FEDERAL BUREAU OF INVESTIGATION

RYMUR

(JONESTOWN)

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II - 1 CONCERNED RELATIVES

SUBJECT RYMUR

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II-1 CONCERNED RELATIVES

SUMMARY OF "VIOLATIONS": RESPONSES

1. "Decision to Die" Statement.

Written by Pam Moten in the United States at that time, not written or caused to be written by JJ. Itwas an expression of frustration and reflects what in fact, the frustration and desperation that the community feels at continued harassment. In any event, it is not a threat nor was it ever intended as such.

2. Gurads-- There are no gurads around Jonestwon at all. There are no fences at all, let alone barbed wire fences. There is no closed circuit television monitoring the residents. Moreover, it would bephysically impossible to station guards or fences around Jonestwn, as this is a very large community in the middle of the jungle-- even if we so desired, which we do not.

3.PASSPORTS: We have centralized passports, kept in organized fashion, alphabetically in a central office. This is done to prevent loss, and this system is known to both the Guyana police officials and the U.S. Consulate. This system is not done to prevent people from leaving the country as one does not need a passport to travel out of Guyana; all one needs is to stop by the U.S. Consulate office, pick up travel papers and go-- a passport is not necessary.The Guyana police deaprtment is aware of thissysytem and prefers it because it makes their responsibility of checking immigration cards easier.The national government of Guyana is also aware of this system, as id the U.S. Embassy(who in fact suggested it might be the most efficient way to handle such a number of passports.)

4. MONEY: We are a Communist collective, and no money is used in Jonestown. We pool all our funds. Because we are aneintirely equalitarian society, one of the implications is that there isnt anybody in this place that has greater buying power or acess to material goods than anybody else. (All services, entertainment, necessities are provided free of charge Moreover, there is no place in the interior of Guyana to bank or cash checks. Each person endorses his or her own checks which are deposited in an external U.S. dollar account, held in the name of the organization. The proceeds are used for the benefit of the entire collective, without respect to the origination of the funds.

5. TELEPHONE CALLS: There is no phone on the project. The nearest phone is seven miles away and only operates from the interior to the capital of Georetown, when it operates at all, and when that is is anybody's guess. Direct phone calls to relatives are not permitted from Georgetown as the cost is twelve dollars per three minutes and we cannot afford the expense. We do allow collect calls to be made, especially if the relative has shown particular interwst or concern, and if the member-relative is in our Georgetown headquarters. Local phone calls are made on a routine daily basis by those in Georetown.
Phone patches via amateur radio are regularly scheduled and permitted and they are made at a time when radio conditions permit such calls. The only limitation on phone patches are the limitations imposed by the medium itself-- atmospheric conditions, the radio band etc However, in the event that the person has a relative who has proved to be very hostile to the organization or the individual, such radio-phone contacts are discouraged although not forbidden because of potential legal problems. One of the problems is that radio-phone patches are public medium and are listened to by many people, so we feel it neceassry especially when their is a potential legal problem involved, to be cautiou over this medium. However, such calls have been made, but we usually have their attorney present. Another thing we are concerned about is that some one listening on the band may pick up the phone number, and later harass or botherthe realtive in question.This has happened in the past. In fact, Tim Stoen has called some of these realtives and told them their relatives here were being abused etc.One example of this is Mrs. Verdella Duncan, who recently had a phone patch with her daughter-- a fourteen year old pregnant young woman. During the course of the conversation, she mentioned she would be arriving in July to visit her daughter. A few days later she received a phone call from Timothy Stoen, warning her not to come her in July, and that he had heard she wanted her child back, which in fact was not true. This phone call indicated to us that he has contact with people who listen to our phone patches.

6. "PROHIBITION" from conatct with "Outsiders"

This is patently untrue, because anyone who is not living on the project, or who is doing work outside the project, down river, in Port Kaituma, in Mattews Ridge or in Georgetiwn, has contact constantly with persons not members of our cooperative. Our band has travled all over Guyana, performing, we have open houses , parties etc. in Georgetwor

Georetwon, and attend parties, dinners etc. given b
community (both here in the N.W.D.) and in Georg
Probably about 50% of the time, anywhere between 5
cooperative"s membership are not on the Project. Th
Georgetown or down river, in the Port etc. It is
about one third of the cooperatives membership are
in any given years at one time or
It is physically impossible to prevent any one from
having contact with our neighbors. One can walk off
time. There is a free train from the Port to Matthe
daily basis. People also come into the project to v
staff routinely.

7. CENSORSHIP OF MAIL: As a general rule mail is no
is read, and on occasion if it conatins news which
extremenly upsetting to a person who is feeble and
consider elaying giving it to them until the mediac
handle it.One of the reasons we do read all incomir
in advance any potential legal problems, situtatio
potentailly hostile or in otherways considering acti
organization for various reasons. We like
kind of thing in advance so we can help the perso
situtation, and so we can protect our collective. I
to do this because of the political harassment we h
consider it neceassry at this time to protect our c

Outgoing mail: People do write to their relatives a
do so. The mail is screened by a committee, a
if a problem is noted, th
the problem explained and they can rewrite the le
this necessary, because it is obvious that many peo
do not understand the workings of a Communist colle
which are of themselves quite reasonable for a Marx
a bourgeois realtive into a frenzy. People who live
value system of a materialistic society will simply
agricultural Communist collective in a Third World
screening is neceassry to avoid creating a more pr
community and the individual.

Moreover, people have a tendency to be grumpy and complainers. They may write something in a letter that is a transient gripe or bitch, and a petty one at that-- yet that gripe may be picked up on the other side by the media and used to substantially hurt our organization.The gripe may be completely superficial, and forgotten by the individual the next day, yet we cannot allow such things to have a substantual effect on our cause and the development of our Collective.

8. EXTORTION OF SILENCE FRO RELATIVES IN U.S. BY THREATS TO STOP COMMUNICATION.

There is absolutely no policy to this effect, whatsoever. However, we are a community, and people here do not act in a vacuum. On occasion people have gotten pretty pissed off at the interference of relatives in their lives and have written, and talked about writing their relatives and telling them off. Greg Watkins is a good example. He wrote such a powerful letter to his mother that we asked him to rewrite it three times to tone it down, because we felt it would cause problems. Finally, we gave up. In Greg's case, the mother wrote back a far more threatening letter than he ever wrote, saying atht she would see that he paid for that nasty letter and that " there's more than one way to skin a cat."

9/PREVENTING CHILDREN FROM SEEING PARENTS WHEN THEY COME TO GUYANA.

There is absolutely no policy to this effect. Parents and other relatives have visited this project to see their relatives and more will be doing so in upcoming months. However, when parents and relatives have shown themselves to be hostile to this organization and collective, then we feel no obligation to have to allow them on our property. If the child still wishes to see that hostile relative, it can be arranged for them to see that relative in Georgetwon-- however, that particular case has never arisen. In the few cases where parents came to Guyana and did not see their chilrden, the "child" inquestion was an adult, and it was the decision of the ypung person themselves not to see the relative. The thing that is really bothering the the relatives so much is that their member-relative is more loyal to he organization than to his or her blood tie, and the "concerned relative" simply cannot accept that.

SECTION THREE: THREAT OF DECSION TO DIE.

The letter in question was written by Pamela Moten, and was not dictated by Jim Jones. Jim does give notes to secretaries, which are transmitted in code over the radio which include ideas, possible strategies, ways to respond to situtatios etc. However Jim does not dictate finsished letters-- he gives notes, often sketchy, and throws out ideas. How those ideas are developed is left up to those who take the notes, translate and work with them.On occasion, when time permits, he will look over a rough draft (impossible of course for l letters originating in San Francisco) and make suggestions, Even in these cases, the final product is very much a combined effort of several persons, The actual choice of phrasing etc. is left up to the writer.

It is true that the letter seeks to put U.S. Government officials on the defensive, but we do not consider it irrelevant ideological rhetoric, and we certainly were not attempting to divert from alleged abuses of human rights because there are noneto divert from.

Reagrding the implication taht this "decsion to die" is one that Jim Jones somehow imposes on the rest of the organization. The people here are people who gave up bourgeois existence, and even if it were a petty bourgeois existence, nevertheless, it was something relatively comfortable in the U.S., to come to live down in the middle of the jungle in order to live and demonstrate the principle of Communism and further its cause, It seems fairly obvious that people who are willling to make those sorts of changes, even some who are pretty old, certainlynwould value their principles more than their lives. In the course of our living down here in Guyana, we , as an entire collective, have thoroughly probed and discussed, and argued back and forth, among the entire one thousand population of Jonestwon, for hours and hours, what possible alternatives we have to make our presence be felt in the struggle for socialist liberation.We have tried to consider every possible alternative-- what we would do i f our funds were cut off by this politieal conspiracy, what we wpuld do if we found ourselves no longer in a socialist Guyana, but the equivalent of a fascist Chile, with our children facing torture. By no means have any irreversable decisions been made-- It is simply the case of a group of persons committed to the advance of socialism throughout the world, trying, through the dialiectic process, to come

some conclusions as to what alternatives we might have to make our presence be felt and known in some meaningful way, in the face of almost any possible eventuality. It is an ongoing process. We have certainly explored the possibility that in the event we were starved out by this conspiracy, or by some other kind of disaster, it would be better to find a more humane solution than seeing our children and seniors slowly starve to death or otherwise suffer, This is by no means fixed, and is definately not the sole alternative considered, No group anywhere has probed as democratically or as thoroughly, for as many hours, all the problems that we as a Communist collective might face, and how we might respind to any number of eventualities.

PART FOUR: MINDPROGRAMMING ETC.

1. Causing someone to deny belief in God:

We are obviously a Marxist-Leninist organization. The adherence to Marist-Leninism is particularly antithetical to the belief in God. Therefore those who become active in our organization have become Marxists and generally do not believe in God, because Marxist-Leninism is an atheistic philosophy. Moreover, it is an absurdity to say that someone is guilty of "causing a denial of a belief in God." How could anyone' force anyone not to believe in God?

2. Renouncing family ties: Actually, organizationally, we have always encouraged people to be kind to their relatives, particularly those who wo would be especaiily reactioanry. As far as Maria goes, as long as any of us have known her, she has been extremely hostile to her father. What's happened is that organizationally, over and over, she has been aske to be kind to the man, and there came a point where that just came to an end. So the perspective Steven Katsaris reflects is the perspective of someone who has faced a child who hates him and who has lied to him for years and years, and finally decided to drop the pretense.

We do believe as an organization that the belief in, and adherence to certain principles--the principles of Marxist-Leninism, of world liberation, should take precedence over one's family ties. This seems very logical to us, and entirely reasonable. Tp maintain one's dignity, conscience, and committment, one should put principles above blood ties. Just beaause a man's your uncle you don't love him if he's a fascist.If families can accept that we do subscri to this basic philosophy, even i f they don't, there'd really no need to renounce family ties, and it is not required. If the relatives can

accept the member-relative where they're at, then thats fine, ther's no problem, and they don't have to subscribe to our beliefs.
There is no hard and fast rule about renunciation of family ties at all--especailly for seniors, children etc. However, generally, for tho e who are younger and subscribe to the philosopsy, they are going to maintain their family relationships in such a way as to not interfere with their philoosophical belief and practice.

In the case of the Moores, their daughters lomg ago told them that they were Communists and if they wanted to take the risk of assocaiting with their daughters knowing that they too might risk some difficulties from it that was perfectly fine. They have known this for a long time, and although not Communists themselves have chosen to respect their daughters beliefs, and were quite welcome here, and, as you know, they enjoyed their visit very much.

3. Relatives maintained for collecting inheritences:

Not true. Not the purpose for maintaining family ties. Two inheritances were collected over many years. In one case, both parents were deceased before joining P.T. and all of her close family are here(Brother, sisters, neices). She considers this her family, and quite natural her inheritence would go to the collective. In the other case, the woman had not seem her parents nor had any but the most prefunctory communication with them for years, prior to her joining the organization, and both were simultaneously killled in an airplane crash.

Relatives maintained so as not to have them cause trouble: Of course we do, all the time. We have members who hold views that are entirely antithetical to those of their parents or relatives, who are often quite reactionary and self-centered, and who are very hostile about the choice of their children or realtives and so we constantly tell our people to placate such relatives.

DECISION MAKING (Centralized Chain of Command pg. 5)

Best way to answer this is to describe the process of decsion making in Jonestwon.All major, and even many minor, policy dessions, personnel decsions, even counselling decisions are discussed and debated by the entire collective body. Signifiant, and sometines very lengthy input from the collective.
We have several major, large committes on the collective. For example Steering Committee, gets input from all departments on the farm and makes recommendations to the collective on most every aspect of the running of the farm and the allocation of resources

makes recommendations to the clooective on almost every aspect of the ~~fxxxx~~ running of the farm, from changes in personnnel, to decsions on where to locate the new outhouse. We have a farm analyists board that meets regularly to discuss agricultural problems, do reasearch , and again make recommendations to the entire collective body. This extensive input is brought to the "town forum " which meets twice weekly, and where, for several hours, ~~this~~ the information, recommendations, etc. are presented, and ~~debated~~ discussed, ~~xxxx~~ at great length by the ebtire body of the collective, who add their individual input. ~~Proposals~~ Proposals are voted u upon, or matters may be referred back to committtee for further study etc. Jim Jones has never made a decsion that ran contra to the wishes ofa substantial ~~majxxxfxxx~~ majority of the collective. The absurdity of this hharge is that I don't think you could find a community anywhere , where more input is given by every person, regardless of age, or even senility at times. The collective operates on consensus, much more than majority rule. Jim, as spokesperson for the community will voice a decision made by the collective, but will never arbitraily create a decsion by himself. Even at times where a decsion needs to be made on a minor matter, or one where Jim could readily make it by himself, he always calls in others to discuss and give input.

Decsisons are made by the collective, and enfirced by the same body of people-- there is no "threat of punishment" as claimed.Failure to follow guidelines set down by the community is "punishable" by means of group critism bybthe entire community.

Punishments : The use of hot peppers did not take place when Jim Jones was here. It was used on occasion before he got to Jonestwon and without his k knowledge. On one occasion when it was used, ~~xxxxxx~~ the young man in question had molested a girl in the Port Kaituma area. But when Jim found out this was being done, he was ~~dx~~ adamently opposed to it, and the collective decided it was not an appropriate punishment and it was stopped.

Sleep deprivation: Simply untrue. People get anywhere from six to ten hours of sleep a night, as they choose.

Food deprivation: never used as a punsihment techniques.Absolutely untrue. People eat three well balanced meals a day, with second helpings. People

who are underweight, get extra snacks served. Those who are overweight are on a carefully supervised weight watchers diet. Special diets are given as prescribed by the doctor for diabetics etc. One interseting fact is that when a dentist, Mr. DeCosta, came to our project to check the children's teeth, he was absolutely shocked at the very low number of cavities in our children and he attributed it entirely to a balanced, healthful diet. Mr. DeCosta is a Conservative, and head of the dental scho in Georegtown.

Hard Labor The most commonly used sanction in this community for anti-soci behavior is what we call the New Brigade. The New Brigade is basically a highky structured, supervised group which does projects and tasks needed on the farm-- a myriad variety of tasks (weeding, digging drainage ditche building pathways etc.) Midday, and afternoon breaks are given-- ample foo and water etc. In the evening the person reports to a special dormitory and spends the night there. No One works beyond one's physical capacities. People may be sent to work on the New Brigade for a day or several days, because of a severe error in judgement that could have damaged the collective. In one case, a person left insecticide around where a child could easily find it. We have found this an effective technique for correcting anti-social behavior. It is humane, far more humane than putting someone in jail, or lashing them, or other forms of brutal punishments that have been used by societies throughout the ages. All forms of leadership have been on it-- there is no classist aspect to it-- and it has proved reasonably successful in helping people to achieve a sense of structure and self-discipline. The program is somewhat like some drug-rehab programs in that

each time a person demonstrates responsibility in an area, he is given greater responsibility and promoted according to ability to demonstrate responsibility in carrying out even the most simple tasks. There is certainly no stigma attached to it; it has nothing to do with mind controlling techniques as it has nothing to do with one's mental processes, but is simply a structured work program/ People involved are not deprived of the use of our library facilities or movie entertainment e etc. For children there is a very modified program where they do small work activities. We also isolate a child from the group activity as a means of correction. We try to control behavior in children by using small groups and a mainatining a n outstanding student-teacher ratio, so that the size of children's groups is manageable.

Travelling in groups: People do travel alone, both in the N.W.D. and in Georgetwon, if they have shpwn responsibility. Those who are more dependent, and less able to cope with difficult situations normally travel in groups.

Anybne who leaves the cause will be killed: Obviously untrue since those making the accusation have left the organization and are very much alive No such public threat was ever made. When Debbi Blakey left she was in Georgetwon, and had been for several months, and had quite an independent role. When she wanted to leave she simply packed her bags and walked out. Nobody has been threatened with death.
There have been a number of persons who have left the organization (as well as Jonestwon) and who have returned. Some who left the organization and returned hold very responsible positions within the organization

In some instances, persons who come here at first experince some' homesickness . Theseare usually those who never travelled much, and so there is a period of adjustment xxxxxx during which they might express a wish to go back to S.F. or Los Angeles etc. We try to sit down, and xxxxxxxxxxxxxxxxxxxx talk with them, and ask them to give themselves sufficient time to adjust fo their new environemnt etc. What we find is that after these people who feel homesick have been here a few months they no longer think about "going Back" anymore, but are quite content. Its really just part of a moving syndrome that some people go through in ooming down here-- but it is not true that we prohibit people from leaving. On the contrary some people have left, and it wasnt a matter of running away, they simply decided to leave and they left.

EXHIBIT B: Yolana Crawfords Affidavit

1. Jim Jones has in fact said that certain policies of the United States are evil-- such as the Involvment with Chile, South Africa, the war in Vietnam etc. But he has never criticized the nation as such as being the "most evil" nation in the world. He has reffered to the politiaal and industrial leaders of the U.S. as capitalist pigs on occassion.

2. He has not said he would rather have his people dead than living in the U.S. and in fact the collective has weighed not only his return but the return of the entire organization to the U.S.

3. He has told people, in advanve, that if they wish to go to Guyana, we will pay the cost of going over, but cannot afford the return fare. He made it clear that people who were considering coning to Guyana should plan to stay. We arent running a free travel and tour agency.

We have discussed on occasion the possibilty of returning to the U.S. in the event that conditions in the U.S. appeared tp be ripe for some kind of radical social change that we would want to participate in. Jim never said to people that they would be coming to live in Ggyana for a temporary period of time as some kind of absolute promise. He always told people to plan to come to stay.

4. Absolute denial of point four.

5. We did ask people to turn over their guns. We felt guns were extremely dangerous things to hang onto as people tended to hurt themselves and others with them. Secondly, we wanted to make money and one way to do it was to collect and sell guns to private persons not in our church, and that it what we did. We sold large quantities of guns. In fact, these guns were stored in Tim Stoen's house. We never intended to use any of the for any purpose other than to sell. Most of the stuff we collected were Saturday Night Specia or old shotguns and hunting rifles. No way suitable for any kind of paramilitary operation-- that whole charge is ridiculous.
Denial of her seeing anyone packing any ammunition in crates.
Admission: Jim Jones has said that if anyone trues to start anything we are ready to die for our cause. We are prepared to die for what we belive We don't believe anyone is worth their salt if they are not prepared to for their principles.

6. Yes, in cases where news events depicted those things he said that. H pointed very specifically to news events, times and places when these ev took place, and he does believe in keeping people informed. He reads the news, conveys the news, every day and it is very factual.

When he conveys news he practically always tells the source. He s
he's got it. The statement about Black people being destroyed in
U.S.-- your goddamn right he said it, and he based it on factual
information. It certainly can be ~~xxxxxxxxxx~~ backed up by what has
happened to Huey Newton and others.

7. Point Seven answered previously.

8. Yes he has said he would lay down his body for this cause, and
others to make that committment-- not to him -- but to the cause
socialism. He has never asked anyone to commit themselves to kil
anyone attempting to hurt him.

9. Jim Jones ~~xx~~ has never ordered anyone to break ties with fam

10. Jim Jones has never ordered anyone to report on anyone. Howeve
as plain as the nose on one's face that in a Communist collective
necessary to have some internal safegurads, and so it is true tha
a duty to report behavior , or attitudes that ~~xx~~ are potentially harm
to the collective, so that such behavior etc. may be dealt with
~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ in our public meetings. There is no sys
"spying" as implied. Anyone with a bitch has a right to ~~xxxxxxxx~~
express ~~xx~~ it in our public forum and often is given as much time a
he or she wants to do it. Any "reporting" that is done is done t
person's face in a public forum, for discussion. Behavior, talk
seems anti-Marxist or revisionist is brought for open discussion
one of the worst offenses in our community is gossiping behind s
back.

11. Point eleven answered previously.

12. Yes, we did have her sign something to the effect that shehad PPP sympathies. In fact, the whole idea of having people sign statements such as these as well- as self-incriminating statements to act as a deterrant tp people was an idea that Tim Stoen originated. It was hoped that such statements would have some effect in deterring people from harming this Communist organization, and not from harming Jim Jones personally.

13. Not true. Obviously Marshall Kilduff is very much alive. However, on one ocasion we did make the statement over amateur radio that Mike Prokes was dead, as kind of a trial run. We knew our radio broadcasts were being monitored and we wanted to see if it would be picked up by any of the media. It wasnt, but later we heard that a rumor was flying around S.F. that Mike had "disappeared," or was "no longer with P.T." Mike himself gave a very stirring eulogy over the radio at the time.

14. Where a relative is calling someone who is hostile to the church, it is done in the presence of an attorney. Jim was present at the call Yolanda's mother made, and did give her some points to say. He did not tell her "everythir to say.Even if that had been his desire, it would have been impossible, as he could not hear the other half of the conversation. He never ordererd anyone to tell their relatives to stop criticizing or they would not be allowed hime.

15. First of all Jim Jones does not belive in God.However, he has used the technique of transferrence for those who are intitally very religious(often .der) and for whom an immediate wrenching from religious belief to Marxist ·pective would be impossible, or at least very shattering. So on occasion

he has made the staement "I am God", equating God with Good-- and not with any anthropomorphic deity or creator. In fact, he has often qualified the statement by saying "If there is a God-- or one who is decent and just etc." then I am the only one you'll ever see. " He has often said " We all are God"- a meaning determiners of our own destiny, taken st raight from the Marxist perspective that we must create our own society. He has made it extremely clear that he has never meant that statement to mean he is an anthropomorphic deity, the creator of the universe, or any other hocus-pocus. Rather what he is doing is taking what is best in humanity and equating it with deity, in order to form a bridge between the theistic and the atheistic perspectives. At this point in time, when we are living in a socialist country in a collective, such statements are no longer made because they are no longer necessary to be made. Yes, he has said religior is the opiate of the people. He has stated that he has used religion to reach the masses of working people with a political ideology which they wpuld otherwise never sit still to listen to.

16. Flat denial. He has never said he would silence defecctors by accusing ther of being what they are.

AFFIDAVIT OF STEVE KATSARIS

Page 2: letters. She was asked to placate him and wrote him friendly letters for that reason alone.Maria is very involved in the church-- a dedicated Marxist-- she knew that because of her fathers possessive attitudes towards her, he would deeply resent any attachments to something other than himself-- a cause or an organization etc.

Page 2: phone calls received by unidentified callers. We do not know anything about them. We didnt make them and do not know who did.

Sept. 14th radio-phone call:

She did ask that he delay his trip til Dec. Puases and interruptions in conversa

Such pauses and interruptions are the essence of what phone patches are like: there are delays, often hard to hear, people talk on top of one another, repitition is often the case.She mentioned that Jim had been shot at in the jungle because that was the truth.Maria did not say that it was the policy of the Churc not to permit visitors to the project. That is a lie.Its true she said she woul be in Venezuela at the time of his intended visit.She did claim that Larry, our doctor was her fiance. She thought that if her father thought she was engaged to another man, it might discourage him from pursuing what she perceived as her father's unnatural obsession and preoccupation with her.

So she did in fact make up a fiancee who was not her fiancee. She was not being coached during the call, but there was a legal person present at th time of the call, because she asked that one be present.

Its true that we recived Katsaris"s telegram and its true that Jim never replye

Page 4: Paula Adams tooka tape to Dick mcCoy and played it for him. She did n leave it with him.She did not make comments on the relationship beyond saying "You can see why Maria doesnt want to visit with her father."

Page5: Maria is the financial secretary for the church.She did handle cash and checks, along with an entire committtee and that is one area of responsibil

I cannot vouch for how much money she would have in her room at any given time.

She still is the financial secretary. The "undated suicide note" is
never was required nor did she ever sign such a note. It is true tha
~~ky~~ told by Liz Foreman that Steve Katsaris did engage in welfare fra
school, and we'd heard through various rumors that there were incide
child molestation, homosexual behavior, and other kinds of sexual be
that frequently occur in such institutions.

Steve Katsaris" rhetoric on page 6 , paragraph one on the "real " pu
of PT is just that--rhetoric. We do do humanitarian works, and socia
welfare activities, they are not a " cover-up" but a part of our ult
goal-- which is the establishment of socialism. We hope to particip
a small way to furthering socialism throughout the world. However w
so delusional as to belive we can be the instrumental force to achi
as we are onethousand people ina worldof over 2 billion.

Its true that Maria was invited to dinner but she did not wish to go
tired from travelling and did not want to face him that night.

~~Thxxxxx~~ There was a meeting at the residen ce of Neil Churng-- where
Mann was staying. The meeting took place on the balcony. Paula Adama
happens to be the mistress of Laurence Mann was there. She didnt com
the meeting-- as a matter of fact she spent the night there. Carolyn
was there as well. She and Paula had cofffeein the dining room while
with her father, Dick McCoy, and Maria's attorney (Edwin Luckhoo) o
balcony, ~~xxxxx~~ Neither Paula nor Carolyn heard the conversation. I
fact that at the time Steven Katsaris was extremely agitated that Ma

brought her attorney and questioned her about it.It was her wish to have Mr. Luckhoo there, because she wanted and impartail third party observer, as a witness to what she said. At the time, Maria shemed very relaxed, a fact, it was Mr. Katsaris who seemed under immense tension. In fact his eye visibly twitched during the discussion. This was noted by everyine i room as well as by Mrs, Laytin, when she eneterd towards the end of the d He did not seem relaxed, but extremely tense and uncomfortable. Maria wa is in excellent health at the time, which was obvious to everyone present time.

It is true that Maria has taken on the responsibility of being a mother John. She considers him her son, and John considers her his mother.

There could absolutely be nothing more ridiculous than Maria " waivering." She has travelled to and From Georgetown on many occasions alone, and in company of Dick McCoy (with no other persons from our organization.) She acess to funds and could take funds at any time and buy herself a plane t As of this writing (May 29th) she is in Georgetwon, and just this week m Mr. McCoy-- alone-- during which meeting he offered her a plane ticket se her father. She refused it. She has taken other business trips for t organization, again--alone. She has had every opportunity to leave a anywhere she wanted to go.

II-

Who are " The Concerned Relatives" ?

We are a group of people, Friends, Parents, Aunts, Uncles, Brothers, Sisters and even Children of people isolated at the " Jonestown"Jungle encampment in Guyana South America.

Brought together because of our love and concern for our Dear Ones- Families whose lives have crossed in sadness, we are from all walks of life cutting across Religious, Economic and social lines.

Some, a few, are former Temple members. Most have had no affiliation with Peoples Temple other than through our relatives.

It is the kind and quality of those contacts, in many cases stretching over a period of years, coupled with an emerging picture of the true nature of the "Jim Jones Cult" that has caused us to come together for our relatives welfare.

We espouse no political or religious viewpoints. We are bewildered and frightened by circumstances apparently set up by the Rev. Jim Jones that have torn the very fabric of our Families lives.

WE believe that by coming together we can lend each other the support and comfort to endure and the aid necessary to bring our Relatives safely home again.

We invite other families and friends, similarly afflicted, to join with us.

Please contact:

Steven Katsaris 707-462-8721
Sherwin Harris 415-284-5541
or Tim Stoen 415-391-5020
or write:

Concerned Relatives
c/o P.O. Box 654
Lafayette, CA. 94549

ACCUSATION OF HUMAN RIGHTS VIOLATIONS BY REV. JAMES WARREN JONES AGAINST OUR CHILDREN AND RELATIVES AT THE PEOPLES TEMPLE JUNGLE ENCAMPMENT 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 encampment you call "Jonestown". We are advised there are no 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.

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

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 harrassment" 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 International 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,

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."

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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 correspondance. Your conduct is a violation of the right of our relatives to privacy, family, and correspondance 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 correspondance * * *. 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

"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
Answer him, 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 CONGRES

We at Peoples Temple have been the subject of harassm
of the U.S. Government, and are rapidly reaching the point
exhausted. Radical Trotskyite elements which defected from
we refused to follow their violent course have been orchestra
us. Two of these, Michael Cartmell and Jim Cobb, were act
ammunition several years ago. These same two persons have
ing persons in the IRS and FCC and using them to get back
They also vowed recently to several witnesses that they woul
group of over 1,000 U.S. citizens (currently conducting a hig
project in Guyana) were starved out by having funds cut off fron
several agencies have been attempting various forms of harrassme
Security, which tried to deny legitimate beneficiaries of their righ
checks that were coming to Guyana. Through the intervention o
officials, we were able to have this reinstated as it should have b

Now, however, we see that the IRS and Treasury Dept. ar
Communications Commission, are trying to initiate ways to cut
FCC has suddenly decided to pursue a very minor complaint th
ago. It is clear that the intention is to disrupt our essential me
amateur radio. Each week we contact thousands of amateur ra
and consultation with doctors in the U.S. have literally saved li
tremendous goodwill in this part of the world. We consistently
the airways and remain entirely supportive of U.S. policy in th
the world, especially with non-aligned nations. It seems utterly
a large group of Americans of their only means of quick comm
We cannot believe that you would want to see this, nor would
such an organized effort to "starve out" hundreds of U.S. citize
live in peace and be a credit to the U.S. elsewhere. These same
in the press would seek to destroy any progressive thinking off

Our cooperative project in Guyana has been cited by peop
example of a new image for the U.S. This project and the effo
were recently praised in the magazine One World, a publication
of Churches. Even Russia's New Times magazine has praised th
in spite of our strong support of Russian people of Jewish desc
agreement. We receive letters weekly from Russia, as well as fr
parts of the world who have heard of the project, offering advi
fact, several overtures have been made from Russia, which sees
as a form of political persecution. We do not want to take ansi
nor do we want to become an international issue. We also do
out by having our legitimately earned income cut off through t
people and embittered malcontents. We have no political aspira
Jones has spent the last 8 months working to develop the proje
to continue to do so unmolested and unhampered. This project
of practical good for the U.S., not only in promoting a positive
many of the populace have more of a left leaning, but also in a
financially. The amount of tax dollars we have saved the U.S.
welfare and off SSI and stearing some from inevitable lives of c
seratively in the hundreds of thousands. More importantly tha
saved that would have been meant for destruction. It seems cr
want to escalate this type of bureaucratic harrassment into an i
it is equally evident that people cannot forever be continually h
by such tactics without seeking alternatives that have been pres
out hesitation that we are devoted to a decision that it is better
be constantly harassed from one continent to the next. I hope
this matter and protect the right of over 1,000 people from the

EXHIBIT A

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

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".

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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."

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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.

Notary Public in and for said State.

OFFICIAL SEAL
GERALD B. WEINER
NOTARY PUBLIC - CALIFORNIA
SAN FRANCISCO COUNTY
My comm. expires AUG 23, 1981

120 Montgomery St., San Francisco, CA 94104

II-[redacted]

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

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, hositility 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 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

ACKNOWLEDGMENT—General—Reliance Form 233—Rev 3-64

II-46

MAILGRAM SERVICE CENTER
MIDDLETOWN, VA . 22645

western union Mailgram

2-070073E258002 09/15/77 ICS IPMRNCZ 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 CANNOT 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 SERVS 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

GOL 14TH 26TH 915 95482
1025 EST

MGMCOMP MGM

II-47

Dear Pop,

How are you feeling? I really hope you are doing better. Had 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 Kaituma 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 like one we have at the agricultural project.

I live in a very nice wooden cottage. Some of the cottages here are made out of trulee. 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 intermesh it on a pole frame. It is absolutely waterproof & looks very nice. They are just as durable as the wooden ones.

See page 55

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 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 huge piggery where pigs are raised pigs. Also there are goats & cattle will be coming in soon. There are also about 10 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. Yours It can be made into bread or fixed like any kind of potatoe. A syrup called casareep which is a popu-

lar flavoring in the Caribean
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 eddoes (also like potato)
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 tryed different ways
of using it. Anyways 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, carpenty 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 project too.

Right before I came into the interior, I helped put together an exibit for all the government officials and the Parliment. 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 tell

by now I kind of like the food here! (Ha-Ha) I think I might even get fat if I keep this up!) [illegible] Anyways back to the exhibit...
(I guess you have figured one reason why I never become 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. [illegible]

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 goverment is opening up hereabouts 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.

Anyway 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! There 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

filthy 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 ~~power~~ 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. ~~[illegible]~~ 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. If 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 & what 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 & 5th 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 thats also enough of that! If you want to know anything - just ask me. The fools 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 Layla'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! In a few of these U.S. times I will get some guy to set up a phone patch & will call you on the radio! Bye for now. I love you & miss you - Do 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 Guyana life.

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

There are a few different foods I have never tried before. Like a fruit called the Soursop. 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 Genip. 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 yelled 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

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EXHIBIT D

April - 197.
S. F. Ca.

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, & Jim Jones, so 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 home, We did not know they had left for Guyana, No one even told or Called us. We did talk to them by People Temple radio, Two or three time.

About Three weeks after they had left my Husband & I went to the Church (People Temple) & talked to Marceline Jones, in the present of Leona Collier & Harrett Tropp. We asked for the return of our son's, They all Got angry, but Marceline said she would Call Jim & tell him. But neither boy Came home & no more was ~~[illegible]~~ mention.

The same week I Call to People Temple Church & talked to Jane Muchman I told her I wanted to talk to my son's on the hamm's radio, she told me I would

II-[illegible]
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have to talk to Charles Gacy, I called him he told me there would not be no communication with my sons at all.

On Nov-28-77 We went to Court for the return of William Oliver at that time he was still a minor age 17yr. The Court ruled that Jim Jones had to send him home. (S.A.) Charles Gacy said that we would have to send for William because Jim Jones was not going to pay his fare back. That same day We sent a ticket to Pan American in Guyana in William Oliver name, the ticket was unused.

On Dec-19-77 Mr. Roger Holmes our attorney Mr. Oliver + myself, went to Guyana. Jim Jones had a Council meeting and there decision for it was best thing that We did not see or talk to our sons, this is what we was told by the Guyanese Prime Minister of Foreign Affair. Mr. Fred Wills

We stayed 8-days but Jim's out us. at the point we do not know if our son's is dead or alived. for we have not heard from them since Aug-1977.

II-58

Dear Mom & Dad

How is everything going? Everything with me is going just fine. I'm here in Jonestown and all I got to say is that you have to see it to believe it, Its the most beautiful place I've ever seen. It's called Jonestown because that what it is a small town. I spend half the morning working in the mill where they make bread and the rest of the day trinking with watches and/or going summing or what ever. 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 to 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've 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

II-59

have the love you both gave to me as good parents my life would have been rough but instead its been sweet. The people are all nice and friendly. The only thing that would make it better is if you were here to see the beauty which I'm now seeing now. Please write soon and stay in contact.

Love you always.
Bruce Olive

Dear Mom & Dad

How are you doing? fine I hope. I'm doing fine here its very very beautiful here. The wheather nice & the people here are very friendly. Always willing to help you. The only sorrow I have is that you guys are not here with me. Also make sure you tell Gramap I love her very very much and miss her too. Mom I hope you will come here soon and share all the happiness I have with me. Once you're here all pressure & tension leaves. Tell Dad I wish him all the success in his business and I often find my self thinking about him. Well I have to go now I'll be writing again real soon.

Love ya

P.S Mom tell Evonne I missed her too. And work hard its worth it.

Your son BILL Oliver

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
Ellen Louise Kerns (Sibers)	55	Ruth Reinhardt	mother
Carol Ann Kerns	19	Ruth Reinhardt	sister
Magnolia Harris	61	Cynthia White	mother
Magnolia Harris		Leinaola White	grandmother
Leon Harris	21	Sherman Harris	Father
MARCIA SIMON	22	Leon Simon	Daughter
BARBARA SIMON	22	Leon Simon	Daughter
Liane Harris	21	Liz Harris	sister
[illegible] Oliver	20		
William Oliver	18	Harold Oliver	Father
Donna [illegible]	15	Donald H. [illegible]	Father
Judy Lynn Houston	13	Nadyne L. Houston	Granddaughter
Patricia Dean Houston	14	Nadyne L. Houston	Granddaughter
Judy Houston	13	[illegible]	Aunt
Patricia Houston	14	[illegible]	Aunt
Judy Houston	13	Robert H. Houston	Granddaughter
Patricia Houston	14	Robert H. Houston	Granddaughter
[illegible] Oliver	22	Beverly Oliver	Mother
William Oliver	18		
John Victor Stoen	6	Timothy O. Stoen	Father
Mike Rozynko	20		Sister Brother-in-la
Chris Rozynko	22		Sister Brother-in-la

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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	Micky Touchette	father
2. Joyce Touchette	45	Micky Touchette	mother
3. Mike Touchette	25	Micky Touchette	brother
4. Al Touchette	23	Micky Touchette	brother
5. Michelle Touchette	19	Micky Touchette	sister
6. Cleve Swinney	60+	Micky Touchette	grandfather
7. Helen Swinney	60+	Micky Touchette	grandmother
8. Tim Swinney	late 30's	Micky Touchette	uncle
9. Mary Griffith	52	Louise Blanchard	Sister
10. Marrion Griffith	14	Louise Blanchard	aunt
11. Amanda Griffith	17	Louise Blanchard	Aunt
12. Emmitt Griffith	19	Louise Blanchard	aunt
13. Mary Griffith	52	Rose Davis	aunt
14. Amanda Griffith	17	Rose Davis	Cousin
15. Emmit Griffith	19	Rose Davis	Cousin
16. Marrion Griffith	15	Rose Davis	Cousin
17. Daena Berry	7	Rose Davis	Cousin
18. Cornellis Griffin Jr	14	Rose Davis	Cousin
19. John Victor Steen	6	Grace L. Steen	son
20. Maria S. Katsaris	24	Steven A. Katsaris	daughter
21. Mark Andrew Sly	17	Neva Jean Sly	son
22. Harold E. Sly	42	Neva Jean Sly	Husband

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	Mickey Touchette	father
2.	Joyce Touchette	45	Mickey Touchette	Mother
3.	Mike Touchette	25	Mickey Touchette	Brother
4.	Al Touchette	23	Mickey Touchette	Brother
5.	Michelle Touchette	19	Mickey Touchette	Sister
6.	Cleve Swinney	60+	Mickey Touchette	Grandfather
7.	Helen Swinney	60+	Mickey Touchette	Grandmother
8.	Tim Swinney	late 30's	Mickey Touchette	Uncle
9.	Mary Griffith	52	Louise Blanchard	Sister
10.	Marrion Griffith	14	Louise Blanchard	aunt
11.	Amonda Griffith		Louise Blanchard	aunt
12.	Emmith Griffith		Louise Blanchard	aunt
13.	Mary Griffith	52	Rose Davis	aunt
14.	Marrion Griffith	14	Rose Davis	Cousin
15.	Amonda Griffith	17	Rose Davis	Cousin
16.	Emmith Griffith	19	Rose Davis	Cousin
17.	Daina Berry	7	Rose Davis	Cousin
18.	Cornellia Truss	14	Rose Davis	Cousin
19.	Emmith Griffith		Cornelia Truss	Father
20.	Mary Griffith		Cornelia Truss	Mother
21.	Emmith Griffith Jr.		Cornelia Truss	Brother
22.	Amonda Griffith		Cornelia Truss	Sister
23.	Marrion Griffith		Cornelia Truss	Brother
24.	[illegible] Griffith		Cornelia Truss	[illegible]
25.	[illegible]	[illegible]	[illegible]	[illegible]

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II-[illegible]

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
Mark Wagner	16	Richard Wagner	father
		Richard Wagner	father
		Carol Boyd	Aunt
		Carol Boyd	Aunt
		Robert H. Houston	Guardian
		Robert H. Houston	Guardian
		Nadyne L. Houston	Guardian
		Nadyne L. Houston	Guardian
		[illegible]	Father
Bruce Oliver	19	Howard Oliver	Father
William Oliver	18		
Liane Harris	21	Liz Harris	sister
MARIA SIMON	22	Leon Simon	
BARBARA SIMON	22	Leon Simon	FATHER
Liane Harris	21	[illegible] Harris	Father
Mark Andrew Sly	17	Neva Jean Sly	Son
Donald E. Sly	42	Neva Jean Sly	Husband
Ellen L. Kerns (Silvers)	55	Ruth Reinhardt	mother
Carol Ann Kerns	19	Ruth Reinhardt	sister
Magnolia Harris	61	[illegible] White	Mother
[illegible] Harris	61	[illegible]	[illegible]

II-~~60~~ 64

SIGNATURES OF PETITIONERS FOR ELIMINATION OF HUMA

VIOLATIONS IN GUYANA BY REV. JAMES JONES

	Name of Relative at Jonestown, Guyana	Age	Signature of Petitio
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22.			

April 11, 1978

SUMMARY LISTING OF OUR RELATIVES IN JONESTOWN, GUYANA

Name of Relative at Jonestown	Age	Signer of This Accusation	Relationship to Signer
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) Beverly Oliver (San Francisco)	Son 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) Steven Mills (Oakland)	Brother 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) Nadyne L. Houston (San Bruno) Carol Boyd	Grandchild Grandchild 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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SUMMARY LISTING OF OUR RELATIVES IN JONESTOWN, GUYANA

Name of Relative at Jonestown	Age	Signer of This Accusation	Relationship to Signer
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, Marrian	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)

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 labeled 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 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 barraged 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.

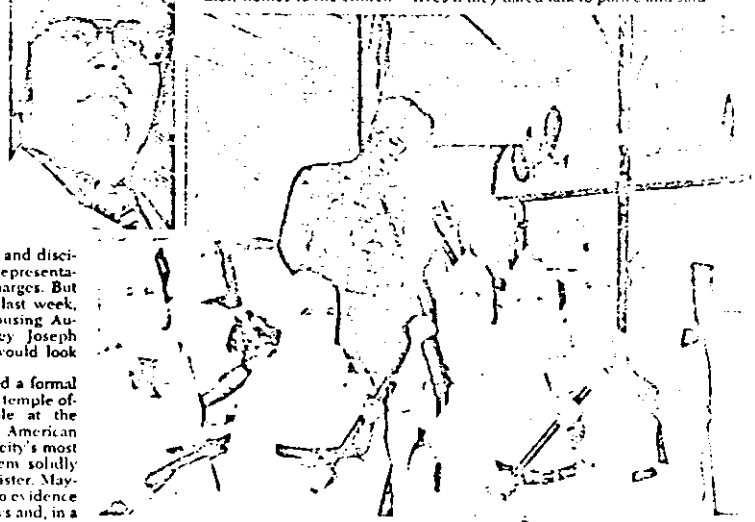
In separate interviews with NEWSWEEK, former followers of Jones corroborated the New West report. Micki Touchette, 26, told how she and eleven other students slept in a crowded garage and were given a weekly dole of $2 each as members of a temple commune. Touchette, who is white, said that Jones, who 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 that they 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, 35, "so we thought going to the police would be suicide."

Church officials have issued statements countercharging 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 KARK WHITAKER and STEPHEN GAYLE in San Francisco



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

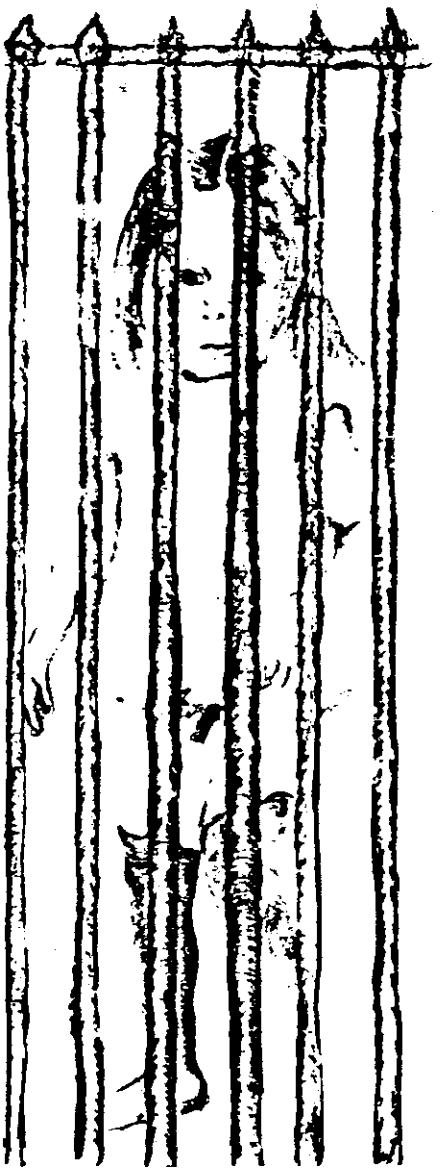
II-68

Debbie T., Maria, and Prokes meeting with Clarence Kirton (UPI) that night: Kirton asked for the background on what happened (he had heard nothing) and we gave it. We said she had been obviously sent here. This led into a discussion of the conspiracy which we tried to put in perspective using blackelected officials as examples. I had prepared him somewhat for it by discussing the same thing with him at the last Open HOuse we had. He seemed to understand better this time. He told us that we couldn't be hurt here because we had established a foothold and have the approvual and co-operation of the government. He said people have seen what you are doing here and pronounced it as good. He told us to submit certain items to him which were documented and he would pass them on to UPI in New York. He wanted the statements of people who signed our guest book in Jonestown, statements (signed) of our people (a few of them) who have "Concerned Relatives" in the U.S. It was good Maria was there to give him her testimony. I think it went over very well with him. He also want refutations of a few derogatory statements made in the press against our project by Kathy Hunter. (He told us to choose them.)

He emphasized strongly at the end that JJ should come to town strictly for social purposes (to meet people on a social level) because he is the center of the project and people never see him. He said it would do wonders for us PR-wise. He said people need to see JJ and talk with him informally, not about the history or controversy of P.T., but just friendly social discussion. He said please don't let his advice be taken lightly (in so many words.)

THIS NIGHTMARE IS TAKING PLACE RIGHT NOW

WILL YOU HELP US FREE OUR FAMILIES?



JONESTOWN
CONCENTRATION CAMP
GUYANA, SOUTH AMERICA

WHO ARE THE "CONCERNED RELATIVES"?

We are individuals having only one bond in common; relatives isolated in the "Jonestown" jungle encampment in Guyana, South America, under the total control of one man, Jim Jones. We espouse no political or religious viewpoint. Our only concern is for our families. We are bewildered and frightened by what is being done to them. Their human rights are being violated and the fabric of our family life is being torn apart.

WHAT SPECIFICALLY IS BEING DONE TO OUR RELATIVES?

These are the sad and terrible facts:

*All decisions in Jonestown are made by one man, Jim Jones. There is no democracy. There is no dissent permitted.

*Armed guards are stationed around Jonestown to prevent anyone leaving unless given express permission by the leader. 200 guns have been transported in. A "SWAT" team patrols the borders of Jonestown.

*Passports and monies are confiscated by Jones upon arrival of his members in Guyana so that they cannot be "cleared" by the Immigration Officials to leave Guyana.

*Long distance telephone calls to the United States are prohibited as part of Jones' campaign that all family ties be cut in favor of his "cause".

*All incoming and outgoing mail is censored.

*No one is permitted to leave Jonestown except on business for the "cause" and then only in the company of other residents who are required to spy and report back to Jones

*The residents are told that if they try to leave the Peoples Temple organization, they will be killed and their bodies left in the jungle.

*Their leader, Jim Jones, says publicly that a "unanimous vote" of the 1,000 residents of Jonestown (including children) was taken to put "our lives on the line" if the alleged "harrassment" continues. Jones has held mock "mass suicide" sessions to condition his members to die for "the cause" at the moment he gives the order.

-over-

II-~~69~~ 70

WHY ARE WE ASKING YOU AS A "CONCERNED CITIZEN" TO HELP?

Because we are desperate and don't know what else to do. Neither the Guyana government nor the United States government thus far has been willing to intervene. Jones simply ignores court orders.

We want our loved ones to be allowed to live in freedom. There appears to be only one way to achieve this -- to publicize the truth and to pressure the Prime Minister of Guyana both directly and through the U.S. State Department. We sent a petition on May 10, 1978, to Prime Minister Burnham requesting him to:

1. Order a governmental investigation of Jonestown with inspectors placed there around the clock.

2. Order Jones to stop violating the human and legal rights of our relatives. Specifically, to order Jones to:

   a. Remove all guards preventing people from leaving Jonestown;
   b. Return passports and money;
   c. Permit our relatives to mix with local Guyanese as individuals;
   d. Stop censoring mail;
   e. Permit our relatives to return home for a one-week visit at our expense, return fare guaranteed, to show they are not being held against their will;
   f. Abide by the lawful orders of the courts in the U.S.

3. Expel Jones from Guyana if he refuses to abide by these orders.

WHAT CAN YOU DO TO HELP US?

Three Things:

* Pray for the safe return of our loved ones soon, even if only for a one-week home visit at our expense, return fare being guaranteed, so we can know they have free will to choose.

* Write to the two officials with power to force Jones to respect human and legal rights:

  Honorable Forbes Burnham
  Prime Minister of the Cooperative Republic of Guyana
  Public Buildings
  Georgetown, Guyana, South America

  and

  Honorable Cyrus Vance
  Secretary of State of the United States
  2201 "C" Street
  N.W. Washington, D.C. 20520

* Give as you feel led to help defray expenses, which are considerable. Send your check to:

  CONCERNED RELATIVES AND CITIZENS
  120 Montgomery Street, Suite 1700
  San Francisco, California 94104

(An application for tax-exempt status will soon be filed with I.R.S. Our attorneys say "Concerned Relatives and Citizens" meets all the requirements and that approval by the I.R.S. will be retroactive to include donations made now.)

THANK YOU FROM THE DEPTHS OF OUR HEARTS!

II-~~10~~71

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II-72

I WANT
MY SON

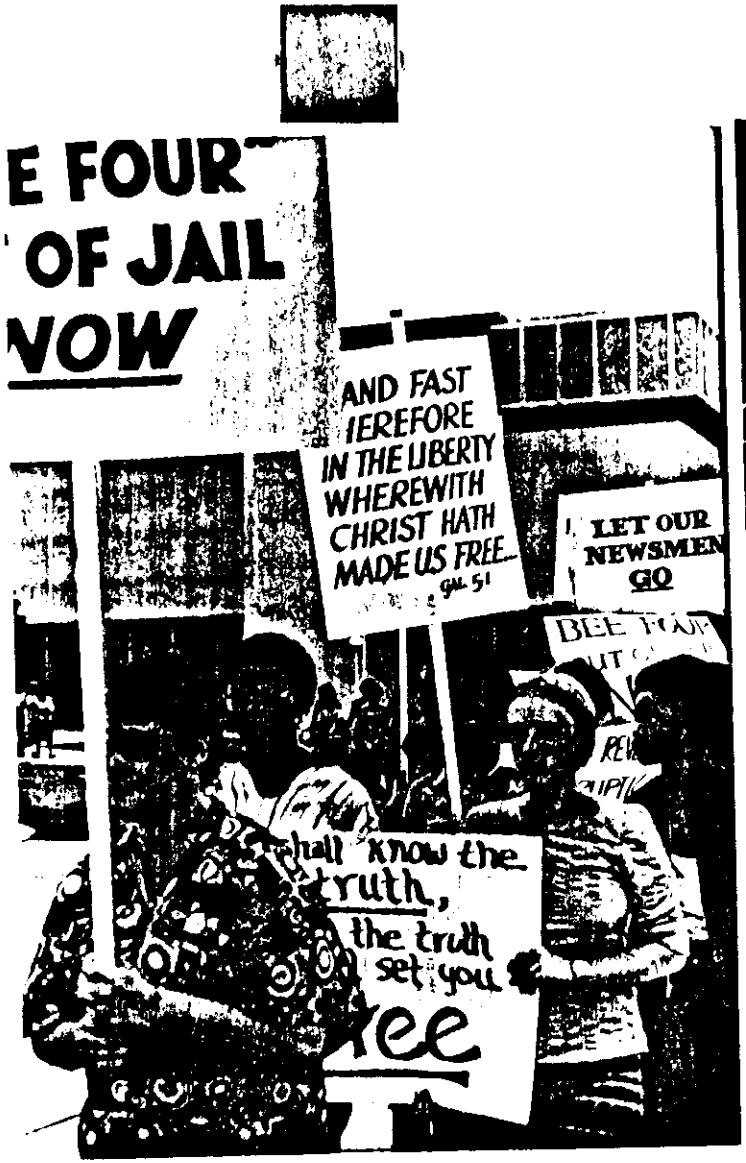
WE ARE
CONCERNED
RELATIVES
WHO ARE GLAD
OUR RELATIVES
ARE OVERSEAS

II-74

Sept 1976
Fiorno March

1978 (?)
Free Press Demonstration
SF
(Federal Bldg)

II-75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COULD NEVER
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OF THE
PRESS

II-76

Dec. 1977
Demonstration
Market St. SF

II-77

Joseph
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research on george: from lily and rex

- weds. 4/19 was the lst we went by his house.- Mertles van out front- also Steve's old green car- parked in front. George's little blue car- got license # and Brewster ran it- it is licensed in Georges' name to a PO. Box 933, S.F.

- went back Fri.- got license # of brown station wagon there- Brewster ran it- and it was owned by Mertles rest home.
- back again to observe- saw Elmer come out and drive off late at night. // blue car there at that time.

- back off and on for the most part of the last week and half- ever since we got the word we could... what we have found in general is that they are ALWAYS together. There is always someone at George's house. Even if he is not there- and even when he comes in later- the white van and brown station wagon are there- as is the green old car of steves.

- what we figure is that they spend the night there if not every night- then just about every night. the big house in front is a boarding house- so it is possible that steve and sandy, ~~xxxxxxxxii~~ live in the boarding house- and mertles stay with george.

- for several mornings, Andre Mertle has walked up to Georges and picked up a young white kid- 14-ish and skinny- light hair- wonder if it is mert's or deanna's by another marriage- wasnot familiar looking. Andre will walk this kid down to the ~~xxxxx~~ corner to the bus stop and then walk back to the rest home. This am. he came in sloppy clothes- walked up to where george's is- and then came back in good clothes- so obviously Andre's clothes are either in the big boarding house or at georges. It is all very strange.

- last weekend- think fri. night we saw the white grand torino from texas- and gave it to christines to run down- it came back- registered to
Ronald E. Coleman (or Roland?)
208 Birkhead Rd. Fort Sam Houston, Texas. This is right next to San Antoinio, Texas.

I called the base- it is an Army base- and they have no listing for Ronald E. coleman- they do have a ROLAND E. COLEMAN- so it could be an error. They said this man is a colonel- that ~~is~~ Roland is- but they would not give me his #.

- anyway- not much eventful watching- just they are there everynight- even when george is not there. But the same night that we first saw the Texas car there- Mertles van pulled up out front about 10:00pm. and a whole bunch of people poured out of it. Then is when we saw the black woman and her two daughters get out and go~~x~~ to their car add drive off. It looked like all the rest of the people were white- but hard to tell- alot of them were the young people in the Mertle house- and of course- Andre. It was impossivle to follow the white car then- as the people were still in the van and we could not move.

- after watching several mornings unsuccessfully for the blue car (there are 3 roads that meet at his house, we finally got the idea that maybe he took BART- so we looked in the parking lot- and sure enough there was his blue car- he drives a 69 Toyota. We went over to the car- and looked in- the doors were unlocked so i got in and didn't find anything except

a great big rolled box in back- and on it said EUREKA ROSOURCES ASSOCIATES INC... EXPLORATION CONSULTANTS. it was sealed -so i left it bhere- and we left. Just some other paper in the back seat about Hatha Yoga classes. and on the dashboard on the far right hand side were two gold JJ initials that someone had ~~xxxxx~~ stuck up ~~xx~~ there.

- 5/2/78- after finding this lead this am.- I called Eureka resources assoc. and asked about their business. the man was very inquisitive- first thing he asked was WHY did I want to know about their business. I gave him some story and he referred me else where- but not without asking nosey questions. He did tell me thos- that it was Geogolical exploration company- they did 'scientific' work- for private companies and 'including the government'. What his secretary told me before I got him was that it was to 'find out different areas and geology". But this man told me they didn't make "maps"- but the big roll in the back of george's car could only have been some kind of 'plans' .

Anyway, this guy was very paranoid of me calling. then we called the Better business bureau to find out what we could about this company- and it was not listed- so we got the address and will go by tonight to see if we can tell anything from looking. Sounds fishy tho-
they are on 2161 Shattuck Ave., Berk.
(rex says it sounds like CIA involvement- they do maps or research all over the world).
we are going to write NACLA and see if they have any background on it).

things we are doing:
- reporting Linda Mertle's little VW for not having been registered since 1975- (christine could find no record of it since then)- illegally registered.
- reporting mertles to SS. for never being home at night and who is watching their patients etc.- just check and see their cars are never there at night etc.
- (Tesky)- called health dept. on someone who had hepiatitis working in ~~xxxxx~~ their kitchen// called phone co. on them to take one of their phone lines out.// Don's wife is working on Tesky when she comes down once a week- she has a long range plan to tie them into Synon. and bibles etc.// drugs.

- we don't have much time these days- and watching georges is a morning and nighttime job and not much time for anything in between.

- Olivers were at geogges last night- lfet about 10:00pm. (busy place he has there).

- the man that called our escrow co. to calling from SF. ask about Medlocks property- said he was the attny. for the Medlocks and was preparing for a quit on behalf of them... did she have a copy of the deed, what date did they sign the deed- did she have a copy of the deposit receipt? The woman said the realtor should have all that and the man said the realtor was in Guyana and probably wouldn't be very co-operative. Then the woman called Mac and told him this- as I guess she is on good terms with Kay and Mac.
- we are working on getting Bessie Proby out and Dorothy Lewis is with her family there Mac says and Exie Eleby is dragging her heels and so are Vernon and Winnie Smith. So Mac is trying to budge them out- but they need to be gotten on the govt. list-

II-79

URGENT!:

Just as this letter was being prepared for mailing, we received an Editorial which appeared in the Ukiah Daily Journal April 13, 1978, re the "Concerned Parents" group outlined herein:

> "ONE FATHER HAS EVEN THREATENED TO HIRE MERCENARIES TO RAID JONESTOWN AND LIBERATE HIS SON BY FORCE. TROUBLE THAT COULD LEAD TO AN INTERNATIONAL INCIDENT MAY LIE AHEAD."

We commend this situation to your immediate attention.

This was clipped to the front

II-80

April 15, 1978

United Nations
International Human Rights Commission
Palais de Nations
Geneva 10, SWITZERLAND

Dear Commissioners:

I am writing in urgent haste, on issues critical to the Peoples Temple Agricultural Project, Jonestown, in Guyana, South America, founded by the Rev. Jim Jones and some 1500 members of his church. I write specifically in reference to a threat made against the Peoples Temple in San Francisco California, and Guyana, South America, by a group calling itself "Concerned Parents". We understand they were about to contact your Commission. We do not wish to impose on your time, but under these circumstances it is imperative to write.

The Peoples Temple agricultural and medical program in the interior of Guyana has been underway for only four years, but has already received international acclaim. The American Ambassador to Guyana, Richard McCoy, was recently given a warm welcome at the Project, and has been most helpful. The Foreign Minister of Guyana, Fred Wills, is greatly impressed, as are many officials from other Ministries of the Guyanese Cabinet. The Chairman of the Board of Guyana Livestock Corporation, a world traveller who describes himself as cynical, was overwhelmed by what he termed "the best model community I've seen anywhere in the world" -- no crime, excellent sanitation, superb medical care, educational, and recreational facilities, complete interracial harmony. As the enclosed information details for you, Jonestown is an exceptional community in every respect, cast into a setting of great natural beauty and peace, where racial, economic, and social barriers have become a thing of the past.

Yet for the past year, we have been subject to persistent attempts at disruption, even destruction of our work. Two men were discovered spying outside our church building during a visit from a Black mayor of Mayersville, Mississippi. Their identity was traced and they turned out to be electronics communications experts in the Air Force, under a powerful Mississippi Senator's jurisdiction. Since that time our phone lines have been intercrossed and obviously bugged. Our shipping crates bound for Guyana were broken into by U.S. Customs agents, who refused to explain why, even our attorney demanded a response of fair cause. Our Social Security checks for our disabled and elderly members in Guyana were withheld by an official directive we obtained, which was rescinded when it was exposed. American Indian Movement (AIM) leader Dennis Banks was threatened with blackmail if he did not join those lying on Jim Jones. We have proof that large sums of money have changed hands in exchange for harassing Peoples Temple. A whole media campaign was whipped up ostensibly by hostile "ex-members" of the church, but later discovered to be coordinated by a man with a 75-page criminal record and connections with Interpol The Internal Revenue Service suddenly sent us a notice of investigation, although we had checked under the Freedom of Information Act in the wake of threats that such an investigation would be provoked, and the IRS had absolutely no issue with us at all. The Federal Communications Commission decided to reopen a very minor complaint against us that was resolved a

II-008

year ago, also on the heels of threats, and cannot but suspect this as intentional to cut off our lifeline of communcation between the United States and Guyana. Vicious and repeated attempts have been coordinated by a Tim Stoen, to force Rev. Jones' son to be taken away from him, deceiving and misusing numerous government officials in the process. Most recently Tim Stoen and David Conn (the man who attempted to blackmail Dennis Banks) collaborated in approaching our church denomination, the Disciples of Christ, with whom we have had excellent relations for many years, and threatening that if the denomination did not oust us from our affiliation by May 1st, they would be severely embarassed through bad press. The denomination refused, and brought it directly to us; they also told us that Conn and Stoen had bragged about whipping up the IRS probe, and about the interruption of our corporate tax-exempt status as well.

The present effort is misnamed "Concerned Parents". Most of the "children" range in age from 18 to senior citizens. It is spearheaded by Tim Stoen, who stole money from the church, had tried to provoke us towards a terrorist course, and is trying to destroy the life of Jim Jones' young son; and Steven Katsaris, whose 24-year-old daughter (at Jonestown) he molested as a child. It also includes Elmer and Deanna Mertle (aka Jeanne and Al Mills), who also stole money from the church, and molested their own children; Micky Touchette, who stole money from both the church and her own dad (for whom she claims "concern") by forging checks, and advocated terrorism in our ranks; Jim Cobb, who was discovered manufacturing ammunition; and Neva Sly, who embezzled thousands of dollars from her job. A very concerted campaign preceded this new harassment, involving prejudicing the minds of relatives who had by-and-large never been near the church at all, such as Tim Stoen playing on the racial prejudices of the parents of a young white man who had recently married a young black woman.

It is clear the Peoples Temple is being victimized by a deliberate, orchestrated, well-financed campaign to destroy it. In fact, every agency probe thus far has resulted in absolutely nothing, as the church has been scrupulously honest, and a model of human service and compassionate help for those in need. It is the Peoples Temple, not the conspiracy, that can prove everything relative to our claims. We have documents, affidavits, letters, every type of proof; and our members stand ready and willing to verify their personal testimonies with lie detector tests. Our most urgent desire at this time is simply to be allowed to build in peace, and cooperation, as Americans, with the gracious and hospitable Guyanese people.

We also feel it relevant to express to you at the United Nations our concern that concerted efforts are being made to jeopardize U.S.-Guyanese relations by trying to force intervention of U.S. officials in Guyanese internal affairs, and pressures to cut U.S. aid to Guyana, all on trumped-up and false pretexts. The Peoples Temple is establishing a work which is a great credit for the United States throughout the Caribbean, and promoting the interests of world peace.

We would like to expose to you the sham of the "Concerned Parents" effort specifically, as this is what we understand is being brought to your attention. Tim Stoen, the organizer, and his estraged wife Grace are the only "relatives" in the group who have ever been to the Jonestown project at all. The personal interest they claim is Rev. Jim Jones' six-year-old son by Grace, John Victor, whom Tim is using as a pivot point in his headlong campaign. The child is safe and very happy with his dad in Guyana, with Tim and Grace Stoen presently challenging his custody in a Guyanese court. Contrary to ANY speculation, the pending custody case is the reason

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Jim Jones is unable to return to the United States at this time; and he has risked even loss of reputation to claim the child as his and protect his son from people who have no other interest in him than to use him as a pawn. The case is in Guyana because that is where Tim left John, Grace having signed prior to that for John to go there, confirmed by Tim Stoen's own statement (attached). Rev. Jones left the country prior to adverse publicity, and was running away from nothing (as has been portrayed), indeed there are no "charges" to face: the D.A. and every other agency to investigate to date has cleared the Temple entirely.

Tim Stoen is not the father of John Victor, as his own attached affidavit reveals. He personally witnessed the child's abandonment by his mother Grace Stoen (his statement attached), when she ran off with another man and thousands of dollars Jim Jones had set aside for his son's future education. Months later she returned demanding to see John, only to fling the child into Rev. Jones' arms saying, "Take him -- he's yours!", in the presence of numerous witnesses. Rev. Jones nearly suffered heart failure seeing his son go through this emotional trauma of rejection. Yet he even provided Grace with a round-trip ticket to visit John in Guyana whenever she chose (see Tim Stoen's statement attached), after she had made her hostility so blatant, in deference to her maternal interest, knowing her long history of threats to destroy the group as a whole. She cashed the ticket in for her own use. Many other details could be given; all show that John Victor has been nothing more than a tool to Grace Stoen, a pawn to attempt to extort her demands. The child himself remembers cruel and inhuman conditions she inflicted on him, and is traumatized at the thought of Grace and Tim Stoen. Tim Stoen left the child in Guyana in the Spring of '77, not only insisting to everyone there that John remain in Guyana with Rev. Jones, but even stating to the press that John was well cared-for and he had no issue. Tim Stoen was always very open about the paternity of John, in any case, and adamant that he be reared by his natural dad. For him to be leading a group of "Concerned Parents" against Rev. Jim Jones is a travesty of any moral judgement he himself ever professed.

Bringing John into the world was not Rev. Jones' proudest achievement by any means, but he is deeply devoted to the child now that he is here, and John has identified with Rev. Jones from earliest childhood. Our Pastor was pressured into relating to Grace from the outset, when the Stoens' marriage was on the rocks, she was hostile to Tim about his deviant patterns (her statement attached) and had threatened divorce, suicide, going to the press, lying to agencies -- all to ruin Tim, his career and the church. And indeed this was her character, as her subsequent actions in the conspiracy have confirmed. A situation was forced on our Pastor in the most desperate and imminent terms those many years back, by both these unstable and destructive individuals, in terms of jeopardizing the work as a whole, a work which --by its interracial orientation alone-- has been the target of repeated persecutions and harassment over the years. John was the result; and indeed, the child is a moral issue with the thousands of Peoples Temple members who would vote to defend Rev. Jones' child as though their own.

Indeed, if there is anything unique about our organization, in contrast to countless organizations that have folded under pressures like these, it is that those who have chosen to weather the storm are of a moral fiber to stand by one another through any kind of crisis, something rarely understood in a basically affluent and comfortable society that does not necessitate (for the majority) any more loyalty than to one's own personal

needs. And we have begged understanding of no-one in that regard; only to have peace. Our people in Jonestown are living happy, fulfilling lives, busily engaged in giving thousands of people a better life in the most humane, concrete ways, which we could provide thousands of letters to verify.

But we do take heated issue when everything we do or say is grotesquely distorted and manipulated, with vicious intent, to suit the self-serving interests of people who apparently find unity, interracial harmony, and the breakdown of economic barriers more threatening than they will tolerate. Our lives, especially our Pastor's life, has been threatened more times, in more ways, than we could begin to detail -- arson, bomb threats, poisoning, shooting, and threats against children to name just a few. And the very people who are now acting so self-righteous about the "rights" of their relatives are the ones who have gone out of their way to jeopardize the wellbeing of us all -- threatening violence, trying to cut off our finances, our communications, our tax-exempt status as a church, our denominational affiliation, even attempting to influence legislators towards cutting off economic aid to all of Guyana, because of the Peoples Temple's presence there!

We find it strange too, that "Concerned Parents" makes no mention of the types of issues for which our Pastor and members stand. It is common knowledge, for instance, that when we exposed the local Nazis in our newspaper, and subsequently received numerous death threats, we printed that we would stand up every man, woman, and child against any Nazi threat! But we do not see these self-righteous hypocrites, the conspirators, bringing that to the attention of the Commission. In fact Interpol, established as a continuation of the worldwide fascist threat, is heavily implicated in this entire matter, a fact we find impossible to reconcile with these conspirators' claim of a "moral" position. We have the file number of an Interpol report drawn up to damage us; and know of the efforts of "Louis B. Sims", a known Interpol agent, to have our organization maligned and destroyed, as friends of "black power". We have proof of Interpol's directive for smears in the press, even internationally, like the lie that Rev. Jones was involved in a Guyanese riot at a time his passport proves he wasn't even there!; and proof of their lies to the Guyanese which provoked the U.S. Customs to break into our shipping crates. Our senior and disabled members in Guyana who had the Social Security checks to which they are legally entitled for life(even living in Guyana) arbitrarily cut off for several months have their own view about "human rights" as well; and any objective observer could hardly blame them.

We raise very serious question too, who is funding all these so-called "spontaneous" efforts, such as "Concerned Relatives"? Joseph Mazor, the man connected with Interpol who hired one of the most expensive public relations firms in San Francisco to organize the media campaign against us, and was himself convicted in several states on various bogus check and fraud charges, still has not revealed who has financed his venture. But he did say he is in the employ of Elmer and Deanna Mertle (aka Mills), who are themselves longtime friends of David Conn, the man who claimed to be working with Treasury Department agents when he tried to blackmail Dennis Banks. It was in fact Conn, Mertle, and Stoen who went to our church denomination with their crude threats. It was no surprise then, to see the Mertles, along with Grace Stoen and the man she ran off with, plus known advocates of terrorism, appearing together as "indignant ex-members of Peoples Temple" in the press; and subsequently many of these same individuals on our church steps recently in the guise of "Concerned Relatives". The magazine to ori-

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ginally print the "story" praised people of the character of the Mertles and Stoens for "the courage to step forth" (and malign Jim Jones); yet we have considerable evidence of such individuals being paid for such "courage".

There is no way these people can even plausibly conceal that they are being paid for their dirty work: Grace and Tim Stoen, both unemployed, travel all over, staying at the most expensive hotels, and retain highly-paid attorneys. Tim Stoen, who hasn't worked for over a year, claims he has established residence in Manhattan, plus law offices in San Francisco and Washington, D.C. Who is footing the bill? He pleaded poverty in several newspapers, saying he and Grace had to be supported by "working and loans", an obvious lie. In addition, we have proof of large sums of money changing hands to harass us through means even other than the legal system.

Another equally relevant fact is that Tim Stoen has virtually established himself as having been a provocateur planted in Peoples Temple from the start: Note the enclosed article and his involvement in East Berlin. He insisted to us that he had never been in that part of the world. He always claimed to be far to the left, "further left than Huey Newton", and was always pushing for violence. We always rejected his attempts to steer us off a peaceful course; but in the process documented his advocating the use of a poison dart to do in a conservative reporter who had embarassed him publicly, trying to influence young people towards poisoning the water system of a major city, etc.

Nor has this conspiracy been limited to hurting simply the Peoples Temple and Jim Jones. Tim Stoen has gone across Capitol Hill, falsely claiming paternity of John Victor while maligning Jim Jones, getting Congressmen to compromise themselves by urging that the U.S. intervene in Guyanese internal affairs, using and manipulating the State Department through deceptions and lies. He admitted lying to Guyanese officials; and stated he would hurt U.S.-Guyanese relations. Two of our members can personally verify that he lied to a Guyanese Inspector that "John was not the real reason Jim Jones was staying in Guyana", as a step in provoking the investigation by IRS. He had the audacity to broadcast in the press here the lie that Jim Jones has the Guyanese government "very much in his hands" -- the reason cited that he, Tim Stoen, was not granted an instant audience with Dr. Reid, the Deputy Prime Minister of Guyana. It's the "Ugly American" all over again, the nerve of expecting to barge in on a high official at whim, simply because it is a Third World country. The damage intended is widespread and reckless, violating legal, Constitutional and human rights, and international protocol.

We have never asked for international incidents; or to have to appeal our situation to the highest echelons of government, as we have had to do, or to you in the United Nations. But we firmly trust that you will understand that we are left with no choice; and that it is a matter of international importance, but in completely the opposite way than what has been portrayed by these "Concerned Relatives"!

We would also welcome giving you some background and description of our very wonderful community in Guyana, Jonestown, the most unique community of its kind and the pride of our lives. In fact, the only "ex-members" of this group that have even been there are Grace Stoen, a long while back, who praised it enthusiastically to hundreds of people; Tim Stoen, who

was there even before it was so developed, and gave it glowing praise; a very spoiled, selfish young woman later induced to tell outrageous lies, whose chief obstacle appeared to be abandoning wigs, jewelry and expensive clothes to acclimate to a life closer to the earth; her mother, who along with the Mertles whipped up the false "suits" they had threatened, to provoke an IRS investigation; and the young woman's husband, who was a hopeless drug addict before the Peoples Temple not only rehabilitated him from his habit, but put him through college and law school entirely at the church's expense. We have good reason to consider several of the others as well, to be of no higher character or any more noble intent; and the literal fact is that the "relatives" in question living in Guyana DON'T WANT TO SEE THESE PEOPLE, and we naturally have to take their wishes into consideration as well. The great majority of the people at Jonestown are on friendly terms with their relatives and friends back in the States. But no-one wants to deal with anyone --even their relatives-- feeling that everything they say will be taken to some federal agency, or to the press, twisted and distorted to try and harm a movement and a work that has given thousands of people security and peace for the first time in their lives. In fact, considering that only 37 people on the Project are even considered an issue --out of 1500--, this is no more, and even far less than an average cross-section of the population that wants absolutely nothing to do with their relatives for their own personal reasons.

And there is in fact a free train going right by the Project every day, which anyone is perfectly free to take if they choose to leave! And so many visitors to the site --many in an official capacity--, that it is completely ludicrous to claim that anyone wanting to leave could not do it easily.

As you might well understand by now, we are tiring of this mindless and groundless harassment. The fact is we are eager, not reticent, to have the truth known about Jonestown. As civil rights attorney Charles Garry states in an enclosed article, the Jonestown community is a virtual "paradise"! The environment is pristine: no violence, no crime, no anti-social behavior, none. Not one family uses corporal punishment at all, we don't believe in it -- that's as factual as can be. Leadership is through example, without any coercion at all. Everyone's abilities are fostered and used to the highest. Youth can learn any trade or skill they choose, or profession. Children who previously had severe learning problems in crowded urban conditions are now functioning extremely well, without exception. Senior citizens are treated royally, have had beautiful cottages built for them, and have their every need attended to. Many of them are thrilled for the opportunity to serve as advisors and teachers, and feel useful for the first time in their lives. One with an artistic flair supervises the landscaping of the homes; another has discovered how to make soap from indigenous resources, now developing into an industry. Professional people and laborers work side-by-side equally, with no friction or competition. People previously denied opportunities have become revered as leaders, because they have every opportunity to excel in their chosen fields with no obstacles of discrimination in their way. The climate is ideal, and everyone loves being out in nature with the abundant wildlife, fishing, soccer, basketball courts and teams of every type, and all kinds of musical opportunities as well. A large video-tape library, records, and films provid additional recreation as well. Now the Project has burgeoned out into a remarkable cooperative, where poverty and chronic ill-health, slums and unemployment --all the earmarks of urban deterioration-- are fading memories for people who were largely veterans of the inner cities here.

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The medical facilities are outstanding, with modern equipment, and free clinics and health care classes for the entire surrounding area. Over 1200 people were given comprehensive examinations free during a round-the-clock cancer clinic conducted some months back. Diabetes (even severe cases) have been virtually corrected by the fresh, natural diet; and high blood pressure, even severe cases, is routinely brought down to absolute normal within a month's time (routinely monitored). Arthritis is remarkably improved, and the wonderful climate, food, freedom from tensions has had an amazing effect on everyone's health.

Almost all our food is home-grown (including livestock), abundant, nutritious, and very delicious to eat. Families have individual cottages, colorful and beautifully decorated, and the furniture is handmade on the Project from beautiful indigenous hardwoods, the finest in the world. Everyone has an important part is what is happening at the Project, and all are eager to participate. It is hard to envision a happier group of people than the people living at Jonestown!

It is just unthinkable that people in our own government would be persuaded to work against such a remarkable American achievement in the Third World. This is the kind of goodwill endeavor America should want and support, just as the Guyanese do. And indeed, we have confidence that the more exposure Jonestown has, this will be the greatest single way our government (and anyone else) will become convinced that this vast humanitarian endeavor must be encouraged rather than hindered. We can say without hesitation that we would be thrilled to welcome any kind of delegation from the U.N. that would care to come; we have absolutely nothing to hide, and everything to be proud of. We have in fact welcomed every member of the U.S. government, from the President on down, to come see for themselves. We have no doubt we are a source of pride for America, in many many respects.

So far as welcoming people like Tim Stoen at this point, and expecting any kind of accurate assessment to result, I don't feel that needs to even be dignified with an answer.

I hope this will enable you to understand our position. We know that the threat was made to bring this "Concerned Parents" issue to your attention, ad we felt obligated to expose it to you for the sham that it is. It is shameful that a high-finance conspiracy can in fact get away with so much, and we regret even having to recount the tale. But we see a tide turning as more and more people learn the truth, and our greatest confidence lies plainly and simply with the facts.

Rev. Jones and our members have been very enthusiastic about more open Caribbean policies on the part of the Carter Administration, and Ambassador Andrew Young, and we support such efforts wholeheartedly. Rev. Jones praises this in regular broadcasts from Georgetown, as well as in the well over two thousand goodwill contacts he has made over the short-wave radio. We hope you will feel free to respond, for again, any type of U.N. interes in our Guyanese work would be very warmly received. Our greatest aspiration is to share with the peace-loving peoples of the world our efforts in helping to build a better life for all. The Guyanese have been hospitable helpful beyond our greatest expectation, and it is enormously fulfilling for us to do our share in the development of the emerging Third World.

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We wish you the best of succes in your difficult and challenging work, and regret that with all of man's inhumanity to man still plaguing our planet and demanding your conscientious concern, that you have had to be bothered with people like the "Concerned Parents" contingent. If there is anything we can do to be of assistance at any time, do let us know.

Cordially,

L. J. Johnston

L.J. Johnston
P.O. Box 15023
San Francisco, CA. 94115

CC: United Nations, Division of Human Rights, New York, N.Y.
Hon. Andrew Young, U.S. Ambassador to the United Nations

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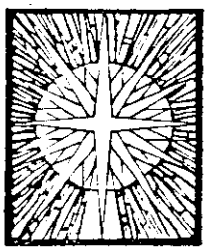

PEOPLES TEMPLE

OF THE
DISCIPLES OF CHRIST

Jim Jones,
Pastor

May 17, 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
Answer him, 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

OPEN STATEMENT FROM MEMBERS OF PEOPLES TEMPLE
TO THE MEMBERS OF THE UNITED NATIONS
INTERNATIONAL HUMAN RIGHTS COMMISSION

Dear Members of the Commission:

Our organization has undergone repeated harassments and persecutions in the past year, both in the United States and Guyana, designed to destroy a work which has had unprecedented success in redeeming thousands from conditions of poverty, slums, unemployment, drug addiction, crime, neglect, denial of educational opportunities and chronic ill health. The work of Rev. Jim Jones has cut across racial, economic and social lines to promote social justice, and racial and economic equality in the United States for nearly thirty years.

The impact of the Peoples Temple has been widely recognized. Rev. Jones has received Certificates of Honor from the San Francisco Board of Supervisors, from the California State Legislature, and on a national scale has been honored as one of the 100 most outstanding clergymen in the United States by Religion in American Life. The Peoples Temple Agricultural Project, Jonestown, in Guyana, is receiving international acclaim as a model community to be emulated all over the world.

We are writing to directly address and refute the false charges made against Rev. Jim Jones and the Peoples Temple to the International Human Rights Commission, by a group calling itself, "The Concerned Relatives." This false front represents only the most recent effort to tear down a great humanitarian work on the part of a well-financed, premeditated, coordinated conspiracy.

The Peoples Temple has in its possession a massive amount of documented evidence to support our assertion of a conspiracy. Only limitations of space prevent a full disclosure in these pages, as we are about to deal with the specific charges leveled against Rev. Jones and the entire organization meticulously, at length. We find it unavoidable at the outset, however, to highlight the sham of charging Rev. Jones and the Peoples Temple with "human rights violations," when exactly the reverse is the case.

The very individuals spearheading this present effort—notably Timothy Stoen, but others as well—are working within a conspiracy that has already attempted the following:

1. <u>To cut off our members' finances</u>: Working through the Department of Health, Education, and Welfare, and the U.S. Postal Service, an official memo was distributed throughout San Francisco Post Offices, which we obtained, directing that all Social Security checks to be (properly) forwarded to Guyana, to our senior and disabled citizens there, be withheld. This was later reversed by the Dept. of Health, Education and Welfare themselves, claiming it was a "misinterpretation of regulations," but declining to explain how it came about. Both the Postal Service and the Department of HEW (Social Security) had assured us on several inquiries the checks would be routinely forwarded, and this type of deliberate

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obstruction is unheard of.

2. To cut off our communications: Working through the Federal Communications Commission, an effort was made to re-open a very minor complaint resolved a year ago, in an attempt to cut off our radio communication which is our only communication between the United States and Guyana.

3. To destroy our tax-exempt status as a church: Working through the Internal Revenue Service through lies and false charges, to provoke an investigation geared towards revoking our tax exemption; and attempting to destroy our State tax-exempt corporate status working through the State Franchise Tax Board (the latter has been resolved).

4. To destroy our affiliation with our religious denomination: A threat was made to our denomination, the Disciples of Christ, that if they did not expel the Peoples Temple by a specified date, they would themselves face severe public embarassment. The denomination refused to go along.

5. To pressure for official intervention in the internal affairs of Guyana: Exerted pressures on the State Department, and too many persons in Congress to name, to force direct intervention of the State Department in a custody case pending legally and rightfully in the Guyanese courts.

6. To cut off shipments of needed supplies from the United States to Guyana: U.S. Customs broke into our shipping crates some months back, found nothing, but also refused to give any explanation, even officially to our attorney. We later discovered this was done because of a lie which was spread by Interpol, a lie alleging guns in our supplies, and another alleging drugs. (We are known to be inalterably opposed to both violence and drug use.)

7. To destroy our public image: A media campaign to destroy the church through bad publicity has been coordinated by one Joseph Mazor, a man with a 75-page criminal record and connections with Interpol. (This was brought to light by an investigative reporter in no way affiliated with the church.) Mazor refuses to disclose who funded several months of work with one of the most expensive public relations firms in San Francisco to bring about bad press for the church, which executives of the firm confirm.

8. To spy on us through electronic means: Two men were discovered spying outside our church building in San Francisco as far back as November, 1976. Their proof-positive identity was traced as electronics communications experts in the employ of the U.S. Air Force in Biloxi, Mississippi. Our inquiry to Senator Stennis, under whose jurisdiction these men fall, has never been answered.

9. To assassinate our leader and kidnap members of the Jonestown community: Such efforts were attempted in September, 1977, by individuals whose identity has not yet been revealed.

10. To threaten Jonestown with an armed attack by hired mercenaries for the purpose of kidnapping one or more persons from Jonestown: This threat was published in a California paper, attached. The paper is not friendly to Peoples Temple, and learned of the threat entirely independently.

We feel it is outrageous to be accused of "human rights violations", when we have violated no one's human rights, and have in fact been the victims of such violations for an entire year to date. But in all due respect to the Commission, we present the following point-by-point refutation of all charges leveled against Rev. Jones and the Peoples Temple. We would also welcome a visit from the International Human Rights Commission at any time, in fact we would feel honored to have the Commission as our guests.

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REFUTATION OF CHARGES

(Introductory Page:)

"Who are the 'Concerned Relatives'?":

The group signing the "Concerned Relatives" statement represents not one percent of the thousands of relatives of the over 1,000 people in Jonestown who maintain cordial and regular contact. Many of those have visited, who are not affiliated with the Peoples Temple in any way except through their relatives in Jonestown, and were extremely impressed. (Some of their responses are included in the attached sheet of comments about Jonestown.) More will be visiting soon.

The only ones of the small front calling itself "Concerned Relatives" who have been to Jonestown personally are Tim and Grace Stoen (the latter a very long time back), who both publicly praised the program enthusiastically to hundreds.

"We are (friends and relatives)...of people isolated at the 'Jonestown' jungle encampment in Guyana, South America.":

No one is "isolated" in Jonestown, nor is it an "encampment". It is a modern, thriving community, with electricity, roads, modern sanitation and medical care, shops for every trade, excellent schools, extensive agricultural programs and several budding industries in sawmill, cassava processing, furniture making, livestock and dairy, and several cottage industries. It is very accessible by helicopter, boat, roads and train, and frequently hosts up to 50 visitors a week, many of them officials and/or foreign visitors. Freedom of movement for Jonestown residents is well-evidenced in the recent participation of 100 Jonestown youth in a cultural festival in the capital, with the youth staying at all different point over the city.

"Brought together because of our love and concern for our dear ones...Families from all walks of life cutting across religious, economic and social lines.":

This rather melodramatic ploy evincing "love and concern" conceals a concerted campaign of many weeks and months to stir up the anxieties and animosities of said relatives, such as the approach of one "group leader" to the parents of a young white man who had recently married a young black woman, designed to stir up their prejudice against our interracial church.

The only reason the "relatives" group cuts across religious, economic and social lines is due to the success of Jim Jones and Peoples Temple in uniting people from disparate backgrounds, so that their respective relatives are also from different backgrounds. The persons in "Concerned Relatives" would not normally come into contact with one another, due to religious, economic and social divisions, a condition which will doubtless persist long after this front is dissolved.

"Some, a few, are former Temple members. Most have had no affiliation with Peoples Temple other than through their relatives. It is the kind and quality of these contacts... coupled with an emerging picture of the true nature of the "Jim Jones Cult" that has caused us to come together.":

This is entirely misleading. It seems designed to portray a spontaneous effort on the part of individuals who drew disturbing conclusions based simply on direct contact with their relatives; rather, these individuals were approached with lies about the church, and have likely also believed the lies they read in the newspapers. This is what really lead up to the formation of this group. In fact, many of the same individuals in the "Concerned Relatives" were the ones who instigated lies in the press.

The Peoples Temple is not, and has never been a cult. It is one of the most esteemed human service organizations in America, with almost thirty years of outreach with humanitarian service programs.

"We espouse no political or religious viewpoints.":

This is very open to question, in terms of the conspiracy as a whole, and even this particular arm. We have substantiated evidence of far-right-wing involvement, and Interpol involvement; and the source of funding for prohibitively expensive operations has not yet been disclosed. In terms of the document at hand, some attempts at slander fall into a standard anti-left rhetoric: accusing Jim Jones of giving a "party line" and exercising "totalitarian" control, both outlandish lies. ~~Mr. Katsaris~~ implies that his daughter has somehow been forced to become an atheist through her connection with Peoples Temple, another outlandish lie. Other claims promote that Jim Jones has somehow turned everyone against "God, country, and family". The overriding assumption seems that Peoples Temple must be comprised of "anti-American Communistic atheists", a ridiculous lie which is obviously politically motivated. The news article chosen for inclusion, "Temple Trouble", is filled with all kinds of lies about Rev. Jones' political involvements, which are in fact non-existent.

> *"We are bewildered and frightened by circumstances...that have torn the very fabric of our families lives."*

Far from "bewildered and frightened", those in control of this group have been so brazen in their activities, for so long, that this is obviously another false emotional ploy.

No families in question have been "torn". In the vast majority of these cases, the relatives in question had not lived with these complainants for a very long time, if ever at all. In all cases, it is ludicrous to state that any family had been "torn", as the facts all disavow this claim.

> *"We believe that by coming together we can (bring)...the aid necessary to bring our relatives safely home again."*

The relatives in Jonestown are free to return to the United States any time they choose. They are also all, without exception, safe and happy in Jonestown. They spoke for themselves on the subject by radio-phone patch at the recent press conference in San Francisco.

> *The three group leaders designated for contact:*

1. ~~Spencer Katsaris~~, whose 24-year-old daughter, Maria, has repeatedly stated ~~she was molested by him, even on the radio-phone patch at the recent press conference. He has never denied the charge. She also reiterated~~ her ~~own~~ desire not to see him.

2. Sherwin Harris, whose 21-year-old daughter, Liane, is happy as a teacher at Jonestown. Her mother is also there, who reared Liane alone through many years of divorce. Mr. Harris has never lived with his former wife and daughter. Nor did he provide child support to raise Liane.

3. Tim Stoen: John Victor, the child he is claiming is not his at all, but Rev. Jones' own son. The child's mother, Grace Stoen, abandoned John in July, 1976, and subsequently signed for John to go to Guyana. Tim Stoen abandoned John in Guyana in the Spring of 1977, insisting he remain there to be reared by his natural father, Jim Jones. Grace was provided with a round-trip air ticket to visit John whenever she chose, and cashed the ticket in.

> *"Accusation of Human Rights Violation by Rev. James Warren Jones Against Our Children and Relatives..."*

There is no young adult or relative who is in Jonestown without wanting to be there, nor are their rights being violated. Those in question are young adults, not minors, contrary to what is being claimed.

> *"1. Introduction: We...are the relatives...of the persons you arranged to be transported to Guyana, South America..."*

Jim Jones made no arrangements for anyone to be transported to Guyana. In fact, the great majority of those there now came to Guyana when Jim Jones was already there, they went enthusiastically, and enthusiastically remain.

> *"We are advised there are no...exit roads from Jonestown..."*

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False. The Project is accessible by boat, train or plane. The exit road of many miles is always accessible. Guyanese residents come in every day for medical care and visitors flock in sometimes 20-30 a day.

> *"Sadly, your conduct over the past year has shown such a flagrant and cruel disregard for human rights..."*:

The opposite is true. Everyone in Jonestown has the best of nutrition, medical care, housing, education, and recreation. Youth can master any trade or profession they choose, and senior citizens are given positions of honor and respect. There is an unusual degree of individual creative expression in every area of the community's life. Children are treasured and treated gently, with an abundance of individual attention.

Page 2:

> *"II. Summary of Violations: 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 harassed from one continent to the next.' "*

We are a peaceful, non-violent people who have been subjected to threats, even attack. The Project has already had to endure an attack of several shots from unknown assailants on several occasions, and kidnap attempts on the lives of persons on the Project. The most recent threat of violence against us was made by A MEMBER OF THE "CONCERNED RELATIVES" GROUP—TO HIRE ARMED MERCENARIES TO "RAID" JONESTOWN! (See attached Ukiah Daily Journal article.)

What this document cites is from a letter THEY ACKNOWLEDGE WAS NOT WRITTEN BY JIM JONES, and which in fact the Press Statement from Jonestown claims no knowledge of To attribute a statement to Jim Jones which was authored by a person 5,000 miles away without his awareness is ridiculous. The Press Statement, moreover, explains the unanimous resolve of the community there in the face of repeated persecutions and attacks.

To distort this into the claim that Jim Jones is threatening the people of Jonestown is an obvious, deliberate, and malicious lie.

Nor was any such statement "calculated to cause alarm." This is another subterfuge. It seems apparent that this grotesque distortion of a principled stand was used by this group to cause alarm amongst relatives themselves, which is contemptible. The letter in question was obviously written not to relatives but to the U.S. Congress, and was moreover quoted entirely out of context.

Jim Jones, far from threatening anyone, is not even alluded to personally in the letter, except to mention in passing that he has been in Guyana for many months on the Project.

> *"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."*:

There is no coercion in Jonestown, either physical or psychological. Not a single family uses corporal punishment. People are, in fact, very self-motivated due to the great natural beauty and opportunities of the environment, and are remarkably harmonized and friendly. Leadership is by example, no coercion at all, to the contrary. Problems are solved by discussion and group counseling."

Regarding "mind-programming", whatever this means, we don't know about it. The Ambassador from the United States to Guyana interviewed one after another person on the Project, taking aside whomever he chose, individually offering them the chance to leave Jonestown if they chose. Everyone said they were happy in Jonestown and did not want to leave. The Ambassador said he would verify his experience in this regard. We are far too busy building a happy, productive environment, responsive to human needs, to "program" anyone's mind. Everyone's abilities, crea-

tive ideas, and resources are utilized to the fullest, and everyone works in the area of their choosing.

We have destroyed no "family ties". The great majority of the residents of Jonestown are on good terms with their relatives in the United States. The relatives in question have made their reasons for dissociation clear: ~~Maria Kessaris~~ said she wanted no part in "the lies and schemes of ~~this sick man (her father)~~ her own father." Another young adult said his father was "strung out on drugs", and yet another said his parents did not care anything about him until after he was gone.

Belief in God is not discredited. Our church has always welcomed people of every denomination, and even people with atheistic beliefs have joined the church, attracted by its vast human service ministry. We believe "the highest service to God is service to our fellow Man" and Rev. Jones has worked tirelessly to implement the injunctions of Matthew 25: 35–40 in his everyday life. We have the respect and support of our denomination, the Disciples of Christ.

We believe that God is universal love, and it encompasses all religions. Some people who are narrow-minded cannot understand that concept.

It is false that Rev. Jones is "causing contempt for the United States of America". The reverse is the case. It is obvious that we love our country. We praise our country and our President publicly, and in the over 3,000 radio contacts made by Rev. Jones all across the United States and over parts of the world. We just praised President Carter in our recent presentation at a cultural festival in Georgetown, the capital. Moreover, we love our country enough to get thousands of people out of conditions in the inner cities where they had severe problems of adjustment, and many youth were turning to drugs and crime. The Peoples Temple has saved millions of dollars for the taxpayer, in what would have been the cost of institutions, welfare, and other programs; and provided a wholesome alternative environment where we could demonstrate a positive image for America in the Third World.

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

These are lies. Anyone is free to leave Jonestown who wants to. No one's passports or money have been confiscated by Jim Jones, this is ridiculous. Anyone can check and see that there are no fences, no security, no gates or guards. There is a free train running by Jonestown that anyone can take if they wish.

It is clear that Yolanda Crawford and her relatives apparently had no trouble getting out of Guyana, whatever they claim are their complaints. In fact, it is amazing in the light of these charges that she and her mother, Mrs. Williams, came to church services in San Francisco for several months after they returned to the United States, of their own free will. They both spoke publicly saying how beautiful Jonestown is. Yolanda said she had come back for further schooling, and Mrs. Williams to take care of business, but that they both looked forward to returning at the earliest possible opportunity.

Her actions contradict everything she claims. If she and her mother had been "mistreated", why would they voluntarily return to the United States and make statements to the congregation praising Jonestown?

In both cases, this young woman has lied—both to the congregation in the United States, because she told our conseling staff in Jonestown that she did not like Guyana at all; and also to your Commission, as she was never mistreated or prevented from leaving Guyana. She was found in counseling to be a very superficial person, very materialistic and also dishonest. She was caught on several occasions taking things which did not belong to her. She lacked the capacity to identify with Guyana or with the struggles of Third World peoples, but was completely caught up with herself, her possessions and the impression she made on others. Lying

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for self-aggrandizement seems to come very naturally to Ms. Crawford.

In fact, not only is nothing in Jonestown "confiscated", but the residents all enjoy an excellent standard of living: beautiful, individual cottages, brightly decorated and landscaped; hand-crafted furniture from indigenous woods; excellent medical care; an abundance of fresh natural food, meat from our own poultry and livestock, all deliciously prepared; schooling for the children with teachers with advanced degrees; soccer fields, basketball courts for the youth, libraries, video-tapes and films, a large auditorium and every type of facility to sustain a community of that size.

"4. Depriving them of their right to privacy, free speech, and freedom of association by: a. Prohibiting telephone calls;":

This appears to refer to Georgetown, as there is regular radio contact in Jonestown, but as of this time, no phones. Ms. Crawford, who claims this, along with her mother, Mrs. Williams, did in fact make several crosscontinental phone calls to the United States. And moreover, these calls were made away from the Project in Jonestown, which indicates they were neither restricted in travel nor communication.

"(4.) b. Prohibiting individual contacts with 'outsiders' ":

This is ludicrous. Every day people are in contact with people in the surrounding communities. Up to fifty visitors a week are through the Project, many in an official capacity, and are free to go anywhere and talk to anyone, as our people without question freely communicate with them. Youth attend social functions, dances, movies and band events. 100 youth just went to Georgetown to a cultural festival, by different routes, and were separated in several different parts of the city during their stay. They were praised profusely in the Guyana Chronicle, the national paper, for their "unique and exciting presentations", showing their great creativity in expression.

"(4.) c. Censoring all incoming and outgoing mail;":

This is false. People on the Project are free to write to, and receive mail from anyone they choose, without interference. You can judge for yourselves, too, that the charges that "all letters sound alike" is false, just on the basis of the letters these relatives took upon themselves to print.

"(4) d. Extorting silence from relatives in the U.S. by threats to stop all communications;" (Cited is a letter from Donna Ponts to her grandmother: "I am sorry to hear that you called the radio station, but since you did I will not be writing you any more."):

This is false. Probably the best example is the letter cited from Donna Ponts to her grandmother. "The radio station" was not the Jonestown radio, but likely the local talk station in the United States, where these hostile "relatives" were taking hours of time broadcasting lies about Jonestown. We can not speak for Donna, but it seems her letter results from her adverse reaction to that call, which a child could not be expected to understand as Jonestown is a place where she is obviously happy.

Another point is Donna's is obviously not "censored". If it were "censored", it would be the last thing a so-called "censor" would have the child say! Who would want to further antagonize a relative who had already come out publicly with a biased viewpoint? This makes no sense.

"(4.) e. Preventing our children from seeing us when we travel to Guyana.":

Rev. Jones and the Jonestown community place no restrictions on family visits. In fact relatives are visiting Jonestown right now, and more are scheduled to do so in the near furture. They are not members of the church, nor, we are sure, do they see eye to eye with us in many respects; but they are not coming with the intention to harass. These very few, hostile relatives who were thwarted in their efforts to visit Jonestown was the result of their

relatives' desire to not see them. Ms. Katsaris and Bruce and William Oliver made this clear personally in a radio-patch at the recent press conference in San Francisco. In the case of John Victor Jones (Stoen), both parties had abandoned the child, and in the case of the mother, Grace Stoen, after a long history of neglectful, even cruel treatment of the child. The custody case is now being contested legally and rightfully in the Guyanese courts, and the U.S. State Dept. affirms that the Guyanese are under no obligation whatsoever to accept a U.S. Court order.

"Page 3 III. Threat of Decision to Die":

The Press Statement (attached) read from Jonestown, Guyana over the short-wave radio in San Francisco on Monday, April 17, 1978, addresses this issue directly and eloquently.

"On March 14, 1978 you, Jim Jones, caused to be written on Peoples Temple stationery a letter...":

This is ludicrous. Jim Jones was thousands of miles away at the time! The letter is neither signed by Jim Jones nor claims to speak on behalf of Jim Jones. Rev. Jones is not even mentioned except to allude in passing that he is working at the Project.

"a letter..complaining of alleged 'bureaucratic harassment":

The harrassment is not "alleged". Note from the partial enumeration at the head of this letter, the harrassment is entirely factual.

The so-called "threat" is responded to under II. Summary of Violations, earlier in this letter; as well as the Press Statement issued from Jonestown. The charge goes on to state:

> *"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."*

This is a subterfuge, and the reasons are revealed by the facts. Firstly, it is not the U.S. government that is put on the defensive by said letter. It is to reveal to leaders in government that govenmental agencies are being used (or rather misused) by "radical Trotskyite elements which..have been orchestrating a campaign against us." It is clear that it is an appeal to government, not an attack, and that the persons put on the defensive are individuals who are deflecting attention away from their own activities. We refuse their misrepresentation of the letter's clear and stated intent.

Another subterfuge is the reference to "radical Trotskyite elements" in reference to Cartmell and Cobb (and Stoen as well) as "irrelevant ideological rhetoric": This is no "mask", but based on documented facts. We have numerous affidavits regarding the terrorist activities and plans of these individuals. But since we can also see that affidavits can and do lie, i.e. Ms. Crawford's affidavit, we would not wish to leave the matter as our word against theirs. The persons in the Peoples Temple making such allegations stand ready and willing to take lie detector tests in the matter, and we challenge Mr. Stoen, Mr. Cartmell, and Mr. Cobb to do the same.

Tim Stoen, furthermore, misrepresented himself the entire time he was a member of the Peoples Temple, always claiming to be far to the left. We later discovered a news article identifying him as far to the right, denouncing Communism in East Berlin. He is entitled to his views, but he not only professed the opposite, but insisted to us he had never been to that part of the world. He always tried to push for violence and we would never go along, being non-violent, peaceful people. The elementary conclusion one would draw is that here is someone who failed as a provocateur and is now anxious to discredit the Peoples Temple so he can

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cover his tracks.

> *Page 3, bottom paragraph: "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.":*

It has already been clarified that this is not Jim Jones' letter, this is a misrepresentation. But follow the line of logic: Jim Jones, who has worked nearly thirty years to help provide a better life for poor and minority peoples is clearly not after "power". Nor has he made any statement about dying. But the argument given by the relatives' group does not even make sense by their own claim: Why would someone who allegedly wants to die at the same time be smeared as someone seeking power?

The fact is, people have a great tendency to project their own motivations onto others, and it is Tim Stoen who had even written out his plans to become President of the United States.

The speculation that this could be "a bluff designed to deter investigations.." almost defies comment. The people charging this include those who have systematically gone from agency to agency with lies to provoke investigations of Peoples Temple. Every agency high and low, from District Attorney's offices, to State agencies, to Federal agencies, have already investigated and found absolutely no evidence of wrongdoing. When that many agencies have already investigated, and found allegations to be false, it is time to examine those who continue to press false allegations! It is clear that this is another subterfuge tactic on the part of the "Concerned Relatives".

As a case in point, Tim Stoen recently went to the Disciples of Christ denomination, threatening that if they did not disaffiliate the Peoples Temple from the denomination, they would themselves face severe public embarassment. He also bragged that he had provoked the proposed investigation by the Internal Revenue Service, along with David Conn, a man already exposed for his blackmail attempt against Dennis Banks, unless Banks would publicly denounce Rev.Jones and the Peoples Temple. At that time, Conn also claimed to be working with both Treasury Department agents and Grace Stoen! This is only one of scores of similar incidents. We question who is "bluffing". The answer seems clear.

Page 4: *"There is supporting evidence for our concern in the affidavit of Yolanda Crawford, 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.":*

Jim Jones never made these ridiculous statements: The fact is that there are thousands of Temple members still in the United States, very much alive, and not threatened in the slightest. And Jim Jones would never solicit anyone to lay down their lives for "his" cause! He never solicited anyone laying down their lives at all, but what is "'his' cause"? Why don't these accusers mention what we stand for—social justice, racial and economic equality? Could Jim Jones have a monopoly on these things? This is preposterous.

> *"1. and 2.: ...questioning at what point 'a decision that it is better to die' is reached, and what is it to be 'devoted' to such a 'decision'?":*

The unanimous resolve of the Jonestown community is explained in the Press Statement, and needs no further elaboration. But given that the individuals behind "Concerned Relatives" are also the individuals behind the continuing harassment, these points raised have ominous implications. Given that members of this "relatives" group have gone so far as to publicly threaten sending in armed mercenaries, why are they questioning how far the Jonestown community will have to be provoked before the residents take defensive action? It seems logical to conclude that they are setting others up—mercenaries—to do their dirty work, regardless of whom might be hurt, and to blame it on Jim Jones!! In fact, they state:

Page 5: *"Should any harm befall them (our relatives), we will hold you (Jim Jones) and the*

Peoples Temple responsible..": (!!!)

They offer two points to "support" this prior claim of liability:

"We know your psychological coercion of the residents of Jonestown to be so 'totalitarian'.." and *"The evidence is that our relatives are in fact hostages.."*:

Both these charges are unmitigated lies. We would request the Commission to interview anyone on the Project, if you wish, to determine the falsehood of these outregeous claims. Moreover, freedom of movement for the people of Jonestown has already been proven beyond doubt, in the participation of 100 Jonestown youth in the cultural festival in Georgetown, during which time they stayed in all different parts of the city. In fact, there was a major power black-out during the festival, and obviously anyone could have gone anywhere they wanted to in the dark.

Page 5: *"IV. Mind-Programming and Intimidation"* and *"V. The Human Rights Being Violated"*:

The affidavits of Steven Katsaris and Yolanda Crawford will be handled separately.

All alleged charges, through page 10, have already been answered. Of the three examples given for parents attempting to see their children:

(a.) Mr. Katsaris will be handled through his affidavit.

(b.) Howard and Beverly Oliver: The Oliver's sons, Bruce and William, are both married young adults, contrary to the parents' report. The decision to not see Howard and Beverly Oliver was made by Bruce and William, not Jim Jones. We also protest the implication of the Guyanese Foreign Minister in these lies, an esteemed Third World leader who has addressed the United Nations General Assembly on several occasions.

(c.) Timothy and Grace Stoen: As explained previously, the custody dispute involving Jim Jones' son, John Victor, and the mother who abandoned the child, Grace Stoen, is being handled properly in the Guyanese courts. The Department of State wrote recently regarding this situation: "Child custody orders issued in the United States are normally not accepted for enforcement in another country on the basis of comity. While any American custody decision might be given evidentiary weight in the Guyanese proceeding, by no means will it be binding on that court."

Moreover, Grace and Tim Stoen have been using this child as a pawn in this unfortunate situation, as neither have demonstrated any interest in the child. The child did not come about through Jim Jones' choosing, but from extreme and destructive pressures exerted on him by both the Stoens years back, threats against the entire work which they have subsequently shown themselves entirely willing to carry out. Rev. Jones has reared John from a very early age, and the child is very happy in Guyana with his dad. Grace abandoned the child in July, 1976, taking with her thousands of dollars Jim Jones had set aside for his son's future education; it was the culmination of years of neglectful, even cruel treatment of the child on her part. When she returned, she affirmed that the child should go to Guyana, in Tim Stoen's presence, and signed the prerequisite papers. Tim Stoen abandoned the child in Guyana in the Spring of 1977 insisting to everyone in Jonestown that John remain in Guyana with his father, Jim Jones. He was very open about the true paternity of the child. He also told the press at that time that John was well-cared for in Jonestown. Moreover, Grace Stoen was provided with a round-trip ticket to visit John any time she chose, and she cashed it in.

It is immoral for Grace and Tim Stoen to try and claim John. Additionally, it would be tragic for the child, who is very happy where he is, but remembers vividly the cruel things that were done to him and is traumatized at any thought of return to the Stoens.

Of course, the case is being handled in Guyana, where the child was abandoned, and as the State Department themselves acknowledge, the California Court Order is not binding.

The accusations by Tim and Grace Stoen that their lives were threatened is a lie.

"VI. Demands for Relief":

The charges are false, so the "demands for relief" are irrevelant. Point 4 should be resolved

however: *"Permit and encourage our relatives a one-week visit home, at our expense."* At the press conference in San Francisco April 17, 1978, at which the relatives in question spoke from Jonestown by radio-phone patch, they all declined this offer. We also find it peculiar to make the further claim that *"they (the relatives in Jonestown) do not know the full Peoples Temple story"*—who would know better than people living right there?

> *"Affidavit of Yolanda D. A. Crawford... :*
> *(1. Statement as to her identity and when she was in Guyana.)*
> *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.":*

The reverse is true. Jim Jones is upholding the United States in Guyana. He is especially supportive of the policies of openness in the Carter Administration in the Caribbean, and U.N. Ambassador Andrew Young. He has made over 3,000 contacts on the short-wave radio all across the United States and other parts of the world, praising the U.S., President Carter, and in support of U.S.-Caribbean friendship. We praised President Carter at the recent cultural festival in Georgetown, the capital, as well.

It is outlandish to even think Rev. Jones could say he would rather see people of his own church dead than live in the United States! We have a strong work in the U.S., and no one is being pressured to move to Guyana at all.

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

Being that people have come to Guyana on their own free will, and are free to leave, this is a moot point; but the statement is in fact false. No one was brought to Guyana on false pretenses, no one. And the fact that only four out of over 1,000 people have chosen to leave shows what a remarkable place to live it is.

> *"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 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'." :*

This statement is malicious fantasy from beginning to end. It is difficult to even conceive how such a fiction could have been constructed. Of all the esteemed personages to visit Jonestown, listed in the Appendix, some of whom stayed for days at a time, could they have all missed the "guards", the "gates", the "guns", the "hit men"?? All those persons could already verify Yolanda Crawford is lying, because it is not that way in the slightest, and she obviously left with no difficulty at all.

We also wish to emphasize that not one person who has ever left Jonestown and/or Peoples Temple has been harmed in the slightest, nor has anyone ever stated that to be the case! It is obvious that such statements are unmitigated lies.

> *"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'." :*

These statements about guns are lies. No one ever turned over their guns (if they had any) to Jim Jones. Ms. Crawford never saw ammunition being packed into crates because it was never done. We do know however, that U.S. Customs broke into crates headed for Guyana, refusing to give cause, and only later we learned it was because of a lie spread by Interpol alleging guns

in our shipments. We can't help but wonder if Ms. Crawford has been induced to tell specific lies to cover the tracks for others.

The statement she attributes to Jim Jones, if she ever heard such a statement, is deliberately put into a trumped-up, non-existent context. Such a move is as devious as a "trick photograph", and is only positive proof of these people's intent.

> *"6. Jim Jones said that black people and their sympathizers were going to be destroyed in the United States, 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'."*:

The last statement, about Los Angeles, is ludicrous. We have a large membership in Los Angeles, and many of the people in Jonestown are in contact with relatives and friends in Los Angeles. The statement was never made, but it would be ridiculous to even speculate over.

Concerning racial tensions in the United States, Jim Jones and the church membership, which is mainly Black, are very concerned about this. There has been a trend toward growth of the Ku Klux Klan and the Nazis in the United States, which has been highly publicized, and we have taken open, public positions on the matter. This statement seems designed to distort things out of all proportion–like some kind of "scare tactic" so people won't want to go back to the United States. Nothing could be more ridiculous. We are a concerned people, and we will keep talking about what we see, news reports, and facts, despite any attempts to intimidate us from speaking out. We have a long, honorable, well-earned record for helping improve the conditions of life for all Americans, especially minorities, and we are concerned about the fate of minorities everywhere.

However, we make no negative aspersions on anything relating to "bad treatment of Blacks in the United States" to the Guyanese or anyone else. Our purpose is to strengthen goodwill between nations, and to build on the foundations of brotherhood and justice which are the highest American ideals. We are proud of our country and see her great strengths. We believe that eternal vigilance is the best way to preserve our freedoms.

> *"7. (Dealt with previously.)"* and *"8. (The question of dying dealt with.)*:

On point 8, however, the charge that *"Jim Jones also asked (others) to commit themselves to kill anyone attempting to hurt him"* is so insulting to anyone who has known Jim Jones, that it demands a further rebuttal. Whenever Rev. Jones has even thought there could be danger to him personally, he has insisted that no one take any risks on his behalf. Years ago, a man came up to him and stabbed him in the chest. He refused to let anyone lay a hand on the man, but insisted on talking with him to try and determine what drove him to do that, even though he was himself in great pain.

When Jim Jones was Commissioner of Human Rights in Indianapolis, Indiana, he was taken to the largest hospital in the city, critically ill, but absolutely refused admittance until the entire hospital was integrated, which took several hours to accomplish while Jim Jones refused critically needed medical attention.

This has always been the character of Rev. Jones. He has always put the wellbeing of others ahead of his own. He would never make such a statement as charged.

> *"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.. was to collect inheritances when 'they died off' and to keep them pacified 'so as not to make trouble for the cause'."*:

This is false, and does not even make a bit of sense. As previously stated, the great majority of the people at Jonestown are on good terms with their relatives, the number of exceptions being obviously very small. And how can one "break all ties" and also "stay in touch"? And who would "stay in touch" for the sake of what may or may not be in a will 10, 20, or 30 years from now?

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Besides the majority of our members come from poor backgrounds, and they would likely no "inheritance" to speak of even if this ridiculous argument made sense. So far as keepin anyone "pacified", the examples offered by "Concerned Relatives" are riddled with contra tions. Donna Ponts' grandmother claims Donna's mail was "censored" for the purpose of "pacifying" the grandmother, but antagonizing her! And certainly no one speaking on the phone patch from Jonestown in the recent San Francisco press conference was making the est attempt to "pacify" their relatives, although those relatives were already threatening the worst kind of "trouble"—armed mercenaries!

In addition, there are many, many entire families in Jonestown. Couples have their o cottages, parents have close relationships with their children. These charges are outlandish.

> *"10. Jim Jones ordered us to 'report' on one another to prevent 'treason'. His t nique was to have everyone report to him (or his two or three most trusted leade all suspicious talk or behavior of others."*

This is insulting and ludicrous. Who would even have any time or inclination to partic in 'reporting' on one another? The atmosphere in Jonestown is totally different than what portrayed. This is a happy, active community. Everyone is involved in building, planning, ing ways to expand our medical outreach, to enrich the lives of our children, to give our se every comfort and respect. This is a constructive community in every sense, and this kind destructive mentality just does not exist, except in the mind of Ms. Crawford.

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

This falls into the same category as point 10, above. Jonestown is a supportive enviro not a punitive one. The fact is people want to cooperate with one another, to work togeth share in the work and share as well in the recreation and numerous other benefits; and they magnificent job.

Moreover, there is no deprivation or abuse whatever, which we welcome having verifie site. The community is in excellent health, both physically and mentally, and all needs are abundantly met. The Jonestown community is building happy, healthy lives.

> *12. (A long string of accusations about threats allegedly made if she, Yolanda C ford, were to leave Guyana: that if she spoke against the church she would lose kind of 'protection' and 'be stabbed in the back'; that she had to sign papers incr nating herself, and fabricate some story that she killed someone that was threaten to be turned over to the police; and that Jim Jones is supposed to have claimed h 'Mafia connections.' :*

These accusations defy the most hyperactive imagination. It is obvious that this youn woman has left Guyana, come back to the United States, caused all kinds of trouble throug malicious lies, and is safe and sound.

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

The smear campaign in the press did not even begin until July, 1977, a month after Y Crawford left Guyana, so there were no "first articles" to even talk about! Marshall Kilduff several articles from July, 1977 on. He is not dead, no one thought he was dead—no one t he had even written anything yet!!

Who these mysterious "angels" are we do not know. Can Ms. Crawford identify such

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"angel"?

> *"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 relatives in the United States to stop criticizing him or we would not be allowed to return home."*:

First "Concerned Relatives" claims phone calls were "prohibited". Now Ms. Crawford claim they weren't prohibited, but all these other conditions were imposed. It doesn't make a bit of sense. Why would what Mrs. Williams' brother said one way or the other have anything to do wi what Mrs. Williams was or wasn't able to do? In one breath Jim Jones is supposed to be cutting off everyone's family ties, and in the next supposed to be punishing people on the basis of what their relatives say or do?!

The fact also remains that Mrs. Williams and Ms. Crawford did return to the United States without any trouble at all. They came to the Peoples Temple in San Francisco for several month and praised the Jonestown life publicly to hundreds.

> *"15. On numerous occasions I was in the congregation when Jim Jones 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."*

We believe no man is "God". God is universal love and it encompasses all religions. Some people who are narrow-minded cannot understand that concept. But even at face value, Ms. Crawford's statement is full of contradictions. Who could possibly claim they are "God" and the downgrade religion? Or "use" religion and also claim it is "an opiate"?

Opium is a drug, which prevents people from functioning, and our community in Guyana is just the reverse. Everyone is alert, concerned, interested in the welfare of others.

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

This is an obvious subterfuge. Now that Tim Stoen has been widely exposed for advocating terrorism, and his own deviant patterns, and ~~Steven Katsaris has been exposed for molesting his own daughter~~, these charges are now called, in effect, "trumped-up accusations". And the fact is also that no accusations have been made by Jim Jones!; and all individuals in Peoples Temple who have attested to the backgrounds of Stoen, Katsaris, and others would undergo polygraph tests in the matter. We challenge Mr. Stoen and Mr. Katsaris to do the same.

> *"Steven A. Katsaris: Affidavit: An Account of Some of My Experiences With Peoples Temple Church When I Attempted to Visit My Daughter in Guyana."*:

Although this affidavit is lengthy, there is little of substance to discuss. Past the introductor paragraph, Mr. Katsaris makes clear his proneness to believe the lies he read in the press. And many of the same individuals who instigated the bad press are involved in the "Concerned Relatives" group. The "source of information" for the group, Yolanda Crawford, is exposed as a liar many times over in the refutations above. This would seem to be part of why Mr. Katsaris jumped to false conclusions regarding his daughter's alleged "state of mind", if he in fact believed Ms. Crawford's lies. Although we question why he would believe these outrageous lies over his own daughter's word.

But let us examine the facts. On page 2 of Mr. Katsaris' affidavit, he mentions several phon calls. We know nothing about these phone calls. Mr. Katsaris claims to know little himself, only claiming they happened, and that at least one of the callers identified herself as an "ex-member" of Peoples Temple. It appears that he is trying to set the stage with "strange calls", to then bring out another so-called "strange call", that from his daughter Maria.

The Peoples Temple went through this once before, when Rosalie Wright, Editor of New West magazine claimed she received "strange calls in the middle of the night", which no one in the Temple knew anything about, but she presented it as having originated from the Peoples Temple. That was just a prelude to the alleged "break-in at New West," which the police themselves confirmed never happened, after an investigation was ordered by Jim Jones himself! The implication on the part of New West was: here were all the threatening phone calls this woman claimed she received, attributed to the Peoples Temple, and this "proved" that Peoples Temple must be responsible for the so-called "break-in". The police investigation proved the entire thing was a hoax, from start to finish!

If Mr. Katsaris did in fact receive these calls, as he claims, he has every right to put it into an affidavit, no matter how irrelevant and false are the resulting implications. And in fact, if the calls were in fact made, anyone could have made them, including people opposed to the Peoples Temple who wanted to cause needless distress which they hoped to turn to their advantage!

But since Mr. Katsaris chose to include this in his affidavit, the Peoples Temple has every justification in stating that if this is the deceptive tactic being used, it's not a new one.

Maria's own stated reasons for not wanting to see her father are a lot more obvious. ~~She has stated repeatedly that he molested her, and he has never denied the charge~~. She had been cordial to him previously, but the sequences of events leading up to the trip to Georgetown when he met with her were, she states, "the straw that broke the camel's back". He himself tells what had happened: *he believed the lies he read in the press; he went directly to hostile "ex-members" of* the church and believed all the lies they told as well; and he even went to numerous government officials with complaints based on lies! Maria knows Jonestown first-hand because she lives there; but her word counted for nothing with him.

Maria did not want to meet with Mr. Katsaris in Georgetown at all, but finally agreed only on the insistence that she not meet with him alone but only in the presence of the U.S. Ambassador. And it is obvious that she confronted him at that time with all she had been holding back for a long time previous. If she appeared "agitated" under the circumstances, that is hardly strange, but rather understandable.

Her own statement to Katsaris over the radio-phone patch Monday, April 17, 1978, was as follows: "I'll set the record straight ovce and for all. I'm not being held in captivity. That's totally absurd. The statement by Mr. Katsaris is an insult to myself, Rev. Jones, Peoples Temple and Guyana." Reiterating her earlier charges, ~~that her father has molested her,~~ Ms. Katsaris called Katsaris "mentally sick" and said she wanted nothing to do with his "schemes" and "lies". "He cannot stand the fact that I'm grown up and refuse to work with him. I am fed up. I am leading my own life and want absolutely no part of his. I want him to leave me alone."

Regarding page 5 of Mr. Katsaris' affidavit, where he reiterated things Maria Katsaris has allegedly said or done or written, everything is prefaced by "I further learned from former members", or "I ascertained from people who had firsthand knowledge". These charges are ridiculous but it is more remarkable that they ever found their way into an affidavit. Who are the "faceless accusers" in this situation? It is obvious that Mr. Katsaris knows nothing except what he was told, and the individuals who "fed" him this "information" are not identified.

Thus far, this document does not even read like an affidavit: We have read innuendoes, rumor, faceless accusers, and the refusal to address the one charge which summarily dismisses all other speculation about why Maria Katsaris would not have wanted to see her father. ~~the fact that he molested her.~~

But speculation about Jonestown alone does not appear sufficient. On page 6, Mr. Katsaris is speculating about some world order Jim Jones is allegedly setting up singlehandedly. Moreover, Katsaris states he is "convinced" that Jim Jones and they (meaning the entire church) "would stop at nothing, including calumny, character assassination, blackmail, threats of violence, and even murder to achieve thier goal." This person claims to be convinced of "intended crimes"

for which he has ABSOLUTELY NO EVIDENCE.

But the fact is, that Rev. Jones and the Peoples Temple have been subject to blackmail, calumny, and character assassination in the press for nearly a year, the documented blackmail attempt against Dennis Banks, the threats of violence by members of the "Concerned Relatives" group, and a very suspicious murder of one of our own members on the streets of San Francisco as well. Why isn't Mr. Katsaris making his speculations about the very people he is working with, the conspiracy working against Peoples Temple?

Regarding the statements on Page 8 of the affidavit, no one has ever contested that Grace Stoen is the mother of John Victor, Rev. Jones' six-year-old son.

Whatever Maria may have said or not said about her theology, that is her business. ~~It is apparent that whatever concept of "God" Mr. Katsaris holds, it allows for molesting his own daughter, and it is grossly hypocritical to flaunt theology while rejecting morality.~~

So, in total, this is what "The Concerned Relatives" presented to the International Human Rights Commission:

1. A cover page, giving a deceptive and misleading picture of the "relatives'" identity and purpose;

2. Accusations of Human Rights Violations: A series of false accusations, in numerous instances for the purpose of subterfuge, or even more sinister motives of facilitating an attack and setting up the intended "victims" of the proposed attack—the Rev. Jones and Peoples Temple—as the alleged "perpetrators".

3. The Affidavit of Yolanda D.A. Crawford: The attempt at lending this effort credibility through the sworn statement of someone who has been to Jonestown, but who has in fact sworn to a series of lies, false charges, and subterfuges.

4. The Affidavit of Steven A. Katsaris: A substanceless document for legal purposes, based upon rumors, innuendoes, faceless accusers, speculation, and evasion of the facts.

We hope this detailed rebuttal will effectively clarify any questions which are posed by the "Concerned Relatives" document submitted to your Commission. If there is any need for further inquiry, please write to the Peoples Temple Agricultural Project, P. O. Box 893, Georgetown, Guyana. We will do all in our power to assist in a satisfactory resolution of this matter.

INFORMATION SHEET NUMBER 3

PEOPLE'S TEMPLE IN GENERAL

As part of the traditional and internationally sanctioned protection services, officers of the American Embassy in Georgetown, Guyana, periodically visit the People's Agricultural Temple located at Jonestown, Guyana. These officers have been free to move about the grounds and speak privately to any individuals, including persons who were believed by their family and friends to be held there against their will. It is the opinion of these officers, reinforced by conversations with local officials who deal with the People's Temple, that it is improbable anyone is being held in bondage. In general, the people appear healthy, adequately fed and housed and satisfied with their lives on what is a large farm. Many do hard, physical labor but there is no evidence of persons being forced to work beyond their capacity or against their will.

Should you have a specific individual about whom you want information, please provide the name of the person and the person's date and place of birth to the Office of Special Consular Services, Department of State, Washington, D.C. 20520. During the next visit to the People's Temple by an officer of the American Embassy, that officer will attempt to speak privately with the individual in question, convey your concern and report to you.

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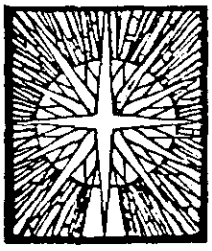
INFORMATION SHEET NUMBER 2

ALLEGATIONS OF EMBASSY OR USG INTERFERENCE

All the parties to the custody case of John Victor Stoen, currently in the courts in Guyana, are American citizens. The parents of the child are on one side and the People's Temple, a California religious organization which also operates in Guyana, on the other.

Our Ambassador and his staff in Guyana have taken an interest in the case, but have emphasized that the interest of the United States is confined to assuring that the matter is fairly and impartially adjudicated in the courts strictly on its merits and without outside interference from any quarter. Consistent with this position, the Embassy has avoided taking any sides in what is essentially a civil dispute between two groups of Americans. Nor has any pressure been brought by the Embassy on the Government of Guyana or its courts, which have yet to rule on the matter, in favor of one side or the other.

The inquiries made by the American Embassy on behalf of the child's parents were normal protective services which any American citizen abroad could expect to receive from his government. The inquiries were not attempts to interfere in the internal affairs of Guyana and, indeed, have not been interpreted as such.



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 just 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 moralith 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.

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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 to provide for those whom they profess such "concern" about. The accusa-

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 pepple 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

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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 chariatans 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 assasins, 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.

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COMMENTS ABOUT JONESTOWN, GUYANA, FROM ON-SITE VISITS:

"I am impressed." –Assistant to U.N. Ambassador Young.

"Impressive work." –U.S. State Dept. Officer in charge of Guyana, Trinidad & Tobago.

"Peace and love in action." –Minister of Foreign Affairs, Guyana.

"A wonderful experience, a model village community to be emulated." –Secretary of Works and Transportation, G[illegible]na.

"A ve[illegible] asant day in a very pleasant atmosphere." –U.S. A[illegible]ssador to Guyana.

"It's very, very impressive. Thank you for this opportunity [illegible] best wishes." –Writer from one of the world's [illegible]st news agencies.

"Fantastic, beyond one's imagination, miraculous, beautiful, a true example of socialist living. Amazing, impressive." –visiting teachers' delegation.

"Incredible, fantastic." –Head and one of the original founders of the Marco Medical Net. (Doctors who provide emergency assistance via ham radio all over the world.)

"I have been to paradise. It's there for anybody to see...I saw a community where there is no such thing as racism... There is no such thing as ageism...I have never seen so many happy faces in my life as I did in Jonestown the three days I was there...Why are those people so happy? They are learning a new social order. They are learning an answer to a better life. When I returned to the States I told my partners in the office that I had seen paradise. From what I saw there, I would say that the society that i[illegible]ing built in Jonestown is a credit to humanity." [illegible]les Garry, Attorney.

"Jonestown is the purest egalitarian society I have ever seen." –Distinguished Veterinary Doctor and Chairman of the [illegible]ana Livestock Corp.

"The [illegible]ples Temple Agricultural and Medical Mission is a first-class example of community life. I have never before seen so many people of verying races working happily side-by-side. I couldn't help but be impressed." –Guyanese Dental Surgeon.

"Very impressed with progress since I visited one year ago." –Minister of Works and Transportation, Guyana.

"I have always made known my high esteem for Jim Jones." –*Tim Stoen, 8/23/77*

Ukiah, Mendocino County, California Tuesday, August 23, 1977.

Stoen reacts to Grapevine article

Ukiah weekly target of $5 million lawsuit

By GEORGE HUNTER

Timothy Oliver "Tim" Stoen, former assistant district attorney for Mendocino County whose beliefs are closely linked to those of the Rev. Jim Jones, pastor of the Peoples Temple Church, is preparing to file a $5 million lawsuit against the Mendocino Grapevine, a Ukiah weekly.

Stoen, who flew here last weekend from New York City to confer with Ukiah attorney Pat Finnegan, told the Daily Journal that he would also seek damages of some $13 million from New West, a San Francisco bi-weekly magazine which has carried two "expose" articles relating to Peoples Temple and its pastor.

Stoen said that an article appearing in a recent issue of the Ukiah weekly had damaged his reputation. "I intend to practice law here in Ukiah and it is essential that I clear my name," Stoen said.

"I must show the world that a newspaper cannot wrongfully hurt innocent people without being brought to account."

Noting that he was prepared to do battle on all levels, Stoen said: "I'm a street fighter. People will come to appreciate that fact that I'm a street fighter.

"I feel like Alfred Dreyfus," Stoen said, referring to the French Army officer of the 19th century who was convicted by an Army court and imprisoned on Devil's Island for defending his religious beliefs.

"I'm experienced enough with our jury system to believe in it. I'll put my trust in the system," Stoen said.

The former assistant district attorney also was sharply critical to charges that he had used his public office to spy for Jones. "I've always made known my esteem for Jim Jones," he said. "I have nothing to hide and no one can show a single instance where I ever used my public office to show favoritism toward the church.

Stoen has established residence in Manhattan in order that he may be admitted to the New York State bar.

"Jones has helped me develop an empathy toward the persecuted," Stoen said. "I intend to develop a national law firm to help people who are prosecuted, on some pretext, for their religious beliefs. Stoen said he was worried about "creeping totalitarianism" that left no room for dissent.

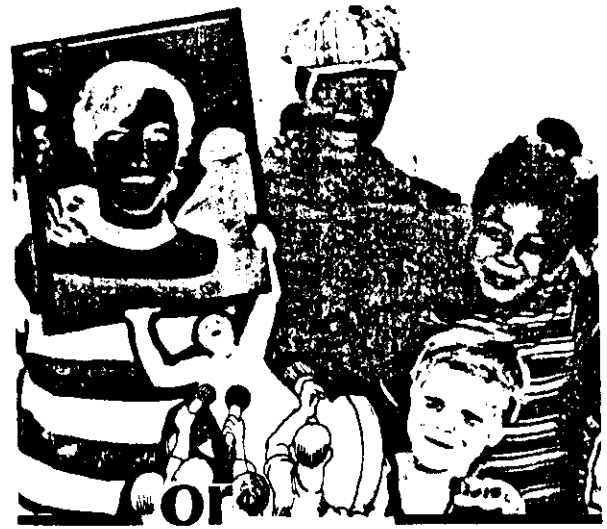
Stoen charged that the reporting of New West magazine was irresponsible in that the magazine article quoted the Mendocino Grapevine verbatim. Stoen said he would prove the statements to be untrue and malicious in motivation and that the Grapevine violated the newspaper canon of ethics, giving Stoen no chance to reply to the accusations.

The demands for retraction and damages will be contained in a complaint filed here. The suit against New West magazine will be filed in San Francisco.

TIM STOEN LEFT THE GUYANA AGRICULTURAL PROJECT (FOR WHICH HE HAD ALWAYS VOICED THE HIGHEST PRAISE) ONE MONTH BEFORE THE ABOVE ARTICLE APPEARED. THEN HE DROPPED OUT OF SIGHT–AND HAS SURFACED NOW, SIX MONTHS LATER, COMPLETELY REVERSING HIMSELF AND FORSAKING HIS COMMITMENTS OF SOME 10 YEARS.

?? WHY ??

Concerned Parents



PROVOCATEURS?

THE STATEMENT OF THE 'CONCERNED RELATIVES' WAS SIGNED BY A CREW OF DISREPUTABLE INDIVIDUALS, INCLUDING SOME WHO 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; HAVE USED AND TRAFFICKED IN DRUGS; MOLESTED THEIR CHILDREN; OPERATED CREDIT CARD RACKETS; FORGED CHECKS; STOLEN MONEY FROM THE CHURCH TREASURY; TREATED BLACK YOUNGSTERS AS HOUSE SLAVES; ENGAGED IN WELFARE FRAUD AND EXHIBITED HIGHLY UNSTABLE PERSONAL PATTERNS, INCLUDING SADISM.

THEY HAVE NOW THREATENED PUBLICLY TO HIRE MERCENARIES TO ILLEGALLY ENTER GUYANA AND USE WHATEVER MEANS NECESSARY, INCLUDING ARMED ATTACK AND KIDNAP, TO CAPTURE RELATIVES, NEARLY ALL OF WHOM ARE ADULTS, EVEN SENIORS, WHO HAVE MADE IT VERY CLEAR THAT THEY ARE HAPPY AND WISH TO REMAIN WHERE THEY ARE!! ?? WHY ??

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WHY?

IS PEOPLES TEMPLE BEING ATTACKED? BECAUSE:

WE HAVE TAKEN UP FOR JUSTICE AND LIBERATION CAUSES;

WE HAVE PUT TOGETHER SUCCESSFUL SURVIVAL PROGRAMS THAT HAVE MADE THE DIFFERENCE FOR THOUSANDS OF PEOPLE, PROVIDING FOOD, MEDICAL ASSISTANCE, JOBS, TRAINING, & THE KIND OF POWER AND SOLIDARITY THAT RACIST FORCES IN THE U.S. WANT TO KEEP FOR THEMSELVES;

WE HAVE SEVERAL THOUSAND MEMBERS;

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 HUMAN SERVICE PROGRAMS;

WE HAVE BEEN ABLE TO PUT OUT A FREE NEWSPAPER THAT HITS HARD ON INJUSTICE;

"The people involved have been brought together and have been given assurances that they would be backed up on whatever they were trying to do against Peoples Temple. Their number is very small compared to the many relatives and parents who are coming here to visit the project."

'he following are excerpts of a message read to members of the press by arriet Tropp, member of Peoples Temple Agricultural Project at Jonestown, Guyana, South America.)

"I am speaking on behalf of Peoples Temple in response to the grossly ise and malicious statements that continue to be made about our commuty here in Guyana. Individuals participating in a self-styled group of Concerned Relatives" have now threatened publicly to hire mercenaries to egally enter Guyana and use whatever means necessary, including armed tack and kidnap, to capture relatives in the Peoples Temple community. ese threats were made public in a California newspaper. Peoples Temple s already alerted the President, the U.S. State Dept., and appropriate vernment officials in Guyana. This group of "Concerned Relatives" is a uel hoax. If they have to send mercenaries—hired guns who will violate

"(community is a dramatic expression of ur deep desire to build a meaningful future for ankind through cooperation and sharing and the adi n of class division."

ws and resort to killing and mayhem to fulfill their contract—then they veal the real nature of their efforts.

"We demand to know where the money is coming from to allow them hire killers. We also demand that the media, which has shown such gerness to attack our organization, show equal vehemence in condemning s criminal effort and its perpetrators. Actually, this is not a new tactic the move against the Guyana community; armed agents have already been nt in illegally and have tried to assassinate Rev. Jim Jones, as well as kidnap ople. Those attempts have been successfully thwarted. We hope that the blic will see the cruelty and evil behind the base motives of these public rs. The people involved have been brought together and have been given

"We are confident that people of conscience nd principle understand our position."

urances that they would be backed up in whatever they were trying to do ainst Peoples Temple. Their number is very small compared to the many atives and parents who are coming here to visit the project.

"Our mmunity is a dramatic expression of our deep desire to build a aningfu e for mankind through cooperation and sharing and eradition of division. Our contribution has been recognized by many, ny people who have come to visit this democratic cooperative. Teachers, rkers, government officials—people from all walks of life in Guyana, as ll as r entatives from nations the world over have come and congratited what is being accomplished. They have praised us for the ample cooperative living and diligent development of this beautiful gion.

"The chairman of the Guyana Livestock Corporation, a man who is member of one of the most important business families in Guyana, called s project the purest egalitarian society he had ever seen, a community thout elitism. Just this week 35 educators from an attending school dist, together with a delegation of the most outstanding students in the tire nation, visited us unannounced and spent the entire day. They were erwhelmed with what we are doing. We are making tons of friends here. are building goodwill. Providing a constructive presence, we can only hance cooperation and counteract the negative stereotype of North American people.

"Our medical department is known far and wide for its excellent services, and many lives have been saved. We have programs in agriculture, livestock development, a complete school system and a host of community projects. Just a few days ago, representatives from one of the largest news agencies in the world spent several days with us. Representatives from other news agencies have been to the project as well, and have pronounced it a remarkable, impressive achievement. Within three to four weeks, several relatives and parents who are not members will be visiting here. They are coming even with a degree of cynicism because they have been approached by this committee. We do not ask that people who come agree with us; however, these relatives are not coming with an intention to harass, and so they are very welcome. One is the leader of another church denomination. We object to this small committee of "concerned relatives" because we have firm proof that all involved in that group have talked about kidnapping and mercenaries. That type of element is not welcome by ourselves nor by the people of Guyana.

"We object to this small committee of "Concerned Relatives" because we have firm proof that all involved in that group have talked about kidnapping and mercenaries."

"We demand that the media, which has shown such eagerness to attack our organization, show equal vehemence in condemning this criminal effort and its perpetrators."

"Young people here are finding productive, new lives, free from the pitfalls of inner city environment that would have caused a large percentage of them to become involved in one form of anti-social behavior or another—behavior which would have cost the U.S. taxpayers hundreds of thousands of dollars. We are tired of seeing people and organizations that are trying to develop constructive alternatives, to build cooperative lifestyles, being harassed unmercifully, lied about, falsely accused of crimes, and, in many cases, brought down. In recent months alone, there have been several examples of this in the Bay Area.

"Here in Guyana, we have come to build a community for a significant number of people, well over a thousand, who have been hurt, angered, alienated and victimized by adverse conditions that prevail in the declining inner cities of advanced western society. Many who were not in such desperate circumstances have also come to join us and build because of the peaceful natural environment, ideal weather, and the chance to serve. The vast majority of our members remains in the U.S.

"Young people here are finding new lives free from the pitfalls of inner city environment that would have caused anti-social behavior in many, behavior that would have cost the U.S. taxpayer hundreds of thousands of dollars."

"We believe deeply in the celebration of life. It is the intention of Jim Jones, and always has been, to light candles rather than curse the darkness to find and implement constructive solutions rather than merely complain about problems. But under these outrageous attacks, we have decided to defend the integrity of our community and our pledge to do this. We are confident that people of conscience and principle understand our position. We make no apologies for it."

"We are only one of many progressive groups who have been targeted for destruction because we are uniting poor and working-class people across racial lines."

The many expressions of support we have received from members of the community have been very encouraging. If you wish more information or additional literature, please call 921-9654, or write to:

Peoples Temple, 1859 Geary Blvd., San Francisco, Calif. 94115.

COMMENTS ABOUT JONESTOWN, GUYANA FROM ON-SITE VISITS

1. Chief Medical Officer of the Ministry of Health, Guyana: "Impressive."

2. Charge D'Affaires, new assistant to U.N. Ambassador Andrew Young: "I am impressed."

3. Officer in Charge of Guyana, Jamaica, and Trinidad & Tobago, U.S. Department of State: "Impressive work."

4. Minister of Foreign Affairs, Guyana: "Peace and love in action."

5. Minister of Education, Guyana: "Very impressive."

6. Regional Development Officer, North West Region, Guyana: "Very progressive."

7. Chief Official in the Ministry of Education, Guyana: "Very much impressed with everything, thanks."

8. Head Dental Instructor, University of Guyana: "Excellent community project."

9. British High Commissioner in Guyana: "A most impressive start and I wish you all success."

10. Chancellor of the University of Guyana: "Impressive."

11. Minister of Agriculture, Guyana: "Very interesting, keep it up."

12. Minister of Works and Transportation, Guyana: "Very impressed with progress since I visited one year ago."

13. Permanent Secretary of Ministry of Works and Transportation: "A wonderful experience, a model village community to be emulated."

14. Assistant Director General of National Service of Guyana: "Excellent."

15. United States Consulate in Guyana: "A very pleasant day in a very pleasant atmosphere."

16. A writer from one of the largest news agencies in the world: "It's very, very impressive. Thank you for this opportunity and best wishes."

17. Regional Minister, North West Region, Guyana: "Keep up the good work."

18. Thirty-five teachers from the McKenzie District: "Fantastic, beyond one's imagination, miraculous, beautiful, a true example of socialist living." "Amazing, impressive."

19. Head and one of the original founders of the Marco Medical Net: "Incredible, fantastic."

P.O. Box 15023
San Francisco, CA 94115

May 10, 1978

The "Concerned Relatives" is an elaborate hoax. The charges about our organization's community are all vicious lies and part of a right-wing McCarthy-like attack on Rev. Jim Jones and our congregation. We are here to expose what Tim Stoen, the main organizer and ringleader of these efforts, is really up to. He has been in contact with an aerial reconnaissance outfit and is secretly plotting with others in the group to actually land mercenaries on the project. We have definite evidence in hand and are investigating this further.

Another member of this group who is supposedly so "concerned" about "human rights" actually told us only yesterday that Tim Stoen could "drop things on the project and he might even be planning to do it".

The group that is assembled here is staging this pseudo-event to cover up these outrageous plans to violate laws and commit criminal acts against innocent people. The high-sounding complaints about human rights violations are a subterfuge. If anyone is violating human rights, it is Tim Stoen and his lunatic outfit. The people called "Concerned Relatives" have actually tried to cut off our only outside source of medical assistance that has been life-saving.

Hundreds of people with relatives in Guyana maintain regular contact and are free to come and visit. And many have done so. In fact relatives who are not members of Peoples Temple are visiting on the project at this very moment. Residents of the community are free to come and go and a guest house is being built to accomodate visitors. Literally hundreds of visitors have come and been highly complimentary of what is being accomplished. For a long time we have been trying to explain that what the public is seeing is a deliberate front for a politically-motivated conspiracy to destroy the organization and Rev. Jones. They have attempted to bribe and coerce people and to denounce Rev. Jones; they have attempted to cut off senior members' old age pensions and Social Security; to ransack shipments of vital supplies; and now plan to send in mercenaries. These are just a few highlights of what is behind the smokescreen of lies and pious pronouncements of this conspiracy led by Mr. Stoen.

Recent visitors to the project have called it a utopia. The statement of a doctor who heads a medical network of nearly a thousand doctors was: "It's mind-boggling to see how you have carved out of the jungle a community that looks just like one in the U.S. and with all the public utilities". When the Foreign Minister of Guyana visited the project he called it a stunning example of cooperation and love. The Chairman of the Guyana Livestock Corporation, a veterinarian who has traveled and studied in many countries, said: "The community is the purest form of cooperative living I have ever seen". Dr. De Costa, a dentist from India, who founded a dental school which he heads in Guyana, said the health care is fantastic. As an example, he said he found only two cavities after examining eighty children. He said that is unheard of.

As many as 30 visitors, guests from Guyana and from around the world, visit the community everyday. All are impressed. The comment of one government Minister sums up the feelings of many: "A model village community to be emulated the world over".

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