

Bonnie and Roy Haldeman, Koresh's mother and step-father stated that they both believed that Koresh will not commit suicide or become a martyr.

David Block, a former cult member, did not believe Koresh would commit or encourage suicide and was unaware of any suicide pact. He did feel that Koresh might encourage aggressive action on the part of law enforcement. Koresh told his followers that if he was persecuted and killed, he expected the others to follow.

Janet Kendrick is a current member of the Branch Davidians, living in the Palestine, Texas, compound. Kendrick expressed her opinion that Koresh and his followers were not martyrs and would not commit suicide or take their lives in any other fashion.

Further review of the information provided by Victorine Hollingsworth indicated that in addition to explosives, the persons in the compound were also going to use some type of injections to put themselves to sleep in order to execute the suicide plan that was scheduled for the third day of the standoff. She provided additional detail concerning Koresh's suicide plan. She explained the plan was to tie explosives to Koresh's waist, which would detonate when Koresh exited the compound with Greg Summers, in the faked surrender maneuver.

Deborah Sue Bunds is an ex-member of the cult who left approximately four years ago. She did not believe Koresh would commit suicide. However, she reported he and his followers are not afraid to die, and in fact, expect to. Koresh may come out with guns blazing in order to ensure a self fulfilling prophecy.

Michael Jeffery Edwards is a cult member who is in prison in England. He did not feel that Koresh would commit suicide. However, Koresh would possibly encourage some aggression of the part of law enforcement in order to rally his followers, especially if doubt has started to set in among those followers.

Bradley Harold Borst, has associated with the cult in the past because of other family members involvement. Borst stated he did not believe Koresh would commit suicide. However, in the past Koresh had told members that women may be allowed to commit suicide. Borst believed Koresh was looking for the government to provoke an incident, giving Koresh reason to retaliate.

Timothy Stoen, attorney for Jim Jones, wrote in a letter that, based on his experiences with cults, he believed it increasingly likely that a mass suicide would occur. He saw "disquieting parallels" between Jonestown and Waco. Stoen did not further define the parallels, but offered suggestions for resolution.

John Ramsey is a Branch Davidian who is an international teacher and lecturer of the faith. He spent considerable time at Mr. Carmel prior to 1987. Ramsey does not agree with Koresh's beliefs. Ramsey felt there would be no suicide as there was no precedent for it in the bible or in prophecy to justify suicide. He did not believe an attack would be initiated from within the compound to fulfill the martyrdom.

Dr. Bruce Perry, who has been working with the children released from the compound, viewed the 3/28/93, videotape of the some of the children remaining in the compound. Dr. Perry believed Koresh has his own plan to end the standoff in an apocalyptic manner. Another case worker who conducted home visits the compound recalled Koresh often spoke of a fiery end and explosion. Both Dr. Perry and the case worker felt it could become dangerous as Passover becomes closer.

The following persons were interviewed in Australia, Bruce Gent, Elizabeth Gent, James Tom, Michele (Manning) Tom, Ian Manning, Allison Manning, Marc Breault, Elizabeth Baranyai. All of their answer were consistent concerning suicide. Suicide was taught to women and children as a means of preventing rape and mutilation by enemies. The method taught was discharging a firearm in the mouth or taking cyanide.

John Issenman, was in San Antonio on business, and called the FBI. Issenman advised he was Jewish, and that based on what he has learned of Koresh, he felt Koresh had good knowledge of Jewish history. Issenman wanted the FBI to be aware that the only recorded instance of suicide by Jews was during the siege of Masada, 4 or 5 centuries ago. The Jews of Masada were defending their town against a superior force. Issenman believed this occurred around the time of Passover. He felt if Koresh were aware of this, Koresh might draw a correlation to the current events.

Michael Shimechero, an ex-cult member, stated suicide was only discussed in terms of a degree of commitment to Howell. Shimechero did not feel the group would commit suicide during Passover unless it was ordered by Howell. This conflicted with an earlier statement from Shimechero where he stated, if a suicide pact did occur, it would be during Passover week, April 6th, and April 11th, 1993.

Joel Jones, is an ex-cult member who left the compound in the Fall of 1989. His older brother and two sisters remained in the compound with the cult. He did not think that Koresh

would propose a mass suicide in connection with Easter/Passover. Jones did not believe that Koresh's followers emulate him if Koresh committed suicide. Jones believed it much more likely the Koresh would provoke another firefight in connection with the religious holidays in the belief that his death would be sacrificial in nature and that he would be resurrected thereafter. Jones had no doubt that the cult members would follow Koresh into such a righteous sacrificial type of confrontation, even if they perceived the chance of surviving as zero.

On April 11, 1993, in conversations with negotiators, Steve Schneider stated it was offensive to the Davidians to hear talk about them committing suicide.

A confidential source believed that it was possible for Koresh to interpret the Book of Revelations in a manner that would authorize him to kill some or all of his followers. The language of certain passages led the source to feel that, if Koresh did go over the edge, he would likely burn the compound. The source believed that Koresh does not abide by worldly time schedules. The source felt that the fact that Koresh appeared to be waiting for a revelation, indicated his best course of action would be to maintain the conflict. A Jonestown incident was possible within certain of Koresh's interpretations.

M.S. Miron, supplied an evaluation of David Koresh's letter dated April 9, 1993. Miron felt, based on that letter, Koresh was not suicidal and was not communicating in Jim Jones style. He felt Koresh's language was not reflective of a Masada type mass suicide. However, Miron did believe that Koresh had provided "snares", against an assault. He was unable to give more specific information as to the definition of "snares", but one could logically assume that it was a reference to some type of tactical trap aimed at the government.

Dr. Joseph Krofchek and SSA Clinton R. Van Zant, provided an additional analysis of Koresh's April 9, 1993, letter. This assessment also noted Koresh's mention of "snares". Koresh was described as being fully capable of creating circumstances that could take the lives of all his followers and as many of the authorities as possible. The threat level in Koresh's letter was felt to be very clear, however the immediacy of the threat was not apparent. The reason is Koresh's consistent propensity to establish his own reality and set his own rules.

Louis Anthony Alaniz, upon his exit from the compound on 4/17/93, reported that suicide would be totally opposed to everything they believe. It was noted that some or all of Alaniz's information may have been false.

Laurel Malcolm, sister of cult member Livingston Malcolm, advised her brother left England in October, 1991.

Through her conversations with him since that time, she was not aware of any suicide pact.

Gerard C. Wertkin, Director , Museum of American Folk Art, New York, New York, stated he was vice-president of the Koreshan Unity Foundation. The organization's sole purpose is to preserve the history of the Koreshan group that existed around the turn of the century in Estero, Florida. The Florida group had several similarities to the Waco cult. Wertkin stated that the Florida group was neither militaristic not apocalyptic in nature.