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Looking over the answer, I want to make a couple of comments. First of all the only defenses he raises are "unclean hands" besides some general denials. Now, I don't have a law library here, but one thing I remember about the unclean hands doctrine is that the transaction that you raise the defense in has to be the same transaction that the plaintiff is dealing with. That is to say, ~~if xxxxxxxx~~ the defendant has to say the plaintiff acted poorly with respect to the transactions that are the subject of the complaint. Stoen vs. Stoen and the resulting court order in the case with respect to John Stoen is not ~~ix~~ a subject matter of the complaint and so the unclean hands doctrine does not apply. The only reason John Stoen is included in the complaint is to establish a motive and establish malice, but it is not the same transaction or series of transactions--- there is no allegation that Tom represented any member of the church in Stoen v. Stoen, and therefore the first defense of unclean hands should be struck as not being relevant.

The second one "Unclean Hands--Perjury in the Complaint"

I have a hunch that unclean hands doesn't apply here, because the doctrine applies to the subject matter of the lawsuit, and not the way the lawsuit is framed, or allegedly framed.

The third defense-- Suppression of ~~EVIDENCE~~ evidence. Same as the second one, and furthermore we haven't suppressed any evidence in that we can always send Carol back and let her talk.

The Fourth defense --abuse of judicial process. Not an unclean hands doctrine.

I think the biggest problem that he's raised with these things has to do with Charles' reaction to them, and so I want to examine them from that point of view.

The first comment I want to make relates to page 2, lines 22 and those following is that the court never obtained any jurisdiction over Rev. Jim Jones and the fact that the court might have made an order is really irrelevant, I don't know whether it appears in the court record but I remember somebody told me that when counsel asked for an order directing Jones to return Stoen the judge said, well it seems to me like it's a waste of time because he isn't a party, he hasn't been served, and he's out of the jurisdiction, but if you want me to do it, I'll do it. The point that we need to make there is that he's dealing with that as if it were a contempt but it can't be because the court had no jurisdiction over him. There is an allegation that plaintiff PT is the alter ego of Jim Jones, but this is something that I don't know how they're going to go about proving, that a very large corp is the alter ego of an individual. Furthermore I don't know how the hell they can establish that the plaintiff, which is a California corporation is holding anybody in Guyana-- since the plaintiff does not exist in Guyana. I think that point ought to be brought home-- there is a separate Guyanese corporation under Guyanese law, and ~~if xxxxxxxx~~ it has nothing to do with PT which at this point simply funds the Guyanese operation. No more, no less. I would also like to point out that conclusions are to be struck from responsive pleadings that relate to a preliminary injunction. Looking at page three, lines 11-13, is nothing but a conclusory statement-- it says nothing ~~xxx~~ specifically that they have done. It can't in point of fact, because they haven't done anything.

Second defense; Bottom of page four and five. We should take both positions: ~~xxxxxx~~ Lie detector test. We should say its inadmissible, but is admissible on behalf of the defendant then its admissible on behalf of the plaintiff as well, and we should ~~submit~~ submit our copy of Maria's lie detector test. And give the court either the choice of accepting both or accepting neither.

As far as the radio business: ~~xxxxxxx~~ Whether or not it was a violation of FCC rules has not a thing to do with this lawsuit.

Garry should know that on paragraph d on page 5: What happened was-- first of all ~~ix~~ they weren't stories. They asked me what happened with Maria & Tim regarding her father. I told them what I had in fact gotten from Maria who was then in Georgetown. They came back with hats not complete enough, and I came back with that's all we can remember several times. I went back to Maria and asked her specific questions, asked her to go over it and see if she could remember anything else. She came back with probably some additional details and I went back and relayed that over the radio. That is what happened-- there was no "inconsistency", just clarification of events that occurred over a year ~~ago~~ ago/

~~xxxxxx~~ (SARAH)

The thing that is of some concern is that the main plaintiff in the suit is PT, and we are mainly concerned with TOS having been charged for PT over the years, now acting-- obviously using confidential information against PT. And it's true that it was decided that Carol Stahl sign the complaint because she is the President of the Corporation, and that's the reason that it was.

As far as approving any "version" ending up in paragraph six of the complaint, Gene says he didn't know a goddamn thing about it, because I had no idea what "version" may have been used. Because in fact all I (Gene) know is what I remember of several conversations Tim and I had a couple of conversations that I was with in SF sometime in 1976 and the meeting of April 1977-- wherein I remember very very clearly discussing with him Maria's case and him giving legal advice concerning it.

Garry should know that this-- paragraph e, page 5-- there was no "version" What was decided that rather than have a lot of people giving Garry info, people who were not at all versed in legal matters, and couldn't separate relevant from irrelevant info, it would be better not to confuse things, since conducting legal matters at a distance of 5,000 miles isn't the easiest thing in the first place, and isn't helped by miscommunications and confusion. So we decided that Gene and Sandy would be the best to give Garry his info that he needs, along with June, since Jean Brown wasn't having the best success in sorting out what was and what was not important.

Carol Stahl: Since the principal plaintiff was PT the logical person to verify was Carol Stahl--President of the Corp. When we're talking about what Carol Stahl may or may not have been knowledgeable to, let us remember that Carol Stahl was a member of PT from about 1968. One of the oldest members of PT -- one of the first in California. Has been in the center of the Temple organization for years and years' and years, intimately connected with Tim and certainly enough connected with Temple and familiar with Temple organization and activity to know that although she may not have been personally acquainted with ~~xxxx~~ every last thing that was in that complaint, she knew enough about Maria Katsaris and other matters to know that the essence of the complaint and all the basic allegations of ~~xxxx~~ the complaint and basic moving facts were true. And she was competent to do that, although she may not have known every single last detail. I want to make a point here on page six-- the "because she was expendable to operations in SF and could be shipped to Guyana". ~~Wxx~~ Something in fact was said to the effect that Carol had not seen her daughter in over a year, and her daughter was in fact sick at the time, but more important she hadn't seen her in a long time, and Carol, as a qualified teacher who's contract was up, and who would not be needed in the States right away-- it seemed logical for her to come down to see her kid and help in the school. We have a very large school here-- fully accredited by Guyana-- and we needed more teachers, and she is a highly qualified certificated teacher.

Page 6, paragraph H. The "version" ending up in so and so... it's a bunch of conclusionary stuff that needs to be struck. We said things that we knew to be true-- the lie detector test should be attached, probably to Maria's affidavit, and indicating that Gene, Jones etc. had seen the lie detector test and as far as we were concerned Maria's story was true and correct. This is very important because it goes to malice. Because having excellent reason to believe her story was correct and it was very easy to believe and understand-- from what Maria told us the acts he did while he was drunk and we could understand from that he might very well pass a lie detector test because he might not remember his activity... I think this much detail is important because it goes to state of mind which is part of unclean hands... We believed her story to be true because 1) we had seen a lie detector test indicating that what she was saying was true, and 2) because she told us her dad did these things when he was drunk, and so in fact, we want the lie detector test to go in with our affidavit, contraverting Page 6, paragraph H -- not only saying we believe it to be true but we have very good reasons to believe it to be true and that what TOS is saying is false and maliciously false. Furthermore, we'd asked Maria these same questions over a period of better than a year and a half and she'd given us consistent story over this period of time.

Now with respect to this specific "story" on consolidation, if we want to we can point ~~xxx~~ out that the only thing that had to do with specifics

had to do with trying to pin down the the exact dates when some of these conversations took place which is very difficult to do and will be because we didn't document them at the time, and secondly that the discussions with respect to any attorney had to do with a suggestion that we file a motion to have all these law suits consolidated under the consolidation provisions of the code of civil procedure because Garry was strung out having to defend them all up and down and because we felt that there are common issues of fact and law and it would be cheaper and more convenient to handle them in one suit. The rationale they give for this is all in their head. Bullshit.

If we can get all these things in there especially the lie detector test-- its going to be difficult for them-- and I think that the lie detector test as a result of these allegations will be admissible to prove our motivation (good and valid reason to believe her story to be true before we filed against TOS. We believed it before, but before we went ahead and filed we wanted to be sure so she took a lie detector test, and based on the results of that document we decided to go ahead and file. We felt that although we'd always believed her story to be true, our subjective feeling for her as a long time friend and co-worker wasn't sufficient and there should be something objective done to substantiate the thing before we actually decided to file. So we went ahead and did it.)

As far as the third defense unclean hands-- First of all, all these allegations filed on information and belief are a nullity under California law. Furthermore I think we should point out ~~that nobody has asked for any evidence from her, and their not going to be in a position to complain until such time as discovery has been denied and it hasn't. She can be back in the States in 48 hours with a ticket. We think that the reason that all this is thrown in here is to make Charles angry and upset,~~ with us. A divisive tactic.

GENE WANTS TO PUT IN HIS AFFIDAVIT THAT HE HAS NO RECOLLECTION OF DISAPPROVING OF HER TESTIFYING UNDER OATH (CAROL) and that he thinks she can testify to anything for which she has first hand knowledge.

FOURTH DEFENSE. Medlock and Cobb suits. Gene doesn't know a fucking thing about the Cobb suit. But he knows a considerable bit about the Medlock case because he discussed the Medlock case with Stoen. We discussed it in our law office meetings on a number of occasions. I consulted with Tim in the Los Angeles church concerning the Medlock case. I know for a fact that he consulted with the Medlocks directly about that, and that he discussed their case with Rev. Jones. I was present in a group discussion of the Medlocks. So I have excellent first hand knowledge of his participating with the church in that very transaction, ~~as legal counsel for the church.~~ (TOS)

As a matter of fact, this information and belief stuff should be struck. ~~The purposes of the plaintiff, whatever the hell our motivation may be, if in fact we have a good case against Stoen, which we obviously do--is irrelevant. Now all this information and belief stuff the three defenses and all these allegations-- TOS knows as well as we do that information set forth on information and belief in a pleadings with respect to an injunction MATTER ARE A NULLITY. Therefore there is only one reason that TOS put all this stuff in here and that is because he wanted it available for media use, putting us in a position where we could not sue for defamation. And the proof of this is that every single time that he has filed a complaint against us in any one of these proceedings it has been immediately followed by articles in newspapers. Big splashy articles in newspapers. Therefore the motivation behind this is ~~pretty obvious as to who would be doing what. We are more inclined to say that the defendant is using this answer in a spurious way because he has included material that is not admissible, he has included material that he knows is a nullity-- and obviously they weren't included for the purpose of the lawsuit because they are not receivable by the court and TOS knows that. The purpose of including them was to make it available for publicity purposes.~~~~

THE POINTS AND AUTHORITIES

1. Page 2, pp 1-- unclean hands because aiding and abetting disobedience of Calif court order. Nothing in complaint or declarations that indicate how thats being done. A statement to thst effect in the points and authorities is meaningless.

Perjury in the verified complaint-- well, that has to be proven. But one legal point is that conduct in the proceedings of litigation is something entirely different than the transaction itself and it is the transaction that we are talking about re: unclean hands. As a matter of fact, it appears to me that the whole answer in the vitriolic and inflammatory way its written lends itself more to publicity than it does towards a judicially responsive pleading because obviously these things are all subject to motions to strike-- which shouldbe made.

Suppression of evidence . agaisn, a ridiculous argyment-- since they haven't asked her for anything-- how do they know?

Abuse of judicial process--

General nature of complaint-- they do have a point. complaint is not specific enough-- needs to be remedied with specific affidabits before it goes to a hearing.

We will come up with things specifically on "edlorks and Cobb. We need to ~~remediate~~ remedy this when Charles gets here. Specific affidavits.

Incidentally, the P&A talks about all kinds of crap that isnt under oath-- diversions, threats etc. and even if it were, I don't know that iys its at all relevant.

I think we need to add a declaration from Maraia, however I would like to point out that she is not the only person who could ~~xxxxxxx~~ know ~~xxxxxxx~~ what she told Stoen. I can rememebr some conversations where I was present. (Gene)

I don't know what the problem with producing Maria is-- nobody has asked for her. Its ridiculous.

The allegation that the case is a "sham". Look, the basic meat of the case is that Stoen acted as our attorney. We can prove that with documenys and affidavits beyond a shadow of a doubt. That he had specific knowlege concerning all phases of the corporation including its asset structure etc. The fact of the matter is that the court can take judicu knowledge that he is acting as attorney in a whole bunch of cases which are adverse to the Temple. We've got a prima facie case. It has to be dealt with on that basis.

Freedom of speexh and rights to counsel-- Bullshit. No freedom of speech where its limoted by a license, and there is very clear law to that effect. Traditionally lawyers have had restrictions placed on them, and unless TOS is arguing that the whole code with respect to limitations on aty confidentiality are violations of first amendment-- which is pretty hard to believe.

The declarations of Katsris, Cobb and Medlock are irelevant. It really doesnt make any difference because if he is violating his atty-client relationship with the church then he is, and he is not entitled to proceed, regardless of their feeling on the matter. Asfar as Medlocks saying they never discussed the mater with Stoen, that just plain isn't true.

~~the~~ COBB Suit-- the fact is that for years & years Cobb had been doing all kinds of nasty things to us--badmouthing us etc. and TOS knew the whole background-- and so even though TOS may be alleging that the "unlawful" acts, the particular dates may be subsequent to the time he terminated his relationship is not relevant. The background he had regarding the history of the Cobb-PT relationship, as to the functioning of the church, etc. are extremely relevant to these lawsuits-- evidentiary in some instances--perhaps. The information upon which these suits are based (cobb & Katsaris) and information relating to them goes years back, and he was ~~xxxx~~ privy to all that.

Medlock is the same thing. With respect to the Medlocks-- he participated in it, because the thing started a very long time back, but on page 7, paragraph 14-- we do need specific declarations to remedy the generality of the complaint.

Page 7, line 15-- several of us knew because we were ther at the time. Not just Maria. We were all their in basically a law office situation where that was discussed.

All these staements where TOS says " if she were called to testify and she did so truthfully, she would tesify etc." are subject to a motion to strikke. None of it is admissable because it is not a staement of fact. It simply is conjecture about what sbmebody might say. Not evidentiary. In a hearing on a preliminary injunction based on declarations the same rulse of evidence apply to the declarations that would apply if the person were present in

shows to document

court and speaking. This would not be evidentiary if Tim were called in a witness box. Just conjecture. Should be struck,

But just as a factual thing: ~~xxx~~ Maria doesn't make the claim that she talked to TOS regarding her father & conservatorships after Feb. 1977, on the contrary she says it was the previous fall-- Fall of 1976. Also, no one disputes that ~~xxx~~ she was in the US in the Spring of 1977. Nobody even said anything about her being in that meeting in April of 1977, but that she was discussed there-- her situation-- and he gave advice regarding it.

Spies Declaration

Paragraph 16-- re: John. There are several things we should say about that. We ought to get a half a dozen affidavits to the effect that TOS said on numerous occasions that John was Jim's kid, not his, which he did. Repeatedly. ~~xxxxxx~~ Secondly, the document itself constitutes an admission and as such it most certainly is relevant, and contrary to his position that "everyone there knows the document is false & spurious" that simply is not so. Although we cannot testify that we were in the bedroom we all took TOS's word for it, and Grace's as well, ~~xxx~~ in that they constantly told us that John wasn't his child. As a matter of fact, TOS told Gene that he and his wife had no sexual relationship during the period of John's conception.

Page 9, paragraph 17: Not relevant to any of the issues in the case. However in respect to TOS's returning in two to six weeks that's hard to imagine in that when he left he didn't notify anybody that he was leaving nor where he was going-- including by the way, John. ~~xxxxxxx~~ As a matter of fact, for a period-- maybe a few months, the organization had no idea of his whereabouts whatsoever. If that was his intention then he certainly managed to keep it to himself-- very conveniently.

Line 14, page 10: Long dissertation regarding mind-programming. Don't see how this is relevant-- his belief or lack of belief is not evidentiary. What is relevant is where he points out in page 10, lines 25- 26 what his true motivation for doing all this is-- that is, simply, that he wishes to obtain John Victor. That really is his motivation, and the reason for his abusing his relationship ~~xxxxxxxx~~ as an attorney is because he is so incensed over the John Victor issue.

We ought to also point out that the matter of John is presently being litigated by all the parties in the courts of Guyana, and it's very difficult to see how on earth he thinks he can influence those proceedings by his activities in the U.S. So it is pure vindictiveness. ~~xxxxxxx~~ An example of his vindictiveness again is that he attached the entire "Inside PT" story-- all of which is hearsay and not admissible to the declaration. In addition attached to it an unsigned, typewritten letter addressed to "Jim" which obviously has no foundation attached to it, because there is no way of attaching a foundation to it-- all of which is specifically intended to be as prejudicial as it could possibly be-- totally non-evidentiary. It really shows the level of malice this guy has. If we want to use Tim's methodology, I think if Pat Allinan were asked to testify, he would testify that he wrote all the documents and he simply permitted them to go in with him as attorney of record. Gene says-- he read all these documents, worked with TOS as lawyer for four or five years and recognizes beyond a shadow of a doubt that it is all TOS's style.

Finally, it is true that people have a right to hire an attorney of their choice. The fact remains-- why would all these people be so anxious to have Tim if it were not for the fact that he has this tremendous background & experience of PT and a lot of info they can use.

11-26-77

TO: FATHER
FROM: TOM GRUBBS
SUBJECT: PSYCHOLOGY REPORT

IN THE FOLLOWING REPORT, I DO NOT WANT TO SOUND PRESUMPTIOUS, NOR DO I PROPOSE TO LECTURE ANYONE. RATHER, I WISH TO PROVIDE A SYNTHESIS OF THOUGHTS GATHERED FROM MY READINGS, EXPERIENCE AND PRESENT CONDITIONS.

IT IS MY BELIEF THAT WE HAVE SEVERAL YOUTHS IN VARIOUS STAGES OF ALIENATION, NOT ONLY FROM THE COLLECTIVE AS PERSONS, YOU AS THE LEADER, AND THE COLLECTIVE VALUE SYSTEM, BUT ALIENATED FROM ALL INDIVIDUALS. THIS IS REPRESENTED IN TRANSACTIONAL ANALYSIS AS THE EGO STATE, "I'M O.K. YOU ARE NOT O.K." THE SUBJECT BELIEVES HE OR SHE HAS BEEN GREATLY AND/OR FREQUENTLY WRONGED BY ANOTHER OR OTHERS AND HAS RETREATED FROM HURTFUL SITUATIONS-- ISOLATING AND INSULATING THE EGO FOR PROTECTION. HOWEVER, INNER NEEDS CAN NOT BE SHUT OFF SO A GREAT CON JOB IS INITIATED TO JUSTIFY WHY THE SUBJECT SHOULD NOT RE-ENTER PERSONAL RELATIONSHIPS. AN OUTCOME IS "I'M O.K., YOU ARE FUCKED UP". IN THIS EGO STATE, THE SUBJECT PROVIDES HIS OWN EGO FOOD TO SUSTAIN ONE OR MORE CHARACTERISTICS OF HIS SHAKY SELF IMAGE. THE CONCEPT OF SELF IMAGE BECOMES CENTRAL TO THE PROCESS.

PEOPLE IN GENERAL HAVE A VERY DIFFICULT TIME CONCEIVING THEMSELVES AS NOTHINGS, ZEROS. INDEED THE MORE SHAKY THE EGO STATE, THE MORE THREATENED THE SUBJECT WILL BE BY THOUGHTS OF BEING A NOTHING OR A NOBODY.

IN RESPONSE TO THE INSECURITY PRODUCED BY INSUFFICIENT EGO FEEDBACK, THE SUBJECT FINDS HE CAN GENERATE EGO OR IMAGE SUSTAINING FEEDBACK IN AN INTENSE PERSONAL MANNER BY THE GENERATION OF NEGATIVE OR HOSTILE FEEDBACK. EACH TIME HE RECEIVES AND ENDURES A STRONG NEGATIVE ENCOUNTER, HE HAS REAFFIRMED THAT HE IS NOT WEAK BUT STRONG. HOWEVER, THE NEGATIVE FEEDBACK DOES NOT HAVE THE SATISFYING QUALITIES OF ACCEPTANCE. INSTEAD, IT TAKES THE CHARACTER OF

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THE SEXUALLY INSECURE MALE WHO BECOMES EMOTIONALLY ADDICTED TO SEXUAL INTERCOURSE TRYING TO AFFIRM THAT: (1) HE OR SHE IS NOT HOMOSEXUAL, OR (2) THAT HE OR SHE IS ACCEPTED. THE SUBJECT BECOMES "HOOKED" ON NEGATIVE FEEDBACK, "LOVE ME OR HATE ME, BUT DON'T IGNORE ME. IN EFFECT THE SUBJECT IS STILL DEPENDANT UPON OTHERS BUT HAS CHANGED THE CHARACTER OF THE RELATIONSHIP TO ONE HE CAN MANIPULATE RELIABLY.

AGAIN, CENTRAL TO THIS DYNAMIC IS THE THEME OF IMAGE IDENTIFY AND POWER. THE SUBJECT GAUGES HIS POWER ON HOW OFTEN, UNDER WHAT CONDITIONS, AND TO WHAT DEGREE HE CAN ANGER OTHERS TO CAUSE THEM TO ACT SILLY, FOOLISH, ZANY OR CRAZY AS HE (THE SUBJECT) PULLS THE STRINGS. THE CONSEQUENCES OF HIS ACTS FEED HIS NEED FOR REASSURANCE OF PERSONAL INTEGRITY.

THE ABOVE DESCRIPTION IS NOT INTENDED TO DESCRIBE THE MASOCHIST, OR SADO-MASOCHIST PERSONALITIES.

I DESIRE TO SUGGEST THAT THERE IS ANOTHER GLANDULAR RESPONSE ON WHICH SOME PERSONS BECOME "HOOKED". PARTICULARLY SNEAK THIEFS AND SEXUAL DEVIATES GET A "HIGH" VERY SIMILAR TO A DRUG HIGH FROM THE GLANDULAR SECRETIONS WHICH ARE PUMPED INTO THE BLOOD STREAM IN RESPONSE TO HIGH LEVELS OF FEAR AND ANXIETY. VINCENT TOUCHETTE WAS SHOCKED WHEN I DESCRIBED HOW HE FELT WHEN HE COMMITTED SEVERAL OF HIS THIEVERIES AND WHEN CAUGHT, JERRY LIVINGSTON ALSO SPOKE OF THE "ADRENLIN HIGH" HE EXPERIENCED WHILE BURGLARIZING. I, TOO, HAVE EXPERIENCED THIS PHENOMENA WHILE ON SEXUAL ESCAPADES. THIS MAY ACCOUNT ALSO FOR THE STATEMENTS OF CAPITALIST MALES WHO GET A MUCH BETTER JAG OUT OF SCORING WITH A HARD-TO-GET WOMAN.

I PROPOSE THAT WE MAY DESIRE TO CAREFULLY EVALUATE OUR DISCIPLINE SYSTEM IN REGARD TO THE SOCIOPATH, ISOLATE AND ALIENATED INDIVIDUAL.

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WHILE FREUDIAN PSYCHIATRY AND COUNCILING MAY PERFORM THE FUNCTION OF UP-DATING, REEVALUATING, DETERMINING CAUSAL FACTORS FOR BEHAVIOR AND CAUSE AND EFFECT RELATIONSHIPS, IT MAY BE VERY SLOW TO SHOW RESULTS IN THE BEHAVIORIAL LEVEL.

RATHER, FOR SOME INDIVIDUALS, I RECOMMEND THE SKINARIAN CONCEPTS OF OPERANT BEHAVIORAL CONDITIONING. BASIC TO THIS SCHOOL OF PSYCHOLOGY IS THE BELIEF THAT ALL ACTS ARE PURPOSEFUL AND GOAL ORIENTED. THAT ALL BEHAVIOR PATTERNS ARE SUSTAINED BY "PAY-OFFS" OR SATISFYING EVENTS. THUS, ALL BEHAVIOR CAN BE ALTERED BY CONTROLLING AND CHANGING THE ENVIRONMENTS TO WITHDRAW THE PAY-OFFS FOR UNDERSIRABLE BEHAVIOR AND PROVIDE THE SAME, SIMILAR OR MORE DESIRABLE PAY-OFF FOR AN ALTERNATE DESIRED BEHAVIOR. THIS SYSTEM OF ANALYSIS AND CONTROL OF SUSTAINING FACTORS HAS BEEN HIGHLY SUCCESSFUL WITH THE TREATMENT OF SOCIOPATHS AND PSYCHOTICS. CENTRAL TO ADMINISTRATION OF OPERANT CONDITIONING AS A BEHAVIOR MODIFYING PROCESS ARE THE CONCEPTS OF "SHAPING" AND SCHEDULING OF REINFORCEMENTS. BRIEFLY SHAPING MEANS PROVIDING PAYOFFS OR SATISFYING EXPERIENCES AS REWARDS FOR BEHAVIOR WHICH MUST GET CLOSER TO GOAL WITH EACH ATTEMPT. BRIEFLY REINFORCEMENT SCHEDULING MEANS SCHEDULING THE REINFORCING OR REWARDS TO MAINTAIN THE OPERANT BEHAVIOR AT THE OPTIMUM LEVEL BY NOT PRODUCING SATIATION OF THE DESIRE FOR THE REWARD ELEMENTS. WHEN SATIATION OCCURS, THE MOTIVATION DROPS TO ZERO AND THE OPERANT LEVEL OF THE GOAL BEHAVIOR DROPS OFF DRASTICALLY. THE GOAL THEN IS TO PROVIDE THE REWARD REGULARLY BUT REQUIRING MORE PERFORMANCE PERIOD TO ACHIEVE IT. THERE IS AN ENTIRE FIELD OF STUDY IN REWARD SCHEDULING.

IN ORDER TO IMPLIMENT SUCH A PROGRAM HERE WOULD REQUIRE A FULL TIME PROGRAM HERE WOULD REQUIRE A FULL TIME PROGRAM DEVELOPER/COORDINATOR/MONITOR AND ANALYST. I BELIEVE SUCH A PROGRAM HAS MERIT IN AREAS THAT ARE HARD TO REACH WITH GUIDANCE/COUNCILING SUCH AS ISOLATES, ALIENATED PERSONS AND SOCIOPATHS. INDEED, SUCH A

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PROGRAM MAY WORK VERY WELL AS A PRE-REQUISITE TO GUIDANCE AND COUNCILING.

OPERANT CONDITIONING IS CONCERNED PRIMARILY WITH BEHAVIOR MODELING. ONCE THE BEHAVIOR IS MODELED, THE NEW BEHAVIOR IS LESS APT TO PRODUCE THE NEGATIVE FEEDBACK WHICH FED THE UNDESIRE BEHAVIOR. THIS BREAK IN THE CYCLIC SYSTEM LEADS TO EXTINCTION OF CAUSE AS WELL AS THE OBSERVABLE EFFECT.

THE FOREMOST DIFFICULTY WITH INITIATION OF AN OPERANT CONDITIONING PROGRAM IS THE AVAILABILITY AND DESIRABILITY OF REWARDS. I FEEL CERTAIN, HOWEVER, THAT SOMETHING COULD BE DONE TO IMPLEMENT THE PROGRAM.

PART No. 2. IN ANSWER TO WHY SOME INDIVIDUALS FUNCTION BETTER AND SEEM HAPPIER UNDER CLOSELY SUPERVISED SITUATIONS.

THE NEED AND DESIRE FOR CLOSE STRUCTURING IS COMMON THROUGHOUT THE CAPITALIST SYSTEM. THE VOLUNTEER MILITARY SYSTEM HAS PROVEN THAT YOUNG MEN WILL MAKE MANY PERSONAL SACRIFICES TO ACHIEVE A SECURITY PROVIDED BY CLOSELY STRUCTURED MILITARY BEHAVIOR. MANY WILL FRANKLY ADMIT, "I LIKE IT BECAUSE I DON'T HAVE TO THINK OR MAKE DECISIONS, JUST DO AS I AM TOLD".

I DESIRE TO CONSIDER TWO ASPECTS OF THE SITUATION. BOTH ASPECTS INVOLVE EDUCATION, BUT DIFFERENTLY.

EDUCATION IN THE HOME BY PRECEPT AND EXAMPLE IS (UNDER CAPITALISM) GEARED TO THE RATIONAL FUNCTIONS AND DENY, DISCREDIT AND CONTRADICT THE EMOTIONAL ASPECT OF CHILDREN. CHILDREN ARE, HOWEVER, BASICALLY EMOTIONAL ANIMALS UNTIL THEY DEVELOP SUFFICIENT TOOLS OF LANGUAGE TO PROCESS ABSTRACT THOUGHTS. SO, IN ESSENCE, THE MAJOR PART OF THE CHILD'S LIFE EXPERIENCE, BEING, IS DENIED BY UNWITTING ADULTS WHO INSIST THE CHILD'S FEELINGS ARE UNREAL OR WITHOUT JUSTIFICATION. THE NET RESULT IS A GREAT CHASM BETWEEN THE RATIONAL FUNCTIONS (EMPHASIZED GREATLY THOUGH SUPERFICIALLY) AND THE EMOTIONAL. IN BRIEF, THE SYSTEM CREATES SCHIZOPHRENIA. THE PERSON FUNCTIONS ON TWO NON-INTEGRATED LEVELS. SINCE THE PERSON HAS RECEIVED

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MOSTLY NEGATIVE FEEDBACK ON HIS EMOTIONAL NATURE, HE LEARNS TO DISTRICT NOT ONLY HIS EMOTIONS BUT ALSO HIS ABILITY TO COPE OR CONTROL THEM. EMOTIONS UNEXPRESSED SEEM TO LOOM INSIDE VERY LARGE AND VERY POWERFUL - VERY DEVASTATING. THE INDIVIDUAL MAY BE MORE FREIGHTENED OF THE CONSEQUENCES OF ACTING ON HIS COMPULSIONS THAN BEING STRUCTURED IN A SITUATION WHICH DOES NOT EVOKE THOSE FEELINGS OR DOES NOT AFFORD AN OPPORTUNITY FOR EXPRESSION. THE CONTROLLING STRUCTURE THEN IS VIEWED A HAVEN, OR SHELTER.

SECONDLY, EDUCATION UNDER CLASSICAL EDUCATION OF CAPITALISM IS GEARED TO KNOWING RATHER THAN DOING. KNOWING DOES NOT GIVE SUFFICIENT FEEDBACK FOR THE INDIVIDUAL TO DEVELOP A POSITIVE ATTITUDE AND BELIEF IN HIS ABILITY TO CONTROL. TO THE CONTRARY, THE EDUCATION OF KNOWING AS OPPOSED TO DOING IS SO IRRELEVANT AND DEVOID OF BASIC APPLICABLE MEANING THAT AGAIN THE INDIVIDUAL DOES NOT DEVELOP A BELIEF THAT HE OR SHE CAN FUNCTION IN THE REAL WORLD WITHOUT SUPERVISION. THE SUPERFICIALITY AND HYPOCRICY OF CAPITALIST LIFE ONLY EMPHASIZE THE CONFUSION AND INABILITY TO COPE WITHOUT SEEKING OF GUIDANCE AND STRUCTURE. PERSONS LACKING A BASIC TRAINING IN CAUSE-AND-EFFECT RELATIONSHIPS FEEL DEEPLY ILL-AT-EASE MAKING IMPORTANT DECISIONS. THEY MAY COME TO BELIEVE THAT THEIR MISTAKES ARE WORSE THAN OTHERS AND LEARN TO RELY ON THE DECISIONS OF OTHERS.

BASICALLY, THE FREE INDIVIDUAL BEGINS LEARNING EARLY CAUSE-AND-EFFECT RELATIONSHIPS AS THE BASIC LOGIC STRUCTURE WITH WHICH TO EVALUATE EVENTS, THEIR RELEVANCE AND THE VALIDITY OF EMOTIONS.

THE GOOD TRAINING PROCEDURES DO NOT DENY THE EXISTENCE OF "FEELINGS" OR EMOTIONS BUT RECOGNIZES THAT THEY ARE REAL THINGS AND HELPS THE CHILD EXAMINE THEM. BY PRACTICE AND EXPERIENCE THE PERSON FINDS CONFIDENCE IN HIS ABILITY TO EVALUATE, UPDATE, ERADICATE, FOSTER, AND EMPHASIZE HIS FEELINGS. HOWEVER, IN ORDER TO ACHIEVE THIS, FRIENDS, GUIDES, TEACHERS AND COUNCILORS TREAT THE DISCUSSION (NOT THE ACTING OUT) OF FEELINGS AS REAL AS APPLES. THEN HELP THE CHILD DETERMINE THE VALIDITY OF THOSE FEELINGS. THE CHILD EVALUATES THE FEELINGS, THE GUIDE GUIDES THE INTROSPECTION.

FF4A3

AS THE CHILD LEARNS THAT THE THOUGHTS AND FEELINGS THEMSELVES ARE NOT HARMFUL, HE LEARNS HE CAN DEAL WITH THEM SAFELY -- THEY HAVE NO MORE POWER THAN HE GIVES THEM; THAT HE CAN EXAMINE THEM, DISARM THEM, RENDER THEM HARMLESS AND FORGET THEM.

THE HOW AND NOW

WE CAN IMPLIMENT THE EDUCATIONAL OUTLINE AS DESCRIBED ABOVE. BASICALLY, IT BEGINS FIRST AS TEACHER EFFECTIVENESS TRAINING. SUCH TRAINING SHOULD INCLUDE ALSO SUPERVISORS. THE CONDITIONS DESCRIBED FOR GUIDANCE AND COUNCILING SHOULD BE A WAY OF LIFE EXPRESSED BY ALL WHO WORK WITH CHILDREN. WE PRESENTLY HAVE MANY YOUNG "COTTAGE PARENTS" WHO LACK BASIC UNDERSTANDING AND AWARENESS. THEY ARE NOW COMPLICATING THE LIVES OF CHILDREN.

PLEASE NOTE: I DO NOT PROPOSE A SOFTY-SOFT, PATSY APPROACH TO CHILD REARING. I MERELY BELIEVE THAT WE MUST TREAT ALL FEELINGS AS REAL THINGS THAT CAN BE EVALUATED OBJECTIVELY TO DETERMINE VALIDTY. FEELINGS MUST BE EXAMINED DISPASSIONATELY. IRRESPONSIBLE BEHAVIOR MUST BE DEALT WITH MORE STERNLY. BEHAVIOR MUST BE CONTROLLED BY THOUGHTS, NOT FEELINGS (EMOTIONS).

Tom Grubbs



TOM GRUBBS

FF4A3

I



July 9, '78'

Lynetta
Lynetta, Lynetta, Lynetta, foras she
was called. She stood tall and
strong. Just a humble woman from
the hills of Arkansas. She was the
writer of many beautiful words and
thoughts that have never been heard.
But when the time came when they
had her in their hands, those Gorilla
men, they wanted her to talk and
tell and put her only son Jim in the
hell of jail. Well, its time to see how
Lynetta has caused thousands to be
free. She give more then words can
say: Her son, her love, trust, Communism
a brighter day.  

FF404

10/10/10



Lynetta



Lynetta made it possible for us to know Marx Lenin, the real road which is our true love Communism.

Lynetta was a good woman, strong woman, she was undotted and brave and never would betray the confidence of the people. Giving her son Jim, sending him our way, and Jim is still freeing people today. Lynetta we love you in every way.



Thank You Dad for you

Thartha

FF444

Willie & Tony

The upper class in the states wanted us to fight against each other so we wouldn't realize that they were our enemy. Gange killed us off so the upper class wouldn't have to. Anyway an organization is always destroyed from the inside. So get off the tuff guy attitude. We're going to fight the enemy to the end.

Anthony Ford

FF4A5

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.



[Handwritten signature]
COMMISSIONER OF OATHS
COOPERATIVE REPUBLIC OF GUYANA

FF426

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

Affidavit s/

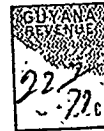
I, Annie McGowan, being duly sworn, declare:
I wore a steel brace for 17 months during 1970 and 1971. My
doctor told me I needed surgery and would have to wear the
brace for the rest of my life. At the end of the 17th month
I was healed by Rev. Jones. I returned to Dr. Thomas (Vernon
and Webster Streets, San Francisco, Ca.) and at that time he
took more x-rays which showed no sign of a back ailment
whatsoever. I have had no problem with my back since then.

Annie McGowan

Dated September 20, 1977

Witnessed:

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



Alm Amjet

AA 447

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

Affidavit s/

I, Tommy Keaton, being duly sworn, declare:

In 1974 I was diagnosed a diabetic and told I would have to take insulin orally three times a day for the rest of my life. I was continually weak and had problems with frequent urination and becoming hungry all of a sudden. During a meeting at Peoples Temple in June, 1976 Rev. Jones told me that he was taking care of my condition and not to worry. I went back to Dr. William Atkinson (Crenshaw Blvd. & Florence Ave. West Los Angeles, Ca.) who told me that I had no problem with blood sugar whatsoever.

Tommy S. Keaton

Dated September 20, 1977

Witnessed:

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



Alvin S. ...

AA 448

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

Affidavit s/

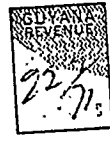
I, Flora Sanders, being duly sworn, declare:

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.



Handwritten signature

AA 489

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

Affidavit s/

I, Eddie Washington, being duly sworn, declare:

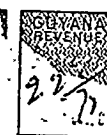
In 1976, I went to Santa Monica Hospital where I was diagnosed as having a tumor in my bladder. The doctors recommended surgery. Rev. Jones knew about my condition and told me that everything would be alright. When I went in to have surgery, the doctors found that there was no tumor at all, eventhough they had run several tests and had no doubts about my condition. I have had no bladder trouble or related problems since then.

Eddie Washington

Dated September 20, 1977

Witnessed:

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



Alvin...

AA4410

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 King

FF4A11

Port Kaituma,
North West Region,
Guyana, South America

Affidavit s/

I, Eddie Washington, being duly sworn, declare:

For 2 years I suffered with severe pains in my lower back. The doctors told me that I had arthritis, rheumatism, and bursitis. Rev. Jones healed me of these terrible pains in 1974 during a meeting at Peoples Temple. When I returned to Dr. Nickens, he commented on the great improvement I showed in standing and walking. Before, almost all leg movement was difficult, but now I can get around quite well and have never again suffered such pains.

Eddie Washington

Dated September 20, 1977

Witnessed:

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



Alvin L. ...

FF4A12

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

Affidavit s/

I, Mary Ford, being duly sworn, declare:

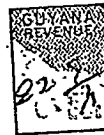
For several years, I had migraine headaches which incapacitated me for hours at a time. I had been seeing Dr. Williams, 1101 Compton Ave., Los Angeles, Ca. who diagnosed my condition but was unable to prescribe any drugs that offered me any relief. In 1973, Rev. Jones called out my name in a Peoples 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.



Alvin ...

FF4A13

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

Affidavit s/

I, Viola Moton, 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 Moton

Dated September 20, 1977

Witnessed:

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



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

Affidavit s/

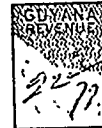
I, Marion Campbell, being duly sworn, declare:

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



FF4415

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

Affidavit s/

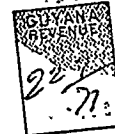
I, Marion Campbell, being duly sworn, declare:

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.



FF4416

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

Affidavit s/

I, Helen Love, being duly sworn, declare:

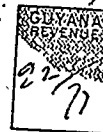
I had been a patient of a Dr. Killian for years in Philadelphia, Pa. who was treating me for heart trouble. I grew worse instead of better and spent my nights in a reclining chair since I could not sleep. I could only walk 1 block and sometimes less than that. This was in December 1971. I read of Rev. 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.



FF417

Jonestown, Port Kaituma,
North West District, Guyana

Affidavit of
Lillie Victor

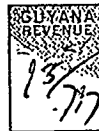
1, Lillie Victor, being duly sworn, declare:

I stayed with the Mertles in the summer of 1975 on Tomki Rd. in Redwood Valley, Ca. Lashay Mertle (thier adopted son) was 11 yrs. old^s lived there also. He had a bladder infection and problem that lasted a while--but they still beat him. One night he wet the bed and they forced him to stand with one leg up in the air all night in the living room. They had people stay up and watch him all night to make sure he didn't sit down or move. He was throwing up and passing out during that night but he was still forced to stay there. They treated him brutally.

Lillie Victor

Dated: August 18, 1977

Witnesses:



Ar. R. S. ...

FCHA 18

Jonestown, Port Kaituma ss
North West District, Guyana

Affidavit of
Janet Tupper

I, Janet Tupper, being duly sworn, declare:

I used to live with Rick and Barbara Cordell. In the summer of '75 I had hurt my leg and I was on crutches. I had to have my leg rubbed several times a day with ointment, and Barbara Cordell would do it for me. One night, about 2 a.m. in the morning, Rick Cordell came in and woke me, and I thought it was time for my medication. He brought me to his bedroom and Barbara wasn't there. He started rubbing my leg and asked me if I wanted him to go higher. I told him no, but he kept feeling and grabbing on me. I kept telling him to get away from me and he wouldn't. I kept trying to push him away, but I couldn't walk because he had my crutches on the other side of the room. He wouldn't let me go, he kept on molesting me.

Janet Tupper
Dated August 17, 1977

Witnesses:



Albert King
ALBERT KING
CLERK OF COURT
Georgetown, Guyana, South America

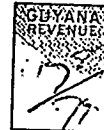
FF4AA

Jonestown, Port Kaituma ss
North West District, Guyana

Affidavit of
Wanda Swinney

I, Wanda Swinney, being duly sworn, declare:

When John Bidolph worked at Wilsons Furniture Store in Ukiah, as manager, he employed me as a bookkeeper-assistant to him. He embezzled a large amount of money and merchandise from the store. I had great difficulty balancing the records and he would claim that there was some mistake that the merchandise was never delivered, or had made a book-keeping error, but this was not true. I personally saw him take sofas, pillows, tape recorders, records and a stereo from the saying he was loaning them to people he even bragged about furnishing his home from the store free of charge. The furniture was never returned. He was also a very violent person. In the warehouse at Wilsons, he would claim to be joking while hitting Phillip Blakey, slapping him in the face and hitting him in the body, just provoking a fight. I believe he caused Phillip a lot of mental anguish over the violent actions directed at him.



Wanda Swinney
Dated August 17, 1977

Witnesses:

Albert [Signature]
at Georgetown, Guyana

FF4920

Jonestown, Port Kaituma ss
North West District, Guyana

Affidavit of
Russell Moton

I, Russell D. Moton, being duly sworn, declare:

One Sunday evening at the Los Angeles Peoples Temple, Paul Flowers in a fit of rage picked up a letter opener, held it to my throat-- stuck it against my throat and threatened to kill me. He said it wasn't the first time he had killed someone and he'd do it again. He also threatened the life of Maxine Betts one day mid-week shortly after because he thought she had said something about him he didn't like.

Russell D. Moton

Dated: August 18, 1977

Witnesses:



[Signature]
[Illegible text]

FF4421

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

Affidavit s/

Dorothy Lee Worley

I, Dorothy Lee Worley, being duly sworn declare:

My ex-husband beeing Ward Worley while living with me as my husband between the years of 1966 and 1973 repeatedly shoplifted from a number of stores in Ukiah, California. He was employed as a janitor for P.G. & E. for a couple of yars. He brought cleaning supplies, paper towels, toilet tissue, mops, and brooms home. My former stepdaughter, Faith Kice, stole supplies from the Ukiah General Hospital while working there in the capacity of a LVN in 1973. She also stole dental supplies from a dentist she worked for on Dora Avenue in Ukiah California.

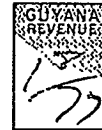
Subscribed to and sworn before me,
a Commissioner of Oaths for the
Republic of Guyana

Dorothy Lee Worley

Dated: 1st August 1977

Witnessed:

CLARENCE...
Justice
Commissioner of Oaths
at Georgetown, Guyana, South America



FF4A22

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

Affidavit s/
Ava Brown Jones

I, Ava Brown Jones, being duly sworn, hereby declare:

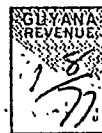
My brother James Cobb Jr. has always been a liar and a thief, and a violent person

On different occasions I remember my brother stealing from my grandmother, who owned a confectioner's store. Who was also crippled in her hands, legs, and back. He used the money to buy himself personal items, which he did not need. He constantly lied about taking the money even after he was caught several times.

I remember another incident where my mother was seven months pregnant, and he knocked her down with a broom. I can not understand how he and my sister Teresa are so close because they have always competed in there lying, stealing and fighting one another. They both are sick, and disturbed human beings who cannot be trusted or respected.

Ava Brown Jones
Dated: 1st. August, 1977

Subscribed to and sworn before me, Witnessed by:
a commissioner of oaths for the
Cooperative Republic of Guyana.



OLINDO PRINCELLI Esq.
Justice of the Peace
Commissioner of Oaths and Subj. of
of Georgetown, Guyana, South America

FF 4A 23

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

Affidavit s/
Ava Brown Jones

I, Ava Brown Jones, being duly sworn, hereby declare:

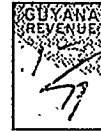
My sister Teresa Ann Cobb has always killed smaller animals. I remember her taking a larger brick and smashing a baby kitten in half. She also choked baby chickens. She has always been a very disturbed and violent person.

She has also threatened human beings on different occasions. I do not trust her with children or any living thing.

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

Ava Brown Jones
Dated: August 1st, 1977
Witnessed:

ULRIC F. BALL, ESQ.
Judge of the Court of Oaths
Commissioner of Oaths for the
Cooperative Republic of Guyana



FF4A24

I Al (Brun) Jones solemnly declare:

My brother Frank Gold Jr. has always been a member of the
Mafia, and a well known person.

On different occasions I worked for my brother Sterling Jr.
my grandfather, who owned a confectionery's store. He was
also crippled in her hands, legs, and feet. He used the
money to buy himself personal items, which he did not need.
He constantly lied about taking the money even after he
was caught several times.

I remember another incident where my mother was seven months
pregnant, and he knocked her down with a broom.

I can not understand how he and my sister Theresa are so close
because they have always competed in thieve lying, stealing and
fighting one another.

They both are sick, and disturbed human beings who cannot
be trusted or respected.

1st. August, 1977



Witnessed by:
Timothy A. ...
Albert Touchelet
Charles F. ...
Elizabeth R. ...
William G. ...

Subscribed to and sworn before me Justice of the Peace
of the Republic of Guyana on 1st August 1977

FF4425

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

Affidavit s/

Diane Lundquist .

I, Diane Lundquist , being duly sworn, hereby declare:

I saw Gary Lambrev come out of the bathroom laughing about a mouse that had been caught by the leg and was dragging the trap.

He asked me to come see the mouse, he could hardly talk because he was so hysterical.

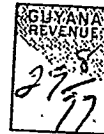
I told him that he was sick the way he was getting such pleasure from the suffering of the mouse.

Diane Lundquist

Dated: July 29, 1977

Witnessed:

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



MURRIC W. BALL
Commissioner of Oaths and Affidavits
of Georgetown Guyana, South America

FF 4426

Jonestown, Port Kaituma ss
North West District, Guyana

Affidavit of
Barbara Cordell

I, Barbara Cordell, Being duly sworn, declare:

I saw Rick Cordell mistreat his children. He would touch his daughters in a sexual way. He never wanted to spend time with his children. He never wanted to take the children anywhere not unless I was along. Rick walked out in the middle of the night without saying a word to me or his children about where or why he was leaving or when he would be back. My first child was not his baby, and when he (Mark) was a baby he would mistreat him and push him around. Rick was also unfaithful to me sexually. He was involve with women quite a few times, and one particular time was right after I had gave birth to his first child. He was never a good father image. He was a reactionary parent. Rick was very resentful of babies and children that I took care of in our home even his own. He wanted the time spent on him. Rick would take his hostility out on the children. Rick also purchase things for Peoples Temple, and quite often he kept the things for himself.

Barbara Cordell



Dated: August 18, 1977

Witnesses:

MICHAEL FINGALL ESQ.
Justice of the Peace
Commissioner of the Court
at Georgetown

FF 4427

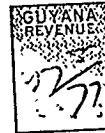
Jonestown, Port Kaituma ss
North West District, Guyana

Affidavit of
Jim Arthur Jones

I, Jim Arthur Jones duly sworn, declare:

Joyce Shaw beat me 150 times on the rear end with a thorn bush and then made me eat soap and roaches as my punishment for misbehaving while I was staying with her in 1976.

Jim Arthur Jones
Dated August 17, 1977



Witnesses:

Arthur J. Jones
J. Arthur Jones, Attorney-at-Law
of Georgetown, Guyana, South America

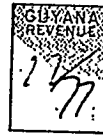
FF428

Jonestown, Port Kaituma ss
North West District, Guyana

Affidavit of
Stanley Gieg

I, Stanley Gieg, being duly sworn, declare:

Walter Jones stole hundreds of dollars worth of tools bought and paid for by Peoples Temple bus garage. He had his transmission overhauled and a new engine put in his pick-up truck at the expense of the Temple also. He took the truck with him when he left the membership of the Temple. He also took with him socket sets, screwdrivers, and other mechanic tools valued in the 100's of dollars which had been purchased with the Temple non-profit funds.



Stanley Gieg
Dated August 1977

Witnesses:

[Signature]
Clerk of the Court

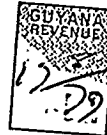
FF429

Jonestown, Port Kaituma
North West District, Guyana

Affidavit of
Mary Tupper

I, Mary Tupper, being duly sworn, declare:

I assisted Deanna Mertle in running a concession stand owned by Peoples Temple. The money would always come up short but Deanna would always have an excuse. I saw her take money, from the cash box and she would never put any money back. Although neither Deanna or her husband had a job, they always had plenty of money.



Mary Tupper

Dated August 17, 1977

Witnesses:

JUDICIAL OFFICER
J. ...
C. ...
at ...

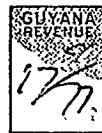
FF4A30

Jonestown, Port Kaituma
North West District, Guyana

Affidavit of
Jeff Carey

I, Jeffrey J. Carey being duly sworn, declare:

When Mickie Touchette was working at the Motel 6 in Santa Rosa as a desk clerk, she often stole money from the cash register after work hours, on a regular basis. She would have me wait out in the car down the street while she went inside. She was fired from the job, I don't know if it was because she was caught stealing the money.



Jeffrey J. Carey
Dated August 17, 1977

Witnesses:

W. D. F. M. L. E. C. C.
C. J. [Signature]
South America

FE4A31

Jonestown, Port Kaituma ss
North West District, Guyana

Affidavit of
Stanley Gieg

I, Stanley Gieg, being duly sworn, declare:

Almost a year ago my mom, Rose Gieg, left myself and my brother Clifford in the care of Peoples Temple. She has paid absolutely no support at all for our clothing, food or other expenses since she has been gone.

Stanley Gieg

Dated August 17, 1977

Witnesses:



Public Official
Public Official of the Republic of Guyana,
Georgetown, Guyana, South America

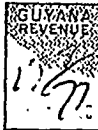
F44A32

Jonestown, Port Kaituma ss
North West District, Guyana

Affidavit
Wanda Swinney

I, Wanda S. Swinney, being duly sworn, declare:

I was present many times when Wayne Pietla recommended violent acts to the Peoples Temple Youth Group. He suggested things such as robbing banks, killing people and blowing up bridges. He was trying to gain the support of teenagers and children to do these acts. He stole guns from his dad and other people he knew when he left home.



Wanda S. Swinney

Dated August 17, 1977

Witnesses:

ALBERT ANGLI, JR.
Commissioner of Police and Customs
of Georgetown, Guyana, South America

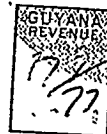
FF4A33

Jonestown. Port Kaituma ss
North West District, Guyana

Affidavit
Mark Cordell

I, Mark Cordell, being duly sworn, declare:

Rick, (my dad), has beaten me with belts until I had black and blue marks on my rear end. He also threatened to kill me, and would hit me in the arms. One time when I was living in Redwood Valley, I was on crutches then, he threatened to "kick my ass", and he pulled my crutches from under me. He kept on hitting me until my mother, Barbara stopped him. I saw Rick steal things from Radio Shack. About a year ago on the 4th of July, I knocked on his bedroom door and he wouldn't answered me, so I busted the door down. He'd taken an over-dose of pills, trying to committ suicide. All of his children saw him, and they were all terrified.



Mark Cordell

Dated August 17, 1977
Witnesses:

[Signature]
At Georgetown Guyana, South America

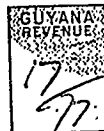
FF 4A34

Jonestown, Port Kaituma ss
North West District, Guyana

Affidavit of
Mark Cordell

I, Mark Cordell, witnessed Jackie Swinney physically hit
the patients in her care, while I was staying one time in her home.
She would beat them with her hands for no reason at all. She mistreat-
ed them often and called them obscene names.

Mark Cordell



Dated August 17, 1977

Witnesses:

Mark Cordell
Affidavit
of Georgetown, Guyana, South America

FF9025

Jonestown, Port Kaituma ss
North West District, Guyana

Affidavit of
Curtis Smith

I, Curtis Smith, being duly sworn, declare:

Joyce Shaw Houston beat me once about 50 times with a switch and forced me to eat soap and roaches in it as discipline for misbehaving. I have serious back problems and have had many operations on my back but she didn't seem to care when she was beating me with the switch.



Curtis Smith

Dated August 17, 1977

Witnesses:

ALVIN J. JONES
CLERK OF THE COURT

FF 4436

Jonestown, Port Kaituma) ss
North West District, Guyana

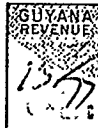
Affidavit of
Melanie Breckenbach

I, Melanie Breckenbach duly sworn, declare:

I resided with the Stoens for one year. One afternoon after napping I removed Grace's bed, I discovered under her mattress a white envelope full of money. I never saw so much money in my life and counted out five thousand dollars, I put it back under the mattress. One week later Grace Stoen left home to go with her boyfriend Walter Jones.

Melanie Breckenbach

Dated August 13, 1977
Witness:



M. P. S. S. S.

Justice of the Peace
Commissioner of Oaths and Affidavits
of Georgetown Guyana, South America

FF4A 37

Jonestown, Port Kaituma SA
North West District, Guyana

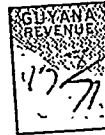
Affidavit of
Stanley Gieg

I, Stanley Gieg, being duly sworn, declare:

I know for a fact that Jack Arnold Beam stole various parts from junk yards and part houses such as Redwood Auto and Reliable Mill in Ukiah. He took socket sets, screwdrivers, wrenches, hammers, welding sets, and special parts for deisel engine repair. He also told me to steal parts and tools for him. He always bought the best of parts and tools, in worth of 100's of dollars for his electrical musical equipment (especially his guitar) with funds from the church treasury--Peoples Temple-- and when he left the membership he took the tools and instruments (amplifiers also) with him.

Stanley Gieg

Dated August 17, 1977
Witnesses :



Witness Signature

FF4A38

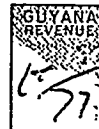
Jonestown, Port Kaituma ss
North West District, Guyana

Affidavit of
Chris Rozyanko

I, Christian Rozyanko, being duly sworn, declare:

Vincent Lopez and Dwayne Scott these were two boys from his child care home. One particular time Walter Jones, (also known as Smithy) lost his temper. It was as if he had gone insane. He struck out at Dwayne Scott, and started to beat him up. Several of us that were standing around jumped in between Walter and Dwayne to stop him. If it had not been stopped, Dwayne would have been seriously injured. Walters' actions were not those of a responsible adult.

Christian Rozyanko



Dated August 18, 1977

Witnesses:

Witness Signature

FP4A39

Jonestown, Port Kaituma
North West District, Guyana

Affidavit of
Julie Cordell

I, Julie Cordell, being duly sworn, declare:

Rick Cordell molested me, kissed me, tried to do sexual things to me-- feeling all over me. He always made us massage his back after an easy days work. He beat all of us children, taking out his anger on us. He would always try to scare us by throwing glasses of milk on the floor-- or at the walls. He even did that once or twice to a little 3 yr. old baby girl who was living with us. For a while he came home from work every day and for no reason would beat on us all with sticks--trying to make us cry. One time he beat me for a long time trying to make me cry but I wouldn't so he kept beating me over and over until he just gave up.



Julie Cordell

Dated: August 18, 1977

Witnesses:

[Signature]
Notary Public for Guyana, South America

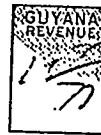
F F 41746

Jonestown, Port Kaituma
North West District , Guyana

Affidavit of
Braunshaunski Darnes

I, Braun Darnes, being duly sworn, declare:

I lived with the Mertle Family in Redwood Valley in the summer of 1975. There was a young fellow about 11yrs. old living there also whose name was Lashey. The Mertles (Mert and Deanna) would give him what they called "spankings " but what they did was beat him-- they bent him over the couch and kept on hitting him--they wouldn't stop for a long time. They made him stand up all night in a corner. He had a bladder problem and every time he wet the bed they would pick him up and throw him in the cold shower. Once they made him stand on one foot all night just because he wet the bed. The older kids in the family would stay up and watch him all night. Another time he accidentally broke a glass and all of the older Mertle girls(Linda, Sandy Rozyńkópienne) they started pushing him over the couch and knocking him around, picking him up and throwing him--slamming him down.



Braun Darnes

Dated: August 18, 1977

Witnesses:

[Signature]
[Signature]

FP4441

Jonestown, Port Kaituma SS
North West District, Guyana

Affidavit of
Rita Cordell

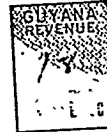
I, Rita Cordell, being duly sworn, declare:

August of last year while driving to a church service in Los Angeles Rick Cordell (my dad) kept putting his hand between my legs while I was sitting next to him and whenever I'd say anything to him about it he would get angry. He was also putting his arm around me so that his hand was resting on my breast. A few days later we spent the night over at a friend's house and he refused to let me sleep anywhere but in the double bed with him. He told me he had sexual attractions to me and my sister Julie. When he left our family he didn't say a word--just picked up and left. He never spent any time with his children. He was always asking me to hug and kiss older men.

Rita Cordell

Dated August 18, 1977

Witnesses:



[Signature]
Commissioner of Customs and Excise
at Georgetown, Guyana, South America

FF4442

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

AFFIDAVIT OF
JEFFREY CAREY

I, Jeffrey Carey, being duly sworn declare:

I was personally present when David Wise cashed fraudulently
obtained welfare checks, which he was receiving with his wife,
Mary L. Wise, in Ukiah, California in 1971.

Jeffrey Carey
Dated: August 2, 1977

Witnessed:

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



CLAUDE J. B. BSA.
Commissioner of Oaths
of Guyana, South America

FF4A48

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

Affidavit s/
Charles E. Touchette

I, Charles E. Touchette, being duly sworn declare:

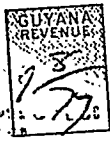
Mickey Jean Touchette my oldest daughter, tried to suffocate my youngest daughter Michelle Elaine Touchette. Mickey held a pillow over Michelle's face to the extent that Michelle has lost consciousness before she was stopped. On another occasion Mickey shoved her younger brother from a cabinet top to the floor causing a severe wound to her brother's head.

Charles E. Touchette

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

Dated 1st August, 1977
Witnessed:

ULRIC BINGWA ESO.
Justice of the Peace
Commissioner of Oaths
at Georgetown, Guyana



FF 4844

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

Affidavit s/
Ronald B. Sines

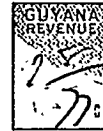
I, Ronald E. Sines, being duly sworn, declare:

Rick Schroeder during the year of 1975 regularly burglarized railroad cars stopping over in Ukiah, California. The items taken consisted from construction supplies such as plywood, 2 x 4 Douglas Fir Studs, cases of paper tissue, large rolls of paper table cloth covers.

Ronald B. Sines

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

Dated: 1st August 1977
Witnessed:



MINISTER OF THE REVENUE
[Signature]
Commissioner of the Revenue

FF4445

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

Affidavit s/
Stephen M. Addison

I, Stephen M. Addison, being duly sworn declare:

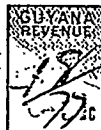
In 1976, David Wise illegally wire-tapped several telephones in San Francisco's (California) Peoples Temple. David Wise was seen and caught at the main switch board on the 2nd floor of the church building wire-tapping the telephones.

Stephen M. Addison

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

Dated: 1st August, 1977
Witnessed:

FINNALL ESQ.
Commissioner of Oaths and Affidavits
Guyana, South America
Georgetown



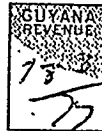
FF4A 46

Jonestown, Port Kaituma ss
North West District, Guyana

Affidavit of
Cynthia Davis

I, Cynthia Davis, Being duly sworn, declare:

Linda Mertle stated that many times between the years of 1973-1975, the items she stole from large department stores, such as the Emporium, I. Magnin, and Montgomery Wards. She stole continuously for 3 years. In 1976 she told me about her sex relations with Kay Henderson (an adult). She said that Kay offered to go to bed with her, and they did many times. Linda would explain in detail the sex act between them. She also told me about a young girl - age 14 who she (Linda) forced into a sexual act against her will. She wanted to hurt somebody black.



Cynthia Davis

Dated: August 18, 1977

[Signature]
Notary Public for Guyana
South America, C.I.

FF4447

Jonestown, Port Kaituma)
Northwest District)
Cooperative Republic of Guyana)

Affidavit of

I, Danny K. Kutulas, being duly sworn, declare:

In the month of December of 1975 J.R. Purifoy, his wife Betty Purifoy and son Jimmy Purifoy and his wife Gale Purifoy removed materials, tools, and machinery from a Peoples Temple church apartment building under repairs at the time at 1345 Alvarado Terrace, Los Angeles, California that did not belong to them.

Jimmy and Gale Purifoy said to me the evening they were loading the truck, that they were going to do a job in Fresno California for the Peoples Temple church and that it would take about two or three days and will be back for Christmas dinner. We never saw them again.

The materials stolen belonged to Peoples Temple church.

Subscribed to and sworn by me,
a commissioner of oaths for the
Republic of Guyana.

M. L. Angelo

Danny K. Kutulas

Dated August 5, 1977

Witnessed:



MUSIC FINNALL ESQ.
Solicitor of Law
of the Republic of Guyana and Affidavits
of the Republic of Guyana, South America

F 4948

State of California)
)
City and County of San Francisco)

SS.

AFFIDAVIT OF
JUNE CRYM

I, June Crym, being duly sworn, declare:

That I have known Marvin and Jackie Swinney since 1971 when I joined Peoples Temple. I remember noticing from the very start how Marvin and Jackie would ridicule their teenage son, Don Swinney, because he was slow and mentally retarded. Marvin was ashamed that he had brought a child into the world that was not "normal" and he never missed a chance to make fun of Don, to make him appear a fool. I saw Jackie and Marvin both physically beat Don many times - the child grew up constantly battered by his dad's belt or his mother's slaps. Don gradually became violent himself, following in his dad's image. He bullied little children and threatened them constantly. When Don went to our Agricultural Mission in Guyana, to live with his uncle Tim and where he was later joined by his grandparents, his move came as the result of his having stolen a knife and threatened to cut some children at school with it. (Bishop) Jones wanted to save Don from certain imprisonment behind bars and so made a place for him in the Mission.

Marvin and Jackie Swinney remained behind in Redwood Valley, California, U. S. A., a very racist small town. The church of Bishop Jones was centered in Los Angeles and San Francisco and its membership was predominantly black. Jackie and Marvin stayed away and did not come to church services and told neighbors they didn't want to be "niggers" anymore.

FF4A49

State of California)
)
City and County of San Francisco) ss.

Affidavit of
Sandra L. Bradshaw

I, Sandra L. Bradshaw, being duly sworn, declare:

I live at 2544 Sutter Street, San Francisco, California. I have been a member of Peoples Temple for nearly 8 years. I have worked as a Deputy Probation Officer for the County of Mendocino in Northern California for over 7 years. Through my association with Peoples Temple, I know Linda Swaney (Dunn), Faith Kice, Janet Phillips and Danny Phillips. While these people were in our group, they were the source of much contention and negativity. They were frequently involved in alcohol and drug abuse. Faith Kice and Janet Phillips worked at a local hospital and stole assorted drugs and pills. They were always on some type of "medication."

Linda Swaney (Dunn) worked at the Masonite plant in Redwood Valley and had a terrible reputation as a drunk and an "easy" mark. She flagrantly exhibited her lifestyle in front of other church members and her three children, (2 of them were young teenage girls who looked to her example, and 1 was a young son). As a result of Linda Swaney's decadent lifestyle, her oldest daughter Denise ended up in the local Juvenile Hall for drugs and lewd conduct. Mrs. Swaney's latest boyfriend had also misused Denise and faced investigation by the local welfare department. Denise was ultimately placed in a foster home, but she still continued her anti-social behavior.

Danny Phillips was one of the sickest personalities that I have ever known. He was purposefully cruel and inhumane to others. His whole manner was one of racist insensitivity. None of the previously mentioned people are black, nor are they married to black, nor have they adopted a black child. They are openly elitists and believe themselves to be superior to others.

FF4450

In 1973, when Bishop Jones was discussing the possibility of starting an agricultural project in Guyana, South America, all these people sought to discourage it from the beginning. They felt that South America was too vastly underdeveloped to ever merit investing in. Danny Phillips and the others felt that the government of Guyana was totally CIA involved and financed. They felt that people who had for so many years under the paternalistic overseeing of Great Britain were incapable of ever achieving self-determination.

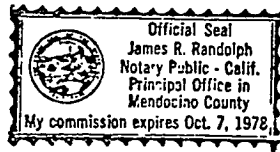
Danny Phillips was in the first group that went to Georgetown, Guyana. He disliked the country and people so much that he left the second day he was there. All these people are obviously capitalistic in their orientation, and have a vested interest in seeking to discredit anyone working towards socialist objectives.

Dated this 15th day of August, 1977.

Sandra L. Bradshaw
Sandra L. Bradshaw

Subscribed and sworn to before me, a Notary Public in and for the State of California.

James R. Randolph



State of California

City and County of San Francisco)

ss.

AFFIDAVIT OF

SHARON AMOS

I, Sharon Amos, being duly sworn, declare:

Linda Dunn Swaney was a person that I always thought was a very superficial person. She was very clothes-conscious and like to have a lot of fancy clothes, a brand new model car, and she did not relate in the slightest to politics or Third World struggle. She had no understanding of the capitalistic system and the evils of exploitation. She simply wanted the "finest" things in life and came to the church because her husband and his relatives were members.

She did not give any concern to her children, and the only understanding they found was with the Pastor of the church, Rev. Jones, and the members of Peoples Temple who gave them love and attention. I distinctly heard her say, as she was finally planning to leave the church, that she didn't want to put up with this "Socialist mess" any more and wanted to pursue her own interests. She said she didnt give a "damn" about her children.

We got reports after she left from people in the community that she went into a completely hedonistic life. She was sexually promiscuous, got drunk every night, and would have sex with anyone who would ask her. On one occasion she was so drunk she drove her car into a tree and had to be hospitalized. This is a documented fact in Mendocino County, where a personal friend of mine was her nurse in the hospital.

Linda has stated in the newspapers that she had left the church because Jim Jones had made advances to her. I know that this was a lie and that the truth is exactly the contrary. It was she who badgered our Pastor to have sex with her, and when she did not get her way, she became the vengeful woman she is today. Her behavior after she left our fellowship certainly does not show her to be a modest, proper woman who was offended by sexual advances.

She later married a man who was openly racist. Her daughter, then 14, was so disturbed by her mother's outrageous behavior and racist affiliations, that she left home and had to be housed in the local juvenile hall. Denise refused to go home to her mother even after being detained in juvenile jail for rebellious youth. Her daughter has since patterned her life after the mother, and is equally promiscuous, even though in her early teens.

A son of Linda's who was a very happy and socaible child, has withdrawn and is not at all like his old self. Linda refused to let him play with or see his old friends, and he was completely traumatized. He has also now started on a life of crime, drugs,

FF4451

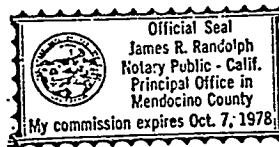
and mental stress.

Dated this 12th day of August, 1977.

Subscribed and sworn before me,
a Notary Public in and for the
State of California

Sharon Amos
Sharon Amos

James R. Randolph
NOTARY PUBLIC



State of California)
)
City and County of San Francisco) ss. AFFIDAVIT OF
 ROBIN TSCHETTER

I, Robin Tschetter, being duly sworn, declare:

That when I was under age and still in high school, Jim Cobb made advances towards me and even had me to come over to his house and he would try to get me to go to bed with him. He would pressure me by saying that I must be a racist if I didn't want to go to bed with him and then one day, he forced my clothes off of me and pushed me into the bedroom. He told me if I would scream he'd hurt me and then he made me do horrible acts with him. It has affected my ability to relate to other men now and I hate him for that. He had me bend down and lick his buttocks, then made me take his penis in my mouth and suck it and swallow whatever he did in my mouth. He laughed when I cried and said that I deserved it since I was a honkie. I was young and very impressionable. I believed that he would hurt me and get me in deep trouble with my extremely strick parents. He tried to get me to take drugs and told me that if I ever told anyone he would get even with me.

When I was only 16, he had me take some barbituates that made me very drowsy and drunk.

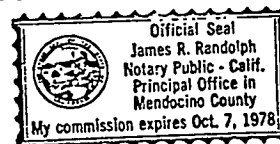
Dated this 17th day of August 1977.

Subscribed and sworn to
before me, a Notary Public
in and for the State of
California

Robin Tschetter

Robin Tschetter

James R. Randolph
NOTARY PUBLIC



State of California)
)
City and County of San Francisco)

AFFIDAVIT OF
ss: CAROL STAHL

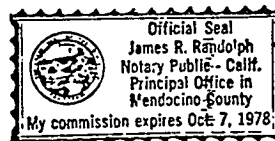
I, Carol Stahl
That Terry Cobb Pietila said Guyana was the most racist place in South America. She said the government in power had tried to cause race riots between East Indians and blacks there. She said the black government was educated and "rules" over the Chinese East Indians, and native people there. She said there was no national unity in Guyana, just domination by blacks, and that there was discrimination in the highest and lowest places. She told me there were still riots going on, and that particularly the sugar workers, who were East Indian, lived in terrible poverty. The reason that the government in power had kept this racial animosity up was that the only way they could rule was through "divide and conquer" tactics. She said they were complicit with the CIA in this.

Dated this 10th day of August 1977.

Subscribed and sworn to
before me, a Notary Public
in and for the State of
California

James R. Randolph
NOTARY PUBLIC

Carol Stahl
Carol Stahl



FF4A53

State of California)
City and County of San Francisco) ss. AFFIDAVIT OF
ANDY SILVER

I, Andy Silver, being duly sworn, declare:

That I was a student in the Peoples Temple college student program with Jim Cobb, Wayne Pietilla, Terri Cobb Pietilla, and Micki Touchette. Many of the young people, some recently out of the drug world, were confused about themselves, their identity (sexual and ethnic) and their personal goals, and looked in particular to Jim Cobb for direction and inspiration. Using reverse racism, he required the white students to prove they weren't racist by showing him respect as a Black man. He would stand on a table in front of them at house meetings, spouting political rhetoric, advocating terrorist activities and denouncing various political heroes as "Tom's" including Malcolm X for his later integrationist views. He would then order the women who were white to come forward, sometimes to kiss his feet, and other times to touch his privates. He established a paramilitary organization among the students, and established a library on how to make bombs, blow up municipal institutions, and made many contacts for the acquisition of guns.

While he was still a student, the church began developing plans to begin an agricultural mission field in Guyana. He tried to divide the congregation from the church leadership over whether the Temple philosophy was consistent with the philosophy of the Guyanese government, and whether the socialist ideals of the Guyanese government were sincere or diversionary.

FF4454

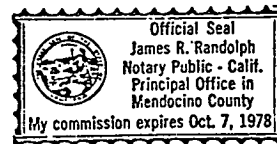
Another example of his using the church was in his asking various church people to recommend him to a dental school scholarship committee; he was shortly thereafter awarded an eleven thousand dollar scholarship. He then quit the church.

Dated this 10th day of August 1977.

Subscribed and sworn to
before me, a Notary Public
in and for the State of
California

Andy Silver
Andy Silver

James Randolph
NOTARY PUBLIC



State of California)
)
City and County of San Francisco)

ss: AFFIDAVIT OF
ANDREW SILVERS

I,

That Jeanette Kerns Hommen was a person that I knew and went to college with. She was very much apart of the bourgeoisie life and often talked about finding herself a wealthy man and living in luxury. While she was a member of the Peoples Temple she used the church to finance her education. She was not a serious student, as became evident half way through her college education. She was seen attending and associating with members of the right wing, conservative political party on campus and she had affiliations with fundamentalist, evangelists who preached a reactionary doctrine on various campuses and they were commonly known amongst the socialist groups to be backed and financed by the CIA. The Temple youth became suspicious of her activities and associations and questioned her motives as being a member of a progressive church. Her response was cold and soon after, left the area.

After not seeing her for several months, she returned to the Temple with her newly acquired husband, the son of a government official of Iran. He was very supportive of the brutal fascist regime of the Shah of Iran. Mr. Hummone was in the United States being educated at the expense of the Lockheed International Corporation in an arrangement made by his father, who represented the Shah, in arm sales negotiations. He defended the imprisonment of the political dissidents, and the torturing of anyone who

FF4 AS9

questioned the policies of the government. Jeannette, agreeing with him fully, she stated that she was soon to move there and settle down. She expressed that she didn't care about the suffering of the poor of Iran but was interested in the wealth that she would receive when she got there.

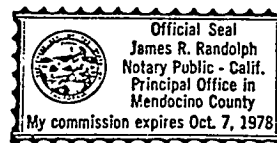
We mentioned to her that her mother and sister were going to Guyana to visit and possibly live. Both she and her husband objected, saying that only niggers lived in the little jungle and that they wouldn't have it and would do everything in their power to hinder such a move. Jeanette said that Guyana "has gone Communist" and she wouldn't allow her family to go there.

Dated this 10th day of August 1977.

Subscribed and sworn to
before me, a Notary Public
in and for the State of
California

James R. Randolph
NOTARY PUBLIC

Andrew M. Silver
Andrew Silver



FF4455

State of California)
City and County of San Francisco) ss.

Affidavit of
Sandra L. Bradshaw

I, Sandra L. Bradshaw, being duly sworn, declare:

I live at 2544 Sutter Street, San Francisco, California. I have been a member of Peoples Temple for nearly 8 years. I have worked for the County of Mendocino, California as a Deputy Probation Officer for over 7 years. Through my association with Peoples Temple, I knew Wayne Pietila, Micki Touchette, Terri Cobb and Jim Cobb. On various occasions I was involved in attending a small group session with Wayne as leader, in which very violent terrorist acts were discussed in detail. Bishop Jones had suspected these people of being involved in such things, so he had sent me and others to this meeting to keep a check on Wayne's activities. I have personal knowledge that on more than one occasion, Wayne initiated discussions advocating violence.

At one such meeting, that took place on the acreage of the children's ranch run by the church, I saw Wayne Pietila participate in this meeting, and he reported that he had personally gone to a number of different armories to check them out to plan various maneuvers in anticipation of carrying off an armed attempt to "liberate" the guns and weapons stored inside.

Wayne also spoke of explosives and where to get them and how to use them. He used as a guide a terrorist book called the "Anarchist Cookbook". He discussed putting poison in the water supply of major cities during an armed "take-over."

Wayne Pietila went into detail talking about killing Pres. Nixon, Governor Reagan, Governor Rockefeller, Billy Graham, Rev. Ike, and other religious leaders as well as political. Wayne Pietila also spoke freely about putting bombs under peoples cars and of various ways of getting terrorist supplies. Wayne had maps, gas tanks, military books, etc. He talked about his being the only person who was 'dedicated' to the 'revolution' and saw himself as an "heroic guerrilla fighter". Wayne and Jim Cobb especially were always talking about guns and of doing things like destroying radio stations and other lines of communications. Wayne Pietila, Micki Touchette, Terri Cobb and Jim Cobb were consistently and actively involved in trying to get the church members to participate in violent terrorist activities. They left the church when their efforts were in vain and the church was following a course too moderate for their tastes.

In 1973, when Bishop Jones was discussing the possibility of starting an agricultural project in Guyana, So. America, these same people spoke out actively against doing so. They did not want us to expand our work to an under-developed country. Their main objection was that the leaders of Guyana had no revolutionary consciousness and there would be no significant contribution made by Guyana in the struggle for liberation. They also stressed

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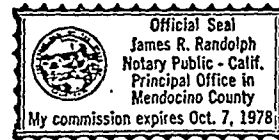
CIA involvement and stated that the Guyanese leadership was not astute enough to realize just how infiltrated with agents they were. These people openly professed and advocated the use of violent terrorist tactics and were dissatisfied not only with the peaceful, rational course the Temple was taking, but criticized this same approach that the country of Guyana advocated.

Dated this 17 day of August, 1977.

Sandra L. Bradshaw
Sandra L. Bradshaw

Subscribed and sworn to
before me, a Notary Public
in and for the State of California.

James R. Randolph



FF4456

State of California)
) ss. AFFIDAVIT OF
City and County San Francisco) LAURIE EFREIN

I, Laurie Efrein, being duly sworn, declare:

Walter Jones was sent by the Temple Board as a consultant to the Guyana Mission. He was thought to have sufficient experience in mechanics and building to be able to assess the best outlay of the agricultural mission, particularly the building sites, well, and a potential hydro-electric plant. Rev. Jones had expressed extreme reservations about his selection as the person to do this job. He was new to the church and his loyalties and basis in socialist principle were completely unknown.

When he returned, he proved to the church membership that Rev. Jones' reservations were justified. "Smitty" was threatened because he was under pressure of trying to hide a sexual affair he was having with the wife of one of our members. To build himself up in the eyes of this woman and to divide her from the church, he began to bad mouth everything the church was trying to do in Guyana. At first he attacked only the project, saying we would never make it function, and that we had made a stupid blunder in investing so much money there. Eventually, he attacked the people and government leaders.

He picked out very inconsequential things and harped on them to exaggerate a point. He said there were human feces left to lie around in food factories and people dumped raw

FF4A57

sewage into canals through the city streets. He accused the government of talking big in their papers about new factories and improvements, such as a big new hydro-electric plant, but said the "stupid little country" would never produce a thing. He said there was gold and oil there that they were too stupid to recognize and develop. He said all mining operations had come to a standstill when the British were kicked out; that the country was committing economic suicide by nationalizing the only money-making industries left. As evidence of this, he said the bauxite industry was failing and the papers were lying to the people that they had actually made more profits since nationalization.

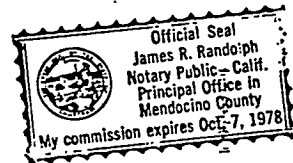
I was not surprised when he left the church and began to continue to degrade the Socialist Republic of Guyana and Peoples Temple, as he is now is doing in the press.

Dated this 17th day of August 1977.

Subscribed and sworn to
before me, a Notary Public
in and for the State of
California

James R. Randolph
NOTARY PUBLIC

Laurie Efrein
Laurie Efrein



FF4A57

State of California)
)
City and County of San Francisco) ss. AFFIDAVIT OF
 HARRIET TROPP

I, Harriet Tropp, being duly sworn, declare:

That I was one of the college students in the dormitory at the same time as Jim Cobb, Terry and Wayne Pietilla, Micki Touchette. When discussions would come up about the possibility of building an agricultural mission, all the above-named parties were very much against it. They called Guyana a Banana Republic, accused President Burnham of being a CIA plant and circulated literature stemming from an opposition movement within Guyana whose publication I believe was called "Dayclean".

They furthermore believed that socialism would never be achieved in the manner of hard work and cooperation, but were solely interested in what they called "glorious revolution" -- violent overthrow of capitalist systems. They said Guyana was a "hole" and backward and had no intentions of helping the church build a cooperative farm.

It seemed to me at all times that these were people who had no consistent commitment to socialist principle but were rather interested only in recruiting supporters for their anarchistic, self-aggrandizing goals, which allowed them to "play

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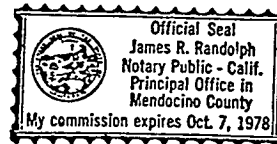
revolution" without the rigors of self-discipline. From the time the Temple started to consider building a socialist alternative in Guyana, these people worked actively against it.

Dated this 5th day of August 1977.

Subscribed and sworn to before me, a Notary Public in and for the State of California


Harriet Tropp


Notary Public



FF4458

State of California)
) ss. AFFIDAVIT OF
City and County of San Francisco) DON BECK

I, Don Beck, being duly sworn, declare:

That I remember that Grace Stoen's whole reaction to Guyana when she visited was very hostile. She spoke of the backwardness of the country. She felt that they had no doubt been better off under the British rule; at least they had experience in planning and running an economy. That was why now there was a scarcity of so much -- "not even refined white sugar and cooking oil".

Her attitude was condescending towards everything about Guyana. She thought the houses were crude and dirty, the people were backward, that they could do much more for their country but no one really wanted to. She thought the trouble was that people were "lazy and shiftless". Like along the roads where the people were walking. "They deserved to get hit if they wouldn't move faster out of the way". She incessantly ran down what she called "crazy drivers" and said it showed they were uncivilized as a society.

Several times after I had spoken to our congregation of the many beautiful aspects of Guyana--her people, the country itself, the spirit of cooperative living--she would approach me asking how I could be so positive about Guyana. She said that Burnham was not really a socialist; he had no intention of helping anyone but himself there. She said that he knew and she knew for

FF 4459

sure that the United States was not going to let him do any such thing. She thought we ought to be realistic and use the Mission as an angle to our advantage. The Mertles were even more intent upon using the Mission as a way to get money from people here. They were very upset each time monies kept going out to equipment there to actually build an agricultural program.

Grace always said that she had no intention of sharing what she had with others. She said she had worked hard to get where she was and wasn't about to have anyone put her where she couldn't have the benefits and material things that she deserved. She wanted to be able to get all the things and foods that she was accustomed to. She said she didn't want her child growing up in such a "barbaric" place. She said the schools were backward and she would have to send him outside the country to be educated. Besides she asked me once, what kind of identify would he get in a black third world culture? She wanted him to be somewhere where he could see more people of his own background and color.

She approached me once with a book about Burnham, The West on Trial and asked if I had read about what Burnham really was about. She seemed to take great pride to try and prove that the socialistic trend in Guyana was very much phony and the popular enthusiasm was only Burnham's plot to become a ruler of the

FF4459

economy and a stepping stone in his ambition to Third World leadership. She accused the Prime Minister of not having the interest of his people at heart. She was totally unwilling to relate to the refinement of socialistic cooperative living that pervades Guyana.

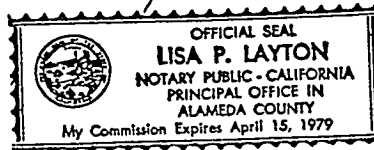
Dated this 17th day of August 1977.

Subscribed and sworn to
before me, a Notary Public
in and for the State of
California

Don Beck

Don Beck

Lisa P. Layton
NOTARY PUBLIC



FFWAS9

State of California)
)
City and County of San Francisco)

AFFIDAVIT OF
ss. DON BECK

I, Don Beck, being duly sworn, declare:

That I was in the traveling party from Peoples Temple the first time the church members and Rev. Jones went on a fact-finding trip to Guyana. This was the nation we had selected as a potential site for the development of an agricultural mission when we were interested in starting.

Danny Phillips was among the travelers to Guyana as well. As the trip progressed, he became more and more agitated. He joined us when we talked to officials, when we traveled to Matthews Ridge and were entertained at the Guyana house there, and went on a tour of the university. Every evening when we would return from our visits with the officials, we would join in discussion to try to determine the merits of our decision to locate in Guyana. Everyone in the group was extremely positive, but Danny was outright condemning. Nothing suited him. This took place in December of 1973. One night during our stay there was a demonstration of the PPP, and Danny went out to see what it was about. He did not return until many hours later. The next morning he told us he had been talking to members of the PPP which he was against the government. He accused the party in power, the PNC, of being racist and discriminatory against East Indians. He said they condemned homosexuals to jail, and that in several cases homosexual males had been flogged. Danny was an acting homosexual.

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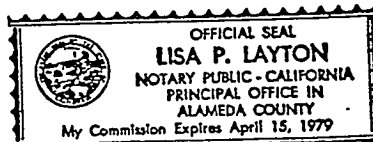
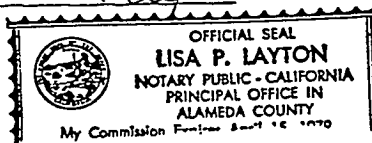
That night we visited with a man from Israel. Relations between Guyana and Israel were deteriorating at that time, and Danny evidently preyed on that man's hesitancy about the PNC. That night Danny was extremely agitated and pressed Bishop Jones into hours and hours of discussion. Bishop Jones tried to assure him that his insecurities and fears were unfounded, but he refused to come to reason. He began yelling at all of us, told us we were crazy for coming to this "God forsaken place," and ran out of the house in Kingston, Georgetown, where we were staying. His parting words were something to the effect that the best thing that could happen to Guyana would be for Venezuela to annex 2/3 of it, and Brazil the remainder. Evidently, he returned during the night and stole enough funds to set himself up for his return to the States.

Dated this 17th day of August 1977.

Subscribed and sworn to before me, a Notary Public in and for the State of California

Don Beck
Don Beck

Lisa P. Layton
NOTARY PUBLIC



FF4460

State of California

City and County of San Francisco)

) ss.

AFFIDAVIT OF

PHYLLIS HOUSTON

I, Phyllis Houston, being duly sworn, declare:

Was present when Birdie Marable drove her car up onto the sidewalk in an attempted murder of a 16 year old girl, Pam Bradshaw. She tried to run the girl down with her car because the teenager had made a suggestion the day before about how Mrs. Marable could better care for the seniors entrusted to her care. Mrs. Marable did not seem to care how these seniors were cared for. She would be serving time in the penitentiary at this moment had the girl not hopped a fence and run down an alley to elude Mrs. Marable's car.

Choosing to take out her demented hostility on children and seniors, Mrs. Marable was also guilty of leaving the seniors in her home without the care they required for days and weeks at a time. She took the money that was designated for their board, keep, and medical treatment to Reno and Las Vegas where she gambled regularly. She never returned the money to the elderly people. One woman in her care was fleeced for a new car, her life savings, and was neglected to the point her health completely deteriorated. This woman, left with nothing, is now bed-ridden. Mrs. Marable, meantime, has pursued partying and liquor and has complaints monthly for thousands of dollars of unpaid liquor bills. I personally called on patients in her home and found her in a stupor in the corner. Also, I have been there when she was absent for three and once four days standing, leaving the people without food or protection. She is currently in the position of losing her license to care for people in her home and is under investigation by the welfare agencies.

When the Church Board told her that she was no longer to consider herself a member of our congregation, pursuant to her delinquent behavior, she vowed in anger that she would get back at Rev. Jones and the entire membership. She practiced witchcraft and tried to bring curses, in her demented way, upon the church members. She tried to run down Pam Bradshaw with her car. She has bad-mouthed the church at every opportunity, though no one pays her any attention.

After our mission in Guyana had received some publicity, a series of very positive articles in the local press, Mrs. Marable wrote a letter to the editor in which she said that the glowing reports were all fabricated and that she would certainly not want to go to an under-developed, bug and snake-infested place like Guyana. The first-hand accounts of the church members who had visited the mission and had returned put to rest any doubts Mrs. Marable's trouble-making could have caused. People in the community know her for a very troublesome, vindictive person and that she will soon lose her license for housing the elderly.

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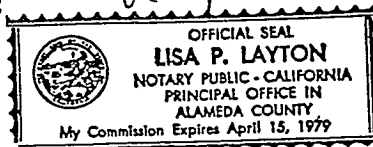
I, personally, am glad that my children and loved ones are in Guyana, away from the likes of this demented woman, and other such unsavory people as have tried to cause harm to our work for the most vindictive, hateful reasons.

Dated this 17th day of August, 1977.

Phyllis Houston
Phyllis Houston

Subscribed to me and sworn before me this day, a Notary Public in and for the State of California.

Lisa P. Layton
NOTARY PUBLIC



State of California)
City and County of San Francisco) ss.

AFFIDAVIT OF
SHARON AMOS

I, Sharon Amos, being duly sworn, declare:

That I knew Grace Stoen for a period of at least seven years. When she first came to Peoples Temple she was very uninterested and indifferent to politics. She had come from a middle class family and was very insensitive to seniors and to people who were black. She expected special treatment at all times and wanted the best of everything for herself.

She often made fun of socialism and said that she didn't want to have to share with other people.

As time went on she would try to influence people against socialism and would exploit people for her own gain. She was sexually seductive to a young teenage boy who lived at her home and constantly talked against socialist teachings to him.

When she talked to black people she was judgmental and showed no awareness of the pain they have been through in their lives - the persecution they have experienced in the South.

Grace was very vindictive to socialism. She spoke often of her preference to the capitalistic system.

She was sexually promiscuous and approached several young teenagers under 17 years old and made advances to them. She said she was so hostile to this integrated socialist group that she would like to go to agencies like the FBI and the CIA and tell them this group stands for socialism. She took relish in bragging about destroying socialism in the United States and said she like to be able to have money and she didn't care if people starved or not because if they don't have money, it

FF4A62

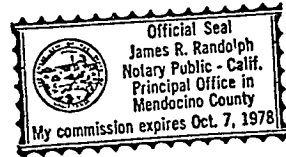
is because they are lazy and don't want to work.

Dated this 17th day of August 1977.

Subscribed and sworn to
before me, a Notary Public
in and for the State of
California.

Sharon Amos
Sharon Amos

James Randolph
NOTARY PUBLIC



State of California)
)
City and County of San Francisco) ss.

Affidavit of
Carol A. Stahl

I, Carol A. Stahl, being duly sworn, declare:

I have known Jim Jones for the past 12 years.

I met Walter Jones, "Smitty", when he first came to Peoples Temple, about four years ago. He avoided having anything to do with any of our black members if he could possibly do it. He made the comment that the only reason he even came was to please his wife.

He knew nothing about socialism and made no effort to learn. Whenever Jim Jones talked about Guyana and the beautiful Socialist government there, Walter would find something to do so as not to have to listen.

During the spring of 1976, Walter Jones went to Guyana for a visit. When he came back, he had nothing but derogatory remarks to make. He said things like, "...the country is generally 50 years behind the U.S." Several times he said that the Guyanese didn't even know how to wire their houses or cities. He said they were unable to keep the voltage consistent and that they didn't even know any better than to have 50 cycle current. Then he would laugh in his superior way. He constantly put down the people there, saying that they were not equipped to handle routine work with machines and tools. I remember one remark he made about how you couldn't trust the "darkies" to do it there any more than you could at home...that you'd have to do it for them. Walter said that he had been up to Matthews Ridge to see what there was in terms of facilities and materials. He said that all that was there was what the Union Carbide Co. had left. He said that since the Guyanese couldn't repair anything so complicated, that it was all run down. He said that if Burnham had any savvy, he would welcome the company back again to get the place built back up.

FF4A63

Walter said that he had read that Burnham worked for the CIA before and was probably still doing so. He called cooperative living a farce because people were too lazy to work for themselves, let alone for their neighbor. He said that at least the British knew this and kept things running.

In regards to the young man, Vincent Lopez, who is now living in Jonestown, Walter had nothing but disparaging remarks to make about him. Walter said Vincent was rather limited in his abilities and that he was incorrigible. Once on a summer trip we made back east just after Vincent left for Guyana, Walter said that Vincent wouldn't be able to learn much from the "darkie" Guyanese schools. He went on, saying but then what could Vincent do anyway, since he was partly "dark" too. He remarked that the poor dumb little "wetback" wouldn't even know if he were happy or not.

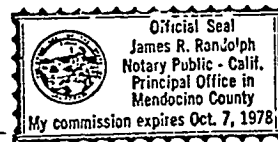
Dated this 17th day of August, 1977.

Carol A. Stahl

Carol A. Stahl

Subscribed and sworn to before me,
a Notary Public in and for the
State of California.

James R. Randolph



FF 4063

State of California)
City and County of San Francisco)

AFFIDAVIT OF
ss. JEAN F. BROWN

I, Jean F. Brown, being duly sworn, declare:

Wayne Pietilla was an agent provocateur within the ranks of Peoples Temple. He conspired with Terry Cobb Pietilla, Jim Cobb, and Micki Jean Touchette to tear down the socialist structure set up by Rev. Jones. They called meetings of Temple youth and preached violence. They purchased guns and tried to get young members into shooting practice. In one meeting I was present in, Wayne Pietilla told the group how to make bombs and laid plans to attack a National Guard Armory at the intersection of Highway 101 and Steele Lane in Santa Rosa. They planned to do this without the knowledge of Rev. Jones and Temple leadership and swore everyone in the meeting (which they held outside by the bank of a river in Redwood Valley) to secrecy. Wayne said that this was the way the group would force the Temple to take violent action. They planned to seize the weapons in the armory and stand off the police, forcing Peoples Temple into defense of their actions.

The young people were persuaded that this was the right thing, that it would give Jim a platform to speak to the nation about racial equality and social justice for all Americans.

Their real intentions, however, were to divide the movement and bring it to its end. To this day, I believe they are paid informants, and their recent lies on Peoples Temple and Rev. Jones in the media bear this out. When they were unable to bring about

FF 4A6A

the crisis they sought to because Rev. Jones discovered their plans and they were told to get rid of their guns, they left the church and have been conspiring to attack the Temple from without. Wayne approached me last year when he returned for a short time and told me if I would renounce Jim and the Temple and the socialist movement, that he and the others would make a comfortable life for me, that all I had to be ready to do was turn States evidence against my allegiances. He said Prime Minister Burnham of Guyana was a "Tom" and the CIA had beat Rev. Jones to the country. He said everything the church members were putting into the mission would be taken away when the work was done. The CIA had bargained with Burnham and guaranteed him that the country would get everything that belonged to the Temple if the government there would cooperate. I did not believe any of his lies because every since Pietilla and others named above have been associated with Peoples Temple, they have tried to sow this kind of division.

Dated this 2nd day of August 1977.

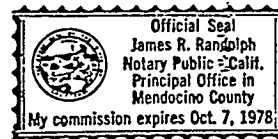
Subscribed and sworn to
before me, a Notary Public
in and for the State of
California

Jean F. Brown

Jean F. Brown

James R. Randolph

NOTARY PUBLIC



FF4A64

State of California)
)
City and County of San Francisco)

AFFIDAVIT OF
SS. SHARON AMOS

I, Sharon Amos, being duly sworn, declare:

That Gary Lambrev was one of the first people I met when I joined the Temple ten years ago. He was at that time, in my mind, very enthusiastic about socialism and very knowledgeable about the goals of socialism. Gary is very intellectual and so at first I was impressed by what he had to say.

Shortly after I joined the Temple, Gary came to my home and told me he was leaving the church because he didn't believe that socialism considered the individual interests of people and he was afraid it led to communism. I told him that was not true because Jim Jones was always compassionate to people and that socialism was the only way that people got jobs and equality and justice. But he left the church and we heard no more of him for several months.

Later, he came back to Peoples Temple. I was surprised by this as he had been so adamant and in fact, denounced the whole socialist way of life and stated that he didn't approve of the socialistic teachings of the church. He told me that he had used rationalization when he said he was afraid of socialism. He said that he was a homosexual and that he had gone out because he wanted to pursue his sexual interests in an orgiastic way and that this was the reason he had left.

FFAHS 4465

He said he had made a terrible mistake and that he wanted to prove himself and that the life he had led was superficial and meaningless and that he had done nothing for social causes since he had been gone from the church.

Gary stayed in the Temple this time for several months and than he told me he was leaving. This time he made no mention of disagreeing with the socialistic views. He, himself, along with one of our other members, Edith Roller, had been conducting classes on socialism and he had taken very strong stands in the class. He said that he likes a life style of the hippy people and that he missed taking drugs and that he likes to involve himself in sado-masochistic sexual activities with many men at one time. He said that he knew his activities were often depraved and involved young boys and beating them but that he did not want to give up this type of life style. This was a shock to us because though we knew Gary was homosexual, we didn't realize the extent of his activities.

We saw him once as our buses were passing along the highway laying in a field. He looked like he was stoned on drugs and could barely orient himself. In a recent article, he complained that the church was organizing against Senate Bill 1 which is recognized by all people interested in Civil Rights as being very oppressive to the rights of people especially minority people who want to organize to better their situation.

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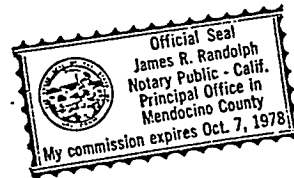
I feel that any person who is as dual as Gary Lambreth and as fickle in his politics could easily be an agent provocateur who exploits his contacts with liberal groups to be paid. His dependence on drugs would make him very receptive to this kind of income. He has worked gainfully very little in his life and the last time he was out of the church, he took welfare money and said he was incapable of working so therefore he is dependent on agencies for his source of income.

Dated this 17th day of August 1977.

Subscribed and sworn to before me, a Notary Public in and for the State of California.

Sharon Amos
Sharon Amos

James Randolph
NOTARY PUBLIC



FF4465

State of California)
)
City and County of San Francisco)

AFFIDAVIT OF
ss.
JUNE CRYM

I, June Crym, being duly sworn, declare:

That I have known Marvin and Jackie Swinney since 1971 when I joined Peoples Temple. I remember noticing from the very start how Marvin and Jackie would ridicule their teenage son, Don Swinney, because he was slow and mentally retarded. Marvin was ashamed that he had brought a child into the world that was not "normal" and he never missed a chance to make fun of Don, to make him appear a fool. I saw Jackie and Marvin both physically beat Don many times - the child grew up constantly battered by his dad's belt or his mother's slaps. Don gradually became violent himself, following in his dad's image. He bullied little children and threatened them constantly. When Don went to our Agricultural Mission in Guyana, to live with his uncle Tim and where he was later joined by his grandparents, his move came as the result of his having stolen a knife and threatened to cut some children at school with it. (Bishop) Jones wanted to save Don from certain imprisonment behind bars and so made a place for him in the Mission.

Marvin and Jackie Swinney remained behind in Redwood Valley, California, U. S. A., a very racist small town. The church of Bishop Jones was centered in Los Angeles and San Francisco and its membership was predominantly black. Jackie and Marvin stayed away and did not come to church services and told neighbors they didn't want to be "niggers" anymore.

FF4AL6

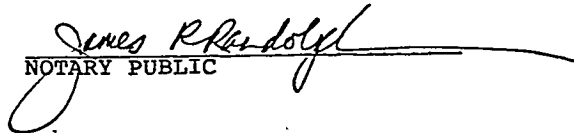
About that time the church made known publically its advocacy of socialist philosophy as the natural humane way of life, and this declaration along with our obvious inter-racial commitment became too much for Marvin and Jackie.

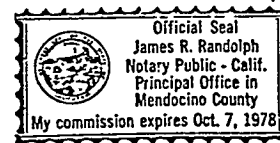
They had a care home for teenage girls, and the girls complained of their beatings and physical abuse. Jackie and Marvin left the care home and moved away. They spent a lot of money on personal items, a boat, and cars and Marvin's truck. They were very selfish and finally demanded that we send Don Swinney back to them from the mission. We asked them why, and Jackie said they wanted to be able to collect State money for Don because he was mentally retarded. They did not care about their son -- it was only the money that they wanted.

Dated this 17 day of August 1977.

Subscribed and sworn to
before me, a Notary Public
in and for the State of
California


June Crym


NOTARY PUBLIC



FF4A66

State of California)
)
City and County of San Francisco) ss. AFFIDAVIT OF
JEAN F. BROWN

I, Jean F. Brown, being duly sworn, declare:

That Linda Mertle, daughter of Elmer and Deanna Mertle, was a racist and white supremacist. For a while, she appeared to take on a positive attitude to the Temple and integration, as taught by Rev. Jones. She became involved sexually with a black woman ten years her senior and used this woman as a slave.

She reacted violently when the woman broke off her relationship and became a vicious race-hater. She left the Temple membership and joined her parents. She harassed our black members in their homes and on the streets. She drove by as many as five times a day yelling racial obscenities out her car window at our black members, especially children and youth.

She accused the Temple of forcing her to relate to the other woman, and when she couldn't get a reaction from the woman, she began pulling other Temple members aside telling them negative things about Guyana. She circulated copies of New Yorker and Ebony magazines which contained articles critical of the Prime Minister of Guyana. On three separate occasions I know of, she spoke to young members of the Temple and tried to discredit Mr. Burnham and the Temple's move in that direction. She said black people were ignorant and could

FF4A67

never rule their own country or their own affairs. She said Burnham took money from Cuba and Russia and spent it on himself and his wife, showing the Ebony article to validate her charges. She made copies of the article and circulated it anonymously among members of the Temple she knew had given money to the Guyana Mission.

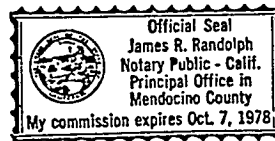
Dated this 2nd day of August 1977.

Subscribed and sworn to before me, a Notary Public in and for the State of California

Jean F. Brown

Jean F. Brown

James R. Randolph



FF4AL7

State of California)
) ss. AFFIDAVIT OF
City and County of San Francisco) JEAN F. BROWN

I, Jean F. Brown, being duly sworn, declare:

Deanna and Elmer Mertle spoke against the socialist ideals of Peoples Temple and Reverend Jones, against socialism as a philosophy or way of life, and especially against the government of L.F.S. Burham, Prime Minister of Guyana. I believe that they were and still are agents of conservative, right-wing interests who are trying to discredit the work of the Temple and the character of Jim Jones.

Both the Mertles were known to members of the Temple to have been active in the John Birch Society before asking for church membership. The John Birch Society is the organized political arm of the far right forces in the United States. Both Deanna and Elmer used every opportunity to try to influence Temple members against socialism. I personally remember one morning at the Publications Center owned and operated by the church they would come where workers would gather and would read from Mao's Red Book and ridicule the socialist teachings of that leader. They berated the teachings of Rev. Jones, saying that socialism gives power to "blacks and embi-cils" and lived apart from the communal structure at Peoples Temple taking every thing they could from the people.

FF 4A68

When they learned we were planning to develop an agricultural station in Guyana, they did what they called "independent research" on the nation and accused Mr. Burnham of being a CIA plant and that everything we put into that country would be taken away from us. They spread around among Temple membership literature that was hostile and negative about Burnham. They tried to poison the minds of Temple members whose relatives went among the first groups to the country. They tried to divide the people from the church saying to ones such as Tim Swinney's family that there were race wars going on in Guyana and that Burnham was responsible for them. Elmer told the wife of Phillip Blakey that intermarriage was forbidden in that country and that whites were in virtual slavery there since the independence. He said to Debbie that Phillip had been, in effect, sold into slavery in Black Communist Guyana. He told her that the black leaders in Guyana were plotting to torture and banish to starvation in the jungle the white people in Guyana who were trying to run missions there and were part of the American and British churches in the country.

I swear these things are true and can be validated by the people whose names are mentioned as victims and witnesses to these white racists and anti-socialists.

Dated this 2nd day of August 1977.

Subscribed and sworn to before me, a Notary Public in and for the State of California

Jane R. Rondolgl
NOTARY PUBLIC

Jean F. Brown
Jean F. Brown

FF4468

State of California)
) ss.
City and County of San Francisco)

Affidavit of
June B. Crym

I, June B. Crym, being duly sworn, declare:

In 1973 I lived on North Dora Street in Ukiah, California, a block away from Birdie Marable's rest home where she had several elderly patients living there. I witnessed Birdie drunk on liquor several times, when she was supposed to be taking care of her patients. I visited the care home from time to time and every time I was there she was sitting around drinking and would not pay attention when an elderly patient might ask for her help.

I also saw her at church at Peoples Temple, but I noticed that she didn't attend regularly and when she did, she was very often hostile and rough with people, especially the elderly. She never participated when Bishop Jones asked for help for people in prison or to give food and clothing to a poor family. Birdie Marable was very selfish and greedy, and I heard her say she resented the church voting to give money or supplies to needy families. Instead she would come to church services wearing fancy silk dresses and big hats and show off, insensitive to those around her who couldn't afford such things.

When Bishop Jones spoke about building an agricultural mission in Guyana, Birdie Marable disagreed and spoke out against it. She said the people in South America "are backward and primitive" and she didn't want to give up her liquor and fancy clothes to build a mission in Socialist Guyana. For years Bishop Jones had explained in services the practicality and humane way of life in socialist countries, and we were all excited because we had a chance to start an agricultural station in Guyana. But Birdie Marable said that our mission would fail, that the Guyanese government would never succeed and instead the whole country would end up in poverty, and she did not want to be involved in anything like that. She did not want to give up her home or share any of her rooms with anyone, and she did not like the socialist idea of restructuring the economic wealth in the ownership of the people. She liked the capitalist way of

FF4A69

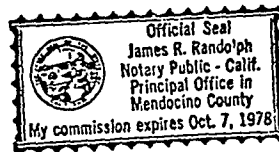
life because of the personal advantages she had gained for herself and she did not care that others had less than she had. When she finally stopped coming to the Temple services, it was because she did not agree with our commitment to the agricultural station and working with the Guyanese people.

Dated this 17 day of August, 1977.

June B. Crym
June B. Crym

Subscribed and sworn to
before me, a Notary Public
in and for the State of California.

James Randolph



State of California)
)
City and County of San Francisco)

Affidavit of
Laurie Efrein

I, Laurie Efrein, being duly sworn, declare:

Neva Sly lived in Redwood Valley for several years, and during part of that time I lived in the same house with her. She made no pretense about hiding a sexual relationship she had with Reggie Upshaw who at that time was still a minor. She talked openly about the sex they had, and would often make physical contact with him such as kissing and petting in front of children.

She deserted her own husband and son. Her son Mark has had several difficulties adjusting to people, and especially with young women. He exhibits hostilities toward women and especially is outspoken about his contempt for his mother. During a time when he (an adopted son) was in early adolescence and needed her emotional strength, she left him and rejected him. She humiliated him in front of other youths by relating to another young man, just a few years older than her son.

Further, Neva Sly left the Redwood Valley area and her husband and son, and relocated in Los Angeles. She got herself an apartment and a job, at which she earned a great deal of money. She provided nothing for her son by way of financial assistance and spent exorbitant amounts on herself. She ceased to contribute anything to the church and tried to manipulate her son's affections by arranging for him to stay with her in her apartment. She tried to buy back his affections with the purchase of material things. When the young man chose to stay with his father, who was still an active member of Peoples Temple and was participating stateside in mechanical work for equipment for the agricultural mission, she began talking badly about the Temple and Bishop Jones. Her motives are, simply, jealousy.

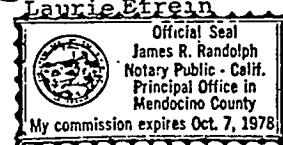
Dated this 17th day of August, 1977.

Subscribed and sworn to
before me, a Notary Public in
and for the State of California.

James R. Randolph

FF4470

Laurie Efrein
Laurie Efrein



State of California)
) ss.
City and County of San Francisco)

AFFIDAVIT OF
TIMOTHY CLANCEY

I, Timothy Clancey, being duly sworn, declare:

Deanna and Elmer Mertle are two of the most vicious, racist and classist people that I have ever known. They pretended to be interested in this church when they first attended. Mrs. Mertle came from a very conservative religious background and was also conservative politically. She belonged to the John Birch Society which is one of the most conservative rightwing organizations in the United States. Mr. Mertle is a man with a great deal of repressed hostility and has a tremendous desire to get revenge on the church.

Both of the Mertles are very judgmental people. They present themselves as very good people and put down other people, especially blacks whom they say can't manage their lives at all. They had a young black teenager living with them, Lilly Victor, and they worked her from early morning to late at night, while they and their children enjoyed themselves. She had to work scrubbing on her hands and knees while the white teenagers had a good time. Their own children had not even a chore to do in the home. They said no man would want to marry Lilly, and especially no "white man."

Though the Mertles were in an atmosphere of cooperation and sharing of the workload, they never would do their part. Mrs. Mertle claims conditions were very bad for her but then in the same breath states she lived in a \$90,000 dollar house which the church paid for some of the payments on it so the Mertles would not lose their place of residence. The church supported this family for many months, but this was not sufficient for them, they now claim that they were exploited.

They also make claim that children in the church were mistreated. However, one of the little mixed race children that they took care of was sexually molested by Mrs. Mertle. Mr. Mertle was not to be undone in this kind of bizarre behavior of young children. He had sex with a teenage girl put in his care by a psychologist and this was reported by children who lived in the Mertle home and observed this.

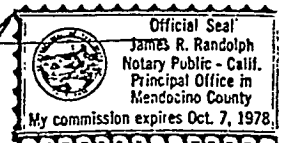
Mr. Mertle had the nerve to say that Jonestown was a sterile place where nothing would grow and that the bananas in one of our pictures of Guyana were photographed at another site, and not in Guyana. He has been to Guyana and for him to lie like this to have it printed in the press is a calculated attempt to destroy socialism and discredit the work in Guyana.

Dated this 17th day of August, 1977.

Subscribed and sworn to
before me, a Notary Public in and for
the State of California.

James R. Randolph

Timothy Clancey
FF4A71



State of California)
)
City and County of San Francisco) ss.

Affidavit of
Lillie Mae Victor

I, LILLIE MAE VICTOR, being duly sworn, declare:

In 1975 Deanna and Elmer Mertle asked me to move in with them. I was 17 years old. We lived in Berkeley in their rest home, with 8 rooms on each of the 2 floors. Deanna kept me out of high school to use me as a house slave. She made me clean every room, change every sheet on each bed and wash them, mop every room on each floor (16 rooms) plus the hallways and 4 bathrooms. I had to clean the bowel movement out of the toilet bowls. I worked from 8 am to 5 pm. Then I had to do the dishes after all the meals. Deanna constantly made racist remarks to me and about me. She said "sometimes I think you require a slave master to beat you, if that's what you require, then I will beat you." She told me to lie down, she said she would put me in a trance and see why I was so hostile. Once when I had a cold I was really congested and had bad pain on one side of my head, in my back and arms. I asked Deanna to take me to the doctor. She refused and gave me somebody else's medicine.

Sandy Rozyngo, 16 years old, and Diane Mertle, age 15, their teenage daughter, would sleep in the bed and I had to sleep on the floor. Many mornings around 4 am Elmer Mertle would come into our bedroom, sit on the bed, and play sexually with Sandy Rozyngo. I woke up to see him sneaking around our room several times; he'd be in there about five minutes.

FF4A72

In 1975 Deanna and Elmer Mertle bought a big old house in Oakland, on Telegraph Avenue, that they were fixing up to sell. All of its windows were broken out. They told me to stay there and watch the house, all alone, 3 or 4 times. They left me in the daytime there and didn't come back for me til the next day. There was no heat, no blankets. I slept on the couch in the front room covered with my coat. They also had an old house in Redwood Valley they had put up for sale. I had to mop and wax it with a rag on my knees all day and practically all night.

I had the flu and was left here in San Francisco at the church. Deanna said I was rebellious and didn't like doing what I was told, that I can't follow through on coming home. "Sometimes I don't know whether you are crazy or retarded," Deanna said to me. She said that a white person in that church would not let their white son marry a black girl like me. She said I was nothing but shit.

I saw Deanna and Elmer Mertle steal money from a church project. I saw them take it out of the box. They would spend it at K-Mart, the Gap, MacDonalds, pizza parlors. They were stealing the money that the high school students in the church were saving for their education.

There was a patient in their rest home who had bowel movement all over her body. Deanna made me clean up the mess and the patient. I had to give all the patients baths while Deanna laid in bed and slept. While Sandy Rozytko and Diane Mertle were in school, I had to stay there and work. Deanna told me she was a racist, that she hated black people even before she came to the church. She said if Jim Jones ever

FF4A72

gave me anything to do, I couldn't follow through with it. She said Jim only praises weak people. She asked me once when she was bringing me home why I cared about Jim.

Elmer and Deanna kept a rifle in their house in Redwood Valley. Deanna told me I could not look at TV until all my work was finished. She said, "I am not going to criticize you for a week; I am going to see how good you can work without a slave master."

Deanna was always yelling and screaming at me about working. She said I had no character at all. When I cleaned up the bowel movement from a patient who had died, she said that showed growth on my part and that I have a little bit of character. They always talked about me behind my back, and when I walked in they would turn around and start smiling.

Sometimes I would fall asleep mopping the floor from being so overworked. The chores I had to do each day were washing and cleaning dishes and kitchen after each meal; mop 16 rooms and wax them; fix each bed, 2 beds in each room; wash the clothes; give patients baths; clean 4 bathrooms; vacuum the living room; dust furniture; clean windows; sweep all the stairs; water the grass; do other odd jobs Deanna could find. Sandy Rozyngo and Diane Mertle did not work.

Deanna would try and buy your friendship and keep you like a slave. She would tear down all confidence in yourself so

JF4A72

she can be held up high. She makes you paranoid and makes you
feel like you owe her a debt.

Dated: July 23, 1977.

Lillie Mae Victor
LILLIE MAE VICTOR

Subscribed and sworn to
before me, a Notary Public
for the State of California.

FF4A72

AFFIDAVIT OF JANE MUTSCHMANN

State of California)
City and County of San Francisco) ss.

I, Jane Mutschmann, being duly sworn, declare:

In September 1975 I was called on the phone early one morning, about 7:30 a.m., by Janet Shular. She said something had happened at her home and she wanted me to call Leona Collier, Bay Area secretary of our church, for her advice. She said to tell her that the same thing had "happened to Curtis Buckley that had happened to Margaret Bass" recently. (Margaret had passed.) I called Leona on her job at Sledge Lock. I told her what Janet had said. Leona said she could not take off work and asked if I would go over to Janet's home immediately.

I caught the Muni bus to Janet's as my car was not working at the time.

On arriving there, Janet looked distraught. She said Curtis Buckley had died in the night. She said she found out right before she called me. Janet said Curtis had gone to the movies the night before. When Curtis got home he was "groggy" as if on drugs. Janet said she assumed that some other youth had given Curtis drugs while at the movie.

She said she had Glenn Hennington walk Curtis for a long time to get him out of the "drug state." It was late, she said, when she asked his friend and roommate, Glenn Hennington, to take him to his room downstairs. She said at that point Curtis fell down some stairs and hit his head. She said Glenn knew this but didn't tell her until in the morning. Janet said she thought a good night's sleep would bring Curtis out of it.

FF4A73

I went downstairs to see Curtis. He was lying on his back in bed. I touched his face and slapped it lightly. He was cold, no breathing, and a bubbly substance, like soap bubbles but brownish, was coming out of his mouth continually.

I called Leona back and verified what had happened. Janet said she would take the body to the hospital, Mt. Zion Emergency, and explain what had happened. She didn't want to call an ambulance, she said. I rode with Janet in the car to the hospital. I stayed in the car with the body, and Janet went in the hospital to explain the situation. I did not go in.
Dated: July 22, 1977.


JANE MUTSCHMAN

Subscribed to and sworn
before me, a Notary
Public for the State of
California.

FF473

State of California)
City and County of San Francisco) ss Affidavit of
Alfred Tschetter

I, Alfred Tschetter, being duly sworn, declare:

I am a certified radiologic technologist, and I live in San Francisco, California.

My dad was a Mennonite Minister and I was brought up in religion and it was my whole life. I was married at age 20 and moved away from the Mennonites immediate vicinity. I joined the Baptist church.

In 1951 I moved to California with the intention of going into the dairy farming business as I had in South Dakota. After surveying the economic situation, I decided not to enter dairy farming and spent one year servicing cars. In 1952 I had the opportunity to become an orderly and in the hospital a wise radiologist approached me to encourage me to finish my education to become a radiologic technologist. I received my training in Dallas, Texas, and was a member of a German Baptist Church. I was elected to the Board of Deacons. One day as we were eating dinner, the chairman of the Board of Deacons was so inebriated that it took three of us to get him into a taxi to get him home. That same evening we had a Board of Deacons meeting and that was my last day in the organized church. To me it was all too much hypocrisy, teaching one thing and doing another.

FF474

While back to visit my 91 year old mother, who was in a fairly decent convalescent hospital and as a Mennonite, who was taught from childhood to take care of our own, which also follows the teachings of Jim Jones...I realized that my mother was 91 and slightly feeble minded, but she was not to the point where she belonged in a convalescent hospital. I felt that my family had neglected her or did not want to take responsibility of someone who had reared them. A number of years before my wife and I had offered to take mother and keep her the rest of her life.

As I was driving back from North Dakota to California, I realized that I belonged in the teachings of Pastor Jim Jones. And I made up my mind that I would write a letter to Pastor Jim Jones asking if I could return to the church, which I did. He invited me to come back a number of times and also sent a group of people to visit me, which I greatly appreciated.

The years I spent out of Peoples Temple--I was never at any time harrassed or questioned or asked anything. I was given no pressure to return to the church. I returned on my own and at the kind invitation of the Pastor.

As a medical person and from my own experiences, I know that these healings are real. I have witnessed hundreds of them. I know most of the healings he does are beyond all medical hope. Being a part of the medical profession, I know that these healings were genuine and could not have been faked.

FF4A24

Just this spring in Los Angeles I personally took the blood pressure of a woman and it went from 180/120 to 120/80 in less than one minute. I know that this is medically impossible.

All the time that I was out of the church, I lived in Ukiah, California. I saw and worked with people from the church and nobody ever said a negative word and were kinder and nicer to me than some of the non-church patients that I had.

Dated: July __, 1977.

Alfred Tschetter P.T. (CPT)
Alfred Tschetter

Subscribed and sworn to
before me this ____ day
of July, 1977.

FF4A74

AFFIDAVIT OF LEONA COLLIER

State of California)
City and County of San Francisco) ss

I, LEONA COLLIER, being duly sworn, declare:

The following is what Janet Shular told me on a Thursday in September 1975. We were walking in a Safeway store. She told me that Curtis Buckley went out and got some dope. I asked her if she had taken him to a doctor. She said "no, I couldn't do that." I said, "well, is he all right?" She said, "yes, he'll be fine." I asked her what happened. She said he went out and got this dope Wednesday night. He wasn't home when she got home later.

She said, "you know, I gave him a good whipping about this. I got tired and I walked him around and I turned him over to David. David really whipped his ass good and put him in cold water, alternating between whipping him and cold water, walking him up and down the hallway." Later on that night she said she turned him over to Glenn Hennington, and Glenn whipped him and walked him around. She said Glenn admitted giving him Yivarins to wake him up.

On Friday on my job she called me and told me that Curtis was dead. I told her I couldn't leave my job. I called

FF4A75

Jane Mutschmann because I was scared Janet would go into hysterics.
Janet and Glenn Hennington wrapped Curtis in a sheet and took him
to Mt. Zion Hospital.

Dated: July 23, 1977

Leona Collier
LEONA COLLIER

Subscribed and sworn to
before me, a Notary Public
for the State of California.

FF4A75

State of California)
) ss. AFFIDAVIT
City and County of San Francisco)

The undersigned, being duly sworn, deposes and says:
Jim Cobb, Wayne Pietila, Mickey Touchette, and I were members of the Peoples Temple Christian Church during 1972 and parts of 1973. During that time, we spent a great deal of time together because the Peoples Temple subsidized our college education and we lived in church sponsored dormitories. I continued in close contact with them until September 1973, when they, along with others, left. In December of that year, Wayne rejoined the church and left again about six months later. In January and February of 1974 Jim Cobb visited me several times.

During the above years, Jim Cobb and Wayne Pietila spent a great deal of time studying guerrilla warfare, weaponry, and explosives. They advocated change by violence, and said to me personally, that they were accumulating weapons. I often saw them with guns. After I left the church dormitories and went on to law school, they frequently held catharses, in which I heard of several participating church members in the college dorms beaten or being ordered beaten up by Jim Cobb and Wayne.

Wayne and Jim Cobb approached me on several occasions with requests to buy weapons. If the accusations about people being threatened with death are true, they are so only because Jim and Wayne made them. When Wayne returned in December 1973, he explained to me in a private conversation that he, Jim Cobb and Mickey Touchette and the others who went with them had left not because they were disillusioned with Jim's leadership, his methodology, or goals, but because the church was not radical enough. According to Wayne, they hoped to

FF4176

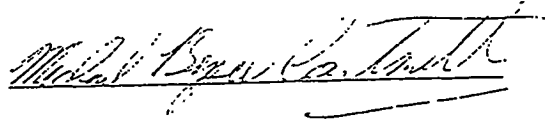
form a revolutionary cadre for purposes of violent militant guerilla activity. He further stated that he and the others were armed to the teeth as they drove out of state on their way from the church, and that had any law enforcement officers pulled them over, Wayne and the others were prepared to shoot and kill them.

I was shocked and disappointed when Jim Cobb deserted his lovely wife, Sharon, and ran off with Mickey Touchette and the other so-called revolutionaries. In January and February 1974, Jim Cobb paid several visits to me in San Francisco. He confirmed Wayne's statement that their reason for leaving was to commit revolutionary actions, and they left because Jim Jones was unwilling to do so, or involve the church.

Further, I was chief of the group who counted offerings during the period when Mickey Touchette was a member of the offering crew; I was responsible for tallying the offering count. She never knew the amounts of offerings. I attended all the services and never once heard Jim Jones misrepresent to the congregation the amount of the collections.

Dated this 21st day of July 1977.

Subscribed and sworn to
before me, a Notary Public
in and for said County and
State.



(Seal)

NOTARY PUBLIC

FF476

State of California

City and County of San Francisco)

)
ss.

Affidavit of

Don Jackson

I, Don Jackson, being duly sworn, declare:

One Sunday morning, in October 1975, about 11:30 a.m., I saw Birdie Marable in a heated argument, cursing, using profanities, and acting like a wild beast. I walked over to the stairway at the back of our church to see what was going on. She was cursing loudly and began hitting Ronnie James in the face and threatening to kill him if he did not get out of her way. She was extremely drunk. She tried to tear Ronnie's head off. This occurred at the back stairway of Peoples Temple Church, 1859 Geary Street, San Francisco, California.

Dated this 23 day of July, 1977.

Donald Jackson

DON JACKSON

Subscribed to and sworn before
me, a Notary Public in and for
the state of California.

FF4A77

State of California)
City and County of San Francisco) ss.

Affidavit of
Kathy Tropp

I, Kathy Tropp, being duly sworn, declare:

Curtis Buckley had been living with Dick and I for about one year when he came down with tonsillitis. He had a susceptibility to tonsil inflammation, and infections. He was taking erythomycin for it. He got sick on or around Thanksgiving, 1972. He withdrew more over the next two days, finally getting extremely moody, refused to take his medicine, and seemed very angry. The next day his behavior was trance-like, and disoriented. I had to go to work, and so did my husband, Dick, so I started arranging people for him to stay with. Rene Jackson kept him at her house, and told me after I got back (she had him for a weekend) that he was crying at night, saying he was afraid of "little men" and wouldn't go into the bedroom. She insisted he go to bed and told him there was nothing to worry about. He also got violent with her the next day, she said. When Curtis came home, he had the same spacey manner; for the next two months he never lost it. Events after that were that he was counseled by our pastor, Jim Jones. Curtis' behavior toward Dick and me was more dependent, childish. He continued to complain about seeing little men. Mark Boutte was living with us at the time. At one point I asked the Mertles to keep him for a day or two. I may have asked them to keep him for a longer time, I do remember that after one night, Elmer Mertle called me up and told me to come and get Curtis. I don't remember exactly what he did to alarm them, but when I came over to get Curtis, both Elmer Mertle and Deanna Mertle were sitting there looking

FF4178

very scared. I don't know what he did. Dick and I took Curtis to San Francisco to see a doctor. We stayed over at Janet Shular's house. I think we took him down there to stay with her. She agreed to take him. We talked about schools for him and therapy. At some point, Curtis seemed better, started talking. He said he had used a slingshot and shot and killed a bird, on his last day at school before he got sick. The child who gave him the slingshot also gave him some pills, he said. This seemed to explain his weird behavior. We figured he had taken drugs. I don't know if this admission on his part came now or later. I was at work when Janet Shular called me, about three weeks after he had gone down there to stay with her. Curtis had very suddenly "snapped out" of his state and was talking and crying and acting very normal. It may have been then that he told Janet about the slingshot, killing the bird, and the boy giving him drugs.

Curtis came home to stay with us again. We seemed to have more of a rapport after that. That spring we moved to a house in Calpella. Curtis asked me if he could move to San Francisco. I didn't think it was a very good idea and I told him so. At that time the church work was centered in Redwood Valley, and I saw his going to the city as a move away from it. Curtis had a relapse around April of that year. He started acting spacey again. Curtis went back to Janet's and started acting like himself after a couple of days, at which time it was agreed he should stay with her.

FF4A78

He fell back into the spacey thing several times after he moved to San Francisco. Janet told me about it. It seemed to coincide with times that his tonsils were inflamed, and Janet eventually started avoiding antibiotics with him, since he seemed to have this reaction to them.

Dated this ____ day of July, 1977.

KATHY TROPP

Subscribed to and sworn
before me, a Notary Public
in and for the State of
California.

FF4A78

State of California)
City and County of San Francisco) SS Affidavit of
Pauline Groot

I, Pauline Groot, being duly sworn, declare:

Birdie Marable had a care home with four seniors. She wanted somebody to be there at night so she could be somewhere else. She offered me room and board in return for me living there, and always being home at night. I agreed.

There were several things funny about this deal from the beginning. One was that my room was separate from the rest of the house, a "guest room" in a separate building from the rest. While I was legally on the property, if there had been any emergency with the old people such as a fire or a heart attack, I wouldn't even have known about it.

Another problem was that, when I moved in, she promised to put a bed and a heater in the room. She did put the bed in but as for the heater, I had to borrow it from the house, and it had no thermostat, so the room was always cold when I came home at night and always cold when I got up in the morning. She even tried to prevent me from borrowing the heater from the house.

I would have been quite willing to live in the house with the seniors. There was a very comfortable couch in the living room, and it was much warmer there. Birdie frequently kept an open hearth fire in the living room. I could have slept on the couch in comfort, and kept an eye on the fire, and kept my ears open for trouble. I could have stored my clothes and stuff in the guest room. I actually did this one or two nights.

FF4A79

But Birdie wanted me in the guest room out of the house. She said I was a nuisance and didn't look tidy on her good couch. So she made me stay in the guest room, and leave the seniors unprotected at night.

This worried me. I talked to Penny Kerns about it before moving in. Penny advised me not to move in at all, or at the very least, not to move in until after Birdie put in a bed and a good heater, in that room, and to get some money for being there. So I did try to do as Penny advised.

The next thing I heard was that Birdie had threatened to cut up Penny Kerns with a knife. I did not personally witness the threat, but I believed it. It sounded like something Birdie would do. I didn't want any more trouble so I moved in. I even did some chores for Birdie, after she'd promised me I wouldn't have to. I stayed in my guest house mostly, and stayed out of Birdie's way as much as possible. I heard her say that she had already put her husband in the hospital in a fight, and so I stayed out of her way even more.

One of the seniors was a big capable woman, who did most of the cooking and chores. I don't know how Birdie was able to get money for caring for her, she was quite able to care for herself and others. Another senior, a little wispy woman, begged me to write a letter and keep it secret from the others. She said her mail was opened and her person was threatened. I wrote the letter. A few weeks later she had moved to Los Angeles. She said she was relieved to get away.

FF4A8079

After about two months of this I saw a chance to get out. I moved myself and all my goods and gear at night, without letting Birdie know where I was going. She never did find me. I heard she wanted to kill me too, but she never got the chance.

Dated this ____ day of July, 1977.

Pauline Groot

Subscribed to and sworn
before me, a Notary Public,
for the state of California.

FF4477

State of California)
City and County of San Francisco) SS

Affidavit of
Jackie B. Colbert

I, Jackie B. Colbert, being duly sworn, declare:

I lived with Myra Wilson until I was 13 years of age. I moved to 698 N. Oak Street, Ukiah in July of 1973. Birdie Marable lived across the street. She used to come to our house and visit every day unless we were gone on the weekend. She used to sit down and talk with my foster mom. At this time they only visited and didn't drink. Birdie would swear a lot when she talked. When she moved to Washington Court on Washington Street in Ukiah, she would come to the rest home days. She sometimes left the patients unattended.

One day I couldn't find my mom and I walked to Washington Court to see if she was at Birdie's. She was there and this was the first I had seen my mom with beer and Birdie had beer. And my little brother Harold was drinking beer too. He had his own can of beer. He is mentally retarded and was 13 then and a foster child.

This was around 10 pm at night. My foster mom offered me a beer in front of Birdie. I said, "no, that's o.k." Birdie was living alone at this time.

Birdie would say things like "I'll kick some asses in that church," referring to Peoples Temple. She was always making threatening comments like this about Peoples Temple.

At different times I could smell liquor on her.

~~FF4180~~ FF4180

Myra told me that when she died everything was willed to Harold and I. But when she died, Birdie went and got her furniture. All of Myra's furniture was in Birdie's garage. I saw it with my own eyes.

The next time I saw Birdie and Myra drinking, I came home from school and Myra wasn't home. I went over to Birdie's house again. This was the same week. They were drinking again and Birdie was smoking. And this time I reported it to Jack Beam.

The third time I saw them drinking, it was night time several weeks later just a few days before Myra died. Birdie and Myra left Harold and me unattended alone and Myra came home around midnight and had been drinking. (The house was always dirty and beer cans were all over.) I was sick and trying to find her. She said she had been with Birdie. After she started drinking with Birdie, she developed problems with edema of the legs and phlebitis, and she had to take water pills. She had had an enlarged heart.

A day or so later I found my mom dead in the laundry room. I was 13. Don and Thelma Jackson with Peoples Temple got me legally.

Dated this ____ day of July, 1977.

Jackie B. Colbert

Subscribed and sworn to
before me, Notary Public
for the state of California.

FF480

State of California)
City and County of San Francisco) ss.

Affidavit of
Michael Klingman

I, Michael Klingman, being duly sworn, declare:

I am now a member of the Peoples Temple Christian Church and I reside at 2451 Road K, Redwood Valley, California. I first attended the Peoples Temple in February, 1971. At that meeting, held in Redwood Valley, Jim Cobb was confronted by Pastor Jim Jones and the congregation for engaging in rifle practice. Cobb admitted that he was doing this secretly and clearly without the permission or support of the pastor and congregation. Pastor Jones stated that such endeavors were completely contrary to the principles of the church and demanded that such activity cease immediately and permanently. Cobb responded that he had always thought of himself as dying violently in a revolution and that he did not plan to live past age 30.

Dated: July __, 1977.

MICHAEL KLINGMAN

Subscribed to and sworn
before me, a Notary Public,
for the State of California.

FF4 A81

State of California)
City and County of San Francisco) ss.

Affidavit of
Lillie Mae Victor

I, LILLIE MAE VICTOR, being duly sworn, declare:

In 1975 Deanna and Elmer Mertle asked me to move in with them. I was 17 years old. We lived in Berkeley in their rest home, with 8 rooms on each of the 2 floors. Deanna kept me out of high school to use me as a house slave. She made me clean every room, change every sheet on each bed and wash them, mop every room on each floor (16 rooms) plus the hallways and 4 bathrooms. I had to clean the bowel movement out of the toilet bowls. I worked from 8 am to 5 pm. Then I had to do the dishes after all the meals. Deanna constantly made racist remarks to me and about me. She said "sometimes I think you require a slave master to beat you, if that's what you require, then I will beat you." She told me to lie down, she said she would put me in a trance and see why I was so hostile. Once when I had a cold I was really congested and had bad pain on one side of my head, in my back and arms. I asked Deanna to take me to the doctor. She refused and gave me somebody else's medicine.

Sandy Rozynko, 16 years old, and Diane Mertle, age 15, their teenage daughter, would sleep in the bed and I had to sleep on the floor. Many mornings around 4 am Elmer Mertle would come into our bedroom, sit on the bed, and play sexually with Sandy Rozynko. I woke up to see him sneaking around our room several times; he'd be in there about five minutes.

FF4A82

In 1975 Deanna and Elmer Mertle bought a big old house in Oakland, on Telegraph Avenue, that they were fixing up to sell. All of its windows were broken out. They told me to stay there and watch the house, all alone, 3 or 4 times. They left me in the daytime there and didn't come back for me til the next day. There was no heat, no blankets. I slept on the couch in the front room covered with my coat. They also had an old house in Redwood Valley they had put up for sale. I had to mop and wax it with a rag on my knees all day and practically all night.

I had the flu and was left here in San Francisco at the church. Deanna said I was rebellious and didn't like doing what I was told, that I can't follow through on coming home. "Sometimes I don't know whether you are crazy or retarded," Deanna said to me. She said that a white person in that church would not let their white son marry a black girl like me. She said I was nothing but shit.

I saw Deanna and Elmer Mertle steal money from a church project. I saw them take it out of the box. They would spend it at K-Mart, the Gap, MacDonalds, pizza parlors. They were stealing the money that the high school students in the church were saving for their education.

There was a patient in their rest home who had bowel movement all over her body. Deanna made me clean up the mess and the patient. I had to give all the patients baths while Deanna laid in bed and slept. While Sandy Rozynko and Diane Mertle were in school, I had to stay there and work. Deanna told me she was a racist, that she hated black people even before she came to the church. She said if Jim Jones ever

FF4A62

gave me anything to do, I couldn't follow through with it. She said Jim only praises weak people. She asked me once when she was bringing me home why I cared about Jim.

Elmer and Deanna kept a rifle in their house in Redwood Valley. Deanna told me I could not look at TV until all my work was finished. She said, "I am not going to criticize you for a week; I am going to see how good you can work without a slave master."

Deanna was always yelling and screaming at me about working. She said I had no character at all. When I cleaned up the bowel movement from a patient who had died, she said that showed growth on my part and that I have a little bit of character. They always talked about me behind my back, and when I walked in they would turn around and start smiling.

Sometimes I would fall asleep mopping the floor from being so overworked. The chores I had to do each day were washing and cleaning dishes and kitchen after each meal; mop 16 rooms and wax them; fix each bed, 2 beds in each room; wash the clothes; give patients baths; clean 4 bathrooms; vacuum the living room; dust furniture; clean windows; sweep all the stairs; water the grass; do other odd jobs Deanna could find. Sandy Rozynko and Diane Mertle did not work.

Deanna would try and buy your friendship and keep you like a slave. She would tear down all confidence in yourself so

FF4A82

she can be held up high. She makes you paranoid and makes you
feel like you owe her a debt.

Dated: July 23, 1977.

Lillie Mae Victor
LILLIE MAE VICTOR

Subscribed and sworn to
before me, a Notary Public
for the State of California.

FF4A82

AFFIDAVIT OF JANE MUTSCHMANN

State of California)
City and County of San Francisco) ss.

I, Jane Mutschmann, being duly sworn, declare:

In September 1975 I was called on the phone early one morning, about 7:30 a.m., by Janet Shular. She said something had happened at her home and she wanted me to call Leona Collier, Bay Area secretary of our church, for her advice. She said to tell her that the same thing had "happened to Curtis Buckley that had happened to Margaret Bass" recently. (Margaret had passed.) I called Leona on her job at Sledge Lock. I told her what Janet had said. Leona said she could not take off work and asked if I would go over to Janet's home immediately.

I caught the Muni bus to Janet's as my car was not working at the time.

On arriving there, Janet looked distraught. She said Curtis Buckley had died in the night. She said she found out right before she called me. Janet said Curtis had gone to the movies the night before. When Curtis got home he was "groggy" as if on drugs. Janet said she assumed that some other youth had given Curtis drugs while at the movie.

She said she had Glenn Hennington walk Curtis for a long time to get him out of the "drug state." It was late, she said, when she asked his friend and roommate, Glenn Hennington, to take him to his room downstairs. She said at that point Curtis fell down some stairs and hit his head. She said Glenn knew this but didn't tell her until in the morning. Janet said she thought a good night's sleep would bring Curtis out of it.

FF4A03

I went downstairs to see Curtis. He was lying on his back in bed. I touched his face and slapped it lightly. He was cold, no breathing, and a bubbly substance, like soap bubbles but brownish, was coming out of his mouth continually.

I called Leona back and verified what had happened. Janet said she would take the body to the hospital, Mt. Zion Emergency, and explain what had happened. She didn't want to call an ambulance, she said. I rode with Janet in the car to the hospital. I stayed in the car with the body, and Janet went in the hospital to explain the situation. I did not go in.

Dated: July 22, 1977.


JANE MUTSCHMAN

Subscribed to and sworn
before me, a Notary
Public for the State of
California.

FF4AB3

State of California)
City and County of San Francisco) ss Affidavit of
Alfred Tschetter

I, Alfred Tschetter, being duly sworn, declare:

I am a certified radiologic technologist, and I live in San Francisco, California.

My dad was a Mennonite Minister and I was brought up in religion and it was my whole life. I was married at age 20 and moved away from the Mennonites immediate vicinity. I joined the Baptist church.

In 1951 I moved to California with the intention of going into the dairy farming business as I had in South Dakota. After surveying the economic situation, I decided not to enter dairy farming and spent one year servicing cars. In 1952 I had the opportunity to become an orderly and in the hospital a wise radiologist approached me to encourage me to finish my education to become a radiologic technologist. I received my training in Dallas, Texas, and was a member of a German Baptist Church. I was elected to the Board of Deacons. One day as we were eating dinner, the chairman of the Board of Deacons was so inebriated that it took three of us to get him into a taxi to get him home. That same evening we had a Board of Deacons meeting and that was my last day in the organized church. To me it was all too much hypocrisy, teaching one thing and doing another.

FF4A84

While back to visit my 91 year old mother, who was in a fairly decent convalescent hospital and as a Mennonite who was taught from childhood to take care of our own, which also follows the teachings of Jim Jones...I realized that my mother was 91 and slightly feeble minded, but she was not to the point where she belonged in a convalescent hospital. I felt that my family had neglected her or did not want to take responsibility of someone who had reared them. A number of years before my wife and I had offered to take mother and keep her the rest of her life.

As I was driving back from North Dakota to California, I realized that I belonged in the teachings of Pastor Jim Jones. And I made up my mind that I would write a letter to Pastor Jim Jones asking if I could return to the church, which I did. He invited me to come back a number of times and also sent a group of people to visit me, which I greatly appreciated.

The years I spent out of Peoples Temple--I was never at any time harrassed or questioned or asked anything. I was given no pressure to return to the church. I returned on my own and at the kind invitation of the Pastor.

As a medical person and from my own experiences, I know that these healings are real. I have witnessed hundreds of them. I know most of the healings he does are beyond all medical hope. Being a part of the medical profession, I know that these healings were genuine and could not have been faked.

FF4A84

Just this spring in Los Angeles I personally took the blood pressure of a woman and it went from 180/120 to 120/80 in less than one minute. I know that this is medically impossible.

All the time that I was out of the church, I lived in Ukiah, California. I saw and worked with people from the church and nobody ever said a negative word and were kinder and nicer to me than some of the non-church patients that I had.

Dated: July __, 1977.

Alfred Tschetter R.T. (CPT)
Alfred Tschetter

Subscribed and sworn to
before me this ____ day
of July, 1977.

FF4A85

AFFIDAVIT OF LEONA COLLIER

State of California)
City and County of San Francisco) ss

I, LEONA COLLIER, being duly sworn, declare:

The following is what Janet Shular told me on a Thursday in September 1975. We were walking in a Safeway store. She told me that Curtis Buckley went out and got some dope. I asked her if she had taken him to a doctor. She said "no, I couldn't do that." I said, "well, is he all right?" She said, "yes, he'll be fine." I asked her what happened. She said he went out and got this dope Wednesday night. He wasn't home when she got home later.

She said, "you know, I gave him a good whipping about this. I got tired and I walked him around and I turned him over to David. David really whipped his ass good and put him in cold water, alternating between whipping him and cold water, walking him up and down the hallway." Later on that night she said she turned him over to Glenn Hennington, and Glenn whipped him and walked him around. She said Glenn admitted giving him Vivarins to wake him up.

On Friday on my job she called me and told me that Curtis was dead. I told her I couldn't leave my job. I called

FF4AB6

Jane Mutschmann because I was scared Janet would go into hysterics.
Janet and Glenn Hennington wrapped Curtis in a sheet and took him
to Mt. Zion Hospital.

Dated: July 23, 1977

Leona Collier
LEONA COLLIER

Subscribed and sworn to
before me, a Notary Public
for the State of California.

KF4AB7

State of California)
) ss. AFFIDAVIT
City and County of San Francisco)

The undersigned, being duly sworn, deposes and says:
Jim Cobb, Wayne Pietila, Mickey Touchette, and I were members of the Peoples Temple Christian Church during 1972 and parts of 1973. During that time, we spent a great deal of time together because the Peoples Temple subsidized our college education and we lived in church sponsored dormitories. I continued in close contact with them until September 1973, when they, along with others, left. In December of that year, Wayne rejoined the church and left again about six months later. In January and February of 1974 Jim Cobb visited me several times.

During the above years, Jim Cobb and Wayne Pietila spent a great deal of time studying guerrilla warfare, weaponry, and explosives. They advocated change by violence, and said to me personally, that they were accumulating weapons. I often saw them with guns. After I left the church dormitories and went on to law school, they frequently held catharses, in which I heard of several participating church members in the college dorms beaten or being ordered beaten up by Jim Cobb and Wayne.

Wayne and Jim Cobb approached me on several occasions with requests to buy weapons. If the accusations about people being threatened with death are true, they are so only because Jim and Wayne made them. When Wayne returned in December 1973, he explained to me in a private conversation that he, Jim Cobb and Mickey Touchette and the others who went with them had left not because they were disillusioned with Jim's leadership, his methodology, or goals, but because the church was not radical enough. According to Wayne, they hoped to

FF 4988

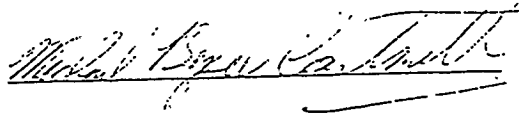
form a revolutionary cadre for purposes of violent militant guerilla activity. He further stated that he and the others were armed to the teeth as they drove out of state on their way from the church, and that had any law enforcement officers pulled them over, Wayne and the others were prepared to shoot and kill them.

I was shocked and disappointed when Jim Cobb deserted his lovely wife, Sharon, and ran off with Mickey Touchette and the other so-called revolutionaries. In January and February 1974, Jim Cobb paid several visits to me in San Francisco. He confirmed Wayne's statement that their reason for leaving was to commit revolutionary actions, and they left because Jim Jones was unwilling to do so, or involve the church.

Further, I was chief of the group who counted offerings during the period when Mickey Touchette was a member of the offering crew. I was responsible for tallying the offering count. She never knew the amounts of offerings. I attended all the services and never once heard Jim Jones misrepresent to the congregation the amount of the collections.

Dated this 21st day of July 1977.

Subscribed and sworn to
before me, a Notary Public
in and for said County and
State.



(Seal)

FF4488

State of California)
City and County of San Francisco) ss.

Affidavit of
Don Jackson

I, Don Jackson, being duly sworn, declare:

One Sunday morning, in October 1975, about 11:30 a.m., I saw Birdie Marable in a heated argument, cursing, using profanities, and acting like a wild beast. I walked over to the stairway at the back of our church to see what was going on. She was cursing loudly and began hitting Ronnie James in the face and threatening to kill him if he did not get out of her way. She was extremely drunk. She tried to tear Ronnie's head off. This occurred at the back stairway of Peoples Temple Church, 1859 Geary Street, San Francisco, California.

Dated this 23 day of July, 1977.

Donald Jackson
DON JACKSON

Subscribed to and sworn before
me, a Notary Public in and for
the state of California.

FF4A 89

State of California)
City and County of San Francisco) ss.

Affidavit of
Kathy Tropp

I, Kathy Tropp, being duly sworn, declare:

Curtis Buckley had been living with Dick and I for about one year when he came down with tonsillitis. He had a susceptibility to tonsil inflammation, and infections. He was taking erythromycin for it. He got sick on or around Thanksgiving, 1972. He withdrew more over the next two days, finally getting extremely moody, refused to take his medicine, and seemed very angry. The next day his behavior was trance-like, and disoriented. I had to go to work, and so did my husband, Dick, so I started arranging people for him to stay with. Rene Jackson kept him at her house, and told me after I got back (she had him for a weekend) that he was crying at night, saying he was afraid of "little men" and wouldn't go into the bedroom. She insisted he go to bed and told him there was nothing to worry about. He also got violent with her the next day, she said. When Curtis came home, he had the same spacey manner; for the next two months he never lost it. Events after that were that he was counseled by our pastor, Jim Jones. Curtis' behavior toward Dick and me was more dependent, childish. He continued to complain about seeing little men. Mark Boutte was living with us at the time. At one point I asked the Mertles to keep him for a day or two. I may have asked them to keep him for a longer time, I do remember that after one night, Elmer Mertle called me up and told me to come and get Curtis. I don't remember exactly what he did to alarm them, but when I came over to get Curtis, both Elmer Mertle and Deanna Mertle were sitting there looking

FF490

very scared. I don't know what he did. Dick and I took Curtis to San Francisco to see a doctor. We stayed over at Janet Shular's house. I think we took him down there to stay with her. She agreed to take him. We talked about schools for him and therapy. At some point, Curtis seemed better, started talking. He said he had used a slingshot and shot and killed a bird, on his last day at school before he got sick. The child who gave him the slingshot also gave him some pills, he said. This seemed to explain his weird behavior. We figured he had taken drugs. I don't know if this admission on his part came now or later. I was at work when Janet Shular called me, about three weeks after he had gone down there to stay with her. Curtis had very suddenly "snapped out" of his state and was talking and crying and acting very normal. It may have been then that he told Janet about the slingshot, killing the bird, and the boy giving him drugs.

Curtis came home to stay with us again. We seemed to have more of a rapport after that. That spring we moved to a house in Calpella. Curtis asked me if he could move to San Francisco. I didn't think it was a very good idea and I told him so. At that time the church work was centered in Redwood Valley, and I saw his going to the city as a move away from it. Curtis had a relapse around April of that year. He started acting spacey again. Curtis went back to Janet's and started acting like himself after a couple of days, at which time it was agreed he should stay with her.

FR4A90

He fell back into the spacey thing several times after he moved to San Francisco. Janet told me about it. It seemed to coincide with times that his tonsils were inflamed, and Janet eventually started avoiding antibiotics with him, since he seemed to have this reaction to them.

Dated this ____ day of July, 1977.

KATHY TROPP

Subscribed to and sworn
before me, a Notary Public
in and for the State of
California.

FF4A90

State of California)
City and County of San Francisco) ss. Affidavit of
Pauline Groot

I, Pauline Groot, being duly sworn, declare:

Birdie Marable had a care home with four seniors. She wanted somebody to be there at night so she could be somewhere else. She offered me room and board in return for me living there, and always being home at night. I agreed.

There were several things funny about this deal from the beginning. One was that my room was separate from the rest of the house, a "guest room" in a separate building from the rest. While I was legally on the property, if there had been any emergency with the old people such as a fire or a heart attack, I wouldn't even have known about it.

Another problem was that, when I moved in, she promised to put a bed and a heater in the room. She did put the bed in but as for the heater, I had to borrow it from the house, and it had no thermostat, so the room was always cold when I came home at night and always cold when I got up in the morning. She even tried to prevent me from borrowing the heater from the house.

I would have been quite willing to live in the house with the seniors. There was a very comfortable couch in the living room, and it was much warmer there. Birdie frequently kept an open hearth fire in the living room. I could have slept on the couch in comfort, and kept an eye on the fire, and kept my ears open for trouble. I could have stored my clothes and stuff in the guest room. I actually did this one or two nights.

FF4A91

But Birdie wanted me in the guest room out of the house. She said I was a nuisance and didn't look tidy on her good couch. So she made me stay in the guest room, and leave the seniors unprotected at night.

This worried me. I talked to Penny Kerns about it before moving in. Penny advised me not to move in at all, or at the very least, not to move in until after Birdie put in a bed and a good heater, in that room, and to get some money for being there. So I did try to do as Penny advised.

The next thing I heard was that Birdie had threatened to cut up Penny Kerns with a knife. I did not personally witness the threat, but I believed it. It sounded like something Birdie would do. I didn't want any more trouble so I moved in. I even did some chores for Birdie, after she'd promised me I wouldn't have to. I stayed in my guest house mostly, and stayed out of Birdie's way as much as possible. I heard her say that she had already put her husband in the hospital in a fight, and so I stayed out of her way even more.

One of the seniors was a big capable woman, who did most of the cooking and chores. I don't know how Birdie was able to get money for caring for her, she was quite able to care for herself and others. Another senior, a little wispy woman, begged me to write a letter and keep it secret from the others. She said her mail was opened and her person was threatened. I wrote the letter. A few weeks later she had moved to Los Angeles. She said she was relieved to get away.

FF4A91

After about two months of this I saw a chance to get out. I moved myself and all my goods and gear at night, without letting Birdie know where I was going. She never did find me. I heard she wanted to kill me too, but she never got the chance.

Dated this ____ day of July, 1977.

Pauline Groot

Subscribed to and sworn
before me, a Notary Public,
for the state of California.

FF4A91

State of California)
City and County of San Francisco) ss

Affidavit of
Jackie B. Colbert

I, Jackie B. Colbert, being duly sworn, declare:

I lived with Myra Wilson until I was 13 years of age. I moved to 698 N. Oak Street, Ukiah in July of 1973. Birdie Marable lived across the street. She used to come to our house and visit every day unless we were gone on the weekend. She used to sit down and talk with my foster mom. At this time they only visited and didn't drink. Birdie would swear a lot when she talked. When she moved to Washington Court on Washington Street in Ukiah, she would come to the rest home days. She sometimes left the patients unattended.

One day I couldn't find my mom and I walked to Washington Court to see if she was at Birdie's. She was there and this was the first I had seen my mom with beer and Birdie had beer. And my little brother Harold was drinking beer too. He had his own can of beer. He is mentally retarded and was 13 then and a foster child.

This was around 10 pm at night. My foster mom offered me a beer in front of Birdie. I said, "no, that's o.k." Birdie was living alone at this time.

Birdie would say things like "I'll kick some asses in that church," referring to Peoples Temple. She was always making threatening comments like this about Peoples Temple.

At different times I could smell liquor on her.

FF 4A92

Myra told me that when she died everything was willed to Harold and I. But when she died, Birdie went and got her furniture. All of Myra's furniture was in Birdie's garage. I saw it with my own eyes.

The next time I saw Birdie and Myra drinking, I came home from school and Myra wasn't home. I went over to Birdie's house again. This was the same week. They were drinking again and Birdie was smoking. And this time I reported it to Jack Beam.

The third time I saw them drinking, it was night time several weeks later just a few days before Myra died. Birdie and Myra left Harold and me unattended alone and Myra came home around midnight and had been drinking. (The house was always dirty and beer cans were all over.) I was sick and trying to find her. She said she had been with Birdie. After she started drinking with Birdie, she developed problems with edema of the legs and phlebitis, and she had to take water pills. She had had an enlarged heart.

A day or so later I found my mom dead in the laundry room. I was 13. Don and Thelma Jackson with Peoples Temple got me legally.

Dated this ____ day of July, 1977.

Jackie B. Colbert

Subscribed and sworn to
before me, a Notary Public
for the state of California.

FF4A9Z

State of California)
City and County of San Francisco) ss.

Affidavit of
Michael Klingman

I, Michael Klingman, being duly sworn, declare:

I am now a member of the Peoples Temple Christian Church and I reside at 2451 Road K, Redwood Valley, California. I first attended the Peoples Temple in February, 1971. At that meeting, held in Redwood Valley, Jim Cobb was confronted by Pastor Jim Jones and the congregation for engaging in rifle practice. Cobb admitted that he was doing this secretly and clearly without the permission or support of the pastor and congregation. Pastor Jones stated that such endeavors were completely contrary to the principles of the church and demanded that such activity cease immediately and permanently. Cobb responded that he had always thought of himself as dying violently in a revolution and that he did not plan to live past age 30.

Dated: July __, 1977.

MICHAEL KLINGMAN

Subscribed to and sworn
before me, a Notary Public,
for the State of California.

FF4A93

State of California)
City and County of San Francisco) ss.

Affidavit of
Lillie Mae Victor

I, LILLIE MAE VICTOR, being duly sworn, declare:

In 1975 Deanna and Elmer Mertle asked me to move in with them. I was 17 years old. We lived in Berkeley in their rest home, with 8 rooms on each of the 2 floors. Deanna kept me out of high school to use me as a house slave. She made me clean every room, change every sheet on each bed and wash them, mop every room on each floor (16 rooms) plus the hallways and 4 bathrooms. I had to clean the bowel movement out of the toilet bowls. I worked from 8 am to 5 pm. Then I had to do the dishes after all the meals. Deanna constantly made racist remarks to me and about me. She said "sometimes I think you require a slave master to beat you, if that's what you require, then I will beat you." She told me to lie down, she said she would put me in a trance and see why I was so hostile. Once when I had a cold I was really congested and had bad pain on one side of my head, in my back and arms. I asked Deanna to take me to the doctor. She refused and gave me somebody else's medicine.

Sandy Rozyenko, 16 years old, and Diane Mertle, age 15, their teenage daughter, would sleep in the bed and I had to sleep on the floor. Many mornings around 4 am Elmer Mertle would come into our bedroom, sit on the bed, and play sexually with Sandy Rozyenko. I woke up to see him sneaking around our room several times; he'd be in there about five minutes.

FF4A94

In 1975 Deanna and Elmer Mertle bought a big old house in Oakland, on Telegraph Avenue, that they were fixing up to sell. All of its windows were broken out. They told me to stay there and watch the house, all alone, 3 or 4 times. They left me in the daytime there and didn't come back for me til the next day. There was no heat, no blankets. I slept on the couch in the front room covered with my coat. They also had an old house in Redwood Valley they had put up for sale. I had to mop and wax it with a rag on my knees all day and practically all night.

I had the flu and was left here in San Francisco at the church. Deanna said I was rebellious and didn't like doing what I was told, that I can't follow through on coming home. "Sometimes I don't know whether you are crazy or retarded," Deanna said to me. She said that a white person in that church would not let their white son marry a black girl like me. She said I was nothing but shit.

I saw Deanna and Elmer Mertle steal money from a church project. I saw them take it out of the box. They would spend it at K-Mart, the Gap, MacDonalds, pizza parlors. They were stealing the money that the high school students in the church were saving for their education.

There was a patient in their rest home who had bowel movement all over her body. Deanna made me clean up the mess and the patient. I had to give all the patients baths while Deanna laid in bed and slept. While Sandy Rozynko and Diane Mertie were in school, I had to stay there and work. Deanna told me she was a racist, that she hated black people even before she came to the church. She said if Jim Jones ever

FF4494

gave me anything to do, I couldn't follow through with it. She said Jim only praises weak people. She asked me once when she was bringing me home why I cared about Jim.

Elmer and Deanna kept a rifle in their house in Redwood Valley. Deanna told me I could not look at TV until all my work was finished. She said, "I am not going to criticize you for a week; I am going to see how good you can work without a slave master."

Deanna was always yelling and screaming at me about working. She said I had no character at all. When I cleaned up the bowel movement from a patient who had died, she said that showed growth on my part and that I have a little bit of character. They always talked about me behind my back, and when I walked in they would turn around and start smiling.

Sometimes I would fall asleep mopping the floor from being so overworked. The chores I had to do each day were washing and cleaning dishes and kitchen after each meal; mop 16 rooms and wax them; fix each bed, 2 beds in each room; wash the clothes; give patients baths; clean 4 bathrooms; vacuum the living room; dust furniture; clean windows; sweep all the stairs; water the grass; do other odd jobs Deanna could find. Sandy Rozyngo and Diane Mertle did not work.

Deanna would try and buy your friendship and keep you like a slave. She would tear down all confidence in yourself so

FF4A94

she can be held up high. She makes you paranoid and makes you feel like you owe her a debt.

Dated: July 23, 1977.

Lillie Mae Victor
LILLIE MAE VICTOR

Subscribed and sworn to
before me, a Notary Public
for the State of California.

FF4097#

State of California)
City and County of San Francisco) SS

Affidavit of
Alfred Tschetter

I, Alfred Tschetter, being duly sworn, declare:

I am a certified radiologic technologist, and I live in San Francisco, California.

My dad was a Mennonite Minister and I was brought up in religion and it was my whole life. I was married at age 20 and removed away from the Mennonites immediate vicinity. I joined the Baptist church.

In 1951 I moved to California with the intention of going into the dairy farming business as I had in South Dakota. After surveying the economic situation, I decided not to enter dairy farming and spent one year servicing cars. In 1952 I had the opportunity to become an orderly and in the hospital a wise radiologist approached me to encourage me to finish my education to become a radiologic technologist. I received my training in Dallas, Texas, and was a member of a German Baptist Church. I was elected to the Board of Deacons. One day as we were eating dinner, the chairman of the Board of ~~Deacons~~ Deacons was so inebriated that it took three of us to get him into a taxi to get him home. That same evening we had a Board of Deacons meeting and that was my last day in the organized church. To me it was all too much hypocrisy, teaching one thing and doing another.

FF4A95

While back to visit my 91 year old mother, who was in a fairly decent convalescent hospital and as a Mennonite who was taught from childhood to take care of our own, which also follows the teachings of Jim Jones...I realized that my mother was 91 and slightly feeble minded, but she was not to the point where she belonged in a convalescent hospital. I felt that my family had neglected her or did not want to take responsibility of someone who had reared them. A number of years before my wife and I had offered to take mother and keep her the rest of her life.

As I was driving back from North Dakota to California, I realized that I belonged in the teachings of Pastor Jim Jones. And I made up my mind that I would write a letter to Pastor Jim Jones asking if I could return to the church, which I did. He invited me to come back a number of times and also sent a group of people to visit me, which I greatly appreciated.

The years I spent out of Peoples Temple--I was never at any time harrassed or questioned or asked anything. I was given no pressure to return to the church. I returned on my own and at the kind invitation of the Pastor.

As a medical person and from my own experiences, I know that these healings are real. I have witnessed hundreds of them. I know most of the healings he does are beyond all medical hope. Being a part of the medical profession, I know that these healings were genuine and could not have been faked.

FF4A95

Just this spring in Los Angeles I personally took the blood pressure of a woman and it went from 180/120 to 120/80 in less than one minute. I know that this is medically impossible.

All the time that I was out of the church, I lived in Ukiah, California. I saw and worked with people from the church and nobody ever said a negative word and were kinder and nicer to me than some of the non-church patients that I had.

Dated: July __, 1977.

Alfred Tschetter R.T. (C.R.T.)
Alfred Tschetter

Subscribed and sworn to
before me this ____ day
of July, 1977.

FF4A95

AFFIDAVIT OF LEONA COLLIER

State of California)
City and County of San Francisco) ss

I, LEONA COLLIER, being duly sworn, declare:

The following is what Janet Shular told me on a Thursday in September 1975. We were walking in a Safeway store. She told me that Curtis Buckley went out and got some dope. I asked her if she had taken him to a doctor. She said "no, I shouldn't do that." I said, "well, is he all right?" She said, "yes, he'll be fine." I asked her what happened. She said he went out and got this dope Wednesday night. He wasn't home when she got home later.

She said, "you know, I gave him a good whipping about this. I got tired and I walked him around and I turned him over to David. David really whipped his ass good and put him in cold water, alternating between whipping him and cold water, walking him up and down the hallway." Later on that night she said she turned him over to Glenn Hennington, and Glenn whipped him and walked him around. She said Glenn admitted giving him Vivarins to wake him up.

On Friday on my job she called me and told me that Curtis was dead. I told her I couldn't leave my job. I called

FF4496

Jane Mutschmann because I was scared Janet would go into hysterics.
Janet and Glenn Hennington wrapped Curtis in a sheet and took him
to Mt. Zion Hospital.

Dated: July 23, 1977

Leona Collier
LEONA COLLIER

Subscribed and sworn to
before me, a Notary Public
for the State of California.

FF4986

State of California)
) ss. AFFIDAVIT
City and County of San Francisco)

The undersigned, being duly sworn, deposes and says:
Jim Cobb, Wayne Pietila, Mickey Touchette, and I were members of the Peoples Temple Christian Church during 1972 and parts of 1973. During that time, we spent a great deal of time together because the Peoples Temple subsidized our college education and we lived in church sponsored dormitories. I continued in close contact with them until September 1973, when they, along with others, left. In December of that year, Wayne rejoined the church and left again about six months later. In January and February of 1974 Jim Cobb visited me several times.

During the above years, Jim Cobb and Wayne Pietila spent a great deal of time studying guerrilla warfare, weaponry, and explosives. They advocated change by violence, and said to me personally, that they were accumulating weapons. I often saw them with guns. After I left the church dormitories and went on to law school, they frequently held catharses, in which I heard of several participating church members in the college dorms beaten or being ordered beaten up by Jim Cobb and Wayne.

Wayne and Jim Cobb approached me on several occasions with requests to buy weapons. If the accusations about people being threatened with death are true, they are so only because Jim and Wayne made them. When Wayne returned in December 1973, he explained to me in a private conversation that he, Jim Cobb and Mickey Touchette and the others who went with them had left not because they were disillusioned with Jim's leadership, his methodology, or goals, but because the church was not radical enough. According to Wayne, they hoped to

FF4A97

form a revolutionary cadre for purposes of violent militant guerilla activity. He further stated that he and the others were armed to the teeth as they drove out of state on their way from the church, and that had any law enforcement officers pulled them over, Wayne and the others were prepared to shoot and kill them.

I was shocked and disappointed when Jim Cobb deserted his lovely wife, Sharon, and ran off with Mickey Touchette and the other so-called revolutionaries. In January and February 1974, Jim Cobb paid several visits to me in San Francisco. He confirmed Wayne's statement that their reason for leaving was to commit revolutionary actions, and they left because Jim Jones was unwilling to do so, or involve the church.

Further, I was chief of the group who counted offerings during the period when Mickey Touchette was a member of the offering crew; I was responsible for tallying the offering count. She never knew the amounts of offerings. I attended all the services and never once heard Jim Jones misrepresent to the congregation the amount of the collections.

Dated this 21st day of July 1977.

Subscribed and sworn to
before me, a Notary Public
in and for said County and
State.

(Seal)

FF4A97

AFFIDAVIT OF JANE MUTSCHMANN

State of California)
City and County of San Francisco) ss.

I, Jane Mutschmann, being duly sworn, declare:

In September 1975 I was called on the phone early one morning, about 7:30 a.m., by Janet Shular. She said something had happened at her home and she wanted me to call Leona Collier, Bay Area secretary of our church, for her advice. She said to tell her that the same thing had "happened to Curtis Buckley that had happened to Margaret Bass" recently. (Margaret had passed.) I called Leona on her job at Sledge Lock. I told her what Janet had said. Leona said she could not take off work and asked if I would go over to Janet's home immediately.

I caught the Muni bus to Janet's as my car was not working at the time.

On arriving there, Janet looked distraught. She said Curtis Buckley had died in the night. She said she found out right before she called me. Janet said Curtis had gone to the movies the night before. When Curtis got home he was "groggy" as if on drugs. Janet said she assumed that some other youth had given Curtis drugs while at the movie.

She said she had Glenn Hennington walk Curtis for a long time to get him out of the "drug state." It was late, she said, when she asked his friend and roommate, Glenn Hennington, to take him to his room downstairs. She said at that point Curtis fell down some stairs and hit his head. She said Glenn knew this but didn't tell her until in the morning. Janet said she thought a good night's sleep would bring Curtis out of it.

FF498

I went downstairs to see Curtis. He was lying on his back in bed. I touched his face and slapped it lightly. He was cold, no breathing, and a bubbly substance, like soap bubbles but brownish, was coming out of his mouth continually. I called Leona back and verified what had happened. Janet said she would take the body to the hospital, Mt. Zion Emergency, and explain what had happened. She didn't want to call an ambulance, she said. I rode with Janet in the car to the hospital. I stayed in the car with the body, and Janet went in the hospital to explain the situation. I did not go in.
Dated: July 22, 1977.


JANE MUTSCHMANN

Subscribed to and sworn
before me, a Notary
Public for the State of
California.

FF4A98

State of California)
City and County of San Francisco)

ss. Affidavit of
Don Jackson

I, Don Jackson, being duly sworn, declare:

One Sunday morning, in October 1975, about 11:30 a.m., I saw Birdie Marable in a heated argument, cursing, using profanities, and acting like a wild beast. I walked over to the stairway at the back of our church to see what was going on. She was cursing loudly and began hitting Ronnie James in the face and threatening to kill him if he did not get out of her way. She was extremely drunk. She tried to tear Ronnie's head off. This occurred at the back stairway of Peoples Temple Church, 1859 Geary Street, San Francisco, California.

Dated this 23 day of July, 1977.

Donald Jackson
DON JACKSON

Subscribed to and sworn before
me, a Notary Public in and for
the state of California.

FF4A99

State of California)
)
City and County of San Francisco)

Affidavit of
ss. Kathy Tropp

I, Kathy Tropp, being duly sworn, declare:

Curtis Buckley had been living with Dick and I for about one year when he came down with tonsillitis. He had a susceptibility to tonsil inflammation, and infections. He was taking erythromycin for it. He got sick on or around Thanksgiving, 1972. He withdrew more over the next two days, finally getting extremely moody, refused to take his medicine, and seemed very angry. The next day his behavior was trance-like, and disoriented. I had to go to work, and so did my husband, Dick, so I started arranging people for him to stay with. Rene Jackson kept him at her house, and told me after I got back (she had him for a weekend) that he was crying at night, saying he was afraid of "little men" and wouldn't go into the bedroom. She insisted he go to bed and told him there was nothing to worry about. He also got violent with her the next day, she said. When Curtis came home, he had the same spacey manner; for the next two months he never lost it. Events after that were that he was counseled by our pastor, Jim Jones. Curtis' behavior toward Dick and me was more dependent, childish. He continued to complain about seeing little men. Mark Boutte was living with us at the time. At one point I asked the Mertles to keep him for a day or two. I may have asked them to keep him for a longer time, I do remember that after one night, Elmer Mertle called me up and told me to come and get Curtis. I don't remember exactly what he did to alarm them, but when I came over to get Curtis, both Elmer Mertle and Deanna Mertle were sitting there looking

FF4A100

very scared. I don't know what he did. Dick and I took Curtis to San Francisco to see a doctor. We stayed over at Janet Shular's house. I think we took him down there to stay with her. She agreed to take him. We talked about schools for him and therapy. At some point, Curtis seemed better, started talking. He said he had used a slingshot and shot and killed a bird, on his last day at school before he got sick. The child who gave him the slingshot also gave him some pills, he said. This seemed to explain his weird behavior. We figured he had taken drugs. I don't know if this admission on his part came now or later. I was at work when Janet Shular called me, about three weeks after he had gone down there to stay with her. Curtis had very suddenly "snapped out" of his state and was talking and crying and acting very normal. It may have been then that he told Janet about the slingshot, killing the bird, and the boy giving him drugs.

Curtis came home to stay with us again. We seemed to have more of a rapport after that. That spring we moved to a house in Calpella. Curtis asked me if he could move to San Francisco. I didn't think it was a very good idea and I told him so. At that time the church work was centered in Redwood Valley, and I saw his going to the city as a move away from it. Curtis had a relapse around April of that year. He started acting spacey again. Curtis went back to Janet's and started acting like himself after a couple of days, at which time it was agreed he should stay with her.

FF4A100

He fell back into the spacey thing several times after he moved to San Francisco. Janet told me about it. It seemed to coincide with times that his tonsils were inflamed, and Janet eventually started avoiding antibiotics with him, since he seemed to have this reaction to them.

Dated this ____ day of July, 1977.

KATHY TROPP

Subscribed to and sworn
before me, a Notary Public
in and for the State of
California.

FF4A100

State of California)
City and County of San Francisco) SS

Affidavit of
Pauline Groot

I, Pauline Groot, being duly sworn, declare:

Birdie Marable had a care home with four seniors. She wanted somebody to be there at night so she could be somewhere else. She offered me room and board in return for me living there, and always being home at night. I agreed.

There were several things funny about this deal from the beginning. One was that my room was separate from the rest of the house, a "guest room" in a separate building from the rest. While I was legally on the property, if there had been any emergency with the old people such as a fire or a heart attack, I wouldn't even have known about it.

Another problem was that, when I moved in, she promised to put a bed and a heater in the room. She did put the bed in but as for the heater, I had to borrow it from the house, and it had no thermostat, so the room was always cold when I came home at night and always cold when I got up in the morning. She even tried to prevent me from borrowing the heater from the house.

I would have been quite willing to live in the house with the seniors. There was a very comfortable couch in the living room, and it was much warmer there. Birdie frequently kept an open hearth fire in the living room. I could have slept on the couch in comfort, and kept an eye on the fire, and kept my ears open for trouble. I could have stored my clothes and stuff in the guest room. I actually did this one or two nights.

FF4A101

But Birdie wanted me in the guest room out of the house. She said I was a nuisance and didn't look tidy on her good couch. So she made me stay in the guest room, and leave the seniors unprotected at night.

This worried me. I talked to Penny Kerns about it before moving in. Penny advised me not to move in at all, or at the very least, not to move in until after Birdie put in a bed and a good heater, in that room, and to get some money for being there. So I did try to do as Penny advised.

The next thing I heard was that Birdie had threatened to cut up Penny Kerns with a knife. I did not personally witness the threat, but I believed it. It sounded like something Birdie would do. I didn't want any more trouble so I moved in. I even did some chores for Birdie, after she'd promised me I wouldn't have to. I stayed in my guest house mostly, and stayed out of Birdie's way as much as possible. I heard her say that she had already put her husband in the hospital in a fight, and so I stayed out of her way even more.

One of the seniors was a big capable woman, who did most of the cooking and chores. I don't know how Birdie was able to get money for caring for her, she was quite able to care for herself and others. Another senior, a little wispy woman, begged me to write a letter and keep it secret from the others. She said her mail was opened and her person was threatened. I wrote the letter. A few weeks later she had moved to Los Angeles. She said she was relieved to get away.

FF4A101

After about two months of this I saw a chance to get out. I moved myself and all my goods and gear at night, without letting Birdie know where I was going. She never did find me. I heard she wanted to kill me too, but she never got the chance.

Dated this ____ day of July, 1977.

Pauline Groot

Subscribed to and sworn
before me, a Notary Public,
for the state of California.

FF4A101

State of California)
City and County of San Francisco) ss

Affidavit of
Jackie B. Colbert

I, Jackie B. Colbert, being duly sworn, declares:

I lived with Myra Wilson until I was 13 years of age. I moved to 698 N. Oak Street, Ukiah in July of 1973. Birdie Marable lived across the street. She used to come to our house and visit every day unless we were gone on the weekend. She used to sit down and talk with my foster mom. At this time they only visited and didn't drink. Birdie would swear a lot when she talked. When she moved to Washington Court on Washington Street in Ukiah, she would come to the rest home days. She sometimes left the patients unattended.

One day I couldn't find my mom and I walked to Washington Court to see if she was at Birdie's. She was there and this was the first I had seen my mom with beer and Birdie had beer. And my little brother Harold was drinking beer too. He had his own can of beer. He is mentally retarded and was 13 then and a foster child.

This was around 10 pm at night. My foster mom offered me a beer in front of Birdie. I said, "no, that's o.k." Birdie was living alone at this time.

Birdie would say things like "I'll kick some asses in that church," referring to Peoples Temple. She was always making threatening comments like this about Peoples Temple.

At different times I could smell liquor on her.

FF4A102

Myra told me that when she died everything was willed to Harold and I. But when she died, Birdie went and got her furniture. All of Myra's furniture was in Birdie's garage. I saw it with my own eyes.

The next time I saw Birdie and Myra drinking, I came home from school and Myra wasn't home. I went over to Birdie's house again. This was the same week. They were drinking again and Birdie was smoking. And this time I reported it to Jack Beam.

The third time I saw them drinking, it was night time several weeks later just a few days before Myra died. Birdie and Myra left Harold and me unattended alone and Myra came home around midnight and had been drinking. (The house was always dirty and beer cans were all over.) I was sick and trying to find her. She said she had been with Birdie. After she started drinking with Birdie, she developed problems with edema of the legs and phlebitis, and she had to take water pills. She had had an enlarged heart.

A day or so later I found my mom dead in the laundry room. I was 13. Don and TheIma Jackson with Peoples Temple got me legally.

Dated this ____ day of July, 1977.

Jackie B. Colbert

Subscribed and sworn to
before me, a Notary Public
for the state of California.

FF4A102

State of California)
City and County of San Francisco) ss.

Affidavit of
Michael Klingman

I, Michael Klingman, being duly sworn, declare:

I am now a member of the Peoples Temple Christian Church and I reside at 2451 Road K, Redwood Valley, California. I first attended the Peoples Temple in February, 1971. At that meeting, held in Redwood Valley, Jim Cobb was confronted by Pastor Jim Jones and the congregation for engaging in rifle practice. Cobb admitted that he was doing this secretly and clearly without the permission or support of the pastor and congregation. Pastor Jones stated that such endeavors were completely contrary to the principles of the church and demanded that such activity cease immediately and permanently. Cobb responded that he had always thought of himself as dying violently in a revolution and that he did not plan to live past age 30.

Dated: July __, 1977.

MICHAEL KLINGMAN

Subscribed to and sworn
before me, a Notary Public,
for the State of California.

FF-4A103

AFFIDAVIT OF JANE MUTSCHMANN

State of California)
) ss.
City and County of San Francisco)

I, Jane Mutschmann, being duly sworn, declare:

In September 1975 I was called on the phone early one morning, about 7:30 a.m., by Janet Shular. She said something had happened at her home and she wanted me to call Leona Collier, Bay Area secretary of our church, for her advice. She said to tell her that the same thing had "happened to Curtis Buckley that had happened to Margaret Bass" recently. (Margaret had passed.) I called Leona on her job at Sledge Lock. I told her what Janet had said. Leona said she could not take off work and asked if I would go over to Janet's home immediately.

I caught the Muni bus to Janet's as my car was not working at the time.

On arriving there, Janet looked distraught. She said Curtis Buckley had died in the night. She said she found out right before she called me. Janet said Curtis had gone to the movies the night before. When Curtis got home he was "groggy" as if on drugs. Janet said she assumed that some other youth had given Curtis drugs while at the movie.

She said she had Glenn Hennington walk Curtis for a long time to get him out of the "drug state." It was late, she said, when she asked his friend and roommate, Glenn Hennington, to take him to his room downstairs. She said at that point Curtis fell down some stairs and hit his head. She said Glenn knew this but didn't tell her until in the morning. Janet said she thought a good night's sleep would bring Curtis out of it.

FF4A104

I went downstairs to see Curtis. He was lying on his back in bed. I touched his face and slapped it lightly. He was cold, no breathing, and a bubbly substance, like soap bubbles but brownish, was coming out of his mouth continually.

I called Leona back and verified what had happened. Janet said she would take the body to the hospital, Mt. Zion Emergency, and explain what had happened. She didn't want to call an ambulance, she said. I rode with Janet in the car to the hospital. I stayed in the car with the body, and Janet went in the hospital to explain the situation. I did not go in.

Dated: July 22, 1977.


JANE MUTSCHMANN

Subscribed to and sworn
before me, a Notary
Public for the State of
California.

FF4A104

State of California)
City and County of San Francisco) ss Affidavit of
Alfred Tschetter

I, Alfred Tschetter, being duly sworn, declare:

I am a certified radiologic technologist, and I live in San Francisco, California.

My dad was a Mennonite Minister and I was brought up in religion and it was my whole life. I was married at age 20 and moved away from the Mennonites immediate vicinity. I joined the Baptist church.

In 1951 I moved to California with the intention of going into the dairy farming business as I had in South Dakota. After surveying the economic situation, I decided not to enter dairy farming and spent one year servicing cars. In 1952 I had the opportunity to become an orderly and in the hospital a wise radiologist approached me to encourage me to finish my education to become a radiologic technologist. I received my training in Dallas, Texas, and was a member of a German Baptist Church. I was elected to the Board of Deacons. One day as we were eating dinner, the chairman of the Board of Deacons was so inebriated that it took three of us to get him into a taxi to get him home. That same evening we had a Board of Deacons meeting and that was my last day in the organized church. To me it was all too much hypocrisy, teaching one thing and doing another.

FF4A105

While back to visit my 91 year old mother, who was in a fairly decent convalescent hospital and as a Mennonite who was taught from childhood to take care of our own, which also follows the teachings of Jim Jones...I realized that my mother was 91 and slightly feeble minded, but she was not to the point where she belonged in a convalescent hospital. I felt that my family had neglected her or did not want to take responsibility of someone who had reared them. A number of years before my wife and I had offered to take mother and keep her the rest of her life.

As I was driving back from North Dakota to California, I realized that I belonged in the teachings of Pastor Jim Jones. And I made up my mind that I would write a letter to Pastor Jim Jones asking if I could return to the church, which I did. He invited me to come back a number of times and also sent a group of people to visit me, which I greatly appreciated.

The years I spent out of Peoples Temple--I was never at any time harrassed or questioned or asked anything. I was given no pressure to return to the church. I returned on my own and at the kind invitation of the Pastor.

As a medical person and from my own experiences, I know that these healings are real. I have witnessed hundreds of them. I know most of the healings he does are beyond all medical hope. Being a part of the medical profession, I know that these healings were genuine and could not have been faked.

FF4A105

Just this spring in Los Angeles I personally took the blood pressure of a woman and it went from 180/120 to 120/80 in less than one minute. I know that this is medically impossible.

All the time that I was out of the church, I lived in Ukiah, California. I saw and worked with people from the church and nobody ever said a negative word and were kinder and nicer to me than some of the non-church patients that I had.

Dated: July __, 1977.

Alfred Tschetter R.T. (C.R.T.)
Alfred Tschetter

Subscribed and sworn to
before me this ____ day
of July, 1977.

FF49105

State of California)
City and County of San Francisco) ss. AFFIDAVIT

The undersigned, being duly sworn, deposes and says:
Jim Cobb, Wayne Pietila, Mickey Touchette, and I were members of the Peoples Temple Christian Church during 1972 and parts of 1973. During that time, we spent a great deal of time together because the Peoples Temple subsidized our college education and we lived in church sponsored dormitories. I continued in close contact with them until September 1973, when they, along with others, left. In December of that year, Wayne rejoined the church and left again about six months later. In January and February of 1974 Jim Cobb visited me several times.

During the above years, Jim Cobb and Wayne Pietila spent a great deal of time studying guerrilla warfare, weaponry, and explosives. They advocated change by violence, and said to me personally, that they were accumulating weapons. I often saw them with guns. After I left the church dormitories and went on to law school, they frequently held catharses, in which I heard of several participating church members in the college dorms beaten or being ordered beaten up by Jim Cobb and Wayne.

Wayne and Jim Cobb approached me on several occasions with requests to buy weapons. If the accusations about people being threatened with death are true, they are so only because Jim and Wayne made them. When Wayne returned in December 1973, he explained to me in a private conversation that he, Jim Cobb and Mickey Touchette and the others who went with them had left not because they were disillusioned with Jim's leadership, his methodology, or goals, but because the church was not radical enough. According to Wayne, they hoped to

FF4A106

form a revolutionary cadre for purposes of violent militant guerilla activity. He further stated that he and the others were armed to the teeth as they drove out of state on their way from the church, and that had any law enforcement officers pulled them over, Wayne and the others were prepared to shoot and kill them.

I was shocked and disappointed when Jim Cobb deserted his lovely wife, Sharon, and ran off with Mickey Touchette and the other so-called revolutionaries. In January and February 1974, Jim Cobb paid several visits to me in San Francisco. He confirmed Wayne's statement that their reason for leaving was to commit revolutionary actions, and they left because Jim Jones was unwilling to do so, or involve the church.

Further, I was chief of the group who counted offerings during the period when Mickey Touchette was a member of the offering crew; I was responsible for tallying the offering count. She never knew the amounts of offerings. I attended all the services and never once heard Jim Jones misrepresent to the congregation the amount of the collections.

Dated this 21st day of July 1977.

Subscribed and sworn to
before me, a Notary Public
in and for said County and
State.

(Seal)

REF 4A106

AFFIDAVIT OF LEONA COLLIER

State of California)
City and County of San Francisco) ss

I, LEONA COLLIER, being duly sworn, declare:

The following is what Janet Shular told me on a Thursday in September 1975. We were walking in a Safeway store. She told me that Curtis Buckley went out and got some dope. I asked her if she had taken him to a doctor. She said "no, I couldn't do that." I said, "well, is he all right?" She said, "yes, he'll be fine." I asked her what happened. She said he went out and got this dope Wednesday night. He wasn't home when she got home later.

She said, "you know, I gave him a good whipping about this. I got tired and I walked him around and I turned him over to David. David really whipped his ass good and put him in cold water, alternating between whipping him and cold water, walking him up and down the hallway." Later on that night she said she turned him over to Glenn Hennington, and Glenn whipped him and walked him around. She said Glenn admitted giving him Vivarins to wake him up.

On Friday on my job she called me and told me that Curtis was dead. I told her I couldn't leave my job. I called

FF4A107

Jane Mutschmann because I was scared Janet would go into hysterics.
Janet and Glenn Hennington wrapped Curtis in a sheet and took him
to Mt. Zion Hospital.

Dated: July 23, 1977

Leona Collier
LEONA COLLIER

Subscribed and sworn to
before me, a Notary Public
for the State of California.

FF49107

State of California)
City and County of San Francisco) ss.

Affidavit of
Don Jackson

I, Don Jackson, being duly sworn, declare:

One Sunday morning, in October 1975, about 11:30 a.m., I saw Birdie Marable in a heated argument, cursing, using profanities, and acting like a wild beast. I walked over to the stairway at the back of our church to see what was going on. She was cursing loudly and began hitting Ronnie James in the face and threatening to kill him if he did not get out of her way. She was extremely drunk. She tried to tear Ronnie's head off. This occurred at the back stairway of Peoples Temple Church, 1859 Geary Street, San Francisco, California.

Dated this 23 day of July, 1977.

Donald Jackson
DON JACKSON

Subscribed to and sworn before
me, a Notary Public in and for
the state of California.

FF44108

State of California)
City and County of San Francisco) ss.

Affidavit of
Kathy Tropp

I, Kathy Tropp, being duly sworn, declare:
Curtis Buckley had been living with Dick and I for about one year when he came down with tonsillitis. He had a susceptibility to tonsil inflammation, and infections. He was taking erythromycin for it. He got sick on or around Thanksgiving, 1972. He withdrew more over the next two days, finally getting extremely moody, refused to take his medicine, and seemed very angry. The next day his behavior was trance-like, and disoriented. I had to go to work, and so did my husband, Dick, so I started arranging people for him to stay with. Rene Jackson kept him at her house, and told me after I got back (she had him for a weekend) that he was crying at night, saying he was afraid of "little men" and wouldn't go into the bedroom. She insisted he go to bed and told him there was nothing to worry about. He also got violent with her the next day, she said. When Curtis came home, he had the same spacey manner; for the next two months he never lost it. Events after that were that he was counseled by our pastor, Jim Jones. Curtis' behavior toward Dick and me was more dependent, childish. He continued to complain about seeing little men. Mark Boutte was living with us at the time. At one point I asked the Mertles to keep him for a day or two. I may have asked them to keep him for a longer time, I do remember that after one night, Elmer Mertle called me up and told me to come and get Curtis. I don't remember exactly what he did to alarm them, but when I came over to get Curtis, both Elmer Mertle and Deanna Mertle were sitting there looking

FF4A109

very scared. I don't know what he did. Dick and I took Curtis to San Francisco to see a doctor. We stayed over at Janet Shular's house. I think we took him down there to stay with her. She agreed to take him. We talked about schools for him and therapy. At some point, Curtis seemed better, started talking. He said he had used a slingshot and shot and killed a bird, on his last day at school before he got sick. The child who gave him the slingshot also gave him some pills, he said. This seemed to explain his weird behavior. We figured he had taken drugs. I don't know if this admission on his part came now or later. I was at work when Janet Shular called me, about three weeks after he had gone down there to stay with her. Curtis had very suddenly "snapped out" of his state and was talking and crying and acting very normal. It may have been then that he told Janet about the slingshot, killing the bird, and the boy giving him drugs.

Curtis came home to stay with us again. We seemed to have more of a rapport after that. That spring we moved to a house in Calpella. Curtis asked me if he could move to San Francisco. I didn't think it was a very good idea and I told him so. At that time the church work was centered in Redwood Valley, and I saw his going to the city as a move away from it. Curtis had a relapse around April of that year. He started acting spacey again. Curtis went back to Janet's and started acting like himself after a couple of days, at which time it was agreed he should stay with her.

FF4A109

He fell back into the spacey thing several times after he moved to San Francisco. Janet told me about it. It seemed to coincide with times that his tonsils were inflamed, and Janet eventually started avoiding antibiotics with him, since he seemed to have this reaction to them. Dated this ____ day of July, 1977.

KATHY TROPP

Subscribed to and sworn
before me, a Notary Public
in and for the State of
California.

FF4A109

State of California)
) ss
City and County of San Francisco)

Affidavit of
Pauline Groot

I, Pauline Groot, being duly sworn, declare:

Birdie Marable had a care home with four seniors
She wanted somebody to be there at night so she could be
somewhere else. She offered me room and board in return for
me living there, and always being home at night. I agreed.

There were several things funny about this deal from
the beginning. One was that my room was separate from the
rest of the house, a "guest room" in a separate building
from the rest. While I was legally on the property, if there
had been any emergency with the old people such as a fire or
a heart attack, I wouldn't even have known about it.

Another problem was that, when I moved in, she promised
to put a bed and a heater in the room. She did put the
bed in but as for the heater, I had to borrow it from the
house, and it had no thermostat, so the room was always cold
when I came home at night and always cold when I got up in
the morning. She even tried to prevent me from borrowing
the heater from the house.

I would have been quite willing to live in the house with
the seniors. There was a very comfortable couch in the living
room, and it was much warmer there. Birdie frequently kept
an open hearth fire in the living room. I could have slept
on the couch in comfort, and kept an eye on the fire, and kept
my ears open for trouble. I could have stored my clothes and
stuff in the guest room. I actually did this one or two nights.

FF4110

But Birdie wanted me in the guest room out of the house. She said I was a nuisance and didn't look tidy on her good couch. So she made me stay in the guest room, and leave the seniors unprotected at night.

This worried me. I talked to Penny Kerns about it before moving in. Penny advised me not to move in at all, or at the very least, not to move in until after Birdie put in a bed and a good heater, in that room, and to get some money for being there. So I did try to do as Penny advised.

The next thing I heard was that Birdie had threatened to cut up Penny Kerns with a knife. I did not personally witness the threat, but I believed it. It sounded like something Birdie would do. I didn't want any more trouble so I moved in. I even did some chores for Birdie, after she'd promised me I wouldn't have to. I stayed in my guest house mostly, and stayed out of Birdie's way as much as possible. I heard her say that she had already put her husband in the hospital in a fight, and so I stayed out of her way even more.

One of the seniors was a big capable woman, who did most of the cooking and chores. I don't know how Birdie was able to get money for caring for her, she was quite able to care for herself and others. Another senior, a little wispy woman, begged me to write a letter and keep it secret from the others. She said her mail was opened and her person was threatened. I wrote the letter. A few weeks later she had moved to Los Angeles. She said she was relieved to get away.

FF4110

After about two months of this I saw a chance to get out. I moved myself and all my goods and gear at night, without letting Birdie know where I was going. She never did find me. I heard she wanted to kill me too, but she never got the chance.

Dated this ____ day of July, 1977.

Pauline Groot

Subscribed to and sworn
before me, a Notary Public,
for the state of California.

FF4A110

State of California)
City and County of San Francisco) SS

Affidavit of
Jackie B. Colbert

I, Jackie B. Colbert, being duly sworn, declare:

I lived with Myra Wilson until I was 13 years of age. I moved to 698 N. Oak Street, Ukiah in July of 1973. Birdie Marable lived across the street. She used to come to our house and visit every day unless we were gone on the weekend. She used to sit down and talk with my foster mom. At this time they only visited and didn't drink. Birdie would swear a lot when she talked. When she moved to Washington Court on Washington Street in Ukiah, she would come to the rest home days. She sometimes left the patients unattended.

One day I couldn't find my mom and I walked to Washington Court to see if she was at Birdie's. She was there and this was the first I had seen my mom with beer and Birdie had beer. And my little brother Harold was drinking beer too. He had his own can of beer. He is mentally retarded and was 13 then and a foster child.

This was around 10 pm at night. My foster mom offered me a beer in front of Birdie. I said, "no, that's o.k." Birdie was living alone at this time.

Birdie would say things like "I'll kick some asses in that church," referring to Peoples Temple. She was always making threatening comments like this about Peoples Temple.

At different times I could smell liquor on her.

FF44111

Myra told me that when she died everything was willed to Harold and I. But when she died, Birdie went and got her furniture. All of Myra's furniture was in Birdie's garage. I saw it with my own eyes.

The next time I saw Birdie and Myra drinking, I came home from school and Myra wasn't home. I went over to Birdie's house again. This was the same week. They were drinking again and Birdie was smoking. And this time I reported it to Jack Beam.

The third time I saw them drinking, it was night time several weeks later just a few days before Myra died. Birdie and Myra left Harold and me unattended alone and Myra came home around midnight and had been drinking. (The house was always dirty and beer cans were all over.) I was sick and trying to find her. She said she had been with Birdie. After she started drinking with Birdie, she developed problems with edema of the legs and phlebitis, and she had to take water pills. She had had an enlarged heart.

A day or so later I found my mom dead in the laundry room. I was 13. Don and Thelma Jackson with Peoples Temple got me legally.

Dated this ____ day of July, 1977.

Jackie B. Colbert

Subscribed and sworn to
before me, a Notary Public
for the state of California.

FF4A111

State of California)
City and County of San Francisco) ss.

Affidavit of
Michael Klingman

I, Michael Klingman, being duly sworn, declare:

I am now a member of the Peoples Temple Christian Church and I reside at 2451 Road K, Redwood Valley, California. I first attended the Peoples Temple in February, 1971. At that meeting, held in Redwood Valley, Jim Cobb was confronted by Pastor Jim Jones and the congregation for engaging in rifle practice. Cobb admitted that he was doing this secretly and clearly without the permission or support of the pastor and congregation. Pastor Jones stated that such endeavors were completely contrary to the principles of the church and demanded that such activity cease immediately and permanently. Cobb responded that he had always thought of himself as dying violently in a revolution and that he did not plan to live past age 30.

Dated: July __, 1977.

MICHAEL KLINGMAN

Subscribed to and sworn
before me, a Notary Public,
for the State of California.

FF4A112

Georgetown,
Guyana, South America } ss

Affidavit. /s of

Patty Cartmell

I, Patty Cartmell, being duly sworn declare:

I have observed how one Grace Stoen pressured Rev. Jim Jones repeatedly for sex. Grace would call me on the phone and cry, and then come over to my house where I lived close to Rev. Jones' parsonage home. She would ask Jim over and over for sex.

She was aware Jim did not want her in a sexual encounter. Jim was very kind and always compassionate. Grace would still continue on this insane issue of sex. She appeared to be obsessed with wanting sex with Jim Jones. She threatened suicide on numerous occasions.

And then I heard Tim Stoen ask Rev. Jones in the parking lot to have sex with Grace, because he (Tim) was afraid she would leave him and try to hurt the Peoples Temple cause and bring public embarrassment to Jim Jones. So then Jim agreed, and in February or March, 1971, he did have sex with Grace at my house. She got more demanding after that and more threats came from her. Suicide and threats of hurting the cause. Numerous threats to kill her husband were made. Jim had sex with her again, and I helped Grace use a diaphragm. She also took my contraceptive cream, and she used two of them as Jim did everything to prevent any pregnancies. He used prophylactics, too. Grace swore she was taking birth control pills, but later laughed and said she wasn't.

I later heard Tim Stoen say he wanted Grace to have a child by Jim Jones, as he thought that might settle her down. I don't know just what he meant, but Tim seemed to want to help people, though I wasn't around him enough to know for sure.

When Grace got pregnant that began a nightmare.

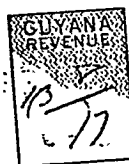
FF4A113

Miss Patty Cartmell

Dated: 13, August, 1977

Subscribed to and sworn before the
Commissioner of Oaths of the 154
Republic of Guyana

[Signature]
Commissioner of Oaths
at Georgetown, Guyana, South America



State of California)
) ss. AFFIDAVIT OF
City and County of San Francisco) JIM RANDOLPH

I, *Jim Randolph*, being duly sworn, do declare:

That Elmer and Deanna Mertle's keen interest in the Guyana Program was connected with making money. At the time it didn't seem so; we all thought Elmer Mertle was just interested in making the go of cooperative living succeed. We were both taking pictures that Christmas in 1974 when a group of us went over. I was overwhelmed with the beauty I saw in the people and the country; but all his comments were directed at posing pictures to appeal to people back home. He seemed overly concerned about it. He mentioned several times all the money these photographs could bring in. He looked for pictures to show poverty and underdevelopment. He spoke of Guyana as a backward country that would arouse people's sympathy.

Elmer Mertle never really seemed to grasp the idea that the agricultural program was real. We learned of this more and more as he became very much against large investments into the program --not so much with people as monies.

Elmer Mertle's pattern in the states, we found out later, involved various money raising schemes that he and his wife handled themselves using the name of the church. His interest in raising money off Guyana pictures was not so much for the program as for himself.

FF4A114

Elmer Mertle seemed very much interested in a group that we sort of bumped into in the NWR that Christmas. They were from Texas and had a fancy private plane. He had expressed interest in contacting them and as far as I know, had done so. But I never recall any feedback from him. It was after that that he became more interested in the project as a means to export goods from the leasehold. Exporting lumbers, foods, plants, fruits, etc. to the United States and other countries were mentioned. All these ideas were turned down by our Pastor and the Board. He was greatly opposed to selling our produce and other products at cost; he saw no reason to be nonprofit. He spoke a great deal about looking for gold and diamonds. It was shortly after this time that some of his and his wife's money-making schemes came to light. Not long after, they separated themselves from the church.

Dated this 17th day of August 1977

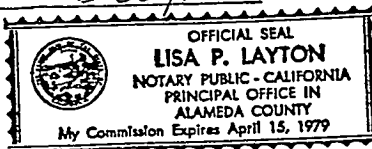
Subscribed and sworn to
before me, a Notary Public
in and for the State of
California

Jim Randolph

Jim Randolph

Lisa P. Layton

NOTARY PUBLIC



FF4A114

State of California)
)
City and County of San Francisco)

Affidavit of
Sandra L. Bradshaw

ss.

I live at 2544 Sutter Street, Sacramento, California. I have worked as a Deputy Probation Officer for the County of Mendocino for over seven years. I have been a member of Peoples Temple for nearly eight years.

I met with Timothy O. Stoen on approximately March 30, 1977 in London, England. At that time he had left the Peoples Temple agricultural project in Guyana, South America, and had gone to London to seek a career in law. As we were talking, Tim had little good to say about the Guyanese people or the country of Guyana. (He even complained about the climate.) He blatantly stated that Guyana people lacked "culture" and sophistication. He referred to Guyana as culturally "barren." Tim Stoen was extremely upset by the fact that he could not practice law in Guyana. He stated to me in London that he did not want to practice law in a Socialist country because he enjoyed the "competition" of the courtroom in the capitalist system. He openly admitted that he was an "elitist" and his lack of participation in physical labor made that very apparent.

Tim Stoen felt that the Guyanese people lacked creative, aggressive leadership and that Guyana would never be able to achieve real independence from previous British domination. He felt that the nation was better served under British rule and that the break to achieve independence had been a foolhardy venture. Specifically, another remark of his was that the people of Guyana were essentially "submissive," "simplistic" people and the country itself was "backward." Tim Stoen said Guyana would never achieve any degree of significance in the Third World.

Tim Stoen, on numerous occasions, those several days we met in London in March of 1977, made derogatory and racist remarks against the country and people of Guyana.

Dated this 15th day of August 1977.

FF49115

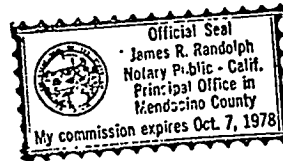
Sandra L. Bradshaw
Sandra L. Bradshaw

DO NOT USE UNLESS
specifically instructed.

FF49115

Subscribed and sworn to before
me, a Notary Public in and for
the State of California.

James Randolph



FF4A115

State of California)
City and County of San Francisco) ss.

AFFIDAVIT OF
LEE INGRAM

I, Lee Ingram, being duly sworn, do declare:

I was present the night that Anita Petit came to Bishop Jones and asked for help out of a jam she was in. She said she had been involved in forging and passing checks with another person and was afraid for her life. She was wanted by the police for a felony offense and by her former companion who had gotten her involved in crime. Bishop told her he would help her out of trouble and would see that she got legal assistance free of any charge. The church legal staff provided legal counsel, testified on her behalf, and church members wrote letters attesting to her desire to begin a new life. The church, Bishop Jones in particular, accepted responsibility for Anita and acted as her sponsor for the ensuing probationary period. Her children were to be taken away from her but again the church was able to intercede on her behalf and members were authorized by the court to take her children into their homes. When she was through the probation and had shown interest in learning a trade, the Temple paid for her training as a dental assistant.

But Anita, as soon as she was in the clear, reverted to her previous ways. She left her children, whom she had again received custody of, with people and left for days at a time. It was commonly known that she was prostituting again, as she had been before coming to the Temple. Eventually she disappeared altogether, and left her children behind.

When she did re-appear in the midst of the congregation, several members, myself included, noted that she kept company with a man who is known in the community as a police informer. She was regarded with suspicion and not trusted from that point on, although for the sake of her children was admitted into church services.

Dated this 11th day of August, 1977,
and subscribed and sworn to before me,
a Notary Public for the State of California

James R. Randolph

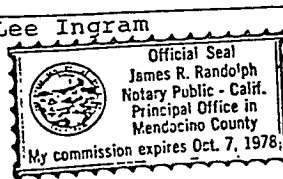
NOTARY

FF4A116

Not signed

FF4A116

Lee Ingram



State of California)
) ss.
City and County of San Francisco)

Affidavit of
Sandra L. Bradshaw

I Sandra L. Bradshaw, being duly sworn, declare;

I live at 2544 Sutter Street, San Francisco, California.

I have been a member of Peoples Temple for nearly 8 years. I have served the county of Mendocino as a Deputy Probation Officer for over 7 years. Through my association with Peoples Temple, I know Elmer and Deanna Mertle, Linda Mertle and Sandy Rozyngo. Elmer and Deanna Mertle helped run the churches' publications department. What I should say, to be more accurate, is that they were listed among a large group of people who worked in publications. To say that the Mertles "worked" there would be an insult to the others. Deanna and Elmer never kept regular hours and constantly clustered in a small family group, often taking off to go to the lake etc. while others were left in the shop working. The Mertles also felt no qualms about constantly taking special favors for themselves. Their office was elaborately furnished with a television, stereo system and fine office furniture all which was paid for with unauthorized church funds. They placed these special orders for themselves without requesting appropriate approval. It was obvious from the beginning that the mertles felt they were better than other people - - they had a racist, elitist point of view.

I first met the Mertle family on a church outing of a Temple financed boat cruise around the San Francisco Bay on one of the ferryboats. I can still remember telling Deanna that I was married to a Black man and she called her husband Elmer over to the rail where we were standing and started asking me very racist questions, like "what is it like with a Black man?" and more personal questions about my life with my husband. My first impression of this very conservative "white" family has not changed much with what I have seen over the years. They are right-wing die-hard capitalists with no

FF4117

moral ethics.

I heard Deanna Mertle stand up in a meeting and admit that the only time that she reached sexual climax was when she heard a child crying in pain. Her husband was there at the time and he verified her statement.

I also know from first hand information and from Deannas' own admission, that she was sexually attracted to Sandy Rozyngo, who was underage at the time. Sandy Rozyngo had been a youngster with leadership potential before associating and living with the Mertle family. Linda Mertle was an overt lesbian by her own admission and was very active in trying to recruit other young and innocent girls into that type of life style. This was confirmed by her many various partners.

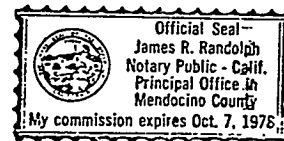
Deanna and Elmer Mertle admitted that they had engaged in various group sex acts with both Sandy Rozyngo , Linda Mertle and various other people. It is my opinion and observation that these are people of very low moral aptitude and I even question if they were perhaps agent provocateurs from the beginning. In looking back on their reactionary orientations and efforts to block the progress of this organization, I can not help but think that this is the truth. Their purpose was to infiltrate and cause dissention.

Dated this 17th day of August, 1977.

Sandra L. Bradshaw
Sandra L. Bradshaw

Subscribed and sworn to
before me, a Notary Public
in and for the State of California.

James Randolph



FF 4A 117

State of California)
)
City and County of San Francisco) ss.

AFFIDAVIT OF
HARRIET TROPP

I, Harriet Tropp, being duly sworn, declare:

That I was one of the college students in the dormitory at the same time as Jim Cobb, Terry and Wayne Pietilla, Micki Touchette. When discussions would come up about the possibility of building an agricultural mission, all the above-named parties were very much against it. They called Guyana a Banana Republic, accused President Burnham of being a CIA plant and circulated literature stemming from an opposition movement within Guyana whose publication I believe was called-"Dayclean".

They furthermore believed that socialism would never be achieved in the manner of hard work and cooperation, but were solely interested in what they called "glorious revolution" -- violent overthrow of capitalist systems. They said Guyana was a "hole" and backward and had no intentions of helping the church build a cooperative farm.

It seemed to me at all times that these were people who had no consistent commitment to socialist principle but were rather interested only in recruiting supporters for their anarchistic, self-aggrandizing goals, which allowed them to "play

FF4A118

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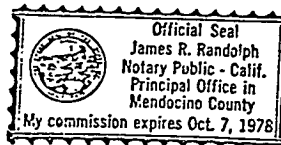
revolution" without the rigors of self-discipline. From the time the Temple started to consider building a socialist alternative in Guyana, these people worked actively against it.

Dated this 5th day of August 1977.

Subscribed and sworn to before me, a Notary Public in and for the State of California


Harriet Tropp


Notary Public



FF4A118

State of California)
) ss. AFFIDAVIT OF
City and County San Francisco) LAURIE EFREIN

I, Laurie Efrein, being duly sworn, declare:

Walter Jones was sent by the Temple Board as a consultant to the Guyana Mission. He was thought to have sufficient experience in mechanics and building to be able to assess the best outlay of the agricultural mission, particularly the building sites, well, and a potential hydro-electric plant. Rev. Jones had expressed extreme reservations about his selection as the person to do this job. He was new to the church and his loyalties and basis in socialist principle were completely unknown.

When he returned, he proved to the church membership that Rev. Jones' reservations were justified. "Smitty" was threatened because he was under pressure of trying to hide a sexual affair he was having with the wife of one of our members. To build himself up in the eyes of this woman and to divide her from the church, he began to bad mouth everything the church was trying to do in Guyana. At first he attacked only the project, saying we would never make it function, and that we had made a stupid blunder in investing so much money there. Eventually, he attacked the people and government leaders.

He picked out very inconsequential things and harped on them to exaggerate a point. He said there were human feces left to lie around in food factories and people dumped raw

FF4A119

sewage into canals through the city streets. He accused the government of talking big in their papers about new factories and improvements, such as a big new hydro-electric plant, but said the "stupid little country" would never produce a thing. He said there was gold and oil there that they were too stupid to recognize and develop. He said all mining operations had come to a standstill when the British were kicked out; that the country was committing economic suicide by nationalizing the only money-making industries left. As evidence of this, he said the bauxite industry was failing and the papers were lying to the people that they had actually made more profits since nationalization.

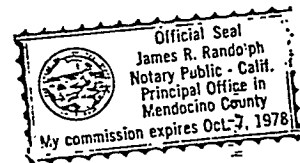
I was not surprised when he left the church and began to continue to degrade the Socialist Republic of Guyana and Peoples Temple, as he is now is doing in the press.

Dated this 17th day of August 1977.

Subscribed and sworn to
before me, a Notary Public
in and for the State of
California

Laurie Efein
Laurie Efein

James Randolph
NOTARY PUBLIC



FFUA 119

State of California)
)
City and County of San Francisco) ss. Affidavit of
 Sandra L. Bradshaw

I, Sandra L. Bradshaw, being duly sworn, declare:

I live at 2544 Sutter Street, San Francisco, California. I have been a member of Peoples Temple for nearly 8 years. I have worked as a Deputy Probation Officer for the County of Mendocino in Northern California for over 7 years. Through my association with Peoples Temple, I know Linda Swaney (Dunn), Faith Kice, Janet Phillips and Danny Phillips. While these people were in our group, they were the source of much contention and negativity. They were frequently involved in alcohol and drug abuse. Faith Kice and Janet Phillips worked at a local hospital and stole assorted drugs and pills. They were always on some type of "medication."

Linda Swaney (Dunn) worked at the Masonite plant in Redwood Valley and had a terrible reputation as a drunk and an "easy" mark. She flagrantly exhibited her lifestyle in front of other church members and her three children (2 of them were young teenage girls who looked to her example, and 1 was a young son). As a result of Linda Swaney's decadent lifestyle, her oldest daughter Denise ended up in the local Juvenile Hall for drugs and lewd conduct. Mrs. Swaney's latest boyfriend had also misused Denise and faced investigation by the local welfare department. Denise was ultimately placed in a foster home, but she still continued her anti-social behavior.

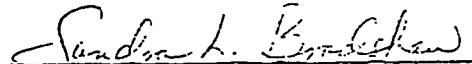
Danny Phillips was one of the sickest personalities that I have ever known. He was purposefully cruel and inhumane to others. His whole manner was one of racist insensitivity. None of the previously mentioned people are black, nor are they married to black, nor have they adopted a black child. They are openly elitists and believe themselves to be superior to others.

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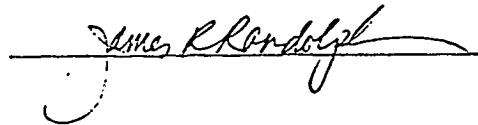
In 1973, when Bishop Jones was discussing the possibility of starting an agricultural project in Guyana, South America, all these people sought to discourage it from the beginning. They felt that South America was too vastly underdeveloped to ever merit investing in. Danny Phillips and the others felt that the government of Guyana was totally CIA involved and financed. They felt that people who had for so many years under the paternalistic overseeing of Great Britain were incapable of ever achieving self-determination.

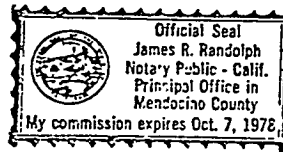
Danny Phillips was in the first group that went to Georgetown, Guyana. He disliked the country and people so much that he left the second day he was there. All these people are obviously capitalistic in their orientation, and have a vested interest in seeking to discredit anyone working towards socialist objectives.

Dated this 15th day of August 1977.


Sandra L. Bradshaw

Subscribed and sworn to
before me, a Notary Public in
and for the State of California.





State of California)
City and County of San Francisco) ss.

Affidavit of
Sandra L. Bradshaw

I, Sandra L. Bradshaw, being duly sworn, declare:

I live at 2544 Sutter Street, San Francisco, California. I have been a member of Peoples Temple for nearly 8 years. I have worked for the County of Mendocino, California as a Deputy Probation Officer for over 7 years. Through my association with Peoples Temple, I knew Wayne Pietila, Micki Touchette, Terri Cobb and Jim Cobb. On various occasions I was involved in attending a small group session with Wayne as leader, in which very violent terrorist acts were discussed in detail. Bishop Jones had suspected these people of being involved in such things, so he had sent me and others to this meeting to keep a check on Wayne's activities. I have personal knowledge that on more than one occasion, Wayne initiated discussions advocating violence.

At one such meeting, that took place on the acreage of the children's ranch run by the church, I saw Wayne Pietila participate in this meeting, and he reported that he had personally gone to a number of different armories to check them out to plan various maneuvers in anticipation of carrying off an armed attempt to "liberate" the guns and weapons stored inside.

Wayne also spoke of explosives and where to get them and how to use them. He used as a guide a terrorist book called the "Anarchist Cookbook". He discussed putting poison in the water supply of major cities during an armed "take-over."

Wayne Pietila went into detail talking about killing Pres. Nixon, Governor Reagan, Governor Rockefeller, Billy Graham, Rev. Ike, and other religious leaders as well as political. Wayne Pietila also spoke freely about putting bombs under peoples cars and of various ways of getting terrorist supplies. Wayne had maps, gas tanks, military books, etc. He talked about his being the only person who was 'dedicated' to the 'revolution' and saw himself as an "heroic guerrilla fighter". Wayne and Jim Cobb especially were always talking about guns and of doing things like destroying radio stations and other lines of communications. Wayne Pietila, Micki Touchette, Terri Cobb and Jim Cobb were consistently and actively involved in trying to get the church members to participate in violent terrorist activities. They left the church when their efforts were in vain and the church was following a course too moderate for their tastes.

In 1973, when Bishop Jones was discussing the possibility of starting an agricultural project in Guyana, So. America, these same people spoke out actively against doing so. They did not want us to expand our work to an under-developed country. Their main objection was that the leaders of Guyana had no revolutionary consciousness and there would be no significant contribution made by Guyana in the struggle for liberation. They also stressed

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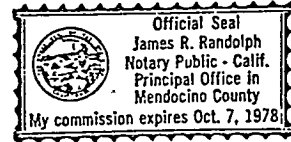
CIA involvement and stated that the Guyanese leadership was not astute enough to realize just how infiltrated with agents they were. These people openly professed and advocated the use of violent terrorist tactics and were dissatisfied not only with the peaceful, rational course the Temple was taking, but criticized this same approach that the country of Guyana advocated.

Dated this 17 day of August, 1977.

Sandra L. Bradshaw
Sandra L. Bradshaw

Subscribed and sworn to
before me, a Notary Public
in and for the State of California.

James Randolph



FF 4A121

State of California)
) ss: AFFIDAVIT OF
City and County of San Francisco) ANDREW SILVERS

I,
That Jeanette Kerns Hommen was a person that I knew and went to college with. She was very much apart of the bourgoise life and often talked about finding herself a wealthy man and living in luxury. While she was a member of the Peoples Temple she used the church to finance her education. She was not a serious student, as became evident half way through her college education. She was seen attending and associating with members of the right wing, conservative political party on campus and she had affiliations with fundamentalist, evangelists who preached a reactionary doctrine on various campuses and they were commonly known amongst the socialist groups to be backed and financed by the CIA. The Temple youth became suspicious of her activities and associations and questioned her motives as being a member of a progressive church. Her response was cold and soon after, left the area.

After not seeing her for several months, she returned to the Temple with her newly acquired husband, the son of a government official of Iran. He was very supportive of the brutal facist regime of the Shah of Iran. Mr. Hummone was in the United States being educated at the expense of the Lockheed International Corporation in an arrangement made by his father, who represented the Shah, in arm sales negotiations. He defended the imprisonment of the poltical dissidents, and the torturing of anyone who

FF4A122

questioned the policies of the government. Jeannette, agreeing with him fully, she stated that she was soon to move there and settle down. She expressed that she didn't care about the suffering of the poor of Iran but was interested in the wealth that she would receive when she got there.

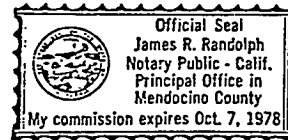
We mentioned to her that her mother and sister were going to Guyana to visit and possibly live. Both she and her husband objected, saying that only niggers lived in the little jungle and that they wouldn't have it and would do everything in their power to hinder such a move. Jeanette said that Guyana "has gone Communist" and she wouldn't allow her family to go there.

Dated this 10th day of August 1977.

Subscribed and sworn to
before me, a Notary Public
in and for the State of
California

James R. Randolph
NOTARY PUBLIC

Andrew M. Silver
Andrew Silver



FF4A122

State of California)
)
City and County of San Francisco) ss.

AFFIDAVIT OF
TIMOTHY CLANCEY

I, Timothy Clancey, being duly sworn, declare:

Deanna and Elmer Mertle are two of the most vicious, racist and classist people that I have ever known. They pretended to be interested in this church when they first attended. Mrs. Mertle came from a very conservative religious background and was also conservative politically. She belonged to the John Birch Society which is one of the most conservative rightwing organizations in the United States. Mr. Mertle is a man with a great deal of repressed hostility and has a tremendous desire to get revenge on the church.

Both of the Mertles are very judgmental people. They present themselves as very good people and put down other people, especially blacks whom they say can't manage their lives at all. They had a young black teenager living with them, Lilly Victor, and they worked her from early morning to late at night, while they and their children enjoyed themselves. She had to work scrubbing on her hands and knees while the white teenagers had a good time. Their own children had not even a chore to do in the home. They said no man would want to marry Lilly, and especially no "white man."

Though the Mertles were in an atmosphere of cooperation and sharing of the workload, they never would do their part. Mrs. Mertle claims conditions were very bad for her but then in the same breath states she lived in a \$90,000 dollar house which the church paid for some of the payments on it so the Mertles would not lose their place of residence. The church supported this family for many months, but this was not sufficient for them, they now claim that they were exploited.

They also make claim that children in the church were mistreated. However, one of the little mixed race children that they took care of was sexually molested by Mrs. Mertle. Mr. Mertle was not to be undone in this kind of bizarre behavior of young children. He had sex with a teenage girl put in his care by a psychologist and this was reported by children who lived in the Mertle home and observed this.

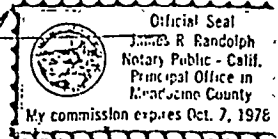
Mr. Mertle had the nerve to say that Jonestown was a sterile place where nothing would grow and that the bananas in one of our pictures of Guyana were photographed at another site, and not in Guyana. He has been to Guyana and for him to lie like this to have it printed in the press is a calculated attempt to destroy socialism and discredit the work in Guyana.

Dated this 17th day of August, 1977.

Subscribed and sworn to
before me, a Notary Public in and for
the State of California.

James R. Randolph

Timothy Clancey
FF4A123



State of California)
)
City and County of San Francisco)

Affidavit of
Laurie Efrein

I, Laurie Efrein, being duly sworn, declare:

Neva Sly lived in Redwood Valley for several years, and during part of that time I lived in the same house with her. She made no pretense about hiding a sexual relationship she had with Reggie Upshaw who at that time was still a minor. She talked openly about the sex they had, and would often make physical contact with him such as kissing and petting in front of children.

She deserted her own husband and son. Her son Mark has had several difficulties adjusting to people, and especially with young women. He exhibits hostilities toward women and especially is outspoken about his contempt for his mother. During a time when he (an adopted son) was in early adolescence and needed her emotional strength, she left him and rejected him. She humiliated him in front of other youths by relating to another young man, just a few years older than her son.

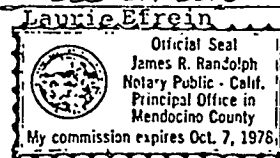
Further, Neva Sly left the Redwood Valley area and her husband and son, and relocated in Los Angeles. She got herself an apartment and a job, at which she earned a great deal of money. She provided nothing for her son by way of financial assistance and spent exorbitant amounts on herself. She ceased to contribute anything to the church and tried to manipulate her son's affections by arranging for him to stay with her in her apartment. She tried to buy back his affections with the purchase of material things. When the young man chose to stay with his father, who was still an active member of Peoples Temple and was participating stateside in mechanical work for equipment for the agricultural mission, she began talking badly about the Temple and Bishop Jones. Her motives are, simply, jealousy.

Dated this 17th day of August, 1977.

Subscribed and sworn to
before me, a Notary Public in
and for the State of California.

James R. Randolph

FE4A124



State of California

City and County of San Francisco)

) ss.

Affidavit of

June B. Crym

I, June B. Crym, being duly sworn, declare:

In 1973 I lived on North Dora Street in Ukiah, California, a block away from Birdie Marable's rest home where she had several elderly patients living there. I witnessed Birdie drunk on liquor several times, when she was supposed to be taking care of her patients. I visited the care home from time to time and every time I was there she was sitting around drinking and would not pay attention when an elderly patient might ask for her help.

I also saw her at church at Peoples Temple, but I noticed that she didn't attend regularly and when she did, she was very often hostile and rough with people, especially the elderly. She never participated when Bishop Jones asked for help for people in prison or to give food and clothing to a poor family. Birdie Marable was very selfish and greedy, and I heard her say she resented the church voting to give money or supplies to needy families. Instead she would come to church services wearing fancy silk dresses and big nats and show off, insensitive to those around her who couldn't afford such things.

When Bishop Jones spoke about building an agricultural mission in Guyana, Birdie Marable disagreed and spoke out against it. She said the people in South America "are backward and primitive" and she didn't want to give up her liquor and fancy clothes to build a mission in Socialist Guyana. For years Bishop Jones had explained in services the practicality and humane way of life in socialist countries, and we were all excited because we had a chance to start an agricultural station in Guyana. But Birdie Marable said that our mission would fail, that the Guyanese government would never succeed and instead the whole country would end up in poverty, and she did not want to be involved in anything like that. She did not want to give up her home or share any of her rooms with anyone, and she did not like the socialist idea of restructuring the economic wealth in the ownership of the people. She liked the capitalist way of

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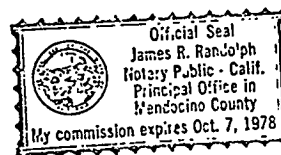
life because of the personal advantages she had gained for herself and she did not care that others had less than she had. When she finally stopped coming to the Temple services, it was because she did not agree with our commitment to the agricultural station and working with the Guyanese people.

Dated this 17 day of August, 1977.

June B. Crym
June B. Crym

Subscribed and sworn to
before me, a Notary Public
in and for the State of California.

James R. Randolph



State of California)
)
City and County of San Francisco)

AFFIDAVIT OF
ss.
JEAN F. BROWN

I, Jean F. Brown, being duly sworn, declare:

Deanna and Elmer Mertle spoke against the socialist ideals of Peoples Temple and Reverend Jones, against socialism as a philosophy or way of life, and especially against the government of L.F.S. Burham, Prime Minister of Guyana. I believe that they were and still are agents of conservative, right-wing interests who are trying to discredit the work of the Temple and the character of Jim Jones.

Both the Mertles were known to members of the Temple to have been active in the John Birch Society before asking for church membership. The John Birch Society is the organized political arm of the far right forces in the United States. Both Deanna and Elmer used every opportunity to try to influence Temple members against socialism. I personally remember one morning at the Publications Center owned and operated by the church they would come where workers would gather and would read from Mao's Red Book and ridicule the socialist teachings of that leader. They berated the teachings of Rev. Jones, saying that socialism gives power to "blacks and embi-cils" and lived apart from the communal structure at Peoples Temple taking every thing they could from the people.

FF4A126

When they learned we were planning to develop an agricultural station in Guyana, they did what they called "independent research" on the nation and accused Mr. Burnham of being a CIA plant and that everything we put into that country would be taken away from us. They spread around among Temple membership literature that was hostile and negative about Burnham. They tried to poison the minds of Temple members whose relatives went among the first groups to the country. They tried to divide the people from the church saying to ones such as Tim Swinney's family that there were race wars going on in Guyana and that Burnham was responsible for them. Elmer told the wife of Phillip Blakey that intermarriage was forbidden in that country and that whites were in virtual slavery there since the independence. He said to Debbie that Phillip had been, in effect, sold into slavery in Black Communist Guyana. He told her that the black leaders in Guyana were plotting to torture and banish to starvation in the jungle the white people in Guyana who were trying to run missions there and were part of the American and British churches in the country.

I swear these things are true and can be validated by the people whose names are mentioned as victims and witnesses to these white racists and anti-socialists.

Dated this 2nd day of August 1977.

Subscribed and sworn to before me, a Notary Public in and for the State of California

Jerry R. Randolph
NOTARY PUBLIC

Jean F. Brown
Jean F. Brown

FF4A126

State of California)
)
City and County of San Francisco)

AFFIDAVIT OF
ss. JEAN F. BROWN

I, Jean F. Brown, being duly sworn, declare:

That Linda Mertle, daughter of Elmer and Deanna Mertle, was a racist and white supremacist. For a while, she appeared to take on a positive attitude to the Temple and integration, as taught by Rev. Jones. She became involved sexually with a black woman ten years her senior and used this woman as a slave.

She reacted violently when the woman broke off her relationship and became a vicious race-hater. She left the Temple membership and joined her parents. She harassed our black members in their homes and on the streets. She drove by as many as five times a day yelling racial obscenities out her car window at our black members, especially children and youth.

She accused the Temple of forcing her to relate to the other woman, and when she couldn't get a reaction from the woman, she began pulling other Temple members aside telling them negative things about Guyana. She circulated copies of New Yorker and Ebony magazines which contained articles critical of the Prime Minister of Guyana. On three separate occasions I know of, she spoke to young members of the Temple and tried to discredit Mr. Burnham and the Temple's move in that direction. She said black people were ignorant and could

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never rule their own country or their own affairs. She said Burnham took money from Cuba and Russia and spent it on himself and his wife, showing the Ebony article to validate her charges. She made copies of the article and circulated it anonymously among members of the Temple she knew had given money to the Guyana Mission.

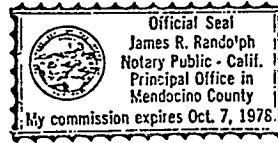
Dated this 2nd day of August 1977.

Subscribed and sworn to before me, a Notary Public in and for the State of California

Jean F. Brown

Jean F. Brown

James R. Randolph



FF4A127

State of California)
) ss.
City and County of San Francisco)

AFFIDAVIT OF

JUNE CRYM

I, June Crym, being duly sworn, declare:

That I have known Marvin and Jackie Swinney since 1971 when I joined Peoples Temple. I remember noticing from the very start how Marvin and Jackie would ridicule their teenage son, Don Swinney, because he was slow and mentally retarded. Marvin was ashamed that he had brought a child into the world that was not "normal" and he never missed a chance to make fun of Don, to make him appear a fool. I saw Jackie and Marvin both physically beat Don many times - the child grew up constantly battered by his dad's belt or his mother's slaps. Don gradually became violent himself, following in his dad's image. He bullied little children and threatened them constantly. When Don went to our Agricultural Mission in Guyana, to live with his uncle Tim and where he was later joined by his grandparents, his move came as the result of his having stolen a knife and threatened to cut some children at school with it. (Bishop) Jones wanted to save Don from certain imprisonment behind bars and so made a place for him in the Mission.

Marvin and Jackie Swinney remained behind in Redwood Valley, California, U. S. A., a very racist small town. The church of Bishop Jones was centered in Los Angeles and San Francisco and its membership was predominantly black. Jackie and Marvin stayed away and did not come to church services and told neighbors they didn't want to be "niggers" anymore.

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About that time the church made known publically its advocacy of socialist philosophy as the natural humane way of life, and this declaration along with our obvious inter-racial commitment became too much for Marvin and Jackie.

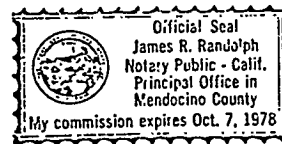
They had a care home for teenage girls, and the girls complained of their beatings and physical abuse. Jackie and Marvin left the care home and moved away. They spent a lot of money on personal items, a boat, and cars and Marvin's truck. They were very selfish and finally demanded that we send Don Swinney back to them from the mission. We asked them why, and Jackie said they wanted to be able to collect State money for Don because he was mentally retarded. They did not care about their son -- it was only the money that they wanted.

Dated this 17 day of August 1977.

Subscribed and sworn to before me, a Notary Public in and for the State of California


June Crym


NOTARY PUBLIC



F 44128

State of California)
)
City and County of San Francisco)

AFFIDAVIT OF
ss. SHARON AMOS

I, Sharon Amos, being duly sworn, declare:

That Gary Lambrev was one of the first people I met when I joined the Temple ten years ago. He was at that time, in my mind, very enthusiastic about socialism and very knowledgeable about the goals of socialism. Gary is very intellectual and so at first I was impressed by what he had to say.

Shortly after I joined the Temple, Gary came to my home and told me he was leaving the church because he didn't believe that socialism considered the individual interests of people and he was afraid it led to communism. I told him that was not true because Jim Jones was always compassionate to people and that socialism was the only way that people got jobs and equality and justice. But he left the church and we heard no more of him for several months.

Later, he came back to Peoples Temple. I was surprised by this as he had been so adamant and in fact, denounced the whole socialist way of life and stated that he didn't approve of the socialistic teachings of the church. He told me that he had used rationalization when he said he was afraid of socialism. He said that he was a homosexual and that he had gone out because he wanted to pursue his sexual interests in an orgiastic way and that this was the reason he had left.

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He said he had made a terrible mistake and that he wanted to prove himself and that the life he had led was superficial and meaningless and that he had done nothing for social causes since he had been gone from the church.

Gary stayed in the Temple this time for several months and than he told me he was leaving. This time he made no mention of disagreeing with the socialistic views. He, himself, along with one of our other members, Edith Roller, had been conducting classes on socialism and he had taken very strong stands in the class. He said that he likes a life style of the hippy people and that he missed taking drugs and that he likes to involve himself in sado-masochistic sexual activities with many men at one time. He said that he knew his activities were often de-praved and involved young boys and beating them but that he did not want to give up this type of life style. This was a shock to us because though we knew Gary was homosexual, we didn't realize the extent of his activities.

We saw him once as our buses were passing along the highway laying in a field. He looked like he was stoned on drugs and could barely orient himself. In a recent article, he complained that the church was organizing against Senate Bill 1 which is recognized by all people interested in Civil Rights as being very oppressive to the rights of people especially minority people who want to organize to better their situation.

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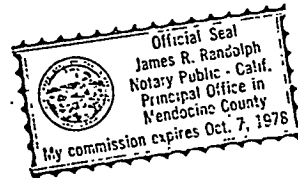
I feel that any person who is as dual as Gary Lambreth and as fickle in his politics could easily be an agent provocateur who exploits his contacts with liberal groups to be paid. His dependence on drugs would make him very receptive to this kind of income. He has worked gainfully very little in his life and the last time he was out of the church, he took welfare money and said he was incapable of working so therefore he is dependent on agencies for his source of income.

Dated this 17th day of August 1977.

Subscribed and sworn to before me, a Notary Public in and for the State of California.

Sharon Amos
Sharon Amos

James Randolph
NOTARY PUBLIC



FF4A130

State of California)
)
City and County of San Francisco)

AFFIDAVIT OF
ss. JEAN F. BROWN

I, Jean F. Brown, being duly sworn, declare:

Wayne Pietilla was an agent provocateur within the ranks of Peoples Temple. He conspired with Terry Cobb Pietilla, Jim Cobb, and Micki Jean Touchette to tear down the socialist structure set up by Rev. Jones. They called meetings of Temple youth and preached violence. They purchased guns and tried to get young members into shooting practice. In one meeting I was present in, Wayne Pietilla told the group how to make bombs and laid plans to attack a National Guard Armory at the intersection of Highway 101 and Steele Lane in Santa Rosa. They planned to do this without the knowledge of Rev. Jones and Temple leadership and swore everyone in the meeting (which they held outside by the bank of a river in Redwood Valley) to secrecy. Wayne said that this was the way the group would force the Temple to take violent action. They planned to seize the weapons in the armory and stand off the police, forcing Peoples Temple into defense of their actions.

The young people were persuaded that this was the right thing; that it would give Jim a platform to speak to the nation about racial equality and social justice for all Americans.

Their real intentions, however, were to divide the movement and bring it to its end. To this day, I believe they are paid informants, and their recent lies on Peoples Temple and Rev. Jones in the media bear this out. When they were unable to bring about

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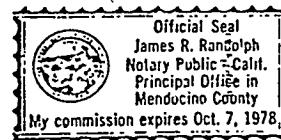
the crisis they sought to because Rev. Jones discovered their plans and they were told to get rid of their guns, they left the church and have been conspiring to attack the Temple from without. Wayne approached me last year when he returned for a short time and told me if I would renounce Jim and the Temple and the socialist movement, that he and the others would make a comfortable life for me, that all I had to be ready to do was turn States evidence against my allegiances. He said Prime Minister Burnham of Guyana was a "Tom" and the CIA had beat Rev. Jones to the country. He said everything the church members were putting into the mission would be taken away when the work was done. The CIA had bargained with Burnham and guaranteed him that the country would get everything that belonged to the Temple if the government there would cooperate. I did not believe any of his lies because every since Pietilla and others named above have been associated with Peoples Temple, they have tried to sow this kind of division.

Dated this 2nd day of August 1977.

Subscribed and sworn to
before me, a Notary Public
in and for the State of
California

Jean F. Brown
Jean F. Brown

James R. Randolph
NOTARY PUBLIC



FF4A131

State of California)
) ss.
City and County of San Francisco)

AFFIDAVIT OF
SHARON AMOS

I, Sharon Amos, being duly sworn, declare:

That I knew Grace Stoen for a period of at least seven years. When she first came to Peoples Temple she was very uninterested and indifferent to politics. She had come from a middle class family and was very insensitive to seniors and to people who were black. She expected special treatment at all times and wanted the best of everything for herself.

She often made fun of socialism and said that she didn't want to have to share with other people.

As time went on she would try to influence people against socialism and would exploit people for her own gain. She was sexually seductive to a young teenage boy who lived at her home and constantly talked against socialist teachings to him.

When she talked to black people she was judgmental and showed no awareness of the pain they have been through in their lives - the persecution they have experienced in the South.

Grace was very vindictive to socialism. She spoke often of her preference to the capitalistic system.

She was sexually promiscuous and approached several young teenagers under 17 years old and made advances to them. She said she was so hostile to this integrated socialist group that she would like to go to agencies like the FBI and the CIA and tell them this group stands for socialism. She took great relish in bragging about destroying socialism in the United States and said she like to be able to have money and she didn't care if people starved or not because if they don't have money, it

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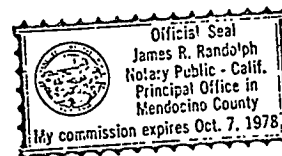
is because they are lazy and don't want to work.

Dated this 17th day of August 1977.

Subscribed and sworn to
before me, a Notary Public
in and for the State of
California.

Sharon Amos
Sharon Amos

James Randolph
NOTARY PUBLIC



FI-4A13Z

State of California)
City and County of San Francisco)

Affidavit of
ss. Carol A. Stahl

I, Carol A. Stahl, being duly sworn, declare:

I have known Jim Jones for the past 12 years.

I met Walter Jones, "Smitty", when he first came to Peoples Temple, about four years ago. He avoided having anything to do with any of our black members if he could possibly do it. He made the comment that the only reason he even came was to please his wife.

He knew nothing about socialism and made no effort to learn. Whenever Jim Jones talked about Guyana and the beautiful Socialist government there, Walter would find something to do so as not to have to listen.

During the spring of 1976, Walter Jones went to Guyana for a visit. When he came back, he had nothing but derogatory remarks to make. He said things like, "...the country is generally 50 years behind the U.S." Several times he said that the Guyanese didn't even know how to wire their houses or cities. He said they were unable to keep the voltage consistent and that they didn't even know any better than to have 50 cycle current. Then he would laugh in his superior way. He constantly put down the people there, saying that they were not equipped to handle routine work with machines and tools. I remember one remark he made about how you couldn't trust the "darkies" to do it there any more than you could at home...that you'd have to do it for them. Walter said that he had been up to Matthews Ridge to see what there was in terms of facilities and materials. He said that all that was there was what the Union Carbide Co. had left. He said that since the Guyanese couldn't repair anything so complicated, that it was all run down. He said that if Burnham had any savvy, he would welcome the company back again to get the place built back up.

FE4A133

Walter said that he had read that Burnham worked for the CIA before and was probably still doing so. He called cooperative living a farce because people were too lazy to work for themselves, let alone for their neighbor. He said that at least the British knew this and kept things running.

In regards to the young man, Vincent Lopez, who is now living in Jonestown, Walter had nothing but disparaging remarks to make about him. Walter said Vincent was rather limited in his abilities and that he was incorrigible. Once on a summer trip we made back east just after Vincent left for Guyana, Walter said that Vincent wouldn't be able to learn much from the "darkie" Guyanese schools. He went on, saying but then what could Vincent do anyway, since he was partly "dark" too. He remarked that the poor dumb little "wetback" wouldn't even know if he were happy or not.

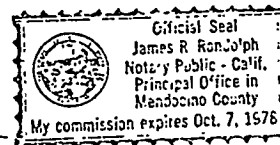
Dated this 17th day of August, 1977.

Carol A. Stahl

Carol A. Stahl

Subscribed and sworn to before me,
a Notary Public in and for the
State of California.

James R. Randolph



State of California)
City and County of San Francisco) ss. AFFIDAVIT OF
PHYLLIS HOUSTON

I, Phyllis Houston, being duly sworn, declare:

Was present when Birdie Marable drove her car up onto the sidewalk in an attempted murder of a 16 year old girl, Pam Bradshaw. She tried to run the girl down with her car because the teenager had made a suggestion the day before about how Mrs. Marable could better care for the seniors entrusted to her care. Mrs. Marable did not seem to care how these seniors were cared for. She would be serving time in the penitentiary at this moment had the girl not hopped a fence and run down an alley to ellude Mrs. Marable's car.

Choosing to take out her demented hostility on children and seniors, Mrs. Marable was also guilty of leaving the seniors in her home without the care they required for days and weeks at a time. She took the money that was designated for their board, keep, and medical treatment to Reno and Las Vegas where she gambled regularly. She never returned the money to the elderly people. One woman in her care was fleeced for a new car, her life savings, and was neglected to the point her health completely deteriorated. This woman, left with nothing, is now bed-ridden. Mrs. Marable, meantime, has pursued partying and liquor and has complaints monthly for thousands of dollars of unpaid liquor bills. I personally called on patients in her home and found her in a stupor in the corner. Also, I have been there when she was absent for three and once four days standing, leaving the people without food or protection. She is currently in the position of losing her license to care for people in her home and is under investigation by the welfare agencies.

When the Church Board told her that she was no longer to consider herself a member of our congregation, pursuant to her delinquent behavior, she vowed in anger that she would get back at Rev. Jones and the entire membership. She practiced witchcraft and tried to bring curses, in her demented way, upon the church members. She tried to run down Pam Bradshaw with her car. She has bad-mouthed the church at every opportunity, though noone pays her any attention.

After our mission in Guyana had received some publicity, a series of very positive articles in the local press, Mrs. Marable wrote a letter to the editor in which she said that the glowing reports were all fabricated and that she would certainly not want to go to an under-developed, bug and snake-infested place like Guyana. The first-hand accounts of the church members who had visited the mission and had returned put to rest any doubts Mrs. Marable's trouble-making could have caused. People in the community know her for a very troublesome, vindictive person and that she will soon lose her license for housing the elderly.

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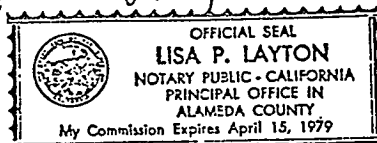
I, personally, am glad that my children and loved ones are in Guyana, away from the likes of this demented woman, and other such unsavory people as have tried to cause harm to our work for the most vindictive, hateful reasons.

Dated this 17th day of August, 1977.

Phyllis Houston
Phyllis Houston

Subscribed to me and sworn before me this day, a Notary Public in and for the State of California.

Lisa P. Layton
NOTARY PUBLIC



State of California)
)
City and County of San Francisco) ss. AFFIDAVIT OF
 DON BECK

I, Don Beck, being duly sworn, declare:

That I was in the traveling party from Peoples Temple the first time the church members and Rev. Jones went on a fact-finding trip to Guyana. This was the nation we had selected as a potential site for the development of an agricultural mission when we were interested in starting.

Danny Phillips was among the travelers to Guyana as well. As the trip progressed, he became more and more agitated. He joined us when we talked to officials, when we traveled to Matthews Ridge and were entertained at the Guyana house there, and went on a tour of the university. Every evening when we would return from our visits with the officials, we would join in discussion to try to determine the merits of our decision to locate in Guyana. Everyone in the group was extremely positive, but Danny was outright condemning. Nothing suited him. This took place in December of 1973. One night during our stay there was a demonstration of the PPP, and Danny went out to see what it was about. He did not return until many hours later. The next morning he told us he had been talking to members of the PPP which he was against the government. He accused the party in power, the PNC, of being racist and discriminatory against East Indians. He said they condemned homosexuals to jail, and that in several cases homosexual males had been flogged. Danny was acting homosexual.

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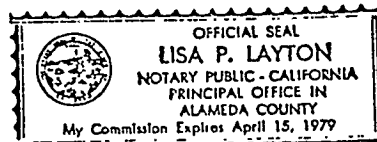
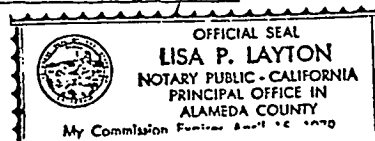
That night we visited with a man from Israel. Relations between Guyana and Israel were deteriorating at that time, and Danny evidently preyed on that man's hesitancy about the PNC. That night Danny was extremely agitated and pressed Bishop Jones into hours and hours of discussion. Bishop Jones tried to assure him that his insecurities and fears were unfounded, but he refused to come to reason. He began yelling at all of us, told us we were crazy for coming to this "God forsaken place," and ran out of the house in Kingston, Georgetown, where we were staying. His parting words were something to the effect that the best thing that could happen to Guyana would be for Venezuela to annex 2/3 of it, and Brazil the remainder. Evidently, he returned during the night and stole enough funds to set himself up for his return to the States.

Dated this 17th day of August 1977.

Subscribed and sworn to before me, a Notary Public in and for the State of California

Don Beck
Don Beck

Lisa P. Layton
NOTARY PUBLIC



FF4A135

State of California)
)
City and County of San Francisco)

ss. AFFIDAVIT OF
DON BECK

I, Don Beck, being duly sworn, declare:

That I remember that Grace Stoen's whole reaction to Guyana when she visited was very hostile. She spoke of the backwardness of the country. She felt that they had no doubt been better off under the British rule; at least they had experience in planning and running an economy. That was why now there was a scarcity of so much -- "not even refined white sugar and cooking oil".

Her attitude was condescending towards everything about Guyana. She thought the houses were crude and dirty, the people were backward, that they could do much more for their country but no one really wanted to. She thought the trouble was that people were "lazy and shiftless". Like along the roads where the people were walking. "They deserved to get hit if they wouldn't move faster out of the way". She incessantly ran down what she called "crazy drivers" and said it showed they were uncivilized as a society.

Several times after I had spoken to our congregation of the many beautiful aspects of Guyana--her people, the country itself, the spirit of cooperative living--she would approach me asking how I could be so positive about Guyana. She said that Burnham was not really a socialist; he had no intention of helping anyone but himself there. She said that he knew and she knew for

FF4A136

sure that the United States was not going to let him do any such thing. She thought we ought to be realistic and use the Mission as an angle to our advantage. The Mertles were even more intent upon using the Mission as a way to get money from people here. They were very upset each time monies kept going out to equipment there to actually build an agricultural program.

Grace always said that she had no intention of sharing what she had with others. She said she had worked hard to get where she was and wasn't about to have anyone put her where she couldn't have the benefits and material things that she deserved. She wanted to be able to get all the things and foods that she was accustomed to. She said she didn't want her child growing up in such a "barbaric" place. She said the schools were backward and she would have to send him outside the country to be educated. Besides she asked me once, what kind of identify would he get in a black third world culture? She wanted him to be somewhere where he could see more people of his own background and color.

She approached me once with a book about Burnham, The West on Trial and asked if I had read about what Burnham really was about. She seemed to take great pride to try and prove that the socialistic trend in Guyana was very much phony and the popular enthusiasm was only Burnham's plot to become a ruler of the

FF4A136

economy, and a stepping stone in his ambition to Third World leadership. She accused the Prime Minister of not having the interest of his people at heart. She was totally unwilling to relate to the refinement of socialistic cooperative living that pervades Guyana.

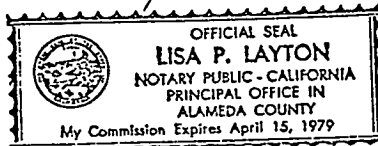
Dated this 17th day of August 1977.

Subscribed and sworn to
before me, a Notary Public
in and for the State of
California

Don Beck

Don Beck

Lisa P. Layton
NOTARY PUBLIC



FF4A13B

State of California)
)
City and County of San Francisco) ss. AFFIDAVIT OF
 ROBIN TSCHETTER

I, Robin Tschetter, being duly sworn, declare:

That when I was under age and still in high school, Jim Cobb made advances towards me and even had me to come over to his house and he would try to get me to go to bed with him. He would pressure me by saying that I must be a racist if I didn't want to go to bed with him and then one day, he forced my clothes off of me and pushed me into the bedroom. He told me if I would scream he'd hurt me and then he made me do horrible acts with him. It has affected my ability to relate to other men now and I hate him for that. He had me bend down and lick his buttocks, then made me take his penis in my mouth and suck it and swallow whatever he did in my mouth. He laughed when I cried and said that I deserved it since I was a honkie. I was young and very impressionable. I believed that he would hurt me and get me in deep trouble with my extremely strick parents. He tried to get me to take drugs and told me that if I ever told anyone he would get even with me.

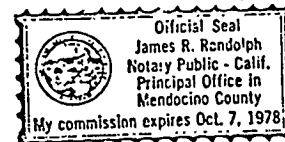
When I was only 16, he had me take some barbituates that made me very drowsy and drunk.

Dated this 17th day of August 1977.

Subscribed and sworn to
before me, a Notary Public
in and for the State of
California

James R. Randolph
NOTARY PUBLIC

Robin Tschetter
Robin Tschetter



State of California)
City and County of San Francisco) ss.

AFFIDAVIT OF
SHARON AMOS

I, Sharon Amos, being duly sworn, declare:

Linda Dunn Swaney was a person that I always thought was a very superficial person. She was very clothes-conscious and like to have a lot of fancy clothes, a brand new model car, and she did not relate in the slightest to politics or Third World struggle. She had no understanding of the capitalistic system and the evils of exploitation. She simply wanted the "finest" things in life and came to the church because her husband and his relatives were members.

She did not give any concern to her children, and the only understanding they found was with the Pastor of the church, Rev. Jones, and the members of Peoples Temple who gave them love and attention. I distinctly heard her say, as she was finally planning to leave the church, that she didn't want to put up with this "Socialist mess" any more and wanted to pursue her own interests. She said she didnt give a "damn" about her children.

We got reports after she left from people in the community that she went into a completely hedonistic life. She was sexually promiscuous, got drunk every night, and would have sex with anyone who would ask her. On one occasion she was so drunk she drove her car into a tree and had to be hospitalized. This is a documented fact in Mendocino County, where a personal friend of mine was her nurse in the hospital.

Linda has stated in the newspapers that she had left the church because Jim Jones had made advances to her. I know that this was a lie and that the truth is exactly the contrary. It was she who badgered our Pastor to have sex with her, and when she did not get her way, she became the vengeful woman she is today. Her behavior after she left our fellowship certainly does not show her to be a modest, proper woman who was offended by sexual advances.

She later married a man who was openly racist. Her daughter, then 14, was so disturbed by her mother's outrageous behavior and racist affiliations, that she left home and had to be housed in the local juvenile hall. Denise refused to go home to her mother even after being detained in juvenile jail for rebellious youth. Her daughter has since patterned her life after the mother, and is equally promiscuous, even though in her early teens.

A son of Linda's who was a very happy and socaible child, has withdrawn and is not at all like his old self. Linda refused to let him play with or see his old friends, and he was completely traumatized. He has also now started on a life of crime, drugs,

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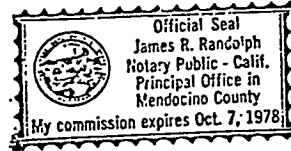
and mental stress.

Dated this 12th day of August, 1977.

Subscribed and sworn before me,
a Notary Public in and for the
State of California

Sharon Amos
Sharon Amos

James R. Randolph
NOTARY PUBLIC



FF4A138

State of California)
)
City and County of San Francisco) ss:

AFFIDAVIT OF
CAROL STAHL

I, I

That Terry Cobb Pietila said Guyana was the most racist place in South America. She said the government in power had tried to cause race riots between East Indians and blacks there. She said the black government was educated and "rules" over the Chinese East Indians, and native people there. She said there was no national unity in Guyana, just domination by blacks, and that there was discrimination in the highest and lowest places. She told me there were still riots going on, and that particularly the sugar workers, who were East Indian, lived in terrible poverty. The reason that the government in power had kept this racial animosity up was that the only way they could rule was through "divide and conquer" tactics. She said they were complicit with the CIA in this.

Dated this 15th day of August 1977.

Subscribed and sworn to
before me, a Notary Public
in and for the State of
California

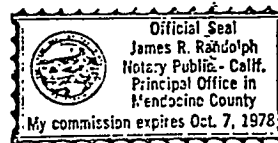
Carol Stahl

Carol Stahl

James R. Randolph

NOTARY PUBLIC

FF44139



State of California)
) ss. AFFIDAVIT OF
City and County of San Francisco) ANDY SILVER

I, Andy Silver, being duly sworn, declare:

That I was a student in the Peoples Temple college student program with Jim Cobb, Wayne Pietilla, Terri Cobb Pietilla, and Micki Touchette. Many of the young people, some recently out of the drug world, were confused about themselves, their identity (sexual and ethnic) and their personal goals, and looked in particular to Jim Cobb for direction and inspiration. Using reverse racism, he required the white students to prove they weren't racist by showing him respect as a Black man. He would stand on a table in front of them at house meetings, spouting political rhetoric, advocating terrorist activities and denouncing various political heroes as "Tom's" including Malcolm X for his later integrationist views. He would then order the women who were white to come forward, sometimes to kiss his feet, and other times to touch his privates. He established a paramilitary organization among the students, and established a library on how to make bombs, blow up municipal institutions, and made many contacts for the acquisition of guns.

While he was still a student, the church began developing plans to begin an agricultural mission field in Guyana. He tried to divide the congregation from the church leadership over whether the Temple philosophy was consistent with the philosophy of the Guyanese government, and whether the socialist ideals of the Guyanese government were sincere or diversionary.

FF4A140

Another example of his using the church was in his asking various church people to recommend him to a dental school scholarship committee; he was shortly thereafter awarded an eleven thousand dollar scholarship. He then quit the church.

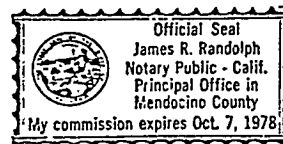
Dated this 10th day of August 1977.

Subscribed and sworn to
before me, a Notary Public
in and for the State of
California

Andy Silver

Andy Silver

James R. Randolph
NOTARY PUBLIC



FF4A140

State of California)
City and County of San Francisco) ss Affidavit of
Alfred Tschetter

I, Alfred Tschetter, being duly sworn, declare:

I am a certified radiologic technologist, and I live in San Francisco, California.

My dad was a Mennonite Minister and I was brought up in religion and it was my whole life. I was married at age 20 and moved away from the Mennonites immediate vicinity. I joined the Baptist church.

In 1951 I moved to California with the intention of going into the dairy farming business as I had in South Dakota. After surveying the economic situation, I decided not to enter dairy farming and spent one year servicing cars. In 1952 I had the opportunity to become an orderly and in the hospital a wise radiologist approached me to encourage me to finish my education to become a radiologic technologist. I received my training in Dallas, Texas, and was a member of a German Baptist Church. I was elected to the Board of Deacons. One day as we were eating dinner, the chairman of the Board of Deacons was so inebriated that it took three of us to get him into a taxi to get him home. That same evening we had a Board of Deacons meeting and that was my last day in the organized church. To me it was all too much hypocrisy, teaching one thing and doing another.

FF4A41

While back to visit my 91 year old mother, who was in a fairly decent convalescent hospital and as a Mennonite who was taught from childhood to take care of our own, which also follows the teachings of Jim Jones...I realized that my mother was 91 and slightly feeble minded, but she was not to the point where she belonged in a convalescent hospital. I felt that my family had neglected her or did not want to take responsibility of someone who had reared them. A number of years before my wife and I had offered to take mother and keep her the rest of her life.

As I was driving back from North Dakota to California, I realized that I belonged in the teachings of Pastor Jim Jones. And I made up my mind that I would write a letter to Pastor Jim Jones asking if I could return to the church, which I did. He invited me to come back a number of times and also sent a group of people to visit me, which I greatly appreciated.

The years I spent out of Peoples Temple--I was never at any time harrassed or questioned or asked anything. I was given no pressure to return to the church. I returned on my own and at the kind invitation of the Pastor.

As a medical person and from my own experiences, I know that these healings are real. I have witnessed hundreds of them. I know most of the healings he does are beyond all medical hope. Being a part of the medical profession, I know that these healings were genuine and could not have been faked.

FF4A141

Just this spring in Los Angeles I personally took the blood pressure of a woman and it went from 180/120 to 120/80 in less than one minute. I know that this is medically impossible.

All the time that I was out of the church, I lived in Ukiah, California. I saw and worked with people from the church and nobody ever said a negative word and were kinder and nicer to me than some of the non-church patients that I had.

Dated: July __, 1977.

Alfred Tschetter R.T. (CRT)
Alfred Tschetter

Subscribed and sworn to
before me this ____ day
of July, 1977.

FF4A141

State of California)
) ss Affidavit of
City and County of San Francisco) Pauline Groot

I, Pauline Groot, being duly sworn, declare:

Birdie Marable had a care home with four seniors. She wanted somebody to be there at night so she could be somewhere else. She offered me room and board in return for me living there, and always being home at night. I agreed.

There were several things funny about this deal from the beginning. One was that my room was separate from the rest of the house, a "guest room" in a separate building from the rest. While I was legally on the property, if there had been any emergency with the old people such as a fire or a heart attack, I wouldn't even have known about it.

Another problem was that, when I moved in, she promised to put a bed and a heater in the room. She did put the bed in but as for the heater, I had to borrow it from the house, and it had no thermostat, so the room was always cold when I came home at night and always cold when I got up in the morning. She even tried to prevent me from borrowing the heater from the house.

I would have been quite willing to live in the house with the seniors. There was a very comfortable couch in the living room, and it was much warmer there. Birdie frequently kept an open hearth fire in the living room. I could have slept on the couch in comfort, and kept an eye on the fire, and kept my ears open for trouble. I could have stored my clothes and stuff in the guest room. I actually did this one or two nights.

FF4A142

But Birdie wanted me in the guest room out of the house. She said I was a nuisance and didn't look tidy on her good couch. So she made me stay in the guest room, and leave the seniors unprotected at night.

This worried me. I talked to Penny Kerns about it before moving in. Penny advised me not to move in at all, or at the very least, not to move in until after Birdie put in a bed and a good heater, in that room, and to get some money for being there. So I did try to do as Penny advised.

The next thing I heard was that Birdie had threatened to cut up Penny Kerns with a knife. I did not personally witness the threat, but I believed it. It sounded like something Birdie would do. I didn't want any more trouble so I moved in. I even did some chores for Birdie, after she'd promised me I wouldn't have to. I stayed in my guest house mostly, and stayed out of Birdie's way as much as possible. I heard her say that she had already put her husband in the hospital in a fight, and so I stayed out of her way even more.

One of the seniors was a big capable woman, who did most of the cooking and chores. I don't know how Birdie was able to get money for caring for her, she was quite able to care for herself and others. Another senior, a little wispy woman, begged me to write a letter and keep it secret from the others. She said her mail was opened and her person was threatened. I wrote the letter. A few weeks later she had moved to Los Angeles. She said she was relieved to get away.

FF4A142

After about two months of this I saw a chance to get out. I moved myself and all my goods and gear at night, without letting Birdie know where I was going. She never did find me. I heard she wanted to kill me too, but she never got the chance.

Dated this ____ day of July, 1977.

Pauline Groot

Subscribed to and sworn
before me, a Notary Public,
for the state of California.

FF4A142

State of California)
City and County of San Francisco) ss.

Affidavit of
Kathy Tropp

I, Kathy Tropp, being duly sworn, declare:
Curtis Buckley had been living with Dick and I for about one year when he came down with tonsillitis. He had a susceptibility to tonsil inflammation, and infections. He was taking erythomycin for it. He got sick on or around Thanksgiving, 1972. He withdrew more over the next two days, finally getting extremely moody, refused to take his medicine, and seemed very angry. The next day his behavior was trance-like, and disoriented. I had to go to work, and so did my husband, Dick, so I started arranging people for him to stay with. Rene Jackson kept him at her house, and told me after I got back (she had him for a weekend) that he was crying at night, saying he was afraid of "little men" and wouldn't go into the bedroom. She insisted he go to bed and told him there was nothing to worry about. He also got violent with her the next day, she said. When Curtis came home, he had the same spacey manner; for the next two months he never lost it. Events after that were that he was counseled by our pastor, Jim Jones. Curtis' behavior toward Dick and me was more dependent, childish. He continued to complain about seeing little men. Mark Boutte was living with us at the time. At one point I asked the Mertles to keep him for a day or two. I may have asked them to keep him for a longer time, I do remember that after one night, Elmer Mertle called me up and told me to come and get Curtis. I don't remember exactly what he did to alarm them, but when I came over to get Curtis, both Elmer Mertle and Deanna Mertle were sitting there looking

FF4A143

very scared. I don't know what he did. Dick and I took Curtis to San Francisco to see a doctor. We stayed over at Janet Shular's house. I think we took him down there to stay with her. She agreed to take him. We talked about schools for him and therapy. At some point, Curtis seemed better, started talking. He said he had used a slingshot and shot and killed a bird, on his last day at school before he got sick. The child who gave him the slingshot also gave him some pills, he said. This seemed to explain his weird behavior. We figured he had taken drugs. I don't know if this admission on his part came now or later. I was at work when Janet Shular called me, about three weeks after he had gone down there to stay with her. Curtis had very suddenly "snapped out" of his state and was talking and crying and acting very normal. It may have been then that he told Janet about the slingshot, killing the bird, and the boy giving him drugs.

Curtis came home to stay with us again. We seemed to have more of a rapport after that. That spring we moved to a house in Calpella. Curtis asked me if he could move to San Francisco. I didn't think it was a very good idea and I told him so. At that time the church work was centered in Redwood Valley, and I saw his going to the city as a move away from it. Curtis had a relapse around April of that year. He started acting spacey again. Curtis went back to Janet's and started acting like himself after a couple of days, at which time it was agreed he should stay with her.

FF4A143

.....

He fell back into the spacey thing several times after he moved to San Francisco. Janet told me about it. It seemed to coincide with times that his tonsils were inflamed, and Janet eventually started avoiding antibiotics with him, since he seemed to have this reaction to them. Dated this ____ day of July, 1977.

KATHY TROPP

Subscribed to and sworn
before me, a Notary Public
in and for the State of
California.

FF4A143

State of California)
City and County of San Francisco) ss.

Affidavit of
Michael Klingman

I, Michael Klingman, being duly sworn, declare:

I am now a member of the Peoples Temple Christian Church and I reside at 2451 Road K, Redwood Valley, California. I first attended the Peoples Temple in February, 1971. At that meeting, held in Redwood Valley, Jim Cobb was confronted by Pastor Jim Jones and the congregation for engaging in rifle practice. Cobb admitted that he was doing this secretly and clearly without the permission or support of the pastor and congregation. Pastor Jones stated that such endeavors were completely contrary to the principles of the church and demanded that such activity cease immediately and permanently. Cobb responded that he had always thought of himself as dying violently in a revolution and that he did not plan to live past age 30.

Dated: July __, 1977.

MICHAEL KLINGMAN

Subscribed to and sworn
before me, a Notary Public,
for the State of California.

FF 4A144

State of California)
City and County of San Francisco) SS

Affidavit of
Jackie B. Colbert

I, Jackie B. Colbert, being duly sworn, declare:
I lived with Myra Wilson until I was 13 years of age. I moved to 698 N. Oak Street, Ukiah in July of 1973. Birdie Marable lived across the street. She used to come to our house and visit every day unless we were gone on the weekend. She used to sit down and talk with my foster mom. At this time they only visited and didn't drink. Birdie would swear a lot when she talked. When she moved to Washington Court on Washington Street in Ukiah, she would come to the rest home days. She sometimes left the patients unattended.

One day I couldn't find my mom and I walked to Washington Court to see if she was at Birdie's. She was there and this was the first I had seen my mom with beer and Birdie had beer. And my little brother Harold was drinking beer too. He had his own can of beer. He is mentally retarded and was 13 then and a foster child.

This was around 10 pm at night. My foster mom offered me a beer in front of Birdie. I said, "no, that's o.k." Birdie was living alone at this time.

Birdie would say things like "I'll kick some asses in that church," referring to Peoples Temple. She was always making threatening comments like this about Peoples Temple.

At different times I could smell liquor on her.

FF4A145

Myra told me that when she died everything was willed to Harold and I. But when she died, Birdie went and got her furniture. All of Myra's furniture was in Birdie's garage. I saw it with my own eyes.

The next time I saw Birdie and Myra drinking, I came home from school and Myra wasn't home. I went over to Birdie's house again. This was the same week. They were drinking again and Birdie was smoking. And this time I reported it to Jack Beam.

The third time I saw them drinking, it was night time several weeks later just a few days before Myra died. Birdie and Myra left Harold and me unattended alone and Myra came home around midnight and had been drinking. (The house was always dirty and beer cans were all over.) I was sick and trying to find her. She said she had been with Birdie. After she started drinking with Birdie, she developed problems with edema of the legs and phlebitis, and she had to take water pills. She had had an enlarged heart.

A day or so later I found my mom dead in the laundry room. I was 13. Don and Theima Jackson with Peoples Temple got me legally.

Dated this ____ day of July, 1977.

Jackie B. Colbert

Subscribed and sworn to
before me, a Notary Public
for the state of California.

FRANKS

State of California)
) ss. AFFIDAVIT
City and County of San Francisco)

The undersigned, being duly sworn, deposes and says:
Jim Cobb, Wayne Pietila, Mickey Touchette, and I were members of the Peoples Temple Christian Church during 1972 and parts of 1973. During that time, we spent a great deal of time together because the Peoples Temple subsidized our college education and we lived in church sponsored dormitories. I continued in close contact with them until September 1973, when they, along with others, left. In December of that year, Wayne rejoined the church and left again about six months later. In January and February of 1974 Jim Cobb visited me several times.

During the above years, Jim Cobb and Wayne Pietila spent a great deal of time studying guerrilla warfare, weaponry, and explosives. They advocated change by violence, and said to me personally, that they were accumulating weapons. I often saw them with guns. After I left the church dormitories and went on to law school, they frequently held catharses in which I heard of several participating church members in the college dorms beaten or being ordered beaten up by Jim Cobb and Wayne.

Wayne and Jim Cobb approached me on several occasions with requests to buy weapons. If the accusations about people being threatened with death are true, they are so only because Jim and Wayne made them. When Wayne returned in December 1973, he explained to me in a private conversation that he, Jim Cobb and Mickey Touchette and the others who went with them had left not because they were disillusioned with Jim's leadership, his methodology, or goals, but because the church was not radical enough. According to Wayne, they hoped to

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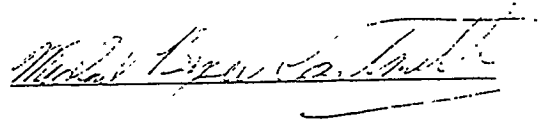
form a revolutionary cadre for purposes of violent militant guerilla activity. He further stated that he and the others were armed to the teeth as they drove out of state on their way from the church, and that had any law enforcement officers pulled them over, Wayne and the others were prepared to shoot and kill them.

I was shocked and disappointed when Jim Cobb deserted his lovely wife, Sharon, and ran off with Mickey Touchette and the other so-called revolutionaries. In January and February 1974, Jim Cobb paid several visits to me in San Francisco. He confirmed Wayne's statement that their reason for leaving was to commit revolutionary actions, and they left because Jim Jones was unwilling to do so, or involve the church.

Further, I was chief of the group who counted offerings during the period when Mickey Touchette was a member of the offering crew; I was responsible for tallying the offering count. She never knew the amounts of offerings. I attended all the services and never once heard Jim Jones misrepresent to the congregation the amount of the collections.

Dated this 21st day of July 1977.

Subscribed and sworn to
before me, a Notary Public
in and for said County and
State.



(Seal)

FF4A146

AFFIDAVIT OF LEONA COLLIER

State of California)
City and County of San Francisco) ss

I, LEONA COLLIER, being duly sworn, declare:

The following is what Janet Shular told me on a Thursday in September 1975. We were walking in a Safeway store. She told me that Curtis Buckley went out and got some dope. I asked her if she had taken him to a doctor. She said "no, I wouldn't do that." I said, "well, is he all right?" She said, "yes, he'll be fine." I asked her what happened. She said he went out and got this dope Wednesday night. He wasn't home when she got home later.

She said, "you know, I gave him a good whipping about this. I got tired and I walked him around and I turned him over to David. David really whipped his ass good and put him in cold water, alternating between whipping him and cold water, walking him up and down the hallway." Later on that night she said she turned him over to Glenn Hennington, and Glenn whipped him and walked him around. She said Glenn admitted giving him Vivarins to wake him up.

On Friday on my job she called me and told me that Curtis was dead. I told her I couldn't leave my job. I called

FF4A147

Jane Mutschmann because I was scared Janet would go into hysterics.
Janet and Glenn Hennington wrapped Curtis in a sheet and took him
to Mt. Zion Hospital.

Dated: July 23, 1977

Leona Collier
LEONA COLLIER

Subscribed and sworn to
before me, a Notary Public
for the State of California.

FF42147

AFFIDAVIT OF JANE MUTSCHMANN

State of California)
) ss.
City and County of San Francisco)

I, Jane Mutschmann, being duly sworn, declare:

In September 1975 I was called on the phone early one morning, about 7:30 a.m., by Janet Shular. She said something had happened at her home and she wanted me to call Leona Collier, Bay Area secretary of our church, for her advice. She said to tell her that the same thing had "happened to Curtis Buckley that had happened to Margaret Bass" recently. (Margaret had passed.) I called Leona on her job at Sledge Lock. I told her what Janet had said. Leona said she could not take off work and asked if I would go over to Janet's home immediately.

I caught the Muni bus to Janet's as my car was not working at the time.

On arriving there, Janet looked distraught. She said Curtis Buckley had died in the night. She said she found out right before she called me. Janet said Curtis had gone to the movies the night before. When Curtis got home he was "groggy" as if on drugs. Janet said she assumed that some other youth had given Curtis drugs while at the movie.

She said she had Glenn Hennington walk Curtis for a long time to get him out of the "drug state." It was late, she said, when she asked his friend and roommate, Glenn Hennington, to take him to his room downstairs. She said at that point Curtis fell down some stairs and hit his head. She said Glenn knew this but didn't tell her until in the morning. Janet said she thought a good night's sleep would bring Curtis out of it.

FF4A148

I went downstairs to see Curtis. He was lying on his back in bed. I touched his face and slapped it lightly. He was cold, no breathing, and a bubbly substance, like soap bubbles but brownish, was coming out of his mouth continually.

I called Leona back and verified what had happened. Janet said she would take the body to the hospital, Mt. Zion Emergency, and explain what had happened. She didn't want to call an ambulance, she said. I rode with Janet in the car to the hospital. I stayed in the car with the body, and Janet went in the hospital to explain the situation. I did not go in.

Dated: July 22, 1977.


JANE MUTSCHMANN

Subscribed to and sworn
before me, a Notary
Public for the State of
California.

FF4A148

State of California)
City and County of San Francisco) ss. Affidavit of
Don Jackson

I, Don Jackson, being duly sworn, declare:

One Sunday morning, in October 1975, about 11:30 a.m., I saw Birdie Marable in a heated argument, cursing, using profanities, and acting like a wild beast. I walked over to the stairway at the back of our church to see what was going on. She was cursing loudly and began hitting Ronnie James in the face and threatening to kill him if he did not get out of her way. She was extremely drunk. She tried to tear Ronnie's head off. This occurred at the back stairway of Peoples Temple Church, 1859 Geary Street, San Francisco, California.

Dated this 23 day of July, 1977.

Donald Jackson
DON JACKSON

Subscribed to and sworn before
me, a Notary Public in and for
the state of California.

FF4A149

State of California)
City and County of) ss.
San Francisco,)

The undersigned, being first duly sworn, deposes and says:

My name is James R. Randolph. I am 37 years old and I live in the city of San Francisco.

I telephoned Mr. Frank Garmendia this morning, September 29, 1977, at a few minutes till 8:00 am. (I know the time because I was watching it to be sure to get the lower long distance rate.) Mr. Garmendia is a freight forwarder for SOPAC Transport Corp. in Miami, Florida, the intermediary who receives and reroutes our ocean freight bound for Guyana, South America.

Some of the details are as follows:

Mr. Garmendia said "I didn't want to bother you with it before, but now that it is over, I can tell you. Seven Customs men held up the cargo (referring to our last shipment which sailed, I believe, August 29, 1977.) They pulled one case at random and checked the contents of it." This occurred right about the time scheduled for the cargo to be loaded. I believe inspection took place on the dock rather than at the warehouse.

I asked if this was standard procedure and he replied that it is not. He went on to state that some of them were from the West Coast. When I asked if he said they were from the West Coast, he said, "Well, from out of town. They were not the regular Customs men I see around here. They wore civilian clothes and had Customs Agents' identification."

By way of explanation he said someone may have given them the idea that there were arms or drugs in our shipment and once they have been given such a report they are obliged to check it out. He went on to explain that as Customs officials they have the authority to open and inspect any part of a shipment.

He said they got a copy of the Bill of Lading (actually a packing list, much briefer than a Bill of Lading) and compared it against the contents of the crate they opened. but that they didn't find what they were looking for. I am not clear as to whether they got it from him or from someone else in his office. He said they told him "upstairs" (referring to his superiors) "Don't bother them. They're Customs." He said they

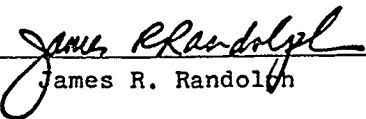
FF 4A150

were done in a few hours and didn't actually hold up shipment.


Mr. Garmendia also said big companies have big shipments in and out all the time and it would be possible for someone to put something in a shipment and get it out again at its destination without the company knowing about it, implying that could happen with our cargo and could thus have caused a report to be made to Customs.

When he mentioned the charge might have been made that we are shipping arms, I told him we would be the last people in the world to ship such things.

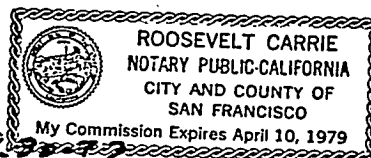
Dated this 29th day of
September, 1977, at
San Francisco, Calif.


James R. Randolph

SUBSCRIBED AND SWORN TO
BEFORE ME A NOTARY PUBLIC
IN AND FOR THE STATE OF
CALIFORNIA



NOTARY PUBLIC

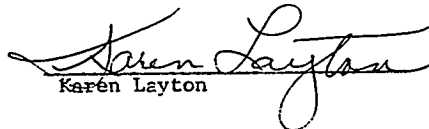


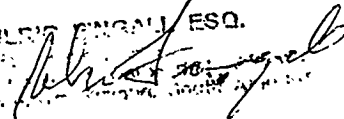
FF44150

I, Karen Layton, being duly sworn hereby declare:

I was told by Sir Lionel Luckhoo, Senior Counsel Barrister-At-Law, that money had passed in the Guyana court to assist the expeditious execution of orders against Jim Jones. He also said that Clarence Hughes, the attorney representing Jeffrey Haas who claims to be representing Grace Stoen, stated, "I hope this goes on forever, I'll be a very rich man."

Sir Lionel said on several occasions that there is "very big" money behind this. He also said he was positive that Burch-Smith (who deals with the passing of court orders) was given money. Burch-Smith would not issue court records which Sir Lionel was legally entitled to when Sir Lionel first applied for them.


Karen Layton

ULRICH ENGALL ESQ.


FF4A151

AFFIDAVIT OF JAMES WARREN JONES

1. Describes Grace Stoen's mental imbalance and determination to "leave" her husband and church fellowship.
2. Tim asked Jim to do what he could, "anything of a sexual nature to keep her."
3. Related to her based on principle, not romance, attested to by Patty Cartkell.
4. Though preventative measures taken, Grace conceived. Refused abortion.
5. Jim tells his dislike for Grace as an insensitive, self-absorbed person.
6. Grace was fiercely, even violently hostile to Tim.
7. Jim determined to keep his child because the mother's imbalance is detrimental to

FF4152

the child. Also, Grace's boyfriend a racist
8. Grace took \$3,000 set up as a trust for
John and spent it on herself.
9. Even after relating to Walter Jones, Gra
still pressed Jim for marriage.

10. July 4, 1976, Grace left with Walter Jc.
without saying good-bye to John.
 11. John is happy in Guyana, does not want
return to Grace.
 12. John had experienced so much conflict
over Grace he threatened to jump off a
roof.
-

FF4A152

Georgetown)s.s.
Cooperative Republic of Guyana)

Affidavit s/
James Jones

I, James Jones, being duly sworn, declare:

These are my experiences and observations:

I recall the situation with Grace Stoen was getting very bleak and it appeared that time was running out. Different members would come to me with reports that she was going against our ethical principles and planning on leaving. Tim Stoen thought this also and he said to me in the parking lot of our Redwood Valley church, "Do whatever you can" and he emphasized "anything of a sexual nature that would keep her". After he had said that, that same night Mrs. Patty Cartmell and I located her some way. I don't remember how we found her. Since Tim had emphasized sex I considered it as a means, otherwise, I would not have done it, because I felt a loyalty to him and would have done nothing to hurt him. My teaching of principle and my concern as a pastor had not reached her, not a sermon had ever seemed to move her. It seems that necessity was the mother of invention and Patty Cartmell lived in the house next to the church. I wanted someone there to verify that it was principle; it wasn't a romantic thing. I was greatly bothered by this situation, having had an upbringing which emphasized one-man-one woman relationships. That is the way I had been conditioned. I also needed help because it was a trafficked area. I wanted the woman prepared not to have a baby. Patty Cartmell gave her various preventatives obviously which did not work. It is strange that the girl could have ever believed that there was anything personal, if she ever did. Most times when she spoke she indicated that she didn't believe that there was anything personal, but then there would be moments when she would suggest that there was some romance. She would ask "Could I love her?" or "Could we get married?" What a terrible hate she has, based I guess on rejection. One time I recall she said she loved me or something of that sort. Anyway, the situation with Patty there was most odd as it seemed that the bed toppled over and we somehow had to get it straightened around and people were coming and going in the house and Patty was trying to keep them from knowing what was going on. To me, I failed to notice any joy in it, I just remember them laughing as I recall. If I did laugh it was just to be polite. I didn't like her; I didn't like her from the first time I saw her. I thought she was a snob because she did not consider the feelings of black people around her. She would sit and pull long strans of hair in almost an autistic manner and sometimes she would even rock back and forth as very disturbed people often do. At first I had compassion for her as an emotionally sick person, but her total obsession with her own problems and her obvious rudeness to other members made my patience grow somewhat short although I tried not to show this.

As time went on she informed me that she was pregnant by me. She insisted that she had had no relationship with her husband Tim Stoen and that the child was definitely mine. I tried in every way to encourage her to have an abortion. At the time she must have had some attachment to me because she seemed to insist on going ahead and having the child. We even had an abortion arranged, but she seemed to be unable to cope with the idea emotionally and thus it was not pursued further.

After John Stoen was born, she again appeared to be falling apart emotionally and she came up to the church podium after a meeting to tell me she was going to commit suicide if I did not marry her. I told her I did not see how that would be possible and in that she was married to a man who was thoroughly familiar with the situation and was indeed prepared to be the legal father (as well as being economically well off), I felt that it would only hurt others. It seemed grossly unfair and it seemed to be the point at which too much was required. Maybe it would have made a

R 44152

difference. I can't say that it would have or would not have. I have always had guilt in thinking I possibly could have done a little more. On this particular occasion I called Tim up to the podium along with another church counselor who was also familiar with the situation. I wanted them to be alert to her emotional problems and maintains some kind of watch on her to make sure she didn't actually try suicide. It was hard to tell how much of her behavior was manipulation for attention and how much was totally erratic to the point of real suicide, but I wanted to make sure she had conscientious help. Grace was always a very manic depressive personality. She was either estatic, or morosely depressed beyond the normal limits. Many others in the church witnessed her crying spells go on for hours. She would also call my home on the phone and go into a weeping session for long periods of time, which everyone in the house (my wife, mother, and housekeeper) made special note of. She constantly berated her husband Tim, even threatening to kill him on several occasions. She complained that he did not spend time with her and that he acted in a condescending manner toward her.

Grace often wept in front of John for long periods of time, which was of great concern to me. In fact I am keeping John, not because I want to deprive her of him, but because I deeply believe she is injurious to him, because of her long history of mental imbalance. She was very erratic with him, at moments screaming at him and the next trying to kiss him seductively on the mouth, and manipulating him in ways I felt were very dangerous to his own normal development. I love John, as much as any father could love a son, but it is not just that I love him which makes me firmly bent on keeping him. It is my fear of what would happen to him, if he were reared by her and her boyfriend Walter Jones whom I know to be a rascist. I know beyond any doubt that she would express her emotional imbalance to him and her companion would take his obvious hostility out on him. Both have expressed open hate towards me and many parishoners noted that she was fiercely hostile and even violent at times in a manner suggesting that she was taking out her anger for me on him.

Grace herself told me three months after she had left John to go off with Walter Jones that she felt John was indeed better off with me. At one point she said, "Take him, he's yours anyway." At that time I gave her a round trip ticket to the place where we both agreed he would be best for him. She later cashed in the part of the ticket that was refundable to her. At an earlier time I had given her \$3,000.00 as some security for the child with the idea that she would keep the money for him. She later took all the money and reportedly spent it on herself.

Two days before Grace began her relationship with Walter Jones she again broached the subject of marriage to me. She had just finished a relationship with Tim Carter (in which he described her later as the sickest person he had ever met). This was about 1½ years ago. I again told her that I did not feel that was possible. This time I guess she took me at my word and gave up on the idea altogether. It was the following July 4 that she left with Walter Jones, without so much as a good bye to John. She did not contact us again to ask about him until about three months later, when she arranged a visit with John. This visit upset John terribly. She again wept continually and asked John if he loved her. The youngster did not know how to respond to the barrage of emotion she openly expressed to him. It was as if he was the adult and she was the child. What a predicament it was for him. Frankly I never want to see him go through it again.

At the present time John is a very happy, healthy child. He attends school with a highly accredited teacher for part of the day. He spends a part of his afternoon playing with his peers on the playground. I spend every evening with him. We talk a lot together and have had many conversations about Grace. He is a very articulate child and has stated many times that he

2/24/52

wants to stay with me and does not want to return to Grace. When he refers to her it is always as "Grace" and never as "mother". He has mentioned to me how she took him with Walter Jones to her parents home (while still living with Tim Stoen). He tells how they offered him different foods and things, but he was strictly forbidden to tell that he had gone there with Grace and Walter. He dislikes Walter Jones greatly and seems to fear him. Either he thinks Mr. Jones will do him some kind of bodily harm or he just dislikes him because his mother left him with this man. To take John out of this happy environment would be devastating to him. At one point when Grace was manipulating him, he threatened to jump off the roof of the church, he had so much conflict. For a four year old to express such conflict I considered very grave. Since he has not been with Grace he has never expressed such a desire. I really think it would be the end of him to take him away from his life and family here. I will not let this happen as long as I am able to prevent it. Grace is free to visit him here if she chooses and it seems to me that if she loves him she must certainly see what destruction would come to him if he were suddenly thrust out of his happy life here.

I must say the whole situation with Grace was one of the gravest mistakes of my life, but it will be compounded if the child is returned to her. I am able to love the child without expecting the child to give back to me that same love. She doesn't have that capacity. Also, she herself told us of how racist her parents were, ashamed of their own Latin background. I cannot subject him to that. I implore the court that the child not be put through the kinds of things he will face if he were to return to his mother. I feel the child could try to destroy himself in such an environment. I feel this so strongly that I have risked my whole reputation by not returning to the city and I cannot for his sake publicly tell anyone why.

Sincerely
Rev. James W. Jones



PP44152

State of California
City and County of San Francisco)

ss.

AFFIDAVIT OF
SHARON AMOS

I, Sharon Amos, being duly sworn, declare:

I was a witness on countless occasions of Grace Stoen stating that Jim Jones was the true father of John Victor Stoen. On one occasion when I was visiting Grace at her home, she said that she had given John a bath and had not properly tested the bath water in John's bathinet. She had immersed his foot in the water that was too hot and had burned his foot. She said she had received a phone call from Jim and he had felt very bad that John had this experience as John might associate pain with taking a bath. She said that she often talked to Jim about incidents that happen with John because Jim was John's real father and understood John better than anyone else did.

She told me that John and Jim were very alike in their personalities, that John had the same type of energy and said she felt a tremendous responsibility that she felt she couldn't live up to in being the mother of John. She said it was overwhelming and she felt like a failure being John's mother and she wished she had never had John.

She told me that she hated Tim Stoen and didn't want him to have anything to do with raising John. She said she couldn't

FF4A53

stand Tim and whenever she listened to him talk she felt embarrassed at him and couldn't stand to hear his voice.

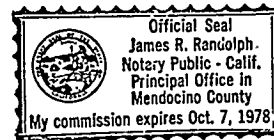
She also told me that she had realized that she wasn't the type of person to be a mother and that she just couldn't be satisfied to be home all day with a child.

Dated this 20th day of August, 1977

Sharon Amos

Subscribed and sworn
before me, a Notary Public
in and for the State of California

James Randolph
NOTARY PUBLIC



FF4A153

State of California)
)
City and County of California) ss.

Affidavit of
Eugene B. Chaikin

I, Eugene B. Chaikin, being duly sworn, declare:

I have known both Tim Stoen and Grace Gretch Stoen since early in 1972. I have spent hundreds of hours speaking with each of them, often about very intimate details of their lives. It has been the custom in Peoples Temple to have counselling sessions to discuss personal problems, but each of them, on occasion, apart and aside from such occasions and not in a setting of any lawyer-client relationship or of professional activity, has spoken to me about their lives. Each has said to me on several occasions that John Victor Stoen is the child of Grace and Jim Jones. I was told that the relationship was one that was demanded of Jim by Grace, that she had insisted on Jim as a lover and Tim as a husband because Grace was extremely concerned with social status, which Tim's profession allowed. Jim had gone along with the demand by Grace because she insisted at the point of suicide and of doing all manner of harm to his church and its members if he did not comply. Tim knew about it before it started, and had in fact prevailed upon Jim initially to relate to Grace sexually as the only way he could keep his wife. I heard, too, that Grace had threatened Tim with disclosure of something of which I am not familiar.

When Grace became pregnant, Jim was terribly upset. Many encouraged her to have an abortion, but she refused. When the child came, she either neglected it or gave it to others to care

FF4A154

for. Often she treated the child with indifference that bordered on cruelty -- so that others were eager to assume care of the boy in order to save him from his own mother's maltreatment. She often ridiculed Tim with the fact that the child was Jim's and not his. She would treat John either with utter contempt and indifference, or be wildly emotional and smother the child with superficial attention, more sexual in nature than affectionate. I never saw John happy in Grace's care. Not until he spent time with Maria Katsaris who took good care of him and gave him consistent, positive support -- together with the kindness and genuine care Jim Jones has given him-- have I seen John happy. When I last saw him in Guyana, he was more happy and relaxed than I have seen him in all his life.

Dated this 20th day of August, 1977.

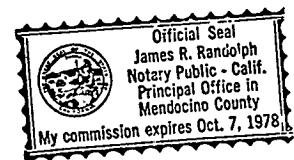
Eugene B. Chaikin

Eugene B. Chaikin

Sworn and subscribed before me,
a Notary Public in and for the
State of California

James Randolph

Notary Public



FF4A154

State of California

City and County of San Francisco

}
ss.

AFFIDAVIT OF
DEBORAH BLAKEY

I, Deborah Blakey, being duly sworn, declare:

I was a close friend of Grace Gretch Stoen. She would often confide and talk with me especially when I was newer into the Temple organization and I didn't know too many people. Her son, she told me, was Bishop Jim Jones' child. I was not shocked, as the child John has black hair as does Bishop Jones. Grace had always died hers black to hide the vast difference between her child John and his supposed father who also had brown hair. Often people would remark that John was the "spitting image" of Bishop Jones and she would never say a word to the contrary. She was always very forward and tried to act much more familiar with Jim than did any other person that would come forward and talk with him. It was evident from the beginning that John was Jim's child. Jim would spend long hours with the child and they were such sensitive and warm moments. The acclaimed father, Timothy Stoen, was never that warm to the child although he pretended to be. There was always doubt in everyone's mind about the way that Tim treated little John. Grace would often point to Jim and say to John, "Go and see daddy." John would often climb the stairs to the Bishop's apartment and say that he was going to see his daddy.

There was never any question about Jim being the true

FF4A155

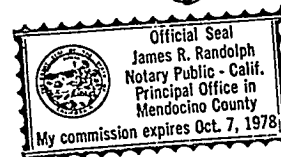
father of John. There was always doubt though about Tim being the dad. They don't have anything that is similar in their features. Jim has always had trouble with his kidneys and ears. So has his other known natural son Steve and so has John. The physical health problems have been transmitted to both his sons, which is even additional proof that John is the natural blood son to Bishop Jones.

Dated this 20 day of August, 1977

Abraham Blalock

Subscribed and sworn
before me, a Notary Public
in and for the State of California

James Randolph
NOTARY PUBLIC



FF4A155

AFFIDAVIT OF CHRISTINE LUCIENTES;

1. Grace spoke freely to Christine about Jim Jones being the father of her child John.
2. Grace referred to Jim as "your dad" to John.

FF4A156

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
Christine R. Lucientes

I, Christine R. Lucientes, being duly sworn declare:

Grace Stoen spoke freely to me of the fact that James W. Jones is the father of her son John V. Stoen. In fact she never indicated to the contrary, ever. Indeed, when she talked to John about his father Jim Jones she referred to him as "your dad."

Christine R. Lucientes

Dated August 13, 1977

Witnesses:

[Signature]
Commissioner
of Georgetown Guyana, South America



FF4A156

State of California)
City and County of San Francisco)

.. AFFIDAVIT OF
Teresa Buford

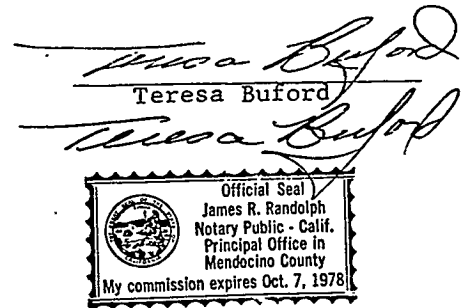
I, Teresa Buford, being duly sworn, declare:

That I heard Grace Stoen say in the Spring of 1976 that she did not want Tim Stoen to ever have custody of John Stoen. She said this very angrily standing up and pointing her finger at Tim and said that he had no right to John Stoen that he was not the father of John and he would never get custody of him.

Dated this 18th day of August, 1977

Subscribed and sworn to before me, a Notary Public in and for the State of California

James R. Randolph
NOTARY PUBLIC



FF4A157

State of California)
City and County of San Francisco) ss.

Affidavit of
Teresa J. Buford

I, Teresa J. Buford, being duly sworn, declare:

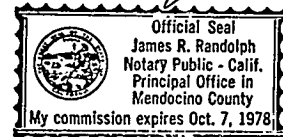
Grace Stoen told me that John Stoen was not sired by Tim Stoen but rather by Jim Jones. This was first told to me with Grace and Jim together one evening in 1973 by the pool of the Redwood Valley church in the evening. Grace told me many times after that about how Jim was concerned about her during her pregnancy and how he would see that she was taking care of herself during the pregnancy and gave her milk on the bus trips to Los Angeles. Grace also told me that she was worried that Tim Stoen was jealous of John being Jim's son and that she was afraid to leave John alone in the house with Tim because she didn't know what Tim would do to the child. She told me she was sorry that she had a child and that if she had it to do over again that she would have had an abortion.

Dated this 18 day of August 1977.

Teresa J. Buford
Teresa J. Buford
Teresa J. Buford

Subscribed and sworn to
before me, a Notary Public
in and for the State of California.

James R. Randolph



FF4A15B

State of California)
)
City and County of San Francisco)

ss.

AFFIDAVIT OF
RICHARD TROPP

I, Richard Tropp, being duly sworn, do declare:

I have on several occasions seen Grace Stoen show extreme states of emotional weakness with regard to her child. She has, at such times, expressed a thoroughly shameful defeatism about her capability to care for the child, and has asked the church to find another mother-figure for the child. She is one of the most emotionally immature persons I have ever known, and I would judge her unfit as a parent. Her treatment of her child was mentally cruel. On a number of occasions she would shower the child with affection after seriously reprimanding him. The child could only feel insecure, confused, and unwanted by her. I have seen on many occasions how John (her son) would easily manipulate her into doing his will, and I have also seen her show alternate states of rage and remorse with the child that could only result in him feeling insecure. She has expressed on a number of occasions that I can recall, a hostile and cruel attitude toward the child's natural father, Jim Jones. I feel that she has proven her total unfitness as a mother by foisting off the child on the church while she was a member, and finally by abandoning him a year ago when she left the church with a lover without so much as a word to her son. Grace has personally told me that Jim Jones is the father of her child and that she did not want Tim Stoen to have anything to do with the child.

FF4A159

The man she left with as her lover was a man who never showed any feeling about the child, and of whom the child was sincerely afraid.

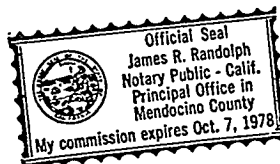
Dated this 28 th day of August, 1977.

Richard Tropp

Richard Tropp

Subscribed and sworn before me,
a Notary Public in and for the
State of California.

James R. Randolph
NOTARY PUBLIC



FF4A159

State of California)
City and County of San Francisco) ss.

AFFIDAVIT OF
JUNE B. CRYM

I, June B. Crym, being duly sworn declare:

That for about six months I worked in the same office with Grace Stoen, during the year 1965, in Redwood Valley, California. I had worked with her husband Tim for several years in the legal services project of Peoples Temple, and I used to visit their home weekly to pick up work assignments from Tim Stoen.

Grace talked openly to me about her personal feelings and she often talked about raising her son John and the difficulty she had with this strong-willed child. She talked about how bright he was and advanced for his age, and explained on at least two separate occasions to me that "You know, his dad is Jim Jones." Then she told me never to repeat it to anyone else, although the fact was common knowledge among many church members.

In the times that I picked up work from Tim Stoen, visiting their home over about a five year period, I would often walk into the middle of an argument between Tim and Grace, mostly about the child. Tim said he resented Grace spending time with John, and Grace, forgetting John was in the room, cried back: "What do you care, you're not the father?"

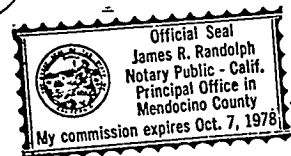
Dated this 20 th day of August, 1977.

Subscribed and sworn before me,
a Notary Public in and for the
State of California.

James R. Randolph

FF4A160

June B. Crym
June B. Crym



State of California)
) ss.
City and County of San Francisco)

AFFIDAVIT OF
SANDRA BRADSHAW

I, Sandra Bradshaw, being duly sworn, declare:

I live at 2544 Sutter St., San Francisco, California. I have been a member of Peoples Temple for nearly 8 years. I served in the County Probation Department as a Probation Officer for over 7 years.

When I lived at 615 W. Church St., in Ukiah, California, Grace Stoen lived at 400 Oak Park, a few blocks away. We used to take evening walks together with her dogs. She was a very bourgeoisie person and superficial, one who had few friends in the church due to her excessive life-style and narcissism. I befriended her as best I could.

It was when she was first pregnant, that she admitted to me that Jim Jones was the father of her child. I have heard her make this statement numerous times since that first admission.

She also talked to me in her months of pregnancy and told me she wanted to have a girl -- that she knew she would not be able to relate to a son. Grace was extremely disappointed that she had a male child. This was obvious by the way she related to him. (For instance, she refused to give him his first hair cut and let it grow long to make him look like a girl. Someone else had to see that he got a haircut, finally.) In my opinion, Grace was never a conscientious or fit mother.

Dated this 20 th day of August, 1977.

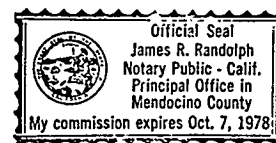
Subscribed and sworn before me,

a Notary Public for the State of California.



FF4A161


Sandra Bradshaw



State of California)
City and County of San Francisco)

ss.

AFFIDAVIT OF
JEAN BROWN

I, Jean Brown, being duly sworn do declare:

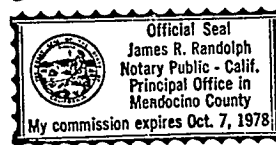
That I was present in a meeting of about 8 people sometime during the fall of 1971 when Grace Stoen told the group that Jim Jones was the father of the child she was expecting. I remember the night clearly because there was so much pain involved for all parties when she made this confession. She was very emotional and poured out tremendous hostility against Tim Stoen, whom she felt did not really care for her but only used her as a "pretty wife" to show off in his ambitious political career. Their marriage had been going badly and Tim had not been relating to Grace sexually. Grace swore to those of us in the room that Jim Jones was the father of the expected child.

Subscribed and sworn
before me, a Notary Public
in and for the State of
California:

James Randolph

Dated this 20th day of
August, 1977.

Jean Brown



FF4A162

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of

Emmett Griffith Jr.

I, Emmett Griffith Jr., being duly sworn, declare:

Grace Stoen did some things that were shocking to me when I was about 16 or 17 years old. She would run across a room in her apartment totally nude and laugh at the reaction it caused, she would say, "Whats the matter, can't you take it?" She did this quite often.

She would make exceptions for certain people in her capacity as financial secretary and not require accounting for money she distributed from Peoples Temple funds. She told Joe Wilson and myself that we didn't need to worry about gas receipts, she didn't need them. We got gas money from her frequently.

I saw her on many occasions flaunt her relationship with Walter Jones in front of her son John. She would often leave the child behind to accompany Walter somewhere else.

Emmett Griffith Jr.

Dated August 13, 1977

Witnesses: _____

John Stoen witnesses
at Georgetown, Guyana, South America



F-4A/63

Jones (in, Port Kaituma) ss
North West District, Guyana

Affidavit of
Carolyn Layton

I, Carolyn M. Layton, being duly sworn, declare:

As a member of People's Temple and a counselor in the organization for a long time I have had the following experiences relating to Grace Stoen .

On one occasion shortly after John Stoen was born Grace went up to the alter of the church to talk to Jim Jones, the pastor. She was crying and he called me up to talk with her as well. She complained that she felt like committing suicide and was unhappy with Tim Stoen as her husband. She suggested marrying Jim Jones. Jim was very kind to her saying this was not possible. He then called up her husband Tim to let him know how she was feeling so he could counsel with her.

On another occasion I went to Grace's house and she was taking care of John. He was quite young. She was sobbing and crying loudly about her problems while holding him. At the time I thought it was very inappropriate that she be demonstrating such strong depression in front of the child. She did this often.

Grace constantly complained that people slighted her and that she was not treated well by people. Considering the kind of emotional pressure she placed on everyone around her I thought such an accusation was utterly ridiculous and I found people to be extremely tolerant of her. She related like a child to almost all adults around her, requiring constant praise and reassurance in order to function.

She was very flirtatious around teenaged boys and I remember on one occasion she kissed Vincent Lopez on the lips which I felt entirely inappropriate considering the difficult emotional background he came from. She did the same thing to her son John. Other young men complained of similar approaches by her.

Grace Stoen is an emotional cripple. Because of her serious emotional problems I definitely feel she should not be allowed to remove John from his present very satisfying environment. I have known Grace all the years she has been in Peoples Temple. I remember the very first time she attended. I can say with upmost conviction she was given every possible opportunity to grow; and was given far more hours of counseling time and attention than almost any troubled person who came to People's Temple for help. I saw her talk to Jim Jones for so many hours that he looked like he were about to pass out from exhaustion. In fact on one occasion I saw Jim Jones fall while talking to her and we had to call insome medical people to administer oxygen.

I fully expect that as soon as this affidavit is made known to her she will manufacture the same lies about me that she has obviously done about Jim Jones, but I write this knowing full well that with her gross immaturities she will undoubtedly retaliate in some form or another. I have heard her make threats of retaliation against people before, but I feel I must tell the real facts which I am familiar with regarding Grace regardless of the consequences.

Carolyn M. Layton
dated Aug. 14, 1977

Witnessed:
[Signature]
Notary Public for Guyana
21 George Street, Georgetown, Guyana

Furnish



Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
Joseph Wilson

I, Joseph Wilson, being duly sworn, declare:

I was a frequent house guest of the Stoen's and as a consequence was exposed to some bizarre behaviour on the part of Grace Stoen. She often wrestled with me and brushed against my privates in a rough manner, obviously attempting sexual stimulation. She would then say, "What's the matter, can't you take it?" On other occasions she would run in front of me totally nude and ask same question, above mentioned. She also did this in front of me in the presence of Emmett Griffith, Jr.

I began wondering how she kept her accounting in order when she handled some of the finances because she would give me gas money from church funds and not require receipts nor an accounting of any kind. This happened often and regularly. I saw her give Melanie Briedenbach money for personal clothing from the petty cash box in the church office.

She didn't spend time with her son like she should have, and I know she had plenty of spare time because she frequently took me out to dinner, several times driving all the way to San Francisco from Redwood Valley, just to eat at a restaurant. This is a six hour drive both ways alone.

On other occasions I saw her neglect her son for the sake of her affair with Walter Jones, many times she would leave John with me or other people and leave with Walter. This caused John a great deal of anxiety and tears. She even went as far as to push John aside, drop his hand, take Walters hand and leave.

Joseph Wilson

Dated August 13, 1977
Witnessed:

[Signature]
of Georgetown Guyana, South America



FF44145-

AFFIDAVIT OF JOAN PURSLEY:

1. Grace neglected John.
2. Once Grace told John to wait for her and she did not come back to get him. John told Joan he did not believe she would be back, that she did not care about him.
2. Grace would hug John in a sexual manner that was inappropriate for a child.

FF41166

Jonestown, Port Kaituma) ss.
North West District, Guyana

Affidavit of

JOAN PURSLEY

I, Joan Pursley, being duly sworn, declare:

When Grace was in Peoples Temple she neglected her child John. Once about 2 years ago we were on one of our summer trips and I was watching John in the park and Grace walked up to him and said, "I'll be back and then we'll go to the store." She then left, John turned to me and expressed his belief that she would not be back, that she really didn't care about him that's why she wouldn't be back. This struck me as very sad. He sounded so certain that she wouldn't be back and she didn't come back until late that night.

Another thing that really bothered me about her was that she would manipulate him and ask him if he loved her and if he cared for her. She would hug all over him in a sexual manner that was inappropriate for a child.

Joan Pursley

Dated August 14, 1977

Witnessed:

M. P. Fingill
Magistrate



F-44164

1. Many times Grace Stoen said in front of
Ms. Layton that Tom Jones was the father
of her son, John Victor, and not Tim Stoen

10/10/67

FF4A 167

Georgetown) ss
Cooperative Republic of Guyana

Affidavit s/
Carolyn M. Layton

I, Carolyn M. Layton, being duly sworn, declare:

Grace Stoen personally told me many times that Jim Jones was the real father of John Stoen and not Tim Stoen. She also frequently told me of the special love Jim had for John.

Carolyn M. Layton

Witness:

[Signature]
[Illegible text]



FF-4A/687

1. Friend of Grace Stoen's for seven year:
2. Narcissism in Gnace made her seek support and reassurance from John, frequently asking John if he loved her. The child was under great emotional strain with her.
3. Grace threw an uncontrolled temper tantrum in front of John.
4. John expressed fear of Walter Jones to Christine. John expressed desire to kill Walter if he tried to take him away to Grace.

FF-44168

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
Christine R. Lucientes

I, Christine R. Lucientes, Being duly sworn, declare:

Grace Stoen was a friend of mine for several years and I had the opportunity to become acquainted with some of her negative personality traits. Because I babysat her son on a consistent basis I further was made aware of the affect that these patterns had on him.

Grace is a very immature person whose narcissism requires continual positive support from others, including her son. Instead of being a supportive mother to the needs of John Stoen, she sought reassurance from the child himself. I have heard her frequently ask him if he loved her, if the child didn't answer in a manner that seemed appropriate to her, her face showed vivid disappointment. I felt the child was unduly pressured by such emotional expectations and acted out accordingly.

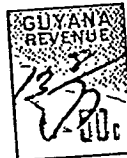
I recall on a bus trip back to San Francisco from Los Angeles that Grace was awakened from her sleep and asked to attend to her child that she had left without appointing anyone to supervise. She became hysterical at what she interpreted to be a criticism of her abilities as a mother. In front of the child she shrieked, pulled her hair, hit her head against the bus window and slugged herself. Not only was John upset by this display but several children had incredulous looks upon their faces. I was shocked.

After his mother had abandoned him John expressed to me great hostility and fear of Walter Jones. He related a childish fantasy to me of how he would kill Walter if he tried to take him away to Grace. When she was with him Grace took out on John her hostility to his father. I am afraid for John if he were ever to be put in Grace's care again.

Christine R. Lucientes
Dated August 13, 1977

Witnesses:

[Signature]
Notary Public for the Republic
of Georgetown Guyana, South America



FF4 A 168

Port Kaituma; North West Region
Guyana, South America

STATEMENT OF PATTY CARTMELL

I, Patty Cartmell, swear under penalty of perjury that the following is true:

I have observed how one Grace Stoen pressured Rev. Jim Jones repeatedly for sex. Grace would call me on the phone and cry, and then come over to my house where I lived close to Rev. Jones' parsonage home. She would ask Jim over and over for sex.

She was aware Jim did not want her in a sexual encounter. Jim was very kind and always compassionate. Grace would still continue on this insane issue of sex. She appeared to be obsessed with wanting sex with Jim Jones. She threatened suicide on numerous occasions.

And then I heard Tim Stoen ask Rev. Jones in the parking lot to have sex with Grace, because he (Tim) was afraid she would leave him and try to hurt Peoples Temple and bring public embarrassment to Jim Jones. So then Jim agreed, and in February or March, 1971, he did have sex with Grace at my house. She got more demanding after that and more threats came from her: Suicide and threats of hurting the church. Numerous threats to kill her husband were made. Jim had sex with her again. Grace swore she was taking birth control pills, but later laughed and said she wasn't.

I later heard Tim Stoen say he wanted Grace to have a child by Jim Jones, as he thought that might settle her down. I don't know just what he meant, but Tim seemed to want to help people, though I wasn't around him enough to know for sure.

When Grace got pregnant that began a nightmare.

Patty Cartmell

Dated: 13 August 1978

FF4A169

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
Maria Katsaris

I, Maria Katsaris, being duly sworn, declare:

Grace Stoen has always made it clear that Jim Jones is the father of her son John V. Stoen. She would explode with anger if and when Tim Stoen said anything about the rearing of the child or made any criticism of her parental abilities, which he did frequently and accurately. She stated that Tim Stoen had absolutely nothing to do with the child. She was quite emphatic on that point.

Maria Katsaris

Dated August 13, 1977

Witnessed:

[Signature]
Comptroller of the Revenue
of Guyana



FF4 1170

I have taken care of John since before his mother deserted him, I have cared for him since the beginning of the year in 1976. He is very attached to me and has a close child-adult relationship.

Maria Katsaris

Dated August 14, 1977

Witnessed:

[Signature]
of Georgetown, Guyana.



FF4A171

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
Maria Katsaris

I, Maria Katsaris, being duly sworn, declare:

I have known Grace Stoen for five years and John Stoen since he was just a few months old. In all this time I have never known her to care for him. Ever since he was an infant she had other people take care of him. She never spent time with him and instead of patiently explaining things to him or answering his questions she would ignore him. She would even call him stupid. Also instead of correcting him in a way he could learn from when he did something wrong, she would yell at him and hit him. As John got older, Grace would often fondle him in a sexual manner and I have even seen her kiss him on the mouth at different times.

Grace would neglect John and at the time when she did have him with her she did not even bother to see that he ate or took a bath. He was up at all hours of the night because she did not put him to bed. He would go for days in the same dirty clothes. John often remarked that he knew Grace did not care for him, especially when she walked off and left him in July 1976.

When Grace did visit John in August of 1976 he was very upset and acted out terribly. He cried and threw tantrums the entire time of her contact with him. I have never known him to do this except with her. She would often throw tantrums herself that one would expect out of a small child, she would act out in a very immature emotionally unstable manner. I remember one scene in particular when she began screaming pulling her hair, and knocking her head against a wall, all in the presence of John.

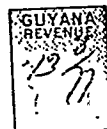
John has told me himself he has no desire to ever see Grace again and that she never really was a mother to him.

Maria Katsaris
Dated August 13, 1977

Witnessed:

Alvin S. ...

FP4A172



AFFIDAVIT OF LYNETTA P. JONES:

1. Same as other affidavit but for the end:

"GRACE OPENLY STATED TO ME THAT MY SON,
JAMES JONES, WAS THE TRUE FATHER OF
JOHN."

FF-4173

Port Kaituma) s.s.
Guyana

Affidavit of
Lynetta P. Jones

I, LYNETTA P. JONES, being duly sworn, declare:

A number of times while I was living in my son, James Jones's home in Redwood Valley, California, Grace Stoen called him. I answered the phone myself on several occasions to hear Grace tearfully asking to speak to Jim. These conversations would continue for hours. One could not avoid hearing parts of them just working around the kitchen.

Another time Grace Stoen came to our house in the same state of mind, crying loudly. She even approached the other teenage boys living in the house, trying to tell them her problems. When Jim discovered that she had done this he put a stop to it at once. He had already apprised the entire household of the situation. Grace's hysteria certainly necessitated this.

John spent many hours with us at the house. He often spent the night and always returned home regretfully. He protested having to go back with Grace on many occasions.

Grace openly stated to me that my son, James Jones was the true father of John.

August 13, 1977

Signed: Lynetta P. Jones

Witness: [Signature]
[Signature]
[Signature]



FF4A173

AFFIDAVIT of

GRACE L. STOEN and
TIMOTHY O. STOEN

1. Consent to John Stoen going to Guyana
2. Appoints Jim Jones, Helen Swinney, and Sharon Cobb as attorneys-in-fact and to care and custody of the child.
3. Dated March 9, 1976

FF4A 174

PARENTAL CONSENT
AND POWER OF ATTORNEY

STATE OF CALIFORNIA)
COUNTY OF Mendocino) ss.
UNITED STATES OF AMERICA)

- I, Grace L. Stoen & Timothy Stoen hereby declare:
~~and each of us is~~
1. I am the natural parent /legal guardian/ _____
of John Stoen, a minor, born January 25, 1972.
 2. I hereby consent to said minor going to Guyana, South America, to live
and be cared for there under the Guardianship or custody of Joyce
Touchette or Helen Swinney.

I hereby appoint Jim Jones, Pastor of San Francisco, Calif.
and Helen Swinney of Redwood ^{Valley}, Calif.
and Sharon Cobb of Redwood Valley, Calif.
as my attorneys-in-fact, jointly and severally, to take any and all action
any of them deem fit for the welfare of said minor. By this power of attor-
ney, I give each of the aforesaid attorneys-in-fact the right to the care,
custody, supervision, and control of said minor anywhere throughout the world,
and to travel anywhere with said minor throughout the world.

Executed on this 9th day of March,
1976, at Ukiah, California

SIGNED Grace L. Stoen
Timothy L. Stoen
Wkr _____

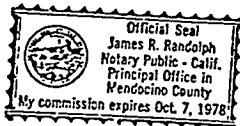
FP49174

6

STATE OF CALIFORNIA)
COUNTY OF Mendocino) ss.
UNITED STATES OF AMERICA)

On March 9th before me, the Undersigned,
A Notary Public in and for said County and State, personally appeared
Grace L. Stoen & Timothy Stoen, known to me to be the
person^s whose name^s are subscribed to the within instruments, and acknow-
ledged to me that they executed the same.

WITNESS MY HAND AND OFFICIAL SEAL.



James R. Randolph

FF4 A174

AFFIDAVIT OF TIMOTHY OLIVER SIGEN

1. Jim Jones is the natural Father of John Stoen.
2. Jim Jones sired the child by Tim's wife Grace at Tim's request because he was unable to father a child.

PP4A175

TO WHOM IT MAY CONCERN

I, Timothy Oliver Stoen, hereby acknowledge that in April, 1971, I entreated my beloved pastor, James W. Jones, to sire a child by my wife, Grace Lucy (Grech) Stoen, who had previously, at my insistence, reluctantly but graciously consented thereto. James W. Jones agreed to do so, reluctantly, after I explained that I very much wished to raise a child, but was unable, after extensive attempts, to sire one myself. My reason for requesting James W. Jones to do this is that I wanted my child to be fathered, if not by me, by the most compassionate, honest, and courageous human being the world contains.

The child, John Victor Stoen, was born on January 25, 1972. I am privileged beyond words to have the responsibility for caring for him, and I undertake this task humbly with the steadfast hope that said child will become a devoted follower of Jesus Christ and be instrumental in bringing God's kingdom here on earth, as has been his wonderful natural father.

I declare under penalty of perjury that the foregoing is true and correct.

Timothy Oliver Stoen
Timothy Oliver Stoen
Post Office Box 126
Ukiah, California 95482

Dated: February 6, 1972

Witnessed: Marcia M. Jones

FEB 17 1972

PARENTAL CONSENT AND -- GRACE LUCY SICRY
POWER OF ATTORNEY

1. Signed by Grace but unsigned by Tim.
2. Consent for John to go to Guyana.
3. No name filled in as designated attorney; c-
in-fact.
4. Dated December 18, 1974.

FF44176

PARENTAL CONSENT AND POWER OF ATTORNEY

STATE OF CALIFORNIA)
COUNTY OF MENDOCINO) ss.
UNITED STATES OF AMERICA)

We, Timothy Oliver Stoen and Grace Lucy Stoen, Hereby

Declare;

1. ~~We are~~ The natural ~~father and mother, respectively~~
Of Jon Victor Stoen
Born January 25, 1972
2. We Consent to our son, Jon Victor Stoen, going
to Guyana, South America, to live and be cared for there under
the Guardianship or custody of _____.

I hereby appoint _____ of _____, California
and _____ of _____, California and _____
of _____, California as my attorney-in-fact
jointly and severally to take any and all action any of them deem fit with
respect to said minor. This power of attorney shall give any of the aforesaid
attornies-in-fact the right to travel with said minor anywhere throughout the
world.

Dated at Redwood Valley, California, this 18th day
of December, 1974.

Timothy Oliver Stoen

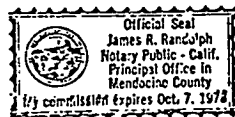
Grace Lucy Stoen

Grace Lucy Stoen

STATE OF CALIFORNIA)
COUNTY OF MENDOCINO) ss.
UNITED STATES OF AMERICA)

On December 18, 1974 before me, the Undersigned,
A Notary Publis in and for said County and State, personally appeared
~~Timothy Oliver and Grace Lucy Stoen~~, known to me to
be the person whose name s are subscribed to the within instru-
ment, and acknowledged to me that they executed the same.

WITNESS MY HAND AND OFFICIAL SEAL.



James R. Randolph

James R. Randolph Notary Public

FF4A176

APPLICATION FOR IMMIGRATION TO GUYANA
BY GRACE L. STOEN FOR JOHN STOEN

1. Preliminary immigration application for Guyana's Ministry of Home Affairs, signed by Grace Stoen .
- 2: Document not dated.

FF44177

S.3/4/4

* Information to be supplied by persons desirous of immigration into Guyana.

1. Full Name (Block Capitals, surnames first).....STOEN, Jon Victor
2. Address.....6300 Eastside Calpella Road, P.O. Box 126 Ukiah, Calif.
3. Nationality.....U.S.A.
4. Date of Birth.....January 25, 1972
5. Place of Birth.....Santa Rosa, California
6. Profession, trade or occupation.....N/A
7. Married or single.....Single
8. Wife's (Husband's) name and nationality.....N/A
9. Names and dates of birth of dependent children.....N/A
10. Schools and other educational institutions attended and periods of attendance
.....N/A
11. Academic, Professional, Technical, and other qualifications.....N/A
12. Assets (including cash).....Assets are to be imputed to the Peoples Temple
Agricultural Mission in Guyana (which has leased land under the
Government's FCH program).
13. State whether you are prepared to work and live in the interior of Guyana
Yes

FF4A177

14. Details of any farming experience... N/A

The applicant is a member of Peoples Temple's Agricultural Mission in Guyana. All such applications are to be processed through the Ministry of Home Affairs.

Declaration: I certify that to the best of my knowledge and belief the foregoing statements are true and made in good faith.

Grace L. Stae
Signature.

* The applicant is also requested to submit, together with the information furnished above, a certificate from the police authority of the country (or countries) where he (she) has been resident during the last ten (10) years, to the effect that there has been no conviction against him (her).

FF4A197

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
Edith Bogue

I, EDITH BOGUE, being duly sworn, declare:

When John Stoen was an infant Grace Stoen would bring him to my house and leave him. She wouldn't say where she was going or when she was coming back, she would return hours later. When John was only a few months old she would hold him up and swing him around by his arms. I was afraid she ould break his arm or his collar bone. She also called him names like crazy John Stoen.

Her conduct around young boys from 10 years old and up was very seductive. She did this around John all the time.

Edith Bogue

Dated August 13, 1977

Witnesses:

[Signature]
Commissioner of Police
Georgetown



CPA 178

AFFIDAVIT OF MELANIE BREIDENEACH:

1. Melanie lived one year with Grace Stoen.
2. During that time ^{Grace} she never spent much time with the child John.
3. Grace was cruel to John and payed him no attention She slapped him for no reason
4. Grace told Melanie John would rather be c with someone else. She feels Grace deser John intentionally to put him off on someone else.

FF4A177

Jonestown, Port Kaituma) ss.
North West District, Guyana

Affidavit of
Melanie Breidenbach

I, Melanie Breidenbach, being duly sworn, declare:

I knew Grace Stoen for almost two years and lived with her for one of those years. During the time that I lived with her she never spent much time with her son. When he was home with us she was cruel to him and payed no attention to him, she would yell at him for no reason, slap him, discipline him when he was doing nothing, she neglected him by always putting him off on someone else to watch. I feel that she didn't care for him at all by the way she acted towards him when he was home. She told me herself that she felt he would be better off with someone else. I feel it was just a cop-out so she wouldn't have to take up her time taking care of him properly and give him the attention and care a child needs to grow. I feel that she just deserted him and put him off for someone else to take care of.

Melanie Breidenbach

Dated August 14, 1977

Witnessed:

[Signature]
of Georgetown, Guyana, South America.



FF4A179

Georgetown
Guyana, South America } ss

Affidavit of

Marylou Clancey

I, Marylou Clancey, duly sworn declare:

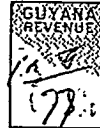
Last September, 1976, on a Sunday afternoon, Grace Stoen came to visit her son John at Peoples Temple between Sunday services. I was standing nearby in the room talking with Grace when John misbehaved just a little over a piece of candy. Grace became extremely angry with John (a child of only 4 whom she had not seen in two months), raising her voice and overreacting and upsetting him. She was actually shaking with anger. I remember this distinctly because I was upset with her behavior toward him, as were others present in the room. She then abruptly pushed John into the arms of Jim Jones, and said in an angry tone, "Take him." She then announced she was leaving. Also, Jim Jones gave her airplane tickets to enable her to visit John later; she didn't want them, but he insisted she take them.

Marylou Clancey

Dated: August 12, 1977

Subscribed to and sworn before me, a
Commissioner of Oaths of the 13
Republic of Guyana

M. L. ...
Commissioner of Oaths of the Republic of Guyana



FF4A 180

Georgetown, }
Guyana, South America } ss

Affidavit /s of
Laura Johnston

I, Laura Johnston, being duly sworn, declare:

I remember on a bus trip, when John Stoen was about 1 year old, and asleep, that Grace Stoen kept carressing his hair in a sexual way, bothering him with the fussing, so that finally other adults had to intercede before she totally disturbed his sleep.

I remember numerous times in Redwood Valley, San Francisco, and Los Angeles, when Grace Stoen would ignore her son John to such a point that he would become hysterical because of her inattention.

Grace Stoen always had men around her, and she would encourage them to confide in her. Grace and her husband also took young people into their home, and then Grace would make them feel sorry for her, or -- she'd cry about how one wasn't helping her with another problem youngster. Once I remember, Grace cried almost hysterically in front of one youth, complaining about how he hadn't been helpful enough with another young man named Vincent. I think she used Vincent as a means of manipulating his foster dad, who she later ran off with, leaving her son behind.

She would pick young people who she liked, and excuse them of any wrongdoing, but she would come down very hard on others, without regard to their background or family problems, etc. She would cause division between people, and talk viciously behind the backs of some women to get in tight with their companions. She was generally cruel to people she didn't like.

Grace worked for a while in a convalescent hospital, and knew how to talk about the poor way the patients were treated; but she spent long hours with the others who worked there, laughing about their idiosyncracies and mocking the patients. Even though she definitely "knew better", I found that Grace was commonly cruel and insensitive to people, even when she had absolutely no reason to want to abuse them.

Laura Johnston

Dated: 13 August, 1977

Subscribed to and sworn before me, a
Commissioner of Oaths of the 13
Republic of Guyana

CLARENCE J. ... ESQ.
Justice of the Peace
Commissioner of Oaths
of Guyana



FF4A181

Georgetown,
Guyana, South America) ss

Affidavit of
Joyce Parks

I, Joyce Parks, duly sworn declare:

That I went to Mrs. Grace Stoen's home one evening and found that she had left the house and left her son, John, alone with a ten year old child. The house had no heat and the ten year old was crying and said that Mrs. Stoen had left her with John the night before and had not returned. I was able to contact her husband, Timothy Stoen, who asked me to take the child home with me until he could pick him up the next morning. John was in my home on many occasions and consistently arrived dirty. The child would say that his mother was always out and did not have any time to take care of him.

Joyce G. Parks
Dated: August 12, 1977

Subscribed to and sworn before me, a
Commissioner of Oaths of the 13
Republic of Guyana

J. C. ...
[Signature]



FF4A182

Georgetown, }
Guyana, South America } ss

Affidavit /s of _____

I, Rita Tupper, being duly sworn declare:

I have seen Grace Stoen treat her son, John, with much cruelty. She used to yell at him and lose control of her temper when he did not please her. I have seen her hit him repeatedly and cruelly when she was mad.

I have heard her tell Rev. Jim Jones that he could have the child and that she did not want him.

She has said many times she was unable to cope with the child. She neglected him, never bathing him regularly or feeding him properly. She was never home to care for John, always left him with someone else. Other people as busy as she was found ways to spend more time with their children, but Grace did not seem to care enough to work this out.

Grace continually pressured Rev. Jones to give her sexual attention, even though she knew he did not like that. She continued to bother him anyway.

She used to go into deep depressions and moodiness, and she used to say she wanted to destroy herself, and was unbalanced in her actions. She would scream and yell and go on for hours, and someone in the church would have to go over and assist her, to try and calm her down, which often took hours and hours.

She left her son John with Rev. Jones to care for while she was running around with Walter Jones, even though she was married at the time. She never once checked to see if John was o.k. On one vacation trip, which lasted several weeks, she never cared for the child or spent any time with him; instead she left him for someone else to care for.

Rita J. Tupper

Dated: 13 August, 1977

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

W. R. C. ALLEN ESQ.
Jury Clerk
Georgetown, Guyana, South America



FF44183

16 August 1978

TO WHOM IT MAY CONCERN

I, Timothy James Carter, do hereby declare under penalty of perjury:

- 1) That I was fully aware of the relationship of Jim Jones and Grace Stoen, and of Jim Jones' involvement in such purely as a means of protecting the organization, with the encouragement and insistence of Timothy O. Stoen.
- 2) That Grace Stoen did ask Jim Jones to divorce his wife and marry her, and when he refused, she became vindictive.
- 3) That Grace Stoen did come on to me in a very flirtatious and sexually suggestive manner, and I was fully aware that she was doing this to try to spite Jim - or make him jealous. I thought I might be able to be of some assistance to Jim and the group if I did not spurn her advances.
- 4) Despite my awareness of what she was doing, I did become emotionally involved in the relationship. However, when she realized that her promiscuity in no way affected Jim, she once again turned all her attention to him (where it had been the whole time anyway). She resumed her efforts to manipulate him into some sort of permanent relationship with her.

These incidents are as I remember them, and accurate to the best of my knowledge.

Timothy James Carter
Timothy James Carter

100-44184

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
Barbara Cordell

I, Barbara J. Cordell, being duly sworn, declare:

Grace was having difficulty with John during a period when he developed a severe facial tic. She brought him to my home to care for him for an extended period of time. Within a matter of two week away from her he was free of this tic.

Grace generally could not handle John. He told her that he hated her and she could not deal with this. During her visits with John while he was living in my home if he happened to be naughty, she would bring him to me to deal with.

Barbara J. Cordell

Dated August 13, 1977

Witnesses:

[Signature]
[Signature]



FF4A185

Jonestown, Port Kaituma) ss.
North West District, Guyana

Affidavit of
Edith Bogue

Mrs

I, Edith Bogue, being duly sworn, declare:

Grace Stoen used to bring John Stoen to my house and leave him for hours I never knew where she went or when she would be back to get him. When he was little she could swing him by his arms. I was afraid she would either break his arm or collar bone. She tossed him on his blanket like he was a doll, a number of times during the years from John's birth until he was older I have heard her call him names like, "John you are stupid, how's my crazy kid. I've seen her pour a drink that he wanted on the ground because he spilled some of it. At times she would be very kind to him and then she would push him away and tell him she didn't like him. She also said she didn't like Tim Stoen in front of John a number of times.

Edith Bogue

Dated August 14, 1977

[Signature]
at Georgetown, Guyana



FF4A186

Georgetown,
Guyana, South America) ^{ss}

Affidavit of

Sharon Cobb

I, Sharon Cobb, being duly sworn declare:

I was present many times when Grace Stoen acted in a cruel manner toward her son, John. One time I saw her stand by him, laughing, while a teenager teased him and slapped him. Grace would also ask John if he wanted to go somewhere with her. When he would reply that he did, she would tell him he could not go with her. On many occasions she would leave John, not knowing who was taking care of him.

Sharon Cobb

Dated: August 12, 1977

Subscribed to and sworn before me, a
Commissioner of Oaths of the ¹³⁻¹
Republic of Guyana

[Handwritten signature]
Commissioner of Oaths
Republic of Guyana



FF4A187

Jonestown, Port Kaituma) ss
Northwest District, Guyana

Affidavit of
Wesley Briedenbach

I, Wesley Briedenbach, being duly sworn, declares:
I saw Grace Stoen take funds from Peoples Temple cash boxes
and spend it on herself. Upon one occasion she gave me \$70.00
to buy some clothes out of a cash box and she never asked me
for any money back or receipts of for any accounting of the money
whatsoever.

Concerning her child John, I felt that she left him alone too
much with too many people and because of it he suffered long
periods of rejection. These periods of rejection were frequent.

Wesley Briedenbach

Dated August 13, 1977
Witnesses:

[Signature]
[Signature]



FF44188