christian Leo Rozynko]. I am electrician  
PT- Feb. 1970 - knew TOS since that time.

~~He was intro to me as atty I know~~

I knew TOS since ~~around~~ about 1969 and he was very instrumental in my joining the church. ~~He told me that he~~ He told me that he was acting as atty for PT in addition to his job as Asst D.A. for Mendocino County.

P2. My father, ~~Mr. Vitali Rozynko~~, was adverse to my participation in P.T. ~~In 1975~~ Over the years my father, <sup>Vitali Rozynko</sup> altho divorced from my mother for some time, was continuously hostile towards the church, my, my brother <sup>+ sister</sup> + my mother's participation in it. Periodically I, ~~also~~ consulted TOS on how the situation should be dealt in the event he should attempt to use any legal device to restrict my participation in P.T. I received advice from TOS on what might be done if such an attempt were made, or how to avoid or prevent it. More than once he indicated to me there were several young persons in the church who feared a similar problem + that he + Eugene Chaikin had done considerable research on the subject, and that they were in a position to deal with it.

I also received legal advice from TOS regarding financial problems ~~with~~ I was having.

FF-2-172



Rough 9/3 HT

I, Charles Touchette, sales engineer and construction superintendent.

PT - Dec. 1970. - known to S since that time.

He introduced himself to me as atly for the church at a committee meeting.

FF. In sept. 1973 an incident occurred, when Jim C. Muehey + others left the church.

When they left, they took ~~with~~ them certain items that were not their property. Among ~~these~~ <sup>other</sup> items ~~was~~ were, a hunting rifle, the property of one

Tom Kice, a member of the church, ~~and the~~ In addition they had vandalised Tom Kice's property by tearing the phone out of the wall, defacing the wall ~~and~~ and doing other damage.

Because I was very concerned about what they might do with the weapon, Tom Kice and I went to TOS's office in Ukiah. Tim St. advised on how to ~~deal with~~ <sup>handle</sup> the situation, so as to protect Tom, and <sup>how to</sup> make a formal complaint. On his advice + instructions I talked with one of the Sheriff's deputies ~~and~~ about the matter.

I moved to Guyana in July of 1974 with my family and have been in Guyana since that time. I last saw Tim Stoen in the Spring of 1977 in Jonestown, P.W.D., Guyana. He was ~~there~~ in Jonestown, approximately 2 months. Twice weekly there were organizational meetings ~~where~~ that

FF-2-173A

... Tim Stoen participated in and gave legal advice on  
purchases of businesses + real properties in  
Guyana (surinam?).

FF-2-173B

Print 9/3/75

Maryann Scheid Casanova medical assistant.

PT- since about 1971. Known to S since that time.

He was referred to me as the church's atty.

PT. Around 1973 or 1974 I spoke with TOS regarding the custody of my child Sophia. He advised me on how to proceed. ~~He/He/He/He/He~~ Again, around 1974 I sought TOS's advice regarding my husband's failure to pay child support. He gave me <sup>legal</sup> advice on what to do and got copies of my husband's divorce decree. He talked with me on several occasions about this matter, and eventually <sup>sometime in 1976,</sup> the matter was taken to court. On another occasion, I spoke with TOS regarding my welfare status and the payment of child support. <sup>TOS</sup> He dictated a letter to ~~you~~ me to send to my brother's attorney in Beverly Hills, CA, which I did send.

In 1973, I participated in a picket line around the S.F. Examiner Bldg on Mission St in SF. TOS was present and gave advice concerning the conduct of the picket line. He also spoke to policemen and other city officials there and identified himself as atty for PT.

FF-2-174

Paul H  
9/3

Helen Snell

Profession: Retired Member since 1971.  
Knew T.O.S. since that date, stayed in his home  
as an overnight guest on several occasions  
consulted; he gave many generous legal advice.  
Sought his legal advice about an auto accident  
case in 1975. He referred me to an attorney in S.F.  
to handle the case

p

Paul H  
9/3

Frances B. Davis

Profession: Housewife Member since 1972. Knew  
store since then, introduced as check attorney.  
My husband consulted T.O.S. about a pension fund  
problem in 1975

p

Georgia Lacy

Profession: Housewife Member since 1969. Knew  
T.O.S. since he joined. ~~Introduced~~  
Consulted about: real property matter - 1972 & 1973.  
Guardianship of children 1974. Domestic relation problems with  
husband in 1975-1976. Advised on care home operation  
in Mendocino Co in 1972 or 1973.

p

FF-2-175A

Paul H  
9/3

Conf 9/3

Edith Estell Cordell

Profession: Retired. Member of P.T. since 1951.

Known T.O.S. since he joined in Redwood Valley.

Consulted about Guardianship of a child I had in my custody in 1974.

✓

Conf 9/3

Margaline Lyles

Prof: Housewife

Member since 1972

Consulted on obtaining <sup>several times</sup> husband's disability payments

in 1975

✓

Patricia Lee Brunnet

Member since 1972

Known T.O.S. since then 1971 referred to him;

P.T. for help by ~~Paul Irvine~~, president of the District of Christ of N. Calif which is the Denominational Regional Organization. I met T.O.S. as the

attorney from P.T. explained to him my then boyfriend was in prison and I was anxious

to secure his release. After ~~some~~ several consultations T.O.S. wrote the Federal Probation Board on behalf of the Church offering to be

responsible for my boyfriend if they would see fit to parole him.

Later in he assisted me by ~~doing~~ the

guardianship papers (almost weekly)

I frequently attended church <sup>business</sup> meetings. Later

1973 and 1976 when he gave organizational business advice as the church attorney of FF-2175B

Post 9/3 HT

Exia Marie Duckett aka Marie Lawrence

Ref: none known since 1972. known T.O.S.

from that time, introduced as school attorney:  
in 1972 about my union ~~negotiation~~ <sup>union</sup> ~~problems~~ <sup>conditions</sup>

Consult: in 1973 about a case where my mother and I were welfare problem. He advised on how to handle it. In 1975, December, about a problem involving an automobile purchase.

Post 11/9/3

Johnnie Mae Yates profession: physical therapist.

PT 1970 - known TOS from that time as the church's atty.

Consult In 1973 I was injured in a car accident, ~~talked with him~~ sought his legal advice about car accident and ~~he~~ after hearing the facts, referred me to a lawyer in Los Angeles. In 1974 I sought his advice regarding a surgery I had on my back, ~~but he~~ and the potential for a medical malpractice suit. He gave me legal advice on that matter.

PT-2-175C

12/19/74

Julia Birkley - retired cook.

PT: <sup>Around</sup> 1971. I knew TOS from that time.

He introduced himself to myself + others in church services as the attorney for PT.

In 1973 or 1974 I contacted TOS ~~at~~ about an insurance policy. I sought his legal advice regarding the policy and he gave me <sup>legal</sup> advice about it, ~~and~~ agreed to pursue the matter for me, + took the necessary information from me.

12/19/74

Larry Schacht

Professor: M.D. Joined P.T. 1971, knew T.S. since then.

When I first came to Turtle I had been in a 2-to accident, I was a passenger. I had started a suit, claim for damages. Consulted T.S. about the suit.

I was in a number of business meetings over the ensuing years where T.S. talked as a lawyer, giving legal advice. I heard him discuss business transactions, the conduct of litigation, legal regulations, opinions on various laws and tax regulations.

PK-2-176A

Loose De Pina:

Prof: retired Homewife, First June 1972,  
first met T.O.S. soon after, introduced as the  
Club lawyer. First saw him in 1976. Stayed  
at his home & he has helped to take care of  
the baby.

Consulted him in 1973 with respect to  
a domestic relation problem:

James  
Jeffrey Carey

Prof: look Member since <sup>Aug</sup> 1969. - Know TOS from  
that date till Spring '77 at former Nurse buyer  
Consult: have legal advice concerning 2

criminal matters. I believe 1972. (A) (B)

While T.O.S. was in Toronto in 1972  
he was studying Common Law so he could  
pass the Bar & buy in order to represent  
P.T. and his mother in buy-out used to  
help him with his studying in the evenings.

We had several business meetings which both  
he and I attended where he gave legal  
advice on various matters. He also did legal  
work on 2 real estate transactions, 2 sales of houses, 2  
several tax matters. He also discussed the  
matter of the custody of John Stoen, and  
advised how he would assist keeping the  
child in buy-out.

(C) Shortage in 2 lumber purchase where he

Group 9/15  
47

ffr 2-176B



advised me on how to act and what to say to the Seller, one Mr. Boccus, and was present at a meeting with him where he presented himself as the attorney for P.T. and negotiated with the man.

(A) Also, in 1972, I was concerned with my father's feeling about my participation in church (I was then 19 years old) and discussed the matter with T.O.S. He telephoned my father who was then a resident of Mangilao, Guam, and satisfied him as to the church and arranged, for a church <sup>license</sup> ~~license~~, Jack Bean, to be my guardian to establish <sup>my</sup> residence for college tuition purposes.

(B) ~~Before~~ <sup>until</sup> I came to Hagana, in 1974, I worked in the church publications department evenings and weekends. I would run errands for him and routinely took all publications to him for "legal clearance", he would normally review them in my presence, correct and delete in his own hand, and initial "T.O.S." and return them to me to take back. I would also routinely take legal documents for his review and ~~take~~ <sup>would take</sup> several piles of such documents to his each week which he would, at times, review in my presence.

P

FF-2 ~~176~~  
176C

Handwritten initials: "R.H. 11/9/73"

John Harris

I ~~was~~ ~~born~~ ~~in~~ ~~1933~~ Profession: Forensic Pathologist

Pt. Oct 1969 I have known TOS since about that time, when he joined the church.

He was intro to me as the lawyer who was handling church business.

In Spring of 1970 I asked TOS for his legal advice regarding alimony and child support payments. TOS gave his legal opinion on the matter and agreed to help me <sup>resolve the</sup> ~~and the~~ matter to my best legal <sup>advantage</sup>.

Around 1971 I sought ~~his~~ legal advice about a violation of probation <sup>for</sup> ~~and~~ child support & alimony. Again he advised me as to what my legal rights were and what course of action should be pursued.

I also consulted him for legal advice regarding traffic violations. TOS agreed to handle the matter and speak to the judge on behalf. He dictated a letter for me to the judge in the Circuit Court House. This was around 1972.

Again in 1972 TOS gave me legal advice regarding alleged probation violations. My probation was revoked &

~~In 1973 TOS handled~~

I went to jail. TOS ~~to~~ gave me legal advice while I was in jail and arranged for bail. He handled payment of restitution <sup>which</sup> ~~and~~ released me from probation.

In 1973 P.T. was interested in buying a printing

FF-2-177A

When I worked at Infocom I printed check stubs, without TOS reviewing. I did conceal this fact prior to printing for legality.

firm in S.F. called Infocom. ~~was~~ I was working there at that time. TOS was negotiating on behalf P.T. for the purchase of the firm. I participated ~~in~~ with him in meetings to discuss the purchase with the current owners Mr + Mrs John Price. These meetings took place at 625 Third St.

During 1973 P.T. had a radio broadcast on KFAK. The station was planning on changing ~~its~~ ~~format~~ ~~and~~ ~~concerning~~ ~~its~~ ~~program~~. TOS, Harold Cockell + ~~John~~ I spoke <sup>(John Stenderant)</sup> to Station Manager ~~John Stenderant~~. TOS was ~~acting~~ acting as ally for P.T. during that meeting. ~~In 1973~~ ~~TOS~~

In 1974 TOS gave me legal advice regarding a personal injury suit I was going to file against Pennyp. TOS discussed with me the merits of the case + referred me to Jack Hanson of Ukiah. TOS later reviewed the settlement offer and legally advised that I accept it, which I did.

In late 1974 I was involved in a car accident. ~~TOS~~ ~~I discussed~~ I received legal advice from TOS on this matter. He made a phone call on my behalf + recommended me to Dick Hodge.

Around 1975 I received legal advice from TOS regarding obtaining a passport. I was concerned because of my police record.

FF-2-177B

Job 4/3

John Harris

During 1975

~~From 1975 to 1975~~ I received legal advice from  
on several occasions  
TOS regarding ~~help~~ a welfare, ~~and~~  
Social security + SSI.

In 1976 I again received legal advice from  
TOS regarding child support + alimony payments.  
TOS demanded my case with me and referred me  
to another lawyer.

FF-2-177C

Rose F. Shelton is a retired instructor of cosmetology.  
P.T. 1969 I knew TOS since he joined the church  
in 1969. He was introduced to me as an atty representing  
the church.

I rode on the same bus to TOS on bus  
regular trips to and from Los Angeles, over  
a period of time covering approximately 1977 - 1976.

On each trip TOS would work on legal  
papers and discuss legal affairs of the church with  
other members. He asked me on more than  
one occasion to ~~give~~ keep the people on the  
bus quiet so he could do his legal work.

I prepared meals for him on the bus and he  
commented to me <sup>many times</sup> on ~~how~~ ~~many~~ ~~times~~ ~~how~~  
much church legal work he had to do, in addition  
to his work for the D.A.

T. Berger Lee Deal

P.T. Retired Homewife. Joined P.T. in 1972. knew  
TOS since ~~1972~~ then. He was introduced as the church  
Attorney.

He would see people after church services. Over the  
years I saw him about a criminal charge against my  
grandson Michael's disability case.

no rough P. h. set to ...  
 CC ...  
 Tish ...  
 Kay ...

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Corks Tetterg Oct 1972-1972. It was rumored that this of  
no legal problems could see TOS

and Johnson, 1972, 1972. I was told he was the  
head of the Temple.  
1972/1972 TOS about some property I owned

Source Jackson, 1973, 1973. I knew that TOS was  
a lawyer of the Temple. In order to solicit & for members  
to church, he had a Solicitor license which TOS  
had signed as legal counsel for P.

Gay Lee Tyler, March 4B, 1975. He told my mother,  
Mrs. Skass, in my presence that he was TOS for  
the church. He signed up of A form for me to take  
to have an adult other than my parent  
in 1971, when I was 17. TOS signed by A form for me  
when I moved from LA to SF.

Robert Wendell Bigg, May 1969, advised that X, I met TOS.  
was referred to TOS by several members in the church.  
As a conscientious objector, I was req'd to do alternate  
service.  
I was worried about my status since my employer did not  
require my pay. He required hours of work. I sought  
TOS's advice about my life, rights with the circumstances

Hazel Newell  
In 1974, he gave me legal advice concerning a divorce from  
1976, he also gave me a copy of the divorce papers.  
I was worried about my husband's consent for my future  
children concerning my children.  
FF2-179A

1. April  
~~1975~~ He advised me to about receiving  
social security

check for  
my  
at

1969, 1970. He was introduced  
to me at the church at...

In 1971, he advised me regarding property  
I own in Chapel in Santa Rosa, Russian Valley  
near S. adjacent of Santa near Santa Rosa.

In 1975, he advised me regarding the custody  
of my son, Paul Wagner.

1974-46  
1/5

Wesley Dover Marshall, 1974, 1974. He advised  
me on guardianship proceedings before became  
a member of PT and during I had some part I was a  
member of the Temple, going

In 1976, he advised me regarding my  
grandfather, Nike Jones who was a church  
member, legal advice concerning a car accident

1971-46  
1/5

Inez Connolly, nurse, 1971, 1971. I would be seen  
with it was advised to TOS. He was introduced to me  
at the church at PT.

In the fall of 1971 generally 1972, I consulted  
TOS about the state property I had inherited.  
Again in 1973 or 1974, he gave me legal advice on  
a concerning a car accident I was involved in.

Hyacinth Thrush

FF-2-179B

1975  
5-77



1972  
11/21

Advice of Rights, R.N. 1970. When TOS before going PT  
he was a friend of my husband. C. 1966. while still a  
to-headed legal Science. He is bigger guy, h. PT around the  
same time. Soon after that I became aware of the fact that he was  
acting as my father. Soon after he joined PT, he became my  
advice in legal affairs to client number unadvised. I go  
to him for advice in legal matters.

Around 1971 or 1972, my husband wanted to reduce child support  
I asked TOS to advise on the matter & he gave me advice on how  
but handle the child support matter.

Again in 1973, TOS advised me in legal matters.  
In 1973, my mother died and I went to TOS for advice on  
my mother's estate & the disposition of her will. He discussed  
the will & me of that.

Around 1974 or 1975, my job at Red Hill Council they in SF  
was property and I needed legal advice for TOS on how to  
run my job better. He told me how to proceed in dealing with  
administration of his estate, preliminary steps of the successful suit of  
the

1976  
11/25  
11/26

Rita Jeannette Tupper, lawsuit. 1971, 1971. It was announced  
in one of the PT mtgs that she should go to him for advice.  
Between 1971 & 1973

He advised me in my divorce which began the  
divorce was finalized I had temporary custody of my  
son Larry Howard Tupper. My husband took Larry  
me weekend and did not return him. Tim advised me to  
go to S. S. Pina & Elm Mathe to my husband's parents  
house in Richmond, Calif and forcibly take the child.  
11-2-1976

As a result of my son's behavior  
sent me a check for the amount of  
it had received. I felt it should  
return the same amount the  
it had received. But TOS advised me to keep  
it all. This forbade my giving the  
unpaid. I had been sued by a  
action against me for

Lueta Cordell, secretary stenographer, 1953, 1970  
In May 1977 TOS advised Annelle  
in the matter of receiving parental  
from consent for Dominique Bacon to visit  
to learn the child.

Plaise Brian Bryant, 1975, I was told TOS was  
advised me in regard to seeing unemployment  
benefit.

Eddie Washington, July 1972, Oct 1972 I was  
told that anybody who had any legal matter should see  
TOS. He advised me give me legal advice on the  
matter of one of my tenants' criminal charges  
pending against one of my tenants.

In 1974 he advised me on the matter of the  
expensive guidelines on a piece of property I  
owned.

FF-2-17D

My son's behavior had been reported in court

6

Sippartha Edwards, <sup>Michigan</sup> inspector, 1957-1971, TOS introduced  
himself as the atty for PT  
in 1973, he acted in my atty in the transfer of funds  
property in A.V. Co.

Dwight Wilton, <sup>Pa</sup> lawyer, 1970, 1973, TOS was introduced here  
as the atty for PT <sup>in 1973</sup> I saw on legal advice concerning a  
civil suit that was pending. I was involved in

~~Robert Johnson, <sup>retired</sup> Longshoreman, 1969-1971. I was told that  
TOS was atty for the PT. I consulted him for legal advice  
in 1972, he advised ~~me~~ concerning my legal rights in a  
public demonstration.~~

FF-2-1795

7

Ann Buckley, student, summer, 1974, 1976,  
introduced her in with me.  
In 1974, TOS gave me legal advice concerning  
Henderson's will.

1976  
9/27

Barry Ann Lewis, student, summer, 1969, 1972. He was  
mentioned in PT meeting. Dad never could get him for legal  
advice.  
In 1973, TOS advised me on the transfer of property by  
husband & advised for correspondence my husband's lawyer  
on the matter.

1976  
8/23

Martha Ellen Kingman, legal only, 1966.  
Pauline Jackson, receptionist, Sept Nov 1971, Dec 1971  
He introduced her to me in the lawyer's office.  
In 1974, he gave me legal advice concerning the  
guardianship of Julie Runnels. He advised me not to  
be too happy in it. That I had known the child  
& he would be up at that had actually known her only  
2 yrs.  
In 1974, he also advised me concerning her to get her out  
from the county before I was <sup>actually</sup> settled with her on the  
ground at Julie's guardianship.

1976  
11/11

Cosy France, student, 1973, 1973. He publicly announced  
in court that if <sup>my</sup> <sup>mother</sup> had legal <sup>rights</sup> <sup>to</sup> <sup>visit</sup> <sup>him</sup>.  
In 1975, I went to court from LA to SF though I  
arrived at the time and TOS advised me to wait  
my grand mother, in my presence, to be settled.  
My grandmother, Alice Kinney, and I stayed at TOS'  
house in LWT in 1975.  
FF-2-179F

she  
was  
with  
me  
when

Thelma Jackson, judicial assistant, 1968, 1970  
It was stated that he was in the city & also could be  
consulted for legal advice.

In 1974, my husband, Dr. & I consulted  
JTB for legal advice concerning a trust and  
Dr. was being <sup>convinced</sup> for financial reasons to his legs

my  
26

Mark Anthony Swartz, carpenter, 9th military dept  
1969, 1975. He was probably in military. Got here  
to hang and to come to the back of the church  
if you wanted to be a member.

In 1975, he advised me on how to handle  
an accident - vicarious car accident - was involved

In 1976, on another occasion, he advised me how to  
handle a trust which was had been paid

my  
26

JTB told me he would take care of it but  
apparently he did not as he was convinced to get  
the same advice in the next reported.

my  
26

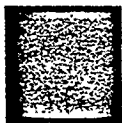
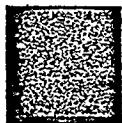
Thomas Edwards, cook, 1970, 1976. I know  
him pretty well for it is usual for me to call  
on the doctor.

In 1970, he advised me to call

FF-2-1796

26

John Van de Kamp  
Los Angeles County District Attorney



FF-2-180



[



Affidavit of Beatrice A. Ursot: aka Beatrice Horton

of the Disciples of Christ (The Church of Christ, Peoples Temple)

By profession I am a legal secretary. I have been a member of Peoples Temple since 1970. I have known Tim <sup>F.D. ("Tim Stoen")</sup> Stoen since that time till early in 1977.

I was employed as a legal secretary for the Internal Revenue Service until the spring of 1976. At that time I retired on a disability and began to do volunteer work daily in the legal services office at Peoples Temple on Geary Blvd. in San Francisco. Also at that time Tim Stoen was a Deputy District Attorney in the office of the San Francisco District Attorney.

Our legal services office handled almost all of the church legal business, as well as the legal business of affiliated organizations, of many members of the church and indigent members of the community, all on a pro bono basis. Tim Stoen was a member of the staff and did legal work at our offices on evenings and weekends, ~~as well as on weekends~~. We had a rotating system whereby he would be available to give legal advice to members of the congregation, which he did once a week. Each week we had staff meetings, usually on ~~Thursday~~ Friday nights. Those who usually attended were Tim, <sup>Stoen</sup> Gene Chaikin, Harriet Tropp, myself, <sup>2nd</sup> June Gryn. During the summer, fall and winter Tim regularly attended those meetings, where all church legal affairs were discussed as well as the legal affairs of many members. Procedures, policies and ~~base~~ methods were discussed and implemented. All church corporate legal affairs were discussed in full. I took regular minutes at these meetings and followed up the work assignments to see that they were completed on schedule. I particularly recall that at that time Tim <sup>Stoen</sup> was involved in church denominational and tax work. He also advised <sup>on</sup> members on criminal matters, all of the legal considerations with respect to church publications, radio broadcasts and solicitation materials. He worked on auxiliary corporate organizations, read and approved minutes and other organizational materials.

OK E.P. 9/15  
Dwight ff-2-181

Affidavit of Barbara Hoyer: (1 of 1)  
of the Disciples of Christ ("The Church")

I am a social worker, I joined Peoples Temple in 1971 and have known Tim Stone since that time, For several months in San Francisco in ~~it~~ San Francisco we worked closely together. I was employed by the Mendocino County Welfare Department in the fall of 1972 and worked there till April of 1976. During most of that time Tim was the Assistant District Attorney for Mendocino County and was charged with the specific function of advising and representing the Welfare Department. We also advised various church members on welfare problems and I would quite often confer with Tim about them and he would advise me on how best to help them.

Later, around June of 1976 I moved to San Francisco. There, till I found a job, I worked for Tim as a volunteer voter fraud investigator, He was then with the San Francisco District Attorneys Office. I was asked to help him by the church because he was so busy that he could not find sufficient time to do the church legal work and the idea was that I would free him up so he would have more time to do church legal work. During the time I worked with Tim I went to his office several times and saw him working on church matters and heard him discussing church matters on the telephone.

o.k. E.C. 9/6

FF-2-182



AFFIDAVIT OF JOESPH WILSON

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~

By profession I am a construction worker. I have been a member of Peoples Temple, since 1971. I have known Timothy Stoen since that time, He was introduced to me as the attorney for Peoples Temple.

In 1971 I discussed with Tim Stoen the procedure for getting my criminal record in New Jersey expunged. We discussed the facts of my case and he gave me legal advice on how to proceed, and told me he would work on getting the matter straightened out.

Around 1975 ~~xxxxxxx~~ a warrant was issued for me on traffic violations in Los Angeles county. I asked Tim Stoen for legal advice, which he gave me, regarding what to say and how to conduct myself in court. Again in 1975 I was in Santa Rosa, California when a friend and I were mobbed by a group of persons. I was to appear as a witness in a criminal trial arising out of that incident. The church was very concerned about the incident, as it had racial implications and occurred during a trip on a church owned and operated bus. The church felt that this was an attack on Peoples Temple as a multi-racial organization and was very involved in assisting the prosecution. Tim Stoen spent many hours with me, discussing the case and preparing me to testify.

In 1976 I had an altercation with the police in Ukiah, California. I went to Tim Stoen's office in Ukiah several times and asked his advice on what I should do, so that the matter would be handled to my legal advantage, which advice he gave me.

Frequently, over the years, while in church services or meetings, I at P.T. Churches, I have heard Tim Stoen speak as the church attorney giving legal advice and opinions concerning church affairs and the legal affairs of various members.

FF-2-183  
KSCGK  
OK 4/1

Rough 9/3  
47.

AFFIDAVIT OF MARION LEE INGRAM

~~By profession~~

I am a graduate of the State College of New York at \*  
I am currently working as a primary school administrator and art teacher.  
I have been a member of Peoples Temple since 1969, and have known Tim Stoen  
Stoen from that time until the early part of 1977. I first became aware  
of his being the attorney for the church when I heard him say that he was  
at a church meeting in Redwood Valley. He later introduced himself to  
me as the attorney for Peoples Temple.

I began employment with Pacific Gas & Electric in Ukiah, California  
in 1970. Periodically, over the following four years I received legal  
advice from Tim Stoen regarding my job. He advised me of my legal rights  
regarding the retention of my job and advised me on how to proceed  
in registering complaints with the ACLU and other organizations about  
discrimination I had experienced on the job. On one occasion he dictated a  
letter that I signed, directed to the management of Pacific Gas and Electric.

Throughout the years I have heard Tim Stoen speak as the attorney for  
Peoples Temple in giving legal advice and opinions on church affairs  
in Peoples Temple church services and meetings. He gave legal advice  
to numerous members of Peoples Temple as part of the ongoing church  
programs.

1/2 ER 014  
0/4

44-2-184

Affidavit of Paul Mc Cann:

*of the disciples of Christ ("Heb. 11", "People's Temple")*

I am a construction worker and I have been a member of Peoples Temple since 1973. I have known Tim <sup>FC-10 - (1972-1973)</sup> Stoen since then. He was first introduced to me as the Attorney for Peoples Temple. He gave many members of Peoples Temple legal advice and help with their legal problems including myself.

In November of December of 1976 I was arrested on a burglary charge in San Francisco by the San Francisco Police Department. I was innocent. I subsequently discussed with Tim <sup>Stoen</sup> how the case could be handled to my best legal advantage. His advice was followed and the District Attorney dropped the charges after I had successfully completed a lie detector test showing that I had not committed the offense.

Frequently, over the years while in meetings at Peoples Temple I have heard Tim Stoen speak as church attorney and give legal advice and opinions concerning church affairs. I have also seen him giving legal advice to many, many persons after the conclusion of services. It was a ~~regular~~ regular part of the ~~part~~ <sup>part</sup> he ~~said~~ <sup>said</sup> in church.

1 of 1

*ok. EC. 7/85  
OK for OK*

*FF-2-185*

Affidavit of Edith Roller:

I am now retired but have worked as an educator and as a secretary. I have been a member of Peoples Temple <sup>of the Disciples of Christ "The Church of Jesus Christ of Latter-day Saints"</sup> since 1970, and have known Tim Stoen since that date as a fellow church member, as an attorney, and as a friend. <sup>Tim Stoen</sup>

In 1973 he gave me legal advice to help me keep my then job at North Coast Opportunities, the <sup>Community Development</sup> E.O.A. office in Mendocino County. During the summer of 1974 he approached me and asked if I would be willing to make my will leaving all of my assets to the church. I agreed to do so. When Tim brought the will it showed him as the beneficiary. He explained that he was to be a "stand in" for the church, or a representative of the church. I signed it and it was witnessed. I did, and still do believe, that he was acting <sup>as</sup> ~~in~~ a representative of the church and not for his personal interest.

OK E.S. 9/5

FF-2-186

Affidavit of Loretta Cordell

ref  
als

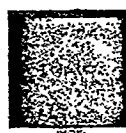
original & previous organization (i.e. the Temple)

I am a secretary-stenographer. I have been a member of Peoples Temple since 1953. I met Tim Stoen in 1970 shortly after he joined the organization. At that time he frequently referred to himself as the lawyer for the Temple.

In May, 1976, Tim advised Annette Jones and I in the matter of securing parental consent for Monique Bacon (Annette's granddaughter) to travel to Guyana with us.

2.k. E.C. 5/15  
OK WA

FF-2-187



Affidavit of Mark Boutte

rough  
3/3

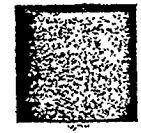
By profession, I am a carpenter ~~in the mailing department~~. I joined the Temple <sup>Disciples of Christ</sup> ~~of the~~ in 1969 and <sup>met</sup> met Tim Stoen in 1975. He said publicly in meetings that we could go to him for legal advice and to meet him in <sup>the</sup> back of the church after meetings if you wanted to discuss legal matters.

In 1975, he advised me of the best procedure to follow in making a claim in an automobile accident case.

In 1976, I went to him for advice in handling traffic tickets that had been paid but were still being sent to me in the mail.

He advised many young people like myself on how to handle things like probation violations, traffic tickets and ~~with~~ arrests for things like petty theft.

FF-2-188  
OK EC 9/5  
OK WT 9/5



Affidavit of Eddie Washington

*of the disciples of Christ*

*my  
9/3  
61*

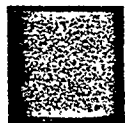
I am retired. In July 1972, I joined Peoples Temple and in October of that year I was told that anybody needing legal advice should see <sup>Timothy D.</sup> Mr. Stoen.

I consulted him about criminal charges that were pending against one of my tenants.

In 1974, he told me what to do when I was threatened with foreclosure of my property.

*ok cc 9/5  
CW*

*FF-2-189*



Affidavit of Lourece Jackson

my  
8/9/73

of the Disciples of Christ ("The Church," "Peoples Temple")

("Tim Stoen")

During 1976/1977

I am a cook. I joined Peoples Temple in 1973; when I joined I knew that Tim <sup>Stoen</sup> ~~Stoen~~

was the lawyer for the church <sup>because</sup> as it was frequently announced in the meetings.

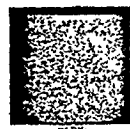
^ In order to solicit money for donations for the church, I had to obtain a Solicitor's

License, <sup>issued by the church</sup> which Tim Stoen had signed as Regal counsel for Peoples Temple. ~~his name~~

~~Tim Stoen~~

ok 5c 915  
AL HT

FF-2-190





my  
6/7/8

Affidavit of Robert Wendall Gieg

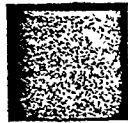
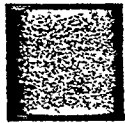
of the District of Columbia

I am a poultry keeper. I joined Peoples Temple in May of 1969; around that time or somewhat later, I met Tim Stoen <sup>the D. (in Stoen)</sup> who introduced himself to me as the church lawyer.

In 1971, as a conscientious objector to the war in Vietnam, I was required to do "alternate service". I was worried about my status because my employer did not employ me the required number of hrs which was specified to anyone doing "alternate service". I sought and received Tim's <sup>advice</sup> as to my legal rights under the circumstances, and what to do.

O.K. E.C. 9/5  
on 4/5 9/5

FF-2-191



Affidavit of Byrger Lee Dean

after Dismissal of Charge ("Michael")

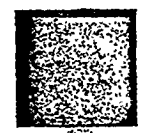
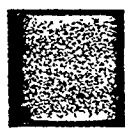
I am a retired housewife. I joined Peoples Temple in 1972 and have known Tim Stoen since then when he was introduced as the church attorney.

He would see people after church services. Over the years, I saw him about a criminal charge pending against my grandson, Michael and a disability case.

He made himself available to many members of the Temple as he announced frequently after meetings that he would counsel people on legal affairs and I remember seeing the line waiting to see him talk to him.

OK  
see 9/5  
OK

FF - 2-192



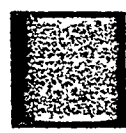
Affidavit of Rose J Shelton  
*of the Diocese of Orange (Peoples Temple)* (1976)

By profession, I am a retired instructor of cosmetology. I joined Peoples Temple in 1967 and I have known Timothy O Stoensince he joined the church in 1969. He was introduced to me as the attorney representing the church.

I rode ~~as~~ on the same bus as Tim on our regular bus trips to and from Los Angeles, a period of the covering approxiamtely 1971 through 1976. On each rrip, Tim wuld work on legal affairs-of-the-chureh pærs and discuss legal affairs of the church with other members. He asked me on more than one occasion to keep the people on the bus quiet so he could do legal work. I prepared meals for for him on the bus and he commented to me may ftimes how mich church legal work he had to do, in additia to his work for the Mendocino-County-Dis District Attorney.

ok  
OK 5/5

FF-2-193



*Rec'd 9/2 HT*

AFFIDAVIT OF VIOLATT ESTHER DILKARD.

By profession I am a nurses aide. I have been a member of Peoples Temple since 1970, and I have known Tim Stoen since that time, until structure in 1977. He introduced himself in church services on many occasions as the attorney for Peoples Temple.

In 1971 I spoke with Tim Stoen after a church service in Redwood Valley about my daughter, Claudia Norris who was then in the Youth Guidance Center in San Francisco. Tim Stoen gave me legal advice at that time, and ~~dictated~~ dictated a letter for me to send to the Welfare Department in San Jose, California about her case. I discussed with him on more than one occasion thereafter, alternative legal courses of action to take.

In 1974 I suffered a job related injury. I went to Tim Stoen and we discussed the details of the accident and Tim Stoen gave me legal advice on how to proceed so that I would receive my proper benefits. During the next few years we talked about the case periodically and he advised me on each occasion as to what legal steps I should take. The last time I recall discussing this injury case with Tim Stoen was in the middle of 1976, when I gave him copies of all the papers I had relating to the case, dating from 1974 on. Tim Stoen said he would review the papers and discuss my case with the attorney from my union (Local 250.) He ~~changed me for 27 services, in keeping with church policy.~~ He never

Frequently, in church services and meetings of Peoples Temple, I have heard Tim Stoen give legal advice on church affairs, speaking as the attorney for Peoples Temple, as well as give advice to individual members.

*ok 809/5  
OK 45  
FF-2-194*

Rough 9/2 HT

AFFIDAVIT OF DIANE LUNDQUIST

By profession I am a pre-school teacher. I became a member of Peoples Temple in 1969, and I have known Tim Stoen since about that time, Not long after I joined the church, I heard him describe himself as the attorney for Peoples Temple, in church services.

Around 1974, my son, Dov Mario Lundquist, was having problems in school. He was attending Calpella School in Mendocino County, California, and I was disatisfied with the conduct of his teacher, which I felt was physically abusive of my child. I contacted Tim Stoen for his legal opinion about what I could do, and he asked me to come to his office in Ukiah. We talked about the matter, and he advised me to call the teacher. He gave me legal advice as to what I should say to her, what would be within my legal rights. I made the call in his presence and at his instruction.

ok. s.c. 9/5-  
DL HT

FF-2-195

Rough 9/13 HT

AFFIDAVIT OF CLARA JOHNSON

about 1/11

By profession I am a certified teacher. I have been a member of Peoples Temple since 1972 and I have known Tim Stoen from that time until 1977. Tim Stoen introduced himself to me as the attorney for Peoples Temple.

Sometime in 1976 I received legal advice from Tim Stoen about the acceptance of a settlement offer ~~xxxxxxx~~ I had received, arising out of a car accident at that my daughters had been involved in. Tim Stoen gave me his legal opinion, ~~xxxxx~~ based on our discussion of the merits of the case, that I should accept the offer, which I did.

I often heard Tim Stoen speak in church services at Peoples Temple churches as the attorney for the church, giving legal advice and opinions on church ~~affair~~ affairs. He gave advice to many, many members on their legal affairs, often after church services as part of his function as attorney for the church.

OK EC 8/4  
OL HK

FF - 2 - 196

Rough 9/2  
HT

AFFIDAVIT OF EARNESTINE MARCH

By profession I am a nurses aide. I have been a member of Peoples <sup>13</sup>  
~~of the Disciples of Christ ("The Church")~~ Temple since 1969, and have known Tim Stoen from that time until  
early in 1977. He was first introduced to me as the attorney for tje  
church.

In late 1969 or early 1970 he gave me legal advice regarding  
divorce and the community property laws of the State of California.

Over the years, I have seen Tim Stoen speak as a attorney for tje  
church in public services and meetings on many occasions, giving legal  
opinions and advice on church affairs as well as the affairs of individual  
members.

OK. E.F. 9/5  
OK HT

FF-2-197

Affidavit of Dorothy Ann Brewer

my 2/3  
of the Disciples of Christ (Peoples Temple)

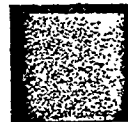
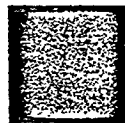
By profession, I am a teacher and a secretary. I joined Peoples Temple in 1969. It was mentioned in Peoples Temple meetings that ~~we~~ members could go to Tim Stoen<sup>STOEN</sup> for legal advice. I specifically remember being told that in 1972, although it may have been announced in meetings previous to that.

In 1973, ~~Tim~~<sup>he</sup> advised me in the transfer of property my husband and I owned. He corresponded with my husband's lawyer on the matter.

He frequently advised members of the congregation to see him after meetings for legal counseling.

OK. E.C. 9/5  
OK H. 1/9

FF-2-198





Affidavit of Paulette Jackson

By profession, I am a medical receptionist. I joined the Temple <sup>Peoples</sup> in November 1971, and in December of the same year was introduced to Tim O Stoen <sup>Jr</sup> as the lawyer for the Temple.

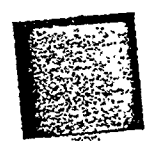
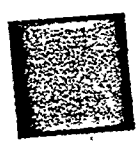
In 1974, he advised me in the matter of the guardianship of Julie Kunnels. He advised me <sup>how</sup> to testify in court that I had known the child and her mother and her mother five years although I had actually known her only two years.

In 1974, he also advised me how I could get benefits from the county before I was actually entitled to ~~it~~ as Julie's guardian.

copy 9/3  
J6  
of the Disciples of Christ (the Temple)

DC 915 E.C.  
CLM.

FF-2-199



Affidavit of Rita Jeannette Tupper

of the Disciples of Christ ("People's Temple")

page 13  
30

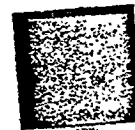
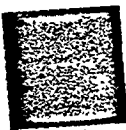
I am a housewife. I became a member of Peoples Temple in 1971. In that same year  
<sup>periodically</sup> It was announced publicly in meetings that <sup>Peoples</sup> Temple members should go to Tim <sup>P.O. ("Tim Stoen")</sup> Stoen for  
~~free legal advice and we were even advised to call him at th-----~~

Between the years 1971 and 1973, he advised me continuously during divorce proceedings against my husband. Before the divorce was finalized, I had temporary custody of my son Larry Howard Tupper. My husband took Larry one weekend and did not bring him home. Tim <sup>Stoen</sup> advised me <sup>what to do to get my son back.</sup> to go with Diana and Elmer Bertie to my husband's parents house in Richmond, Ca and forcibly take the child.

Again, in conjunction with my son, my husband sent me a check for more than the amount of child support that had been ordered by the court. I felt I should return the extra money <sup>and Stoen</sup> but Tim <sup>what to do with.</sup> advised me to keep it all. The failure to give back the overpayment led to my husband bringing a cause of action against me.

OK S.C. 9/5

FF-2-200





Rough 9/2

AFFIDAVIT OF MILE CUNNINGHAM

*Disciples of Christ (The Church, People Temple)*  
In 1971. I am a retired domestic worker. I joined Peoples Temple of the  
in 1971. I have known Tim Stoen <sup>from</sup> ~~since~~ that time, I was introduced to  
until Feb of 1977.

Tim Stoen as the attorney for Peoples Temple, and I heard him so introduce  
himself in that fashion on numerous occasions ~~in and out of church.~~

In 1972 I was injured in a car accident. I went to Tim Stoen's office  
in Ukiah, California and we discussed the case. He said I should bring  
suit and he agreed to handle the case for me. At that time he had me sign  
some papers. I spoke with him periodically after that about the case. ~~xxxx~~

He wrote a letter on my behalf. In 1973, Tim Stoen advised me not to take  
the first settlement offer, but later that year, he advised me to accept  
another settlement offer, which I did. *He did not charge me any money.*

Over the years, while in church services or meetings in Peoples Temple  
churches, I have heard Tim Stoen ~~advise~~ frequently give legal ~~advice~~  
advice and opinions, as the church attorney, about church affairs and the  
legal affairs of various members.

ok e.c. 5/5  
P.H. 1/1

FF-2-202

Page 9/2 H

AFFIDAVIT OF BEATRICE JACKSON

By I am a retired person, ~~xxxxxxx~~ I became a member of <sup>of the Disciples of Christ (the church, Peoples Temple)</sup> Peoples Temple in about 1971, and I have known Tim Stoen <sup>STOEN (Tim Stoen)</sup> ~~since~~ <sup>from</sup> that time, ~~xxxxxx~~ I was referred to him by a church member, and he introduced himself to me as the attorney for Peoples Temple.

In 1973, after a church service in Los Angeles, Calif. I met with him about property I owned in Abilene, Texas. I asked him for his legal opinion regarding the sale of that property, and he gave me legal advice regarding the sale.

Throughout the time I ~~xxx~~ have been a member of Peoples Temple, I have heard Tim Stoen publicly, in Peoples Temple services, speak as the attorney for the church, giving legal advice and opinions about church ~~xxxx~~ affairs. He would also give such advice ~~xxx~~ to individual members. He was often referred to in church services as the attorney for the church, while he was present.

ok. e.c. 9/10  
ok HT

FF-2-203

Affidavit of Patsy Johnson

*of the Disciples of Christ*

I am a dancer. I have been a member of Peoples Temple since spring of 1972.  
I was aware of the fact that Tim Stoen<sup>for D. C. Stoen</sup> was the attorney for the Temple in 1973 when he announced that we could see him for legal advice, as a part of the Peoples Temple Free Legal Services program.  
In 1973, I consulted Tim for legal advice. I was involved in an automobile accident and I was required to pay a fine or go to jail. I showed Tim Stoen the ticket I received. He advised me on how to proceed with the matter so that I wouldn't have to go to jail.  
In 1973, he advised my mother on an insurance matter in my presence.

*D.K. 8.9.74*

*FF-2-204*

Rough 9/2 X.T.

AFFIDAVIT OF DORIS HOWARD

~~xxxxxxx~~ I am a retired person. I have been a member of <sup>of the Disciples of Christ (Peoples Temple) the church</sup> Peoples Temple, since 1971, and I have known Tim Stoen <sup>the D (Tim Stoen)</sup> from that time until 1977.

Sometime in 1973 I met with Tim Stoen, and he gave me legal advice about my son, John Haines. He gave me advice about how to handle my son's case so that it would be to his best legal advantage. From time to time I consulted with Tim Stoen about the progress of my son's case and he gave his legal opinion and advice each time.

Throughout the time I have been a member of Peoples Temple, until 1977, when ~~Tim Stoen~~ he left for Guyana, Tim Stoen would be called upon in services and meetings at the Peoples Temple churches to give legal advice and opinions concerning church affairs. I have heard him give such legal advice and opinions, speaking as the attorney for Peoples Temple. He also gave legal advice ~~me~~ concerning the legal affairs of individual church members, *always without charge, as a part of the church legal services program.*

*o.k. e.c. 9/4  
DE HT.*

*FF-2-205*

Affidavit of Walter Cartmell

I ma a ~~plc~~ a finished-cabinet maker and a construction worker. I joined Peoples  
7. ~~of the December 9th~~  
Temple (in 1958, and I met Timothy O Stoen in 1970 shortly after he became a member of  
the Temple in Redwood Valley, Ca.

In 1975, ~~he~~ started the process of adoption of my son, Tyrone Cartmell, which was  
later completed by other lawyers. He also advised my wife, Patti on a number of  
occasions, from 1970 until 1977.

pk ec 9/7  
H. W.

FF-2-206A



Affidavit of Estelle McCall

*of the Discreet of Christ*

I am an insurance broker. I became a member of Peoples Temple in 1973, and ~~if~~  
<sup>THD.</sup> I met Tim Stoen in Houston Texas in 1973.

In 1973, he advised me on the procedure I would have to follow to ~~get~~ my daughter's  
probation transferred from Houston to Los Angeles, Ca.

Again in 1976, Mr Stoen gave me <sup>advice</sup> ~~advice~~ when my adopted child had been the  
subject of a kidnap attempt.

He also advised my daughter concerning her probation and prospective change of address  
in 1973.

*OK cc 9/14  
BL 1/81*

*FF-2-207*

Affidavit of Donald Jackson

*of the Disciples of Christ (Peoples Temple)*

By profession, I am a school teacher. I have been a member of Peoples Temple since 1968. I met Tim <sup>Tim D. Stoen ("Tim Stoen")</sup> soon after he joined in 1970. He frequently gave legal advice to Peoples Temple members and he had given me his card instructing me to call him at his office <sup>at</sup> in the Ukiah County Courthouse.

In approximately April of 1974, I consulted Tim <sup>STOEN</sup> about an automobile accident I was involved in; ~~he~~ <sup>he</sup> took care of it expeditiously and no court appearance was required.

Then, in August of 1974, I was involved in ~~a~~ <sup>another</sup> accident that caused severe damage to my legs. He advised me concerning a civil suit which I initiated on this occasion.

In October, 1974, I became eligible for disability benefits which Tim Stoen advised me ~~at~~ <sup>to apply for.</sup>

*ok 8/4*

*FF-2-208*

**AFFIDAVIT OF MARSHALL FARRIS**

(The Stoen)

Rough 9/3 HT

I am a retired warehouseman. I have been a member of Peoples Temple since February, 1970. I have known Tim Stoen from about that time until about January 1977. I heard that he was the attorney for the church from other members and he was introduced to me as such.

of the Director  
of the Church

In the fall of 1970 I had an accident and lost time on my job. The owner of the boat where I had the accident refused to pay any compensation. Tim Stoen discussed the case with me and gave me legal advice and referred me to ~~another~~ another lawyer in San Francisco.

Tim Stoen gave legal advice and opinions as the attorney for Peoples Temple on church affairs as well as legal affairs of individual members. I heard him do so in church services held at the Peoples Temple churches over the years.

Church

OK EC  
9/3 HT

~~XXXXXXXXXX~~  
FF-2-209

Affidavit of Verma Barnes

By profession I am a nurse's aid. I joined Peoples Temple in 1971; in the same year Timothy O Stoen was introduced to me as the attorney for Peoples Temple.

In 1973, I was injured on the job and Mr Stoen advised me to bring an action ~~to~~ to recover damages. In 1972, I had received legal advice from Mr Stoen concerning a divorce. Again in 1972, I consulted him in the purchase of real estate.

ok. ec 9/4  
OK W

FF-2-210

rough  
of the description of client  
a Cal Capital Gains Tax NC 4/3

plaintiff

Rough 9/3  
HT

AFFIDAVIT OF LEMUEL THOMAS GRUBBS II

By profession I am a schoolteacher. I became a member of Peoples Temple since February 1968. I have known Tim Stoen from sometime in 1969. I met him when he first began coming to the church in 1969. He very soon became the attorney for the church and introduced himself in church services as such.

In 1971 I met with Tim Stoen at his home in Redwood Valley and discussed the adoption of Kevin, Kelly and Clark Smith. He agreed to handle the adoption and drew up adoption papers which my wife and I signed at his direction. ~~We spoke to him at a later date and he drew up a second set of adoption papers, as the first had been misplaced. He was given money for filing fees. However, Tim Stoen never completed the adoption.~~

In 1974 I received legal advice from Tim Stoen ~~xxx~~ about getting a divorce. Tim Stoen gave me legal advice about the proceedings and the community property laws of the State of California. He drew up papers for the divorce proceeding which I signed in his presence and at his direction.

Tim Stoen over the years spoke as the church attorney, giving legal opinions and advice on church affairs on numerous occasions, in church services and meetings held at Peoples Temple churches.

REC-8/11  
CLW

FF-2-211

Rough 9/3 HT

AFFIDAVIT OF MARLENE WHEELER

By profession I am a primary school teacher. I became a member of Peoples Temple in 1970. I have known Tim Stoen from about sometime in 1969. He introduced himself in public church services as the attorney for Peoples Temple.

In 1971 I consulted with him about my status as a welfare recipient. He gave me legal advice as to my rights, and as to what course of conduct would be in my best legal interest.

\* EC 2/4/8  
OK HT

FF-2-212

Rough 9/2 FF

AFFIDAVIT OF JUANITA GREEN

of the Discipline of Christ Church, Westside

I am a retired person, I have been a member of Peoples Temple since 1970.

I have known <sup>Tim Stoen</sup> Tim Stoen from that time until 1977. He introduced himself in church services as the attorney for Peoples Temple.

In 1974 I received ~~xxxxxx~~ legal advice from him about property I had inherited from my parents. ~~xxxxxx~~ I gave him my deeds, and he agreed to handle the matter so as to insure my best legal advantage. I discussed the matter with him ~~xx~~ periodically over the next year.

Tim Stoen represented himself in Peoples Temple church services and meetings as the attorney for the church ~~xx~~ many times over the years. I have heard him give legal opinions and advice on <sup>the</sup> church affairs in these meetings, speaking as the attorney for the church.

OK EC 9/2  
JW

FF-2-213

Rough 9/2 NR

**SEE AFFIDAVIT OF VERNON DEAN GOSNEY**

~~By profession~~ I am a cook. I have been a member of Peoples Temple <sup>of the Disciples of Christ (Peoples Temple)</sup> since 1972, and have known Tim Stoen <sup>aka D. (Stoen)</sup> from that time until February 1977. Tim Stoen was introduced to me as the attorney for Peoples Temple.

In 1974, I received legal advice from Tim Stoen about my status as a ~~state~~ welfare recipient.

Again in 1974 I received legal opinions and advice from Tim Stoen about a lawsuit I was considering against John Muir Hospital in California for malpractice.

Frequently, over the years, I have heard Tim Stoen give legal opinions and advice on church affairs as the attorney for Peoples Temple. This was in public church services and meetings at the different Peoples Temple churches.

2K E.P. 9/14  
OK HT

FF-2-214



AFFIDAVIT OF MARY CANADA

Rough 9/2

of the District of Columbia (1744th St NW)

I am a retired person. I became a member of Peoples Temple in 1971.

I have known Tim Stoen from that time until early in 1977. He was introduced to me as the attorney for the church.

Sometime in 1974 I consulted Tim Stoen about my deceased husband's pension. Tim Stoen gave me his legal opinion that I had several thousands of dollars due to me, and gave me legal advice on the matter. I received legal advice from him on this matter, ~~and~~ subsequently, on more than one occasion.

Over the years, Tim Stoen would often speak as the Church attorney, in public meetings and services at the different Peoples Temple churches. ~~XXXX~~ He would give legal advice and opinion on church affairs and the legal affairs of individual members.

O.K. E.C. 9/4  
OK WT

FF-2-215

Rough 9/2 HW.

AFFIDAVIT OF ELIZA JONES

of the Discipline of Christ (Peoples Temple)

I am a retired person. I first joined Peoples Temple in about 1970, and I have known Tim Stoen<sup>(Stoen)</sup> from that time until early in 1977.

I was involved in a car accident in 1975 in Redwood Valley, California. I spoke with Tim Stoen about the accident and he gave me legal advice about my liability and what I should do.

Over the years I have heard Tim Stoen speak as the attorney for Peoples Temple on many occasions during church services, when he would be asked for his legal opinion on different church matters. He also gave legal advice and opinions to individual members during and after church services at the different Peoples Temple churches.

OK ES 7/4  
OK HT

FF-2-216

AFFIDAVIT OF EVELYN THOMAS

Rough 9/2  
HT  
of the Disciples of Christ (People Temple)

By profession I am a clerk-typist. I became a member of Peoples Temple<sup>A</sup> in 1971, and I knew Tim<sup>The D. I. [Tim Stoen]</sup> Stoen ~~xxxxxxx~~ from that time until 1977. He introduced himself to me as attorney for Peoples Temple.

Sometime in 1974, I was faced with the prospect of losing my job at Central Valley National Bank in Oakland. Tim Stoen gave me legal advice <sup>about</sup> about retaining my job, as well as ~~financial~~ my financial affairs.

Frequently in Peoples Temple meetings and services at the different churches, Tim Stoen would be called upon for his legal advice and opinions on church affairs. He would give legal ~~advice~~ advice and opinions, ~~acting~~ speaking as the attorney for Peoples Temple. I have heard him do this on numerous occasions.

ok E.E. 9/4  
HT OK

FF-2-217

Rough HT 1/2

AFFIDAVIT OF GLADYS SMITH

By profession I am a nurses aide. I have been a member of Peoples Temple since 1971 and I have known Tim Stoen from that time until he left for Guyana in the early part of 1977. I heard from different members that he was the attorney for the church, and he was introduced to me as such.

Sometime in 1976, my husband and I spoke with Tim Stoen about one of my children, ~~Tim Stoen's son~~ who had been shoplifting. Tim Stoen gave us legal advice on how to handle the matter, so as to ~~work~~ best help my son's legal position.

OK 9/14  
HT OK

FF-2-218

Ask Gen?

Affidavit of Clevee Sneed

operated by Peoples Trust Co. of the District of Columbia

By profession, I am a licensed vocational nurse. I became a member of the ~~the~~ <sup>IT 10</sup> in 1971; I met Tim Stoen shortly after that when it was publicly announced by ~~Tim~~ <sup>him</sup> that he was the attorney for the Temple.

In 1975, ~~Tim~~ <sup>he</sup> advised me concerning ~~business~~ some difficulty I was having receiving Medi-Cal payments for patients in the nursing home I operated.

I was the ~~owner~~ - operator of a ~~66~~ <sup>66</sup> bed Convalescent Hospital in Pasadena, Calif with <sup>monthly</sup> accounts receivable in excess of \$ ~~\_\_\_\_\_~~ per month. Many of the patients were Medi-Cal supported. During the spring of 1975 I began to experience difficulty in obtaining medical payment for the Medi-Cal program. When the difficulty began to affect the financial strength of the business, I went to Timothy D Stoen, as the attorney for the bank to get advice on how best to proceed. He advised me concerning the matter ~~until August 1975~~ <sup>until</sup> ~~returned if you require a further time extension~~ ~~to another attorney who concluded the matter.~~   
ok E.O. 9/4

FF-2-219

Affidavit of Peter Wotherspoon

10-1-76

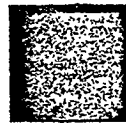
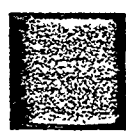
of the Director of Civil & Cal/Conf  
Peoples Temple, Inc. (Peoples Temple)

I am a school teacher. I have been a member of Peoples Temple since 1971.  
I met Tim Stoen in 1971 when he introduced himself to me as a member of Peoples Temple and the attorney for the Temple.

In 1973, he advised my wife and I in the proper procedure for purchasing and later of real property in Calpella, Ca. He was my next door neighbor at the time, from 1971 through 1973, and I saw him almost daily working on Peoples Temple affairs at his home.

OK 8/14  
BLL HT

FF-2-220



*Page 2/2 HT*

AFFIDAVIT OF ~~CHRISTINE BOWERS~~ aka CHRISTINE TALLEY

*of the records  
of the  
C. (Comp)  
of the  
of the*

By profession I am a housewife. I have been a member of Peoples Temple since about 1970 and I have known Tim <sup>Stoen</sup> from that time until about 1977. I was introduced to Tim Stoen as the attorney for the church by my sister, Marlene Wheeler.

Around 1974 I was living with my aunt who was not a member of the church. Tim Stoen gave me legal advice about different ~~alternatives~~ legal ~~alternatives~~ courses of action I could take to free myself from my aunt's control.

He gave me legal advice about my sister Marlene getting guardianship over me, so I could remain in the church.

I have often heard Tim Stoen, over the years, give legal advice and opinions as the attorney for the church, concerning church affairs, in Peoples Temple church services and meetings. He also gave legal advice to many members of Peoples Temple as part of the church legal service program.

*OK EC. 1/14  
C. HT*

*FF-2-221*

Rough HT  
9/2

AFFIDAVIT OF EDRENA SMITH AKA DEE DEE SMITH

By profession I am a secretary. I have been a member of Peoples Temple <sup>of the Disciples</sup> since about 1971 and I have known Tim Stoen <sup>aka (The 562)</sup> from that time until late in <sup>Church</sup> 1976. I was introduced to Tim Stoen as the attorney for Peoples Temple. <sup>(Peoples Temple)</sup>

As I best can recall, in the early Spring of 1976 Tim Stoen gave me legal advice ~~regarding guardianship~~ <sup>Peoples Temple</sup> about having a church member become my guardian. ~~He directed June Crym, a legal secretary and a member of the church to draw up the proper legal papers.~~ <sup>Peoples Temple</sup> He also gave me legal advice about how I should deal with my mother, so she would remain agreeable to my attending church, and not oppose the guardianship.

ok cc 9/4  
EU HT

FF-2-222



Affidavit of Cardell Deal

*of the Disciples of Christ*

By profession, I am a school teacher. I joined Peoples Temple in 1970.

I soon met Tim O. Stoen who was introduced to me as the attorney for the Temple.

In 1972, I consulted Tim Stoen on my status as a prospective draftee. ~~and~~  
*and he gave me legal advice*

~~was~~ *conf*

In 1974, he advised my mother on the procedure to follow when my brother was arrested.

*OK EC 8/4  
DLH*

*FF-2-223*

Affidavit of Virginia Middleton <sup>Frank's Temple of the Disciples of Christ (the church)</sup>

I am retired. I joined the <sup>Frank's Temple of the Disciples of Christ</sup> Temple in 1973. In 1973, I became aware <sup>that Timothy O'Steen</sup> ~~of Tim's~~  
<sup>was</sup> being the attorney for the church when he announced in a meeting that he would be seeing  
people after the meeting who might need legal advice.

In 1973, he gav e me <sup>legal</sup> advice concerning alimony payments ~~to~~ that I was entitled to  
by court order.

ok EC 8/4  
B/L

FF-2-224

Rough 9/2 45

AFFIDAVIT OF GAILIE MITCHELL.

I am a ~~xxxxx~~ retired ~~xxxxxxx~~ tailor and seamstress. I have been a ~~xxx~~ member of Peoples Temple <sup>of the Disciples of Christ ("The Church")</sup> since about 1973. I have known Tim Stoen from that time until he left for Guyana in early 1977. I was introduced to Tim Stoen as the attorney for the church.

In ~~1975~~ the Spring of 1975 Tim Stoen gave me legal advice about property left to me by my husband, John A. Mitchell, who had recently died. Tim Stoen <sup>filed a probate proceeding and later</sup> met with me at the courthouse in Los Angeles and he helped me straighten out some paperwork on the ~~property~~ property. He gave me legal advice regarding my financial situation after my husband's death. He also advised me on a number of <sup>business matters</sup>.

*He made no charge for his services. They were given as part of the church program of meeting peoples needs, especially people like me who could never have afforded a expensive lawyer.*

ok 3/1 7/4  
OK 4/9

FF-2-225

AFFIDAVIT OF IDA MAY NICHOLS

*Roughly #1  
9/2*

*of the Director of Civil Liberties*

I am a retired person. I became a member of Peoples Temple in 1973.  
I have known Tim Stoen <sup>from</sup> ~~since~~ that time, until the latter part of 1976.

I was referred to him as the attorney for Peoples Temple by one of the members.

Around 1974 or 1975 I contacted Tim Stoen and he <sup>gave me</sup> legal advice about property that I felt I was entitled to. Tim Stoen explained my legal position and agreed to look into the matter on my behalf, which he did.

~~Tim Stoen~~

*OK. E.C. 9/4  
WFO*

*FF-2-226*

Rough 9/2 HT,

AFFIDAVIT OF RUTH ANN TUPPER

~~of the Disciples of Christ~~ I am a child care worker. I have been a member of Peoples Temple since about 1970. I have known Tim Stoen from that time until the beginning of 1977.

My parents were separated when I was about 12 years old. About that time, my mother, brothers and sisters, and I became members of Peoples Temple. Periodically, my mother and I became concerned that my father, Lawrence Tupper, might try to obtain custody over myself and my brothers and sisters. On several occasions I consulted Tim Stoen for legal advice regarding what I should say to my father, and how I should conduct myself with him, and Tim Stoen gave me that legal advice. Tim Stoen also indicated to me that there were other people in the church with a similar problem and he had given them legal advice as well. Sometime in 1972 my father was threatening to take my mother to court in order to obtain custody. I spoke with Tim Stoen several times about what could be done to prevent this, and he gave me legal advice on what to say in court. He went over my testimony with me several times in order to prepare me for the hearing. At his direction I wrote a statement that was submitted to my father's lawyer. Tim Stoen also consulted with Alan Davidson, a lawyer to whom he had referred my mother and myself, about the case.

I have heard Tim Stoen, over the years, speak in church services and meetings of Peoples Temple, as the attorney for the church, and give legal advice and opinions on church matters in that capacity.

OK ES. 9/5  
OK HT 9/5

FF-2-227

Affidavit of Wanda Swinney: (1 of 1)

of the Disciples of Christ Peoples Temple "Church"

I am a buss driver, and have been a member of Peoples Temple since 1968. I have known Tim Stoen<sup>(Tim Stoen)</sup> since he joined the Church in 1969.

Over the years he gave me legal advice on a series of matters, both personal and community. I received advice about a custody matter in 1971, about a community O.E.O. issue in 1971, about a shooting incident in 1974.

During much of my time with Peoples Temple I was one of the drivers of our fleet of busses. Tim Stoen would periodically instruct us<sup>drivers</sup> on rules of the road, licensing and other regulations, and how to deal with the Police if we were stopped for any ~~reason~~ reason. He also advised on the rules and regulations with respect to the operation of the citizen band radios with which the busses were equipped

OK 5-17  
OK 11

FF-2-228

Rough 9/2 HT.

AFFIDAVIT OF ~~XXXXXXXXXXXX~~ KATHRYN JACKSON, nee KATHRYN GRAUMANN

BY profession I am a <sup>medical</sup> laboratory assistant. I have been a member of ~~of the Disciples of Christ (The Church of Peoples Temple)~~ Peoples Temple, since 1969. Tim <sup>(Tim Stoen)</sup> Stoen became a member of the church soon after, and I have known him from that time until early 1977. He quickly assumed a prominent role in church affairs, ~~and~~ became a member of the Board, and took on the function of attorney for the church.

During the years 1971 and 1972 I did ~~xxxxxxx~~ research for Tim Stoen at his request. He had me research ~~xxxxxxxxxxxxxxxxxxxx~~ the newspaper columns of one Lester Kinsolving. He explained to me that he wanted all the background on Mr. Kinsolving that I could find so that he could give the church Board a legal opinion on what course of conduct to follow with regard to Mr. Kinsolving.

Frequently, over the years, I have heard Tim Stoen give legal advice and opinions, speaking as attorney for Peoples Temple, on church affairs in public church services and meetings at the various branches of Peoples Temple. He also gave legal advice and opinions to many, many church members over the years, as apart of his function as attorney for the church.

OK. 9/1 EC.  
HT 9/2

FF-2-229

Name	Age	
• Alice Ingahm		property
• ✓ Ben Osof		
• ✓ Terry Buford		
• ✓ Carolyn Layton		
• ✓ Michael Prokes		in Rita Swaders
• ○ Kay Nelson		
• ○ Tish Leroy		
• ✓ Gene Chalkin		
• ✓ Mike Prokes		
• ✓ Kamy Layton		co. drafts
• <u>Penny Silvers</u>		
• Joe Wilson		traffic citations
• <del>Jaydon Carter</del>		New 1250
• Pats Tupper		her father
• Sandy Jones		
• Lew Jones		Harvey
• Annie B. Washington		job
• <del>Edie Kutula</del>		Tommy, pencil points etc
• Diane Smith		job
• Becky Beckman		
• Bea Jackson		
• Bernice Thomas		G.T. lig. papers

FF-2250A

FORM



- Virginia Middleton
- Kay Ross... *disability / ...*
- Pat Granger
- Mary Ford - Soc. security
- Mary Canada - case
- Eliza Jones - accident
- Berger Lee Dean - disability
- Evelyn Thomas - financial - bankruptcy
- B. Snell - accident
- Mercedes G. ...
- Taper Conedy - car collision
- Diane Lundquist
- Alma Thomas - welfare
- Francis Davis - abt husband
- Russell Moten - expungement
- Jack Baron - union
- Dee Dee Smith - guardianship
- Osalee Hiltors
- Florence Heath - divorce
- Ruth Coleman - putative
- Lexie Davis - *missed a gun over to TDS*

FF-2250

- Julia Birkley - was David Garrison's wife
- Robb Tupper - about on Kila
- Helen Johnston - job
- Eva Pugh - Animal books
- Edith Boggs - PC
- John Harris
- Ray McKnight - about Kenny's book
- Sharon Aron - Los Angeles - medical child support
- Joyce Parks - L.A. Riot
- Thorella Coadell - Car - car theft, Monique
- Larry Schacht - general
- Wanda Swanson - child support
- Kathy Barrett - LA - LA (LAU) (LAU) (LAU)
- Najuantrice Davis - Arson - pocket
- Irene Edwards - Arson - pocket
- Walter Christensen - Arson - pocket
- Selma Budner - Arson - pocket
- Ronald James - San Francisco - Arson - pocket

- Jim Jones - adoption
- Jack Beam - Sharon Kniss adoption -  
in front of bus
- ✓ Dick Tripp - cleaning of PR  
publications
- Jim Pugh
- Kathy Jackson - research
- Richard Janero
- Annie Moore - Bus 7 / church / etc
- ✓ Edith Rolles (wife)
- Mary Tschetter - Jack Arnold
- Gladys Smith
- Danny Water - Bus 7
- Wanda Swerney
- Ron Snie
- Tom Gault
- Carl McCoy
- Leon Perry
- Chie ...
- Dorothy ...
- Charlie Tourette
- Helen Romney
- ✓ Eva Pugh

11-2-309

- Arthur Young - prob Comed
- John Harris - Rbt. Johnson
- Pam Bradshaw - Zippy Edwards
- Carol Kims - advised death of a friend
- Ernestine - March divorce - approved
- Estelle Pell - legal advice
- Mary Redera - kids
- Rose Allright - p of a
- Casey Finney - going to SF under of
- No. 50 Rosie Burgess - PC notes
- Marvel Stahl - PT biz
- Shirley Lund - talking to JJ
- Polly Johnson - car accident
- Hue Foster - ss chest
- Marie Rankin - gun clary
- Brian Bauguit - unemployment / etc case
- Joany Kistulas - kids
- Alton Corney - self care
- Joyce DeWood
- Hazel Newell - legal advice
- Bonnie Sima - divorce case
- Alton Thana - legal advice
- Francis Gray - accident

44-212306

Aurora Rodriguez - duds #  
 Penelope Jackson - Guadalupe / Wilfredo  
 ✓ Ana Alder - in record  
 Anika Sander - Lomstead  
 Georgia Lucy - duds, address  
 Henry Thomas - duds

see  
him

FF 2-2304

People Talked To

- Steve Adams
- Diana McKnight ✓
- Edwina Mark
- Sumita Green
- Teresa Cordell
- Tom Fitch
- Evelyn Thomas
- Eliza Jones
- Mary F. Caroda
- Vera Gorney
- Minell Dixon
- Ray McKnight
- Bonnie Simon

FF-2-2309

Rosevelt Turner <sup>HC</sup>

Oswalee Felton  
debt part

Cleveye Sneed  
Blue Cross

Eddie Washington  
real estate

Lay Nelson  
Real estate

Rita Dupper  
Child custody  
(very vital)

Edith Koller  
employment  
problem

Melba Cunningham  
auto accident

Lois Hall  
auto accident

Collie Mitchell  
will (deceased  
husband)

Julia Berkeley  
Insurance policy

FF-2-231A

Dono Howard  
son in jail,  
cashing of social  
security check

~~Chris J~~

Lute Quinn

Charles Wesley  
Williams

Paul McClann

~~Greg Watkins~~

Debbie Evans

Joyce Parks

FF-2-231B



24.0 Dorothy Brewer  
real estate

25.0 Tom Gitch  
auto accident

26.0 Leon Perry  
truck accident

27.0 Carol McCoy  
will - power of attorney  
arrest; divorce

~~28.0 Mike David for~~

28.0 Chris Ranko  
Scan / job references  
Law school reference

29.0 Ron Sines  
Broken foot  
medical discrepancy

30.0 Tom & Sylvia Gubko  
divorce

OWatley

44-2-232

I filed for a divorce with Timothy  
Steen. I did not want to ask my ex  
husband for alimony and Jim Steen  
asked for more alimony than Jim Cobb  
could afford so Cobb's lawyer ~~to~~  
wrote to Jim. The only thing is  
the lawyer following Jim finished the  
legal work.

My mother left a grocery store & other  
property when she died he gave me  
legal advice how to get my share of  
the money.

All of this however has been  
several years ago, seven or more  
years -

Christina Young

FF-2-233

He gave Dorothy Worley legal advice  
about her divorce. She was  
in P.C. meetings when he was  
there & Dorothy & Christine Young  
were present & marched around  
the Examiner. (Paula)

Chailin, I don't know if it was you or Tos  
that advised us on where to go, what to  
do & what to say in Ukiah Courthouse  
when Chris stole a car. (neither does Harold)

Also was he there to give advise to go to  
L.A. & find Manique's mother for her to be  
able to come over here. We needed the  
papers signed & we (Annette Jones & myself)  
were told to go to L.A. & find her to sign the  
papers.

FF-2-234

Picket Line in SF - Saw TOS

Joyce Clark

Robert Johnson

Florence Heath

Rose Shelton

Rita Tupper

Rocki Bredenbach

Sylvester Fair

Shirley Smith

Luella Brown

~~Ed~~ Mary Mayshack

FF-2-235

- Earnestine March - divorce
- Estell McCall - Legal advice
- Mary J. Rodgers - deeds
- Rose Mc Knight - Power attorney
- Casey Fenney - going to S.F. under age
- Rose Burgner - P.C. meetings

- Carol Stall - Church bussiness
- Mike Lund - talking to Dad
- Pasty Johnson - Car accident
- Don + Thelma Jackson - Accident
- Hue Fortson - SS check
- Wanda Swinne - Child case
- Marie Rankin - Legal advice
- Brian Bouquet - Unemployment cert case
- Danny Kutulas - deeds
- Vern Gosney - Weal Fare
- Fannie Norwood -
- Hazel Newell - Legal advice
- Bonnie Simon - divorce case
- Alma Thomas - Legal advice -
- Frankie Grigsby - Accident
- Danny Marshall - Legal advice
- Vickey Marshall - Legal advice
- Aurora Rodriguez - deeds, Money
- Paulette Jackson - ~~Car~~ Guardian Ship Weal Fare
- Steve Addison - divorce - accident
- Martha Souder - Home Stead
- Georgia Laey - deeds - childrens

FF-2-236

*[Handwritten signature]*

August 29, 1978

People who received legal advice from  
Jim Stoen:

- 1) Nedra Yates: Accident case + auto -  
concerning injury.
- 2) Ann Bradshaw: Property/custody - she  
was under age.
- 3) Lothar Dillard: Suit re: city + county +  
conspiracy.
- 4) Sharon C. Jones: Divorce case.
- \*5) Annie Moore: 2 car wrecks. advised  
her to hide her sister from law.
- 6) Marshall Farris: Suit for getting part on  
someone's property + referred him to attorney.
- 7) Inez Wagon: custody suit + sales of  
house in Santa Rosa.
- 8) Maryann Casanova: To except funds and  
not let Welfare know it - lost  
care + money from her + Carlmill's  
advice.
- 9) Zippy Edwards: Joint property they have in  
Yacynth Thrash Valley.
- 10) Ira Johnson: Traffic + court case.

→

11) Don Tully: Give advice on fraudulent industry accident & auto accident & told him to represent himself as an attorney to police. Write letter for him to get on drug program in Ukiah. Talk to him about Christine's money & guardianship.

12) Mark Boult: accident case. Emma Emma Jarado; had to be there.

13) Suzanne Ollie Smith: When Ollie ran away from home & he advised them about going back to Arkansas to get married w/o parents consent.

14) Larry Schacht: Larry has copies of letters. Write for him to get into medical school. Give him advice in 1971 about fraudulent cases & was trying to get money from a doctor said Larry had a neck injury.

15) Vicky Marshall: Custody from parents papers on this he was involved with. & she & Danny have custody of Cove Lorraine Dover in L.A. He signed the paper w/ power of attorney. & signed marriage license

16) Whitener Hall: Custody case from parents said he would sign papers for her to stay in the church.

17) Carol Blakey: Give advice to her brother who went AWOL from military - involved when Ruth was leaving - gave her advice to stay.

People who were sent to Police station in L.A.

1. Joyce Parker
2. Beaula Foster
3. Alma Thomas

also: there have other info:  
1. Emma Kennedy  
2. Cathy Jackson

FF-2-237

Johni Hauke

~~VANILLA~~

~~WYCK~~ INFO FROM

- 1) DRIVERS LICENSE
- 2) WELFARE & CHILD SUPPORT
- 3) ACCIDENT CASE
- 4) TRAFFIC VIOLATION
- 5) PROBATION DEPT.
- 6) P.C. MEMBER

FF-2-238



Dad;

We can send the Convention Center  
TAPES to the house, for you  
to preview if you like.

Da Cassanova

FF-2-239

Gene,

did He have any thing to do with  
Jimmy Rest Home, The two houses on each  
side of the Temple. I remember Jim asking his  
for advice on these three Homes

Al J. [unclear]

FF-2-240

PPH/DW/1

+ June Lynn - bring here exemplars of rough drafts  
of TDS letters when signed as counsel, letters  
Esp. rough drafts of pleadings or corporate documents.  
+ NOT many - but covering a span of years  
+ names of cases he represented PT on -  
+ some case files + Law office reports.

June Lynn affidavit - very detailed detailing  
role as atty - her role as legal secretary,  
from Memo day down / kinds of matters  
he dealt w/ based on her taking the dictation  
for you - / describe research on Klaine  
cases + specific <sup>decisions</sup> re: Klaine cases.

TAX AFFIDAVITS - TDS signed some.

BRING MEDLOCK FILE - ANYTHING - ORIG. DEEDS - TDS HANDWRITTEN  
PAPER, LISTING AGREEMENT

+ ASK FROLICH ABT DEALING - STEAD AS CO COUNSEL FOR PT.

+ LA APARTMENT DEAL: CHECK LA SUIT WE HAD AGAINST  
THE OWNER - TDS HANDLED PART OF THAT DEAL.

(CLOSING THE TRANSACTION) AND LA APARTMENT FILE

(in closed real estate file) (there are handwritten  
instructions on by TDS.)

FF-2-241

Keep your crap out of  
my BOX,  
Don Bower

FF-2-242

Tim Stone advised ~~of~~ Tom Kice and myself  
how to act and what to say to the sheriff  
when we went to the sheriff about the  
Pepsi Cola ~~rip~~ (Jim Cobb - Mickey ~~r~~)  
when they split and took a gun and  
money from us.

He also knew that I was wired for  
sound. This was September 1973  
P. L. Touchette Charlie Touchette  
FF-2-243

Affidavit of Inez Connedy

my  
8/9/73

I am a retired nurse. I joined <sup>George</sup> the Temple <sup>of the Disciples of Christ.</sup> in 1971. I needed to see an attorney and was referred to Tim <sup>Stoen</sup> who introduced himself as the attorney for the Temple.

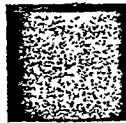
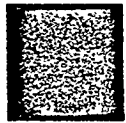
In the fall of 1971 or 1972, I consulted Mr Stoen about real property I had inherited.

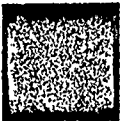
Again in 1973 or 1974, he gave me legal advice concerning a car accident I was involved in.

Over the years, in my presence <sup>or to my knowledge</sup> he advised and assisted literally hundreds of members of Peoples Temple.

ok to 9/15  
DRL

FF-2-244





EF-2-245

