

Outline of the Medlock Transaction:

Wade and Mabel Medlock had come to the
Sessions in ^{1971 and} 1972 when meetings were held in the
Embassy Ballroom in Los Angeles, monthly. In the
winter of 1972, when the Church acquired a church
building in Los Angeles they became regular members.
During counseling sessions ^{beginning} in 1973 and early 1975
it became evident they were not a happy couple.
Wade Medlock repeatedly told many members of the
congregation he wanted to sell ^{their} two properties,
give his share to the Church, and divorce his
wife who he claimed was "dealing" him.

He talked to Tim about this in 1975 &
consistent with Church policy Tim advised him to
try and get along with his wife. Nevertheless
Wade continued to complain about his wife and
further complain that the Church was not
doing enough to assist him in making the gift.
The matter was brought to a head in mid summer
when Wade talked to Archie Jones, long time
member and associate pastor. Archie brought it to
a government meeting one Saturday night in L.A. Present
among others were Kay Nelson, Tim Stoe, Tish LeRoy,
Tim Jones, Clara Johnson (niece of the Medlocks). The
matter was discussed and Tim advised on what would
be legal and proper under the circumstances. It was
decided that both would be asked to sign gift
deeds based on the verbal conditions that ^{FF-2-1A}

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At that time they would begin work to make the living monument.

They would continue to receive and manage the properties, maintain the land, make payments on loans and take until such time as the church should need the funds for the development of the Guyana mission project. Those selected to speak to the members about the matter were Clara John, Tim Stoen, King Nelson, Archie Jones and Ted the Boy. The next day the members were asked to sign deed forms. The forms were presented and the signing supervised by Tim Stoen. After the signing, Tim Stoen gave King Nelson a file containing two blank deed forms each signed by Wanda and Robert Medlow. The file was marked "Robert Medlow's personal file" and contained stapled in the right hand side a yellow lined foolscap with the name of the land in the middle. It also contained other papers containing the legal description of the two properties. Tim Stoen was to be sure that the deeds were not recorded. It became the responsibility of the members to the members to sign the forms. The forms were finally signed all the forms by 1976 when it was decided that the church would transfer the funds for the Guyana mission project.

FF-2-2B

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

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

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

10/13/73
Affidavit of W. Kay Nelson

By profession I am a Real Estate Broker, licensed by the DRE
and worked as such in L.A. County for years, from 1948 to 1973.
I have been a active member of C.T. since 1973 and from
1973 to 1975 I participated in organizational business,
and committee meetings. I was often involved in transactions
for the purchase and sale of Real Estate, and also in mortgage
sales and other money raising activities. I was also a church member
in 1973 and other religious groups.

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

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W/M
FF-2-3-3

- Sandy Coll
 - Bob Cole
 - Joyce Baker
 - Christie Cobb
 - Ray P...

C

Caution:

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Requested and advised on previous call for report of
 mortar on a club which burned. f.p. $\frac{1}{2}$ K. personally
 and the mtg? Wg of Delia? Corbale

②

C

C

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9-2
 FF-2-5-4

My name is Clara Johnson. I am a school teacher and have been employed by the LAUSD for — years. I am a Headmistress of the Fontana Community School. Mabel Medlock is my aunt, and Wade Medlock is my uncle by marriage. I have known them since 19 —

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

I can recall that sometime in 1972 Wade & Mabel donated several hundred shares of stock to the Temple. Wade also wanted to donate their two pieces of real property and ^{beginning in 1972} continually talked to me about his desire to donate the property to C.T. and return to Guyana. Another man in 1973 he. He was not able to get Mabel to agree and on numerous occasions asked me to talk to her about it. When I refused to do so he ^{became} belligerent. During this period of time T.D.S. would ^{come} to the L.A. and every other weekend. Most often he would stay with the Medlocks in their home at Don Zarembo. He stayed there many weeks. They were great friends.

Since the Summer of 1974 Wade spoke to the Church Council about his desire to donate his share of the house and negotiates and my refusal to assist him in giving Mabel to go along with it. He ^{SA} ~~FF~~ ~~2~~ ~~4~~

Ca



Q

End

Q.

[Handwritten musical notation on a staff]

3-5-77

FF-2-SB
RHR

[illegible]

stand with her to Houston, Tex where we
got her mother and her - at the back to L.A.
preparation to going to Guyana
Before they could leave for Guyana 2nd mother
died after that they changed their mind and
in 1972 first began to ask for the return of
their plantation to the Church. Day of that time
it took me on or about 1972. A woman

was, then I was sent to each one in that
the wedding and with other church representatives
(Eugene - the same was in the house) about their
projects. They were never threatened or coerced.
For several years the Church refused the offer of land,
then took deeds and to plant the land to
try to run their savings of 1 year. The land was
never used. The donation was continually
offered for 1973 - 1976, 3 years, by
Wade & himself. It was withdrawn by myself early
in 1977. The church acquiesced and the rule was
no longer. She later changed her mind and the
church only agreed to accept when their claim
they felt they intended to go to Guyana, where the land
should be used, in order for their benefit.

Wade & himself made 1 hold due to the grounds for
the sale of the real property, then donated stock
and for a period of time to him, and
for 5 years worked on full time project for
the church. The Wade, especially, was let
SC
AB
PPR-204

He was interested in obtaining data for several other things, including, for example, the Sogah Wetlands.

1. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$
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[illegible][illegible]

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 40. $\frac{1}{x^{41}} = x^{-41}$
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[Faint handwritten notes at the bottom of the page]

Still to be typed:

Clara Johnson - the rough draft has blanks throughout

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

Where is Kay Nelson's?

28A
FF-2-~~1111~~

AFFIDAVIT OF CLARA JOHNSON:

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

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

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

(14m5Ten")
During this same period of time Mr. Timothy O. Stoen would come to Los Angeles every other weekend. Often he would stay with the Medlocks. Mabel was

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that under the circumstances it would be better if they just kept the property. Tim Stoen however, said perhaps the wife + said he thought it would be an appropriate thing for the church to do + was probably the only way to save the marriage. anyway, once it had become such an issue.

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

Sometime in the summer of 1975 Wade spoke to some members of the Church Council about his desire to donate the properties to the church, about my refusal and Mr. Chaikins unwillingness to do so. to assist him by talking to his companion, and about his frustration that the church was not doing anything to assist him in making the donation possible. I was there on that occasion. As I recall it took place in the main sanctuary of the church in Los Angeles and Kay Nelson and Archie Ijames were there. He then stated, as he had done on many prior occasions, that if he could not get it done any other way, he would divorce Mabel and force a sale of the properties and donate his share to the church. He was very angry at what he considered a "lack of cooperation" on the part of the church officials and attorneys.

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

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

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

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

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

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

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

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

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

(4 of 4)

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