

BB-22

María Katsaris

UNITED STATES OF AMERICA  
DEPARTMENT OF TRANSPORTATION  
FEDERAL AVIATION ADMINISTRATION

AA-4769125

MEDICAL CERTIFICATE First Class  
AND STUDENT PILOT CERTIFICATE

THIS CERTIFIES THAT (Full name and address)

MARIA KATSARIS  
1859 Greary Blvd.  
San Francisco, CA

DATE OF BIRTH	HEIGHT	WEIGHT	HAIR	EYES	SEX
6-9-53	70	123	Brown	Brown	F

has met the medical standards prescribed in Part 67, Federal Aviation Regulations for this class of Medical Certificate, and the standards prescribed in Part 61 for a Student Pilot Certificate.

LIMITATIONS  
STUDENT PILOTS ARE PROHIBITED FROM CARRYING PASSENGERS.

None

DATE OF EXAMINATION January 8, 1975	EXAMINER'S SERIAL NO. 01643-1
EXAMINER SIGNATURE <i>Thomas Reich</i>	
TYPED NAME Thomas Reich, M.D.	
AIRMAN'S SIGNATURE <i>Maria Katsaris</i>	DB-22-a

FAA FORM 8420-2 (4-72)

I. UNITED STATES OF AMERICA

Department of Transportation - Federal Aviation Administration  
THIS CERTIFIES THAT MARIA KATSARIS  
V.P.O. BOX 479  
REDWOOD VALLEY CA 95470

DATE OF BIRTH	HEIGHT	WEIGHT	HAIR	EYES	SEX	NATIONALITY	VI.
06-09-53	70	133	BROWN	BROWN	F	USA	

IX. HAS BEEN FOUND TO BE PROPERLY QUALIFIED TO EXERCISE THE PRIVILEGES OF  
H. PRIVATE PILOT RATINGS AND LIMITATIONS III. CERT. NO. 570943516  
XII. AIRPLANE SINGLE ENGINE LANDS

XIII.

VII. *Maria Katsaris*  
SIGNATURE OF HOLDER  
X. *Richard P. Butterfield*  
DATE OF ISSUE 07-28-75  
ADMINISTRATOR

AS FORM 8420-2 (4-72) SUPERSEDES PREVIOUS EDITION

WARNING: Alteration of this certificate is subject to a fine of not exceeding \$1,000 or imprisonment not exceeding three years, or both. (U.S. Code, Title 49, Sec. 1472(b))

FEDERAL AVIATION ADMINISTRATION  
 AIRMAN CERTIFICATION BRANCH  
 P. O. BOX 29082  
 OKLAHOMA CITY, OKLAHOMA 73125

In case of death, return certificate within 30 days to address shown below.  
**DURATION**  
 This certificate is of such duration as is provided in the currently effective Federal Aviation Regulations, unless sooner suspended or recalled.  
 An airman is not authorized to exercise the privileges of any class or rating issued in error. Return immediately for correction.  
**REPAIRMAN OPERATIONAL RESTRICTION**  
 The holder hereof shall not perform or approve alterations, repairs or inspections of aircraft except in accordance with the applicable airworthiness requirements of the Federal Aviation Regulations, or such methods, techniques, and practices found acceptable to the Administrator.  
**REPLACEMENT OF CERTIFICATE**  
 If your certificate is lost, destroyed, or mutilated, a replacement may be obtained at your written request. A replacement will be issued only of a valid certificate. Send your request payable to Federal Aviation Administration to:  
 Federal Aviation Administration  
 P. O. Box 29082  
 Oklahoma City, Oklahoma 73125

**CONDITIONS OF ISSUE:** This certificate shall be in the personal possession of the airman at all times while exercising the privileges of his airman certificate. As a medical certificate, it is temporary for a period of 60 days as a student pilot certificate, it is temporary for a period of 90 days. If no notice to the contrary is received within such periods, it will remain in effect until the expiration dates as provided in Sections 61.91(a) and 61.43 of the Federal Aviation Regulations, unless modified or recalled by proper authority. The holder of this certificate is governed by the provisions of FAR Secs. 61.45, 63.19, and 65.49(d) relating to physical deficiency.

**CERTIFICATED INSTRUCTOR'S ENDORSEMENTS FOR STUDENT PILOTS**  
 I certify that the holder of this certificate has met the requirements of the regulations and is competent for the following:

	DATE	MAKE AND MODEL OF AIRCRAFT	INSTRUCTOR'S SIGNATURE	INSTRUCTOR'S CERTIFICATE	
				NO.	EXP. DATE
A. TO SOLO THE FOLLOWING AIRCRAFT	2-14-75	Cessna 150	<i>R. White</i>	CFI-A1 5771518	6-30-76
B. TO MAKE SOLO CROSS-COUNTRY FLIGHTS	6-4-75	AIRCRAFT CATEGORY AIRPLANE Cess-150	<i>R. White</i>	CFI-A1 1748760	9-30-76
		GLIDER			
		ROTORCRAFT			

**NOTICE:** Any alteration of this certificate is punishable by a fine not exceeding \$1,000, or imprisonment not exceeding 3 years, or both.

DAVID B. FECHHEIMER

1803 Laguna Street, San Francisco, California 94115  
Telephone (415) 922-9819  
Cable: DAVFECH

June 28, 1978

Charles Garry Esq.  
Garry Dreyfus McTernan Brotsky  
Herndon & Pesonen, Inc.  
1256 Market Street  
San Francisco, Ca.

re: KATSARIS vs BRADSHAW et al

REPORT OF INVESTIGATION

On June 16, 1978, freelance journalist KATHY HUNTER was interviewed at her home, 22 Highland Drive, Ukiah, Ca. (Phone # 707 462 6934), regarding STEVEN A. KATSARIS. The interview was not recorded at HUNTER's request.

KATHY HUNTER stated that she had been "for many years a staff reporter on the Ukiah Daily Journal. HUNTER's husband, GEORGE HUNTER, is an editorial writer and columnist/features writer for the Daily Journal. HUNTER stated that she became acquainted with STEVEN A. KATSARIS in late 1977 when he began making accusations about the Peoples Temple, of which KATSARIS' daughter, MARIA KATSARIS, is a member. HUNTER stated that she and her husband had been, until recently, longtime and ardent supporters of the Peoples Temple and of the Reverend JIM JONES. HUNTER stated that she has never met MARIA KATSARIS, though she had planned to attempt to talk with MARIA during HUNTER's trip to Guyana in May of 1978. A copy of HUNTER's article about her Guyana trip, published in the Santa Rosa Press Democrat is enclosed as is the UPI account dated May 28, 1978.

HUNTER stated that she disbelieves MARIA KATSARIS' accusation that her father STEVEN A. KATSARIS had molested MARIA when MARIA was a child. She said she based that belief on having talked with KATSARIS on numerous occasions during the last year. She stated KATSARIS exhibits "genuine concern...a father's concern...for Maria's safety and well being...I can't imagine him to be a child molester." HUNTER stated that she had never heard talk concerning KATSARIS engaging in unusual or promiscuous sex. "In a town like this (Ukiah) I think I would have heard such reports," HUNTER stated.

HUNTER stated that she knew nothing about KATSARIS' marriage to or divorce from ANNE KATSARIS. HUNTER said that she has come to have "high regard" for KATSARIS and believes that MARIA's accusations concerning her father "are false..lies..that somehow the Temple people made her say." The interview with HUNTER was under pretext of obtaining general information on the Peoples Temple controversy, questions concerning KATSARIS had to be included in the general questioning and were limited.

/2.....

BA-22-C-1

Charles Garry Esq.  
June 28, 1978  
Katsaris vs Bradshaw, et al  
Page 2.

On June 16, 1978 a search of records at the Mendocino County Courthouse in Ukiah, Ca., revealed the following information regarding STEVEN A. KATSARIS:

A Voter Registration form in the name STEVEN A. KATSARIS is on file in the Mendocino County Elections Office. A clerk in the Elections Office said office policy forbade photocopying of voter registration records. The following information is contained on KATSARIS' registration: STEVEN A. KATSARIS on March 15, 1976 registered to vote as a Democrat. He listed his address as 8591 Gibson Lane, Potter Valley, 95469; his place of birth as Ohio; his date of birth as March 26, 1928; his height as 6' 1"; his occupation as "Director - Trinity School"; and his Social Security # as 294-20-8705.

Additional voter registration records in the names of ANNE T. KATSARIS (subject's former wife), and MARIA KATSARIS (subject's daughter) were located and the following information was obtained: ANNE T. KATSARIS registered to vote as a Democrat on 15 April 1976. She listed her address at that time as 8591 Gibson Lane, Potter Valley, Ca., 95469; her place of birth as Connecticut; her date of birth as November 11, 1940; her height as 5' 5"; her occupation as "Nurse"; and her Social Security # as 043-94-3516. MARIA KATSARIS registered to vote as a Democrat on September 23, 1972; she listed her address at that time as 1051 Road M, Redwood Valley, Ca. 95470; her place of birth as Allegheny, Pennsylvania; her date of birth as June 9, 1953; her occupation as "student", her Social Security # as 570-94-3516.

A Certificate of Registry of Marriage of STEVEN A. KATSARIS to ANNE KATHERINE TOMAJA is on file in the Mendocino County Recorder's Office. A Photocopy of this document is enclosed.

The following documents are also enclosed:

(1) Property records pertaining to the purchase of property at Potter Valley, Ca., in the names of STEVEN A. KATSARIS and ANNE T. KATSARIS.

(2) Documents pertaining to the Dissolution of Marriage of STEVEN A. KATSARIS and ANNE K. KATSARIS.

Records in the Mendocino County Assessor's Office show the most recent assessment of subject STEVEN A. KATSARIS' property at 8591 Gibson Lane, Potter Valley, Ca. (recorded in Book 950 (Page 581), as: Land - \$1,450.00; Improvements - \$11,150.00. The Assessor's Office file # on this property is # 172 250 01.

KATSARIS's home is remotely situated and is surrounded by an electric fence.

Investigation is continuing.



David B. Fechheimer

Encls.  
DAVID B. FECHHEIMER

c-2

54056

RECORDING REQUESTED BY

AND WHEN RECORDED MAIL TO

Name Grantees  
Address 1051 Road M.  
City & State Redwood Valley, Calif.

Title Order No. 69469 Escrow No.

RECORDED AT REQUEST OF  
WESTERN TITLE GUARANTEE COMPANY  
BOOK 950 PAGE 581

JAN 21 12 29 PM '74

OFFICIAL RECORDS  
MENDOCINO COUNTY, CALIF.

*W. Williams*  
RECORDER

MAIL TAX STATEMENTS TO

Name Grantees at above address

Address  
City & State

SPACE ABOVE THIS LINE FOR RECORDER'S USE

Documentary transfer tax \$ 38.05  
 Computed on full value of property conveyed, or  
 Computed on full value less liens and encumbrances  
remaining thereto at time of sale.

*W. Williams*  
WESTERN TITLE GUARANTEE COMPANY

Unincorporated

### Individual Joint Tenancy Deed

WESTERN TITLE FORM NO. 100

FOR VALUE RECEIVED, LEONARD F. TROMBLEY and BARBARA E. TROMBLEY, his wife  
and NORMAN B. FRANKS and SHERRY M. FRANKS, his wife

GRANT to STEVEN A. KATSARIS and ANNE T. KATSARIS, husband and wife

as JOINT TENANTS all that real property situate in the

County of Mendocino

State of California, described as follows:

For description see EXHIBIT "A" attached

Dated December 24th 1973

*Leonard F. Trombley*  
Leonard F. Trombley  
*Norman B. Franks*  
Norman B. Franks

*Barbara E. Trombley*  
Barbara E. Trombley  
*Sherry M. Franks*  
Sherry M. Franks

STATE OF CALIFORNIA

County of Santa Clara

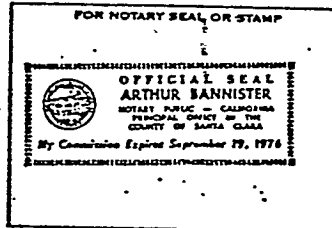
On December 31, 1973, before me, the undersigned,

a Notary Public, in and for said State, personally appeared  
Leonard F. Trombley and Barbara E. Trombley, his wife

known to me to be the persons, whose names are  
subscribed to the within instrument, and acknowledged to me that  
they executed the same.

*Arthur Bannister*  
Notary Public

FOR NOTARY SEAL OR STAMP



MAIL TAX STATEMENTS AS DIRECTED ABOVE

BOOK 950 PAGE 581

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INDIVIDUAL ACKNOWLEDGMENT

State of California }  
County of Sonoma } SS

On this 4th day of January, 1974, before me,

Marie A. Kahl, a Notary Public in and for said Sonoma County,  
(SEAL) personally appeared Norman B. Franks and Sherry M. Franks

known to me to be the persons whose names are subscribed to the within instrument, and acknowledged that they executed the same.

WITNESS my hand and official seal.

MARIE A. KAHL  
NOTARY PUBLIC - CALIFORNIA  
COUNTY OF SONOMA  
BY CHANCELLOR EXPIRES APRIL 9, 1974

Marie A. Kahl  
Notary Public in and for said Sonoma County and State

My commission expires APRIL 9 1974 BOOK 950 PAGE 352

Mendocino County

EXHIBIT "A"

That certain real property situate in the County of Mendocino, State of California, described as follows:

PARCEL ONE: The Southwest quarter of Southwest quarter of Section 12, and the North half of the Northwest quarter of Section 13, Township 17 North, Range 12 West, Mount Diablo Meridian, according to the official plat thereof.

PARCEL TWO: THE RIGHTS granted in the deed executed by K. E. Ricards et ux to Leonard F. Trombley et al, dated March 1, 1971, recorded April 9, 1971 in Volume 845 of Official Records, page 178, Mendocino County Records, as follows:

The right to construct, maintain, fence and use a road within the strip of land situate in Potter Valley, of the County of Mendocino, State of California, described as follows:

A strip of land of the uniform width of 40 feet lying contiguous and southerly of the northerly boundary line of Section 13, Township 17 North, Range 12 West, Mount Diablo Base and Meridian, and extending from the westerly boundary line of the Northeast quarter of said Section 13, Easterly 410 feet to the County Road.

Said road is to be appurtenant to and for ingress to and egress from the County Road to the Tooby property in the North half of the Northwest quarter, Section 13, Township 17 North, Range 12 West, Mount Diablo Base and Meridian.



54057

RECORDING REQUESTED BY

WESTERN TITLE INSURANCE COMPANY  
MENDOCINO COUNTY DIVISION

AND WHEN RECORDED MAIL TO

BOOK 950 PAGE 584

JAN 21 12 30 PM '74

Name: Benes. c/o Leonard F. Trombley  
Address: 950 Alkire St.  
City & State: Morgan Hill, Ca. 95037

OFFICIAL RECORDS  
MENDOCINO COUNTY, CALIF.

*Clara Robinson #410*  
RECORDER

Title Order No. 69469 Escrow No.

SPACE ABOVE THIS LINE FOR RECORDER'S USE

**Deed of Trust and Assignment of Rents**

WESTERN TITLE FORM NO. 317

This Deed of Trust, Made this 24th day of December, 1973

Between STEVEN A. KATSARIS and ANNE T. KATSARIS, his wife herein called TRUSTOR,  
whose address is 1051 Road M., Redwood Valley, Calif.

WESTERN TITLE INSURANCE COMPANY, a corporation, herein called Trustee, and LEONARD F. TROMBLEY  
and BARBARA E. TROMBLEY, his wife as joint tenants, an undivided  $\frac{1}{2}$  interest;  
NORMAN B. FRANKS and SHERRY M. FRANKS, his wife as joint, herein called BENEFICIARY,  
tenants, an undivided  $\frac{1}{2}$  interest.

Witnesseth: That Trustor irrevocably GRANTS, TRANSFERS AND ASSIGNS TO TRUSTEE IN TRUST, WITH  
POWER OF SALE, that real property in the  
County of Mendocino, State of California, described as:

For description see EXHIBIT "A" attached

TOGETHER WITH the rents, issues and profits thereof, SUBJECT, HOWEVER, to the right, power and authority given to and conferred upon  
Beneficiary by Paragraph 5 of Part B of the provisions incorporated herein by reference to collect and apply such rents, issues and profits, for the  
purpose of securing payment of the indebtedness evidenced by a promissory note, of even date herewith, executed by Trustor in the sum of  
\$13,022.78 any additional sums and interest thereon hereafter loaned by Beneficiary to the then record owner of said property  
charge made by Beneficiary for a statement regarding the obligations secured hereby requested by or for Trustor, and the performance of each  
agreement herein contained. The provisions of Part A and the provisions of Part B of the Deed of Trust recorded in the office of the County  
Recorder of each of the following counties in the State of California on August 18, 1958, except the Counties of Solano, Tuolumne, Yuba and  
Amador in which the Deed of Trust was recorded on October 9, 1959, October 24, 1966, April 23, 1969 and May 19, 1971 respectively, in the Book  
and at the page designated after the name of each County, which provisions are identical in each Deed of Trust, shall be and they are hereby incor-  
porated herein and are made an integral part hereof for all purposes as though set forth herein at length.

County	Book	Page	County	Book	Page	County	Book	Page	County	Book	Page
Alameda	8757	207	Lake	297	308	Placer	769	49	Siskiyou	409	195
Amador	209	48	Lassen	141	193	Plumas	117	107	Solano	995	559
Berks	353	250	Madras	724	392	Sacramento	3569	412	Sonoma	1609	14
Colusa	258	184	Maric	1210	387	Sag Benito	242	73	Stanislaus	1491	193
Contra Costa	3212	102	Mendocino	490	511	San Francisco	7349	350	Sutter	493	439
Del Norte	49	97	Merced	1378	406	San Joaquin	2092	461	Tehama	333	571
El Dorado	441	242	Modoc	159	22	San Mateo	3441	246	Trinity	74	173
Glenn	373	314	Monterey	1890	155	Santa Clara	4151	640	Tuolumne	221	508
Humboldt	500	187	Napa	577	204	Santa Cruz	1200	187	Yuba	349	152
Kings	716	577	Nevada	249	189	Shasta	574	428			

Trustor requests that a copy of any Notice of Default and a copy of any Notice of Sale hereunder be mailed to him at his address given herein.

L. Steven A. Katsaris  
Steven A. Katsaris

L. Anne T. Katsaris  
Anne T. Katsaris

STATE OF CALIFORNIA

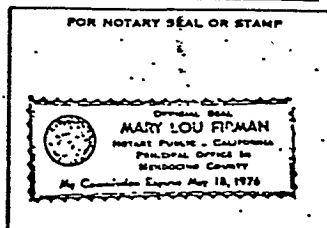
County of Mendocino

On Jan. 18, 1974, before me, the undersigned, a Notary Public,  
in and for said State, personally appeared  
Steven A. Katsaris & Anne T. Katsaris

known to me to be the persons whose names ARE subscribed to the within  
instrument, and acknowledged to me that they executed the same.

Mary Lou Firman  
Notary Public

BOOK 950 PAGE 584



RECORD ONLY IN COUNTIES LISTED ABOVE

EXHIBIT "A"

That certain real property situate in the County of Mendocino, State of California, described as follows:

PARCEL ONE: The Southwest quarter of Southwest quarter of Section 12, and the North half of the Northwest quarter of Section 13, Township 17 North, Range 12 West, Mount Diablo Meridian, according to the official plat thereof.

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The right to construct, maintain, fence and use a road within the strip of land situate in Potter Valley, of the County of Mendocino, State of California, described as follows:

A strip of land of the uniform width of 40 feet lying contiguous and southerly of the northerly boundary line of Section 13, Township 17 North, Range 12 West, Mount Diablo Base and Meridian, and extending from the westerly boundary line of the Northeast quarter of said Section 13, easterly 410 feet to the County Road.

Said road is to be appurtenant to and for ingress to and egress from the County Road to the Tooby property in the North half of the Northwest quarter, Section 13, Township 17 North, Range 12 West, Mount Diablo Base and Meridian.

54058

Recorded at the request of

Return to

Leonard F. Trombley

950 Alkire St.

Morgan Hill, Ca. 95037

#69469

RECORDED AT REQUEST OF  
WESTERN TITLE GUARANTEE COMPANY  
MENDOCINO COUNTY DIVISION  
BOOK 950 PAGE 586  
JAN 21 12 31 PM '74

OFFICIAL RECORDS  
MENDOCINO COUNTY, CALIF.

*Clair R. Anderson*  
RECORDER *2/4/74*

REQUEST FOR NOTICES OF DEFAULT AND SALE

In accordance with Section 2924b, Civil Code of the State of California, request is hereby made that a copy of any notice of default, and a copy of any notice of sale, under the deed of trust recorded March 4th, 1971, in Book 841 of Official Records at page 522, Recorder's Serial No. \_\_\_\_\_, Records of the \_\_\_\_\_ County of Mendocino, State of California, executed by Leonard F. Trombley and Barbara E. Trombley, his wife and Norman B. Franks and Sherry M. Franks, his wife

as trustee, in which K. E. Ricards and Edna Ricards, his wife is named as beneficiary and Redwood Empire Title Company of Mendocino County as trustee, book 841 which Deed of Trust was re-recorded April 9, 1971 in Volume 845 of Official Records, page 178, Mendocino County Records Be Mailed to Leonard F. Trombley

NAME  
at 950 Alkire St.  
STREET ADDRESS  
Morgan Hill, Ca. 95037  
CITY AND STATE

Dated: December 24th, 1973

*Leonard F. Trombley* Leonard F. Trombley  
*Barbara E. Trombley* Barbara E. Trombley  
*Norman B. Franks* Norman B. Franks  
*Sherry M. Franks* Sherry M. Franks

STATE OF CALIFORNIA

County of Santa Clara

On December 31, 1973, before me, Arthur Bannister

Notary Public, in and for said State, personally appeared Leonard F. Trombley and Barbara E. Trombley, his wife

known to me to be the person whose name is subscribed to the within instrument, and acknowledged to me that he executed the same.

My commission expires 9/19/76 *Arthur Bannister*  
Notary Public



BOOK 950 PAGE 586

C-9

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INDIVIDUAL ACKNOWLEDGMENT

State of California }  
County of Sonoma } S.S.

On this 4th day of January 1974, before me,

Marie A. Kahl, a Notary Public in and for said Sonoma County,  
(SEAL) personally appeared Norman B. Franks and Sherry M. Franks

known to me to be the person whose name is subscribed to the within instrument, and acknowledged that he executed the same.

WITNESS my hand and official seal.



Marie A. Kahl  
Notary Public in and for said Sonoma County and State

54059

RECORDING REQUESTED BY

AND WHEN RECORDED MAIL TO

Name: G58533d M  
Address: Redwood Valley, Ca.  
City & State:

Title Order No. 62462 Escrow No.

RECEIVED AT REQUEST OF  
WESTERN TITLE GUARANTEE COMPANY  
MENDOCINO COUNTY DIVISION  
BOOK 950 PAGE 588  
JAN 21 12 32 PM '74

OFFICIAL RECORDER  
MENDOCINO COUNTY, CALIF.

*John Robinson #3cc*

MAIL THE STATEMENTS TO

Name: Grantees at above  
Address: address  
City & State:  
Unincorporated

SPACE ABOVE THIS LINE FOR RECORDER'S USE

Documentary transfer tax \$ 7.25  
 Computed on full value of property conveyed, or  
 Computed on full value less liens and encumbrances  
remaining thereon at time of sale.

*Williams*  
...WESTERN TITLE GUARANTEE COMPANY...  
Signature of Authorized Agent - Firm name

### Individual Joint Tenancy Deed

WESTERN TITLE FORM NO. 100

FOR VALUE RECEIVED, ROBERTA A. HARVEY and LUCILLE M. HARDER

GRANT to STEVEN A. KATSARIS and ANNE T. KATSARIS, husband and wife

as JOINT TENANTS all that real property situate in the

County of Mendocino

State of California, described as follows:

A right of way for public utility purposes over a strip of land of the uniform width of 40 feet lying contiguous to and Southerly of the Northerly boundary line of Section 13, Township 17 North, Range 12 West, Mount Diablo Base and Meridian, and extending from the Westerly boundary line of the Northeast quarter of said Section 13, Easterly 410 feet to the County Road.

Dated January 4th 19 74

Roberta A. Harvey  
Roberta A. Harvey

Lucille M. Harder  
Lucille M. Harder

STATE OF CALIFORNIA

County of Mendocino

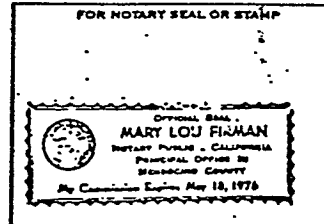
On Jan 18 19 74, before me, the undersigned,

a Notary Public, in and for said State, personally appeared Roberta A. Harvey & Lucille M. Harder

known to me to be the persons, whose names are subscribed to the within instrument, and acknowledged to me that they executed the same.

Mary Lou Firman  
Notary Public  
Mary Lou Firman

FOR NOTARY SEAL OR STAMP



BOOK 950 PAGE 588

MAIL TAX STATEMENTS AS DIRECTED ABOVE

54059

Name, Address and Telephone Number of Attorney(s)

BARRY WOOD  
Attorney at Law  
P.O. Box 386  
116 South School Street  
Ukiah, California 95482  
Telephone: (707) 462-6666

Attorney(s) for..... Petitioner

Space Below for Use of Court-Clerk Only

FILED  
OCT 20 1977

VIOLA N. RICHARDSON  
MENDOCINO COUNTY CLERK

By mt Deputy

SUPERIOR COURT OF CALIFORNIA, COUNTY OF MENDOCINO

In re the marriage of

Petitioner: STEVEN A. KATSARIS

and

Respondent: ANNE K. KATSARIS

CASE NUMBER 3 8 3 4 2

NOTICE OF ENTRY OF JUDGMENT (MARRIAGE)

You are notified that the following judgment in this cause was entered in

Judgment Book No. 67, page 52, on Oct. 21, 1977  
(Date)

- Interlocutory Judgment of Dissolution of Marriage
- Final Judgment of Dissolution of Marriage
- Final Judgment of Legal Separation
- Final Judgment of Nullity

VIOLA N. RICHARDSON, Clerk

By Barbara Delval, Deputy

DECLARATION OF MAILING

On the date stated below, I mailed (by first-class mail or airmail, postage prepaid) a copy of this Notice of Entry of Judgment (Marriage) to the persons entitled thereto, addressed as follows:

[ STEVEN A. KATSARIS  
c/o BARRY WOOD  
Attorney at Law  
P.O. Box 386  
Ukiah, California 95482 ]

[ ANNE KATSARIS TOMAJA  
5901 Neuman Court, #6  
Sacramento, California ]

VIOLA N. RICHARDSON, Clerk

Dated Oct. 26, 1977

By Barbara Delval, Deputy

Form Adopted by Rule 1290 of  
Judicial Council of California  
Revised Effective January 1, 1972  
(corrected)

NOTICE OF ENTRY OF JUDGMENT (MARRIAGE)

c. 12

Name, Address and Telephone Number of Attorney(s)  
BARRY WOOD  
Attorney at Law  
P.O. Box 386  
116 South School Street  
Ukiah, California 95482  
Telephone: (707) 462-6666

Space Below for Use of Court Clerk Only

FILED  
OCT 21 1977  
VIOLA N. RICHARDSON  
MENDOCINO COUNTY CLERK  
By *mi* Deputy

Attorney(s) for..... Petitioner

SUPERIOR COURT OF CALIFORNIA, COUNTY OF MENDOCINO

In re the marriage of

CASE NUMBER 3 8 3 4 2

Petitioner: STEVEN A. KATSARIS

FINAL JUDGMENT (MARRIAGE) OF

and

DISSOLUTION

Respondent: ANNE K. KATSARIS

(LEGAL SEPARATION/NULITY/DISSOLUTION)

The court acquired jurisdiction of the respondent on March 8, 1977 by:  
(Date)

- Service of process on that date, respondent not having appeared within the time permitted by law.
- Service of process on that date and respondent having appeared.
- Respondent on that date having appeared.

The court orders that:

- Pursuant to  Civil Code Section 4506(1) or  Civil Code Section 4506(2), a Judgment of Legal Separation and such other orders as are set out below be entered.
- Pursuant to  Civil Code Section 4400,  Civil Code Section 4401, or  Civil Code Section 4425( ), a Judgment of Nullity and such other orders as are set out below be entered, and that the parties be restored to the status of unmarried persons.
- Pursuant to  Civil Code Section 4506(1) or  Civil Code Section 4506(2), a Final Judgment of Dissolution be entered, and that all of the provisions of the interlocutory judgment, which was entered on April 15, 1977, except as otherwise set out below, be made binding the same as if set forth in full, and that the parties be restored to the status of unmarried persons.

Dated Oct 21, 1977

*Viola N. Richardson*  
Judge of the Superior Court

Name, Address and Telephone Number of Attorney(s)  
 BARRY WOOD  
 Attorney at Law  
 P.O. Box 386  
 116 South School Street  
 Ukiah, California 95482  
 Telephone: (707) 462-6667

FILED  
 APR 15 1977

VIOLA N. RICHARDSON  
 MENDOCINO COUNTY CLERK

By [Signature] Deputy

Attorney(s) for Petitioner

SUPERIOR COURT OF CALIFORNIA, COUNTY OF MENDOCINO

In re the marriage of

Petitioner: STEVEN A. KATSARIS  
 and

Respondent: ANNE K. KATSARIS

CASE NUMBER

3 8 3 4 2

INTERLOCUTORY JUDGMENT OF  
 DISSOLUTION OF MARRIAGE

This proceeding was heard on April 15, 1977 before the Honorable ARTHUR B. BROADDUS,  
 (Date)

Department No. One

The court acquired jurisdiction of the respondent on March 8, 1977 by:  
 (Date)

- Service of process on that date, respondent not having appeared within the time permitted by law.
- Service of process on that date and respondent having appeared.
- Respondent on that date having appeared.

The court orders that an interlocutory judgment be entered declaring that the parties are entitled to have their marriage dissolved. This interlocutory judgment does not constitute a final dissolution of marriage and the parties are still married and will be, and neither party may remarry, until a final judgment of dissolution is entered.

The court also orders that, unless both parties file their consent to a dismissal of this proceeding, a final judgment of dissolution be entered upon proper application of either party or on the court's own motion after the expiration of at least six months from the date the court acquired jurisdiction of the respondent. The final judgment shall include such other and further relief as may be necessary to a complete disposition of this proceeding, but entry of the final judgment shall not deprive this court of its jurisdiction over any matter expressly reserved to it in this or the final judgment until a final disposition is made of each such matter.

IT IS FURTHER ORDERED that the property settlement agreement dated April 8, 1977, attached hereto and incorporated by reference herein, is approved and each party ordered to perform its terms.

IT IS FURTHER AND FINALLY ORDERED that respondents name of ANNE K. TOMAJA and is restored.

Dated APR 15 1977

[Signature]  
 Judge of the Superior Court

JUDGMENTS BOOK 65 PAGE 149  
 ENTERED April 15, 1977



PROPERTY SETTLEMENT AGREEMENT

THIS AGREEMENT is made this 8 day of April, 1977 at Ukiah, California between STEVEN A. KATSARIS, hereinafter referred to as the Husband, and ANNE K. KATSARIS, hereinafter referred to as the Wife.

I. STATUS OF PARTIES

Date of Marriage

Section 1.01. The parties were married on the 30th day of July , 1972, at Redwood Valley, California, and ever since that time have been, and are now, husband and wife.

Children of the Parties

Section 1.02. The names and dates of birth of the children of this marriage are:

NONE

Separation

Section 1.03. Irreconcilable differences have arisen and as a result the parties have decided to separate and live permanently apart.

II. PURPOSES OF AGREEMENT

Section 2.01. The purposes of this Agreement are to:

- a. Settle forever and completely the interests and obligations of the parties in all property as between themselves,

their heirs, and their assigns, whether held as community property or as separate property or in joint tenancy or otherwise.

b. Settle all rights to maintenance and support which either party may now have or later acquire against the other for herself or himself.

c. Liquidate and adjust all claims of any kind which either party may now have or hereafter acquire against the other, except as otherwise provided herein.

### III. PROPERTY OF THE PARTIES

Section 3.01. The following property constitutes all of the community and jointly owned property of the parties:

a. Real property located at 8591 Gibson Lane, Potter Valley, California 95469, described at Book 950 Page 581 of the Official Records of Mendocino County, incorporated by reference herein.

b. Husband's retirement benefits, if any

c. Wife's retirement benefits, if any

d. 1971 Toyota automobile

e. 1976 Mercedes automobile, leased

f. Husband's flying club airplane share

g. 1964 Dodge pickup

h. Miscellaneous firearms

i. Community interest in husband's Whole Life Insurance Policy

j. Miscellaneous tools

k. Miscellaneous furniture and appliances

- l. Social Security contributions of each party
- m. 1976 Tax liabilities, or Tax Reund, if any
- n. Bank of America savings account
- o. Bank of America checking account
- p. Miscellaneous recreational equipment

Husband's Separate Property

Section 3.02. The following property constitutes all of the separate property of the Husband:

- a. Separate property interest in real property at 8591 Gibson Lane, Potter Valley, California 95469, heretofore described
- b. Separate property interest in husband's Whole Life Insurance Policy
- c. Phot equipment
- d. Miscellaneous furniture and BEREA painting

Wife's Separate Property

Section 3.02. The following property constitutes all of the separate property of the Wife:

- a. Miscellaneous household effects and art gifts

Full Disclosure

Section 3.03. Each party represents that he or she has made a full and fair disclosure to the other of all of his or her property interests of any nature whatsoever and that he or she has not made any gifts of community property within the past five (5) years without the prior consent of the other. If it is subsequently determined by a court of competent jurisdiction that either party owned or otherwise possessed property not listed above or that either party has made such a gift within such five year period,

the party owning or otherwise possessing such undisclosed property or making such gift agrees to pay to the other, on demand, a sum equal to the higher of the present value of such property or the value at the time such determination is made by court.

#### IV. DEBTS AND OBLIGATIONS OF THE PARTIES

##### Community Debts

Section 4.01. The community debts and obligations of the parties are as follows:

a. Private mortgages in favor of RICHARDS, FRANKS, and or TROMBLEY on the real property at 8591 Gibson Lane, Potter Valley, California 95469, heretofore described, amounting to approximately \$27,000.00

b. Encumbrance on 1976 Mercedes automobile (lease) to First Leasing Corporation in the approximate sum of \$7,000.00

c. Miscellaneous household bills estimated at \$200.00

d. 1976 tax liabilities: \$3,759.00  
Other Debts

Section 4.02. Each party warrants to the other that he or she has not incurred any debt, obligation, or other liability, other than those described in this Agreement, on which the other party is or may be liable, and each party covenants and agrees that if any claim, action, or proceeding is hereafter brought seeking to hold the other party liable on account of any other debt, obligation, liability, act. or omission of such party, such party will, at his or her sole expense, defend the other party, against any such claim or demand, whether or not well founded, and that he or she will indemnify and hold harmless the other party therefrom.

V. DIVISION OF PROPERTY

Community Property to Wife

Section 5.01. The Husband hereby transfers and assigns to the Wife, as her sole and separate property, all of his right, title, and interest in and to the following property:

- a. Wife's retirement benefits, if any
- b. 1971 Toyota automobile
- c. Wife's Social Security contributions and benefits

Community Property to Husband

Section 5.02. The Wife hereby transfers and assigns to the Husband, as his sole and separate property, all of her right, title, and interest in and to the following property:

a. Real property located at 8591 Gibson Lane, Potter Valley, California 95469, heretofore described at Book 950 Page 581 of the Official Records of Mendocino County, incorporated by reference herein

- b. Husband's retirement benefits, if any
- c. Husband's Social Security contributions and benefits, if any
- d. 1976 Mercedes automobile
- e. Husband's airplane share
- f. 1964 Dodge pickup
- g. Miscellaneous firearms
- h. Community interest in Husband's Whole Life Insurance Policy
- i. Miscellaneous tools
- j. Miscellaneous furniture and appliances
- k. Bank of America Savings Account, minimum balance

- l. Bank of America Checking Account, overdrawn
- m. Miscellaneous recreational equipment

Husband's Separate Property

Section 5.03. The Wife hereby waives all of her right, title, and interest in and to the following separate property of the Husband described in Section 3.02 above.

Wife's Separate Property

Section 5.03. The Husband hereby waives all of his right, title, and interest in and to the following separate property of the Wife described in Section 3.02 above.

Payment of Community Debts

Section 5.04. The Husband agrees to be responsible for the following community debts set forth:

- a. Private encumbrances on real property at 8591 Gibson Lane, Potter Valley, California 95469, heretofore described in the approximate sum of \$27,000.00.
- b. First Leasing Corporation encumbrance on Mercedes automobile in the approximate sum of \$7,000.00
- c. Encumbrances, community and or separate, on Husband's Whole Life Insurance Policy
- d. All miscellaneous routine household bills in effect at date of separation of the parties which is agreed to be February 22, 1977

Section 5.04. The Wife agrees to be responsible for the following community debts set forth:

- a. One half of 1976 tax liability in sum of \$3,759.00 (husband to pay other half).

Property Insurance

Section 5.05. All insurance on property transferred hereunder is hereby assigned to the party receiving such property, and payment of the insurance premiums on such insurance from this date shall hereafter be the sole responsibility of the party to whom the insurance is assigned

Equal Division of Community

Section 5.06. Husband and Wife agree that in order to effect a substantially equal division of the community property, Husband shall pay to Wife, in addition to the properties heretofore described the sum of \$40,000.00, to be evidenced by a note and Deed of Trust on the real property at 8591 Gibson Lane, Potter Valley, California 95469, on terms suitable to both parties, with payments made to Wife at a sum no less than \$500.00 per month until said note is retired. It is further agreed that in order to substantially balance the division of community property and debts, Husband and Wife shall each be responsible for one half (1/2) of the liability on their joint 1976 Income Tax return, State and Federal, or shall divide equally any refund on said taxes.

VI. SUPPORT OF SPOUSE

Support of Wife

Wife represents that she is employed, a trained nurse, and has no need for spousal support. Wife hereby waives all claims against Husband for spousal support or alimony, and acknowledges by this waiver that she realizes that a waiver of spousal or alimony at this time, is a waiver for all time.

VII. CUSTODY, SUPPORT AND VISITATION OF CHILDREN

Custody and Visitation

Section 7.01. This section is not applicable

Support

Section 7.02. This section is not applicable

VIII. GENERAL PROVISIONS

Section 8.01. This Agreement shall be effective as of the date on which an interlocutory judgment of dissolution of the marriage of the parties is granted by a California court of appropriate jurisdiction.

Section 8.02. If and when an interlocutory judgment of dissolution of the marriage is obtained by either party, the original of this Agreement shall be attached to the stipulated or proposed judgment, which shall state that the Agreement is attached thereto and is incorporated as a part of the judgment. The parties agree that the court shall be requested to approve the Agreement as fair and equitable and to make specific orders requiring each party to do all of the things provided for in this Agreement that at that time have not been fully performed.

Agreement Voluntary and Clearly Understood

Section 8.03. Each Party to this Agreement acknowledges and declares that he or she, respectively:

- a. Is fully and completely informed as to the facts relating to the subject matter of this Agreement and as to the right and liabilities of both parties.
- b. Enters into this Agreement voluntarily after receiving the advice of independent counsel, free from fraud, undue influence, coercion, or duress of any kind.
- c. Has given careful and mature thought to the making of



of this Agreement.

d. Has carefully read each provision of this Agreement.

e. Fully and completely understands each provision of this Agreement.

#### Release of All Claims

Section 8.04. Each party, except as otherwise provided for in this Agreement, releases the other from all claims, liabilities, debts, obligations, actions, and causes of action of every kind that have been or will be incurred. However, neither party is relieved or discharged from any obligation under this Agreement of under any instrument or document executed pursuant to this Agreement.

#### Holding Other Party Free and Harmless

Section 8.05 a. The Husband hereby warrants to the Wife that he has not incurred (except as otherwise specified in this Agreement), and he hereby agrees that he will not hereafter incur, any liability or obligation on which she is, or may be, liable. If any claim or action is brought, the Husband shall, at his sole expense, defend the Wife against any such claim or action, whether or not well founded, and he shall hold her free and harmless therefrom.

b. The Wife hereby warrants to the Husband that she has not incurred (except as otherwise specified in this Agreement), and she hereby agrees that she will not hereafter incur, any liability or obligation on which he is, or may be, liable. If any claim or action is brought attempting to hold the Husband liable

for any such liability or obligation, the Wife shall, at her sole expense, defend the Husband against any such claim or action, whether or not well founded, and she shall hold him free and harmless therefrom. If any such liability or obligation was, or is, incurred by the Wife, the Husband may, in addition to any other remedies given by law or by this Agreement, pay and discharge such liability or obligation and deduct the amount so paid from any payments then or thereafter due from him or her.

c. All existing charge accounts and credit cards in the names of the Husband and Wife, or in the name of either of them under which the other can make purchases, shall be terminated as of the date of execution of this Agreement.

#### Full Disclosure

Section 8.06. Each party asserts that he or she has made a full and fair disclosure of all of the real and personal property of any nature whatsoever belonging in any way to each of them, of all debts and encumbrances incurred in any manner whatsoever by each of them, of all sources and amounts of income received or receivable by each party, and of every other fact relating in any way to the subject matter of this Agreement. These disclosures are part of the consideration made by each party for entering into this Agreement.

#### Right to Live Separately and Free from Interference

Section 8.07. Each party shall live separate and apart from the other for the rest of their lives at any place or places that he or she may select. Neither party shall molest, harass, annoy, injure, threaten, or interfere with the other party in any manner whatsoever. Each party may carry on and engage in any

employment, profession, business, or other activity as he or she may deem advisable for his or her sole use and benefit. Neither party shall interfere with the use, ownership, enjoyment, or disposition of any property now owned or hereafter acquired by the other.

#### Future Earnings and Acquisitions

Section 8.08. All income, earnings, or other property received or acquired by either party to this Agreement on or after the date of execution of this Agreement shall be the sole and separate property of the receiving or acquiring party. Each party, as of the effective date of this Agreement, does hereby and forever waive, release, and relinquish all right, title, and interest in all such income, earnings, or other property so received or acquired by the other.

#### Waiver of Rights to Other Party's Estate

Section 8.09. The Husband and the Wife each waive any and all right:

- a. To inherit any part of the estate of the other at his or her death.
- b. To receive property from the estate of the other by bequest or devise, except under a will or codicil dated subsequent to the effective date of this Agreement.
- c. To act as the personal representative of the estate of the other on intestacy (unless nominated by another party legally entitled to so act.)
- d. To act as the personal representative under the will of the other, unless so nominated by a will or codicil dated subsequently to the effective date of this Agreement.

e. To claim a family allowance or probate homestead in the estate of the other.

#### Effect of Reconciliation

Section 8.10. If there should be a reconciliation of the parties after the date of execution of this Agreement, this Agreement shall nevertheless continue in full force until it is modified or abrogated by another written instrument to that effect signed by each of the parties hereto.

#### Execution of Other Documents

Section 8.11. Each of the parties shall on demand execute and deliver to the other any deeds, bills of sale, quit claims, assignments, consents to change of beneficiaries of insurance policies, tax returns, and other documents, and do or cause to be done any other acts and things as may be necessary or desirable to effectuate the provisions and purposes of this Agreement. If either party fails on demand to comply with this provision that party shall pay to the other all attorney's fees, costs, and other expenses reasonably incurred as a result of such failure.

#### Containment of Entire Agreement Herein

Section 8.12. This Agreement supersedes any and all other agreements, either oral or in writing, between the parties relating to the rights and liabilities arising out of their marriage. This Agreement contains the entire agreement of the parties.

#### Partial Invalidity

Section 8.13. If any provision in this Agreement is held by a court of competent jurisdiction to be invalid, void, or unenforceable, the remaining provisions shall nevertheless continue in full force and effect without being impaired or invalidated in any way.

Waiver of Breach

Section 8.14. The waiver by one party of any breach of this Agreement by the other party shall not be deemed a waiver of the same, or of any other, provision of this Agreement.

Amendment or Modification

Section 8.15. This Agreement may be amended or modified only by a written instrument signed by both parties.

Successors and Assigns

Section 8.16. This Agreement, except as otherwise expressly provided herein, shall be binding on, and shall inure to the benefit of, the respective legatees, devisees, heirs, executors, administrators, assigns, and successors in interest of the parties.

Law Governing Agreement

Section 8.17. This Agreement shall be governed by, and construed in accordance with, the laws of the State of California.

Legal Representation

Section 8.18. Wife acknowledges that BARRY WOOD, Esquire attorney for Husband, has prepared this Property Settlement Agreement. Wife acknowledges that she has been advised by BARRY WOOD, Esquire, that he may represent only Husband's interest in this matter, and that he has counseled her to seek individual and separate representation as to the terms, conditions, and rights and liabilities effecting Wife under this Agreement.

Attorneys Fees and Costs

Section 8.19. Husband and Wife agree that each party shall bear his respective fees and costs for representation in this matter through the interlocutory judgment of dissolution.

Should it become necessary for either party to secure legal representation in enforcing any term of this Agreement, court costs and reasonable attorneys fees shall be paid to the prevailing party in any court action by the other party.

IN WITNESS WHEREOF, the parties hereto have set their hands on the date and year first above written.

Steven A. Katsaris  
STEVEN A. KATSARIS

Anne K. Katsaris  
ANNE K. KATSARIS

APPROVED AS TO FORM AND CONTENT:

BW  
BARRY WOOD  
Attorney for Husband

\_\_\_\_\_  
Attorney for Wife

6-5-78  
Case  
S-11

NAME AND ADDRESS OF ATTORNEY. Timothy Oliver Stoen 120 Montgomery Street, Suite 1700 San Francisco, California 94104		TELEPHONE NO. (415) 391-5020	FOR COURT USE ONLY
ATTORNEY FOR Plaintiff			
Insert name of court, judicial district or branch court, if any, and Post Office and Street Address: Superior Court of the State of California in and for the County of Mendocino Courthouse, Ukiah, California 95482			
PLAINTIFF: STEVEN A. KATSARIS		MENDOCINO COUNTY MAY 22 8 30 AM '78 SHERIFF TULSA	
DEFENDANT: SANDRA BRADSHAW, also known as SANDRA INGRAM also known as SANDRA INGRAM and through I T I S I, a nonprofit corporation; and I T I S I through I T I S I, inclusive.			
SUMMONS (MULTI-PURPOSE) (Amended Complaint)		<input type="checkbox"/> 5 Day Responsive Time (Unlawful Detainer) <input type="checkbox"/> 10 Day Responsive Time (State Housing Law) <input checked="" type="checkbox"/> 30 Day Responsive Time (Specify):	CASE NUMBER: 39911

NOTICE! You have been sued. The court may decide against you without your being heard unless you respond within  5  10  30 . . . days. Read the information below.

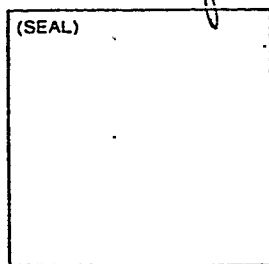
¡AVISO! Usted ha sido demandado. El Tribunal puede decidir contra Ud. sin audiencia a menos que Ud. responda dentro de  5  10  30 . . . días. Lea la Información que sigue.

1. TO THE DEFENDANT: A civil complaint has been filed by the plaintiff against you. (See footnote\*)
- a. If you wish to defend this lawsuit, you must, within  5  10  30 . . . days after this summons is served on you, file with this court a written pleading in response to the complaint. (If a Justice Court, you must file with the court a written pleading or cause an oral pleading to be entered in the docket in response to the complaint, within the time specified above. Unless you do so, your default will be entered upon application of the plaintiff, and this court may enter a judgment against you for the relief demanded in the complaint, which could result in garnishment of wages, taking of money or property or other relief requested in the complaint.
- b. If you wish to seek the advice of an attorney in this matter, you should do so promptly so that your written response, if any, may be filed on time.

VIOLA N. RICHARDS

Dated: May 22, 1978.

Clerk, By *Mary Gilligan* Deputy



2. NOTICE TO THE PERSON SERVED: You are served
- a.  As an individual defendant.
- b.  As the person sued under the fictitious name of: . . . . .
- c.  On behalf of: *Peoples Temple of the Disciples of Christ, a nonprofit corp.*
- Under:  CCP 416.10 (Corporation)  CCP 416.60 (Minor)  
 CCP 416.20 (Defunct Corporation)  CCP 416.70 (Incompetent)  
 CCP 416.40 (Association or Partnership)  CCP 416.90 (Individual)  
 Other:
- d.  By personal delivery on (Date): . . . . .

Date served *6-5-78*  
Time served . . . . . AM  
. . . . . PM  
Deputy . . . . . Initials

\*The word "complaint" includes cross-complaint, "plaintiff" includes cross-complainant, "defendant" includes cross-defendant, singular includes the plural and masculine includes feminine and neuter. A written pleading, including an answer, demurrer, etc., must be in the form required by the California Rules of Court. Your original pleading must be filed in this court with proper filing fees and proof that a copy thereof was served on each plaintiff's attorney and on each plaintiff not represented by an attorney. The time when a summons is deemed served on a party may vary depending on the method of service. For example, see CCP 413.10 through 415.40.

ENDORSED-FILED

Mar 22 1978

VIOLA RICHARDSON  
MENDOCINO COUNTY CLERK

1 TIMOTHY OLIVER STOEN  
120 Montgomery Street, Suite 1700  
2 San Francisco, California 94104  
Telephone: (415) 391-5020

3 Attorney for Plaintiff  
4

5

6

7

8 IN THE SUPERIOR COURT OF THE STATE OF CALIFORNIA

9 IN AND FOR THE COUNTY OF MENDOCINO

10 STEVEN A. KATSARIS,

11 Plaintiff,

12 v.

13 JAMES WARREN JONES, also known as  
JIM JONES; SANDRA BRADSHAW, also  
14 known as SANDRA INGRAM; PEOPLES  
TEMPLE OF THE DISCIPLES OF CHRIST,  
15 a nonprofit corporation; PAULA  
ADAMS; and FIRST DOE through  
16 FIFTIETH DOE, inclusive,

17 Defendants.

No. 39911

AMENDED COMPLAINT FOR COM-  
PENSATORY AND PUNITIVE  
DAMAGES FOR LIBEL ON ITS  
FACE AND FOR SLANDER PER  
SE

18  
19 Plaintiff alleges:

20 FIRST CAUSE OF ACTION

21 1. Plaintiff is informed and believes and thereon alleges that  
22 Defendant SANDRA BRADSHAW, also known as SANDRA INGRAM, is and at all  
23 times herein mentioned was a resident of Mendocino County, California.

24 2. Defendant PEOPLES TEMPLE OF THE DISCIPLES OF CHRIST was and  
25 is a nonprofit corporation organized and existing under and by virtue  
26 of the laws of the State of California.

BB-22-d-2



1           3. Plaintiff is ignorant of the true names and capacities of  
2 defendants sued herein as FIRST DOE through FIFTIETH DOE, inclusive,  
3 and therefore sues these defendants by such fictitious names. Plain-  
4 tiff will amend this complaint to allege their true names and capa-  
5 cities when ascertained. Plaintiff is informed and believes and  
6 thereon alleges that each of the fictitiously named defendants is  
7 responsible in some manner for the occurrences herein alleged, and  
8 that plaintiff's damages as herein alleged were proximately caused  
9 by their conduct.

10           4. Defendants JAMES WARREN JONES ("JONES"), also known as JIM  
11 JONES, SANDRA BRADSHAW ("BRADSHAW"), also known as SANDRA INGRAM,  
12 PEOPLES TEMPLE OF THE DISCIPLES OF CHRIST ("PEOPLES TEMPLE"), PAULA  
13 ADAMS ("ADAMS"), and FIRST DOE through FIFTIETH DOE, inclusive, were  
14 the agents and employees of their codefendants JONES, BRADSHAW, PEO-  
15 PLES TEMPLE, ADAMS, and FIRST DOE through FIFTIETH DOE, inclusive,  
16 and in doing the things hereinafter alleged were acting within the  
17 course and scope of such agency and the permission and consent of  
18 their codefendants.

19           5. Plaintiff is informed and believes and thereon alleges that  
20 on or about June 16, 1977 in the City and County of San Francisco,  
21 State of California, defendants, and each of them excepting defendant  
22 ADAMS, knowingly and wilfully conspired and agreed among themselves  
23 to falsely defame and falsely accuse plaintiff of being a child mole-  
24 ster should he ever attempt to meet with his daughter Maria alone, or  
25 otherwise to interfere with her allegiance to defendant PEOPLES TEM-  
26 PLE as a collectivist society whose members, including Maria, would

1 be required to devote total allegiance to defendant JONES and to  
2 terminate all meaningful family ties (except those likely to yield  
3 inheritance monies for defendant PEOPLES TEMPLE). Plaintiff is in-  
4 formed and believes and thereon alleges that the aforesaid conspiracy  
5 and agreement was contemplated and planned by defendant JONES many  
6 months prior thereto. Plaintiff is informed and believes and thereon  
7 alleges that one of the purposes of said conspiracy and agreement  
8 was to deter plaintiff from persisting in any such interference with  
9 Maria's allegiance should he ever attempt to meet with her alone.

10 6. At all times herein mentioned plaintiff was, and now is, the  
11 director of a residential treatment center for children, and resides  
12 in the Ukiah area (Potter Valley), County of Mendocino, State of  
13 California. Plaintiff has resided in the Ukiah area for eight (8)  
14 years and at all times has enjoyed a good reputation both generally  
15 and in his occupation.

16 7. On May 10, 1978 defendants published a four-page press re-  
17 lease, which is attached hereto as Exhibit A and made a part hereof.  
18 This press release stated in part:

19 The statement of the "Concerned Relatives" was  
20 signed by a sordid crew of individuals who, among  
21 other things, have tried blackmail; have embez-  
22 zled from Peoples Temple while infiltrating it;  
23 have even been involved in the manufacture of am-  
24 munition and have advocated ridiculous and mad  
25 schemes of violence in order to achieve revolu-  
26 tionary "ends" in the classic manner of agent  
provocateurs. Included in the group are people  
who have used and trafficked in drugs; some who  
have molested children, including their own, such  
as Maria Katsaris just publicly exposed her fa-  
ther; \* \* \*

8. Plaintiff is informed and believes and thereon alleges that

1 defendant JONES on or about May 1, 1978 personally ordered, by means  
2 of international amateur shortwave radio, the publication of this  
3 press release, and by the same means dictated its exact wording.  
4 Plaintiff is informed and believes and thereon alleges that the voice  
5 of defendant JONES rendering the aforesaid order and dictation was  
6 heard in the City and County of San Francisco, State of California  
7 by defendants BRADSHAW, PEOPLES TEMPLE, and FIRST DOE through TENTH  
8 DOE, inclusive, who thereupon acted upon said order pursuant to the  
9 above-mentioned conspiracy and agreement. Plaintiff is informed and  
10 believes and thereon alleges that defendant JONES knew and intended  
11 that his order would be thus heard and acted upon in the City and  
12 County of San Francisco so as to result in the publication of the  
13 aforesaid press release and the consequent injury to plaintiff in,  
14 inter alia, the County of Mendocino, State of California.

15 9. Defendants did the acts and things herein alleged pursuant  
16 to, and in furtherance of, the conspiracy and agreement above alle-  
17 ged.

18 10. The publication was made of and concerning the plaintiff and  
19 was so understood by those who read the publication. Attached as  
20 Exhibit C and made a part hereof is the "statement" referred to by  
21 the above-mentioned press release. It is a 48-page document signed  
22 by plaintiff, and is entitled: "Accusation of Human Rights Viola-  
23 tions by Rev. James Warren Jones Against Our Children and Relatives  
24 at the Peoples Temple Jungle Encampment in Guyana, South America."  
25 It was served publicly on Peoples Temple officials in San Francisco  
26 on April 11, 1978. It is attached hereto for the purpose of showing

1 that the publication of the above-mentioned press release was made  
2 of and concerning the plaintiff and was so understood by those who  
3 read the press release.

4 11. The entire press release is false as it pertains to plain-  
5 tiff. Attached hereto as Exhibit B and made a part hereof is a pro-  
6 fessional polygraph report of an examination voluntarily submitted  
7 to be plaintiff. In said examination plaintiff denied ever making  
8 any sexual advances towards his daughter Maria. The report totally  
9 and unequivocally "clears" plaintiff, concluding: "It is the opin-  
10 ion of the examiner, based on Katsaris' polygraph charts, that he is  
11 telling the truth."

12 12. The above-mentioned press release is libelous on its face.  
13 It clearly exposes plaintiff to hatred, contempt, ridicule, and oblo-  
14 quy because it accuses him of the morally reprehensible crime of a  
15 lewd act on a child, and the additional crimes of extortion, embez-  
16 zlement, sale of illegal drugs, revolutionary violence and every  
17 other malicious charge that the author of the press release "projec-  
18 ted" and contrived.

19 13. The press release material was seen and read by persons en-  
20 tering and leaving the Federal Building at 450 Golden Gate Avenue,  
21 San Francisco, California on May 10, 1978. Plaintiff is informed and  
22 believes and thereon alleges that this press release was also mailed  
23 to all major newspapers, television stations, and radio stations in  
24 the State of California and the Cooperative Republic of Guyana, South  
25 America, and that it was also mailed to all members of the United  
26 States Congress and to the leading officials of the Executive Branch

1 of the United States government in Washington, D. C., including the  
2 White House and the State Department.

3 14. As a proximate result of the above-described publication,  
4 plaintiff has suffered loss of his reputation, shame, mortification,  
5 and hurt feelings all to his general damages in the sum of FIVE HUN-  
6 DRED THOUSAND DOLLARS (\$500,000.00).

7 15. As a further proximate result of the above-described publi-  
8 cation, plaintiff has suffered the following special damages: injury  
9 to his profession, all to his injury in the sum of FIVE HUNDRED THOU-  
10 SAND DOLLARS (\$500,000.00).

11 16. The above-described publication was published by the defen-  
12 dants because of their feelings of hatred and ill will toward the  
13 plaintiff and with a desire to oppress plaintiff and thus plaintiff  
14 seeks an award of punitive damages in the sum of SIX MILLION DOLLARS  
15 (\$6,000,000.00).

16 SECOND CAUSE OF ACTION

17 17. Plaintiff reincorporates the allegations of his First Cause  
18 of Action, including the conspiracy and agreement referred to in  
19 paragraph 5, as though fully set forth at length herein.

20 18. At all times herein mentioned the Press Democrat Publishing  
21 Company is, and at all times herein mentioned was, a corporation duly  
22 organized and existing under and by virtue of the laws of California  
23 and has its principal place of business in Sonoma County, California.  
24 At all times herein mentioned, the corporation was, and now is, doing  
25 business as a publisher and disseminator of news and current events,  
26 and was and now is, publishing and circulating a daily newspaper, in

1 the City of Santa Rosa, County of Sonoma, State of California known  
2 as the "Press Democrat". This newspaper has a wide circulation and  
3 is read by a great number of persons and citizens of the area in  
4 which it is published and circulated, including the County of Mendo-  
5 cino. Defendants at all times herein mentioned were aware of the  
6 facts set forth in this paragraph.

7 19. On April 12, 1978 in all the editions of the Press Democrat  
8 newspaper, defendants caused to be printed, published, and circulated  
9 in the newspaper on pages 1 and 15A thereof, an article which is at-  
10 tached hereto as Exhibit D and incorporated herein for all purposes.  
11 An excerpt of said article stated:

12 Peoples Temple spokesman Sandra Ingram today  
13 said the accusations are "malicious lies."  
\* \* \*  
14 Katsaris also said church officials told U.S.  
15 Embassy officials that Katsaris had sexually  
16 molested his daughter. In San Francisco to-  
day, church spokesman Ingram said Katsaris'  
daughter "will continue to state this because  
it is the truth."

17 20. Plaintiff is informed and believes and thereon alleges that  
18 defendant JONES during the evening hours of April 11, 1978 personally  
19 ordered, by means of international amateur shortwave radio, the pub-  
20 lication by defendants BRADSHAW, PEOPLES TEMPLE, and ELEVENTH DOE  
21 through TWENTIETH DOE, inclusive, of the above-mentioned statement  
22 attributed in the excerpt to defendant INGRAM, and by the same means  
23 dictated its exact wording. Plaintiff is informed and believes and  
24 thereon alleges that the voice of defendant JONES rendering the  
25 aforesaid order and dictation was heard in the City and County of  
26 San Francisco, State of California by each of the defendants named

1 in this paragraph, who thereupon acted upon said order pursuant to  
2 the above-mentioned conspiracy and agreement. Plaintiff is informed  
3 and believes and thereon alleges that defendant JONES knew and inten-  
4 ded that his order would be thus heard and acted upon in the City  
5 and County of San Francisco, State of California so as to result in  
6 the aforesaid publication and the consequent injury to plaintiff in,  
7 inter alia, the County of Mendocino, State of California.

8 21. Defendants did the acts and things herein alleged pursuant  
9 to, and in furtherance of, the conspiracy and agreement above alle-  
10 ged.

11 22. The aforesaid publication was made of and concerning the  
12 plaintiff and was so understood by those who read it.

13 23. The entire statement of defendant INGRAM in the aforesaid  
14 excerpt is false as it pertains to plaintiff.

15 24. The above-mentioned excerpt of the Press Democrat article  
16 is libelous on its face. It clearly exposes plaintiff to hatred,  
17 contempt, ridicule, and obloquy because it reaccuses him of the mor-  
18 ally reprehensible crime of a lewd act on a child.

19 25. The above-mentioned article and publication was read by the  
20 readers of the newspaper at that time and on that occasion in the  
21 City of Santa Rosa, County of Sonoma, the City of Ukiah, County of  
22 Mendocino, and throughout the State of California.

23 26. As a proximate result of the above-described publication,  
24 plaintiff has suffered loss of his reputation, shame, mortification,  
25 and hurt feelings all to his general damages in the sum of FOUR HUN-  
26 DRED THOUSAND DOLLARS (\$400,000.00).

1 27. As a further proximate result of the above-described publi-  
2 cation, plaintiff has suffered the following special damages: injury  
3 to his profession, all to his injury in the sum of FOUR HUNDRED THOU-  
4 SAND DOLLARS (\$400,000.00).

5 28. The above-described publication was published by the defen-  
6 dants because of their feelings of hatred and ill will toward the  
7 plaintiff and with a desire to oppress plaintiff and thus plaintiff  
8 seeks an award of punitive damages in the sum of THREE MILLION SIX  
9 HUNDRED THOUSAND DOLLARS (\$3,600,000.00).

10 THIRD CAUSE OF ACTION

11 29. Plaintiff reincorporates the allegations of his First and  
12 Second Causes of Action, including the conspiracy and agreement re-  
13 ferred to in paragraph 5, as though fully set forth at length herein.

14 30. In July and August 1977 there appeared a number of magazine  
15 and newspaper articles which accused defendant JONES of employing  
16 physical and psychological coercion on the members of PEOPLES TEMPLE.  
17 Plaintiff became increasingly concerned about his daughter, Maria,  
18 who in July 1977 had travelled to Guyana, South America and was with  
19 defendant JONES. Included as part of Exhibit C is a notarized affi-  
20 davit of plaintiff amplifying the facts giving rise to this concern.

21 31. On September 14, 1977 defendant JONES and all other defen-  
22 dants learned that plaintiff was planning to travel to Guyana, South  
23 America to see his daughter Maria on September 26. Plaintiff is in-  
24 formed and believes and thereon alleges that on or about September  
25 20, 1977 in the City and County of San Francisco, State of California,  
26 defendants BRADSHAW, PEOPLES TEMPLE, and TWENTY-FIRST DOE through



1 THIRTIETH DOE, inclusive, acting in concert with all other defendants  
2 by means of international telephone and amateur shortwave radio com-  
3 munications, and acting within the course and scope of their agency  
4 as described in paragraph 4 of this amended complaint, and with the  
5 permission and consent of their codefendants, including defendant  
6 JONES, ordered defendant ADAMS to speak the following words of and  
7 concerning the plaintiff:

8                   Katsaris is a child molester and sexually  
9                   abused his daughter Maria. That is why  
                  Maria does not want to see him.

10 Immediately pursuant to the aforesaid order, on or about September  
11 20, 1977 in Georgetown, Guyana, South America defendant ADAMS did in  
12 fact speak the aforesaid words of and concerning the plaintiff.

13           32. These words were heard by Richard McCoy, First Secretary of  
14 the Consulate, United States Mission to Guyana, and several other  
15 persons whose names are not known to plaintiff.

16           33. This publication was made of and concerning the plaintiff  
17 and was so understood by those who heard it.

18           34. These words were slanderous per se because they accused  
19 plaintiff of committing the morally reprehensible crime of a lewd  
20 act on a child.

21           35. Defendants did the acts and things herein alleged pursuant  
22 to, and in furtherance of, the conspiracy and agreement above alle-  
23 ged.

24           36. As a proximate result of the above-described publication,  
25 plaintiff has suffered loss of his reputation, shame, mortification,  
26 and hurt feelings all to his general damages in the sum of THREE HUN-

1 DRED THOUSAND DOLLARS (\$300,000.00).

2 37. As a further proximate result of the above-described publi-  
3 cation, plaintiff has suffered the following special damages: injury  
4 to his profession, all to his injury in the sum of THREE HUNDRED  
5 THOUSAND DOLLARS (\$300,000.00).

6 38. The above-described publication was published by the defen-  
7 dants because of their feelings of hatred and ill will toward the  
8 plaintiff and with a desire to oppress plaintiff and thus plaintiff  
9 seeks an award of punitive damages in the sum of THREE MILLION DOL-  
10 LARS (\$3,000,000.00).

11  
12 WHEREFORE, plaintiff prays judgment against defendants, and  
13 each of them, as follows:

- 14 1. For general damages in the sum of \$1,200,000.00.  
15 2. For special damages in the sum of \$1,200,000.00.  
16 3. For punitive damages in the sum of \$12,600,000.00.  
17 4. For costs of suit herein incurred.  
18 5. For such further and other relief as the court may deem pro-  
19 per.

20 DATED: May 18, 1978.

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*Timothy Oliver Stoen*

TIMOTHY OLIVER STOEN  
Attorney for Plaintiff

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Trial by jury is hereby demanded on all issues.

DATED: May 18, 1978.

*Timothy Oliver Stoen*

---

TIMOTHY OLIVER STOEN  
Attorney for Plaintiff

1 VERIFICATION

2  
3 I, STEVEN A. KATSARIS, declare:

4 I am the plaintiff in the above-entitled matter.

5 I have read the foregoing Amended Complaint and know the con-  
6 tents thereof.

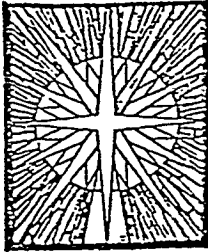
7 The same is true of my own knowledge, except as to those mat-  
8 ters which are therein stated on information and belief, and, as to  
9 those matters, I believe it to be true.

10 Executed on May 22, 1978, at Ukiah, Mendocino County, Califor-  
11 nia.

12 I declare under penalty of perjury that the foregoing is true  
13 and correct.

14  
15 Steven A. Katsaris

16 STEVEN A. KATSARIS  
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# PEOPLES TEMPLE

Jim Jones,  
Pastor

FOR IMMEDIATE RELEASE  
May 10, 1978

OPEN STATEMENT BY MEMBERS OF PEOPLES TEMPLE  
IN JONESTOWN, GUYANA, SOUTH AMERICA

The statements of public accusations that have been presented at press conferences staged by a group of people calling themselves "Concerned Relatives" represents the latest in a long series of preposterous attacks against Jim Jones and the Peoples Temple.

We have repeatedly and in great detail made it clear to the public that what they have been witnessing is a series of elaborate charades that only imperfectly masks a politically motivated conspiracy, using former members of Peoples Temple who have worked within our organization as agent provocateurs. We are only one of a large number of progressive groups who have been targeted for destruction because we are uniting poor and working class people across racial lines giving them power over their own lives and doing it non-violently.

The fact that we have pointed to the failure of the so-called Free Enterprise system to provide for all segments of the population and the fact that we have taken up justice and liberation causes; the fact that we have been able to put together all those successful survival programs that have made the difference for thousands of people, providing food, medical assistance, jobs, training, the kind of corporate power and solidarity that racist forces in the U.S. want to keep for themselves; the fact that we have several thousand members; the fact that we live a cooperative lifestyle, and have been able to generate some wealth thereby -- which has been used for the welfare of all the people in the form of human service; the fact that we have been able to put out a free newspaper that hits hard on injustice: these are the real reasons why we are under attack.

The group of "Concerned Relatives" is only the latest ploy. These shallow appeals indicate that they are growing desperate. "Concerned Relatives" are now groaning about "human rights violations" against individuals who have publicly stated that they want nothing to do with them. The statement of the "Concerned Relatives" was signed by a sordid crew of individuals who among other things, have tried blackmail; have embezzled from Peoples Temple while infiltrating it; have even been involved in the manufacture of ammunition and have advocated ridiculous and mad schemes of violence in order to achieve revolutionary "ends" in the classic manner of agent provocateurs. Included in the group are people who have used and trafficked in drugs; some who have molested children, including their own, such as Maria Katsaris who publicly exposed her father; who have operated credit card rackets, forged checks, stolen money from the treasury in the amount of thousands of dollars

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who have actually abused and treated black youngsters as house slaves; who have engaged in welfare fraud and who have exhibited a series of highly unstable personal patterns in their private lives, e.g. sadism.

They are organizers, collaborators, and recruits, both paid and volunteer, in a conspiracy that has tried every trick in to the book to -- in the words of one of them--, "destroy" us.

Conspiring with other individuals, leaders in the group have lied about us, getting the worst kind of smear and innuendo-filled articles in the press. They have sent out aides to bribe people to lie about us; who have the devices and "dirty trick" methods of Cointelpro that have been used repeatedly to harass other progressive organizations.

They have tried a host of schemes: sabotaging our communications; instigating bogus investigations that get headline media coverage while turning up nothing; using lies, distortions, faceless accusers to create an aura of implied guilt; they have attempted to cut off pensions to elderly people in our organization, at our beautiful agricultural project in Guyana, in an effort to actually starve them out. They have tried to use the Offices of high officials in the State Department, everyone they could think of to sabotage our work here, which has been described by thousands of visitors as a model of cooperation, earning praises all over the world. They have circulated lies about us everywhere and have even tried to send undercover agents hired to snatch away children illegally and violently from their rightful parents and homes, and have tried to bribe and pay off officials to help them. It is all documented fact.

Today, the organizers of these efforts are particularly infuriated because they haven't gotten anywhere with their schemes to date. So here they are again, mostly the same cast of characters, now with the new name, "Concerned Relatives", now talking about "human rights", with sanctimonious expressions on their faces, and the mask of outraged antiquated moral-ith which they have learned to wear so well.

The group is lead by a gentleman who cannot stand the fact that his 24-year-old daughter has asserted her independence from his emotional tyranny over her, and has been desperately trying to reunite daughter to "doting daddy". (This individual is also a clergyman of sorts, and once instructed her to "worship me as an icon unto God".) The group also includes people who have publicly threatened to hire mercenaries to do whatever necessary to "liberate" their children. An interesting approach coming from persons supposedly concerned about "human rights"! With the help of their lawyer-leader, Tim Stoen, the group has put together a document that is filled with distortions, misportrayals, and lies.

It is interesting and instructive that many of the "Concerned Relatives" have shown only a token concern in the past about their "loved ones" that they now claim to agonize over. These loved ones... the truth is that they are glad to be free of these relatives, and they wish to be left alone to lead a life of their own choosing. It is a most basic human right which the "Concerned Relatives" are violating, not Jim Jones and the Peoples Temple.

d-16

Let us look at it a little more closely. The "Concerned Relatives" are merely threatened by the fact that Peoples Temple and Jim Jones have been able to provide the meaningful, wholesome lifestyle that they have failed

tion that Jim Jones is "power hungry"; the sing-song of the documents is predictable as it is absurd. What sort of power is being referred to? No answer. The authors and signers of the document reflect again their total inability to understand the dynamics of a collective unit that seems threatening to them precisely because it is no worship of self, no power hunger. They prove their own "power hunger" in their possessiveness of their relatives, a state which is completely inconsistent; indeed impossible, in the cooperative, sharing, socialistic lifestyle that Jim Jones and the Peoples Temple live in Jonestown. They cannot even relate to that: there is something about a person deciding to devote themselves to a cause, an ideal, to the well-being of others outside their own narrow ken, that shakes these people up.

They are unable to understand the ultimate commitment of people to a cause that transcends their own personal self-interests. Their "concern" --about a group of people who feel strongly enough about their work for justice and human liberation that they would give their lives for such a cause-- is at once phony and disgusting. Such dedication has always been a puzzlement and a threat to people who have no such commitment, to people whose lives move on a superficial moral plane, circumscribed by a thousand fears, and compensation for the half-realization of the emptiness of their lives; people who --devoid of principle-- are content merely to read the newspaper and live for self.

Accusations of "power hunger" are not new to Jim Jones, or to other principled leaders who have called humanity to a higher road. There is no question that, in the process of choosing a path in life that transcends the "us four and no more" syndrome, people will leave their biological relatives, not so much out of rejection as from a parting of the ways on the grounds of conviction in conscience, which finally transcends mere biology and genetics. Those who are left behind cannot, because of their emotional sickness, accept the choice of those who have responded to the call of a different drummer, to a life of service, to a renunciation of selfishness, to the building of brotherhood. For a time, they will live with a hopeless contradiction, recognizing the validity of that road, but morally unprepared to travel it. They will finally seek to eradicate their pain by trampling, villifying, sabotaging and crucifying the standard-bearers of that higher vision. Sooner or later, they find each other, band into desperate confraternity, and plan their crimes, being careful always to gloss over their infamy with the appearance of righteousness. It is in such a perspective that we must view the statement of the "Concerned Relatives". Such statements have been issued many times through history, beginning perhaps with the pleas of the outraged parents in ancient Athens about a teacher who was "corrupting" the minds of their children. We publicly repudiate not only the "interpretations" of the "Concerned Relatives" of the commitment of our organization to ideals of economic justice and human liberation for which we are willing to give our lives, but we repudiate their "concern". We call it a vicious hoax. We've no use to even dignify their lying and inane allegations.

Our community in Guyana is an open book. It has been visited by hundreds of people some of whom have decided to join with us even though they had no previous association with Peoples Temple. Others visiting are relatives of residents, both members and non-members of the organization. What they have found in this city shows the lie of all the perverted portrayals of the ringleaders of the "Concerned Relatives" group: a

community of joy, beauty, industry, accomplishment, total lack of racism. A community where people whose lives were being wasted and thwarted are now finding meaning and purpose. A community that has been called a model of cooperation by the countless number of people who have penned glowing entries into the guest book (a partial list of visitors and their comments is attached). This group with their fictitious complaints represent only the tiniest fraction, even, of the relatives of people in Jonestown who are coming to the Project in increasing numbers and are thrilled by what they see. Soon a Methodist Superintendent and his wife, parents of Jonestown residents, will be visiting, and they are only one visit amongst many.

So, who precisely, are these "Concerned Relatives"? Briefly, the ringleaders are two individuals, fathers, who are moaning about their daughters, both of them in their twenties, one of whom is living in Guyana with her mother; whose parents were divorced before the daughter was born, and has always lived away from him. The other is Tim Stoen, whose civil case has already been clarified by his own sworn statement that his "son" is not really his own at all. He must uphold the fiction of paternity since his entire reputation rests on it. So he's been the main force behind the "Concerned Relatives". The three dubious fathers are joined by others who have been absolute false witnesses against Jim Jones since the smear campaign was instigated over a year ago. A few others are recent recruits, and in practically every case they are whining about adult married relatives, some of whom are in their 50's and 60's and have families of their own in Jonestown.

But neither we nor many others are fooled. One of these charlatans has now publicly threatened to hire mercenaries. Underneath the sanctimonious lying, there is a particular viciousness of a vindictive, desperate band of people, secretly jealous of their loved ones' desire to live a life of principle and service that many of them once professed but never practiced.

Their lies we do not take seriously, but threats of hired killers we do. We know from experience what individuals with wounded pride, unable to confront their own failure and guilt, will do when desperate. We have therefore notified the President of the United States, members of Congress, and appropriate officials in the Department of State and the government of Guyana as well including local law enforcement agencies, of the clear threat to violate laws and send violence experts in to terrorize our organization.

Persecution is nothing new to us -- since Jim Jones and the Peoples Temple began to make social justice and economic equality work over 25 years ago, we have been beset by racists, arsonists, hired assassins, and every kind of effort to discredit, even destroy the Peoples Temple work. But we have not been intimidated even slightly, and we have had enough. We state without equivocation or reserve that we will never back down, whatever heinous actions are attempted against us. We will continue to fight this conspiracy --and expose it-- every step of the way. Several thousand strong, we stand on our record of human service, and will never abandon our beliefs, not their practice which has built the most humane kind of community on this Earth.



HARMAN & SHAHEEN  
associates, Inc.

A PROFESSIONAL POLYGRAPH CORPORATION  
Members: American Polygraph Association, California Association of Polygraph Examiners

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SAN JOSE 95112  
408-292-5423

CONFIDENTIAL REPORT:

May 3, 1978

No. P-9019

Mr. Timothy Oliver Stoen  
Attorney At Law  
120 Montgomery Street  
San Francisco, California

On May 2, 1978, Steven A. Katsaris voluntarily came to this office for a polygraph examination. The main issue under consideration involved allegations of sexual molestation made against him by his daughter, Maria Katsaris. Maria is presently with the People's Temple Church in Guyana. During Mr. Katsaris' attempts to get his daughter away from this church, the allegations of sexual molestation were made by some of the officials of the People's Temple Church. No specific, public statements along this line were made by Maria Katsaris. Among other charges made against Katsaris by the People's Temple Church was the statement that he was involved with a right-wing congressman in a conspiracy to destroy People's Temple Church.

During Mr. Katsaris' pre-test interview, he maintained he has never made any sexual advances whatsoever toward his daughter, Maria. He also insisted that he has never been involved in any conspiracy with a congressman to destroy People's Temple Church.

There were no significant emotional disturbances indicative of deception reflected in Mr. Katsaris' polygraph charts when he answered "No" to the following test questions:

"Did you ever make any sexual advances toward Maria Katsaris?"

"Did you ever try to have sexual intercourse with your daughter, Maria?"

"Did you ever sexually fondle any part of Maria's body?"

"Did you ever plan with any congressman to destroy People's Temple Church?"

It is the opinion of the examiner, based on Katsaris' polygraph charts, that he is telling the truth on the above-listed questions.

Yours very truly,

HARMAN & SHAHEEN ASSOCIATES, INC.

*George W. Harman*  
George W. Harman

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ACCUSATION OF HUMAN RIGHTS VIOLATIONS BY REV.  
JAMES WARREN JONES AGAINST OUR CHILDREN AND  
RELATIVES AT THE PEOPLES TEMPLE JUNGLE ENCAMP-  
MENT IN GUYANA, SOUTH AMERICA

TO: REV. JAMES WARREN JONES

From: Parents and relatives of children and adults under your  
control at "Jonestown", Northwest District, Cooperative  
Republic of Guyana

Date: April 11, 1978

I. INTRODUCTION

We, the undersigned, are the grief-stricken parents and  
relatives of the hereinafter-designated persons you arranged  
to be transported to Guyana, South America, at a jungle encamp-  
ment you call "Jonestown". We are advised there are no tele-  
phones or exit roads from Jonestown, and that you now have more  
than 1,000 U.S. citizens living with you there.

We have allowed nine months to pass since you left the  
United States in June 1977. Although certain of us knew it  
would do no good to wait before making a group protest, others  
of us were willing to wait to see whether you would in fact  
respect the fundamental freedoms and dignity of our children  
and family members in Jonestown. Sadly, your conduct over the  
past year has shown such a flagrant and cruel disregard for  
human rights that we have no choice as responsible people but  
to make this public accusation and to demand the immediate  
elimination of these outrageous abuses.

EXHIBIT C

d-20

## II. SUMMARY OF VIOLATIONS

We hereby accuse you, Jim Jones, of the following acts violating the human rights of our family members:

1. Making the following threat calculated to cause alarm for the lives of our relatives: "I can say without hesitation that we are devoted to a decision that it is better even to die than to be constantly harrassed from one continent to the next."

2. Employing physical intimidation and psychological coercion as part of a mind-programming campaign aimed at destroying family ties, discrediting belief in God, and causing contempt for the United States of America.

3. Prohibiting our relatives from leaving Guyana by confiscating their passports and money and by stationing guards around Jonestown to prevent anyone escaping.

4. Depriving them of their right to privacy, free speech, and freedom of association by:

- a. Prohibiting telephone calls;
- b. Prohibiting individual contacts with "outsiders";
- c. Censoring all incoming and outgoing mail;
- d. Extorting silence from relatives in the U.S. by threats to stop all communication;
- e. Preventing our children from seeing us when we travel to Guyana.

The aforesaid conduct by you is a violation of the human rights of our loved ones as guaranteed by Article 55 of the United Nations Charter, and as defined by the Universal Declaration of Human Rights (adopted by the U. N. General Assembly on December 10, 1948). It is also a violation of their constitutional

*d-21*

rights as guaranteed by the Constitution of the United States, and as guaranteed by the Constitution of the Cooperative Republic of Guyana (adopted May 26, 1966).

### III. THREAT OF DECISION TO DIE

On March 14, 1978 you, Jim Jones, caused to be written on Peoples Temple stationery a letter "to all U.S. Senators and Members of Congress" complaining of alleged "bureaucratic harrasment" and ending with this chilling threat:

"[I]t is equally evident that people cannot forever be continually harrassed and beleaguered by such tactics without seeking alternatives that have been presented. I can say without hesitation that we are devoted to a decision that it is better even to die than to be constantly harrassed from one continent to the next."

A copy of your letter is attached as Exhibit A.

We know how exact you are in choosing your words, and there is little doubt that this letter was dictated by you personally since it has been your policy over the years to dictate all letters sent to governmental officials on Temple stationery. Your letter seeks to mask, by the use of irrelevant ideological rhetoric, its real purpose, which is to divert the attention of U.S. Governmental agencies towards your abuses of human rights by putting them on the defensive.

The "1,000 U.S. citizens" you claim to have brought to Guyana include our beloved relatives who are "devoted to a decision that it is better even to die." We frankly do not know if you have become so corrupted by power that you would actually allow a collective "decision" to die, or whether your letter is simply

a bluff designed to deter investigations into your practices. There is supporting evidence for our concern in the affidavit of Yolanda Crawford, attached hereto as Exhibit B, which shows that you have publicly stated in Guyana that you would rather have your people dead than living in the United States, and that you have solicited people to lay down their lives for your cause. You certainly have been successful in making us fearful as to your intentions.

We hereby give you the opportunity now to publicly repudiate our interpretation of your threat. If you refuse to deny the apparent meaning of your letter, we demand that you immediately answer the following questions:

1. When you refer to "a decision that it is better even to die than to be constantly harrassed", has this "decision" already been made or is it to be made in the future? If made, when and where? Were our relatives consulted? Did anybody dissent? By what moral or legal justification could you possibly make such a decision on behalf of minor children?

2. When you say you are "devoted" to this decision, does that mean it is irreversible? If irreversible, at what point will the alleged "harrassment" have gotten so great as to make death "better"? Would it be an Internátional Human Rights Commission investigation, or an on-premises investigation of your operations by the U. S. Government? Who besides you will decide when that point "to die" is reached?

We know your psychological coercion of the residents of Jonestown to be so "totalitarian" that nobody there, including adults,

could possibly make such a decision to die freely and voluntarily. The evidence is that our relatives are in fact hostages, and we hereby serve notice that should any harm befall them, we will hold you and Peoples Temple church responsible and will employ every legal and diplomatic resource to bring you to justice.

#### IV. MIND-PROGRAMMING AND INTIMIDATION

The affidavit of Steven A. Katsaris, attached hereto as Exhibit C, is a personal account of his experiences in Guyana. It reveals the terrifying effect of your mind-programming on his daughter, a bright 24-year old, which has caused her to deny belief in God, to renounce family ties, and to manifest symptoms of sleep-deprivation and a serious personality change.

Yolanda Crawford's affidavit (Exhibit B) is an eye-witness account of your activities in Guyana by someone present with you. The affidavit shows that you, Jim Jones, preach there the following doctrines: a) that you are God and there is no other God, b) that the United States is the "most evil" nation in the world, c) that allegiance to your cause must replace family loyalty and that parents should be handled at a distance for the sole purposes of collecting inheritances for the cause and of getting them not to cause trouble.

The evidence also shows that you have instituted the following practices in Guyana: a) a centralized chain of command whereby all decisions of significance are to be made by you and once made, must be followed by Temple members under threat of punishment; b) the stationing of guards around Jonestown to prevent persons

from escaping; and c) the use of degrading punishments (for example, eating hot peppers), sleep-deprivation, food-deprivation, hard labor, and other coercive techniques commonly used in mind-programming.

The evidence also shows that you, Jim Jones, confiscate the passports and monies of people upon their arrival in Guyana, prohibit individual contacts with "outsiders", censor incoming and outgoing mail, prohibit telephone calls by Temple members when in Georgetown, and require Temple members to travel in groups. Ms. Crawford's affidavit also shows that you have publicly threatened that anyone who tries to leave the "cause" will be killed.

The aforesaid conduct by you is a wanton violation of the human rights of our loved ones. It is also a violation of their constitutional rights. The physical intimidation is a violation of the penal codes of the United States and the Cooperative Republic of Guyana.

#### V. THE HUMAN RIGHTS BEING VIOLATED

We hereby bring to your attention, Jim Jones, the particular provisions which guarantee human rights and constitutional rights that you are violating:

1. Confiscation of Passports. Your systematic confiscation of passports and all of the monies of Temple members upon their arrival in Guyana is for the purpose of preventing them from leaving and returning to the United States. You are thereby violating Article 13, Section 2 of the Universal Declaration of Human Rights,

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which reads:

"Everyone has the right to leave any country, including his own, and to return to his country."

Your conduct is also a violation of Article 14 (1) of the Constitution of the Cooperative Republic of Guyana, which reads:

"No person shall be deprived of his freedom of movement, that is to say, the right to move freely throughout Guyana, ...the right to leave Guyana... ."

2. Prohibiting Telephone Calls. You systematically tell all Temple members upon their arrival in Georgetown, Guyana that they are not permitted, under threat of punishment, to make any telephone calls to family members in the United States or elsewhere, your purpose being to prevent negative information being imparted to relatives in the U. S. Your additional purpose is to overcome the bonds of family which might induce a Temple member to wish to return to his home in the U. S. This conduct is a violation of Article 19 of the Universal Declaration of Human Rights, which states:

"Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers."

This conduct is also a violation of Article 12 (1) of the Guyana Constitution, which reads:

"Except with his own consent, no person shall be hindered in the enjoyment of his freedom of expression, that is to say, freedom to hold opinions without interference, freedom to communicate ideas and information without interference and freedom from interference with his correspondance."



3. Prohibiting Contacts With Outsiders. You systematically require that all Temple members, while in Georgetown, not communicate or visit with "outsiders" and not leave the communal headquarters (41 Lamaha Gardens) unless in association with other Temple members. You follow the same policy in Jonestown, enforcing your edicts with guards. Your purpose is to prevent anyone going to the U. S. Embassy and causing them to ask questions how you treat people. Your additional purpose is to discourage Temple members from being exposed to other religions or philosophies, and from viewing their lives independent of communal obligations. Your conduct is a violation of Article 20, Section 2 of the Universal Declaration of Human Rights, which states:

"No one may be compelled to belong to an association."

It is also a violation of Article 18 of the same Declaration, which states:

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

Your conduct is also a violation of Article 13 (1) of the Guyana Constitution, which reads:

"Except with his own consent, no person shall be hindered in the enjoyment of his freedom of assembly and association, that is to say, his right to assemble freely and associate with other persons."

4. Censoring Mail. You systematically require that all of the incoming mail and all of the outgoing mail of Temple members be censored by your staff. Your purpose is to discourage negative

information being "leaked" to people in the U. S. and to prevent facts about the "outside" world reaching Temple members which are at variance with your "party line". This is shown by the affidavit of Ms. Crawford with respect to the Ku Klux Klan marching in the streets. Because mail is the only means of contact available to our loved ones once they are transported to Jonestown, you have thereby effectively cut off all free expression and correspondence. Your conduct is a violation of the right of our relatives to privacy, family, and correspondence under Article 12 of the Universal Declaration of Human Rights, which states:

"No one shall be subjected to arbitrary interference with his privacy, family, home, or correspondence \* \* \*. Everyone has the right to the protection of the law against such interference."

Your censoring of mail is also a violation of Article 12 (1) of the Guyana Constitution, which is quoted above.

5. Extorting Silence From Relatives. You systematically require that Temple members who write to their family members in the U. S. threaten in their letters that they will stop all further communication if any criticism is made of you or Peoples Temple. For example, Donna Ponts is a 15-year old girl taken to Guyana in July 1977 without her father's knowledge and in violation of a court order requiring her to remain in California unless he gave permission. Attached hereto as Exhibit D is a letter from Donna to her grandmother which starts out saying: "Grandma, Hi! How are you doing? I hope you and everyone else are doing good". It ends as follows:

"I am sorry to hear that you called the radio station, but since you did I will not be writing you any more."

Those of us who receive letters from our relatives in Jonestown find them standardized and unresponsive, as if written by machines. But since it is all we have, these letters are very precious to us. You have placed us in the agonizing dilemma of watching helplessly while the rights of our relatives are violated or losing all contact. We have chosen, however, not to yield to your extortion, which is a violation of Article 12 of the Universal Declaration of Human Rights, quoted above, and of Article 13 (1) of the Guyana Constitution, also quoted above.

6. Prohibiting Our Children From Seeing Us. Five of the parents who have signed this accusation have travelled from San Francisco some 5,000 miles in order to see their children since you took them to Guyana. The evidence is clear that you have instituted a most pernicious campaign to discredit us in our children's eyes, as can be concluded from the following experiences:

a. Steven A. Katsaris. On September 26, 1977 Steven A. Katsaris arrived in Guyana and attempted to meet with his daughter, Maria. She was prohibited from meeting with him, duress being employed by you to force her to lie to the U. S. Embassy that she did not wish to see her father because "he had molested" her. Mr. Katsaris had with him a letter from Maria inviting him and saying, "I love you & miss you." On November 3, 1977 Mr. Katsaris returned to Guyana to see his daughter, after first obtaining a promise of assistance from the Guyanese Ambassador to the United

States. After days of waiting, Maria was allowed to see her father but only in the presence of three other Temple members. Maria gave evidence of sleep deprivation and a behavior pattern extremely hostile and different from that ever manifested before. For the details of these two visits, refer to Exhibit C.

b. Howard and Beverly Oliver. On December 19, 1977 Howard and Beverly Oliver, together with their attorney Roger Holmes, arrived in Guyana in order to see their two sons, William S. Oliver (age 17) and Bruce Howard Oliver (age 20). In July 1977 both boys had told their parents they were going to Guyana "for two weeks." The Olivers had a court order from a California Superior Court for the return of William. They also had in their possession letters from each son saying "I love you". After spending eight days without success trying to see their sons, they were told that "Jim Jones had a council meeting" and the decision was that "it was best that we did not see or talk to our sons." Attached as Exhibit E is a handwritten account of Beverly E. Oliver, together with a copy of a letter from each son.

c. Timothy and Grace Stoen. On January 4, 1978 Timothy and Grace Stoen arrived in Guyana in connection with habeas corpus proceedings commenced the preceding August. Although they had a California Superior Court order which ordered you to deliver their six-year old child, John Victor Stoen, to them, you refused to let either parent even see their child. The evidence also shows that you have falsely accused Grace as being "unfit" (see Katsaris affidavit) and that on January 18, 1978 three Temple

members surrounded Timothy at Timehri Airport in Guyana and threatened his and Grace's lives if they did not drop legal proceedings (see Crime Report made to Guyana Commissioner of Police Lloyd Barker on January 18, 1978).

The aforesaid conduct on your part constitutes a violation of Article 12 (1) of the Guyana Constitution, quoted above, and Article 12 of the Universal Declaration of Human Rights, which states as follows:

"No one shall be subjected to arbitrary interference with his...family... ."

#### VI. DEMANDS FOR RELIEF

We hereby demand that you, Jim Jones, immediately cease and desist from the aforesaid conduct and that you do the following additional acts immediately:

1. Publicly answer our questions regarding your threat of a collective "decision...to die", and publicly promise U. S. Secretary of State Cyrus Vance and Guyana Prime Minister Forbes Burnham that you will never encourage or solicit the death of any person at Jonestown, whether individually or collectively, for any reason whatsoever;
2. Remove all guards physically preventing our relatives from leaving Jonestown;
3. Return all passports and money taken from our relatives to them for their permanent possession;
4. Permit and encourage our relatives a one-week visit home, at our expense. (Because our relatives have been in Guyana for months (and some, for years) and because it is our belief that they

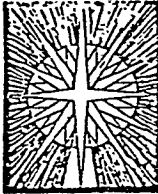
do not know the full Peoples Temple story and have been prejudiced against their families, we demand you demonstrate in practice your contention that they are their own agents by permitting and encouraging our relatives to visit their families in the U. S. for one week, with our guarantee that we will provide them with round trip air fare and not interfere with their return at the end of the family visit should they so choose.)

5. Permit our relatives to write letters to whomever they wish, uncensored and in private.

6. Permit our relatives to read letters sent to them in private and without censorship.

7. Abide by the orders of the courts in the United States which you have heretofore ignored.

8. Notify us within three days on your radio-phone network of your full acceptance and compliance with these demands by contacting: Steven A. Katsaris, Trinity School, 915 West Church Street, Ukiah, California 95482; telephone (707) 462-8721.



# PEOPLES TEMPLE

OF THE DISCIPLES OF CHRIST

Jim Jones,  
Pastor

*Garvey*

March 14, 1978

For I was an hungered  
and ye gave me meat:  
I was thirsty  
and ye gave me drink:  
I was a stranger  
and ye took me in:  
Naked, and ye clothed me:  
I was sick, and ye visited me:  
I was in prison,  
and ye came unto me.

Then shall the righteous  
Rejoice in saying,  
When saw we thee an hungered  
and fed thee?  
Or thirsty,  
and gave thee drink?  
When saw we thee a stranger  
and took thee in?  
Or naked, and clothed thee?  
Or when saw we thee sick  
Or in prison,  
and came unto thee?

Verily I say unto you,  
Inasmuch as ye have done it  
unto one of the least of these  
- Ye have done it unto me -

Matthew 25:35-40

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

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

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

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

S. + 2,  
*Jim Jones*  
 Pamela G. Maston

Post Office Box 15023, San Francisco, CA 94115 Telephone (415) 622-6422

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

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

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

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

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

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

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EXHIBIT B

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

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

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

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

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

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

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

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

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

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

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

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

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

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

STATE OF CALIFORNIA,  
COUNTY OF SAN FRANCISCO ss.

ON April 10 1978

before me, the undersigned, a Notary Public in and for said State, personally appeared

Yolanda D. A. Crawford known to me,  
to be the person whose name she subscribed to the within instrument,  
and acknowledged to me that she executed the same.

WITNESS my hand and official seal.



120 Montgomery St., San Francisco, CA 94104.

*Gerald B. Weiner*  
Notary Public in and for said State.

STEVEN A. KATSARIS .

AFFIDAVIT

AN ACCOUNT OF SOME OF MY EXPERIENCES WITH PEOPLE'S TEMPLE CHURCH  
WHEN I ATTEMPTED TO VISIT MY DAUGHTER IN GUYANA.

In July, 1977 my daughter Maria called me from San Francisco to tell me she would be going to the People's Temple Agricultural Mission in Guyana and would be there several weeks. She also informed me that an article highly prejudicial to People's Temple Church was about to be published in the New West magazine and asked if I would send a telegram to the publisher in support of the Church's work. I did so stating in the telegram that I believed they were working with people that our social system had largely neglected. Shortly after the first article appeared in New West magazine my daughter called me from Georgetown to inform me that the article was untrue, politically motivated and that I should have no concern about her activities in the Church. She also told me that she wanted to stay several more weeks in Guyana if that was agreeable with me.

At that time a number of articles appeared in newspapers concerning the experiences of some members of the Church. I became increasingly concerned about my daughter when I read that members had been subjected to various types of psychological and physical coercion. In several phone calls with my daughter I was assured that she was well and told her that in several months I would be visiting Washington, D.C. on personal business and was considering going on to Guyana afterward to see her. She appeared enthusiastic and receptive to this idea.

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EXHIBIT C

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My daughter's letters continued to be positive mentioning that she missed me, was concerned about my health, and asked me to send down some mosquito netting and other things that she needed. Early in September 1977 I contacted the Church offices in San Francisco and asked them to inform Maria on their radio phone that I would be arriving in Georgetown on September 26. Several days passed and I received a telephone call from People's Temple Church telling me that radio communication had not been favorable and they were unable to contact my daughter. I told them to keep trying since there still was adequate time before I would be leaving for South America. Several days later at 3:00 in the morning I received a telephone call from an unidentified person who told me that she was part of the group of people who had left People's Temple Church. The purpose of her phone call was to discourage me from going to Guyana. She said it would probably put my daughter in a difficult position. The caller hung up before I could ask any questions. The following night again at approximately 3:00 A.M. I received another phone call. Again the unidentified caller cautioned me about going to Guyana and in more forceful terms told me that it might not be safe for me to do so. The following night I received another telephone call at approximately 4:00 in the morning. This time the caller was a man who told me I should think carefully about my decision to go to Guyana and mentioned that since I lived alone on a ranch in an isolated area my home could be burned down.

The next night on September 14 I received a radio phone call from my daughter Maria. She told me she had learned of my plans to visit her in Guyana and asked that I delay my trip until December when a group

of prominent clergy would be visiting their agricultural project. The radio phone call was prolonged with many pauses and interruptions but the essence of the conversation was a series of obstacles presented to me by my daughter to discourage me from visiting. After I told her that I did not wish to travel with a group of clergy in December and that I would be going down September 26 she told me that the government of Guyana discouraged visitors due to the "tremendous harrassment" that Jim Jones had been subjected to. She mentioned that he had been shot at in the jungle. I told my daughter that both she and Jim Jones knew that I would not harrass them, that I had supported her membership in the Church and that I would go to the Guyanese Embassy in Washington and ask for clearance to travel to Guyana. After a pause, Maria told me that it was the policy of the Church not to permit visitors to the project. This seemed extremely strange to me since I had letters from my daughter indicating that there were daily visitors to the project. (See attached copy.) I then offered to meet Maria in Georgetown. She told me she would not be in Guyana but would be in Venezuela during the time of my intended visit. I suggested meeting her in Venezuela but she said she could not see me there since she would only be in that country several days and wanted to spend that time with her fiance. Her fiance's name reportedly was Larry who was the medical officer for the agricultural project. I have since learned that another parent Sherwin Harris has been told that his daughter in Guyana is married to the same doctor. I interpret this ploy as a rather crude attempt to assure parents that their children in the Church are well and married or about to be married to fine professional people. The radio phone call was extremely strange and caused me great anxiety because it

did not sound like my daughter was free to speak for herself and certainly her choice of words did not appear natural. The long pauses in the conversation made me suspect she was being coached. When I finally told her that I was upset and frightened and that I would use every legal and diplomatic means to see her she replied that she would not see me even if I did come to Guyana.

The following day I sent a telegram to Rev. Jim Jones telling him of my concern and asking for his reply. (Copy attached.) No reply was ever forthcoming.

Shortly afterwards I left for Washington D.C. where I contacted John Matheny, Military Advisor to Vice President Mondale, and Frank Tuminia of the Guyanese Desk of the State Department. I told them of my concern and solicited their help. I also went to the Guyanese Embassy and was assured that I could travel to Guyana. When I arrived in Georgetown I first went to the United States Embassy and made contact with Mr. Richard McCoy. He showed me a handwritten transcript that was delivered to the Embassy by People's Temple Church member Paula Adams. The message claimed to be from my daughter and had been received in Georgetown via radio phone. It stated that Maria was happy, she was twenty-four years old, engaged to be married and had had a traumatic childhood and did not wish to see her father. Mr. McCoy stated that Paula Adams volunteered background information on me saying that I was a child molester and had sexually abused my daughter and offered that as a reason that Maria did not want to see me. After an unsuccessful attempt to make contact with my daughter in the interior I returned

to Washington D.C. and related my concern to the State Department, Senator Hubert Humphrey's office, Senator Cranston's office, Congressman Phillip Burton's office, Congressman Lawson's office, the Vice President's office, and the International Human Rights Commission's office.

After my return to California I contacted and personally interviewed as many former members of People's Temple Church as would speak with me. To my dismay I learned that my daughter had been received into the innermost governing body of People's Temple Church and held a position of influence and intimate knowledge of the workings of the movement. I further learned from former members that she was responsible for large amounts of money and while in San Francisco would on occasion have upwards of \$200,000.00 in cash and checks in her room at the Temple. I ascertained from people who had firsthand knowledge that Maria had been required to sign an undated suicide note that could be used to explain her disappearance should she ever attempt to leave the Church. In addition to this she had signed statements incriminating herself and her family of various imagined bizarre misdeeds. I was further told by a former member of the Church that she and Maria had been required to sign statements that the Children's Residential Treatment Center that I direct was involved in a gigantic welfare fraud, that it was staffed by child molesters and homosexuals, that I myself was a child molester, and had sexually abused one of the girls in the program and that the children in our care were being abused. I was also told that my daughter's life could be in jeopardy if People's Temple Church thought that she was about to defect. In view of the threatening



phone calls that I have received, this appeared to be a definite possibility. After speaking with Mr. Robert Chilamidos an investigator for the State of California, with Mr. James Hubert investigator for the United States Treasury Department, and Mrs. Jan Tespool an investigator for the Mendocino County Sheriff's Department I lived in constant anxiety for my daughter's safety. I was convinced that People's Temple Church was using their humanitarian efforts and social welfare activities to cover for their ultimate goal which is the establishment of world socialism (facism?) with Jim Jones as their leader and that they would stop at nothing including calumny, character assassination, blackmail, threats of violence and even murder to achieve their goal. In early November I made another trip to Washington D.C. where I convinced Guyanese Ambassador Lawrence Mann to arrange a meeting between my daughter and me. He went to Georgetown and while there called me and told me that Rev. Jones had agreed to the meeting and assured him that he wanted the members of his Church to have the closest possible relations with their families. I was told to come to Georgetown which I did the following day. Ambassador Mann met me at my hotel in Georgetown, told me that Maria would be in the following day and that he had arranged to take Maria, Mr. McCoy from the United States Embassy and me to dinner as his guests. After the dinner he and Mr. McCoy would depart and Maria and I could have the opportunity to speak privately. Maria did not arrive as planned and the Ambassador phoned me explaining that the Church was having difficulties getting her to Georgetown from the interior. The following day I was given the same story. And finally by Saturday of that week the Ambassador called and told me that Maria would be arriving at 4:00 p.m. At 6:00 p.m. that day the Ambassador again

called, appeared somewhat irritated and said he had been informed by the Church's offices in Georgetown that Maria had arrived but was not feeling well and could not go to dinner. I immediately called the Church offices and asked to speak with my daughter. I was told to wait and after a considerable delay was told that Maria was not there and had gone out to dinner. I asked that she call me at my hotel when she returned and was assured that she would. I did not receive a telephone call on Saturday night. However, at 7:15 Sunday morning I was informed by a representative of People's Temple Church that Maria would meet with me in 45 minutes. Ambassador Mann and Mr. McCoy were at the meeting when Maria arrived with four other persons, two men -- one who identified himself as an attorney representing the Church -- and two women. Maria appeared agitated, could not look me in the eye, and did not return my embrace which appeared unusual and even ominous to me. She looked as if she had not slept well or had been deprived of sleep over a long period of time and her general attitude was one of suspicion, hostility and paranoia. She accused me of causing trouble for the Guyanese government and stated that because of my efforts Guyana had been black listed by the International Human Rights Commission. She stated further that the Church had been informed by the United States government that I was a member of a conspiracy against the Church and was associated with a right wing congressman who intended to destroy the Church. She accused me of lying to her about my health. When I pointed to Paula Adams, one of the women who accompanied her to the meeting, and asked if she knew that this woman had gone to Mr. McCoy and told him that I had abused my daughter sexually, Maria refused to discuss the subject. When I told her that I had information that she

had signed an undated suicide note, she demanded to know the source of my information. I told her that was not the important issue and that she could alleviate my anxiety by simply telling me it was not true. She replied that since I would not reveal the source of my information she would not discuss that subject. In the course of the conversation with Maria I told her that before leaving for Guyana I had spoken with Grace Stoen who wanted me to convey her love and concern to her son John. Maria told me that Grace was an unfit mother and she had abused her child and that Maria was now the mother for John. She also told me in a tone that I did not believe possible from my daughter that if Grace made any attempt to get her child back she would be sorry. My daughter's affect and the manner in which she spoke conveyed to me the tone of a serious threat. The entire meeting was extremely painful for me and depressing. I managed to tell my daughter that if she ever wanted to return home a ticket would be waiting for her at the Embassy. When I told her of my belief in God and that somehow things would work out, she and another woman from the Church were quick to point out to me that they do not believe in God.

After the meeting I went to the airport to catch a flight to New York City. At the airport I received a message to call Mr. McCoy. In our telephone conversation he told me that both he and Ambassador Mann were disturbed by the meeting and believed that something strange was happening since he could see no reason why the Church should take that attitude toward me. He told me that he would write to me, but to this date I have received no communication from him. After arriving in New York City I proceeded to Washington D.C. where I spent numerous days

contacting as many people in the government as I thought would help me. Most were sympathetic but were quick to point out that since my daughter is 24 years of age and since it appears that she is in Guyana voluntarily there is little they could do to help me.

Since November I have received no communication from Maria and have not attempted to make contact with her since I believe this might be interpreted either as an attempt on my part to get her out of the Church or as a sign that Maria is waivering and is about to defect and might place her life in jeopardy.

*Steven A. Katsaris*  
Steven A. Katsaris  
Trinity School for Children  
Ukiah, California

April 4, 1978

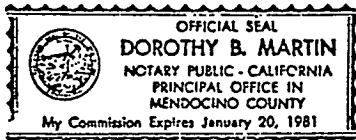
STATE OF CALIFORNIA,  
COUNTY OF MENDOCINO } ss.

ON April 4, 1978,  
before me, the undersigned, a Notary Public in and for said State, personally appeared

--STEVEN A. KATSARIS--

\_\_\_\_\_, known to me,  
to be the person whose name is subscribed to the within Instrument,  
and acknowledged to me that he executed the same.

WITNESS my hand and official seal.



*Dorothy B. Martin*  
Notary Public in and for said State.

MAILGRAM SERVICE CENTER  
MIDDLETOWN, VA . 22645

western union

Mailgram



2-070073E258002 09/15/77 ICS IPMRNGZ CSP SROA  
1 MGM TDRN UKIAH CA 09-15 0420P EST

▶ STEVEN A KATSARIS  
915 WEST CHURCH ST  
UKIAH CA 95482

THIS MAILGRAM IS A CONFIRMATION COPY OF THE FOLLOWING MESSAGE:

LT TDRN UKIAH CA 166 09-15 0204P PDT  
INT LT REV JIM JONES PEOPLES TEMPLE AG PROJECT CARE MR MCCOY  
US EMBASSY  
GEORGETOWN (GUYANA )

RADIOPHONE COMMUNICATIONS SEPTEMBER 14TH WITH DAUGHTER MARIA  
KATSARIS CAUSED EXTREME ANXIETY STOP PLANS TO VISIT HER SEVERAL DAYS  
HAVE MET WITH CONFLICTING REASONS WHY SHE CANT SEE HER FATHER STOP I  
WAS TOLD THE GUYANA GOVERNMENT DISCOURAGED VISITORS STOP I OFFERED  
TO SEEK PERMISSION THROUGH GUYANA EMBASSY THEN TOLD IT WAS YOUR  
POLICY NOT TO PERMIT VISITORS TO PROJECT STOP I OFFERED TO MEET  
MARIA IN GEORGETOWN STOP THEN TOLD SHE WOULD BE IN VENEZUELA WITH  
BOY FRIEND STOP I SUGGESTED MEET HER IN VENEZUELA STOP THEN TOLD NOT  
TO COME TO GUYANA BECAUSE SHE WOULD NOT SEE ME STOP WHAT IS WRONG  
CANT COMPREHEND DAUGHTERS REFUSAL TO SEE ME STOP AM TRYING HARD TO  
BE OBJECTIVE AND NOT BELIEVE IN RECENT PUBLICITY STOP WHY CANT I SEE  
MARIA STOP HER RECENT LETTERS INDICATE SHE LOVES AND MISSES HER  
FAMILY STOP UPON ASSURANCE BARRY WOOD FORMER DIRECTOR LEGAL SERVE  
FOUNDATION MENDOCINO COUNTY I WILL ARRIVE IN GEORGETOWN TO SEE MARIA  
SEPTEMBER 26TH AM HURT PUZZLED AND ANXIOUS PLEASE REPLY STEVEN A  
KATSARIS TRINITY SCHOOL 915 WEST CHURCH STREET UKIAH CALIFORNIA  
95482

STEVEN A KATSARIS

TEL 14TH 26TH 915 95482  
1623 EST

.EMCOMP 1611

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TO REPLY BY MAILGRAM, SEE REVERSE SIDE FOR WESTERN UNION'S TOLL-FREE PHONE NUMBERS

d-47

Dear Pop,

How are you feeling? I really hope you are doing better. Has the doctor told you anything else? Please let me know because I am worried about you.

Right now I am in the interior again. I came in by boat which takes about 23 hours. Coming down the Leticia River is one of my most favorite things. It is hard to describe how beautiful it is. It is so peaceful. I like to sit out on the deck and watch all the scenery. All the animals and birds, plus all the different kinds of tropical plants. The little Amerindian children run out to wave at the boat. The boat is called the Cudjoe - its ~~name~~ one we have at the agricultural project.

I live in a very nice <sup>wooden</sup> ~~cottage~~ cottage. Some of the cottages here are made out of tular. It is a kind of plant, sort of like palm leaves, but not really. The Amerindians go out in the bush & cut it down. They dry it out for a few days and then inter-mesh it on a ~~simple~~ pole frame. It is absolutely waterproof & looks very nice. They are just as durable as the wooden ones.

See page 5

I do different things around here. I sort of help coordinate, but I also spend time in the medical clinic and in the school. Also I like to go out and work in the fields with the plants. One of the carpenters here is even showing me a few things. I love working with my hands. I can honestly say I have never been happier or healthier. There is something about this climate I guess. Also, being able to work outside without all the tension and pressure of a city. I ~~am~~ don't think you realize it until you get away from it. I know you would love it here since I know how much you like working outside & stuff. Some of the things going here are that you would be interested in are: a <sup>huge</sup> piggy where ~~there~~ <sup>pigs</sup> are raised. Also there are goats & cattle will be coming in soon. There are also about 10 ~~50~~ large chicken houses. I don't know if you have ever heard of the cassava which is a plant grown here. It is kind of like a potatoe. ~~From~~ It can be made into bread or fixed like any kind of potatoe. A syrup called casareep which is a popu-

has flavoring in the Caribbean  
can be made from it. It is  
sort of like soy sauce is to  
Chinese food. It looks like it only  
thicker & the taste is not  
similar. The leafy part is used  
for animal feed. All these things  
are processed in a large cassava  
mill. There are acres & acres of  
crops. I don't know all of them  
but some are edow (also like f. d. d.)  
pineapples, bananas, corn, okra, coffee,  
breadfruit, different citrus and vegetables.

The people here are working on  
developing new kinds of food. For  
example there is a large bean  
called a cutlass bean. They  
found it has a very high protein  
content and tried different ways  
of using it. Anyway they came  
up with a way to fix it  
so it tastes just like sausage  
patties & even looks like it.

Also it can be fixed into  
a meatloaf only we call it  
cutlass loaf. It is delicious.  
It is one of my favorite things  
& I wouldn't care if I never  
ate meat again if I had  
my cutlass patties. That is only  
one example of the things that  
have been developed here. The  
government is very impressed and  
has said this is the best



model of agriculture in the  
nation). Some of the other  
things that are here are a  
saw mill, carpentry shop, school,  
medical clinic and other  
things which I'll tell you  
about next time. I guess  
I am really rambling on but  
I just want to share my  
enthusiasm with you for what  
is going on here. I know you  
would love it like I said. It  
is hard to describe all the  
beauty of the jungle and all  
that is going on at the pro-  
ject too.

Right before I came into  
the interior, I helped put together  
an exhibit <sup>displaying the project</sup> for all the government  
officials and the Parliament. It  
took a large room and we  
had different tables like for  
education, agriculture, recreation,  
etc. We also had a long table  
where they could sample the  
new foods developed at the  
project with foods all native  
to Guyana. That was a real  
big hit. We had papaya fried  
pies, plantain chips and bean  
burgers, (which I also love), a  
new kind of breakfast cereal  
from plantain & lots of other  
stuff. (I think you can tel

by now I kind of like the food here. (Ha-Ha) I think I might even get fat if I keep this up. ~~There is no other~~ Any-way back to the exhibit... (I guess you have figured one reason why I never became a writer is because I don't keep my thoughts organized on paper - I just skip around all over the place, like I was saying the exhibit - was a big hit and they were very impressed. ~~When~~

Visitors come into the project daily as it has become a sort of model, and is pretty unique. Today 63 teachers & educators came through. They liked the way the school is set up and intend to incorporate some of the same ideas in a school the government is opening up herea nearby.

Yesterday the ambassador to the U.N. came with his wife. They brought a little boy from Venezuela who had suffered from malnutrition - all his brothers & sisters had died from it. He is 4 yrs. old but looks like he is only 2 from being so malnourished. But he is really cute and he is being adopted here at the mission. We have

many children from the local area living here. One thing that has been done by the medical clinic is that gastroenteritis (if that's how you spell it - which I'm sure it's not) has been virtually wiped out in this area.

Inways I better stop for now & I don't want you to have to read through a whole lot. But I do have a lot to tell you! Some feature attractions from upcoming letters include \* more about what I do, \* the school, \* the bush, \* the animals here, and much more. Oh! How could I forget to tell you - I am now the proud mother of 3 baby armadillos! Their nest was disturbed out in the fields which meant the mother would probably reject them. So now I am feeding them with an eye dropper. I hope they make it. It would be neat to have little armadillos running around!

One last thing - please, please, please do not get disturbed by the bad publicity the church has gotten. I am more convinced than ever of conspiratorial & political set-ups. It is absolutely incredible how the press can print such a

fitting bunch of lies and are allowed to get by with it. They refuse to print what we have had to say or to show the truth. I guess the other makes for more sensational reading. I am not surprised though... a society that is based on economic inequality ~~to~~ and ~~now~~ classism is certainly not going to let an organization advocating economic & racial equality exist too easily. But, no matter what they think, they will not succeed. This group has done too much good and helped to many people, ~~and I know~~ what is unfortunate is that the mentality of many people is unobjective when it comes to the media. Most people believe everything they hear on the news and read in the papers. Even mom said to me, "Well, they wouldn't print it if it wasn't true." I love her very much & I think she is very intelligent but that is how she sees it too. I you happen to talk to her please tell her not to worry about it since there isn't a thing to even be worried about in the first place. What I

worry about <sup>recent</sup> is that such a thing has been allowed to happen. What is ironic is that we have always been the first to stand for freedom of the press & 5<sup>th</sup> amendment rights. I can certainly tell you I will have a hard time believing the papers anymore. At least I will look at what is being said with a very scrutinizing eye... Well that's also enough of that! If you want to know anything - just ask me. The folks would be rather hard pressed to look around this place which is just one aspect of our work - and continue with what they are saying - when hundreds of needy people are being clothed, housed & fed + given good medical care.

I am also writing Mom & if you send me Tanya's address I will write her too. The mail will probably take about 2 wks to get to me in the interior - so hurry up & write! One of these times I will get some guy<sup>U.S.</sup> to set up a phone patch & will call you on the radio! Bye for now. Love you & miss you - B. write. Your daughter, Maria

P.S. THIS IS REALLY MY WRITING!!!

LETTER FROM 15-YEAR OLD DONNA PONTS TO HER GRANDMOTHER

Grandma,

Hi! How are you doing? I hope you & everyone else are doing good. I'm doing well & I'm really happy. I really like Guyanese life.

What have you been up to? I've mainly been going to school. I've made a lot of friends & we really have a lot of fun! I've been getting good grades so far.

There are a few different foods I have never heard of before. Like a fruit called the Sourcep. It is hard to describe but all I know is that it's delicious. It is good to eat it fresh & also to mash it up & put it in the freezer - it tastes like sherbert. There is also the Grand:ly. You use the pulp & make cobbler out of it. It tastes better than but something like peach cobbler.

I am sorry to hear that you called the radio station but since you did I will not be writing you any more. I don't know what you think - all I know is that I love it in Guyana & I truly am happy.

Yours Truly,  
Donna

you 11/12  
S. F. G.

in July - 1977 my sons told me  
they wanted to go to Guyana, for two  
weeks. They had been several places,  
with the church members, & for free,  
as we agreed for them to go.

On July 26, 1977 we my husband  
and I left for work, leaving both sons  
at home in bed sleep. When we got  
from, we did not know they had left  
for Guyana, No one in our town or called  
us. We did talk to them by People Temple  
radio, two or three times.

About three weeks after they had  
left my husband & I went to the Church  
(People Temple) & talked to Marcelline Jones,  
in the presence of Leona Collier & Harriett Jupp,  
we asked for the return of our sons, they all  
got angry, but Marcelline said she would  
call Jim & tell him. But neither boy came  
home & no name was ~~in~~ mentioned.

The same week I call to People  
Temple Church & talked to Jane Washman &  
told her I wanted to talk to my sons on  
the home radio. He told me I would  
d-57

EXHIBIT E

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... from to talk to Charles King, and call  
to tell me there would not be no  
communication with my sons at all.

Oct Nov-28-77 We went to Court  
for the return of William Oliver at that time  
he was still a prisoner age 17 yrs. The  
Court ruled that Jim Jones had to send him  
home. (S. 4.) Charles King said that we  
would have to send for William because Jim  
Jones was not going to bring him back.  
That same day we sent a ticket to the  
in Guyana in William Oliver's name; the ticket  
was unused.

Dec-19-77 Dr. Roger Holmes  
our attorney Dr. Oliver & myself, went to  
Guyana. Jim Jones had a Council meeting  
and there decided for it was best that  
we did not see or talk to our sons; that  
is what we were told by the Guyanese Prime  
Minister Foreign Office. Dr. Fred Wells

We stayed 8-days but Jim's  
said no. at the point we do not know  
if our sons is dead or alive. for we have  
not heard from them since Aug-1977.

Genevieve E. Oliver 40



Dear Mom & Dad

How is everything going? Everything with me is going just fine. I'm here in Forestown and all I get to say is that you have to see it to believe it, it's the most beautiful place I've ever seen. It's called Forestown because that's what it is a small town. I spend half the morning of the day trunking with switches and for going running or working over. This is the place I would want to spend the rest of my life so as of now I'm staying. I love you both and think of the both of you everyday. (Not just mom but you too dad). I often think of the things you taught me about being a man, you were right since I been here I feel like I'm grown alot. I really appreciate the time you took with me even tho alot of the times I would get mad and walk away. Thank for everything. (and I really mean it). If I didn't



**SIGNATURES OF PETITIONERS FOR ELIMINATION OF HUMAN RIGHTS  
VIOLATIONS IN GUYANA BY REV. JAMES JONES**

Name of Relative at Jonestown, Guyana	Age	Signature of Petitioner	Relation
Lien Louise Keene (Simon)	35	Ruth Reinhardt	Mother
Carol Ann Keene	19	Ruth Reinhardt	Sister
Magnolia Harris	61	Cl. S. White	Mother
Magnolia Harris		Priscilla White	Mother
MARCIA SIMON	22	Lean Simon	Daughter
BARKARA SIMON	22	Lean Simon	Daughter
Liane Harris	21	Liz Harris	Sister
William Chen	18	Donald Chen	Son
Donna Stoen	15	Donald Stoen	Son
Judy Lynn Houston	13	Nadine L. Houston	Sister
Tabitha Lynn Houston	14	Nadine L. Houston	Sister
Judy Houston	13	Robert H. Houston	Son
Tabitha Houston	14	Robert H. Houston	Son
Robert Stoen	7	Robert Stoen	Son
William Chen	13	William Chen	Son
John Victor Stoen	6	Timothy O. Stoen	Father
Mike Rozyko	20		Sister
Chris Rozyko	22		Brother-in-law
			Sister
			Brother-in-law

SIGNATURES OF PETITIONERS FOR ELIMINATION OF HUMAN RIGHTS  
VIOLATIONS IN GUYANA BY REV. JAMES JONES

Name of Relative at Jonestown, Guyana	Age	Signature of Petitioner	Relationship
1. Charles Touchette	47	Musky Touchette	father
2. Joyce Touchette	45	Musky Touchette	mother
3. Mike Touchette	25	Musky Touchette	brother
4. Al Touchette	23	Musky Touchette	brother
5. Mishelle Touchette	19	Musky Touchette	sister
6. Cleve Swinney	60	Musky Touchette	grandfather
7. Helen Swinney	60	Musky Touchette	grandmother
8. Tim Swinney	30	Musky Touchette	uncle
9. Mary Griffith	52	Louise Griffith	Sister
10. Marrian Griffith	14	Louise Griffith	Aunt
11. Arnold Griffith	17	Louise Griffith	Aunt
12. Emmitt Griffith	19	Louise Griffith	Aunt
13. Mary Griffith	52	Rose Davis	Aunt
14. Amanda Griffith	17	Rose Davis	Cousin
15. Emmitt Griffith	19	Rose Davis	Cousin
16. Marrian Griffith	15	Rose Davis	Cousin
17. Daina Berry	7	Rose Davis	Cousin
18. Cornelius Dupuis	14	Rose Davis	Cousin
19. John Victor Steen	6	Grace L. Steen	Son
20. Maria S. Katsaris	24	Stevens Katsaris	daughter
21. Mark Andrew Sly	17	Neva Jean Sly	son
22. Lenabi E. Sly	12	Neva Jean Sly	Sister

April 11, 1978

SUMMARY LISTING OF OUR RELATIVES IN JONESTOWN, GUYANA

<u>Name of Relative at Jonestown</u>	<u>Age</u>	<u>Signer of This Accusation</u>	<u>Relationship to Signer</u>
1. Wagner, Mark	16	Richard Wagner (San Francisco)	Son
2. Harris, Liane	21	Sherwin Harris (Lafayette)	Daughter
		Elizabeth Harris (Lafayette)	Sister
3. Ponts, Donna	15	Don Ponts (Ukiah)	Daughter
4. Oliver, William S.	18	Howard Oliver (San Francisco)	Son
		Beverly Oliver (San Francisco)	Son
5. Oliver, Bruce H.	20	Howard Oliver & Beverly Oliver	Son
6. Katsaris, Maria	24	Steven A. Katsaris (Ukiah)	Daughter
7. Rozynko, Michael	20	Sandy Rozynko Mills (Oakland)	Brother
		Steven Mills (Oakland)	Bros.-in-law
8. Rozynko, Chris	22	Steve Mills & Sandy Rozynko Mills	(Same)
9. Stoen, John Victor	6	Grace Stoen (San Francisco)	Son
		Timothy O. Stoen (San Francisco)	Son
10. Sly, Mark A.	17	Neva Jean Sly (San Francisco)	Son
11. Sly, Donald E.	42	Neva Jean Sly	Husband
12. Houston, Patricia	14	Robert H. Houston (San Bruno)	Grandchild
		Nadyne L. Houston (San Bruno)	Grandchild
		Carol Boyd	Niece
13. Houston, Judy Lynn	13	Robert & Nadyne Houston; Carol Boyd	(Same)
14. Kerns, Carol Ann	19	Ruth Reinhardt (Davis)	Sister
15. Kerns, Ellen Louise	51	Ruth Reinhardt	Mother
16. Harris, Magnolia	61	Sylvia White (San Francisco)	Mother
		Leinaola White (San Francisco)	Grandmother
17. Lopez, Vincent	17	Walter Jones (San Francisco)	Legal Guard'n.
18. Simon, Marcia	22	Leon Simon (Oakland)	Daughter
19. Simon, Barbara	22	Leon Simon	Daughter
20. Griffith, Mary M.	52	Rose Davis (San Francisco)	Aunt
		Carnella Truss (San Francisco)	Mother
		Louise Blanchard (San Francisco)	Sister

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April 11, 1978 (cont'd)

SUMMARY LISTING OF OUR RELATIVES IN JONESTOWN, GUYANA

<u>Name of Relative at Jonestown</u>	<u>Age</u>	<u>Signer of This Accusation</u>	<u>Relationship to Signer</u>
21. Cobb, John	18	James Cobb, Jr. (San Francisco)	Brother
22. Cobb, Brenda	15	James Cobb, Jr.	Sister
23. Cobb, Sandra	21	James Cobb, Jr.	Sister
24. Cobb, Joel	12	James Cobb, Jr.	Brother
25. Brown, Ava	26	James Cobb, Jr.	Sister
26. Touchette, Charles	47	Mickey Touchette (San Francisco)	Father
27. Touchette, Joyce	45	Mickey Touchette	Mother
28. Touchette, Al	23	Mickey Touchette	Brother
29. Touchette, Mike	25	Mickey Touchette	Brother
30. Touchette, Michelle	19	Mickey Touchette	Sister
31. Swinney, Cleve	65	Mickey Touchette	Grandfather
32. Swinney, Helen	65	Mickey Touchette	Grandmother
33. Swinney, Tim	39	Mickey Touchette	Uncle
34. Berry, Diana	7	Carnella Truss (San Francisco)	Daughter
35. Griffith, Marrison	15	Carnella Truss	Sister
36. Griffith, Emmett Jr.	20	Carnella Truss	Brother
37. Griffith, Amonda	17	Carnella Truss	Sister

TOTALS: 37 Relatives in Jonestown ;  
25 Signers of Accusation (As of April 11, 1978)

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## RELIGION

### Temple Trouble

In the poor-black Fillmore district of San Francisco, the Rev. Jim Jones is revered as a good Samaritan with patrons in very high places. As pastor of the People's Temple, one of the largest interfaith churches in California, Jones not only claims God's power to heal the sick but also wields palpable clout among city and state political leaders. The governor, lieutenant governor, mayor, sheriff and district attorney have all visited the temple and, during the 1976 Presidential campaign, Jones himself shared a platform with Rosalynn Carter. Last December, the charismatic preacher who can muster black voters was named chairman of the San Francisco Housing Authority Commission by Mayor George Moscone. But now Jones stands accused by 30 former temple members of building his power through fear, fraud, physical beatings, the appropriation of parishioners' property and possible misuse of government funds.

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

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

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

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

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

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

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

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

Richard Barnes—New West



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

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

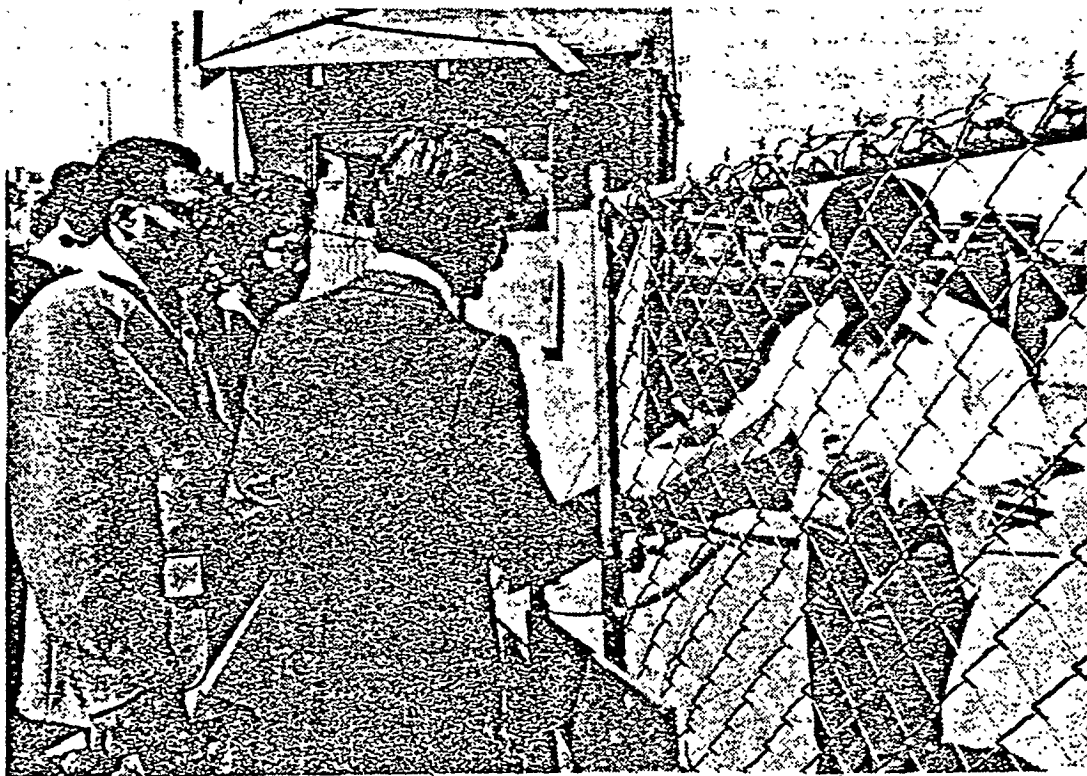
When *New West* first considered investigating the People's Temple, the editors were bargained with pleas from politicians and businessmen to kill the story. When the editors persisted, some were harassed at home by anonymous callers. Meanwhile, other local newsmen reported similar coercion and only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

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

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

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

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



Steven Katsaris and Howard Oliver deliver petition to Temple pastor

—Joe Price Jr.

# Peoples Temple in Guyana is 'prison,' relatives say

By BOB KLOSE  
Staff Writer

SAN FRANCISCO — "Concerned Relatives," a group of Northern Californians with relatives living on the South American agricultural mission of the controversial Peoples Temple Church, Tuesday charged their loved ones are being held captive, possibly under threat of death, by Rev. James Jones.

A long list of accusations, signed by 25 relatives of 37 residents of "Jonestown" in Guyana, was delivered to the Peoples Temple headquarters here.

The group, whose charges were documented by sworn affidavits from at least one former member of the agricultural mission and the

Ukiah father of a current mission resident, demanded Jones allow their relatives a one-week visit home at the group's expense.

The group Tuesday said the visit would allow church members to decide freely whether to return to Guyana. If they choose to go back to Guyana, the relatives said they will not interfere.

Peoples Temple spokesman Sandra Ingram today said the accusations are "malicious lies."

"We are looking into suing," she told The Press Democrat. "Those people have talked to their relatives. This is simple harassment."

Ingram cited a purported report by the U.S. Embassy in Guyana which she claimed said: "Peoples

are very happy and want to remain in Guyana."

Ingram criticized the group for its tactics and urged no mention of them in the press.

"We do not speak for individuals. Maybe those in the petition do. We do not believe in this kind of dictatorship. We're very concerned that nothing be printed in the press until the whole side of the story is given," she said.

The group Tuesday was led by Steven Katsaris, Ukiah, and Howard Oliver, San Francisco. Katsaris has a daughter in Guyana and Oliver two sons.

Katsaris, director of the Trinity School for children in Mendocino

(Continued on Page 15A)



# Peoples Temple in Guyana is 'prison,' relatives say

(Continued from Page 1)

County, said the group would "employ every legal and diplomatic avenue open to us" to force Rev. Jones to comply with the demands.

Katsaris and about 50 persons, most from the Bay Area and many former members of the church, delivered the demands to an associate pastor who was working a parking lot and storage yard at the rear of the building one Geary Boulevard in San Francisco. Repeated attempts to communicate with church officials at the front entrance failed, although officials watched from Temple windows as Katsaris passed the documents through a chain link fence to church workers.

The introduction to the document said:

"We, the undersigned, are grief-stricken parents and relatives of the . . . persons you arranged to be transported to Guyana . . . We are advised there are not telephones or exit roads from Jonestown, and that you now have more than 1,000 U.S. citizens living with you there.

"We have allowed nine months to pass since you left the United States in June 1977. Although certain of us knew it would do no good to wait before making a group protest, others of us were willing to wait to see whether you would in fact respect the fundamental freedoms and dignity of our children and family members in Jonestown.

"Sadly, your conduct over the past year has shown such a flagrant and cruel disregard for human rights that we have no choice as responsible people but to make this public accusation and to demand the immediate elimination of these outrageous abuses."

The charges said alleged conduct by Jones violates the Universal Declaration of Human Rights, adopted by the United Nations in 1948, and the constitutions of the U.S. and Republic of Guyana.

Jones is accused of using physical intimidation and psychological coercion as part of a mind-programming campaign against mission residents; prohibiting members from leaving Guyana; depriving them

their rights to privacy, free speech and freedom of association; and making a threat designed to cause relatives to fear for the lives of mission residents.

The charges allege Jones prohibits telephone calls and contact with "outsiders," censors all mail, prevents residents from seeing relatives who travel to Guyana and exerts the silence of relatives in the U.S. by threats to stop all communications.

The specter of death is raised by the group using Jones' own words. The group said a letter Jones sent last month sent to members of the Senate and House ended with a "chilling threat."

"It is equally evident that people cannot forever be continually harassed and beleaguered by such tactics without seeking alternatives that have been prevented. I can say, without hesitation that we are devoted to a decision that it is better even to die than to be constantly harassed from one continent to the next," Jones' letter is quoted as saying.

"We frankly do not know if you have become so corrupted by power that you would actually allow a collective "decision" to die, or whether your letter is simply a bluff, designed to deter investigations into your practices," the group's charges said Tuesday.

The group demanded Jones clarify the "decision" to choose death over harassment.

Adding credence to their concerns was a sworn statement by Yolanda D. A. Crawford, San Francisco, who spent three months in Guyana last year.

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

"Jim Jones said that nobody will be permitted to leave Jonestown and that he was going to keep guards stationed around Jonestown to keep anybody from leaving. He said that he had guns and that if

anyone tries to leave they will be killed and their bodies will be left in the jungle and 'we can say that we don't know what happened to you,'" she said.

Crawford also quotes Jones as saying: "I can get a hit man for \$50" and that he had "Mafia connections."

In a sworn statement, Katsaris said he leaped his daughter Maria has entered the "innermost governing body" of the church but that steps had been taken to assure her loyalty.

"I ascertained from people who had firsthand knowledge that Maria had been required to sign an undated suicide note that could be used to explain her disappearance should she ever attempt to leave the church," Katsaris said.

Katsaris traveled to Guyana twice last year to see his daughter. He saw her once in the company of two U.S. Embassy officials and four church members.

"It wasn't my daughter I saw but a completely different person," Katsaris told The Press Democrat. In his statement, he declined to return his embrace, was suspicious, hostile and paranoid and accused him of being part of a conspiracy against the church.

Tuesday he said he hasn't heard from her since.

Crawford said Jones has stated he could silence his critics by accusing them of being homosexuals, child abusers, terrorists or sexual deviates.

Katsaris's statement said Maria "had been required to sign statements that the children's residential treatment center that I direct was involved in a gigantic welfare fraud, that it was staffed by child molesters and homosexuals, that I myself was a child molester, and had sexually abused one of the girls in the program . . ."

Katsaris also said church officials told U.S. Embassy officials that Katsaris had sexually molested his daughter.

In San Francisco today, church spokesman Ingram said Katsaris' daughter "will continue to state this because it is the truth."

Also cited was the case of Timothy Stoen, former deputy district attorney for Mendocino and San Francisco counties, and his estranged wife, Grace, who were deeply involved in the church when it operated its facility in Redwood Valley.

d-67



TIM STOEN



Concerned relatives leaders Steven Katsaris, left, and Howard Oliver

—Joe Price Jr.

Stoen, present at the confrontation Tuesday but remaining in the background, and his wife, are currently fighting Jones for custody of the Stoen's six-year-old son.

Grace Stoen left the church in 1975. Her husband followed after learning of the alleged physical abuses suffered by church members at the hands of Jones and church leaders.

The Stoen's boy remains in Guyana and Jones claims he is the boys natural father by Mrs. Stoen. The Stoens brought habeas corpus proceedings in Guyana last year and still are await a decision.

Ingram said today Jones has not returned to the U.S. because of the custody case on the advice of his attorneys.

Stoen said Tuesday's action represents the first organized attempt to determine the status of church members, many of whom reportedly left the U.S. saying they would be back in a few weeks but haven't been seen since.

Previously, Stoen said, relatives are too "terrified" to act.

Signers of the petition include persons with parents, grandparents, sisters and brothers, cousins, even entire families living in Guyana.

The "fear of reprisal" is illustrated in a letter a 15-year-old church member wrote to her grandmother which noted her grandmother's taking her concerns to the media.

The letter concludes:  
"I am sorry to hear that you called the radio station but since you did I will not be writing you any more."

d-68

# Belmont High School

Sequoia Union High School District

This is to certify that  
**Maria Katsaris**  
has completed District and State requirements for graduation  
and is hereby awarded this  
**Diploma**

Given at Belmont, California, this tenth day of June, 1971

*George P. Cheffy*  
District Superintendent

*William L. Craig*  
Principal

*Jack Robertson*  
President Board of Trustees

*Charles S. Stone*  
Clerk Board of Trustees

B13-22-e

1 CHARLES R. GARRY  
2 GARRY, DREYFUS, McTERNAN, BROTSKY,  
3 HERNDON & PESONEN, INC.  
4 1256 MARKET STREET AT CIVIC CENTER  
5 SAN FRANCISCO, CALIFORNIA 94102  
6 TEL: 864-3131

7 Attorneys for Defendant  
8 People's Temple of the Disciples  
9 of Christ, a nonprofit corporation

10 IN THE SUPERIOR COURT OF THE STATE OF CALIFORNIA

11 IN AND FOR THE COUNTY OF MENDOCINO

12 STEVEN A. KATSARIS,

13 Plaintiff,

14 NO. 39911

15 vs.

16 JAMES WARREN JONES, also known as  
17 JIM JONES; SANDRA BRADSHAW, also  
18 known as SANDRA INGRAM; PEOPLES  
19 TEMPLE OF THE DISCIPLES OF CHRIST,  
20 a nonprofit corporation; PAULA  
21 ADAMS; and FIRST DOE through  
22 FIFTIETH DOE, inclusive,

23 NOTICE OF MOTION FOR  
24 CHANGE OF VENUE  
25 [CCP § 397(1)]

26 Defendants.

TO EACH PARTY AND TO THE ATTORNEY OF RECORD FOR EACH PARTY:

YOU AND EACH OF YOU WILL PLEASE TAKE NOTICE THAT on  
July 21, 1978, at the hour of 9:30 A.M., or as soon thereafter  
as the matter may be heard, in Department I of the above-entitled  
Court, at State and Perkins Streets, Ukiah, California, defendant  
Peoples Temple of the Disciples of Christ will move for an order  
changing the place of trial of this action to the Superior Court  
of the State of California in and for the City and County of

1 San Francisco.

2 Said motion will be based on this notice of motion, the  
3 attached declaration under penalty of perjury of Carol Stahl,  
4 the attached memorandum of points and authorities, such supple-  
5 mental affidavits as may be filed subsequently herein, such  
6 supplemental memoranda of points and authorities as may be filed  
7 subsequently herein, and such oral and documentary evidence as  
8 may be presented at the hearing of this motion.

9 Dated: July 1<sup>st</sup>, 1978

GARRY, DREYFUS, McTERNAN, BROTSKY,  
HERNDON & PESONEN, INC.  
1256 MARKET STREET AT CIVIC CENTER  
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TEL: 864-3131

GARRY, DREYFUS, McTERNAN, BROTSKY,  
HERNDON & PESONEN, INC.

By Charles R. Garry  
CHARLES R. GARRY

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MEMORANDUM OF POINTS AND AUTHORITIES  
IN SUPPORT OF MOTION FOR CHANGE OF VENUE

I. A CORPORATE DEFENDANT CAN BE SUED ONLY IN THE COUNTY OF ITS PRINCIPAL PLACE OF BUSINESS, THE COUNTY WHERE THE CONTRACT IS MADE OR IS TO BE PERFORMED, OR WHERE THE OBLIGATION OR LIABILITY ARISES, OR THE BREACH OCCURS.

CCP § 395.5.

II. IF THERE IS ONE CAUSE OF ACTION WHICH THE DEFENDANT IS ENTITLED TO HAVE TRIED AT HIS RESIDENCE, DEFENDANT IS ENTITLED TO A CHANGE OF VENUE, REGARDLESS OF HOW MANY OTHER CAUSES MAY BE STATED WHICH ARE NOT SUBJECT TO CHANGE.

Johnson v. Superior Court, 232 C.A.2d 212 (1965).

Sanborn v. Pomona Pump Co., 131 C.A. 241 (1933)

(rule applied to corporate defendant).

III. DEFENDANT HAS A RIGHT TO CHANGE OF VENUE BECAUSE VENUE IN MENDOCINO COUNTY IS IMPROPER FOR THE THIRD CAUSE OF ACTION.

The third cause of action alleges that defendants in San Francisco and in Guyana conspired to libel plaintiff and that certain words were spoken by defendant Adams in Georgetown, Guyana. There is no allegation that these words were spoken, published, or caused to be published by defendants in Mendocino County, nor that the words were heard in Mendocino County. Nor is there any allegation that plaintiff was injured by those words in that county. Thus, there are no allegations of any liability of defendants arising in Mendocino County.

None of the defendants reside in Mendocino County. See Declarations of Stahl. Nor is there any contract involved or alleged in this action.

//////

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CONCLUSION

For all of the reasons stated above and in the declaration filed in support of this motion, defendant People's Temple of the Disciple of Christ is entitled to a change of venue to the City and County of San Francisco.

Dated: July 1<sup>st</sup>, 1978

GARRY, DREYFUS, McTERNAN, BROTSKY,  
HERNDON & PESONEN, INC.

By Charles R Garry  
CHARLES R. GARRY

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CHARLES R. GARRY  
GARRY, DREYFUS, McTERNAN, BROTSKY,  
HERNDON & PESONEN, INC.  
1256 MARKET STREET AT CIVIC CENTER  
SAN FRANCISCO, CALIFORNIA 94102  
TEL: 864-3131

Attorneys for Defendant  
People's Temple of the Disciples  
of Christ, a nonprofit corporation

IN THE SUPERIOR COURT OF THE STATE OF CALIFORNIA  
IN AND FOR THE COUNTY OF MENDOCINO

STEVEN A. KATSARIS,

Plaintiff,

NO. 39911

vs.

JAMES WARREN JONES, also known as  
JIM JONES; SANDRA BRADSHAW, also  
known as SANDRA INGRAM; PEOPLES  
TEMPLE OF THE DISCIPLES OF CHRIST,  
a nonprofit corporation; PAULA  
ADAMS; and FIRST DOE through  
FIFTIETH DOE, inclusive,

Defendants.

DECLARATION OF MERITS  
IN SUPPORT OF MOTION FOR  
CHANGE OF VENUE  
[CCP § 396b]

I, CAROL STAHL, say:

I am the President of the People's Temple of the Disciples  
of Christ, a nonprofit corporation, a defendant in the above-  
entitled action.

I have fully and thoroughly stated the case in this cause,  
and all the facts and circumstances connected therewith to my  
counsel, MR. CHARLES R. GARRY, who is an attorney and counselor  
at law duly admitted to practice in all courts of the State of

GARRY, DREYFUS, McTERNAN, BROTSKY,  
HERNDON & PESONEN, INC.  
1256 MARKET STREET AT CIVIC CENTER  
SAN FRANCISCO, CALIFORNIA 94102  
TEL: 864-3131

1 California; after such statement, I am advised by said counsel,  
2 and verily believe, that I have a good and valid defense to the  
3 alleged cause of action set forth in the complaint herein, on the  
4 merits.

5 Executed on July 19 1978, at San Francisco, California.

6 I declare under penalty of perjury that the foregoing  
7 is true and correct.

CAROL STAHL  
President, People's Temple of  
the Disciples of Christ

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1 CHARLES R. GARRY  
2 GARRY, DREYFUS, McTERNAN, BROTSKY,  
3 HERNDON & PESONEN, INC.  
4 1256 MARKET STREET AT CIVIC CENTER  
5 SAN FRANCISCO, CALIFORNIA 94102  
6 TEL: 864-3131

7 Attorneys for Defendant  
8 People's Temple of the Disciples  
9 of Christ, a nonprofit corporation

10 IN THE SUPERIOR COURT OF THE STATE OF CALIFORNIA  
11 IN AND FOR THE COUNTY OF MENDOCINO

12 STEVEN A KATSARIS,

13 Plaintiff,

NO. 39911

14 vs.

15 JAMES WARREN JONES, also known as  
16 JIM JONES; SANDRA BRADSHAW, also  
17 known as SANDRA INGRAM; PEOPLES  
18 TEMPLE OF THE DISCIPLES OF CHRIST,  
19 a nonprofit corporation; PAULA  
20 ADAMS; and FIRST DOE through  
21 FIFTIETH DOE, inclusive,

DECLARATION OF  
CAROL STAHL IN SUPPORT  
OF MOTION FOR  
CHANGE OF VENUE  
[CCP § 397(1)]

22 Defendants.

23 I, CAROL STAHL, say:

24 I am the President of the People's Temple of the Disciples  
25 of Christ, a nonprofit corporation, and a defendant in the above-  
26 entitled action.

At the time of the commencement of this action, and  
ever since that time, the People's Temple of the Disciples of  
Christ has been a nonprofit corporation with its principal place  
of business in the City and County of San Francisco. At no part

GARRY, DREYFUS, McTERMAN, BROTSKY,  
HERNDON & PESONEN, INC.  
1256 MARKET STREET AT CIVIC CENTER  
SAN FRANCISCO, CALIFORNIA 94102  
TEL: 864-3131

1 of said time was the principal place of business of the People's  
2 Temple of the Disciples of Christ in the County of Mendocino,  
3 California. See Exhibit A, attached hereto and incorporated  
4 here by reference.

5 I am informed and believe, and on such information and  
6 belief, allege that at the time of the commencement of this action,  
7 and ever since that time, none of the other defendants in this  
8 action has been a resident of Mendocino County, California.  
9 Defendants James Warren Jones and Paula Adams are, and have been  
10 during all of said time, residents of Jonestown, Guyana. Defendant  
11 Sandra Bradshaw is, and during all of said time has been, a  
12 resident of the City and County of San Francisco, California.

13 The complaint in this action contains three causes of  
14 action, all based on alleged libel of plaintiff by defendants.  
15 The third cause of action alleges that defendant Adams spoke  
16 certain words in Georgetown, Guyana. The words allegedly spoken  
17 in Georgetown, Guyana were not spoken or heard, and were not  
18 published, nor caused to be published, by any of the defendants  
19 in Mendocino County, California.

20 There is no contract alleged or involved in this action.

21 Executed on July <sup>1st</sup>, 1978, at San Francisco, California.

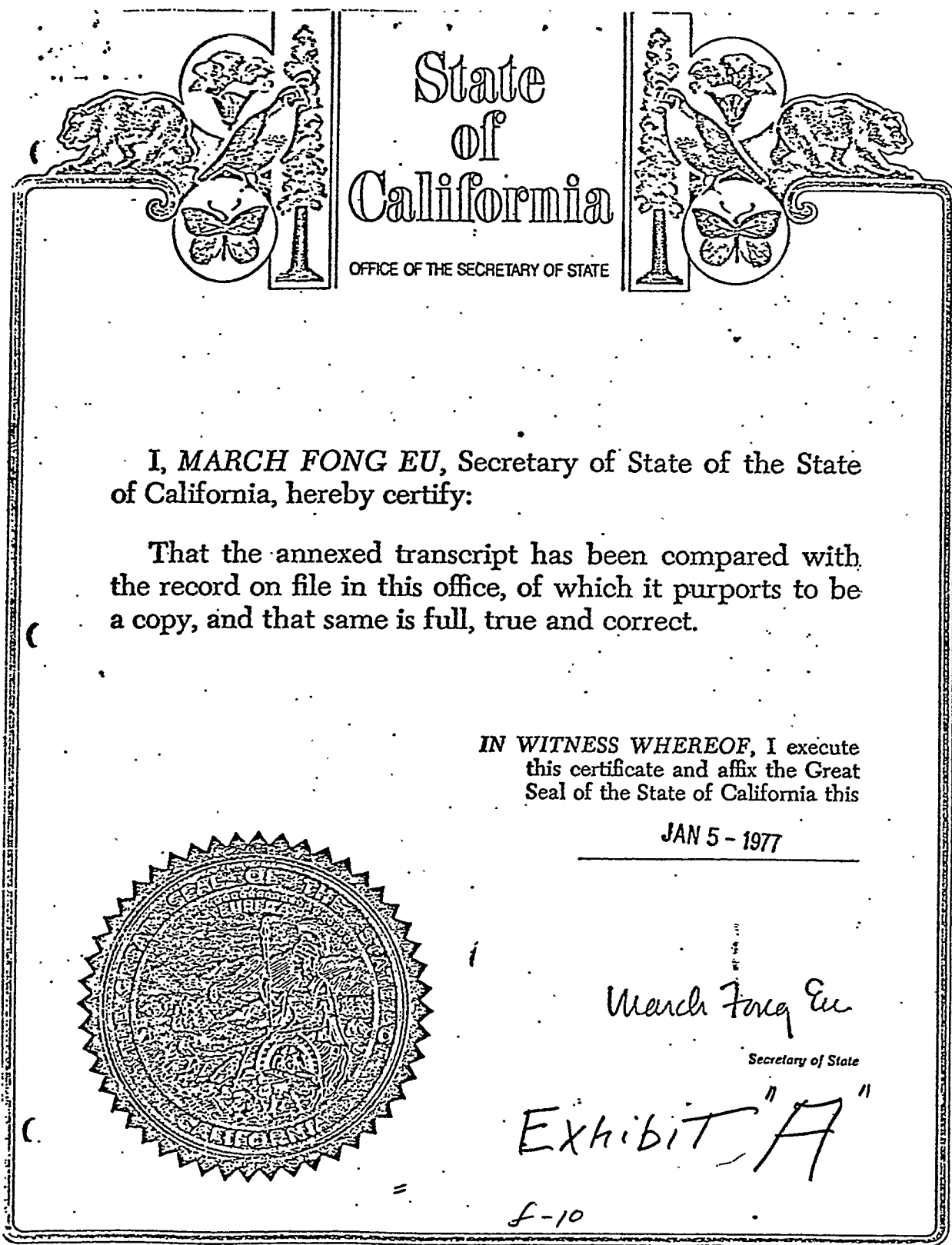
22 I declare under penalty of perjury that the foregoing is  
23 true and correct.

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CAROL STAHL  
President, People's Temple of  
the Disciples of Christ



State  
of  
California

OFFICE OF THE SECRETARY OF STATE

I, *MARCH FONG EU*, Secretary of State of the State of California, hereby certify:

That the annexed transcript has been compared with the record on file in this office, of which it purports to be a copy, and that same is full, true and correct.

IN WITNESS WHEREOF, I execute this certificate and affix the Great Seal of the State of California this

JAN 5 - 1977



*March Fong Eu*

Secretary of State

EXHIBIT "A"

f-10

**ENDORSED  
FILED**

In the office of the Secretary of State  
of the State of California

DEC 31 1976

MARION FONG EU, Secretary of State

By JAMES E. HARRIS  
Deputy

PEOPLES TEMPLE OF THE DISCIPLES OF CHRIST  
A CALIFORNIA CORPORATION

CERTIFICATE OF AMENDMENT OF ARTICLES  
OF  
INCORPORATION OF PEOPLES TEMPLE OF THE DISCIPLES OF CHRIST

Archie Ijames and Jean F. Brown certify:

1. They are the Vice President and Assistant Secretary, respectively, of Peoples Temple of the Disciples of Christ, a California Corporation.
2. At a meeting of the Board of Directors of said corporation, duly held at 1859 Geary Avenue, San Francisco, on November 1, 1976, the following resolution was adopted:

RESOLVED, that Article IV of the Articles of Incorporation of this Corporation be amended to read as follows:

"The City and County in this state where the principal office for the transaction of the business of the corporation is located in the City and County of San Francisco."

3. The members of said corporation have an unequal voting power. The members entitled to cast eight (8) votes have consented by resolution at a meeting held at 1859 Geary Boulevard, San Francisco, California on November 1, 1976, to the adoption of said amendment, and the wording of the amended articles, as set forth in the members' resolution, is the same as that set forth in the Directors' resolution in Paragraph 2 above.

4. The total number of votes entitled to be voted for or to consent to said amendment is nine (9).

Archie Ijames  
Archie Ijames, Vice President

Jean F. Brown  
Jean F. Brown, Assistant  
Secretary

Each of the undersigned declares under penalty of perjury that the matters set forth in the foregoing certificates are true and correct. Executed at San Francisco, California on November 1, 1976.

Archie Ijames  
Archie Ijames, Vice President

Jean F. Brown  
Jean F. Brown, Assistant  
Secretary

GARRY, DREYFUS, McTERNAN, BROTSKY,  
HERNDON & PESONEN, INC.  
1256 MARKET STREET AT CIVIC CENTER  
SAN FRANCISCO, CALIFORNIA 94102  
TEL: 884-3131


1 PROOF OF SERVICE BY MAIL --- 1013(a), 2015.5 C.C.P.

2  
3 I am a citizen of the United States; my business address is  
4 1256 Market Street at Civic Center, San Francisco 94102. I am  
5 employed in the City and County of San Francisco, where this  
6 mailing occurs; I am over the age of eighteen years and not a party  
7 to the within cause. I served the within Notice of Motion for  
8 Change of Venue, Memorandum of Points and Authorities in Support  
9 of Motion for Change of Venue, Declaration of Merits in Support  
10 of Motion for Change of Venue, Declaration of Carol Stahl in  
11 Support of Motion for Change of Venue, and Declaration of Sandra  
12 L. Bradshaw, on the following person on the date set forth  
13 below, by placing a true copy thereof enclosed in a sealed  
14 envelope with postage thereon fully prepaid, in the United States  
15 Post Office mail box at San Francisco, California, addressed  
16 as follows:

17 Timothy Oliver Stoen, Esq.  
18 120 Montgomery Street, Suite 1700  
19 San Francisco, California 94104

20 I certify or declare under penalty of perjury that the  
21 foregoing is true and correct.

22 Executed on July 1, 1978 at San Francisco, California.

23  
24   
25 Charles R. Garry  
26



Conversations with Dymally:

Concern on part of Mann that Congressmen do not make this an issue on the floor and read material into the record that could reflect negatively on the climate in Guyana. Negotiations are delicate now.

Dymally will be meeting soon with a man named Terence Tudman of the US State Department. He will give us names in the State Dept to use as contacts.

Dymally is also meeting Wednesday (October 12) with committee for Caribbean. Humphrey, Bill Coleman, Bob West, Andy Young.

Another man in State Dept - Bill Louers (?) - we will get names.

Dymally will be holding a press conference in Guyana in February - will shed light on the situation.

Toronto: that's where the big ambassadorial staff is set up and big mission from Guyana.

Notes on Katsaris meeting:

1. Medical verification -- his doctor called -- Jane has the name. Said he was a very sick man.
2. He mentioned money he has given Maria - support for the Temple. Claimed he was not against the Temple.
3. He was alarmed by the changing stories he got from Maria on why they couldn't meet. Venezuela, short time with boyfriend, etc. Very obviously being put off. Stories not credible, were open, palpable devices to keep him away. This arouses his anxiety.
4. Sent telegram to Jim. He also called Mazor on how to get hold of us. Mazor said he had a jet plane with engines all revved up and 20+ people ready to go there and that Katsaris should come with him. Katsaris declined the offer.
5. He contacted Frank Touminia (sp?) of Guyana Desk in State Dept.
6. Went to Guyana embassy and talked with Dennis Gouveia (sp ?)
7. Claims that Dick McCoy said he (McCoy) talked with Paula who said Katsaris had molested Maria. McCoy had a note on it to verify the conversation. Said that Paula said she didn't want to get involved.
8. Tried to get in touch through phone system, but didn't work.
9. Said he was desperate: was going to talk with anyone, willing to talk with anyone about seeing his daughter.
10. Went to D.C. Spent a weekend there. Saw Touminia, Gouvaia.

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He also visited House Subcommittee on Latin American Affairs. They told him that his only access would be through politics. He went to Senator Humphrey's Foreign Relations committee. Phil Burton's administrative assistant, Don Clausens adm. asst., Alan Cranston's adm asst. Willing to see anyone who has any relations with PT in order to explore all avenues to seeing Maria.

11. Tim Reiterman and Marshall Kilduff called him. Wanted to talk with him, but he didn't do it. He didn't want it made public. Fear for his reputation.

12. He wanted to go there - to Guyana.

13. Before going, he gets three mysterious late-night phone calls. People identify themselves as "ex-members."

1st call: "We've heard you're planning to go there, our advice is not to go down."

2nd call: "mistake"

3rd call: voice of black man: You could be putting your daughter in jeopardy.

He doesn't believe the calls are from ex-members. He thinks we did them.

14. Then he gets a call from Maria that takes him aback. She asks "how are you?" This friendly tone and incongruous question after he has gone through all this, blows his mind. She claims his tone on earlier call(s) sounded threatening. This is also a shock to him. He can't believe that this is Maria saying this -- feels that she has been influenced, is under others' influence. Especially when she asks for Medical verification of his condition. This utterly blows his mind. Considers the request, given what Maria knows about his case, "dumb" or "insane." At this point he is really worried about Maria -- who is controlling her? Is she in her right mind? Feels degrading thing to produce medical verification from Maria. On verge of saying "the hell with it." And giving up entirely. But decided to get the verification.

15. He said he thinks we are paranoid about him. He said he thinks we have him on our "enemies list." The "official report" about him working with a "right wing" congressman also flabbergated him. He talked about his participation in anti-war movement, reverence for King. Admitted he did not lead a politically active life, but tried to show us he was liberal, progressive. Said he tried to break away from rigidities of church, and to bring Maria out of it. This is why he brought her to Peoples Temple in the first place.

16. He kept going back to the changing stories: first Guyana government policy, then our policy, then the Venezuela thing, etc.

17. He wanted all this conveyed to Maria.

18. He e

Katsaris left on a fairly friendly note. Shook hands. But his feeling about us is that we are paranoid.

x  
z  
e  
-  
He said that he didn't want to credit the stories he had read about the church, but advised us that the stuff he had encountered in his attempts to see Maria made him credit the stories more. He said this as if to advise us that our own actions have done more to confirm the stories about us than anything else.

If Jean Brown has the tape of the conversation, I hope it came out -- it should be analyzed.

## REPORT ON KATSARIS VISIT

First thing, he was angry that Maria had questioned his health problem. Said she has known about it for 15 years, in December he had sent her money for health check because she had said she needed it; he told her at that time there were things like that in the family. Said that he was pissed off with her. A son or daughter of his should give him more respect and love...

He gave breakdown of his talks with Maria, increasing paranoia and anxiety. After last phone patch with her said he would come to Georgetown anyway, even though what he called was a "strange" last call telling him it was the government policy not to allow in visitors headed for Jonestown (Tom quickly contradicted that one, saying it was distinctly explained by Maira that it was not a government but a Jonestown policy. But K. picked up on it and said he heard what he heard, Maria first said government. Tom then said she must have meant church government, the name we refer to our board. K. seemed a little less sure of himself about that point after what Tom said). K said Maria had gone thru various dodges, such as come in December, excuse of fiance, would be in Venezuela -- all of which he said he saw through. Finally she had just said, to hell with it, dont come, I dont want to see you.

K. went to Barry Wood in Ukiah and told him he couldnt believe it, either Maria was coerced or brainwashed. Barry said he knew JJ from legal services, he was reasonable, and should be contacted by telegram about this. SO this is when K. said he called Mazor on the pretext that he had read his name in the papers. Mazor told him not to go, he had gotten a plane ready to go and that parents were going to go to see their children; he should go with them. K. said, no, he simply wanted to see his own daughter, so he sent a telegram to Jim Jones c/o Dick McCoy at the American Embassy there. He claims he never received an answer so went to Washington. Went to the State Department Guyana desk, a man named Frank Tuminia. This man told him the State Department couldn't help, that it was private property and the girl was of age, that if the government was discouraging visitors he should see the Guyana Embassy. He went and met a man named Dennis GOUVELIA. (I think I am right here, that this man was in Georgetown, though I have never heard of him. If not, then this person was still while K was in Washington.) He went to McCoy at U.S. Embassy where Paula Adams had delivered a hand-written letter from Maria saying she did not want to see her father. What really threw him was when he got the message from McCoy that the reason (given as background information from Paula) that he could not see his daughter was that she had been molested by him as a child.

This really set K off. He said now he really worried because he didnt think this was his daughter talking. He tried to talk McCoy into flying into Jonestown with him, via charter to Kaituma. McCoy refused, saying he had no official business there. K then tried by radiophone to Port Kaituma to no avail. Finally, completely frustrated, he went back to Washington DC (Thurs, Fri, Sat., and Sunday) where he met with a close personal friend who happened to be the staff director for the House sub-committee on Latin American Affairs and said that Peoples Temple doesn't want him to see his daughter. This man (no name) told him what he should do is get in Congressmen who have political clout. He talked to assistants of Humphrey, Clausen, Phil Burton, Crarston, and told them he was afraid Maria either had access to such sensitive information that the Temple is afraid to let her talk to anyone on the "outside" or that we are so paranoid as a group that everyone on the outside is an enemy and he is on our enemy list.

Then he said when he got home he got calls from both Ritterman and Kilduff. At this point Dick asked how did he suppose they go ahold of his number.

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He got instantly defensive and said wasn't that presumptuous of us to ask him how he was contacted by them when he had spent \$1,200 trying to see his daughter and talking to people around the nation and in South America... He never answered the question. He said that he told them not now, but that if there was no satisfaction in this that he would talk to them later. Then he said he received 3 strange phone calls, two from women and one from a black man. All said they were friends who had left the Temple. Their advice to him was not to go down. Said he could be putting himself on the line people could "burn you down" or something threatening to that effect. We told him that is exactly why we are paranoid, this kind of conspiracy is after us all the time. He loosened up at that, as if he gave room to the idea we had not done it. He said he did not think it was ex-members, saying as much as that he thought it was the church.

He took off again on the insults Maria had piled on him the night before on the phone. Called it strange, saying she started off with "Hi Pop," as though nothing had happened. Thinks it is dumb, stupid, insane that she would ask him for a medical excuse. Then he thought, if he refuses to do it, it would be playing right into our hands if we are keeping Maria away from him and she must know that he is trying every possible way to get to see her. So he will go on to his doctor this afternoon and get himself an excuse. If nothing else, he said, this is good therapy for him. I guess he means that it has given him a reason to keep himself going physically -- he sure doesn't look sick. He was dressed in some damned expensive clothes and had a trimmed, up-to date hair style and moustache.

He said the we are all paranoid, needed a psychiatrist and were doing everything in our power to turn a basically supportive parent into a panic-stricken, suspicious person who believed all the things written in the articles. Said he has always told Maria that she came from a family with a strong father figure and from a dominating church background which even he took 40 years to get out of... That it was a shame that she left that and then turned to an even more dominating father-figure and had never learned to experience her independence etc. When he talked about her rejecting him he got a crack in his voice like crying (phony) and it is obvious that he cannot take the fact that the daughter he led by the hand through the peace marches of the 60's has really rejected him. Then he gave us all a good long look in the eye and said he would not take lightly what was conveyed to him, by the Ambassador in Guyana. Said his reputation is not to be messed with, that he holds either the man McCoy responsible or Paula Adams, but that he will get to the bottom of it. WHAT AN ASS. Also reacted against what she had said about his knowing a right-wing Congressman. This could not possibly be his daughter saying this. Now he is all the more unsettled about the whole thing... It ended very ungracefully, we just sat there and looked at him. He went on to his doctor. *It said he felt better for having had the chance to talk it out - but it was as though he had had control of the conversation.* I want to say that for the three of us, Tom did well in answering some of these outrageous charges. He countered him successfully several times. Dick took him damn seriously and tried to deal with him intellectually, but the guy got Dick every time and shut him down. I think Dick was unnerved by the whole thing and had mixed reactions about what he was hearing. I was furious with him for inviting the fool to the Temple. I told him we should talk to JJ first on the radio and put the guy off until later in the evening until we had instructions, if we were cleared to talk to him at all. Dick said he disagreed with that, we have to talk to people and give them a chance to reason with us. He was obviously in for more than he bargained for with Katsaris. He did not have any remorse about not checking first with us before telling the guy to come over. For my part-- I just sat there and looked at him. At one point he got so outrageous I told him I had just been in Guyana and that Maria was fine and healthy and happy, that ~~xxx~~ whatever she had said

to him she was fully acting under her own volition -- but he just passed over that. I mentioned twice that I had seen her and she was well-- he didn't even respond. Funny, if he is so terribly concerned about her. He told us he had said to the Guyanese Ambassador that he had a bigger problem than Katsaris had, because K just had one daughter, while the Ambassador had a whole 700 people with estranged relatives.

To: Charles Gairy  
Fr: Maria Katsaris  
Re: Sexual experiences with Steven A. Katsaris

My father was very inconsistent in raising me. When I was very small, he was very controlling and neither he nor my mother could talk openly to me about sex or answer my questions. He was so controlling with me that I would never think of saying no to him, talking back, or arguing with him. I was too afraid of him. He was still manipulatively controlling when I was a teenager, but began talking to me about sexual freedom. He bragged to me about smoking marijuana with his friends at Trinity School (the school in Ukiah, California, which he administrates). His friends also told me about smoking dope with them. Despite his rigidity in rearing me, he repeatedly molested me.

My family lived in Salt Lake City, Utah (1027 S. 13th East Street), until I was about nine years old. He would often come down the hall to my room to say goodnight and would fondle my breasts and genitals. He did this as far back as I can remember, and I was always too terrified to say anything about it. I was frightened that he would beat me if I said anything, and the beatings were especially severe if he said I was lying about anything, and I knew he would say it was a lie. I have never been able to talk to my mother, not even about common feelings, and I always thought she would take his word over mine and say I was making it up if I said anything about it.

Even when I got older, I did not say anything, because I did not think anyone would believe me. Up until I was 18, my father was a Greek Orthodox priest and the pastor of large churches in Salt Lake City and in Belmont California. He was very highly respected by the people in his congregation and in the community. Everyone thought he was a very good father, and church and community leader. He would be the last person anyone would think of as being a child molester.

In Salt Lake City, I remember being at his church office quite a bit (Holy Trinity Greek Orthodox Church). Often this was after office hours or on the weekends when no one else was around. He would offer sit me on his lap and fondle me. Sometimes he would have me rub his penis. He would tell me that I had better not tell anyone about it. I never did because I was afraid he would beat me, and tell everyone I was making it up. When I got somewhat older, getting beaten was doubly upsetting to me. (He used his belt on me until I was about 12 years old). Not only did they hurt, but I was ashamed to go to school after being beat, because of the black and blue marks on my legs.

In 1962, we moved to Belmont California (316 Malcom Avenue, and then later to 1028(?) Comstock Circle). When I was about 10 years old, my mother went back to Pennsylvania to see her relative. I think her father had passed away. While she was gone, my father had me sleep in bed with him (this also happened other times when she was not around). He would hold me very close to him, fondle my genitals and make me masturbate him by rubbing his penis. He said he was just being affectionate to me and that if I was ever to mention it, it would not be wise because no one would believe me. This was when we lived on Malcom Avenue. He would also play with me at his church office in Belmont when no one was around (Holy Cross Greek Orthodox Church on Alameda de las Pulgas). Before the church was built, his temporary office was on Baldwin Avenue in San Mateo, and I remember him doing it there also. He would touch me, grab me when I walked by and fondle me. I was partly afraid of him and partly afraid that I would never have anyone accept me because of what he had done to me and felt like I would always be stuck with him. I was extremely ashamed and embarrassed.

My father also used to like to listen to the stereo a lot. He would lie down in the middle of the living room floor with the lights out. The stereo was at the end of the room and he would lie in front of the speakers. He would have me lie on the floor next to him, put his arm around me and then start putting his hands inside my clothes. This was when I was about eleven. (I also forgot to mention when I was younger in Salt Lake City, I can remember him giving me a bath and playing with me in the bathtub. Another time when our family had gone on a trip to the mountains to a place called Spirit Lake. My mother, brother, and sister had left our cabin and gone over to the lodge. Even though it was cold, my father made me take off my clothes, lay down on the bed with him and rubbed my genitals while he made me rub his. My mother almost caught him that time, but he heard

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her coming with my brother and sister, and told me to hurry and get dressed. He threatened me if I said anything or acted funny and that I would be sorry. This was also in Utah).

When I was 11 or 12 we went on vacation to a camping resort in Yosemite called Camp Mather. He called to me to come with him, and we went back to our cabin. No one else was there. He apologized for being so hard on me when I was smaller, and caressed me as if that was supposed to make up for it or something. I was still very afraid of him to say anything.

My father has always kissed me on the lips when he greets me. We are Greek by nationality, and Greeks are more demonstrative in some ways, but his kissing me on the lips was not something Greek people would do. Even would do this in front of my friends and anyone else who happened to be around. Like this was the way a father usually kisses his daughter. When I got older and objected, he would say I had some kind of problem and was not relaxed enough. I felt so weird because of what my father had done to me, it seemed like I was stuck with him. I always wanted to tell my mother, but never did, because I did not expect her to believe me. No one would ever dream that my father was that kind of person. When I was a senior in high school, my parents got a divorce. My father told me that having sex with my mother was like having sex with a corpse.

When my parents first separated, I stayed with my mother, but I felt too ashamed to be around her because of what I had done. Finally I left and went to Redwood Valley to stay with my father. I did this partly because I felt that no one else would have me, and partly because he lived out in the country and I thought I could get away from people more. He bought a 2 bedroom house at 1040(?) Road M, on the corner of West Road. He was drinking at the time, not just socially but often and quite a bit. He was having an affair with a woman by the name of Anne Tomaja, who he later married, after she had lived with him awhile. They would often have big make-out sessions in the living room while I was there. They did not care if I was sitting right there across from them. He would put his hand down her blouse and feel her breasts and down her pants and finger her, and they would giggle and carry on. This is when he would talk about sexual freedom and that I should relax more sexually. They would make a big thing about sex, not being discreet at all, but would make out in the living room and then go into the bedroom and make a big racket. The more he drank, the more he would show off sexually with this woman.

My father also had a friend who worked as a psychologist at Trinity School and they would both talk about sex a lot when I was around. His name was Bob Eaton. He would brag about his daughter who was about the same age as myself, having sex all the time. Then they said I should have boyfriends and get some experience. If I ignored them or did not discuss it with them, they would say I had a problem and had hang-ups. This is when my father started to go a little further with me. He would get drunk and then go into a big psychological analysis about my being too uptight, and that I would never go out with boys unless I learned to relax with him. He would get really drunk and on one occasion he pushed me down and had sex with me. I felt very claustrophobic, like I was being smothered. This was at his house in Redwood Valley, in his bedroom. It was horrible and I cannot stand to think about it. It seemed like it would never be over. He had a water bed and I thought I was going to suffocate. Another time, he tried again but I got away from him. He would the next day say something about the fact he was really drunk and hoped he had not said anything to offend me, and that he could not remember anything about the night before.

About this time my father was going to a psychotherapist, and told me he was very depressed and suicidal. He said he needed me and that if I ever did anything to hurt him he would kill himself. He has always tried to work on my guilt. When I was a child he was often ill. He had some kind of enzyme problem that the doctor did not know how to treat. He also had ulcers when I was a teenager. I was terrified that it would be my fault if he killed himself or if he died, and it was me that upset him and made him more ill. Also, when I told him I was not returning from Guyana last fall, he claimed he was very ill, and about to have surgery. He implied that he was dying of cancer.

The conflict of all of this finally became too much for me. I had been alienated when I was young and he had played with me sexually, but when I was about 16 to 19 years old, I withdrew



almost totally. I always knew that other people my age would never accept me if they knew. I became very depressed and non-communicative. I would curl up in fetal position in my room and wouldn't talk. Even if someone asked me a question, like what time it was, I would hold up a number of fingers to indicate the time, without having to speak. I rarely spoke to anyone and barely ate anything. I could barely handle school. I could get by in most classes, but emotionally I could not handle it. I felt I would prefer to commit suicide than to turn in a paper. I was frightened that I was weird. My father took me to a therapist, but all I could do was cry and I couldn't talk to him. His name was Jerry Smith, and his office was on Alameda de las Pulgas in Belmont. I felt that if I told him what was happening he would talk to my dad and tell him what I said. I knew he would deny it and was afraid he might put me in an institution. He once told me in great detail about one young girl whose father had to commit her to a mental hospital because she could not keep reality separate from fantasy and she was always making things up. After I went to that therapist I was under therapy with a psychologist by the name of Murray Bilmes in San Mateo. He also worked at Penninsula Hospital. I never was able to tell him about the situation either. I know my father has been under psychotherapy himself for several years. I do not remember the names of the therapists he was going to. One psychiatrist has passed away, whose name was Charlie Parmalee. There was a doctor at St. Mary's hospital in San Francisco he was going to but I cannot remember the name. After my parents were divorced my father used to talk and confide in me like I was his therapist. He would talk to me for hours and say he needed me. I think I may have forgotten to mention that shortly after my parents were divorced, my father also left the priesthood and at that time took the job as director of Trinity School in Ukiah. He has training as a clinical psychologist (so he has told me). He is well respected and has the ability to convince people of what he is saying. He comes off very rational and concerned. This is also why I never told anyone. I knew it was his word against mine, and knew also that he would be believed before me. I have also felt a tremendous amount of guilt and embarrassment over it. When I was older I also felt if I did tell anyone, I would be considered weird and that people would hold it against me. It is very humiliating. And when I was younger he so controlled me like I said earlier, I would never dream of crossing him. It was not until I came to P.T. and felt I could trust some people after awhile that I ever told anyone. I felt that no one would hold it against me, and that they would still be accepting of me. I was almost completely withdrawn when I first came and barely communicating with anyone.

*I hope I have included everything  
you would of liked as something I  
left out. Please let me know.  
Marian*

P.O. Box 893

Georgetown, Guyana

Dear Pop,

I was glad we talked the other night by phone patch because I hoped it would relieve some of your concern for me. I hope you can understand that from my perspective (being that I am 24 years old), it seemed somewhat unfair for you to be making all kinds of demands, which seemed to me threats, especially when I told you the first time we talked that I already had plans to be in Venezuela with my fiancée at the time you said you were going to come to Georgetown. I guess I didn't explain myself that well, but over the airway, I was a little embarrassed to go into a detailed explanation when you insisted on coming to see me in Venezuela where I would be with my boyfriend. I trust that now you see that I wanted to be alone with him - not that I didn't want to see you. As I told you the other night, if you want to come to Georgetown in a few weeks, fine - I'll see you. However, there is one thing that really bothers me, and I think it's best to say it now to kind of clear the air. I heard you came to the church in San Francisco after I called you the other night, and some of the things you said there, don't correspond to what you told me on the phone patch. You mentioned that while in Washington, you had gone to see several congresspeople about me, and this is the opposite of what you told me on the phone patch when I asked you. Also - and what really bothers me, is that you said you had contacted that guy, Major, a man who is part of the conspiracy against the church. He has a criminal

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María Katbais  
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Alhambra, California 95182  
U.S.A.

Personal

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J-2

STEVEN A. KATSARIS

\* MAGUIRE'S REPORT \*

AFFIDAVIT

AN ACCOUNT OF SOME OF MY EXPERIENCES WITH PEOPLE'S TEMPLE CHURCH  
WHEN I ATTEMPTED TO VISIT MY DAUGHTER IN GUYANA.

In July, 1977 my daughter Maria called me from San Francisco to tell me she would be going to the People's Temple Agricultural Mission in Guyana and would be there several weeks. She also informed me that an article highly prejudicial to People's Temple Church was about to be published in the New West magazine and asked if I would send a telegram to the publisher in support of the Church's work. I did so stating in the telegram that I believed they were working with people that our social system had largely neglected. Shortly after the first article appeared in New West magazine my daughter called me from Georgetown to inform me that the article was untrue, politically motivated and that I should have no concern about her activities in the Church. She also told me that she wanted to stay several more weeks in Guyana if that was agreeable with me.

At that time a number of articles appeared in newspapers concerning the experiences of some members of the Church. I became increasingly concerned about my daughter when I read that members had been subjected to various types of psychological and physical coercion. In several phone calls with my daughter I was assured that she was well and told her that in several months I would be visiting Washington D.C. on personal business and was considering going on to Guyana afterward to see her. She appeared enthusiastic and receptive to this idea.

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My daughter's letters continued to be positive mentioning that she missed me, was concerned about my health, and asked me to send down some mosquito netting and other things that she needed. Early in September 1977 I contacted the Church offices in San Francisco and asked them to inform Maria on their radio phone that I would be arriving in Georgetown on September 26. Several days passed and I received a telephone call from People's Temple Church telling me that radio communication had not been favorable and they were unable to contact my daughter. I told them to keep trying since there still was adequate time before I would be leaving for South America. Several days later at 3:00 in the morning I received a telephone call from an unidentified person who told me that she was part of the group of people who had left People's Temple Church. The purpose of her phone call was to discourage me from going to Guyana. She said it would probably put my daughter in a difficult position. The caller hung up before I could ask any questions. The following night again at approximately 3:00 A.M. I received another phone call. Again the unidentified caller cautioned me about going to Guyana and in more forceful terms told me that it might not be safe for me to do so. The following night I received another telephone call at approximately 4:00 in the morning. This time the caller was a man who told me I should think carefully about my decision to go to Guyana and mentioned that since I lived alone on a ranch in an isolated area my home could be burned down.

The next night on September 14 I received a radio phone call from my daughter Maria. She told me she had learned of my plans to visit her in Guyana and asked that I delay my trip until December when a group

of prominent clergy would be visiting their agricultural project. The radio phone call was prolonged with many pauses and interruptions but the essence of the conversation was a series of obstacles presented to me by my daughter to discourage me from visiting. After I told her that I did not wish to travel with a group of clergy in December and that I would be going down September 26 she told me that the government of Guyana discouraged visitors due to the "tremendous harrassment" that Jim Jones had been subjected to. She mentioned that he had been shot at in the jungle. I told my daughter that both she and Jim Jones knew that I would not harrass them, that I had supported her membership in the Church and that I would go to the Guyanese Embassy in Washington and ask for clearance to travel to Guyana. After a pause, Maria told me that it was the policy of the Church not to permit visitors to the project. This seemed extremely strange to me since I had letters from my daughter indicating that there were daily visitors to the project. (See attached copy.) I then offered to meet Maria in Georgetown. She told me she would not be in Guyana but would be in Venezuela during the time of my intended visit. I suggested meeting her in Venezuela but she said she could not see me there since she would only be in that country several days and wanted to spend that time with her fiance. Her fiance's name reportedly was Larry who was the medical officer for the agricultural project. I have since learned that another parent Sherwin Harris has been told that his daughter in Guyana is married to the same doctor. I interpret this ploy as a rather crude attempt to assure parents that their children in the Church are well and married or about to be married to fine professional people. The radio phone call was extremely strange and caused me great anxiety because it

did not sound like my daughter was free to speak for herself and certainly her choice of words did not appear natural. The long pauses in the conversation made me suspect she was being coached. When I finally told her that I was upset and frightened and that I would use every legal and diplomatic means to see her she replied that she would not see me even if I did come to Guyana.

The following day I sent a telegram to Rev. Jim Jones telling him of my concern and asking for his reply. (Copy attached.) No reply was ever forthcoming.

Shortly afterwards I left for Washington D.C. where I contacted John Matheny, Military Advisor to Vice President Mondale, and Frank Tuminia of the Guyanese Desk of the State Department. I told them of my concern and solicited their help. I also went to the Guyanese Embassy and was assured that I could travel to Guyana. When I arrived in Georgetown I first went to the United States Embassy and made contact with Mr. Richard McCoy. He showed me a handwritten transcript that was delivered to the Embassy by People's Temple Church member Paula Adams. The message claimed to be from my daughter and had been received in Georgetown via radio phone. It stated that Maria was happy, she was twenty-four years old, engaged to be married and had had a traumatic childhood and did not wish to see her father. Mr. McCoy stated that Paula Adams volunteered background information on me saying that I was a child molester and had sexually abused my daughter and offered that as a reason that Maria did not want to see me. After an unsuccessful attempt to make contact with my daughter in the interior I returned

to Washington D.C. and related my concern to the State Department, Senator Hubert Humphrey's office, Senator Cranston's office, Congressman Phillip Burton's office, Congressman Lawson's office, the Vice President's office, and the International Human Rights Commission's office.

After my return to California I contacted and personally interviewed as many former members of People's Temple Church as would speak with me. To my dismay I learned that my daughter had been received into the innermost governing body of People's Temple Church and held a position of influence and intimate knowledge of the workings of the movement. I further learned from former members that she was responsible for large amounts of money and while in San Francisco would on occasion have upwards of \$200,000.00 in cash and checks in her room at the Temple. I ascertained from people who had firsthand knowledge that Maria had been required to sign an undated suicide note that could be used to explain her disappearance should she ever attempt to leave the Church. In addition to this she had signed statements incriminating herself and her family of various imagined bizarre misdeeds. I was further told by a former member of the Church that she and Maria had been required to sign statements that the Children's Residential Treatment Center that I direct was involved in a gigantic welfare fraud, that it was staffed by child molesters and homosexuals, that I myself was a child molester, and had sexually abused one of the girls in the program and that the children in our care were being abused. I was also told that my daughter's life could be in jeopardy if People's Temple Church thought that she was about to defect. In view of the threatening



phone calls that I have received, this appeared to be a definite possibility. After speaking with Mr. Robert Chilamidos an investigator for the State of California, with Mr. James Hubert investigator for the United States Treasury Department, and Mrs. Jan Tespool an investigator for the Mendocino County Sheriff's Department I lived in constant anxiety for my daughter's safety. I was convinced that People's Temple Church was using their humanitarian efforts and social welfare activities to cover for their ultimate goal which is the establishment of world socialism (facism?) with Jim Jones as their leader and that they would stop at nothing including calumny, character assassination, blackmail, threats of violence and even murder to achieve their goal. In early November I made another trip to Washington D.C. where I convinced Guyanese Ambassador Lawrence Mann to arrange a meeting between my daughter and me. He went to Georgetown and while there called me and told me that Rev. Jones had agreed to the meeting and assured him that he wanted the members of his Church to have the closest possible relations with their families. I was told to come to Georgetown which I did the following day. Ambassador Mann met me at my hotel in Georgetown, told me that Maria would be in the following day and that he had arranged to take Maria, Mr. McCoy from the United States Embassy and me to dinner as his guests. After the dinner he and Mr. McCoy would depart and Maria and I could have the opportunity to speak privately. Maria did not arrive as planned and the Ambassador phoned me explaining that the Church was having difficulties getting her to Georgetown from the interior. The following day I was given the same story. And finally by Saturday of that week the Ambassador called and told me that Maria would be arriving at 4:00 p.m. At 6:00 p.m. that day the Ambassador again

called, appeared somewhat irritated and said he had been informed by the Church's offices in Georgetown that Maria had arrived but was not feeling well and could not go to dinner. I immediately called the Church offices and asked to speak with my daughter. I was told to wait and after a considerable delay was told that Maria was not there and had gone out to dinner. I asked that she call me at my hotel when she returned and was assured that she would. I did not receive a telephone call on Saturday night. However, at 7:15 Sunday morning I was informed by a representative of People's Temple Church that Maria would meet with me in 45 minutes. Ambassador Mann and Mr. McCoy were at the meeting when Maria arrived with four other persons, two men -- one who identified himself as an attorney representing the Church -- and two women. Maria appeared agitated, could not look me in the eye, and did not return my embrace which appeared unusual and even ominous to me. She looked as if she had not slept well or had been deprived of sleep over a long period of time and her general attitude was one of suspicion, hostility and paranoia. She accused me of causing trouble for the Guyanese government and stated that because of my efforts Guyana had been black listed by the International Human Rights Commission. She stated further that the Church had been informed by the United States government that I was a member of a conspiracy against the Church and was associated with a right wing congressman who intended to destroy the Church. She accused me of lying to her about my health. When I pointed to Paula Adams, one of the women who accompanied her to the meeting, and asked if she knew that this woman had gone to Mr. McCoy and told him that I had abused my daughter sexually, Maria refused to discuss the subject. When I told her that I had information that she

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had signed an undated suicide note, she demanded to know the source of my information. I told her that was not the important issue and that she could alleviate my anxiety by simply telling me it was not true. She replied that since I would not reveal the source of my information she would not discuss that subject. In the course of the conversation with Maria I told her that before leaving for Guyana I had spoken with Grace Stoen who wanted me to convey her love and concern to her son John. Maria told me that Grace was an unfit mother and she had abused her child and that Maria was now the mother for John. She also told me in a tone that I did not believe possible from my daughter that if Grace made any attempt to get her child back she would be sorry. My daughter's affect and the manner in which she spoke conveyed to me the tone of a serious threat. The entire meeting was extremely painful for me and depressing. I managed to tell my daughter that if she ever wanted to return home a ticket would be waiting for her at the Embassy. When I told her of my belief in God and that somehow things would work out, she and another woman from the Church were quick to point out to me that they do not believe in God.

After the meeting I went to the airport to catch a flight to New York City. At the airport I received a message to call Mr. McCoy. In our telephone conversation he told me that both he and Ambassador Mann were disturbed by the meeting and believed that something strange was happening since he could see no reason why the Church should take that attitude toward me. He told me that he would write to me, but to this date I have received no communication from him. After arriving in New York City I proceeded to Washington D.C. where I spent numerous days

contacting as many people in the government as I thought would help me. Most were sympathetic but were quick to point out that since my daughter is 24 years of age and since it appears that she is in Guyana voluntarily there is little they could do to help me.

Since November I have received no communication from Maria and have not attempted to make contact with her since I believe this might be interpreted either as an attempt on my part to get her out of the Church or as a sign that Maria is waivering and is about to defect. and might place her life in jeopardy.

*Steven A. Katsaris*

Steven A. Katsaris  
Trinity School for Children  
Ukiah, California

April 4, 1978

STATE OF CALIFORNIA,  
COUNTY OF MENDOCINO } ss.

ON April 4, 19 78  
before me, the undersigned, a Notary Public in and for said State, personally appeared

---STEVEN A. KATSARIS---  
\_\_\_\_\_, known to me,  
to be the person whose name is subscribed to the within instrument,  
and acknowledged to me that he executed the same.

WITNESS my hand and official seal.

*Dorothy B. Martin*  
Notary Public in and for said State

OFFICIAL SEAL  
DOROTHY B. MARTIN  
NOTARY PUBLIC - CALIFORNIA  
PRINCIPAL OFFICE IN  
MENDOCINO COUNTY  
My Commission Expires January 20, 1981

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# ORGANIZACION DETECTA

## CONSULTORES DE SEGURIDAD, C. A.

ASUNTO : EXAMEN DE POLIGRAFO PRACTICADO A  
MARIA KATSARIS

FECHA : Caracas, 13 de junio de 1.978

### 1.- LA EXAMINADA

El día 13 de junio de 1.978 se presentó en nuestras oficinas María Katsaris, de nacionalidad norteamericana, nacida el 9 de junio de 1.953 en el Estado de Pennsylvania, Estados Unidos de Norteamérica, titular del pasaporte de E.E.U.U.A, número 1899673, siendo sometida, a propia petición a un examen de polígrafo a base de un cuestionario transcrito en el capítulo dos de este informe.

### 2.- EL CUESTIONARIO

La examinada aportó el siguiente cuestionario, redactado en idioma inglés.

<u>PREGUNTAS</u>	<u>RESPUESTAS</u>
1. Has your father told you that you should worship him as an icon unto God?	+
2. Does your father have a history of being under psychotherapy?	+
3. Has your father told you that having sex with your mother was like having sex with a corpse?	+
4. Did your father often hit you with a belt? Did you have black and blue welts as a result?	+
5. Has your father often made racist and racist and ethnic jokes?	+
6. Did Tom Stoen call your father an evil - bastard?	+

7. Did Tim Stoem tell you that you father would try to lead a terrible vigilante group against your church? +  
\_\_\_\_\_
8. Did Tim Stoen often advise you against seeing your father? +  
\_\_\_\_\_
9. Did Tim Stoen often caution you to be very careful with your father? +  
\_\_\_\_\_
10. Did you father take you to bed with him? Many times? +  
\_\_\_\_\_
11. Did you father engage in sexual play with his girlfriend in front of you? +  
\_\_\_\_\_
12. Does your father kiss you on the mouth? Is this a Greek custom as you understand them? +  
\_\_\_\_\_
13. Were you afraid of your father as a child? +  
\_\_\_\_\_
14. Are you afraid of your father now? +  
\_\_\_\_\_
15. When you were a child did you feel that you could refuse any thing your father would ask you to do? +  
\_\_\_\_\_
16. Do you fear that if you were to return to the United States your father would attempt to keep you there? +  
\_\_\_\_\_
17. Did your father, Steven A.Katsaris, sexually molest you? +  
\_\_\_\_\_
18. Did your father drink heavily and smoke marijuana? +  
\_\_\_\_\_

19. Did your father fondle you sexually? +

20. Did your father have sexual inter -  
course with you? +

— A este cuestionario se agregaron las siguientes pre-  
guntas de control.

RESPUESTAS

A. Is it false, that your name is Maria  
Katsaris ? -

B. Is it false, that you are born in 1.953? -

C. Is today sunday? -

D. Are you lying in this emanination? -

E. Do you love your father? -

F. Do you hate your mother? -

J. Are you trying to lye in this examina-  
tion? -

K. Did you have sexual pleasure with your  
father? -

M. Did you enjoy sex with your father? -

N. Do you hate having sex with your father? +

O. Do you like having sex with your fa -  
ther? -

P. Did you have oral sex with your father? +

- Q. Did you enjoy oral sex with your father? \_\_\_\_\_ -
- R. Are you hiding something about your mother? \_\_\_\_\_ -
- S. Are you hiding something sexual about your mother? \_\_\_\_\_ -
- T. Have you been raped by your father? \_\_\_\_\_ +
- U. Have you told your mother having been raped by your father? \_\_\_\_\_ +

— Las respuestas "yes" están marcadas con el signo + y las "no" con el signo - .

3.- EL EXAMEN

Se hicieron dos gráficas de diez preguntas cada una, agregándose las de control. Las gráficas se anexan marcadas - I/1 y II/1 respectivamente, llevando el nombre de la examinada y de los examinadores. Se empleó un polígrafo marca Stoelting Executive de tres sensores.

4.- ADMISIONES VOLUNTARIAS

Hechas las gráficas I/1 y II/1 se procedió a interrogar a la examinada sobre las respuestas de mayor reacción.

Pregunta "T"

Informa que la pregunta le molestó mucho, que se trata de un tema cargado de emoción y repulsión.

Pregunta "Q"

Informa que esta pregunta le molesta mucho.

Pregunta "F"

Informa que no se siente muy cercana a su madre, pero la relación es normal. No siente lo mismo frente a su madre que frente a su padre.



Pregunta "U"

Indica que no ve a su madre desde hace año y medio. Hace dos meses le comunicó vía radio-teléfono que su padre la había molestado sexualmente, sin decir que había sido violada.

Pregunta 11

Cree que la pregunta se refería a la relación entre su padre y ella en presencia de un tercero, cuando en realidad fué entre su padre y una amiga en presencia de ella.

Pregunta 14

No teme físicamente a su padre, pero cree que éste puede intentar acción legal contra ella por curatela (conservatorship) y tiene miedo que esto ocurra.

Pregunta "Q"

La idea le causa disgusto.

Pregunta "R"

No recuerda haber ocultado nada sobre su padre. No conoce nada negativo sobre su madre.

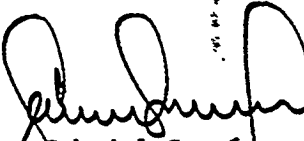
Pregunta "T"

Se trata de un tema cargado de emoción y repulsivo para ella.

5. CONCLUSIONES

Se concluye que la examinada dice lo que para ella constituye la verdad a todas las preguntas. Las reacciones analizadas en el capítulo tres del presente informe se consideran suficientemente explicadas.

6. Se anexan copias fotostáticas de las gráficas.




Gabriel Gzásó  
Examinador

10/14/78

Carolyn

Attached is transcript of the interview Charles G had with Maria in Jonestown.

This dwells on the actual molestation question, and Daren and Charlie and I think that Maria should study it with Sarah and Chaikin to draw up an affidavit which she will be comfortable with, that is, ~~that~~ to talk about if questioned again by legal counsel.

from June 

BB-22-m-1

Charles Garry interview with Maria Katsaris, September 1978  
in Jonestown, Guyana, S.A.

Talking re molesting of Maria by Steve Katsaris...

- CG: As far as you know, you never had a discharge of his semen in your mouth, is that right?
- MK: Right
- CG: I asked you, and you weren't very definite, and I would like you to be as definite as you can, were any of these plays that he was doing with you, you were doing with him, did he ever say anything at the time, any words of endearment, encouragement, discouragement
- MK: Well, I remember when I was older, he used to say that I was hung up, that I should learn to relax more. I can remember him also threatening me also not to say anything about it. When I was older, the thing was that I had a problem, that I was sexually hung up. The implication was that there was something not normal about myself. Then other times he would threaten me and say that I would be sorry if I told anybody about that, nobody would believe me, that if I did say something about it, they would all think I was weird.
- CG: How did he happen to threaten you, how did that come about?
- MK: That I better not say anything to my mother
- CG: How did he happen to say that, how did it come about, what initiated it
- MK: At times I would protest, not want to comply with what he wanted, and he would say I better do it, that I better not say anything to anybody.
- CG: Did he ever come around when you were having your period?
- MK: Yeah
- CG: What would he do when you were having your period?
- MK: He usually didn't mess with me on my period.
- CG: It was after your period that he would mess with you, is that right?
- MK: Yes, right.
- CG: When did you first begin to realize, or did you realize, what he was doing to you was not normal or not right?
- MK: I didn't realize it when I was a child, but when I got older... it was something that always happened, so I'd say maybe 10 years on, that's my impression
- CG: In other words, you were about 15?
- MK: No, younger than that, 10 to 15

CG: Would he play with your clitoris?

MK: Yes

CG: Just a short time, or a long time

MK: Sometimes it would be for quite awhile, and sometimes just briefly

CG: Did you get any satisfaction from him doing it

MK: No

CG: You wouldn't get any kind of satisfaction from him playing with you?

MK: I don't remember anything when I was a small child, and when I got older, no, because I felt very uncomfortable

CG: Did you orally copulate with him?

MK: When I was a smaller child, I would do it to him, and when I got older, I didn't do it

CG: Would he ask you to do it?

MK: Yes

CG: What would you say?

MK: No

CG: Did that irritate him, what would he say?

MK: He'd say shit like, what's your problem? He always used to say things like I was a weirdo, or I had some kind of problem, but as I got physically bigger, he didn't press the issue.

CG: But he would orally copulate

MK: Yes

CG: When did this terminate, when did it stop?

MK: Well, it stopped for awhile when I was in high school, and then when I moved up to Redwood Valley, this other thing happened, and that was when I left

CG: I'm interested in the time before he actually penetrated you with his penis. Had this fondling and copulation and what not been going on for some time before that? This was after you'd already finished high school, was it not?

MK: When he actually penetrated me? Yeah. See it stopped when I was in my later years in high school, I was 17 or 18, so then I wanted someplace to go, when I wanted to get away from my house in the Bay Area, I went up there.

CG: What I'm trying to find out is how long had you been there after the high school, and after there was a cessation of this relationship? What transpired immediately or some weeks before this?

MK I'd already gone to college for a semester --

CG What college was that

MK The College of Mendocino

CG And where were you living at the time, with him, where was he living

MK He was living in Ukiah

CG And did you go home on weekends

MK No, I lived there. Occasionally I would go up there, other  
every week or so  
times he would come down/and see me in the Bay Area

CG Where did this penetration take place

MK In his house in Redwood Valley

CG How long had you been living there before then

MK I'd say, maybe 4 months

CG And in that 4 months time, before he penetrated, had he been  
making love to you

MK No. He hadn't messed with me. He divorced my mother and he  
had an affair with another woman he later married.

CG Was she living in the house, they were shacking up together?

MK Yeah

CG What was her name

MK Anne Comaja

CG Where was she on the day, or the night, whatever it was, that  
he penetrated

MK I don't remember; she used to take night classes, or work at night;  
a lot of times she wasn't in the house; I can't remember where she  
was particularly that night but there were times when she wasn't  
home because she worked, she was a nurse, she would have night duty  
or she was taking night classes or showing her dog. I couldn't say  
where she was ~~xxxx~~ exactly that night but I know she wasn't there.

CG Tell me about the day, the circumstances that led up to it

MK We'd eaten dinner, it was after dinner. He was in the living room  
and he'd been drinking. His pattern was that he'd come home, eat,  
turn on the tv and just sit there and drink. Usually fell asleep  
or passed out. I was in my room. He came in.

CG How were you dressed?

MK I had my pajamas on

CG You were ready to retire?

MK Yes

CG You had your pajamas on. Do you know approximately what time it was

MK About 11 o'clock

CG Do you know the approximate month that this happened

MK Let me think a minute. It was in the summertime. July or August.

CG What year?

MK If I could count back, I could tell you what year. '72.

CG When was the last time that he had fondled you or had anything to do with you in the sexualnature before that

MK That was when I was living in the Bay Area. I'd say it was about when I was 16 or 17, maybe '70, '71.

CG In other words, it had been about 2 years before

MK Two years, or a year and a half.

CG All right, so he came into your bedroom. Were you in bed at the time?

MK No. He forcedme down on the bed.

CG Now I want you to give it to me in details, as much in detail as you can think about it.

MK I was standing in my room, he came in and grabbed me. He said something but I don't remember what he said.

CG How was he dressed?

MK I think he just had pants on, he didn't have a shirt on. He put his arms around me, and I tried to get away from him. He pushed me down on the bed, I did my best to get away from him. He was drunk but he was still strong, and he pushed me down. I just remember him being on top of me.

CG Who took your pajamapants off

MK I had a nightgown on

CG I thought you said you had pajamas on

MK It was a nightgown

CG And he penetrated you. How long did that last?

MK The actual penetration?

CG The actual intercourse. How long did that last?

MK It seemed like it was forever to me. I don't know.

CG Were you crying

MK I wasn't crying. I wanted to kill him. I wasn't crying

CG What was your reaction

MK My reaction? Pure hatred. I wanted to kill him. I was trying to get away from him. I would ~~kill~~ have killed him if I had the chance.

CG After he got off of you

MK After he got off of me? There was another room in the house and I just went and locked myself in the room. He never acted like, the next day, he never acted like he'd done anything.

CG He never said anything to you? Why not?

MK I dont know why not.

CG Did he say anything to you when he was having intercourse with you?

MK He was cussing me out not to struggle so much.

CG How did he cuss you, do you recall

MK No. You better not move, you better not get up, better fuck there

CG Does he use language like that?

MK Oh yeah. He talks like that alot.

CG Did ~~he~~ you ever mention it to him the next day

MK No

CG Did he ever mention it

MK No

CG Do you believe that he knew what he was doing

MK Yeah. He had had quite a lot to drink, but I don't think he was that out of it.

CG Do you know if he was drinking wine or hard liquor

MK I never liked drinking myself, I never paid that much attention to what he drank

CG Did you remain in the house the day after. How long did you remain in the house

MK I had a few weeks; I was going to be moving up to Eureka, so I stayed there, tried to stay away from the house as much as possible. I tried to avoid being at home when I knew Anne wouldnt be at home.

- CG Was his girlfriend living there, shacking up
- MK Yeah. I just would come home when I knew she was there. I'd just stay with friends
- CG When was the first time that you mentioned to him that "you raped me, and had intercourse with me"
- MK I never mentioned it to him. I never talked to him about it. When I met him here in Guyana, we talked in terms of him molesting me. That was the term that was used but never anything specific.
- CG When was the first time that you ever mentioned to him that he had molested you
- MK I never talked to him about it. The way I am now and the way I was then is like 2 completely different people. If I was then like I feel now, I certainly would have said something. But the whole dynamics of the thing was differnt I never talked to him about it
- CG I'm trying to find out when is the first time that you let him know that he had molested you, whether it was in Guyana or anyplace.
- MK When he came down here to Guyana. It was when I met him in Georgetown with Ambassador Lawrence Mann, Richard McCoy was Consul from the Embassy with me, and attorney Edwin Luckoo, Lionel Luckoo's nephew. Edwin was the only person present. Ambassador Mann had not come into the room.
- CG Why was Luckoo there
- MK Why was he there? Because I didnt want to meet him by myself and I wanted to have an impartial third person there, and I knew
- CG We need an affidavit from Luckoo
- MK I asked Luckoo because I wanted somebody impartial. I didn't want to talk to him by myself, And I didn't think it would be appropriate to have anybody from the Temple go there.
- CG Was that the first time you ever met with Luckoo
- MK Yeah. It was Sunday morning, I went to his house before I went over to the Ambassador's house where the meeting was set for. I explained the situation and why I wanted him to come. I explained to him about my dad wanting to see me, and that he molested me, and he was a very sick person, and I didn't want to talk to him myself because I didn't trust what he would say. I wanted him there. He agreed to it. It was already set up, but he'd never met me. I intrudoced myself and explained exactly why I was asking him
- CG Did he ask any questions about the molestation
- MK Not really, not like you're asking me. I told him that my father hadmolested me, that I didn't want to see him



CG Did he ask what you meant by māestation

MK No. He never asked meanything about it

CG I want to digress a bit here. I have read letters that you have written to your father. They're affectionate letters they're letters of endearment. Why were you writing letters like that, and why didn't you tell him you didn't want him to come here?

MK The only reason I ever wrote any letters or even talked to him was because ever since I'd been in the church they'd said be friendly to him...It was easy to put down on paper if it would keep him there and keep him happy.

CG You knew he was coming down

MK Not when ... I have carbon copies of every letter that I wrote him. I told him that if he didn't quit it, that was it. 145

CG Tell me about some of those other letters

MK I've got to go get them cause I can't remember them

CG Are they more pointed

MK Do they say he molested - no

CG I know, but are there any of them in there that doesnt show that you're the loving daughter

MK Yeah. Those are letters that have never been printed anywhere.

CG How soon after you wrote the last letter did he come down

MK I think there was one letter in the mail, I don't know, it was so short of time til he came down I'm not even sure if he received it. It was like that same week or 2 weeks ~~an~~ ~~he~~ before that.

CG Why didnt you want him to come down

MK Why? Well, 1, I hated his fucking guts, 2 I thought he was up to no good, and I didn't see any good, I didnt think he was up to any good coming down here. He hates the church and he hates Jim

CG Why didnt you write him and say you didn't want anything to do with him

MK Because I thought he'd start shit for the Temple. I thought he'd take it out on the Temple. I thought he'd bring a bunch of shit against Peoples Temple. Ever since, I'd joined, he'd been very threatened and very hostile about the fact that I was part of the organization. Tim Stoen had told me to be nice to him, to placate him, to still be the real loving daughter to him. Tim used to tell me shit, what a prick my dad was, keep him happy, he's a bastard, if I didn't keep him happy he

MK might spread a bunch of shit for the church.

CG He said your father was a prick?

MK Tim? Yeah

CG When is the first time - so Luckoo went with you to the Embassy

MK It wasn't to the Embassy, it was where Ambassador Mann

CG All right when you got there, who was there

MK Lawrence Mann was there and my dad was there. They were in the living room talking, and Paula Adams came from another apartment house. Carolyn Layton came with me too, I asked her to go with me. They weren't involved in any of the discussions.

CG And Luckoo was with you

MK Yeah

CG Now tell me what was said, how close you were to your father, what your father said to you, the entire scenario

MK Carolyn and Luckoo and I walked in. Sitting on the couch were Ambassador Mann and my dad. My dad came up and hugged me and kissed me and shit. I didn't respond to him in any way. We walked out on the balcony. just my father, myself, and Luckoo. Ambassador Mann ~~is~~ was in another part of the house, I think. Carolyn and Paula went in the kitchen or the dining room and had coffee. I said hi Paula, and he said, is this the Paula Adams who assassinated my character? I had asked Paula to take a tape into Richard McCoy saying I didn't want to see my father, he molested me. She played that tpe. There was no way for me to get to Georgetown and my father was putting pressure on me, wanting to come down and see me. And there was no time for a letter because mail is very unreliable between Georgetown, and I couldn't get out because of the plane situation. I asked Paula to turn on the tape recorder at the other end of the radio and I said this is Maria katsaris, blah blah blah I don't want to see my father. I said he molested me. I asked Paula to take the tape into McCoy and play it for him. And so apparently McCoy had told my dad that Paula Adams came in and said he was a child molester. All Paula did was goin and play this tape of myself

CG This was before your father came down

MK Right. So McCoy it seems went back to my father and said that Paula had come in and said he was a ~~hi~~ child molester and I didn't want to see him for that reason. So anyway when I said hi to Paula at the house at this meeting, he said is this the Paula Adams who's assassinated my character, and I didn't respond to it. He was very tense very agitated, in fact he had developed a tic in his eye and his eye twitched the whole time, not continuously, but quite often. He asked me why I told people he molested me. I said I didn't want to talk about it. He had a list of people that he had talked to, who were former members who had left. He tole me he talked

MK to Mazor. I think I mentioned the part about Mazor first, I asked him why was he talking to Mazor.

CG How did you know that he'd talked to Mazor

MK I think he told me. I'm trying to think

CG Well that's what I'm trying to find out.

MK I think, I'm not positive, I think on a phone patch he had told me that he talked to Mazor. I don't even remember

CG You had a phone patch with him before he came down

CL There was a long phone call in Georgetown, and there might have been a call later. I was in on the long phone call.

MK Yeah, that was when he was, I mean I called - I was trying to postpone him coming. ~~That was~~ He didn't have definite plans for coming, and he was still friendly. The phone patch was here on this radio. He said he was coming, and I asked him to wait awhile. There were 2 phone patches. I told him I would not be here. I told him I was going to Venezuela and if he came I would not be here. I asked him to postpone it. I made up this fib that I was going ~~to~~ with my fiance, which I did not have but I made it up thinking it would get him off my back. I told him I would not be here. He came down anyway. As it turned out, I had cancelled my plans for Venezuela. I never did go at that time. He came down here anyway after I told him I would not be here so he didn't know if I was gone or not. I did not see him then. So he came down a second time.

CG Did he say he had been talking to Mazor?

MK Well, I'm trying to think about how I found out. I think it was on a phone patch. I'm trying to think if we found that out on our own information. I can't remember if he told me on a phone patch or if we found out.

CG What I'm trying to find out, is after you knew that he'd been working with Mazor, what was the facade in trying to be nice to him?

MK I wasn't too nice after that. I told him, you know -

CG Well you wrote him a letter after that, didn't you

MK I'll have to look at my notes and see the date on it. Yeah, I did write letters after that.

CG Were they friendly letters, loving letters

MK They weren't as friendly like the first ones that you've seen, no. They weren't outright hostile

CG Did any of your letters say I don't want a goddamn thing to do with you?

MK No, not like that.

HT I thought Buddy Mann told him

MK I think you're right. Buddy Mann  
You see, he talked to a whole list of people. He talked to Grace,  
Liz Foreman, Neva Sly - everybody who is out now in the conspiracy.  
He had it written down on a piece of paper. I tried to get the  
piece of paper from him but he stuck it back in his pocket.  
This was at the meeting with Luckoo.

CG How long did that meeting last?

MK About an hour and a half

CG And who was present at the actual meeting

MK Okay, at the first hour, it was Luckoo, myself and him  
and then McCoy, Dick McCoy came in, when McCoy came and Lawrence  
Mann came in, the conversation started off on a personal thing  
with me and not against the project, and then Luckoo had to leave.  
When he was gone, it was just McCoy, Mann and me, and then  
Carolyn came in towards the end, and he started getting all, the  
conversation went back on the church again

CG In this hour and a half, Maria, did you tell him, did you  
reiterate the fact that he had molested you

MK Yeah, he said why did you tell people that I molested you,  
I said because you did and I don't really feel like talking about  
it.

CG And that's the first time that you yourself directly told him that

MK Yeah.

CG What's the approximate date of that

MK November 13, 1977. I can look on the calendar; it was on a Sunday.  
whatever that week was.

CG What did he say when you said because you did molest me

MK I remember his eye started twitching

CG Is that his left ~~eye~~ eye

MK Yeah

MK He said, why would you tell people like that. He repeated it.  
I said I dont want to talk to you about it. And I dont think you  
really want to get into it

CG Did he ever deny it

MK He didn't deny it, he didn't confirm it.

CG What did he say when you left

MK He hugged me and he said I should always know that he loved me and  
if I wanted to come back, I had a family waiting for me. If I  
wanted fare back, he had the fare

m-11

;:11

CG This was when he left

MK Yeah, when he left the meeting

CG Was he infuriated that you ~~xx~~ would to his face accuse him of molesting you

MK He wasn't outraged or pissed or anything, I mean, he's a sicko, his eye twitched, he was agitated. He was very tense. He wasn't outwardly outraged. He tried crying and manipulating.

CG He tried to get on your sympathy

MK Yeah

CG When is the first time, Maria, that you told anybody about your father's conduct towards you sexually?

MK It was shortly after I was going to the Temple, and I think Tim Stoen was the person I told first

CG Tell me your relationship and how you first got to know Tim Stoen

MK Tim was one of the first people I met in the church. He came on very friendly, very warm, and he knew my dad, I guess, in the community, and he also came to meetings in Redwood Valley, and Tim came there. The Temple gave \$ I think he made few small donations too.

CG So how did you happen to tell Tim

MK The situation was that he was very threatened about my coming to meetings, and becoming more increasingly involved, and I talked to Tim because I thought there would be some problem. Tim agreed with me.

CG I want to know a little bit more about how you got to Tim, not only to talk about it with him, but sex is something you have been very reticent to talk about it

MK I didn't go into details about, I carried it as far as to say he molested me, didn't give him any details

CG Did he ask you, did he say he was surprised at it, what did he say

MK He confirmed that he'd be the type that nobody would ever suspect, he was the type nobody would ever suspect to be a child molester. I said I didn't like him, I wanted to get away from him. I told him that he'd molested me and I did not say he had actual sexual intercourse what it was, and at that time Tim said something like he's just that evil type of person and he's also the last person anybody would suspect of being a child molester. He told me I should be friendly to him and try to keep him placated, go see him, visit him, and Tim used to get mad when I wouldn't go over and see him. Tim used to get mad because I didn't like to go over to his house. This was already after I was in the Temple. I lived with some friends in the Temple.

m-12

- MK Tim said I should go over there like weekly, couple three times a week and visit him. When there would be times that I would never go over there, Tim would get mad and tell me I better go over there before my dad got sick and started some shit
- CG How would he know that you didn't go over and see him.
- MK He'd ask me
- CG How often did you see Tim during this period of time
- MK I saw Tim regularly, at meetings, during the week, quite frequently
- CG What was Tim's role in the church
- MK He was the attorney, and I went to him for advice. He was like somebody in the Temple that I would talk to about the problems of my dad and how to handle my dad.
- CG When is the last time that you talked to him about your father
- MK In San Francisco, before he came down here.
- CG He came down here in February of 1977. Do you remember Jim Jones' Testimonial - was it after that? And before he came to Guyana, while he was still in the District Attorney's office
- MK Yeah. It was - round that time too there was this moonie shit going on, my dad would be the type who would try conservatorship on me. Tim had warned me about that.
- CG What advice, if any, did Tim Stoen give you between the time of the Jim Jones Testimonial and the time that he left for Guyana in February 1977
- MK I didn't talk to Tim as much in that time because I remember talking to him about the conservatorship thing, that my dad would be the type to do it, and he said keep on a freindly basis with him, just be very careful with him. That would be basically it.
- CG How soon before he left for Guyana did he mention the fact be nice to him or whatever
- MK You're asking about what month?
- CG No, I've already placed it between the Testimonial and when he went to Guyana. You know he went to Guyana for about 6 or 7 weeks. During that period of time did you talk to him at all.
- MK Did I talk to him while he was in Guyana?
- CG No - between the time of Jim's Testimonial and when he went to Guyana

CG Was there any discussions, any talking, any reference at all that he talked about your father

MK There was a phone conversation where he asked me how my dad was doing, when was the last time I saw him, that I should continue seeing him, and the again reiterated that he;d be the type of person to do conservatorship on me

CG When was the meeting in Georgetown SIDE 2

EC That meeting took place April 27 - May 1, 1977. Those are the entry and exit stamps on my passport.

CG I'm intereted in Stoen. After he came back from Guyana, did you see him in San Francisco, did you talk to him in San Francisco

MK I don't remember, I honestly don't remember.

CG The meeting in Georgetown was at the old address, right? some 60 hours -

MK The new address

CG This was after Tim Stoen had run to England and Sandy had gone down to fetch him. Did he come back to San Francisco after that Mike and

HT The meeting took palce aft r that

CG Did he come back to San Francico after that

EC Eventually

CG Which is it, yes or no

IJ After they were all gone and I was still there, he left.

CG Did he come to the Temple

MJ No he didnt come to the Temple, but just before the news broke, a phone call came and someone said that it came from Tim 13

HT He did not come to the Temple

CG So there's no way in the world that he could have met with

CG Did you come here with the youngster

MK Yes, I came with John. I stayed about a week and then I left.

CG What happened to John

MK He stayed here with Joyce Touchette.

CG Between october 1976 and June 1977 you were in the US

MK Right.

14

CG Now when you got here on June 16 or 17, was Tim Stoen here?

MK No

JJ He chartered out. <sup>how</sup>  
Even the Guyanese government didn't know/he left. He had to  
leave secretly, pay a price to a charter plane because  
he didn't leave through any natural commercial routes. He  
left by charter some way, without approval of the government.  
They had no listing of him.

MJ He left a message at the Tower Hotel for me,  
a result of

CG As/the meeting in April, how was the information transmitted  
to Maria

MK By radio

HT What happened was, we decided at the meeting - there was  
a radio in Georgetown and one in Jonestown.

MK I talked to Tim, I was on the radio in San Francisco, Tim  
was on the radio in Jonestown.

CG You came here to Jonestown on May 16, 1977, is that correct  
But before you came here, did you have any communication  
between the end of April 1977 and May 16 ~~xxxxxx~~ before  
you came to Jonestown, Guyana, with Tim Stoen

MK Not other than when I talked to him on the radio

CG From the end of April, which is the meeting which took place  
with the lawyers and the legal committee and so forth,  
and before you got here on June 16, 1977, did you have any  
communications with Tim Stoen

MK Yes, I talked to him on the radio.

CG Give us the conversation that you best recall

MK Well, over several days, he would be the person speaking on  
this end of the radio and I would be at the other end of  
the radio. I also got the message at that time that I was  
to stay in the building as much as I could, have other people  
go out and do my business for me. That I should stay in  
the building, that if I had to go out and do anything for  
the church I should get somebody and let them do it, that I  
was in danger of being set up or he might try kidnapping and  
conservatorship on me.

MK I found a note of his - he did say on the radio too - he said  
I would be safer to come down to Guyana, there would be no  
danger of my dad.

CG Had he told you that before

MK Yeah

CG Did he ever put that in writing

MK When he left I had found a note of a group of people that he thought  
should come to Guyana, it was an old note and my name was among it.

m-15



Side 2 of tape, at 94/95

Maria is again talking about phone call with Steve-Katsaris

JJ She was in Caraccas, Venezuelã, there alone

MK He started going into that whole big lie stuff  
I toldhim I took a lie detector test

CG That's how he knew you took the lie detector test

MK I told him he had until 48 hours to call my friends in San -  
Francisco, and drop it, have reconcilliation - if he did not  
drop it I would have nothing more to do with him

CG What did he say

MK He said now Maria, (illegible)

96

JJ But he immediately tried to get to her. He called our San  
Francisco station, and he couldn't get her cause she was  
way over in Carracas. He called twice to the San Francisco  
station.

Dear Maria —

10-3-78

Wonder of wonders! An actual letter from your loving brother!! It's even autographed! A real collector's item, I know. Well, I apologize for my lack of letters, but quantity, not quality right? (In other words, this had better be the world's most fantastic letter, to make up for things!! Well, I make no such claims, but here goes.)

Chico is going through a hot spell - "Indian Summer" I suppose. It's been hot, but my classroom is air-conditioned, and I admit, it's spoiled me. I enjoy student-teaching, working with the sixth grade.

They're really a great age level in my book. We get along pretty well (I'm a 10 year<sup>old</sup> at heart!) I haven't done anything too exciting project-wise yet, but I'm working up to it. Next week I start a nutrition unit - so I can

BB-22-n-1

talk about food. I think I'll take<sup>2.</sup>  
a blender to school and make them  
yogurt smoothies to try, and then talk  
about eating good breakfasts. I'll have  
them keep track of their daily diet - it  
should be interesting.

I have nearly the whole class - 23 or 24  
kids - for my math group and it's going  
well - a good learning experience for me.  
Today, I didn't think I was doing  
all too great explaining decimals to them,  
but my supervisor who was in watching  
(and making me nervous) said I did a  
good job, and offered some constructive  
advice. He's a big switch from my  
last semester's supervisor - who never  
showed up & was a joke when he did!  
My only complaint is my teacher this  
semester - a (how do you spell it?) ~~be~~  
high-20! But she's at least a friendly  
buffo and gives me plenty of room to  
do my own trips.

After this semester I'll probably leave Chico - this is a great town, but it'll be cheaper to live at home, & until I get a job, hopefully in Sept. '79. I ~~don't~~ don't know if I'll go to mom's or pop's. I love 'em both - the Ukiah area is more my type, but jobs (part-time) are in the Bay Area. Well, we'll see.

I'm getting along good with both mom and pop... I appreciate them all the more as I get older. Mom is pretty happy, she's lucky she found Jack - he's a great guy.

Pop, despite our past ups and downs, continues to impress me. I'm glad I left to come to school in Chico... it gave me room to grow and now I can look at him with a clearer eye (and hopefully vice versa). He's a great guy, actually. We're really pretty lucky parent-wise, something that is impressed on me whenever I meet some of my friends folks.

Well, speaking of family, I had

an interesting time this summer in Greece.  
The relatives on pop's side speak no English -  
and you know how fluent my Greek is!

But it was neat - his two cousins live  
next door to each other & each has 2 daughters  
(one of whom is a tennis-out!) and they all took  
good care of me - feeding me great, home-cooked  
meals!

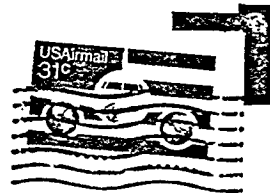
Mom's side of the family was also very nice.  
The village is on the side of a mountain near  
Sparta and is absolutely beautiful! Our cousins  
(mom's cuz, actually) from N.Y. were there for the  
summer, so they eased the language troubles.  
I'm really going to try and brush up on  
my ability to speak Greek. I'd love to go back.  
The people there are all so friendly!!

Well, that's about it from here. I hope  
you visit the "Golden State" soon; I'd love  
to see you. Your phone calls reminded me  
how much I miss you ... hell, we all  
do! Take care - write and/or call!!

Your brother & friend ... or is that,  
friendly brother? Anyway, love from  
me,  
Anthony

1-2a

Anthony Katsaris  
1057 Citrus Ave.  
Chico, CA 95926  
USA



AIRMAIL

Ms. Maria Katsaris  
P.O. Box 893  
Georgetown, Guyana  
South America

1-3

Dear \_\_\_\_\_,

My name is Maria Katsaris and I am twenty-four years old. Some weeks ago, my father, Steven Katsaris, <sup>said he</sup> contacted your offices regarding his demand to see me. I am currently living and working in Guyana, South America, at the Peoples Temple Agricultural project.

Before my father contacted you, we spoke via radio phone patch.

During that conversation he demanded that I forsake my plans to travel with my fiancée, a <sup>medical</sup> doctor, to Venezuela, and see him. ~~despite my father's insistence of the painful childhood he puts me through~~

Although I care for my father, it is my belief that he has had

problems in accepting the fact that at my age I am an adult who can chart my own course through life. It is my understanding that after I would not immediately accede to his wishes, he contacted your offices with tales that I was being "held against my will". Nothing could be further from the truth, nor more laughable.

I am quite happy here in Guyana, and I assure you, I am here of my own volition. The project is considered a model community by both the government here and the many visitors who come almost daily. So, there is no "secrecy" as my father wishes to insinuate. In fact, just last week, Mr. Charles Garry, the well known lawyer, <sup>all the way from Guyana & this State</sup> visited for four days. <sup>he never contacted me in my residence</sup> I am sure that if you contact his office, <sup>(415) 864-3131</sup> he will be glad to give you his impressions of the project, and of myself-- as I met with him on more than one occasion during his visit.

I am sorry for any inconvenience that this family disagreement has caused. I did contact my father again, and offer to see him whenever we could arrange a convenient time for both of us. I have heard nothing from him since, so I can only assume that

B/B-22-0-1

he no longer wishes to see me, ~~a fact that I know~~ which ~~is~~  
~~is regretful~~  
~~sincerely regret.~~ I wish that there were some way that ~~could~~

~~Please do not~~  
fathers, or at least my own father, could learn to accept the  
inevitable truth that daughters do grow up and choose to lead  
their own lives, without so much pain and heartache.

~~Once again~~ (M)

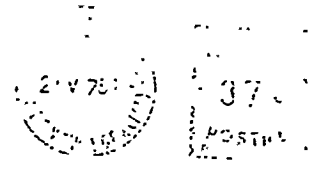
Please feel free to write me if you have any questions.

Sin. 11  
Amen  
Clara  
Dorothy  
Sen. A. J. Anderson





World  
703 E. Collins Grande  
Palo Alto, CA 94306



PAR AVION

Mrs. Maria Katsaris  
P. O. Box 893  
Georgetown, Guyana  
South America SUD AMERICA

BB-22-2

ALAN CRANSTON  
CALIFORNIA

United States Senate  
WASHINGTON, D.C. 20510

December 20, 1977

Ms. Maria Katsaris  
P.O. Box 893  
Georgetown, Guyana  
South America

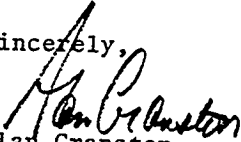
Dear Ms. Katsaris,

Many thanks for your letter about the  
People's Temple Agricultural Project in Guyana.  
I'm glad that you're happy there and that  
you feel the mission is doing good work.

I appreciate your writing to tell me your  
side of the misunderstanding with your  
father and hope that you two will be able  
to meet and resolve your differences.

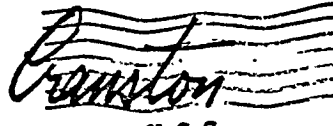
With best wishes,

Sincerely,

  
Alan Cranston

BB-22-7

United States Senate  
WASHINGTON, D.C. 20510  
OFFICIAL BUSINESS



U. S. S.

~~RETURNED FOR POSTAGE~~

Ms. Maria Katsaris  
P.O. Box 893  
Georgetown, Guyana  
South America

DAVID B. FECHHEIMER

1803 Laguna Street, San Francisco, California 94115  
Telephone (415) 922-9819  
Cable: DAVFECH

June 29, 1978

Charles Garry, Esq.  
Garry, Dreyfus, McTernan, Brotsky  
Herndon & Pesonen, Inc.  
1256 Market Street  
San Francisco, Ca.

RECEIVED  
JUL 5 1978

Garry, Dreyfus, McTernan & Brotsky

Re: KATSARIS vs PEOPLES TEMPLE

REPORT OF INVESTIGATION


Enquiries with confidential sources in Washington, D.C. disclosed the following information with respect to Steven Katsaris's last visit to Guyana. Arrangements for the visit were furthered by Arthur Mandakis. Mandakis is alleged to have used his influence with government sources to arrange Katsaris's visa and later visit to Guyana.

On several social occasions since the visit to Guyana, Katsaris has claimed that the CIA aided him in entering Guyana. A confidential source who knows Mandakis and Katsaris knows of no hidden governmental influence on either. In the judgment of the source, Katsaris is simply an outraged and embittered parent trying to get his daughter back. According to the source, Katsaris is a gentle, self-effacing person of a rather conservative political persuasion who is not known to brag or embroider his adventures.

The source stated that Katsaris is presently living in fear for his life because of threats from the Peoples Temple and may, in fact, now be hiding out.

Our source also stated that the leasing of the Jonestown Plantation was arranged by the Deputy Prime Minister of Guyana.

Investigation is continuing.

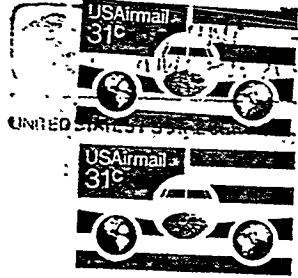
  
David B. Fechheimer

BB-22-5

E. Katsaris  
Po 3525  
Stanford, CA 94305  
USA



AIR MAIL



25'

Maria Katsaris  
Po Box 893  
Georgetown, Guyanna  
SOUTH AMERICA

AIR MAIL

B/B-22-t.

Best  
Wishes  
On Your  
Birthday

Hallmark

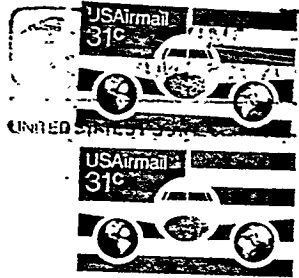
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B/B-22-t-2

E. Katsaris  
PO 3525  
Stanford, CA 94305  
USA



AIR MAIL



25'

Maria Katsaris  
PO Box 893  
Georgetown, Guyanna  
SOUTH AMERICA

AIR MAIL

B/B-22-t.

Dear Maria,  
Happy, happy birthday!  
Mom asked me to send  
you this check from her,  
because she is out of  
town. I hope your birthday  
*This brings you*

*sincere wishes*

*for happiness*

*today and always.*

is wonderful. Not all that  
much new up here. I can't  
believe that I am already  
through a year of school.  
It will sure be great to  
have summer vacation! Take  
care, Maria. I love you—  
Elaine