



FEDERAL BUREAU OF INVESTIGATION

RYMUR (JONESTOWN)

FF-1 AFFIDAVITS RE. GRACE STOEN

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FF-1 AFFIDAVITS - RE. GRACE STOEN

My name is Liane Harris and I am a teacher in the community school here. I lead an active and ,I might add, very interesting life here which is a place of great beauty and joy. I have seen young people blossom and develop creativity, and expressiveness in this truly human environment. The people here are from all backgrounds, and the level of co-operation is very high. There is a kind of intensity and unity of purpose that is hard to describe, but everyone feels part of something really great-each individual has a sense of importance. Young and old are, together, learning and accomplishing new things every day. I believe that our community is a special achievement that should be appreciated, and to me it is tragic that a handful of people who do not appreciate what is being done here, and who are threatened by us for some reason, have chosen to make all-out efforts to discredit Jim Jones. Jim is a great man, a man who has the courage to care, to take on the responsibility of building this community of peace and love, bringing hundreds of people to a beautiful way of life. It has taken hard work and sacrifice for this dream of a society of equality and justice to become the reality that it is for us today, and we are not going to allow the lies and schemes of a few individuals who are unable to appreciate it, to keep us from our work. I sincerely hope that the truth about Jonestown is printed and the lies are exposed.

FF-1-1

Liane Harris

P.S. I wrote this because my dad, Sherwin Harris is not satisfied with the fact that I want to stay ~~here~~ to live my life here. I do not want to go back to the states.

COMMENTS ABOUT JONESTOWN, GUYANA, FROM ON-SITE VISITORS

1. Frank Tuminia, Officer in Charge of Guyana, Jamaica, Trinidad & Tobago, U.S. State Department: "Impressive work."
2. John Blacker, Charge D'Affaires, new assistant to U.N. Ambassador Andrew Young: "I am impressed."
3. Dr. Robert Baird, Chief Medical Officer of the Ministry of Health, Guyana: "Impressive."
4. Fred Wills, Minister of Foreign Affairs, Guyana: "Peace and love in action."
5. Vincent Teekah, Minister of Education, Guyana: "Very impressive."
6. W.D. Wyatt, Regional Development Officer, North West Region, Guyana: "Very progressive."
7. Gavin Kennard, Ministry of Agriculture, Guyana: "Very impressive, keep it up."
8. Richard McCoy, United States Ambassador to Guyana: "A very pleasant day in a very pleasant atmosphere."
9. Steve Naraine, Minister of Works and Transportation: "Very impressed with progress since I visited one year ago."
10. Basil Armstrong, Chief Official in the Ministry of Education, Guyana: "Very much impressed with everything, thanks."
11. Peter Gantry, British High Commissioner in Guyana: "A most impressive start and I wish you all success."
12. Dennis Irvine, Chancellor of the University of Guyana: "Impressive."
13. Q. Martyn D'Asram, Permanent Secretary of the Ministry of Works and Transportation: "A wonderful experience, a model village community to be emulated."
14. John Worrell, Assistant Director General of National Service, Guyana: "Excellent."
15. Soviet News Agency Tass: "It's very, very impressive." "Thank you for this opportunity and best wishes."
16. Fitz Carmichael, Regional Minister, North West Region: "Keep up the good work."
17. Thirty-five teachers from the McKenzie District, Guyana: "Fantastic, beyond one's imagination, miraculous, beautiful, a true example of socialist living."
18. Dr. Joseph DaCosta, a dentist from India and founder of a dental school in Georgetown, Guyana: "The health care in the community is fantastic. Jonestown is a little bit of heaven." After examining the teeth of 87 children, he found only two cavities: "This," he said, "is unheard of."

FF-1-2

STATEMENTS CARRIED IN THE PRESS REGARDING KATHY HUNTER'S TRIP TO GUYANA

Sunday, May 28, Ukiah Daily Journal article: stated she arrived May 18th and was taken into protective custody two days later.

Refutation: If this were true why then when she talked to the American Consul a couple of days prior to her departure, did she not mention the alleged matter of protective custody, and instead only state that she was ill.

Same article: states that the Guyana government invited her to come down and report on Peoples Temple.

Refutation: No one in the government even knew she was coming, and then-- according to the Ministry of Home Affairs--she lied to a government official in order to obtain approval to stay. This is why she became "persona non grata" in Guyana.

Same article: quotes her as saying she was "...subjected to harassment by a squad of interrogators."

Refutation: The only contacts that took place with her were social meetings involving two members of Peoples Temple who came at her invitation. She was inebriated, by all appearances, on two occasions. The conversations centered on the work and activities of Peoples Temple in Guyana, and an invitation was extended to Kathy Hunter to visit the Temple's agricultural project. She refused because she said she wanted to see Jim Jones, whom she was told was up-river at the time. (Peoples Temple received no notification that Hunter was coming to Guyana which she admitted was not given.) When invited to come to the project anyway, Hunter responded, "Unless I can see Jim Jones there, it will not go well for you."

Sunday, May 28, Santa Rosa Press Democrat article: states that Hunter turned down the invitation to see the project in Jonestown and quotes her as saying that "everything was sweetness and light" until she turned down the invitation by the church to be a guest in Jonestown.

Contradiction: Editorial in Sunday, May 28 issue of Ukiah Daily Journal (whose editor is Kathy Hunter's husband): "The reporter had every right to visit Jonestown."

Same editorial: "They posted a guard outside her hotel door." (The ed. implied that the guard was for her protection.)

Contradiction: (same editorial): "The government, after the reporter had been there for only a few days, advised her that she was persona non grata."

Sunday, May 28 issue of Ukiah Daily Journal: Carries Hunter's statement that positive statements issued by Peoples Temple about Jonestown are propaganda.

Refutation: Every government official and visitor from Guyana and other countries who has been to the Peoples Temple Agricultural Project in Jonestown has had only praise for the people and program existing there. No one yet has left with a negative impression out of many hundreds who have visited.

FF-1-3

IMPRESSIONS OF VISITORS TO THE PEOPLES TEMPLE AGRICULTURAL PROJECT IN JONESTOWN

Richard McCoy, American Consul: "A very pleasant day in a very pleasant atmosphere."
 John Blacken, American Embassy: "I am impressed."
 Frank Tuminiaie, Dept. of State, Guyana Desk (U.S.A.): "Impressive work."
 Adeline R. Bacchus, Min. of Education: "Amazing."
 Trenton London, Port Kaituma: "Remarkable."
 Eloise Cubpepper, Port Kaituma: "Simply wonderful."
 Donna Brown, student, Linden: "Fantastic."
 Walter Thain, Cytologist, U.S.A.: "Incredible."
 Compton Mahese, student, Linden: "Marvellous."
 Jennifer Cave, student, Linden: "Remarkable testimony of what our interior is capable of."
 Steve Carlton Jones, student, Linden: "One of the most fantastic things I have ever seen."
 Hollis Alexander, student, Linden: "Beyond one's imagination."
 Malcolm Johnson, student, Linden: "Magnificence is surely your motto."
 Sandra Ferrier, student, Linden: "A very unforgettable experience."
 Colin Albert, student, Linden: "Beyond my expression."
 Sheik M. Ally, Student, Linden: "Simply beautiful."
 Aubrey Quamine, student, Linden: "A true example of socialism."
 Mark Denny, Amelias Warde: "It is the first large farm I have seen where everyone is doing his job without supervision."
 Jasper Wayn, student, Linden: "Remarkable! What motivation!"
 Orlando Goring, Burnham Ag. Institute: "Marvellous adventure."
 Mike Charles, store owner, Port Kaituma: "I love the people."
 Anna Maratte, Linden: "The people are very friendly."
 Dennis John, Burnham Ag. Inst.: "Excellent Co-operation."
 Fitz Roy Warde, Burnham Ag. Inst.: "Excellent development."
 Vivian Davis, Professional Nurse, U.S.A.: "Beautiful People."
 Dr. Joseph D'Costa, Dentist, Georgetown (native of India): "A little bit of heaven."
 Frederick Wills, Foreign Minister, Guyana: "Socialism, peace and love in action."
 Norman Adams, Office manager, Ministry of Regional Development: "Jonestown is most spectacular."
 Sgt. E. Gaskin, Matthews Ridge, Police: "A garden of paradise."
 Mike d'Abreu, Texaco West Indies, Dist. Mgr.: "This is a fantastic project of hard work."
 Q'Martyn d'Abreu, Permanent Secretary, Min. of Works and Transport: "A wonderful experience. A model village/community to be emulated."
 Diane Coltrass, student, Georgetown: "Terribly original work and planning."
 Ethel Britton, Chief Community Development Officer, Min. of Co-ops and Nat. Mobility: "I am impressed with this new community and the way the members have adjusted and are making a living using the resources of this country. Congratulations and may your success and achievements be an example to all Guyanese."
 Norman Simpson, N.I.S., Matthews Ridge: "This agricultural project is just what our country needs."
 Lloyd Shannon, Clerk General, Min. of National Development: "Good for a model farm."
 Gerald Fowler, Det. Chief Inspector, F Div. Hdqtrs., Eve Leary: "This is a living example to the people of Guyana, and a living example to be followed."
 Peter deGroot, student: "A very good effort. It is the best I've seen so far in Guyana."
 Sraukleu Peters, Det. Constable, Mabaruma Police Station: "Setting an example to follow."
 Chareles David, Public Health Inspector: "Very interesting and exciting."
 Mary Haynes: "Extremely interesting and beautiful buildings."
 Maoliayn Daniels, Senior Public Health Inspector, E.B. Demerrara: "Impressive and progressive for such a short time."
 Crevelle Williams: "Impressed by the rate of production and with the general admin."

FF-1-4

H. S. SEARWAR, M.B., F.R.C.S. (Ed.)

Tel. No.
72072-9

c/o St. Joseph's Mercy Hospital,
130-132 Parade Street,
Georgetown, Guyana.

.....19th July,.....1978..

TO WHOM IT MAY CONCERN

Liza Layton has been a patient in this hospital from 10th July, 1978 to present time. She has had Carcinoma of a Lung and there is now secondary spread to the other Lung and Liver.

There is nothing more that I can do, apart from relieving her pain and discomfort. I feel she will be more comfortable in her own home surroundings and she is being discharged from hospital.

H. S. Searwar

H. S. Searwar, M.B., F.R.C.S.

FF-1-5

Chronicle
Jean Brown & Lawrence Mann

IM: Look, I got a call yesterday from a man called Murray Ruff, or something, I don't have the name in front of me. He said, he was talking to people and individuals, and he wanted to find out what our attitudes are toward the church etc. etc. I spoke to him for a very long time. I don't know if he's going to carry a story.

J.B. Probably.

just for my info
IM: Probably not. I think he wanted to do a story based on the fact that I would give him some information or something. He asked a lot of questions about the bishop, whether didn't we find him rather kookie, the way he hauls people down through the middle of the night to Miami, etc. I said I don't know that anybody arrived fraudulently, because before they arrive they have to have visas, or receive residence status. We must have known when those people arrived. None of them arrived at non-disclosed airfields or anything. He asked if I didn't find the Bishop to be a bit of a con man. I said look, we live about 4,000 miles away, our embassy is about 3,000 miles away. I said please look at it from my point of view. Please know that the bishop had a public office in San Francisco. I said, if you are the chairman of a housing authority, if you are a public office holder in your own country and own city, would you expect us to believe you are a con man? I said, moreover, not a single allegation has been proved, not a single charge has been brought in San Francisco or anywhere else. I said furthermore, the consulate has been monitoring the facilities on a regular basis. They go there every month, and they put out a statement to reply to a number of questions like yours, and they assert they find no evidence of detention, mal-treatment, or anything else. I said, the church claims that most of these people who claim to be Concerned Relatives are in fact people who have distant relatives, or people who are well above the legal age. People in many cases in their forties and fifties. And if they feel introverted and besieged and harassed, and don't tell you very much, it is because they feel you are not very favorable to their affinities. They have broken no laws in Guyana. They have no weapons. We have a law, you are not allowed to carry weapons, except small arms. So there is no probability that ~~the churches~~ the churches' members have weapons in any serious sense. And he was a very hostile reporter. I said, you represent a paper that is very respected and wealthy. Why don't you go and do a story for Guyana, interview them and so forth. He said, they won't allow me in there. I said how do you know?

JB: Who wouldn't allow him to go? We wouldn't, or his paper wouldn't? visit

IM: He said he wouldn't be allowed to go just like that, without telling your people. I said, you contact them, get a visa, buy a ticket, go up around the campsite - - see what they do. They have a modern community, they have excellent community relations with their surroundings, ~~community~~ community, and they are engaged in agricultural pursuits, which is part of the thrust of the government. We have no quarrel with them. And then he asked again about the girl, the journalist (JB: Kathy Hunter?) and he said she was known to be difficult - - she had trouble in several places. He said the church had a very inordinate worship. So I said, I know of many groups in this country which are very introverted, which have a tremendous sense of devotion to their ideas. And I'm not qualified to give you any opinion. I have heard their ideas, and first of all their ideas (unintelligible) And I have met a lot of groups who have noble ideals, and are equally introverted. I was giving him the experience I had with the Born Again Christians, who say if you don't receive the word of God by your first or second visit

FF -1-6

Thingd-Fe-De
Leslie.

I am on the radio and I am waiting for them to answer me so I am taking this time to write ot you. I still can't type but bare with me. Monyelle is coming home. I am glad that she will be coming home, I am glad that she will be getting her birth certificate, but I am upset especiallly if something voes wrong because when I was there I told everyone that they needed to be registered and now it is an all out emergency because it hasn't been done. Anyway I would apperciate you taking care of her for me. Hazel can take her on Tuesday all day. She has a a bad rash. You will have to echeck on her medicines for it etc. It may be the water here. You know where her clthoes are and I am sending her other things to you,also keep that little blue bed, net etc. at your house because I wat it besides you can keep her overnight on Sundayetc. DON'T GIVE HER STUFF TO NOBODY!!! Lenora thinks that she is her mom ehich is nothing wrong with it. But you know how older people get they over bear say you don't know what you're donig etc. so let her see her but if you are busy give hr to someone else instead of ew letting her get a attached to her tomuch. Anyway my mom etc. are already expecting to see her and to be able to keep her. I wish I could come home because I am gong to be worried about her. Keep some of her diapers, the one nursery bag goes bakjto the nurserrey i will mrk it for you. There is some things you may need if so look in my trunk for them. Make sure she gets a bath twice a day in the nursery. Can you take time to get her shower Jari and yourboys? Anyway I wrote C1 since you wouldn't give him my letter. WILL YOU PLEASE WRITE ME YOU DON'T KNOW HOW DEPRESSING THIS PLACE IS IF ANYBODY DID THEY WOULNT'T SEND NOBODY IN HERE I HATE. IL... Iam so tired of this heticness. this is a trip somebody is trying to read this breaking their neak... Anyway take care of my kid.... And don't get together with Tim to gossip about me cause I already told you how I felt about that mess... Anyway C1 knows that I'm not gonig to bug him I just want an explanation why he did it.... If it don't fat don't force it just relax and let it go.... And you know me I think... I am gong crayz because I kve so much to do. I don 't want to ever want to come in here again. Come to the radio and bring Monyelle the next morning after she gets there so she can tell me if you guys are treating her right. I got to go send a letter . Be good and don't get in trouble, I am still bleeding like a cow clots blood galore etc. and the worst thing I am still cramping really bad. Well there will only be 9 people here or less and nothing to do may be I'll go to the show or ss some thing I was glad that Monyelle was going to be here to keep me sane you won't believe what has been happening here.....

I got 4 blood test done
and 2 times to get
and 2 if I'm going
to a urologist for my
Kidney's Trip!
I hope it says I'm
due in 2 days!

Janeli

FF-1-7

3. Green Duffel Carol Stahl

1 pkg for Anita Ijames
2 Blankets
1 Canned Meat
12 Diet Pepsi
1 Soap Powder
Work Shirts
Irish Spring Soap
Pampers
2 pkg for Georgetown
2 pkg for Jonestown
6 sets--Piston Ring Set

49

FF-1-8

Jonestown, (Port Kaituma) ss.
North West District, Guyana

Affidavit of
Melania Breidenbach

I, Melanie Breidenbach, being duly sworn, declare:

I knew Grace Stoen for almost two years and lived with her for one of those years. During the time that I lived with her she never spent much time with her son. When he was home with us she was cruel to him and paid no attention to him, she would yell at him for no reason, slap him, discipline him when he was doing nothing, she neglected him by always putting him off on someone else to watch. I feel that she didn't care for him at all by the way she acted towards him when he was home. She told me herself that she felt he would be better off with someone else. I feel it was just a cop-out so she wouldn't have to take up her time taking care of him properly and give him the attention and care a child needs to grow. I feel that she just deserted him and put him off for someone else to take care of.

Melanie Breidenbach

Dated August 14, 1977

Witnessed:

Alfred King



FF-1-9

Barbara Cordell

FF-1-10

Jonestown, Port Kaituma) ss.
North West District, Guyana

Affidavit of

Edith Bogue

MLC

I, Edith Bogue, being duly sworn, declare:

Grace Stoen used to bring John Stoen to my house and leave him for hours. I never knew where she went or when she would be back to get him. When he was little she would swing him by his arms. I was afraid she would either break his arm or collar bone. She tossed him on his blanket like he was a doll, a number of times during the years from John's birth until he was older I have heard her call him names like, "John you are stupid, how's my crazy kid. I've seen her pour a drink that he wanted on the ground because he spilled some of it. At times she would be very kind to him and then she would push him away and tell him she didn't like him. She also said she didn't like Tim Stoen in front of John a number of times.

Edith Bogue

Dated August 14, 1977

[Signature]



FF-1-11

Jonestown, Port Kaituma) ss.
North West District, Guyana

Affidavit of
Weasley Breidnebach

I, Weasley Breidnebach, being duly sworn, declare:

I had lived with Grace Stoen for one year all through this time she was constantly taking money from Peoples Temple church funds. There were money boxes that contained church funds, she not only bought things for herself with this money but also had given me \$70.00 for clothes and she didn't get receipts or money back from me to account for this money. She gave me this money out of the boxes in my presence and I saw her take it out of the boxes.

She was very neglectful of her son John Stoen, she would let him cry without giving him attention at all. She also constantly yelled at him taking her frustrations out on him.

Weasley Breidnebach

Dated August 14, 1977

[Signature]
of Georgetown, Guyana, South America



FF-1-12

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
Danny K. Kutulas

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

Grace was one of my house guests in my apartment in the Fall of 1975. She was aware of my serious marital problems at the time. On the occasion that the others left the apartment Grace, who was clad in a thin gown, threw open her arms and said, [REDACTED] I said, "You're nuts." and walked out of the apartment. I feel this typifies her immature narcissism.

Danny K. Kutulas

Dated August 13, 1977
Witnesses:

[Signature] 11
[REDACTED]



FF-1 -13

Jonestown, Port Kaituma) ss.

North West District, Guyana

Affidavit of

Danny K. Kutulas

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

67C
In the Fall of 1975 Grace Stoen stayed in my apartment at 1435 Alvarado Terrace, Rm 503 Los Angeles, Calif., as a house guest. Grace was aware of my marital problems and asked, [REDACTED] She was wearing a thin nightgown and threw her arms out dramatically. I said, "You're nuts." and walked out of the apartment. This was on a Sunday morning.

Danny K. Kutulas

Dated August 14, 1977

Witnessed:

[Signature]
-1- [illegible]



FF-1-14

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of

Joan Pursley

I, Joan Pursley, duly sworn, declare:

During the time that Grace Stoen was a member of People's Temple she was very neglectful of her son John. On one of our Summer trips I was in a park watching John and she walked over to where we were and said that she would be back in a few minutes and would take John to the store. After she left he turned to me and said that he didn't believe she would be back because she didn't care about him. We didn't see Grace until late that night. That kind of obvious neglect was very upsetting.

Another thing that really bothered me about Grace Stoen was the way in which she manipulated John. She would grab him and squeeze him then say things like, "Do you love me?" The unhealthy emphasis being centered on John supporting her emotional needs instead of the reverse. I felt that the affection that she sporadically gave the child was inappropriate, I would not term it as affection so much as a satiation of her own needs.

Joan Pursley

DATED August 13, 1977

Witnesses:



FF-1-15

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of

Edith Bogue

I, Edith Bogue, being duly sworn, declare:

When John Stoen was an infant Grace Stoen would bring him to my house and leave him. She wouldn't say where she was going or when she was coming back, she would return hours later. When John was only a few months old she would hold him up and swing him around by his arms. I was afraid she could break his arm or his collar bone. She also called him names like crazy John Stoen.

Her conduct around young boys from 10 years old and up was very seductive. She did this around John all the time.

Edith Bogue

Dated August 13, 1977

Witnesses:

[Signature]
[Signature]



FF-1-16

Port Kaituma) s.s.
Guyana

Affidavit of
Lynetta P. Jones

I, LYNETTA P. JONES, being duly sworn, declare:

A number of times while I was living in my son, James Jones's home in Redwood Valley, California, Grace Stoen called him. I answered the phone myself on several occasions to hear Grace tearfully asking to speak to Jim. These conversations would continue for hours. One could not avoid hearing parts of them just working around the kitchen.

Another time Grace Stoen came to our house in the same state of mind, crying loudly. She even approached the other teenage boys living in the house, trying to tell them her problems. When Jim discovered that she had done this he put a stop to it at once. He had already apprised the entire household of the situation. Grace's hysteria certainly necessitated this.

John spent many hours with us at the house. He often spent the night and always returned home regretfully. He protested having to go back with Grace on many occasions.

Grace openly stated to me that my son, James Jones was the true father of John.

August 13, 1977

Signed: Lynetta P. Jones

Witness: [Signature]



FF-1-17

Georgetown) s.s.
Cooperative Republic of Guyana)

Affidavit s/
Lynetta P. Jones

I, Lynetta P. Jones, being duly sworn, declare:

These are my experiences and observations:

I remember on many occasions hearing the phone ring in our home in Redwood Valley where I lived with my son James Jones, and his family. I answered the phone on several occasions myself to hear Grace Stoen tearfully asking to speak to Jim. She would talk with him for hours. I would hear him while I was working in the kitchen trying to reassure her or counsel her on various matters. She did this repeatedly and even came to the parsonage herself in this condition a couple of times. She seemed to have no regard for those around her. She cried in front of the other children in the house (at that time they were teenagers) and even attempted to discuss her problems with them until my son noticed and intervened, demanding of her not to do this. My son had apprised the entire house of the situation, and if he had not her hysteria would have necessitated it since she constantly manifested such bizarre behavior.

I remember once overhearing her threaten to kill Tim Stoen. Much of the time she seemed perturbed about him and the time he spent with her.

We often took care of little John in the house as she seemed very unable to meet his most basic needs. He visited with us on many nights and never wanted to go back home after being in the house with us.

My own opinion on the matter of little John's future is that it would be the total destruction of a human being to send him back to his mother.

Lynetta P. Jones

Dated: August 14, 1977

Witnesses: *[Signature]*



FF-1-18

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
Joseph Wilson

I, Joseph Wilson, being duly sworn, declare:

I was a frequent house guest of the Stoen's and as a consequence was exposed to some bizarre behaviour on the part of Grace Stoen. She often wrestled with me and brushed against my privates in a rough manner, obviously attempting sexual stimulation. She would then say, "What's the matter, can't you take it?" On other occasions she would run in front of me totally nude and ask same question, above mentioned. She also did this in front of me in the presence of Emmett Griffith, Jr.

I began wondering how she kept her accounting in order when she handled some of the finances because she would give me gas money from church funds and not require receipts nor an accounting of any kind. This happened often and regularly. I saw her give Melanie Briedenbach money for personal clothing from the petty cash box in the church office.

She didn't spend time with her son like she should have, and I know she had plenty of spare time because she frequently took me out to dinner, several times driving all the way to San Francisco from Redwood Valley, just to eat at a restaurant. This is a six hour drive both ways alone.

On other occasions I saw her neglect her son for the sake of her affair with Walter Jones, many times she would leave John with me or other people and leave with Walter. This caused John a great deal of anxiety and tears. She even went as far as to push John aside, drop his hand, take Walters hand and leave.

Joseph Wilson

Dated August 13, 1977
Witnessed:

[Signature]



FF-1-19

P.O. Box 15156
San Francisco, Ca 94115

Aug. 8, 1977

Susan Callahan
Office of Medical Student Affairs
Bldg. 53, Rm. 103
101 City Drive South
Orange, Calif. 92668

Dear Susan & Penny,

How are you? I am doing fine and learning a great deal. I appreciate your dedication to the Medical students who have graduated from the UCI Calif. College of Medicine and will always have fond memories of you both.

Would it be possible for you to either send me my diploma or a copy of my diploma. If necessary please send the forms and other such information required to obtain another one. I need these immediately and appreciate any assistance you can give me. Please also send a copy of my transcripts at UCI.

Sincerely,

Larry Schacht, M.D.
Larry Schacht, M. D.

FF-1-20

Georgetown) ss.
Cooperative Republic of Guyana

Affidavit a/

I, Carol Kerna, being duly sworn, declare:

I used to visit next door to Birdie Marable's licensed care home on Shuffin St. where the front door faced Oak St. Birdie used to show me her freezer's full of meat and food bragging to me that they were never empty. She was always cooking plenty of food. She was obviously lying when she said Peoples Temple took her money and wouldn't take her home enough to eat. I have seen her drunk on one or two occasions that I remember specifically. Her husband was staying with her in the little house off of the big house. Birdie used to stay out there with him away from the patients who had no means of communicating with her if anything went wrong. She was drunk at one time and was screaming and shouting real loud outside of her back door at her husband. She used to drive to the store leaving the patients on their own. She yelled at them and insulted them frequently.

Carol Kerna

Dated July 29, 1977

Witnessed:

[Signature]

FF-1-21

Jonestown, Port Kaituma) ss.
North West District, Guyana

Affidavit of
Christina R. Lucientes

I, Christine R. Lucientes, being duly sworn, declare:

Having been a friend of Grace L. Stoen's for several years while she was a member of People's Temple I am familiar with several of her negative personality traits. Having taken care of her son John V. Stoen on numerous occasions and on a regular basis I am familiar with the adverse affect these traits had on John. He was aware of her affairs with men and her flirtatious behavior with teenaged boys and men. He often was the victim of her immature outbursts of emotion and suffered the brunt of her hostility to his father. She was a dependent mother and required affection and attention from the child. The child reflected and displayed great anxiety and developed a facial tic that was severe and involuntary; a twitching of the eye that involved an involuntary squinting.

John is deeply hurt and angry that his mother abandoned him for an affair with Walter Jones. He expressed to me his anger in terms of violence in a childish fantasy of how he would kill Walter Jones. He displayed a great deal of anger in his behavior, particularly when he could not get undivided attention. I was conversing with the child shortly after his mother left him and was interrupted momentarily by another adult, John ran out of the room after grabbing something off of the table. I followed him to another room and asked him what he had in his hand, I discovered some non-prescription caffeine pills. I asked him his purpose for leaving the room with the pills and he told me he wanted to take them and that he wished he could die. I was quite taken aback to hear a 4 year old speak in these terms, regardless if he had serious intentions or not. The child has had to have a great deal of love and support and a very secure structure has been provided for him to help remedy the problems created by his abandonment.

FF -1-22

Affidavit of

Patricia P. Cartmell

I have known Grace Stoen since I was 15 years old. Ever since she has been in the church she has not had more than one paying job and she held it for only a couple of months. She handled finances for Peoples Temple which were kept under lock and key. One afternoon Melanie Bridenback told me she was taking a nap and lifted up Grace's mattress where she found a white envelope full of approximately five thousand dollars. One week later Grace left home with Walter Jones.

Dated August 14, 1977

Witnessed:

FF-1-23

Jonestown, Port Kaituma) ss.
North West District, Guyana

Affidavit of
Barbara J. Cordell

I, Barbara J. Cordell, being duly sworn, declare:

John Stoen had a very bad facial tic while living with his mother Grace Stoen and she asked me to take him to live with me for a period of time. In a matter of two weeks the tic was gone. He continued to live with my family for several months because she was not able to handle him. He would tell her that he hated her and she didn't know how to deal with that. When she was with him and he was naughty she would return him to me to do the discipline.

Dated August 14, 1977

Witnessed:

FF-1-24

CEMENT MASONS SOUTHERN CALIFORNIA PENSION TRUST

STATEMENT BY RETIREE REGARDING NON-WORKING STATUS
IN THE CONSTRUCTION INDUSTRY

EARNEST THOMAS.

I declare that during the twelve month period ending December 31, 19 77, I have not been employed in the Construction Industry.

I have read the foregoing statement, know the contents thereof, and declare under penalty of perjury that the statement is true and correct.

Executed at PT. KAITUMA, N.W.D., GUYANA, SOUTH AMERICA

County of _____, State of _____

This 25th Day of APRIL, 19 77.

E. Thomas
Retiree

464-18-4492
Soc. Sec. No.

If you are unable to make the above statement, summarize your employment record below for the year 19 _____

Retiree

Soc. Sec. No.

To protect your Pension Benefits this form must be returned within thirty days to the Cement Masons Administrative Office, 520 South Virgil Avenue, Los Angeles, California 90020.

FF-1-25

**AFFIDAVIT TO OBTAIN DUPLICATE OF LOST OR DESTROYED
WARRANT**

STATE OF CALIFORNIA } ss.
County of Mendocino

Dorothy Worley

being duly sworn, says:

That ^{she}he the _____
Dorothy Worley _____ legal owner
of that certain county warrant numbered 303896, dated Feb. 1,
19 78, and drawn by the county auditor of the County of Mendocino, on the
Retirement _____ Fund
of said County, in favor of Dorothy Worley
as payee thereof, for \$101.89 dollars;

That said warrant has not been paid but was lost
before the same was paid by the county treasurer of said County of Mendocino, and cannot
now be produced by the said Dorothy Worley

That the circumstances of such lost
and all material facts relative thereto, are as follows:

Subscribed and sworn to before me this

day of _____, 19 _____

James C. Carter

Dorothy Worley

Jonestown, Port Kaituma) ss
Northwest District, Guyana

Affidavit of
Wesley Briedenbach

I, Wesley Briedenbach, being duly sworn, declare:

I saw Grace Stoen take funds from Peoples Temple cash boxes and spend it on herself. Upon one occasion she gave me \$70.00 to buy some clothes out of a cash box and she never asked me for any money back or receipts of for any accounting of the money whatsoever.

Concerning her child John, I felt that she left him alone too much with too many people and because of it he suffered long periods of rejection. These periods of rejection were frequent.

Wesley Briedenbach

Dated August 13, 1977
Witnesses:



FF-1-27

Georgetown) ss
Cooperative Republic of Guyana

Affidavit s/
Carolyn M. Layton

I, Carolyn M. Layton, being duly sworn, declare:

Grace Stoen personally told me many times that Jim Jones was the real father of John Stoen and not Tim Stoen. She also frequently told me of the special love Jim had for John.

Carolyn M. Layton

Witness:

John Stoen



FF-1-28

Jonestown, Port Kaituma) as
North West District, Guyana

Affidavit of

Carolyn Layton

I, Carolyn M. Layton, being duly sworn, declare:

As a member of People's Temple and a counselor in the organization for a long time I have had the following experiences relating to Grace Stoen .

On one occasion shortly after John Stoen was born Grace went up to the altar of the church to talk to Jim Jones, the pastor. She was crying and he called me up to talk with her as well. She complained that she felt like committing suicide and was unhappy with Tim Stoen as her husband. She suggested marrying Jim Jones. Jim was very kind to her saying this was not possible. He then called up her husband Tim to let him know how she was feeling so he could counsel with her.

On another occasion I went to Grace's house and she was taking care of John. He was quite young. She was sobbing and crying loudly about her problems while holding him. At the time I thought it was very inappropriate that she be demonstrating such strong depression in front of the child. She did this often.

Grace constantly complained that people slighted her and that she was not treated well by people. Considering the kind of emotional pressure she placed on everyone around her I thought such an accusation was utterly ridiculous and I found people to be extremely tolerant of her. She related like a child to almost all adults around her, requiring constant praise and reassurance in order to function.

She was very flirtatious around teenage boys and I remember on one occasion she kissed Vincent Lopez on the lips which I felt entirely inappropriate considering the difficult emotional background he came from. She did the same thing to her son John. Other young men complained of similar approaches by her.

Grace Stoen is an emotional cripple. Because of her serious emotional problems I definitely feel she should not be allowed to remove John from his present very satisfying environment. I have known Grace all the years she has been in Peoples Temple. I remember the very first time she attended. I can say with utmost conviction she was given every possible opportunity to grow; and was given far more hours of counseling time and attention than almost any troubled person who came to People's Temple for help. I saw her talk to Jim Jones for so many hours that he looked like he were about to pass out from exhaustion. In fact on one occasion I saw Jim Jones fall while talking to her and we had to call insome medical people to administer oxygen.

I fully expect that as soon as this affidavit is made known to her she will manufacture the same lies about me that she has obviously done about Jim Jones, but I write this knowing full well that with her gross immaturities she will undoubtedly retaliate in some form or another. I have heard her make threats of retaliation against people before, but I feel I must tell the real facts which I am familiar with regarding Grace regardless of the consequences.

Carolyn M. Layton
dated Aug. 14, 1977

Witnessed:

[Signature]



FF-1-29

Jonestown, Port Kaituma) ss.
North West District, Guyana

Affidavit of

JOAN PURSLEY

I, Joan Pursley, being duly sworn, declare:

When Grace was in Peoples Temple she neglected her child John. Once about 2 years ago we were on one of our summer trips and I was watching John in the park and Grace walked up to him and said, "I'll be back and then we'll go to the store." She then left, John turned to me and expressed his belief that she would not be back, that she really didn't care about him that's why she wouldn't be back. This struck me as very sad. He sounded so certain that she wouldn't be back and she didn't come back until late that night.

Another thing that really bothered me about her was that she would manipulate him and ask him if he loved her and if he cared for her. She would hug all over him in a sexual manner that was inappropriate for a child.

Joan Pursley

Dated August 14, 1977

Witnessed:

Michael Fingill



FF-1-30

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
Christine R. Lucientes

I, Christine R. Lucientes, Being duly sworn, declare:

Grace Stoen was a friend of mine for several years and I had the opportunity to become acquainted with some of her negative personality traits. Because I babysat her son on a consistent basis I further was made aware of the affect that these patterns had on him.

Grace is a very immature person whose narcissism requires continual positive support from others, including her son. Instead of being a supportive mother to the needs of John Stoen, she sought reassurance from the child himself. I have heard her frequently ask him if he loved her, if the child didn't answer in a manner that seemed appropriate to her, her face showed vivid disappointment. I felt the child was unduly pressured by such emotional expectations and acted out accordingly.

I recall on a bus trip back to San Francisco from Los Angeles that Grace was awakened from her sleep and asked to attend to her child that she had left without appointing anyone to supervise. She became hysterical at what she interpreted to be a criticism of her abilities as a mother. In front of the child she shrieked, pulled her hair, hit her head against the bus window and slugged herself. Not only was John upset by this display but several children had incredulous looks upon their faces. I was shocked.

After his mother had abandoned him John expressed to me great hostility and fear of Walter Jones. He related a childish fantasy to me of how he would kill Walter if he tried to take him away to Grace. When she was with him Grace took out on John her hostility to his father. I am afraid for John if he were ever to be put in Grace's care again.

Christine R. Lucientes
Dated August 13, 1977
Witnesses:

John Stoen



FF-1-31

Georgetown, Guyana) s.s.

Affidavit of
Larry Schacht

I, Larry Schacht, being duly sworn, declare:

I wish to say that my friendship with Jim Jones has benefitted me in every possible way. Jim Jones has always shown great love and concern for me. He permitted me to accept my bisexual nature by having sexual relations with me at my request before I went to medical school. He penetrated me in the anus. At this time he showed me clearly that this did not change my personal worth and he told me not to worry about my sexual orientation. Others who had talked to me of their experiences with men said they usually lorded such an experience over them, thereby increasing their feelings of inadequacy. I had been having problems with impotency at the time and the sheer enjoyment for me of being in a totally passive role permitted me to subsequently have a fulfilling heterosexual relationship. If it were not for the acceptance he showed me I would definitely not have had the confidence to begin my medical training. This encouraged me to fulfill my goal to be of service to suffering humanity in the medical profession.

I am grateful for the help he gave me and I recognize the sacrifice he made in doing this in that it was obvious to me that his inclination was not directed toward another male, yet he was capable of making me feel totally accepted.

August 13, 1977

Signed:

Larry Schacht

Witness:

John F. Jones
J. F. Jones
Georgetown, Guyana



FF-1-32

Jonestown, Port Kaituma) ss

Affidavit of

North West District

Maria Katsaris

I, Maria Katsaris, being duly sworn, declare:

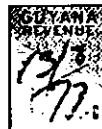
I would like to state with the utmost conviction and sincerity that I know Jim Jones related to me sexually out of only the deepest compassion for me. At the time I had never had any type of relationship with a man, mainly out of extreme insecurity and distrust of men. I had absolutely no confidence in myself and absolutely no feeling of selfworth. (I would also like to state that prior to becoming a member of Peoples Temple, I had been in psychotherapy for over a year and seen three different therapists. I was primarily being seen by Murray Bilmes, PhD of Burlingame, California. I never felt any of this was beneficial.)

Jim Jones has been the first person to ever make me feel that I was of any worth. He has spent long hours building my confidence, to get me involved in interacting with other people and to come out of my "shell". At the time he related to me sexually, I knew he was doing this as a therapy to help me, and never did I think he had any selfish motivation or interest in it for himself. He helped me immeasurably by doing so and I sincerely believe it was a turning point for me. Also, I knew that it was not going to be an ongoing sexual affair. He related to me in a very compassionate, tender manner, and my feelings were his utmost and only consideration. I am convinced that this type of therapy and form of physical contact - not only the touch, but the sexual act itself - is very effective when performed by an unselfish and loving person as Jim Jones is.

I also want to make it completely clear that I firmly believe Jim Jones is the most compassionate, moral, ethical person I have met. He has proven beyond a shadow of a doubt that he is interested in the complete equality and fair treatment of all people, and has dedicated his life to erradicating the injustices in our society. The character he showed, helped me to overcome my preoccupation with self and moved me to work for the same humanitarian goals he has exemplified.

Maria Katsaris
Dated August 13, 1977

Witnesses:



FF-1-33

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
Maria Katsaris

I, Maria Katsaris, being duly sworn, declare:

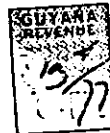
Grace Stoen has always made it clear that Jim Jones is the father of her son John V. Stoen. She would explode with anger if and when Tim Stoen said anything about the rearing of the child or made any criticism of her parental abilities, which he did frequently and accurately. She stated that Tim Stoen had absolutely nothing to do with the child. She was quite emphatic on that point.

Maria Katsaris

Dated August 13, 1977

Witnessed:

Mr. Angel



FF-1-34

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
Emmett Griffith Jr.

I, Emmett Griffith Jr., being duly sworn, declare:

Grace Stoen did some things that were shocking to me when I was about 16 or 17 years old. She would run across a room in her apartment totally nude and laugh at the reaction it caused, she would say, "Whats the matter, can't you take it?" She did this quite often.

She would make exceptions for certain people in her capacity as financial secretary and not require accounting for money she distributed from Peoples Temple funds. She told Joe Wilson and myself that we didn't need to worry about gas receipts, she didn't need them. We got gas money from her frequently.

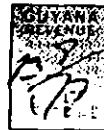
I saw her on many occasions flaunt her relationship with Walter Jones in front of her son John. She would often leave the child behind to accompany Walter somewhere else.

Emmett Griffith Jr.

Dated August 13, 1977

Witnesses:

Albert Angel



FF-1-35

Jonestown, Port Kaituma) as
North West District, Guyana

Affidavit of
Melanie Breidenbach

I, Melanie Breidenbach, being duly sworn, declare:

I have known Grace Stoen for 2 years and lived with her for one of those two years. In that time I have known her to always mistreat her son John Stoen. I felt that she never cared for John by the way she treated him when he was home. Most of the time he was with someone else, so she wouldn't have to bother with him. She was a very unfit mother because of the fact that she would get upset and slap him around for no reason, discipline him when he was doing nothing wrong. I feel that she deserted him because she didn't care about him. She told me herself that she thought that he would be better if he stayed with someone else. I felt this was another way she copped out of her responsibility with him. She never spent time with him or gave any attention or love that a child needs to grow.

Melanie Breidenbach

Dated August 13, 1977

Witnessed:



[Handwritten signature]
C. [illegible] [illegible]
[illegible] [illegible] [illegible]

FF-1-36

I have taken care of John since before his mother deserted him, I have cared for him since the beginning of the year in 1976. He is very attached to me and has a close child-adult relationship.

Mania Katraus

Dated August 14, 1977

Witnessed:

[Signature]



FF-1-37

Georgetown, Guyana) S.S.

Affidavit of
Carolyn M. Layton

I, Carolyn Layton, being duly sworn, declare:

Several years ago while I was married to Larry Layton (who is still an active member of Peoples Temple) I was severely depressed. My husband at that time berated me constantly, undoubtedly based on his own insecurities. Nonetheless, he had a tremendously negative effect on my own self image. I lost my self-confidence in my profession and was becoming nearly non-functional in all areas of my life. I expressed an interest in relating to Jim Jones sexually. Jim Jones did relate to me sexually. His total acceptance of me in an intimate way restored my faith in my own self-worth. My mental health was restored through this therapy and I was able to sustain a divorce without emotional scars. Without this, I would not have been able to endure the trauma of my marital situation. My former husband too was greatly appreciative of the help given me by Jim Jones.

Later, Jim Jones directed me on to the central principles which became the singularly most important values in my life. I can soundly attest to the effectiveness of this therapy at a critical time in my life. He is the only man who ever made me feel like I thought a woman should feel. This is not to say that I wouldn't enjoy sex with him to this day, but the pain and pressure I have seen people bring him in this dimension has taken care of the momentary desire. God, I don't know how he has stood the suffering and I clearly tested him and found no trace of masochism in him. He has been willing to endure this pain (and no one has suffered as he has in this area) purely for humanitarian goals which he has dedicated his life to.

August 13, 1977

Signed: Carolyn M. Layton

Witness: [Signature]



FF-1-38

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
Christine R. Lucientes

I, Christine R. Lucientes, being duly sworn declare:

Grace Stoen spoke freely to me of the fact that James W. Jones is the father of her son John V. Stoen. In fact she never indicated to the contrary, ever. Indeed, when she talked to John about his father Jim Jones she referred to him as "your dad."

Christine R. Lucientes

Dated August 13, 1977

Witnesses:

[Signature]
[Illegible text]



FF-1-39

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
CHRISTINE R. LUCIENTES

I, Christine R. Lucientes, being duly sworn, declare:

There was a period in my life when I was unusually depressed and had overdosed on quaalude. I was hospitalized for 3 days. After I was released I was even more depressed because of the guilt I felt for all the confusion I had caused. Jim Jones spoke to me very kindly of his concern about my self image. He very lovingly shared several sexual experiences with me over a two or three week period of time. He never fostered in me any romantical illusions, I knew that his expression was out of concern that I experience loving acceptance from another human. I never had expectations of any prolonged sexual relationship and his acceptance of me was so genuine that I never experienced a feeling of rejection. I am sure that the cycle of guilt, depression and guilt would have continued if it had not been for his sensitivity in the situation and I would have been unable to become a self-reliant, functioning and peaceful person without the feeling of acceptance I had received. Jim never made me feel guilt for requesting this sexual experience.

Christine R. Lucientes

Dated August 13, 1977

Witnessed:

Albert Fingel



FF-1- 40

Port Kaituma) ss
North West District, Guyana

Affidavit of
Lois Ponts

I, Lois Ponts, being duly sworn, declare;

TO WHOM IT MAY CONCERN:

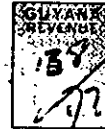
I am stating in this letter that I decided at the urging of my daughter and my own interest in traveling and Christian concern for my fellow man that I would move to Guyana. I saved some money and took a commercial airline to Georgetown, Guyana with my daughter Donna. At that time we took up residence with another Guyanese family. The church that I belonged to did not take me on to their project because they felt that I needed my husband's consent. My daughter and I called my former husband collect and he accepted the charges and told us to just stay here in Guyana. We are very happy with our decision to try another way of life here.

I state under penalty of perjury that the above is true and correct.

Lois Ponts

Witnesses Christine Luccontes

Min. Angell



FF-1- 41

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
Maria Katsaris

I, Maria Katsaris, being duly sworn, declare:

I have known Grace Stoen for five years and John Stoen since he was just a few months old. In all this time I have never known her to care for him. Ever since he was an infant she had other people take care of him. She never spent time with him and instead of patiently explaining things to him or answering his questions she would ignore him. She would even call him stupid. Also instead of correcting him in a way he could learn from when he did something wrong, she would yell at him and hit him. As John got older, Grace would often fondle him in a sexual manner and I have even seen her kiss him on the mouth at different times.

Grace would neglect John and at the time when she did have him with her she did not even bother to see that he ate or took a bath. He was up at all hours of the night because she did not put him to bed. He would go for days in the same dirty clothes. John often remarked that he knew Grace did not care for him, especially when she walked off and left him in July 1976.

When Grace did visit John in August of 1976 he was very upset and acted out terribly. He cried and threw tantrums the entire time of her contact with him. I have never known him to do this except with her. She would often throw tantrums herself that one would expect out of a small child, she would act out in a very immature emotionally unstable manner. I remember one scene in particular when she began screaming pulling her hair, and knocking her head against a wall, all in the presence of John.

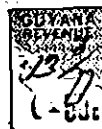
John has told me himself he has no desire to ever see Grace again and that she never really was a mother to him.

Maria Katsaris
Dated August 13, 1977

Witnessed:

Alvin Angulo

FF-1-42



Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
Melanie Briedenbech

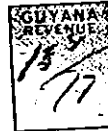
I, Melanie Briedenbech being duly sworn, declare:

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

Melanie Briedenbech

Dated August 13, 1977
Witnesses:

[Signature]



FF-1- 43

b7C
I, Cynthia Davis would like to have certain discrediting
truths known about [REDACTED]

People meet each other sometimes in very strange ways
But I must say, that this relationship between [REDACTED]
and myself was very well planned — [REDACTED]
[REDACTED] She told me many times that she always
got the girl she wanted; all she had to do was
set it up. For example me. She would always
stick around me, even after telling her I
didn't want to be bothered. She'd call or
come by my job just to be near me she said,
like she told me how she planned all of our meetings
and how she waited for me to break off my relationship
with my boyfriend so that she could have me all to
herself. She would ask me all the time to stay at
my parents apt. on weekends. When I finally gave
her the O.K. she came over and spent the night
with me. I was sick that night with a fever &
vomiting. [REDACTED] always got her way. She admitted
to me that she was an active lesbian and that she
wanted ~~me~~ me to be her girl. She at that time
reached over for me to kiss her. I didn't know
what to think of it all, I had never been involved
with a girl and it was a bit frightening to me. She
wrote lots of love letters to me and made many
long-distant phone calls. I burned all but 2 pictures
1 letter and 1 card. She bought me things all
the time and never told me where she got the
money. She had a habit of ~~me~~ getting in bed
with me after I went to sleep. She told me
about these two guys she had sex with, she
said she just did it to have something to do.
I asked her many times how she really felt
about me. She told me she hated them and
that men/couldn't do anything she couldn't do.
As time went on I got to know the really
FF-1-44 [REDACTED] and

What she was all about. Once at 4:00 am she left her house and walked to my apt. came in my room and got in bed with me, Reached over grabbed me and Kissed me, when I asked her why she did it she told me just thinking about you, so I had to be with you. Sometimes she wouldn't go home she'd want to stay with me.

JONESTOWN, PORT KAITUMA) ss
North West District, Guyana

Affidavit of
Joseph Wilson

I, Joseph Wilson, being duly sworn, declare:

Grace Stoen acted in a very lewd and suggestive manner on many occasions. I was a frequent house guest of Grace's and often would be exposed to odd behavior on her part, she seemed to enjoy running in front of me and sometimes Emmett Griffith and I while she was totally nude. If we showed any surprise, or discomfort at her behavior she would say, "What's the matter, can't you take it?" She would stand very close to me on other occasions and brush herself over my privates in an obvious attempt at sexual stimulation.

I always thought that there was something funny about the way in which she handled the finances. I saw her take money from the petty cash box and give it to Melanie Bräidenbech for personal clothing. This cash box belonged to Peoples Temple. She gave me gas money and never required receipts or some kind of accounting, I don't know how she kept the books in order.

She took me out to dinner frequently and often drove all the way from Redwood Valley, Calif. to San Francisco just to eat out without being seen.

Many times I have seen her push her child away from her, or give him to someone else so that she could leave with Walter Jones. Her child would cry when she left him. I remember one time that she let go of her child's hand, clutched Walter Jones hand and left with Walter. Grace never gave her child the quality of time that she could have.

Dated August 14, 1977

Witnessed:

FF-1- 45

Quotes from people who have visited their relatives at Jonestown; none of these are members of Peoples Temple:

Rev. Dr. John V. Moore, Methodist Superintendent, visiting two daughters who are living at the project (May 14, 1978): "The quality of community life strikes me as most impressive. It is rare in the USA for children and older adults to live in such a close community. This is a beautiful society. Peoples whose contributions are regarded as minimal or unimportant in a mass society are included here, and thereby given a sense of worth. It is great to see people developing skills for which they had talent, but no opportunity to develop those talents. Furthermore, the pioneering situation calls for creativity and improvisation. The density of the forest or jungle made the cleared land of the project impressive. It is difficult to imagine how so much land could be cleared and so many crops planted and well on their way in so short a time."

Mrs. Barbara C. Moore, visiting her children along with Rev. Moore (May 14, 1978): "The experience of Jonestown, Guyana, is one of sharing, caring, and incredible stamina and creativity. The lush tropical panorama is soothing to the eye and to the psyche. The medical care is compassionate, thorough, and effective. New and creative educational techniques and the encouraging of individual initiative on the part of both young and old are to be commended. Thank you, dear people, for a lovely learning experience in a unique setting."

Mrs. Vivian Davis, professional nurse visiting her two daughters and grandchildren at the Jonestown project: "I first saw Jonestown, South America, on April 23, 1978, and I was amazed. To see it is to believe. To see that people can live and work together and build such a beautiful community out of what was nothing but jungle! I saw that this town had unity, love for their fellow person, and equality for all. I saw children laughing, running, and playing with no fear or danger of their lives. I saw the work and love that is being put into this new town. The schools, nursery, medical and nursing care being given out to one and all -- even senior citizens -- have a great part of this new town. They are not cast aside to sit and die, but help teach the younger ones their knowledge and know-how that the experience of years has taught them.

"Jonestown is something that one must see to appreciate and to know and to understand what people are doing. It is hard to put on paper what my eyes have seen. So I suggest, before anyone makes a judgement, he or she try to see for him or herself. Thanks to Jim Jones and his wife, I was welcome."

* * * * *

A prominent U.S. physician recently visited Jonestown:

Dr. Walter Thain, M.D., head of nearly a thousand physicians of the MARCO Medical Net of Amateur Radio Operators, who visited the Jonestown project for several days: "It's mind-boggling to see how you have carved out of the jungle a community that looks just like a town in the United States -- and with all the public utilities." *a small city*

FF-1-46

May 31, 1978

To whom it may concern:

My name is Maria Katsaris and I have been living in Jonestown, Guyana for about one year. I love my life here and I wouldn't leave for anything. I see this as the most ideal existence I could ever hope for, because people here care about each other, everyone's needs are met, and life is fulfilling for young and old alike.

My dad, Steven Katsaris, is a very possessive person and did not want me to come here to live. He has even lied to try to force me to come home. But I am happy here and choose to remain. I don't know anywhere else that would take in society's so-called outcasts and poor, and enable them to become persons with dignity who can take pride in what they've become-- respectable and productive human beings. It takes courage and sheer hard work to achieve that, and I don't know any better way to describe our program and the sacrifice and commitment of the man who inspired it-- Jim Jones, who is the founder and administrator of Peoples Temple.

Very respectfully,

Maria Katsaris

Maria Katsaris

FF-1- 47

From: 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 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.

FF-1-48

TIM CARTEX

PACKET TO GO TO THE CARIBBEAN NEWS AGENCIES AND MEDIA: CONTENTS

- ✓ Cover letter (change slightly for Caribbean Contact -- add the following paragraph after the paragraph ending "international smear campaign:")

We have for years been enthusiastic admirers of Caribbean Contact, and have appreciated your progressive views and courageous journalism. We are confident that you will have the good sense to see through the masks of these efforts to destroy a socialist church.

Georgetown
the letter

~~Statements Response to Concerned Relatives~~

~~Statement of Darrin's 13-page document (in Georgetown)~~

✓ Booklet: "A Model of Co-operation"

~~Charles Early Article: I Have Been to Paradise~~

~~Sheets containing quotes of visitors, Rev. Moore, Dr. Walt, Vivian Davis~~

~~Booklet of quotes (10 page)~~

~~Large booklet of quotes (Statements About Peoples Temple and Rev. Jim Jones)~~

✓ Copy of October, 1977 Peoples Forum (for Caribbean Contact only)

(add in Georgetown)

✓ Copies of letters written on our behalf by:

~~Willie Brown, Pat Hall, Mort Dymally, Art Agnos, WILPF, Angela Davis Statement, Darrin Banks, John Maher, Enola Macmillan, RRAAS, Julia Ware, Cristina Vazquez, Connie Williams, Charles Braddy.~~

✓ State Department memo (KEEP COPIES!)

Georgetown has copies of all the above inserts in the file cabinet. Make up packets for each news agency you plan to send to.

UDJ article on mercenaries -- don't have it

NOTE: SEND THIS SAME PACKET TO AMNESTY INTERNATIONAL HEADQUARTERS
I have enclosed a 'covering letter' for them.
but I don't have their address.

Please
add to
packet

FF-1-49

May 29, 1978

To Whom It May Concern:

My daughter Carol and I came to Guyana last August and we are planning on making this our permanent home. It is my understanding that my daughter Jeanette was protesting our being here, and I don't understand why. Carol and I planned for several years to come here. It was a deep desire of ours but I just never dreamed that we would be so fortunate. When the opportunity opened itself to us, we took it without a second thought and we couldn't be happier with our decision. I am working here as a medical secretary and transcriber on the medical staff. I enjoy my responsibilities and I stay quite busy. When I arrived in Jonestown I was quite obese but I have now lost over 50 lbs and am my normal weight! Also, I was on medications for depression but since being in my new home and it's wholesome atmosphere, I am completely free of all medication and I am so grateful for this. Carol is a childrens day care Supervisor and is doing pre-med studies. She has plans to become a physican.

To build a community has been a child-hood dream of mine and I just can't tell you how fulfilling it is to be able to help develop the North West District of Guyana. And it's so exciting to be a part of building a fine medical center in this part of South America. I do have to laugh at the fantastic stories that I've heard about the jungle. We are safer here than on any city street in the day time! We have fresh mineral water from our wells, fresh pure air, beautiful water falls, excellent medical care, wonderful living quarters, technicolor movies every night, tasty-well balanced meals, hundreds of acres of vegetables and fruits of every kind and for every taste. We have fried chicken, greens, home made bisquits, ham, smoked fish, fresh fish and even Mexican food, only we grow our own hot pepper (and a lot of other things) in our yards. There is no other place that I want to be. This is my home!

Penny Kerds Dupont

Penny Kerds Dupont

FF-1-50

This is the most beautiful place I have ever lived and I always dreamed of living in a foreign country. The air is always fresh and I just love the climate. My granddaughter is here with me, and she just loves it. She goes to school and has lots of friends and playmates. She used to be a very nervous child, but she has calmed down and is doing so well. This is the best place she could be. She feels very secure and safe in Jonestown. Also, my grown son Emmett is here with his wife and baby, and is very happy.

(signed) *Mary Griffith*
Mary Griffith

May 29, 1978

FF-1- 51

Affidavit of Annie Moore:

I am a registered nurse currently practicing in Guyana. I have been a member
of the Disciples of Christ
of Peoples Temple since 1972 and have known Tim Stoen since that time.

Over the years he gave me legal assistance on a variety of matters. These
several
included a traffic citation in 1975 stemming out of a traffic accident, a
insurance claim arising out of the same accident, a claim stemming out of another
collision.

I was also present on several occasions when he gave advice to my sister
Carolyn Layton Prokes, and several other members of the congregation.

K. E.C. 9/6

FF - 1 - 52

rough draft 9/2

Affidavit of Carol Ann Kerns: (1 of 1)

I am a student. I have been a member of Peoples Temple since 1969, and have known Tim Stoen since he joined later that same year.

My brother Phillip Kerns was, at one time, a member of the Church. He left to join the U.S. Army, was sent to Germany, went A.W.O.L. there and returned to the United States. I was present when he met with Tim who gave him advice on how he could best protect himself under the circumstances. Tim also gave my mother Rocky Allen Louise Kerns legal advice from time to time when I was present.

*OK 9/15
OK 9/16*

FF-1- 53

Outline for the history of the Peoples Temple Movement

Brief Summary: There will be a prologue which shall include a history of the Movement, including a biographical sketch of Jim, culminating in the trek of 1965, when he took his followers West to Redwood Valley. The main history will be in the following segments: 1965 - 1969 "the select few", 1969 - 1974 "the mass movement", 1975 - 1976 "power and impending doom, the attempt to go national", and "1977 " exodus". There will be a postscript, that describes present life in Jonestown, and the organisational remnants in the States.

Brief Development:

Prologue. Jim was born in the small town of Lynn Indiana in 1931, to a poor family. His mother was a worker and his father a disabled WWI veteran. His parents didn't get along. There was much poverty. The small town was racist and bigoted. Jim always despised that. He early had peculiar talents - healing. Was a bright youngster and did well inschool. Wild escapades. In teens got interested in Socialism, Paul Robeson and the Party. The liberalism of the mid-late '40s. Teaching Credential from _____. Worked as an orderly at _____, married Marceline at the age of 17, on _____. Got his Ministerial certificate (whatever DD or ?) from Butler U. Early participation in the church movement - intentionally as a reform vehicle having rejected both politics and Union activities as too controlled. His career in the church in the mid-west, adoption of multi-racial children, the "life of example". The development of the early followers. Peoples Temple in Indianapolis. Revolution in Cuba - harrassment at home. Loss of the Radio. the Human Rights Commission, more harassment. The revelation of atomic disaster. Illness. Trip to Brazil, two years there. The search for a new home.

Main History: 1965 - 1969. Visit to R.V. in 64, Marceline comes later. Jim with the group in mid-'65. "The word" had gone before him. Difficulty in getting established. Teaching days. The peace march. The development of the "small group". Early key persons of the "younger group" join. Tone and tenor of meetings. Building a church. Slow expansion South. The S.F. gold mine.

FF-1-54

Nov. 1, 1977

We, the natural parents of Tommy Bogue (16) have this day directed that he be physically restrained by chain to prevent him running away as he did today.

James E. Bogue

Edith E. Bogue

Nov. 1, 1977

I, the attorney in fact for the natural parents of Brian Davis () have this day directed that he be physically restrained by chain to prevent his running away as he did today.

Joseph Touchette

FF-1- 55

AFFIDAVIT OF FLORENCE HEATH

Rough 9/2/77
of the Disruption of Ch. 71 (the church)

By profession I am a nurses aide. I have been a member of Peoples tTemple since 1971, and I have known Tim Stoen^{Mr. Stoen} since that time, and until the beginning of 1977. He was introduced to me as the attorney for the church.

In 1973, to the best of my recollection, Tim Stoen gave ^{me} legal advice about ~~starting~~ a divorce proceeding and the community property laws of California. He contacted my attorney, Mr. ^{Allen Williams, Pittsburgh,} ~~James~~, in ~~Pittsburgh~~, California about the case, and wrote him on my behalf.

I heard Tim Stoen, on many occasions speak as the attorney for the church and give legal advice and opinions on church affairs in ^{church} services held at the Peoples Temple churches.

Gene
NOTE: Allen Williams phone # 432-6456, at the time I
thought he would have something in the file at this
late date.

out

OK EC 9/5
OK WT 9/5

FF-1-56

my name is Ann Bumbury I am not married I am the ^{of} mother
baby boy Travis Lang born to me December 1, 1977 I am
not able to raise my said child and wish to leave it
with a foster parent to be people temple / parmently
Agricultural Project Any such person has my consent to do
all things necessary to raise my baby If a formal adoption
is desired by such foster parent I hereby give my full consent
to any such adoption proceeding.

27 8/978

Ann Bumbury

Witness:

Joseph Enne

PORT KAITUMA, N.W.D.

W. S. Py

Jonestown, N.W.D., Guyana

FF-1-57

Stephan Jones
1664 Page Street
San Francisco, Ca. 94117

EXPERIENCE
BY
STEPHAN JONES

To experience early the
Troubles of a righteous life
Is a blessing seldom
Appreciated --- smothered
In pain and grief.

Nevertheless, it is a blessing
For your adult life shall not
Be wasted, learning, but rather
It shall be fulfilled, teaching.

FF-1- 58

Stephan Jones
1664 Page Street
San Francisco, Ca. 94117



TULE ELK
BY
STEPHAN JONES

Tule Elk, once numerous, have been hunted almost to extinction with no legal limits imposed until very recently.

The Tule was almost wiped out by hunters and trappers in 1870.

In this century, their population has increased slowly to a heard of 300 now roaming free east of the Sierra Nevada.

Recently Senator Cranston was instrumental in getting the hunt stopped by the introduction of a Senate Bill to create a Tule Elk wildlife refuge.

California has now declared intent to allow the Tule Elk population to reach 2,000, the minimum, said by zoologists, to be necessary to prevent the extinction of the species.

In August, President Ford signed a bill from the Congress calling for a joint federal-state management plan to accommodate a Tule Elk herd of 2,000 (minimum).

The Tule Elk is a dwarf species native to California's Owens Valley and was a sanctioned hunt as late as 1970. It is unthinkable that this state would permit this, but there is a public awareness now as people realize that the preservation of large native mammals may one day prove to be an essential key to man's survival in this monumental environmental struggle of today.

The End

Resource: Newsletter from the Hon. Alan Cranston, U. S. Senator, Washington, D.C.
Picture of Tule Elk from Senator Cranston's Newsletter.

FF-1 - 59

Lynetta Jones
1664 Page Street
San Francisco, Ca. 94117

THE MOLDER

I took a piece of plastic clay, and idly
Fashioned it one day,
And as my fingers pressed it still,
It molded, yielding to my will.

I came again when days were past,
The bit of clay was firm at last,
The form I gave it, still it wore, and
I could change that form no more.

A far more precious thing than clay,
I gently shaped from day to day, and
Molded with my fumbling art, a young
Child's soft and yielding heart.

I came again when years were gone,
and it was a man I looked upon
Who such God-like nature bore that
Men could change it NEVERMORE.

FF-1-60

Stephen Jones
1664 Page St.
San Francisco, Ca
94117
Wife of Lynetta Jones
94117

EXPERIENCE

BY

Stephen Jones

To experience early the
troubles of a righteous life
Is a blessing seldom
Appreciated --- smothered
In pain and grief.
Nevertheless it is a ~~bleeding~~
Blessing for your adult
Life shall not be wasted,
Learning, but rather it
Shall be fulfilled, Teaching.

FF-1-61

7-30-77

Dear Pastor Jones:
I am so glad to be member of People
Temple. I would have been dead long
time ago. He have heal me of heart
trouble. Keep me from worrying all
time. Keep me from auto accidents.
He heal my mine. He kept my daughter
from getting burn up in her apartment.
Heal my from operation & rid of
Arthritis. I am so proud of Pastor Jones.
He keep my son on job when everybody
was being layed off. I am so grateful
& will stand with Pastor Jones day or
nights just ring my Number 836-0431
I can't stand long just be this give
my support yes. He fed me when I
was hungry. And he gave me clothing
& am with Pastor Jones to last.

Genera L. Williams
1815

FF-1-62

(3)

Five years ago I suffered from a non functional digestive tract; I could eat nothing without getting sick or regurgitating; Doctors examined and prayed my stomach to no avail. I was blessed to be in a healing service of Pastor Jim Jones; he relieved me of that condition and I have been eating everything without any suffering. Thank You my Saviour!

Pastor Jones is one who gives his time, energy, and resources to help others in need; He has sacrificed himself, family, and position to help feed, cloth, shelter, rehabilitate, educate, people of all age groups, all creeds and all nationalities. He is the greatest humanitarian I know; to me His works denote a true Living Saviour!

Thank You Pastor Jim
Sincerely
Herlaci P. Perez

FF-1-63

To them It may concern:

Jim Jones cured me of
throat cancer and arthritis

My neck had been hurting
me. One day in the service
Pastor Jones called me out and
told me I had throat cancer
and he was going to heal it.
All the trouble went away.

I had been going to the
doctor for years for arthritis.
It affected both knees and my
right arm. The doctor could not
do anything for it. One day
Pastor Jones was going through

FF-1-64

the audience shaking hands.
He shook hands with me and
then came back and took my
hands again. All my arthritis
disappeared. My doctor was
surprised that all my arthritis
had gone away.

Ollie Riley

Ollie Riley
51753rd St
Oakland Calif

FF-1-65

May 7, 1963
Belo Horizonte, Minas Gerais,
Brasil.

TO WHOM IT MAY CONCERN

This is to certify that I have known the Rev. James W. Jones for about one year and that I have the highest regard for him. He and his family have been in my home and I and my family have been privileged to spend several days with them at their home in Rio de Janeiro.

Rev. Jones and I have cooperated in meetings together and have prayed together. I have the utmost confidence in Rev. Jones and believe him to be a man of outstanding character. I would trust his word of honor implicitly and can recommend him for any position of trust.

Rev. Jones has been engaged in practical missionary work in Brasil since May of 1962, and, among other services, is engaged presently in working with the children of the Escola da Favela in Rio de Janeiro.

If further information is desired, please write me at the address given below.

Sincerely yours,
Rev. Edward J. Malmin
Rev. Edward J. Malmin,
3050 W. Keenah Ave.,
Chicago, Ill. or
Caixa Postal 23, Belo Horizonte,
Minas Gerais, Brasil.

FF-1-66

SANDYS AFFADAVIT - for the ENQUIRER

I could have done something them, but I felt like I might catch Jim Jones ire, and the Temples ire for involving ourselves in that. These people that we had, had intricate plans. We have people in our church who can tell you how they cut their cords, their telephones, so that they could escape with the rifles. Some of these very people that you dignify in the press, stole money, you name it, they've done it.

FF-1-67

July - 12 - 78

Jim I am sorry I wrote that letter to you at this time when it has been so many years ago & was not quite like it was after I wrote it I could see & think of part I left out - What caused me to write it was I did some little foolish thing when I was cleaning & getting ready for Marcie & I made some remark to Terry Buford about forgetting or muckle head something like that & she said dad doesn't trust you. So I was just trying to let you know I had some experience on that line of being questioned. But I did it in a poor way -

Terry didn't mean any harm when she said it, she smiled, and being forgetful as I am I don't blame you ~~for~~ I want you to know if I was afraid to tell on ~~a~~ a criminal for fear it would hurt my family I am

FF-1-68

quite sure I am going to
protect the cause - I would
take revolutionary suicide
before that happened, I do not
use the word love; Only you know how
a word so misused - Esther

I must get more involved I
have been working on hot pads
that Patty & Rhovenia can sell &
make money - They both said
they would sell - I take care of
snooks & clean here & for Marcie
I could do your wash &
mending if you have some -
I would be happy helping
out in any way I can - And
do something for you - So let
me know - If I can.

personal

FF-1-69

6/30/77

Dear Pastor Jones.

I do not know how to thank you for the Blessing I have received since I have been following you and your advice. The first time I came to the Temple in 1972 you called me out and told me that I was having a Heart Attack, at the moment my Heart was all right, also you said I had chronic stomach trouble. I had it 26 years and many nights around 2: a. m or 3: o'clock I had to walk the floor, beat my back and chest many years, and thanks to you dear pastor you healed me of that terrible thing.

You healed many of us one night of Arthritis when you said all who had it to stretch out our hands to you. I did and my finger would swell and be so stiff I could not make a fist. I couldn't rest at night, Now I do not have in my fingers. I got this in 1972 when my child was born.

In 1973 you called me out and Healed me of Cancers in my chest in 74 you Healed me of a Growth, which I had Surgery for in 1952. it has not returned.

Many times I know you have healed me of Different things when I did not know about, it's a miracle how you look on us and see things we never could not imagine.

thank you pastor with all my heart
Lela May Nichols

FF-1- 70

Book -- as a bride

Finetta

After marriage I was installed on a fair sized farm which was well stocked with ^{farm} animals and expected to assume full responsibility there while my husband who owned part interest in a Construction Company was several hundred miles away during the season for building gravel roads. The gross profit where the contractor ^{offered us} ~~offered us~~ ^{lost} and that was in another state than Indiana, our home state.

While the farm showed to good advantage there was no labor saving devices and I carried liquid food to the pigs in a pasture one quarter mile away ^{from the farm house}. Water had to be pumped by hand for all the stock which not infrequently broke fence and had to be chased at all hours of night and day, and the fences ^{repaired} ~~put together~~ afterward, in some fashion which I hoped would deter another break through.

Then I became pregnant with Jimmy Warren, which I had planned to do since I figured the time was right and the economic condition which ^{hit so violently in} ~~had peaked in~~ 1929 was bound to change for the better, soon, I thought, but such was not the case. It went from bad to worse.

I was not too disturbed when the mortgage was about to take the farm which was located in the little village of Certe, Indiana about six miles directly east of Lynn, Indiana. It was there that little Jim was born. I was seeing the handwriting on the wall. "Depression or no depression, the man knows nothing about stock raising or farming, and I refuse to

FF-1 71

to endure this type slavery the rest of my life, to meet
and more lucrative ways to meet the tremendously
high goals I have set, in the length of time I have
given myself to do so and in such severe conditions
as the nation is now in financially."

My husband's work was the first to fold up.
The company lost everything to the ^{financial backers} ~~mortgage holders~~.
My husband had ^{not} cried tears of disappointment
was resigned to letting the Montgomer take the farm, but
I said "only in return for the house he lives in
at Lynn and whatever mortgage it carries will I
sign such agreement. I intend to have a roof over my
child's head some hell or high water. Convey my
message to THIS shark," said I "and tell him I am
not just playing. Tell him it's my custom to uphold
my end of negotiations. Tell him -- I don't know how to
play the role of 'worm' and I'm not fixing to learn."

My husband reasoned that the man's good will
would be affronted and tried to escape conveying
my message. "Either you do or I hire a lawyer," ~~and~~
said I.. "and tell him ^{the mortgage} the nature of the ~~problem~~
I press to defend her case." whereupon I walked off
and left him with it, not daring to believe that he
would squint up to conveying my message as spoken,
but evidently he did for the deal went through
exactly as I had outlined and I paid off the mortgage
on the house very soon ~~off~~ afterward.

FF-1-72

OPEN LETTER TO JONESTOWN

WHEN MOTHER AND PAULA LANDED IN NEW YORK WE NOTICED THE EMPININESS IN THERE FACES, PEOPLE WERE ALMOST KNOCKING PEOPLE OVER TO GET TO WHERE EVER THEY HAD TO GO. MANY WERE MADE UP WITH MAKE UP THAT HID THERE SKIN COLOR AND BEAUTY IF THERE WAS ANY TO SEE. ALL OVER NEW YORK THERE WAS THE HEAT OF A HEAT WAVE EVEN LATE IN THE NIGHT AND THE AIR HAD A STENCH IN IT THAT REMINDED YOU OF THE SEWAGE AREA OF THE OAKLAND BAY BRIDGE. AND NONE OF THE PEOPLE HAD SMILES ON THERE FACES AND IF THEY DID THEY WERE AS PHONEY AS A \$6.00 BILL. IN THE HOTEL THAT WE STAYED OVER NIGHT BECAUSE WE HAD SOME BUSINESS TO ATTEND TO THE NEXT DAY IN NEW YORK, THERE WAS A LARGE GROUP OF RUSSIAN PEOPLE STAYING IN THE HOTEL AND YOU COULD SEE THE HATE IN PEOPLES FACES AS THE RUSSIANS TALKED IN THERE NATIVE TOUNGE, THERE WAS STARVING PEOPLE EVERY WHERE YOU WENT OUTSIDE THE HOTEL AND PEOPLE JUST WALKED BY. THE NEXT MORNING IT WAS RAINING AND OVERCAST, IN FACT IF YOU DIDN'T KNOW IT WAS SUPPOSE TO BE MORNING THEN YOU COULD NOT TELL BY THE SKY. AFTER SEEING JUST THIS LITTLE BIT OF MISERY I THOUGHT BACK TO JONESTOWN, THE AIR THERE IS SO FRESH AND CLEAN EVERYBODY IS RELAXED AND HAVE TRUE SMILES ON THERE FACES AND HAVE SOMETHING TO LOOK FORWARD TO EVERY MORNING AND CAN TELL IF IT IS MORNING VERY EASILY. THE WEATHER WAS SO BAD THAT I HAVE HAD THE SNIFPLES EVER SINCE.

THE FOOD TASTED LIKE UN-COOKED POTATOES AND DIDN'T HAVE ANY BODY TO IT AND NO FLAVORING WHAT SO EVER EVEN IF YOU ADDED SALT. THE FOOD IN JONESTOWN IS DELICIOUS THAT I HAVE A CRAVING FOR THAT GOOD RICE AND GRAVET THAT SOME OF YOU HAVE THE NERVE TO COMPLAIN ABOUT!

ON THE WAY TO SAN FRANCISCO THE FLIGHT ATTENDANT SMILES AT YOU WITH HER PHONEY SMILE AND WHEN YOU TURN YOUR BACK THE FROWN ON YOU, THEY TELL OF HOW GOOD THE FLIGHT IS AND THAT THEY HAVE FREE MOVIES BUT YOU HAVE TO PAY \$2.50 TO GET THE LISTENING EAR PHONES IN ORDER TO HEAR THE MOVIES. ACTUSLY THEY AREN'T GIVING YOU ANY THING. IN NEW YORK THE NEWSPAPER WORKERS WERE ON STRIKE AND THE NEW YORK TIMES WAS NOT BEING PRINTED, JUST LIKE OUR FATHER SAID THE WORKERS OF THE WORLD WILL ONE DAY RISE UP AND DEMAND THERE RIGHTS. NOT JUST THE BLACKS AND THE MEXICANS OR THE NATIVE AMERICANS BUT THE POOR WHITE AND OTHER OPPRESSED PEOPLE OF THE WORLD. IN SAN FRANCISCO IT WAS A MERE 95 ° AND PEOPLE WERE TELLING ME YOU MUST BE USED TO THIS HEAT? I QUICKLY TOLD THEM THAT GUYANA'S HEAT IS MUCH Milder THAT THIS AND TO BE EVEN MORE PLESANT YOU WOULD TO GO TO JONESTOWN. IN THE NEWS THEY WAS STRONG OUT CRY FOR THE RELEASE OF PATTY HEARST BECAUSE MANY OF THE PEOPLE THOUGHT THAT SHE HAD SERVED ENOUGH TIME. (NOT TO MANY OF THE WHITE ESTILSHMENT WERE CALLING OUT FOR THE RELEASE OF

FF-1-73c

II

BLACK PANTHER PARTY LEADER HUEY NEWTON WHO HAS BEEN HARRASSED BY THE FBI CIA AND THE POLICE DEPARTMENTS OF NORTHERN AND SOUTHERN CALIFORNIA AND THE ENTIRE COUNTRY. HASN'T HE SERVED ENOUGH FOR TRYING TO CORRECT SOME OF THE URBAN PROBLEMS THAT THIS PRESENT ADMISTRATION HAS ALL BUT REFUSED TO DEAL WITH !) I THINK BACK IN JONESTOWN THERE IS A PEOPLES FORUM WHERE EVERYBODY HAS A VOICE AND CAN CRITIZE WHAT THEY DON'T LIKE AND GET RESULTS AND IT ISN'T JUST RED TAPE BUT ACTION IS TAKEN TO SEE THAT PEOPLE ARE TAKEN CARE OF, WEATHER IT BE MEDICAL OF A PHYSICAL PLACEMENT OF NEW HOUSING. THE SAN FRANCISCO HOUSING AUTHORITY WAS SHOKED UP WHEN IT WAS INVEGATED BY THE HOUSING AUTHORITY AND MANY OF THE VERY SAME PEOPLE THAT OUR BATHER WAS QUESTIONING ABOUT MONIES AND EXPENSES ARE EITHER FIRED OR BEING INDITED. IF THERE IS AN OVER SITE OF SOME ONE IN JONES TOWN THEN THERE IS A QUICK ACTION TO CORRECT THAT SISTUATION WE AVE NOTHING TO COMPLAIN ABOUT. IN JONESTOWN.

I STOPPED BY OPPUNITY HIGH SCHOOL TO TALK TO YOVONNE GOLDEN, SHE AND MR. Mc CUBBY WERE IN A CONFRENCE AND THEY INTERRUPTED WHAT THEY WERE DOING TO EXPRESS HOW THEY MISSED THE YOUNG PEOPLE FROM PEOPLES TEMPLE. THEY SAID THAT IF THE HAD 50-100 YOUNG PEOPLE FROM THE TEMPLE THEN THEY WOULD MAKE OPPUNITY A MODEL SCHOOL FOR THE CITY. YVONNE SAID THAT I NEVER HAD TO CALL HOME LOOKING ANY OF THE STUDENTS BECAUSE THEY WERE ALWAYS IN CLASS. SHE SAID THAT SOME PARENTS CALL HER NOW AND ASK IF THERE CHILD INS IN SCHOOL AND YVONNE TELL THEM THAT I CAN NOT BE RESPONSIBLE FOR YOUR CHILD FROM HOME BUT AT SCHOOL OK. SHE SAID THAT WE SPENT HALF THE DAY CALLING HOMES OF THESE STUDENTS TRYING TO FIND OUT WHERE THERE CHILDREN ARE. I NEVER HAD TO LOOK FOR THE CHILDREN (YOUNG PEOPLE AT PEOPLES TEMPLE). MR. Mc CUBBY SAI TO TELL ALL OF THE YOUNG PEOPLE HI ! THEY SAID THAT IT IS A SHAME THAT A GOOD MAN LIKE JIM JONES HAD TO BE LIED ON AND ATTEMPTS TO DESTROY HIS ORGINZATION. THAT BRINGS ANOTHER THOUGHT INTO MY MIND THE MANY YOUNG PEOPLE THAT HAVE BEEN SAVED FROM THE WORLD OF DRUGS, SUSCIDE, RAPE, AND DEATH IN THE PRISONS AND PENILE INSUTIONS OF THIS COUNTRY. YOU NOW HAVE A NEW DESTINY TO FUL FILL, BUILDING A SOCILIST SOCIETY WHERE EVERY THING THAT WAS DENINEDD HERE IN THE STATES WILL BE A EVERY DAY THING THERE IN JONESTOWN. BUT IT TAKES MORE THAN JUST HAVING THE STRUCTURE SET UP BUT NOW IT TAKES WORKERS TO KEEP UP THE STRUCTURE, MEANING THAT SOME OF YOU (AND IT SHOULD BE ALL) YOUNG PEOPLE SHOULD GET ON THE STICK. YOU SHOULD NOT HAVE TO BE ASKED TO GO TO THE LIBRARY AND STUDY THE NEWS, WE ALL THAT CAME TO THE STATES MISS THE NEWS THAT WE WERE GETTING FROM OUR DAD BECAUSE WE ARE NOW SCRATING OUR BRAINS TRYING TO READ BETWEEN THE LINES TO GET THE REAL TRUTH OF WHAT HAPPENING IN THE WORLD. YOU ARE NOW IN A NON-COMPATIVE SOCIETY

FF-1-73 6

III

WHERE YOU CAN LEARN AT YOUR OWN PACE. BUT I THINK THAT WE HAVE BEEN GIVEN TO MUCH BECAUSE THERE ARE MORE YOUNG PEOPLE WANTING TO PARTICIPATE IN A NEW DANCE GROUP OR SINGING GROUP OR EVEN PLAY BASKET BALL OR THE KARATE CLUB OR WHAT EVER IT IS CALLED. MANY PRETEND THAT THEY WANT TO GO INTO SEWING BUT IT IS ONLY TO MAKE THINGS FOR THERE INDIVIDUAL COTTAGE AND NOT FOR ENTIRE COLLECTIVE. I THINK THAT THESE ABOVE THINGS ARE NECESSARY BUT THEY ALL HAVE THERE PLACE ON THE LIST OF PRIORITIES. WE SHOULD BE EDUCATED AND EDUCATE ONE ANOTHER SO THAT WE ARE SO POLITICALLY AWARE THAT NO BODY CAN TOUCH US. WE HAVE WITH US THE GREATEST LEADER AMONG US AND WE ARE GOING TO LOOSE THIS WEALTH OF KNOWLEDGE ONE DAY. AND WE WILL BE LIKE BABIES THAT HAVE LOST MAMAS TIT. A GROUP OF OUR PEOPLE AND MYSELF WENT TO HEAR KENDRA AXENDRA WHO IS THE GENERAL SECRETARY OF THE COMMUNIST PARTY OF THE UNITED STATES AND MARK ALLEN OF THE PEOPLES WORLD NEWSPAPER SPEAK ON THERE RECENT TRIP TO G D R (GERMAN DEMOCRATIC REPUBLIC-ITS SOCIALIST). KENDRA SAID THAT ONE OF THE PROBLEMS THAT GDR HAS IS THAT THEY CAN'T GET THE MEN TO TAKE THE RESPONSIBILITY OF THE CHILDREN LIKE THEY SHOULD! (AND THIS YEAR THE GDR WILL CELEBRATE THERE 30th YEAR) I THOUGHT JONESTOWN HAS ONLY BEEN AROUND FOR ALMOST 2 YEARS AND WE ALREADY HAVE THAT IN OUR EVERY DAY LIFE IN JONESTOWN, JIM JONES IS THE GREATEST LEADER, SOCIALIST IN THE WORLD. HE IS SO FAR AHEAD OF THE REST OF THE WORLD. WE SHOULD LEARN ALL WE CAN FROM OUR FATHER AND LEARN TO TAKE CARE OF OUR MEN, WOMEN AND CHILDREN BECAUSE ONE DAY THE RESPONSIBILITY WILL BE ON YOU, YES YOU AND YOU OWE IT TO SOCIALISM TO PUT YOUR BEST FOOT FORWARD. THERE SHOULD BE NO EXCUSES. WE SHOULD BE ORGANIZING CLASSES WITH ONE ANOTHER FOLLOWING THE GUIDE LINES THAT OUR FATHER HAS PROVIDED FOR US. (BECAUSE WE HAVE SEEN WHERE INTELLIGENTS HAVE GOT THE BOOK KNOWLEDGE AND NO COMMENT WHAT SO EVER AND EVEN THOUGHT THEY WERE MORE INTELLIGENT THAN OUR LEADER AND LEFT THIS GREAT CAUSE) IN OTHER WORDS WE DON'T WANT ANY BODY DOING THERE OWN THING. YOU YOUNG PEOPLE SHOULD BE LEARNING SKILLS MACHINE SHOP, CARPENTRY, DRAFTING, ACCOUNTING, YES THIS IS NECESSARY BECAUSE WE CAN'T JUST GO TO TOWN AND ASK FOR DONATIONS FOR THE PROJECT! BECAUSE THERE ARE MANY PEOPLE HERE WHO ARE NOT MEMBERS OF OUR FAMILY THAT WANT TO MOVE TO GUYANA AND LIVE IN JONESTOWN.. AND UNLESS YOU (MEANING ONE OF YOU YOUNG PEOPLE CAN COME UP WITH ANOTHER WAY OF ORGANIZING THE CHECKS AND BALANCE SYSTEMS OF ANY OPERATION) I AM NOT SAYING THIS TO LAY A TRIP ON YOU BUT WE NEED TO USE OUR MIND MORE THAT WE DO AND FOR MORE THAN ENTERTAINMENT. (IF THE SHOW DOESN'T FIT THEN DON'T WEAR IT!) I LOVE MUSIC MYSELF BUT IT IS ONLY A TEMPORARY THING YOU CAN'T EAT MUSIC NOR CAN YOU PLAY MUSIC AND SAVE SOMEONES LIFE.

FF-1-73c

IV

THERE MANY YOUNG PEOPLE WISHING THAT THEY HAD THE CHANCE TO LIVE IN A COMMUNITY WHERE THEY CAN GO INTO ANY FIELD THAT THEY DESIRE AND BECOME SOME BODY AND DON'T HAVE TO WORRY ABOUT BEING A SECOND CLASS CITIZEN JIM JONES HAVE GIVEN YOU YOUR CITIZEN SHIP AND WE SHOULD ALL WALK PROUD BUT ALONG THAT WALK WE SHOULD PICK UP SOMETHING THAT WOULD EASE THE BURDEN OF OUR LEADER BECAUSE HE CAN'T BE EXPECTED TO THINK AND KEEP EVERYTHING IN ORDER (EVEN THOUGH HE CAN) ITS TIME WE GOT OFF OUR ASSES AND STARTED PARTICAPTING IN SOME THING. BEING A PART OF THE OPERATIONS THAT MAKE THIS PLACE GO. NOT THAT YOU WILL BE A SPECIAL PERSON BUT THIS ORGINAZATION BELONGS TO THE PEOPLE AND WE ARE THE LEADERS OF TOMMORROW AND WE WANT THIS PLACE TO BE AROUND WHEN OUR GREAT GREAT GRAND CHILDREN ARE WEAR. SO IT IS GOING TO TAKE US GIVING UP SOME FACE, IN OTHER WORDS NOT BEING AFRAID TO ASK YOUR SISTER OR BROTHER TO GO TO WORK OR PULL THERE SHARE OF THE LOAD. GET MORE OF THE YOUNG PEOPLE INVOLDED IN TO EVERY DEPATHEWNT THERE IS IN JONESTOWN AND CREATE NEW ONES THAT CAN BE BENFICIAL TO THE COMMUNITY. USE YOUR MINDS TO BE CREATIVE BECAUSE IF YOU WANTED TO MUTILAPE YOU MAMA OR DAD INTO GETTING SOMETHING FOR YOURSELF THEN YOU CAN PUT THAT SAME BRILANCE TO WORK FOR THE COLLECTIVE . DON'T MISUNDERSTAND ME I AM NOT SA ING YOUNG PEOPLE TAKE OVER JONESTOWN I AM SAYING THAT WE THE YOUNG PEOPLE SHOULD BE INVLOED IN EVERYTHING BECAUSE WE ARE NEXT IN LINE TO BE LEADERS IT IS THE ONLY WAY ANY SOCIETY CAN CONTINUE! THATS COMMON SENSE. WE ALL OWE A DEUBT TO OUR FATHER AND THIS CAUSE, EVEN THOUGH HE CONSTANLY TELLS US TO WORK FOR THE CAUSE AND NOT FOR HIM (I DON'T SEE HOW MANY OF US CAN SEPERATE THE TWO BECAUSE IF THERE HADN'T BEEN JIM JONES THEN I WOULD NOT HAVE A CAUSE TO LIVE FOR) NOW THE ROAD IS PAVED FOR US NOW IS THE TIME TO TAKE UP OUR SHOVEL (AND FOR THOSE OF YOU THAT ARE STILL CHRISTIAN CONCUS THEN TAKE UP YOUR CROSS AND GET TO WORK) . WE NEED TO BE EXAM, PLES TO OUR YOUNGER BROTHER AND SISTERS SO THAT WHEN THEY BECOME THE LEADERS OF THIS GREAT COMMUNITY THEN THEY WILL BE SENSITIVE TO THE SENIORS AND THE BABIES AND THE TODDLERS . AND THEY WILL HAVE KNOWLEDGE TO PASS ON TO THEREE NEXT GENERATION. THANK YOU JIM JONES FOR SAVING ME BEFORE I WAS LOST IN THE WORLD OF CAPATILISM.

YOUR SON, HUE FORTOSN
COCKEYED JUNIOR

FF-1-73 d

Bar

BARBARA WALKER: Writes her experiences as a former Black Panther to inform you of what she knows of Elaine Brown. Barbara joined the BPP during the Summer of 1969. She served as the link between Jefferson High School and the party. She met Elaine the January of 1970 after the shootout between the pigs and the panthers Dec. 1969. She was moved from Oakland to LA permanently at the central commune that was located on 103 Anzac in Watts. She was always jumpy and smoked a lot, she never seemed sure of herself and talked so fast you could hardly understand her. She was in the process of writing songs since Barbara was a writer also Elaine was assigned to work with Barbara editing her articles for publication. Barbara never liked her because she seemed so unemotional about what was happening in school. She never wanted Barbara to write anything that would put the pigs in a bad light, altho she did use the poetry in her own songs. Barbara later found out that Elaine had been sent to LA because she had been causing a great deal of chaos in due to her highly aggressive sexual involvements in party leaders, particullary the Minister of Education. His wife was deeply involved in the party. Elaine was very pregnant which would have been alright if both parties were consenting, otherwise severe discipline measures would have been taken, neither was the case, but she did have to leave LA. Party leaders tried to patch up the chaos, this happened at a very bad time, especially since everyone in the party were trying to deal with the conspiracy charges and getting money for Panthers in jail, and planning free Huey rallies to keep him from being electricuted. She seemed to always out of reach when we had rallies or had to stand up against injustices in the neighborhood. She always used her singing to be out of the way when anything went down. She did talk about Huey a lot and wether he would be set free. She spent most of her time with people who did commercials and people who could help sell her records. After the baby was born she took great pride in flaunting it around. She only hung around the men in the party because none of the women respected her. Due to the conspriacy charges the party was up against, and that Barbara was under age, 16, and living in the commune, and having been indirectly involved in the shoot-out of Central along with threats

FF-1-74

from her dad for allowing Panthers to hide in his house. It was advised by leaders that she go home and lay low until the heat was off. She went to New Orleans around July. Jane Fonda was there (LA or New Orleans??) and had been to the Desire Project, where another chapter was located. In 1971 when Barbara returned to LA the LA chapter had been practically destroyed the people she knew were either in jail, been bought off or given up, disgusted/ The father of two of her children, GILBERT GEORGE PARKER, associated with Elaine Brown after he left the party. They would both work with David Manley, a black artist. She gives the address of GILBERT PARKER: 2002- 4th Ave. LA CA.

FF-1- 746

Georgetown
Guyana, South America) ss

Affidavit of

Marylou Clancey

I, Marylou Clancey, duly sworn declare:

Last September, 1976, on a Sunday afternoon, Grace Stoen came to visit her son John at Peoples Temple between Sunday services. I was standing nearby in the room talking with Grace when John misbehaved just a little over a piece of candy. Grace became extremely angry with John (a child of only 4 whom she had not seen in two months), raising her voice and overreacting and upsetting him. She was actually shaking with anger. I remember this distinctly because I was upset with her behavior toward him, as were others present in the room. She then abruptly pushed John into the arms of Jim Jones, and said in an angry tone, "Take him." She then announced she was leaving. Also, Jim Jones gave her airplane tickets to enable her to visit John later; she didn't want them, but he insisted she take them.

Marylou Clancey
Dated: August 12, 1977

Subscribed to and sworn before me, a
Commissioner of Oaths of the 13
Republic of Guyana

Alfred Stoen
Commissioner of Oaths
at Georgetown Guyana, South America



FF-1-756

AFFIDAVIT OF MARYLOU CLANCEY:

1. Mary Lou witnessed Grace abuse John over a very small incident. He was 4 years old at the time and she had just returned for a visit after having deserted him.
2. Grace, upset with John, shoved him into Jim Jones' arms and said: "Here, take him."

FF-1-75a

Georgetown,
Guyana, South America } as

Affidavit of
Carolyn Looman

I, Carolyn Looman, duly sworn declare:

Grace Stoen used to alarm me very much with the way she treated her child, John. More than any other mother in Peoples Temple, she used to scream and yell at him for nothing, even when he was still small. She would spank him almost to the point of beating him, for some slight childlike thing. Even as a two or three year old John was exceptionally bright and sensitive, and more than most children that age he would respond beautifully to reasoning. I am absolutely certain there was no justification for the extreme reactions she had against John. She would smother him with affection one moment and then turn on him very harshly the next. Grace was frequently very busy, but other mothers under similar pressure did not react at all with the cruelty that Grace showed toward John. Actually, though she had moments of sensitivity, she, more than any other person in Peoples Temple, would do things to others that I thought were just downright mean. I tried to overlook this streak in her because she was a hard worker and I assumed she must have a fair amount of human concern, but, in fact it always bothered me that she would do mean things even when there was nothing to provoke her.

Carolyn Looman

Dated: August 12, 1978

Subscribed to and sworn before me, a
Commissioner of Oaths of the 13
Republic of Guyana and GUYANA ECU.

FF-1-766



Commissioner of Oaths and Affidavits
Guyana, South America

AFFIDAVIT OF CAROLYN LOOMAN:

1. Grace's behavior to John alarmingly violent; unstable.
2. John a bright and reasonable child, but Grace reacted against him to extremes.
3. Smother him with affection then reject him.
4. Carolyn judges Grace as downright mean.

FF-1-76a

Georgetown,
Guyana, South America } ss

Affidavit /s of

I, Rita Tupper, being duly sworn declare:

I have seen Grace Stoen treat her son, John, with much cruelty. She used to yell at him and lose control of her temper when he did not please her. I have seen her hit him repeatedly and cruelly when she was mad.

I have heard her tell Rev. Jim Jones that he could have the child and that she did not want him.

She has said many times she was unable to cope with the child. She neglected him, never bathing him regularly or feeding him properly. She was never home to care for John, always left him with someone else. Other people as busy as she was found ways to spend more time with their children, but Grace did not seem to care enough to work this out.

Grace continually pressured Rev. Jones to give her sexual attention, even though she knew he did not like that. She continued to bother him anyway.

She used to go into deep depressions and moodiness, and she used to say she wanted to destroy herself, and was unbalanced in her actions. She would scream and yell and go on for hours, and someone in the church would have to go over and assist her, to try and calm her down, which often took hours and hours.

She left her son John with Rev. Jones to care for while she was running around with Walter Jones, even though she was married at the time. She never once checked to see if John was o.k. On one vacation trip, which lasted several weeks, she never cared for the child or spent any time with him; instead she left him for someone else to care for.

Rita J. Tupper

Dated: 13 August, 1977

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

DEPUTY COMMISSIONER OF OATHS
REPUBLIC OF GUYANA
Michael J. ...
of Guyana, South America



FF-1-776

RI TA J. TUPPER, AFFIDAVIT THEREOF:

1. Rita witnessed Grace acting cruelly to John, repeatedly hitting him.
2. Rita heard Grace tell Jim Jones he could have the child, she did not want him.
3. Grace never spent time with John, neglected him.
4. Grace pressured Jim Jones for sexual attention, even when she knew he had made his position clear to her.
5. Grace went into deep depressions and tantrums.

FF-1-77a (OVER)

Georgetown,
Guyana, South America } ss

Affidavit of

Joyce Parks

I, Joyce Parks, duly sworn declare:

That I went to Mrs. Grace Stoen's home one evening and found that she had left the house and left her son, John, alone with a ten year old child. The house had no heat and the ten year old was crying and said that Mrs. Stoen had left her with John the night before and had not returned. I was able to contact her husband, Timothy Stoen, who asked me to take the child home with me until he could pick him up the next morning. John was in my home on many occasions and consistently arrived dirty. The child would say that his mother was always out and did not have any time to take care of him.

Joyce G. Parks
Dated: August 12, 1977

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

M. D. L. F. G.
13



FF-1- 78 6

AFFIDAVIT OF JOYCE PARKS:

1. Joyce saw John one night left alone with a 10-year old child.
2. The 10-yr. old was crying because there was no heat and the child had been there with John since the night before.
3. Joyce got in touch with Tim Stoen who asked her to take John in her care until Grace was located.
4. John was never well-kept by Grace and he often said his mother had gone off and left him with not one person to look after him.

FF-1- 78 2

Georgetown,
Guyana, South America) ss

Affidavit /s of

Laura Johnston

I, Laura Johnston, being duly sworn, declare:

I remember on a bus trip, when John Stoen was about 1 year old, and asleep, that Grace Stoen kept carressing his hair in a sexual way, bothering him with the fussing, so that finally other adults had to intercede before she totally disturbed his sleep.

I remember numerous times in Redwood Valley, San Francisco, and Los Angeles, when Grace Stoen would ignore her son John to such a point that he would become hysterical because of her inattention.

Grace Stoen always had men around her, and she would encourage them to confide in her. Grace and her husband also took young people into their home, and then Grace would make them feel sorry for her, or -- she'd cry about how one wasn't helping her with another problem youngster. Once I remember, Grace cried almost hysterically in front of one youth, complaining about how he hadn't been helpful enough with another young man named Vincent. I think she used Vincent as a means of manipulating his foster dad, who she later ran off with, leaving her son behind.

She would pick young people who she liked, and excuse them of any wrongdoing, but she would come down very hard on others, without regard to their background or family problems, etc. She would cause division between people, and talk viciously behind the backs of some women to get in tight with their companions. She was generally cruel to people she didn't like.

Grace worked for a while in a convalescent hospital, and knew how to talk about the poor way the patients were treated; but she spent long hours with the others who worked there, laughing about their idiosyncracies and mocking the patients. Even though she definitely "knew better", I found that Grace was commonly cruel and insensitive to people, even when she had absolutely no reason to want to abuse them.

Laura Johnston

Dated: 13 August, 1977

Subscribed to and sworn before me, a
Commissioner of Oaths of the 13
Republic of Guyana

CLARENCE R. HARRIS
Commissioner of Oaths
of the Republic of Guyana
[Signature]



FF-1-79 b

AFFIDAVIT OF LAURA JOHNSTON:

1. Laura was present on a bus when Grace was carressing John sexually; he was only one year old. Other adults had to intercede.
2. Grace would ignore John to the point he became hysterical to get her attention.
3. Grace played favorites with young people and cruelly cut down people she didn't like.
4. Grace was cruel and insensitive to people she looked after in a convalescent home.

FF-1-79~

Georgetown,
Guyana, South America } ss

Affidavit of

Sharon Cobb

I, Sharon Cobb, being duly sworn declare:

I was present many times when Grace Stoen acted in a cruel manner toward her son, John. One time I saw her stand by him, laughing, while a teenager teased him and slapped him. Grace would also ask John if he wanted to go somewhere with her. When he would reply that he did, she would tell him he could not go with her. On many occasions she would leave John, not knowing who was taking care of him.

Sharon Cobb

Dated: August 12, 1977

Subscribed to and sworn before me, a
Commissioner of Oaths of the 13th
Republic of Guyana

John King
Commissioner of Oaths
Georgetown, Guyana, South America



FF-1-806

AFFIDAVIT OF SHARON COBB:

1. Sharon saw Grace act cruelly towards John.
2. Grace laughed while a teenager teased and slapped John.
3. Grace teased John asking him to go places with her and then denied him.
4. On many occasions Grace would leave John and he would not know who was to look after him.

FF-1-806

Jonestown, Port Kaituma) ss
Northwest District, Guyana

Affidavit of
Wesley Breidenbach

I, Wesley Breidenbach, being duly sworn, declare:

I saw Grace Stoen take funds from Peoples Temple cash boxes and spend it on herself. Upon one occasion she gave me \$70.00 to buy some clothes out of a cash box and she never asked me for any money back or receipts of for any accounting of the money whatsoever.

Concerning her child John, I felt that she left him alone too much with too many people and because of it he suffered long periods of rejection. These periods of rejection were frequent.

Wesley Breidenbach

Dated August 13, 1977
Witnesses:

[Signature]
[Signature]



FF-1-816

AFFIDAVIT OF WESLEY BREIDENBACH:

1. Wesley saw Grace take money out of Temple cash boxes and spend it on herself.
2. Concerning the child John, Grace left him alone with no one to look after him and left him off with other people.
3. Grace made John suffer long periods of rejection.

FF-1- 81a

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
Barbara Cordell

I, Barbara J. Cordell, being duly sworn, declare:

Grace was having difficulty with John during a period when he developed a severe facial tic. She brought him to my home to care for him for an extended period of time. Within a matter of two week away from her he was free of this tic.

Grace generally could not handle John. He told her that he hated her and she could not deal with this. During her visits with John while he was living in my home if he happened to be naughty, she would bring him to me to deal with.

Barbara J. Cordell

Dated August 13, 1977

Witnesses:

[Signature]
[Signature]
[Signature]



FF-1-82b

AFFIDAVIT OF BARBARA CORDELL:

1. John developed a severe facial tick during a time Grace was having particular difficulty with him.
2. Grace could not handle John, and he told her he hated her.

FF-1-82a

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of

Edith Bogue

I, Edith Bogue, being duly sworn, declare:

When John Stoen was an infant Grace Stoen would bring him to my house and leave him. She wouldn't say where she was going or when she was coming back, she would return hours later. When John was only a few months old she would hold him up and swing him around by his arms. I was afraid she could break his arm or his collar bone. She also called him names like crazy John Stoen.

Her conduct around young boys from 10 years old and up was very seductive. She did this around John all the time.

Edith Bogue

Dated August 13, 1977

Witnesses:

U.S. DEPARTMENT OF JUSTICE
JULY 1977
COMMISSIONER OF IMMIGRATION AND NATURALIZATION
J. Edgar Hoover



FF-1-836

AFFIDAVIT OF EDITH BOGUE:

1. Grace left the infant John with Edith and not say where she was going or when she was coming back.
2. Grace handled John roughly, swinging him by his arms and calling him "crazy."
3. She exhibited seductive behavior towards young boys 10 years old and up. She did this around John all the time.

FF-1-832

Jonestown, Port Kaituma) ss.
North West District, Guyana

Affidavit of

Edith Bogue

Mrs

I, Edith Bogue, being duly sworn, declare:

Grace Stoen used to bring John Stoen to my house and leave him for hours. I never knew where she went or when she would be back to get him. When he was little she could swing him by his arms. I was afraid she would either break his arm or collar bone. She tossed him on his blanket like he was a doll, a number of times during the years from John's birth until he was older I have heard her call him names like, "John you are stupid, how's my crazy kid. I've seen her pour a drink that he wanted on the ground because he spilled some of it. At times she would be very kind to him and then she would push him away and tell him she didn't like him. She also said she didn't like Tim Stoen in front of John a number of times.

Edith Bogue

Dated August 14, 1977

[Signature]
at Georgetown, Guyana, this 14th day of August 1977



FF-1-83c

Jonestown, Port Kaituma) ss.
North West District, Guyana

Affidavit of
Wesley Breidenbach

I, Wesley Breidenbach, being duly sworn, declare:

I had lived with Grace Stoen for one year all through this time she was constantly taking money from Peoples Temple church funds. There were money boxes that contained church funds, she not only bought things for herself with this money but also had given me \$70.00 for clothes and she didn't get receipts or money back from me to account for this money. She gave me this money out of the boxes in my presence and I saw her take it out of the boxes.

She was very neglectful of her son John Stoen, she would let him cry without giving him attention at all. She also constantly yelled at him taking her frustrations out on him.

Wesley Breidenbach

Dated August 14, 1977

UNIC FINGAL, Esq.
Justice of the Peace
Commissioned District Court Judge
at Georgetown Guyana, South America



FF-1- 84 b

WESLEY BREIDENBACH, AFFIDAVIT OF

1. Witnessed Grace take money from Temple funds. She gave him \$70.00 of church money to buy himself clothes.
2. She was neglectful of her son John, letting him cry and giving him no attention.
3. Grace took out her frustrations on John

FF-1- 84~

Jonestown, Port Kaituma) as
North West District, Guyana

Affidavit of
Maria Katsaris

I, Maria Katsaris, being duly sworn, declare:

Grace Stoen has always made it clear that Jim Jones is the father of her son John V. Stoen. She would explode with anger if and when Tim Stoen said anything about the rearing of the child or made any criticism of her parental abilities, which he did frequently and accurately. She stated that Tim Stoen had absolutely nothing to do with the child. She was quite emphatic on that point.

Maria Katsaris

Dated August 13, 1977

Witnessed:

[Signature]
Commissioner of Coroner's Affidavits
of Georgetown, Guyana, South America



FF-1-856

AFFIDAVIT OF MARIA KATSARIS:

1. Grace made it clear to Maria that Jim Jones was the Father of John Stoen.
2. She resented Tim Stoen saying anything to her about how to raise John, or made any criticisms of her as a mother.
3. She stated to Maria Tim had nothing to do with the child.

FF-1-85~

Jonestown, Port Kaituma) ss
North West District, Guyana

Affidavit of
Maria Katsaris

I, Maria Katsaris, being duly sworn, declare:

I have known Grace Stoen for five years and John Stoen since he was just a few months old. In all this time I have never known her to care for him. Ever since he was an infant she had other people take care of him. She never spent time with him and instead of patiently explaining things to him or answering his questions she would ignore him. She would even call him stupid. Also instead of correcting him in a way he could learn from when he did something wrong, she would yell at him and hit him. As John got older, Grace would often fondle him in a sexual manner and I have even seen her kiss him on the mouth at different times.

Grace would neglect John and at the time when she did have him with her she did not even bother to see that he ate or took a bath. He was up at all hours of the night because she did not put him to bed. He would go for days in the same dirty clothes. John often remarked that he knew Grace did not care for him, especially when she walked off and left him in July 1976.

When Grace did visit John in August of 1976 he was very upset and acted out terribly. He cried and threw tantrums the entire time of her contact with him. I have never known him to do this except with her. She would often throw tantrums herself that one would expect out of a small child, she would act out in a very immature emotionally unstable manner. I remember one scene in particular when she began screaming pulling her hair, and knocking her head against a wall, all in the presence of John.

John has told me himself he has no desire to ever see Grace again and that she never really was a mother to him.

Maria Katsaris
Dated August 13, 1977

Witnessed:

[Signature]
Commissioner of Guyana Police

FF-1-86 b



AFFIDAVIT OF MARIA KATSARIS:

1. Grace was impatient and hostile with John and hit him rather than teach him, even call him stupid.
2. She saw Grace fondle John in a sexual way and kiss him on the mouth.
3. Grace did not take care of John, and John remarked, when Grace left him in 1976, that he knew she did not care for him.
4. John was provoked to act out in tantrums when his mother visited him. Grace acted out tantrums in the presence of John.
5. John has told Maria himself he never wants to see Grace again.

FF-1-86 ~

I have taken care of John since before his mother deserted him, I have cared for him since the beginning of the year in 1976. He is very attached to me and has a close child-adult relationship.

Maria Katsaris

Dated August 14, 1977

Witnessed:

[Signature]
V. J. F. SALT EGO
C. J. F. SALT EGO
[Illegible text]



FF-1-87b

APPIDAVIT OF MARIA KATSARIS:

1. She has taken care of John since Grace deserted him in 1976.
2. John and Maria have a strong child-adult relationship.

FF-1- 87~

Jonestown, Port Kaituma) ss.
North West District, Guyana

Affidavit of

Melanie Breidenbach

I, Melanie Breidenbach being duly sworn, declares:

I knew Grace Stoen for almost two years and lived with her for one of those years. During the time that I lived with her she never spent much time with her son. When he was home with us she was cruel to him and payed no attention to him, she would yell at him for no reason, slap him, discipline him when he was doing nothing, she neglected him by always putting him off on someone else to watch. I feel that she didn't care for him at all by the way she acted towards him when he was home. She told me herself that she felt he would be better off with someone else. I feel it was just a cop-out so she wouldn't have to take up her time taking care of him properly and give him the attention and care a child needs to grow. I feel that she just deserted him and put him off for someone else to take care of.

Melanie Breidenbach

Dated August 14, 1977

Witnessed:

[Signature]
of Georgetown Guyana, South America

FF-1-886



AFFIDAVIT OF MELANIE BREIDENBACH:

1. Melanie lived one year with Grace Stoen.
2. During that time ^{Grace} she never spent much time with the child John.
3. Grace was cruel to John and payed him no attention. She slapped him for no reason.
4. Grace told Melanie John would rather be off with someone else. She feels Grace deserted John intentionally to put him off on someone else.

FF-1-88~

Jonestown, Port Kaituma) as
North West District, Guyana

Affidavit of
Melanie Breidenbach

I, Melanie Breidenbach being duly sworn, declare:

I have known Grace Stoen for 2 years and lived with her for one of those two years. In that time I have known her to always mistreat her son John Stoen. I felt that she never cared for John by the way she treated him when he was home. Most of the time he was with someone else, so she wouldn't have to bother with him. She was a very unfit mother because of the fact that she would get upset and slap him around for no reason, discipline him when he was doing nothing wrong. I feel that she deserted him because she didn't care about him. She told me herself that she thought that he would be better if he stayed with someone else. I felt this was another way she copped out of her responsibility with him. She never spent time with him or gave any attention or love that a child needs to grow.

Melanie Breidenbach

Dated August 13, 1977

Witnessed:



Justice of the Peace
Commissioner of the Court
of Georgetown Guyana, South America

FF-1-89b

AFFIDAVIT OF MELANIE BREIDENBACH:

1. Lived one year with Grace Stoen.
2. Grace was an unfit mother for John.
3. Grace mistreated John and left him with other people.
4. Grace slapped and hit John for no reason.

FF-1-89a

Jonestown, Port Kaituma) as
North West District, Guyana

Affidavit of
Christine R. Lucientes

I, Christine R. Lucientes, Being duly sworn, declare:

Grace Stoen was a friend of mine for several years and I had the opportunity to become acquainted with some of her negative personality traits. Because I babysat her son on a consistent basis I further was made aware of the affect that these patterns had on him.

Grace is a very immature person whose narcissism requires continual positive support from others, including her son. Instead of being a supportive mother to the needs of John Stoen, she sought reassurance from the child himself. I have heard her frequently ask him if he loved her, if the child didn't answer in a manner that seemed appropriate to her, her face showed vivid disappointment. I felt the child was unduly pressured by such emotional expectations and acted out accordingly.

I recall on a bus trip back to San Francisco from Los Angeles that Grace was awakened from her sleep and asked to attend to her child that she had left without appointing anyone to supervise. She became hysterical at what she interpreted to be a criticism of her abilities as a mother. In front of the child she shrieked, pulled her hair, hit her head against the bus window and slugged herself. Not only was John upset by this display but several children had incredulous looks upon their faces. I was shocked.

After his mother had abandoned him John expressed to me great hostility and fear of Walter Jones. He related a childish fantasy to me of how he would kill Walter if he tried to take him away to Grace. When she was with him Grace took out on John her hostility to his father. I am afraid for John if he were ever to be put in Grace's care again.

Christine R. Lucientes
Dated August 13, 1977
Witnesses:

John Stoen
George Town Guyana, South America

FF-1-90 b



AFFIDAVIT OF CHRISTINE LUCIENTES:

1. Friend of Grace Stoen's for seven years.
2. Narcissism in Grace made her seek support and reassurance from John, frequently asking John if he loved her. The child was under great emotional strain with her.
3. Grace threw an uncontrolled temper tantrum in front of John.
4. John expressed fear of Walter Jones to Christine. John expressed desire to kill Walter if he tried to take him away to Grace.

FF-1-90 a

Jonestown, Port Kaituma) as
North West District, Guyana

Affidavit of
Joan Pursley

I, Joan Pursley, duly sworn, declare:

During the time that Grace Stoen was a member of People's Temple she was very neglectful of her son John. On one of our Summer trips I was in a park watching John and she walked over to where we were and said that she would be back in a few minutes and would take John to the store. After she left he turned to me and said that he didn't believe she would be back because she didn't care about him. We didn't see Grace until late that night. That kind of obvious neglect was very upsetting.

Another thing that really bothered me about Grace Stoen was the way in which she manipulated John. She would grab him and squeeze him then say things like, "Do you love me?" The unhealthy emphasis being centered on John supporting her emotional needs instead of the reverse. I felt that the affection that she sporadically gave the child was inappropriate, I would not term it as affection so much as a satiation of her own needs.

Joan Pursley
DATED August 13, 1977

Witnesses:

W. HIGGINS, ESQ.
Commissioner of the Court of Justice
of Georgetown, Guyana, South America

FF-1-916



AFFIDAVIT OF JOAN PURSLEY:

1. Grace was neglectful of John. John told Joan once he didn't believe Grace would come pick him up because she didn't care about him.
2. Grace manipulated John to say he loved her. Gave sporadic affection, to John to satisfy her own needs.

FF-1-91a

Jonestown, Port Kaituma) ss.
North West District, Guyana

Affidavit of

JOAN PURSLEY

I, Joan Pursley, being duly sworn, declare:

When Grace was in Peoples Temple she neglected her child John. Once about 2 years ago we were on one of our summer trips and I was watching John in the park and Grace walked up to him and said, "I'll be back and then we'll go to the store." She then left, John turned to me and expressed his belief that she would not be back, that she really didn't care about him that's why she wouldn't be back. This struck me as very sad. He sounded so certain that she wouldn't be back and she didn't come back until late that night.

Another thing that really bothered me about her was that she would manipulate him and ask him if he loved her and if he cared for her. She would hug all over him in a sexual manner that was inappropriate for a child.

Joan Pursley

Dated August 14, 1977

Witnessed:

FF-1-92b

Philip Singell
Commissioner of Guyana, North America



AFFIDAVIT OF JOAN PURSLEY:

1. Grace neglected John.
2. Once Grace told John to wait for her and she did not come back to get him. John told Joan he did not believe she would be back, that she did not care about him.
2. Grace would hug John in a sexual manner that was inappropriate for a child.

FF-1-92c

BLESSINGS FROM FATHER

When I first came to Peoples Temple in 1968, Father called me out and told me details about my life that only God could know. One Sunday night, he said, "Mrs. Dupont, be careful going up the Willits grade". That very night, it was freezing out and my car stalled right on the edge of the mountain in the most dangerous spot. Trucks just missed us. I had my children in the car with me. Finally, I put my head on the steering wheel and meditated and a pickup truck pulled up behind me and stopped. A couple got out and helped me back my car back down to a parking area. They then drove me to the church in R.V.

Jim called me out through my nephew Ricky Peterson and told me about his wife having a baby on Moon day, and told me that she had problems with the babys birth. I knew nothing about this. And when I checked with my mother later on, I found that this was exactly true. The baby was born on Moon Day and Rickys wife had to go to a special doctor that delivers babys for small women. No one but God could know this.

When I first joined Peoples Temple, Jim told me, "I have to tell you something about your daughter Ruth". And I mentioned this to hurt, not realizing that I shouldn't. She then became very paranoid and told me how she had been smoking dope.

Jim Jones got my son Philip out of CYA in Sacramento, when he was 16 years of age. He then told Philip the name of a young man that had also been in a lot of trouble. He told Philip that he would meet this person and that when he did to leave him alone or he would be in a lot of trouble. Phil met this person, whose name was Ultman, from Los Angeles, and they did get into trouble just as Jim said they would, because Phil refused to listen.

Jim told me the exact address of my home in Sacramento. I couldn't remember this address myself, but he knew.

One night returning to Ukiah with Karen Layton, we had just been told by Jim, "Be careful of accidents in the fog". Karen was driving rather fast and we had forgotten the warning. All of a sudden right before our eyes the fog cleared and there was a car accident. Then a power beyond our control took the wheel and pulled the car safely off the road and stopped it. There was no human way that we could have stopped the car ourselves. Karen then said, "I didn't stop the car".

One night after my son had been released, I was at the old Cordell home on West road with a number of other people. It was stormy outside. The phone rang and it was someone telling us that my son, Phil had left the church in the rain. Sharron Amos answered the phone. She thanked the party that called and then, holding the phone in her hand, and pushing down on the receiver button, she asked me what she should do and I was very upset over his leaving. She said, "Maybe we should call Don Beck in Talmage and have him go to your house on Evans street and see if Phil is there. I agreed. Then we heard a little voice, it was calling, "Linda, Linda....." Sharron held the phone out and we all looked at it. The voice was coming from the phone. The phone hadn't rang and it was disconnected but the voice was very clear. It was definitely coming from the telephone. Sharron then held the phone up to her ear and said, "Yes, this is Linda". The little voice said, "This is Jim. Do what you told Penny... have Don Beck to to Evans street. Phil will be there and have Don tell him...." Then he told Sharron to take the phone into the bedroom where Ruth was sleeping because he wanted to tell her some things to help her brother.

FF-1-93~

Jim talked to Ruth for sometime. Then Ruth came into the living room and said, "I have just talked with Jim Jones and he told me things to say to my brother to help him". Everyone that was present was in great awe of the happening and great miracle we had witnessed.

About this same time of the year, I was on a mission and was pretending to be "Out" of the church. I had to see Jim and went to his house in a big hurry. I knocked very gently at the door and Esther came to the door and told me that everyone was resting. I ran back to my car and drove to Archie and Rosies house. As I drove into their drive way, Rosie came running out and told me to hurry-that I was wanted on the telephone. It was Jim Jones. He said to me, "I'm not up stairs resting.. people don't even know whats going on...I'm clear across the valley". What a great miracle this was. This man knows every thing!

When I first came to Peoples Temple I was working throughout Mendocino County for a newspaper. One day coming home I witnessed a pickup truck accident as I was coming down the Willits grade. As the truck crashed into the mountain and the driver went flying out of his seat through the windshield, I called "Jim". As soon as I said "Jim", the mans body came back inside the car and sat back down in his seat. I was amazed at this! His only injuries were cuts on his head. Without this great miracle he would have been thrown to the ground and killed.

On the same day that I went to Rosie and Archies house on the mission, I left and was driving down West road too fast, when out of a saw mill came a car also traveling fast and the other car didn't stop for the intersection and came at my car head on. It was impossible to stop my car. But a force greater than any human force, pulled my car to a safe stop within a foot of the other car. It was so close that the other driver collapsed at his steering wheel. I know that the protective force of Jim Jones saved me.

One weekend in San Francisco, Jim said to be careful going home as he saw a green van in an accident. So that night going home to R.V. I rode on Danny Katuius bus. As we were going around the curves near Cloverdale, we came upon a green van in the middle of the road and it was too close to stop the bus. We should have crashed right into it. But a force greater than any human force pulled our bus to an immediate stop! And, none of us that were standing in the isle fell! This was contrary to gravity. All of us should have fallen. But Jims love protected us.

One Sunday night, I volunteered to drive some people home to Santa Rosa, to save sending a bus. Jim said, "Take Herman Edwards with you". Coming home from Santa Rosa, I kept falling asleep at the wheel and drove in my sleep for the journey home. I would awaken and find myself going off the road and would be awake just enough to make a really dangerous turn and would fall asleep again. Herman was also falling asleep. When we got home we found that my gas line in the engine had busted and gas was spurting out continually and the car was full of gas fumes. It was a miracle that we hadn't been killed and that the car hadn't caught on fire and burned.

FF-1-93b

On a Sunday about eight years ago, I was riding in John Biddalphe car and so was Loretta. John kept upsetting me and making snide remarks. As we crossed the Golden Gate Bridge he laughed about suicide and the height of the bridge and slowed down real slow. He knew I was afraid of heights and was trying to scare me. When we got to Denny's I got out of the car and refused to get back in it. He kept begging me to get in. I wouldn't do it. I told him that I would hitchhike and I would see him in R.V. at the church. He had stopped his car and the engine was off. And all of a sudden, right before our eyes, the cars engine became engulfed in flames and burned. The manager of the little hot dog stand in front of which he was parked came running with a fire extinguisher. The fire was put out and right before our eyes, the car started! I thought this whole incident was a great miracle! I then got in the car and mused to myself that Father had scared him enough with the fire and he behaved pretty well going home. Thank Father.

With my own eyes I saw Jim turn the water to wine. He made 12 pitchers of wine of every color and kind. He would say, "Bring me a pitcher of water from the kitchen". And a clear pitcher would be brought to him and he would wave his hand over it and right before my eyes and the eyes of hundreds of people, Father would turn the water to wine. Sometimes he would just pour the water into the little white cups and it would turn to wine in the cups. One pitcher that he held up didn't change color as he waved his hand over it. He looked around and smiled and said, "You think I couldn't do it? Haven't you ever heard of white wine?"

I was there when Father was shot in the heart. It was a warm Sunday afternoon. He said in the service inside the building that someone had a gun. He then dismissed the services and told everyone to go outside. I was out on the parking lot, when I heard three shots and Jim was standing right in front of me, not over ten feet away. He grabbed his chest and the blood was just pumping out all over his shirt and through his fingers. There was a pool of blood on the ground which one of the dogs started licking up. Numbers of us ran to him and I heard him call out as he picked himself up, "I'm all right". He walked with his hand over his wounds into his house, where he changed clothes and came out and conducted the evening service. He refused to go to the doctor and instead comforted the people. When the man shot at him, Jim made the gun shot sounds come from the opposite direction so that people would run after the sound and not run after the man and get hurt.

I was there when Father was shot in the head. An assassin came to the window of the church and shot at Father, hitting his left temple. The assassin had shot through the window into the crowd and Father drew the bullet to himself, taking the wound. The bullet hole was plainly in the window for all to see.

One church evening when I was standing in front of the church, Father said to me, "You have a daughter with Grand mal epilepsy, don't you?" I started crying and said yes. He said, "Let us get her out here with us". This was a miracle in itself.

Another time in San Francisco, Jim said, "Who knows a boy named Bobby?" I told Tom Grubbs that I knew someone named Bobby. But Tom said it wouldn't be one of us that it would be a guest. So I ignored this. The next day I received a very sad and depressed letter from my daughter Jeanette. I then rushed to Eva Pugh's house to have her tell Jim about the letter and that her boyfriend had been killed in a car accident. I then received word from Jim that I had to call Jeanette right when that it was an emergency. I couldn't get her phone number as she had moved and her phone number was unlisted. I finally called the long distance operator, etc.

FF-1-93c

who said, "Mrs. Jones speaking". I told her that it was an emergency and that I had to talk to my daughter. She told me to hang up and that she would call me right back. She did and when she called me back, she had Jeanette on the line. It was a great miracle! Jeanette was terribly depressed and was going to commit suicide. Jim later told me that it would have been too late if we had waited any longer. Because of this call and a letter that I wrote to her, in which Jim told me certain things to say, I was able to keep her from killing herself. Only because of you, Jim.

In 1969, my son was in confinement for being in a stolen car and having a gun in Phoenix, Arizona. He was brought back to California by the authorities, and was in jail in Santa Rosa. I recieved a phone call from Archie Ijames telling me that I was to pick up a check from Eva Pugh to pay for an attorney for him and he gave me instructions on what to do. I didn't want to do this, for Jim had already done so much for him and he hadn't listened to anything told him. Nevertheless that didn't matter to Jim, I had to go anyway to help him. I picked up the check for several hundred dollars and went with Karen Layton and got an attorney for Phil. Phil was just about to be sentenced to San Quintin prison when we arrived in the court room. His defense attorney was pleading guilty and he would go to prison that day. But because of Jim, I was able to save him from prison. Only because of you, Jim, only because of you.

When I first came to Peoples Temple I had continual bowel and intestinal blockages. Often I would have to be rushed to the hospital on emergency basis to unblock my insides. One such day, I called for Rheavina Beam to come and help me. I was taking care of an old lady and I couldn't leave her alone. I felt that I was dying in the kitchen. And I stood at the kitchen window and thought of something I could do to help in the last days. When I thought this thought, I could feel my intestines completely open up and I was ever with whole at this exact moment! By the time that Rheavina got there I was completely healed and I thank Jim Jones for this.

Another night, I heard Jim calling my name. It was late at night. Finally I got up and went into the kitchen. The minute I stepped into the kitchen, the bedroom completely filled with smoke. My bed was on fire! I called the fire department and they said it was a miracle I hadn't burned alive. My bed was completely on fire. The mattress, the sheets, the blanket! But none of the fire even touched me! I thank Jim for calling my name and saving my life...

In 1968 I was a chronic alcoholic and smoker. But because of Jim Jones and Peoples Temple, I was able to stop drinking and smoking within two months of each other. Before this time, I had no desire whatever to quit either one, although both were ruining my health.

FF-1-93d

On two different occasions Pastor Jones materialized buttons for me. The first time was when I was working as a journalist in Lake County. I had a black and white jacket with large pearl buttons. In Lake County about fifty miles from Redwood Valley, I lost one of the buttons. I looked every where for it. In my car, in my pocket, in my purse and it was no where to be found! Losing it ruined the appearance of my coat. Weeks later at church in Redwood Valley, I had completely forgotten about my coat and button. I was at church in the evening time and I had stopped wearing this coat because it looked funny with the missing button. I got up and went to the bathroom and when I returned my button was sitting on my chair! I had told no one about this whatsoever!;

The other time was in Los Angeles. I had heard terrible news and was crying. My husband Andy was home with me and my daughter Carol Ann. Carol Ann had found an old coat she wanted and I was mending it for it. It only had a few buttons on it..two holed and one holed buttons. There were five. This coat needed many more for it was a double breasted coat. Anyway, I tried to move the buttons around to fit the coat and I was crying. As I took a two holed button off the coat, it changed to four holes right in front of my eyes! I dropped the button, it startled me so. And as I sat there sewing, Jim kept materializing buttons. He materialized enough for the whole coat and there was one left over!

One of my cats got hit by a car in Ukiah and its left leg was badly broken. One day, in front of my eyes, the cat jumped up on my desk and put its paw three times on the chest of Jim Jones picture! Immediately the cat was much better!

Two years ago, my companion Andy Silver and I were walking home in Santa Rosa. I recommended to him that we visualize some money. Pastor Jones had said that we could have anything that we visualized. Andy agreed with this and said he was visualizing a dollar. I said that I was visualizing thousands of dollars. He laughed at me but I stuck with this. That very day, in a restaurant where we had stopped in at to get some coffee, Andy found a dollar and when I returned home to L.A., I found in my mail box a seven thousand dollar insurance check! I thank Jim Jones for all of this!

Two different times, Pastor Jones materialized my dogs in the Redwood Valley Church. I had moved from a house high on a hill to another place down the road and couldn't take my animals because there wasn't room for them. I was very attached to them. One night at church when service was just over, I was amazed to find my animals running around and around inside the church looking for me. I was flabbergasted and thought Mother Taylor had brought them to the service. I arranged for someone to take them home when a few minutes later, they were again inside the church running around and looking for me. My German Sheperd Sam, got down on his paws and crawled to me as if to beg me to take him with me, which I immediately did. But first I checked the guards at the doors and no one had let them in. No one knew how they got in! I know that Jim Jones materialized them for me! We lived miles from the church and there was no way they could have normally gotten there.

I had seen Pastor Jones materialize things before. I saw him materialize a briefcase that Jim Randolph had lost. He said in front of the whole congregation, "Jim Randolph, you have been very careless with some of your papers". Just then this large object came flying through the air into Pastor Jones hand and Jim then threw it to Jim Randolph. It was his lost brief case. I have seen him material someone's wallet, membership cards and on another occasion when we were cleaning the church, Jim was sweeping and thinking about his lost glasses when they materialized in his hand right in front of my eyes!

FF-1-93 e

When I worked in Redwood Valley, I drove past Martha Klingmans house. I usually never stopped there. On this particular morning, I had to get to Lake County early and was on my way to work. When I got close to the Klingman house, I got very tired and could hardly keep my eyes open. This was very unusual for me. I drove into the Klingman yard and went and knocked at their door. I told Martha that I didn't know what had come over me, as I was suddenly so sleepy that I couldn't drive. She mentioned that her baby was sick but I didn't think much about it...I then left again for work. As I went about a mile from her house, again I became very sleepy and a force beyond me turned my car around. I again returned to Marthas house. I told her that I was so sleepy that I had to lay down. She told me that I could lay on her bed. When I went into her bedroom, I immediately woke up, for there before me on her bed was her baby, April, near death! She was turning blue was crying a death moan that made me chill. I tried to not alarm her mother. I told Martha that her baby was very ill and we had to leave immediately for town. Martha was without transportation. I called the doctor and we got in my car. The baby continued to moan and I put one of Pastor Jones pictures on the baby and she immediately quit moaning and went to sleep. When we arrived at the doctors office, the baby was near death and the doctors felt there was no hope for her as she was critically ill with Spinal Meningitis. However, because of the Christ force that works in Pastor Jones, the baby was made completely whole and is alive and well today with no brain damage whatsoever.

I have seen hundreds upon hundreds of growths pass from peoples bodies. I have seen so many that it is like a common occurrence to me. But the largest one I ever saw and the first was the growth passed by Florence Andrews. She was called out by Pastor Jones and told things about her life that only God could know and right in front of my eyes, as Pastor Jones told her to begin to vomit, came the largest growth I have ever seen in all my life. It was as large as a big piece of liver and as it started to come out, a mass of blood shot over the stage and onto people standing close by! The smell was horrible. And Pastor Jones told Mrs. Andrews that now that this terrible growth was gone, that she could sing again. And she then burst into song. It was magnificent to witness.

About this same period of time at Ben Franklin auditorium, in San Francisco, Pastor Jones called out a little woman that was sick with cancer. He told her to go to the bathroom and she would pass a growth. I went to the bathroom with her and Marceline Jones and before my eyes this woman passed a growth and mass of blood such as I had never seen before! I will remember this all the days of my life!

One day I was at Dorothy Worelys house in Ukiah. She was telling me about a Shetland pony that she used to have and it used to bite her on the arm. At this moment she was holding her cat...and I asked her what became of the pony. This cat she was holding was very old and called her "Mama". Just as I asked her what because of the pony, Dorothy said, "I don't know..." The cat then said "Mama" and bit her on the arm. Dorothy Worely was a witness to this.

One Sunday in Los Angeles, Marceline was talking about the cockroaches and said that she doesn't kill them anymore. I felt very guilty because I had been spraying for cockroaches where I lived. That evening I went home and a little cockroach ran across the floor and my little dog Josephine ran across the floor and tried to kill it. I felt very concerned over the cockroach when right before my eyes, the little cockroach dematerialized and my little dog was so startled that she ran around in circles barking looking for the little bug!

FF-1-936

When I first came to Peoples Temple I had seen Jim raise people from the dead. This was very hard for me to believe and no one looked "really dead" to me. One time at Ben Franklin Auditorium a giant of a man supposedly died in the congregation. Well, being a pure skeptic about all this I decided to get a good look at this man. The man was carried up to the front of the church and the nurses were working over him, trying to revive him. Someone had called an ambulance. I posted myself right up along side all of this and I watched this man like a hawk. He definitely was not breathing. I watched him so close and I was only a foot from him. His eyes were rolled back in his head, his tongue was hanging out of his mouth and then to my amazement he even emptied his bladder and bowels. The secretions was running down the floor. There was no doubt that this man was deader than a door nail! I have seen hundreds of such sick people fall dead and be arisen by Pastor Jones. I no longer have any question about the matter.

One evening coming home from Lake County around Clear Lake I saw a snake injured in the road. It had been hit by a car. I thought that I needed to turn around and try to help it because this is something that Jim would do and want done. I couldn't pull over right there because cars were coming and there was no parking area by the snake to pull my car onto. I went on up the road a couple of miles and found a place where I could turn around. When I returned to the area where the snake was, I found a large parking area to put my car onto! I was astonished by this great miracle! I pulled my car to the side of the road and got a picture that I had of Jim and Marceline and went and put it on the injured snake which was badly injured and in great pain. I picked up the snake and put it to rest in the shade by the lake and as soon as I laid it there, its spirit left its body and it was peaceful. I thank Pastor Jones for this moment and for letting me go back to help the poor thing.

One night in Ukiah, I was working quite late with my project. Myself and another person were sitting on my bed sorting out some mail...my little dog was really mad at me because I wouldn't let her in. She barked and barked but I just ignored her. The door was locked because if it wasn't she could open it with her paw and come in anyway. But then right in front of our eyes the little dog materialized right in front of my eyes on the bed and was running all over the mail and scattered it to no end! I thank Pastor Jones for this great miracle.

One night Becky Flowers and I were driving from Santa Rosa to Ukiah late at night. When we came to the Cloverdale road, there was a little deer on the road. I told Becky that we had to go back and get the deer off the road because this is what Father would do. She agreed. We then turned around and went back and the little deer was gone fortunately. Then as we continued on our way, I saw four lights in front of me and thought that it was a car behind another, when all of a sudden I realized it was a car with four headlights and it was about to hit us head on! Before I could think the car coming at us disappeared before our very eyes and I want to thank Jim Jones for all the wonderful love he showed in making this car disappear, and for sparing our lives!

FF-1-93g

Polla Mattarras

1. In 1971 she was struck by a hit and run driver in Indianapolis, Indiana. She was thrown one block. She was taken to the Methodist Hospital 1604 N. Capitol Ave Indianapolis. Her doctors names were Dr. Kline and Dr. Shickleburg. At that time 2 steel rods were inserted in her right leg and several steel pins were inserted at various points in her leg. She left Indianapolis soon after she got out of the hospital and came to California.

2. She was seen by a doctor in Ukiah whose name was Bernard Johnson. One of the steel rods and all of the pins had disappeared. When the doctor saw that the pins had disappeared he asked Polla if she was a member of Peoples Temple. She replied she had only been there once. He told her many of Jim Jones's members were his patients and he had seen many strange things. He told her to do whatever Jim Jones told her to do because God

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was working through him.

3. The doctors in Indianapolis told her that it would be 4-6 years before she would walk again, but thanks to Jim, she was walking within a few weeks.

4. She was called out in Indianapolis on Dec 10, 1944. Told her that she was struck by a racist and just got out of the hospital. Told her that he would bring her to California where she would be healthy, and also told her that no one cared for her but he would take care of her and provide her with whatever she needed at no cost. Told her intimate things about her life.

Attn: June Crym

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MARCELINE JONES

It was not until we came to California that J.m began actually preaching that there was no God--you know, a materialist perspective-more openly. Prior to that he did, however, point put the inconsistencies in the Bible. People left, outraged when he began this. And he was forced off the air for teaching this on his radio broadcast.

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We had a wire-haired terrier dog who was really in bad condition-- the fur was all stuck together, and Jim chose that time-- when all these starchy ministers were sitting in the house, eating, to clip the dogs hair short ~~and~~ and lather him with this foul smelling ointment, and he turned the dog loose in the ~~middle~~ middle of the living room. God, what a stink. ~~He~~ Everybody was so horrified by the whole thing, and I don't think he planned to disrupt ~~the~~ everything, but with Jim you never know; ~~He~~ He was just so unconventional, such a non-conformist-- ~~and~~ that rather than him conforming to their notions of propriety, they in a sense, especially my mother, were forced to conform to him.

Right after we were married we had gone back to spend the summer, we were working and living with my parents, so we could get money for the university next fall. Jim wasn't nineteen yet, and my mother made some remark about it not being Christian to intermarry. Well, Jim started throwing our stuff in bags and ~~suitcases~~ suitcases, and we got in the car and went to Indianapolis and they didn't know where we were for a long time. And when we went back to Richmond, we'd go to his mother's place. If my parents walked in the front door, he walked out the back door. And this went on for months, until finally they had to bend. There was no compromise in him. I would speak, but he would not. They came his way.

We were students at Indiana University during the peak of the McCarthy years, and the FBI sat right in the social studies classes listening to what the professors were saying. There was a peace convention being held in Chicago, and Jim, out of curiosity, called the FBI from his mother's phone-- sort of trying to feel out their attitude about it. ~~He~~ He didn't give the phone number, nor his name, but the next day the FBI came to his mother's job and grilled her for four hours in a glass enclosed office, in the middle of the work area, where everyone could see. She didn't know what it was about, but she took the fifth, and they said it was "Commie talk." But they finally let her go.

When I met him in the hospital and he was just an orderly, he became upset over an aide who was not being treated right by the hospital, and he got me interested in the case. I think that was the first real issue I ever got interested in, and went to the administration. Jim made me know the importance of fighting each ~~kind~~ injustice as you came to it-- ~~whether~~ whether it was one person or a hundred people. I was aware of injustice but he gave me the courage and showed me the vehicles for fighting it, by example. There were many many times his life was threatened-- it sort of became a way of life. Right around the time he became director of the Mayors Commission on Human Rights he decided to tear down the Bible. ~~XXXXXXXXXXXX~~ He had a radio broadcast, and he started on the radio,

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he began to tear the Bible apart. ~~Max~~ The campaign against him was horrendous-- not only did he get telephone calls around the clock, threatening his life, but the radio station contributors and advertisers, said if you don't get rid of Jim Jones we're going to cut off your funds which, as a matter of fact, they did. People would call and say "We know where your children are, we know which way Suzanne walks to school." There were a lot of incidents-- police called on him because he refused to eat in a place where a black had to carry his lunch out, almost daily things. One of the things, he went through a period-- he never wanted to be a part of the capitalist system, and he'd beat that system any way he could. I remember we had a car that we'd bought on time, this was when we were first married, and even if he had the money for the payments, when ~~they'd knock on the door~~ they'd knock on the door to collect--he'd pretend he wasn't home. I think they finally repossessed the car, but not before we'd gotten a lot of use out of it. Our life has been one crisis after another, so it's hard to recall separate incidents.

I was still pretty bourgeois, even after years of marriage, but the two years that I went with Jim before we got married prepared me some. I knew he was a nonconformist when I married him. There were times when I would say to him, after the kids, "You're going to die. They're going to kill you and let's take the children, and rear these boys, they need a father, let's raise them to know what we stand for and what we believe in. And of course, he was right, you couldn't do that. In the first place, he could never leave his people, and in the second place how could our children learn what we believed in if we didn't live it-- if we went off and did our own thing and saved our hide, ~~xxxx~~. But I never wanted him to ever compromise. It all made sense to me, ~~xxxx~~ even though before I'd met him, it'd never been introduced to me. My father and mother were Republicans. My father ran ~~at~~ on the Republican ticket for City Council. The most rebellious thing I ever did before I met Jim was to walk in and say I was going to vote a straight Democratic ticket in front of a group of people who knew my father was a dyed in the wool Republican.

I met a woman at Richmond State Hospital, who met Jim before I married him, and she gave me some counsel at the right time. She said he's something special, don't expect him to sit down for a meal at the same time every day, I wrecked a marriage that way. I had a man and it wrecked it because I tried to make him conform to what I thought he should be, and he's gone. Don't do that with Jim. Don't expect him to be there at the same time everyday." ~~xxxxxx~~ And that was a little hard for me at first...

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He drew crowds and crowds. There were meetings in Cincinnati, Ohio, where people would come at two o'clock in the afternoon to get a seat at seven thirty at night ~~stand~~ and then crawl in the windows. ~~W~~ They'd want his shadow to fall on them. ~~Now~~ They were begging for him to evangelize around the world. ~~x~~ He could've taken that Oral Roberts trip but he wouldn't do it. And I would try to encourage it, I'd say this would be a great opportunity. But he would say, no I've got to stay put and live the life in front of the people. It's easy to hop from one place to the next, and collect their offerings and not have to set an example.

~~from~~ I remember one time I went to a restaurant with some black friends and the maitre d said we needed a reservation and I said, Wait a minute I've eaten here many times before without a reservation. They finally gave us a table, but they salted our food so badly that it was impossible to eat. Jim had a television show then and he ^{went on the air and} fasted publicly ~~and~~ until this one restaurant changed its racist policy?

Jim always tried to be in a position of taking the starch out of people. He attracted the working class people because he was so unaffected. Some of the older members had been very starchy, social climbers, and this one day a week religion suited them fine. But I remember a man coming in in his work clothes, and he stood up and he said I didn't know whether or not to come to church because if I went home to change I'd miss the service and I didn't know if I should come ~~like~~ this. He ^{had} on overalls and he was dirty. And Jim said "that's quite alright, I want you to feel completely comfortable. I want you to know that I have a huge hole in the seat of my pants, right now." And the religious mentality. God, they were Methodists so they baptised people in this little bowl, and well, baptism didn't mean one thing to Jim, but he thought "if I'm going to have to baptize people then I'm going to baptize them." ~~xxxxxx~~ So he drug a huge horse trough into the church. That whole church had to go through that same thing my parents did, only my parents couldn't escape because he was going to be their son in law. But the church people could escape and a lot of them fled, he was just too much for them. He tugged this huge horse tank up on the platform, and he immersed them. Probably wanted to drown them. And I'd been in the Methodist church, so all day Saturday I'd get the hymns together and work out a program... hymn number so and so, Doxology, stand, sit, sing, pray, ... and he'd spend all day Sunday ignoring the whole thing. He wouldn't even look at it. And the first Easter we had service, we had children there and he asked them in service "Now what do you want to sing?" And they said we want to sing "here comes Peter Cottontail, Hopping down the Bunny Trail" to the whole congregation, this very starchy congregation sang "Here Comes Peter Cottontail..." God, they didn't know what to make of him....

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The next Easter, one month before Easter, ~~xxxx~~ he comes home with twenty-six little chicks that he said he was going to give to the children at Easter. And I said, "x Jim, in one month they'll be a pretty good size!" And he said Well, they'll be big enough to defend themselves. So we had a bathroom that was about four by four, it was a really tiny thing, and he put all twenty six of them in that bathroom. And you know, I'd never really prayed for anything to die before, but I thought now out of twenty six, so many is bound to die... All night, chirp, chirp, chirp... Not one of those chicks died. And when it comes Eastertime, he couldn't give any of them away so he'd transport those chickens around to various church members and he'd pay board for them. He'd ~~xxx~~ buy the feed. And when they got tired of caring for them he'd pick those chickens up and lug them someplace else. We lived out near the edge of town, where there were some people in a rural area. Until finally they got pretty old and big and there wasn't anyplace else to move them, and he took them to the person that he thought would kill them most humanely and he gave them out to ~~xxx~~ the poor. He loved animals so much.

He took an awful lot of the sting out of me. I was too proud of being "clean" and "dignified." I got over worrying about what people thought. One time in Indianapolis we had a slumber party and we invited children from all the poor districts to our party. We got out and knocked on doors to bring the poor into the church. Anyway, we had this slumber party and that must've been when we had bedbugs introduced into our house. ~~xxxxxxx~~ They were everywhere and I was horrified. We had to redo the whole house, paint it and everything and we finally got rid of them. I was keeping it a dark secret that we'd ever had anything ~~xxxx~~ like bedbugs in our family. I had never seen one in my life and with my background I thought it was a great source of shame. I didn't want anyone to know about it, but Jim got up in front of the whole church and announced "I want all of you to feel welcome to come visit us anytime, because now we've rid ourselves of our bedbugs."

When we were first married we ~~xxxx~~ moved into this apartment in Bloomington, Indiana and I was a registered nurse and I worked in the operating room. The place, the apartment, was alive with roaches and that was something else. We'd never had roaches where I grew up and you know, my God, what a disgrace to have roaches! And I was trying to get rid of them and I came up on Jim one time and he was talking to those roaches: "He said, "You better get down in that crack, if you don't, sh'll kill ya." And he would put food down in the cracks to feed the ~~xxxxxxx~~ roaches, so they wouldn't have to come up where I was... He was the only man I ever knew who would rescue baby mice, feed them and turn them loose when

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they were strong enough to make it on their own. He loved animals. Anytime he'd come home and say "guess what?" I knew he had another ~~animal~~ animal. One time he came in, in Indianapolis with this huge St. Bernard dog. And I said J, m where did you get this dog? And he said I was driving down right in the middle of Indianapolis, and this big dog just put his paws right up on the windows and the traffic was going by, and I just opened the door and the dog got in." We had monkeys. He sold monkeys to build a community center, got land for a community center in the South part of the city. He was just twenty one or twenty two. We had an anteater, climbing up the side of our house in Indiana. Neighbors would say "Goddamn it Rev. Jones we dont live in a jungle!" He always had a way with ~~animals~~ animals.

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CAROL STAHL

In 1965 I had just finished my education at San Jose State, and had finished my training as an elementary school teacher. I had heard of Jim from my dad who had told me about a young minister who had come from Indianapolis, who had led a group of people that my dad said were similar to ours---working for the betterment of mankind. The group I was with at the time was called Christ Church of the Golden Rule. I had been in that church from the time I was five years old. People in the church lived communally. So I have had experience with cooperative living all my life.

As I say, I was in the Golden Rule since I was very young. And, as I recall, my parents had been members of an organization called Mankind United prior to that, practically from the time of my birth. My dad used to go out in the streets and pass out pamphlets protesting World War II. They were quite active and it was a very unpopular stand to take. I recall them talking about the horrible things that Hitler was doing to the Jewish people. However, as they began to be attacked, and people started saying they were subversives, I guess Arthur Bell (the leader of Mankind United) felt that the only way to survive would be to form a church organization, that would be the only way to function. I guess there were several thousand people in the beginning who got together "projects". These were ranches, farms, where they raised produce and livestock for the people; they had hotels, motels, laundries, that were run by volunteer help. All the services of the people were voluntary-- no one worked an "outside job", for wages. Everything was collective. They were accused of being "Communists" and they began to crawl into a religious shell. Some of the leaders of the movement were attacked, sued, and the church was thrown into receivership and bankruptcy, and all the monies that were collected were given to the Bank's receivers. I guess you'd call them. They lost almost all of their property-- at one time they owned property all up and down the State of California, and some in Oregon. Large pieces of property. One ranch was almost 4,000 acres; they had another one in California that was almost 3,000 acres. After going into bankruptcy they crawled more and more into the religious shell, and became less and less involved with political issues and social problems. Now during the forties, several young men took conscientious objector status and went to Federal prison for this, and lost their citizenship. There were four that went to prison. My brother-in-law took a CO stand and he went to the local jail.

We wound up in California on one of the ranches, and I was there from 1963 to 1968 when I joined Peoples Temple. All my life I had grown up hearing that some day there would be other groups that we would merge with and work with, that were working toward the same goals that we were of helping mankind-- feeding the hungry, clothing the naked etc. However, I did not see that we were really doing this--yes, we were existing, we were eating, we had clothes on our backs, we did not individually have to worry about the bills being paid, but we were not branching out in any way. When I met Jim Jones in 1965, he and a few people came to visit one of our meetings at Ridgewood Ranch, where we shared a few ideas. The Golden Rule had a large property, about 16,000 acres that would have been very well put to use. Could have housed them, had facilities, room for a care home, orphanage etc. We had a school established already. Much could have been done there. It was my understanding that Jim had tried to worship with various churches in the Ukiah-Redwood Valley area and he had been turned down by all of them because of the fact that they were an integrated church. The people at Ridgewood-Golden Rule had told them that they could use the facilities there to hold their church services and meetings. And they did so for an extended period of time, about three years. In that time I grew to know and respect Jim more and more. Every spare moment that I had I would be with the people. I had a lot of responsibilities with the Golden Rule. I was a member of the Board of Elders, I worked in the restaurant that we had-- an income property, and also in the motel. I didn't have a lot of spare time; I had an invalid mother that I had to care for as well. But every spare moment that I had I spent with Jim Jones and other members of Peoples Temple. I saw that Jim was a man who genuinely cared for people and was trying actively to do something about relieving the misery of the poor.

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CAROL STAHL

The members of the church went around the community, visiting people who were sick, comforting them when there was a tragedy in the family, taking things to people if they were burned out in their home, seeing that if there was a death in the family, people had food taken to them. There weren't very many members of Peoples Temple at that time, maybe a hundred or so.

The background of the Golden Rule church was based on Christian Science faith, so I was familiar with Christian Science practitioners and faith healing. However, I was not too much aware of it personally, although my mother had seemingly overcome a lot of physical problems, she seemed like she was on the verge of dying many times, and with the help of meditations of practitioners, she seemed to come through a lot of things. I don't know, I don't understand that part of it. All during that time I had never actually seen Jim Jones heal anybody. I was more interested in the practical applications of Christ's teachings as I had been taught-- feeding the hungry etc. Though I had been reared with that belief, I had not actually become all that involved with that part of it, and this really intrigued me. Jim came to the Golden Rule very humbly, very open. They at first had their own separate services, although they invited the people from the Golden Rule to come and worship with them if they chose. However, it had been the policy of the Golden Rule never to visit other churches or become involved in their religious worship. Yet, some people did go periodically. I was one of those people.

On several occasions after they'd been there a while, members of the Board of Peoples Temple met with our Board and talked about the possibility of working together and of actually merging. Jim was very open to this, he even said that if they were threatened by his leadership, because he was very much respected and revered by his own people, he would step down. I could see why people thought so highly of him. But I could see that many of the leadership there who were up in years were very much threatened by this-- by his youth, his obvious grasp of matters. I think that many of them had grown very complacent-- I myself had grown complacent-- too satisfied, too settled in the groove. I was comfortable, I didn't have any physical needs or wants. I know in the Golden Rule we didn't confront one another-- it was kind of a peace at any price philosophy. Some of us were very uptight, particularly about one member of the Board whom we felt to be grossly unethical. We attempted to approach the Senior Elder about it but she took the position that we were attacking the office of the Senior Elder. But finally they agreed to talk to my dad about his complaints and they listened but of course nothing was done. I saw this happening a lot and I was beginning to get very uptight about the whole thing.

As I said they were very threatened by Jim. I had become engaged to one of the members of Peoples Temple, and we wanted to get married. On several different occasions my fiancée had gone with my dad and my step-mother to the Senior Elder and try to work out a way where we could get married and yet neither of us have to give up membership in our own church. And at this time we still had hopes that there would be a merging of the two groups, and it was even felt by some of us that our marriage would help bring this about. We were turned down, and one evening Jim and several other members came to one of the Wednesday night meetings that we held at the Golden Rule, and asked why we couldn't get married and still hold our separate memberships. One person got up and was very dogmatic. Either Richmond would have to give up his membership in Peoples Temple or I would have to give up my membership in the Golden Rule, and if I didn't like it I could just leave. At that point Jim and the other members of the Temple got up and walked out, and said they would move their organ and other things out that evening-- and they came back that night and did just that. I walked out with them.

We went down to Redwood Valley and had a meeting about what to do now that they had no place to hold their services. I decided at that time that I was going to move my things out that evening, myself. And so several of them went back with me. My dad did not understand why

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I was doing this, he thought I should think it over. But I'd decided it was time I did some thinking for myself.

Jim picked up quite a few members in his adult-education night classes. Many of them are with us to this day. In fact, some of the members were able to get their high school diplomas through those classes.

The church services were very open to the community. People were invited, and they would come--maybe one time, and you'd never see them again. People would make disparaging remarks about the Blacks in the congregation and I know they made comments like "The people smell," you know, really racist stuff. Needless to say the community was not very well known for its tolerance of minorities, as evidenced by the treatment the Indian population had received over the years. In fact, it was not very long before Jim came that they were allowed in the theatres and restaurants finally. Indians had simply not been allowed to enter those places.

Jim began to talk about integration at length, and what it meant--the willingness to take a stand and endure the harassment. And another thing he did that I think turned off more people than anything else, was that he began to break down the fundamentalist religion. He pointed out that this type of religion was the backbone of all the racism, poverty and inequality that existed. It kept people content with their misery--you know, "religion is the opiate of the people." He made people feel responsible for the injustice around them, and responsible for doing something to change it--and people just did not want to accept that responsibility. Later on, he began to preach socialism and Marxism openly, and what it really meant--that it was not the bugaboo that propaganda had led us to believe. People definitely didn't want to listen to that either. So in the beginning the church was open to any one who wanted to come and offered to help. There was no push for money--no offerings. People were just encouraged to give whatever they felt they could out of their own conscience.

This was unique to me because in any other church that I had ever been to or seen there was a push for offerings and the money went to support the preacher. Jim was concerned about seeing that every member had all of the things that they needed, all of the things that many of them could not have before, because they were poor. Medical care, dental care, eye examinations, even if a family could not afford it. All of these things cost money, and as there became more and more members, naturally it required more money to continue, to see that these things were taken care of. Some members when they came were on welfare. Well, a lot of them got off of welfare, and the church took up the burden of taking care of these expenses. That was one of the things the church was known for in the Redwood Valley-Ukiah area; it got people off of welfare. I know I got my job because I was a member of Peoples Temple. Peoples Temple members were known for their conscientiousness, for putting in a good day's work, being kindly and polite on the job etc. The members had a very good reputation. Jim stressed strongly that as an interracial organization we had a responsibility to represent that well in the community.

As the church became more influential in the community, we began to have harassing phone calls. I know, I was called up in the night and called "nigger-lover"; heavy breathing; I was told that Jim would be killed and other members of the church would be killed. There were shots fired at the church. They killed some of our animals, poisoned them. Strangled one cat. It became more and more evident that the feeling was more and more against Black people and Jim Jones in the community. He caused people to think. You cannot be around Jim Jones and not think--and you either become hostile because he pricks your conscience or you begin to analyze and change your own way of doing things. You just don't remain complacent.

FF-1-96c

Lynetta Jones
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THE MCCARTHY ERA

Robert and his brother Michael Meeropol use the name of their adoptive parents. They are the natural sons of Ethel and Julius Rosenberg --convicted and executed on a charge of espionage in 1953.

Accused of having passed secrets concerning the components of the atomic bomb to the Russians, the unfortunate couple had little chance of establishing either extenuation or innocence. That the so-called secrets of our discovery of the bomb having been well aired both at home and abroad by the news media was an open secret at best. Although our laws provided that courts must assume a defendant is innocent until he or she is proven guilty beyond a reasonable doubt, the reverse of this has often been the practice.

It was an era of mass hysteria and tremendous fears, engendered in great measure by the discovery of an implement of war capable of bringing an end to this planet and everything upon it.

The Rosenbergs were not alone in suffering the consequence of the great unrest, although it had cost them life itself. Men and women of excellent repute and outstanding

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accomplishment were hounded, deprived of their livelihood, and held up to public ridicule unjustly accused and cast into prisons where they languished for years and died without hope of redress or vindication. Neighbor was set against neighbor and blood kin against blood kin, while the witch hunt rolled on and a feeling of insecurity reached the proportions of an epidemic. To my knowledge, restitution was neither offered nor gained by any of these victims in later years, though it is most unlikely that any court with more rational climate extant at a later time could have convicted any of these victims on such flimsy circumstantial evidence.

However, it is well to remember that such data, erroneous as it was in many cases, became a permanent record, and given such favorable climate as I have described, could rise again full-fleshed, to become a scourge as it was then.

Most ruthless among those afflicted with the yen to accuse and destroy was U. S. Senator McCarthy. I have never been so seriously alarmed for the welfare of our nation, as when listening to his speeches via radio broadcast, and listen I did, most every night until the wee hours of morning. McCarthy became victim of his own fire and zeal. He was stricken on the Senate floor and did not long survive the fatal attack. The nation sickened of aggression directed at its people, and shook off the shackles of unfounded fears.

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In the course of time, a degree of rationality crept back into the conclaves of those in high places. Old scars continued to bleed, inwardly. Old hatreds lay dormant in the hearts and minds of those who had inspired these persecutions.

The Rosenberg boys grew to adulthood under an adoptive name. Robert had been five years of age when his natural parents died. He is now twenty-eight. Robert Meeropol was a guest speaker at Glide Memorial Church in San Francisco very recently. He spoke of the turbulence so rife during that period of our history (1953) which is often referred to as the "McCarthy era." He said his parents had been the victims of a "frame-up" and convicted for a crime that could not possibly have ever happened, for the information they were accused of conveying to the Russians was "worthless," and the secret of the atom bomb had ceased to be a secret a long time before.

Robert Meeropol further stated that the case was heard before a non-sequestered jury exposed to constant red-baiting journalism. There were regular secret meetings and obvious collusion between the trial judge, the FBI Director, the Attorney General, and the Chief Justice of the Supreme Court in a conspiracy to assure conviction. Meeropol said the re-opening of the case of their parents was not "reliving the

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past" but a sincere attempt to assure that what happened to their parents could not happen to any other persons.

Meeropol said that he and his brother Michael are seeking to get possession of more than 800,000 pages of FBI and Justice Department files that led to the conviction and execution of their parents.

The brothers sued under the Freedom of Information Act and secured the release of some 30,000 pages of these files in November of 1975. Meeropol said his parents had not been the only victims of the McCarthy era, sometimes referred to as "The American Inquisition," but that their trial had marked a "crucial turning point in this nation's history."

McCarthy era attitudes still exist, Meeropol said, citing the cost in human life of the Vietnam struggle, the hardship of others who have had their freedom curtailed, and lastly President Ford's recent remarks that the Puerto Rican nationalist movement was controlled by Cuba.

America today must fight to maintain her hard-won freedoms and to revitalize the safeguards written around them, and also be quick to roll back such trends as "secret police forces," collusion to bring about injustice in high places, and attempts to muffle the voices of her people.

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PAIN

BY

LYNETTA JONES

The brain reacts quickly to injury to any part of the body. The cells fire, the signal is flashed over the nerve paths, and pain results almost simultaneously. Science still has much to learn about that remarkable organism, the brain. New information is constantly being revealed to throw new light on hitherto uncharted areas. Much remains hidden and the search goes on.

One very interesting discovery has been reported by science writer Gobind Behari Lal, in the San Francisco Examiner (2-20-77). Lal reports that the brain manufactures an opium-like hormone called endorphin which is far more potent than morphine. This hormone influences the growth hormone and the development of sexual function, and is capable of producing tumors.

Endorphin has been found to be more powerful than pain and is able to reduce and suppress it. It is hoped that this breakthrough may pave the way to mastery of diseases thus far considered to be unconquerable.

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Dr. C. H. Liand of the University of California and his associates have reported to the National Academy of Science that endorphin may play an important role in the control of neuroendocrine (the nervous hormones) activity and that it has removed chemical blockage to the working of the growth hormone.

In an experiment reported by Dr. Bruce Pomeranz of Toronto, an animal under anesthesia was subjected to pin-pricksto produce pain. The signal was monitored by an electrical device near the cells.

The brain responded by producing endorphin which halted the signals and dispersed the pain for ninety minutes after which the animal was again responsive to pain. The experiment was discontinued at this point. The results may explain to the western world how acupuncture works. It has been working for the Chinese for hundreds of years.

The End

FF-1-98 b

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GOITER

BY

LYNETTA JONES

The thyroid gland provides the body with the hormone called "thyroxin." Without the mineral iodine this gland can not function properly and is overworked. This produces the unsightly enlargement of the neck known as "goiter."

The Food and Life Year Book of Agriculture reminds us that "lack of iodine in the food and water supply is considered the chief, if not the only cause, of simple goitre."

Goiter is almost non-existent along the coastal belts, except among people who harbor a distaste for sea foods. Iodine is swept by wind-borne rainfall and sea spray over the land adjacent to the sea and liberally distributed there.

Unfortunately this valuable trace mineral is not present in foods grown inland, even though there may be the very same kind of food grown near the sea. Some doctors treat goiter with kelp alone.

This enlargement of the neck was known to the ancients who blamed "the evil spirits" for that and just about every other adverse thing they encountered.

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Jones -2

These primitive people treated goiter with the burnt ashes of sponge which was thought to be capable of expelling the most evil of spirits.

Fortunately the remedy was not without merit since the sponge, like the seaweed, is rich in iodine.

Resources:

Common & Uncommon Use of Herbs for Healthful Living
by Richard Lucas

Food and Life Year Book of Agriculture

FF-1-996

Lynetta Jones
1664 Page Street
San Francisco, Ca. 94117

Instinct is a wonderful force. It is wisdom directed toward the preservation and the best welfare of organisms that do not reason. It turns the faces of the flowers toward the sun; places the mass on the leeward side of the rock on tree trunk; and guides the long flights of the migratory birds. It often directs the destiny of mankind when and if they are willing to listen. Men, having the capacity to reason, do not always reason well and seldom are attuned to nature.

An item from Renters ran on the front page of the San Francisco Chronicle, January 1, 1968, and read as follows: (exact quote)

March of The Fearless Hares

Thousands of fearless and hungry hares were reported on the march in far eastern Siberia.

The Soviet news agency, Tass quoted a report from the area saying the hares trooped through the streets of settlements in the Kamchatka Peninsula "showing utter disregard for the frenzied barking of dogs."

When they reached the coast of the Sea of Okhotsk, "the hares ravenously attacked sea kale (a kind of plant in the cabbage family)

FF-1 - 100 ~

Jones-2

washed ashore by the tide," Tass said. Then they "marched back to the tundra in the same organized manner," the report said.

: Experts were quoted as saying the hares were believed to be suffering from "an acute mineral hunger."

Resource:

San Francisco Chronicle January 2, 1968

Common & Uncommon Uses of Herbs for Healthful Living
by Richard Lucas

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RF-1-101a

WEDNESDAY

JULY						
S	M	T	W	T	F	S
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2	3	4	5	6	7	8
9	10	11	12	13	14	15
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30

AUG. 1978

SEPTEMBER						
S	M	T	W	T	F	S
3	4	5	6	7	8	9
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17	18	19	20	21	22	23
24	25	26	27	28	29	30

15-9-78

8:00 Carolyn,
8:30 I was asked to
9:00 get these signed by
9:30 Jimmy Gill & Derek.
10:00 Dawson's parents in
10:30 Port Kaituma. They
11:00 are back in Jonestown
11:30 now - I moved them
12:00 last night.
1:00 J. Parks
1:30 P.S. They are back scheduled
2:00 for complete physicals, X-rays
2:30 & immunizations to rule out
3:00 any disease.

I John Gills. Father of Jimmy Gills
give up for the nation to live in
forced labor in the U.S.
(Ponies Family)

Witness Hilton A. Gills
date Sept. 14th, 1978

FF-1-101 b

I also authorize my son Jimmy Giff
to travel accompanied by
people sample members for medical
or other recreational activities

FF-1-101 c

I Iris Williams mother of Derrick Dawson
and I Aloysius George father of Derrick
Dawson give my son permission to live
in Jones Town in the O W D People
Temple.

Witness Leonard DeLila
date: 9-19-78

FF-1-101 d

I also authorize my son Derrick Dawson
to travel accompanied by people temple
members for medical or other recreational
activities

Signed: Lina Williams
Witness: Jessie B. L. L.

FF-1-101 2

9/1/78 from Lil:

- I can't believe what all this mess about Connie's sister has erupted into. It is really wierd that anybody, no matter how close you might feel to them (i.e. family)= would have this kind of control on your life. I mean- Jean and I figure that she must be afraid of her sister or something.... she wouldn't even call her the night she left and tell her that she should have her bags etc. at the airport 1/2 hr. before the time she planned on arriving. She would not even push her sister on such a practical thing as that. It is amazing.. we can't figure it out. She is literally insane where her family is concerned.

- I am telling you, the selfishness of this woman is something else. She never once concerned herself as to what this might be doing to Keith's health.. it was always... if they care about me- they wouldn't be putting such pressure on me! etc. There was nothing rational or even pretending to be concerned about the cause etc. just ME, ME, ME.....

- also the sister had 2 carry on bags which you can't have in N.Y. and she told Phyllis at the airport that she was a 'professional photographer' and she 'wasn't going to miss a thing!'. Interesting.

- Well, I hope everything goes alright. If the daughter is married or preg. or both... that is going to upset Connie if the sister wasn't told. But there must come a place or a time when we can say "FUCK CONNIE!" I mean- how much can you bow and grovel to one little small minded person. I have always maintained she was a small person.. all this only confirms the negativity that I feel for her. I try to put it aside because she has worked hard, and she does have insight, and she does know principle... just not when it comes to hers and herself. And even in that respect she is not so much different than so many of us... but she pulls this crazy "I dare you" act, and that is what makes her different. She knows what she is doing when she directly challenges the Office. She absolutely knows.

- also, her relationship with Mac I feel is lethal. She gets something about patronizing "men" like she did Hue and like she does Mac. There is just something fishy about her acting so independent.. and then she must really put on some kind of 'dependency' act for them to fall for it so hard. Stupid men anyway. But that is one that I cannot stand.

- and the Dotsons that he is so hot on getting over there... I am sending the write-up that Karma did⁸⁶ so long ago- and you will see that they are both very hostile people. Now maybe it would be worth getting them over there anyway, and they can be hostile in the middle of the jungle. But I wonder, if we really need to take them on.. if all they are saying is the same.. (if they do say anything)..and they have not given us property... and they used to live in one of our communes and then left because they didn't think we did right by them. I don't know.. I think L.A. is trying to ship out everything they don't want to deal with. It seems they could keep being helpful and talking to them, and keep them under a certain amt.- until this thing gets resolved. Just something to consider..

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2/

- regarding Connie's contribution here... most of her project workers, or atleast a lot of them are ready to leave in Sept. and Oct. Judy plans on going in Oct. and alot of the callers... so by the end of Oct. or beginning of Nov. there won't be that much reason for her to be here- even co-ordinating wise... there won't be that much to co-ordinate.. Ida plans on being gone, Dorothy Harden, Lola, Willie Mae Gentry, Judy... etc. that is the way it is going. So don't know how much longer things will keep coming in. Maxine and Vera and Essie can do the project in the kitchen dept. and that can still be constant. I think when (and if) Connie does go- people here should think that it is only temporary. (likewise Jerry too).

- but you know, I have been thinking, I don't really know how Jerry can get away at this time. With things so hectic and battle involved here... I just don't know. Unless you see the writing on the wall, and Jerry really has to get out fast... I think Jerry should stay here for as long as he can to help Elizabeth out. Jerry will be all ready etc. and can move on a moments notice. And surely Jerry would have atleast that much time I would think.

- anyway, Lola's mother is coming here in Oct. = don't know exactly when, but of course- that takes priority in her life.. so maybe she will be ready to go after that in Nov.- and Jerry can come with her then the way it was planned before. I have some doubt that Lola will leave until she sees that she no longer has a domain here. And I suppose- the way it looks- that will be the first of Nov. because all of her major people will be gone by then. She is in no hurry to get out of here from the looks of things. However, Jerry is of the opposite opinion, and is quite ready to take leave, esp. with the new developement where Keith is concerned. But in light of things- it would appear Jerry should delay somewhat- atleast until Nov. and try at that time.

- please, please have someone write Bro. Parr. He tells me that 9 out of the 20 trunks that he has sent have not arrived- and has indicated that he found this out by the 'either waves'- and now he has taken to going to the airport to 'see' first hand that they get on- that is why you all received 2 trunks the last time that were puttyied and nailed shut! We also have to pay over the limit to send them- and I hope this is not a new wrinkle with him... he usually gives us the trunks and we pretend to send them and bring them back and I repack them... but no more. Also please tell Rose and Jack Barron to write him that Rose received the small plastic container that he sent (and which I sent) of 7 coins, and Jack should have received a big glass jar full of things that he sent him. PLEASE HAVE THEM RESPOND TO THESE THINGS, AS NOW HE FEELS THEY DID NOT RECEIVE THEM... AND THUS THE CRATES DID NOT GET THERE EITHER. So, maybe the delay can be explained as- it is a big warehouse- they were at the other end or something- but he is now suspicious as to whether or not they were ever sent out of here! And he says he is investigating... all he has to do is ask John the electrician, he knows... and our cover is blown. just a note of appreciation for all he does or something ASAP!!!!

FF-1-1026

from my conversation with Rheavanna re: JACK

She said that Jack was very excited to see this 'friend' of his- and that they right away get into the 'old times' thing.

She sd. this guy said to her that he could get drugs for her and even implied that he could get 'thing' from an near-by Naval base (guns, explosives etc.) This was when Jack was not around yet.

She sd. this guy tried to convince her to move down to San Diego and that area- She thinks he might be an agent too- he apparently flew up just to see Jack specifically- didn't give any other excuse for being here.

She still feels that Jack may be up to something- but said that she was going to stay cool and not confront him.

However, my feeling is that she doesn't really feel that Jack is up to anything big- since in the past she has been so protective of him- makes me think she still doesn't 'see' him. So- I would question any of her observations- as either being over-statements on her part- or mis-represented in degree of accuracy.

She is trying hard to come across like she is suspicious of him- but I doubt that she has any idea of how really bad he could be at the drop of a hat. I hate the sucker myself- and have his name on my list if he makes an overt action. To date- all of his treason has been relatively 'excusable' in terms of others actions.

FF-1-103 ~

PERSONAL
→

I never cease to be amazed at your ingenuity and creativity that is so evident at times like the most recent crisis. All the while never losing compassion and notice for all aspects of those around you.

I have no doubt at all that you could have handled the situation completely on your own- without the part any of the rest of us played. But I do feel that your involving so many others was most wise for several reasons. One- that others may get just a glimpse of the pressure and stragely that you must constantly content with. And also that we may feel a sense of true involvement in helping to put down a few of the evil forces around us now- and get some sense of accomplishment in defeating the enemy- atleast on a narrow front.

No one who has witnessed the vast extent and variety of your thinking in times like this- could help but be awed by such. For I feel that 99 percent of the time- if not all- you are constantly taken for granted- and the whole situation treated much too lightly. I suppose it is one of our defenses- to be able to slip in and out of concerned involvement so easily- but I do feel it is juvenile to keep doing this on such a total scale.

How disappointing and irritating we must be to deal with. With nothing to offer of any real worth- only drain on drain. I can only project how disheartening it must be. I wish there was more some of us could do- instead of always bungling every assignment we get- for the pettiest of reasons- and even because of just carelessness.

My strength would have worn thin long, long ago. I do not have the fire that drives you to such heights.. I can only hope to catch some of the glow by being around you and noticing small things that tell so very much about you.

I would have wanted you to call me in the ^{beginning} of this matter- if I could have really offered anything new- (which I doubt to a large extent.) But then again- I fear to watch prolonged suffering that you go thru. Many times it seems to immobilize me to a certain extent- and I feel so helpless to do anything about what you go thru constantly. And I know that I am a part of that pain and responsibility too- and I don't like to deal with that.

I could handle what I go thru alright- if only I could know that you need not be aware of all my moods etc. I wish I could ask you to not think about my life- to not think of other ways to help or to change the way things are. I have for the most part- balanced things pretty much out- and tho I may go up and down at times- the plateau is fairly established- and the range of my mental and emotional stability has become quite narrow. You need not worry that I will do anything irrational or inconsistent with my usual 'introverted' patterns. So- with those things in mind- I really wish you would tell me that you don't have time to spend 'worrying' about me in that sense.

I am very aware of when I fall down in my expectations of myself as a Socialist. And I do know, in most cases- what to do to rectify the situation. So, for me to go on and on as to reasons or any other form of rationalization is ridiculous. If I came across something that I really felt unable to cope with- I would let you- or someone know- .

I must admit- I have felt very restless lately- with not one place in the world that interests me to go to... but now- with 2 wks. in mind- I see a light at the end of the tunnel- and am again established with some sense of time/space.

FF-1-103 b

(I was afraid when you asked me to stay behind for a min. to tell me something- the other night- that it had to do with that time coming up- and I was worried.) It has been so very, very long. I feel that almost the most help I could be to you- it to just try to stroke away some of your fatigue. To soothe- just a bit- for just a little while. But not even that is allowed- You are crucified in every sense of the word- in every aspect of your life- even to include minimal necessities to maintain your strength. You are truly afforded no help at all- even if it were there in the first place, to whatever small degree.

The I am by nature- very pessimistic and cynical- I do feel a sense of hope about this cause. As I mentioned before- I definitely feel that this is the worse time for the organization- for as things get worse- the alternatives for our people will become more narrow- and clearer in their minds. I have seen so many people change and become better people- and been given so much- that I cannot judge the success or accomplishments of the movement- by any so-called failures that may be encountered along the way.

Even so- the purpose is to do what is right- and not count in terms now of 'apparent' successes or failure situations. So- if I should look tired or tense at any given time- it is only momentary- and not something I would want you to be concerned about.

And I do feel- that if the very worse should happen- if you should be taken very soon- I have hopes that we could rally enough people to take our children some place and the rest of us stay- and manage- however inept- to make a meaningful statement to the ending of our lives. Whether or not- we took the children- we would leave enough workers with them- who would- if they had to- see that the children were released from this life if times got that bad.

The our final statements maybe wouldn't be too right on- or as efficient as they could be- I am sure that we could come up with a few half-assed scenes that might work- half-way- and what would we have to lose then anyway?

I guess what I am saying is that I do have a very basic belief that in the end- your teachings will not have fallen on totally deaf ears.. that your influence and sacrifices will not have been wasted or in vain. That whatever happens- that every last one of us was made one thousand times better by having known you... and been exposed to the only way of life that is workable.. and just.

I would not be disrespectful enough to you- to lie about my feelings in this area.. I just would not have said anything about it if I felt differently.

I am not adept at expressing my feelings for you in words- I manage myself as the little kid with the finger in the hole in the dam. I don't like to push my luck there. There is too much at stake with you- I don't wish ever to cause you unnecessary concern or more pain than you already have. I don't want anything I may say to be interpreted in a way other than I intended for it to sound. Consequently- I try to choose my words carefully and objectively. But even if you looked between the lines- you would have to see that I am satisfied- that my life is full- in every sense of the word- by the very fact that I have something worth to die for... what is the difference in the particulars between now and then?

And if you look again- you would have to see the deep sense of peace and security that you and your love has given to me. I don't mean for you not to look to see these things- I just don't want you to be concerned with momentary reflections- when the very important things- are securely anchored. I send my best to you- in anticipation...

take

FF-1-103 c

L.A.P.T. 6/8/75 Sundays' Sermon Copy page 1

- 000 Father speaks of tortures that took place in chile. CIA over
threw Allende.
- 020 Father talks on how our police are trained how to torture.
- 028 We should not have to even ask what of torture they use. We can
see it by just reading the newspaper or listening to the news.
- 042 There are special types of torture for women, they put rats,
rods etc. that go up into the vagina. They cut pregnant women
open and let them die slowly.
- 070 Allende gave up medicine to become the president
- 082 The Christians are the ones that caused all this mess. Father is
glad that he is a field nigger and not an Uncle Tom.
- 104 The LCapitalist never practice what they preach, In cuba they have
a far better Govt. than we do. They have free utilities, free
education, no charge on phones and the people run the factories.
- 128 Father is a latent revolutionary ready to explode. Every devil that
is or has transpired is right in the so called Christian America.
- 153 The christians have shown that they will lie and kill, It was
Gen. Custer a christian who said thank you lord while killing the
indians... Jesus people were the one who sent us here in chains.
- 292 It was Father who loves socialism that heard your prayer's
208 Zog don't vote corporation out you move them out.
- 219 There is only one way to move out the racist capitalists and that
is by force. If the capitalist want to build a bomb the socialist
will build a bigger bomb.
- 252 LStalin was not a sensitive socialist but he was a hell of a lot
better than anyone here in America. there is only way that they
held together the way they did against the Nazi's it was our
God Socialism.
- 279 Everyone of our temple children should hear this.
- 295 Father has been champion to the underdog since he was 4 & 5.
- 314 I would rather go through hell and torture than to live next to the
white racist America.
- 536 Thenurses and doctors in hospitals treat you like shit if your
old or the wrong color, in the racist america.
- 390 Chances of us going to jail are one in six, we poor would go but
the damn rich get away with murdering people, lying and stealing.
- 369 Capitalism teaches you to go and make a fast buck. you haven't
got a chance even if they don't bother you, you couldn't walk
down the street without being shot down, you would die of race
genocide.
- 427 What a wonderful peace it is not to be afraid of anything, being
able to speak your mind and not care what anybody says.
- 451 You won't escape from any torture, no one will if you aren't with
this family. Father asks how many have been in jail, its a plan
the rich have made. The christians made lamp shades out of
Indian women's wombs.
- 512 Father tells us to train our children when they are young, there
is nothing worse than a undisciplined child.
- 539 Father speaks of homosexuality.

FF-1-103 d

- 557 Time magazine proved that satan was a saviour, he is the one that said to eat of the tree of knowledge. History always repeats itse
- 591 The God damned racist police will help some rich people find their damned cat, but they will wait about 3 hours before they even come out to help or see us.
- 612 Mark Twains's book Letters to the Earth was burned because of the truth. Asks for a raise of hands who have been healed etc.
- 667 It is fearful to fall in the hands of a living God. it will be a fearful thing for the rich to fall in the hands of a living god.
- 668 God Jim Jones has a house and judgement is in the house, father is the fulfiller. no true person would carry a bible.
- 724 Your own bible says not to trust the letter because it kills but the spirit socilliam gives life.

Reads the article about the tortures done to the secretary to allende... End Of Tpas.

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To Whom It May Concern:

October 24, 1977

About one year ago we read the Peoples Forum for the first time. Biblical quotations. Well-documented and researched examples of injustices. Examples of self-help, effective programs to save the rejected of injustices.

After reading a few more issues of the Peoples Forum, we visited the Peoples Temple. Friendly people. Willing to talk. Willing to listen. Woodworking room. Printing room. Spaces for eating, medical help, office needs. Examples of young people, learning and teaching skills. Being of use. Gaining respect of themselves and others. A look of caring. Feelings of morality. High purpose. A belief in Jim Jones. His life-long gift of serving others, of equalitarian practices. A leader, yes. But not authoritarian, except for the love everyone we talked to had for Jim Jones. A love. A respect. An awe of the level of his giving.

Then came the corporate-media stories. We recognized not one fact in the news stories which corresponded to our experiences of visiting the Peoples Temple or of reading the Peoples Forum. Yet, surely our experiences were available to the reporters, and to the editors who wrote such totally derogatory materials. Why the discrepancy between our perceptions and theirs?

The Peoples Temple is trying new, communal socialistic approaches to very difficult problems of our society which have been seemingly unsolvable by the resources we have been able to allocate. Problems such as how to help people, especially young ones who take too many drugs, or who get into the habit of stealing what they want and/or need. How to help older persons become involved in the real life and get away from the voyeuristic T.V. life. How to help just plain people do meaningful work leading towards a more humanistic society. With love, with hard work, with commitment. We Believe Peoples Temple is facing and trying to untangle these problems. And we thank them for their work.

But, they have been characterized by the corporate media as brutal, child beaters, unfeeling, unthinking...power mad...liars...fakes..only interested in grabbing people's money.

We have met many people during our four visits to the Peoples Temple. These people were beautiful and seemed full of love, compassion and commitment. Doers. Workers. Yet, with a sense of love and understanding.

We just can't believe our perceptions were that wrong. The people's actions and reactions during our visits couldn't have been allmake believe. We think that their pastor, Jim Jones, whom we met only briefly, is a shining star of giving love and help to others. We think he inspires the other members to do the same. And that is the beauty of the church. And its strength.

FF-1- 104a

And perhaps that is what the "expose" is all about. Perhaps when love, caring and commitment start to be effective, to make changes in our present system which seems based on competition and greed, perhaps that is when the corporate powers become worried. And perhaps when they become worried they actually commit many atrocities they charge others with, symbolically and otherwise. Perhaps the establishment-media storied are projections, projections of the present controlling powers who act through coercion and through devious means when they feel threatened.

And, of course, any person, any organization that is looked into with a magnifying glass, with an intent to discredit and no concern for the total truth, can be discredited for some matters. No one or nothing is perfect, especially when the persons or organizations are working with some of the most difficult problems of our society. We are all a Gestalt of experiences and our lot in life.

But, there is a medium, related to the whole of truth, which can be evaluated. And the Peoples Temple has our vote and our support and our confidence. We choose them over the corporate media. And over the people who paid for all the investigations. And over the people who were paid for their part in the supposed expose. We choose the Peoples Temple.

And we urge any interested persons who believe that the stories they read in the establishment media might have been created for less than humanistic motives, any persons who believe there might be another side, we invite these people to do as we did and personally visit the Temple, talk to the people, look at the slides of Guyana, ask questions. Or, ask the Temple people to come to your neighborhood meetings. Their work, we believe, is exemplary.

Perhaps we all have freedom only as long as we are not effective in changing some of the obvious dangers which our present society is putting on us (such as 90% of all cancers are caused by the environment. Such as many nations now are capable of having an atomic bomb because of atomic reactors, financed by our banks and built by our technology. Such as a high rate of crime brought on by people who have lost hope in our system.)

Perhaps the very freedom we cherish is only ours as long as we only watch T.V., watch baseball and drink Cokes. Any true effective efforts to change the present system to better fit our needs will be met by?

It is possible the Peoples Temple's struggle is also the struggle of those of us who are not yet hopeless, who are surviving in this system at present...but who possibly are living on borrowed time.

FF-1-1046

-3-

We visited the Peoples Temple. We found friends. We hope you will do likewise. Unlike ~~the~~ media presentation, we found them to be thoughtful, loving and concerned people ~~who~~ are struggling to make a reasonable life for themselves and others without hurting anyone. That is their right. And it is our right also.

Patricia Helton *Wm. C. Helton*
Patricia Helton William C. Helton

FF-1-104 c

STATEMENT OF MIKE PROKES TO CHARLES R. GARRY

MAY 30, 1978 PER TELEPHONE CONVERSATION FROM GEORGETOWN, GUYANA

M.P. A woman by the name of Pat Small is said to have been on hand to meet Kathy Hunter at the airport. She is Portuguese by background. She is under investigation by the Guyanese for being a suspected CIA agent; she sold information to the Embassy.

Some Peoples Temple members accidentally met Ms. Small at the Pegasus Hotel in Georgetown who informed them that a woman from their area in the United States was currently in Georgetown. When they inquired who, Ms. Small told them it was Kathy Hunter from Ukiah. The date was May 18, 1978.

Members of the Temple saw Ms. Hunter on May 19. They called her at the Pegasus Hotel and told her they had no idea she was coming to Guyana. They confirmed with Ms. Hunter that they were surprised she had not let them know she was coming.

Temple members Tim Carter, Terry Carter Jones and Michael Prokes visited Ms. Hunter at the Pegasus Hotel at her invitation on the same day, May 19. They welcomed her to Guyana. She said she had come to do a story and that she had been invited to come by the Temple some time back. Mr. Prokes observed that Ms. Hunter had been drinking when the Temple party arrived at the hotel. As a matter of fact, Mr. Prokes stated that she was inebriated when they saw her. She came down from her room and joined the Temple members at the hotel pub.

Ms. Hunter informed Mr. Prokes and the Temple members that she wanted to go out to the Jonestown project to see Rev. Jim Jones. She complained to them that the hotel where she was staying was too expensive, and that she wanted to talk to the manager. She claimed that she had met Ms. Pat Small purely by accident, which Mr. Prokes observed seemed very unlikely since Ms. Small was seen frequently with Ms. Hunter and spent a considerable amount of time with her in Ms. Hunter's hotel room.

Mr. Prokes said Kathy Hunter invited them to join her for lunch the next day. On May 20th they met with her again. Mr. Prokes informed Ms. Hunter that he had been in touch with the project and that Rev. Jones was not at the project but was traveling up the river. He invited Ms. Hunter to come out to the project to do her story anyway.

Upon hearing that Rev. Jones was not available at the project site, Ms. Hunter became very upset. She stated she did not want to visit the project without Rev. Jones being there. Then she made what Mr. Prokes described as a "not even veiled threat": Ms. Hunter said that if she did not get what she wanted, it would not go well with Peoples Temple. She began crying.

FF-1- 105a

Mr. Prokes said he tried to deal very rationally with Ms. Hunter through her emotional outburst and asked why, if she had counted so much on seeing Rev. Jones, had she come all that way without letting him or anyone else know first. He tried to be reasonable with her.

Ms. Hunter replied that she had just been operated on and that her husband would not have permitted her to travel to Guyana so soon after her operation. She informed Mr. Prokes that she had sold her mother-in-law's diamonds to get the money to travel to Guyana. She made a point of telling Mr. Prokes several times that she was writing for the Press Democrat from Santa Rosa, Cattleman's Magazine, and a few other journals which Mr. Prokes did not recall by name.

Ms. Hunter left the table crying. Mr. Prokes had again asked her to come see the project but she had refused.

Sometime during the day on the 20th of May Mr. Prokes recalls there was a bomb scare in the hotel. He also recalled there was a series of fires during the days of her stay at the hotel. None of the fires occurred in her room, but in the hotel in various locations. People were said to be calling in bomb threats to the hotel and there were several evacuations.

C.G.: How long did the fires continue?

M.P.: There was one bomb scare which caused the building to have to be evacuated for one to two hours.

(Mr. Prokes said he would check on the actual dates and times of this series of fires and bomb threats.)

Mr. Prokes said that he and the other Temple members saw Kathy Hunter again late the afternoon of the 20th of May. At that time she apologized for carrying on earlier that day and for threatening the Temple with her statement. They went together with Ms. Hunter to get a soft drink; again at that time Ms. Hunter imbibed in alcoholic beverages.

Mr. Prokes invited Ms. Hunter to the Temple's cultural show which was to take place on May 21. He gave her tickets to attend. He remarked that she did not attend the event at the Temple headquarters on the following day.

Mr. Prokes stated that the Temple headquarters received several strange telephone calls the next day. He said it was evident the person who was calling was affecting a Guyanese accent. The callers asked questions like: Where is Rev. Jim Jones? When will he be back on the project?

At this time, to Mr. Prokes' understanding, the Guyanese government contacted Ms. Hunter to inform her she would have to leave the country. It had been determined that she had lied to the Guyanese authorities, stating falsely her intentions for visiting. She had said that

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she was a personal friend of the Prime Minister and that he had invited her to come to Guyana. It was confirmed by the government that the Prime Minister had in fact NOT invited her to come and had told her she would have to leave for making false representations; this was a violation of Guyanese law.

Mr. Prokes and the Temple members saw her again late in the afternoon several days later. They learned that when she was told she would have to leave the country she had "suddenly become sick and been placed under a physician's care." The doctor had established that she was not well enough to travel, and that she would have to stay in the country until she was well. Because the Temple members had not seen her for three or four days, they had assumed Ms. Hunter had left the country.

The strange, unidentified phone calls to the Temple headquarters continued. When Mr. Prokes saw Ms. Hunter again she was sitting at the poolside of her hotel. At the time she was drinking. Mr. Prokes said he approached Ms. Hunter to invite her once again to visit the Temple agricultural project, and that she was hostile to him. She told Mr. Prokes she did not want to discuss it with him, and she went back to her room.

The last time they saw her was either Wednesday or Thursday.

C.G.: Was Jim Jones at Jonestown?

M.P.: No, he had not returned. I don't know the exact date.

C.G.: How long was he gone?

M.P.: I am not exactly sure when he left and when he returned.

C.G.: What did the government say?

M.P.: The government concluded that she had come to do something negative because of a statement she had said. She had gotten into Parliament with a contact provided by Pat Small. The government thought that either way it would go negative. If she stayed or if she left. So they decided to ask her to leave. Then she got sick.

C.G.: Did the government issue an official statement?

M.P.: I am working on that, on getting that. I will call it in to the Temple in San Francisco when I have it. She made the statement about protective custody the second day she was there. It is strange because she talked to Richard McCoy (U.S. Consulate) but she never mentioned it to him. All that she told him was that she was sick.

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C.G.: Did she see McCoy?

M.P.: I think so.

C.G.: What did the Chief of Police say?

M.P.: He said that she should be able to go out to the project.

C.G.: There was no protective custody?

M.P.: No.

C.G.: Get that statement from the Chief of Police. Get Mingo's statement. Let me know when you have them.

- end -

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1. He not wanting to see us hurt and us being foreigners
in Brazil and not being able to really help with their struggle
we went back to Indiana for a short while .

2. Fortunately it was not a serious injur -- it was a graze:
Dad assured me that is was alright and not to worry.

[Handwritten signature]

FF-1-106~

STEPHEN G. ANDI JONES

b. 1959
Indianapolis, Indiana

We were all unacceptable. My brothers and sister were unacceptable because of their color and I was unacceptable because I accepted them,...at least I felt like I once again had an identification with my family. I didn't have to worry about them resenting me.

When I was little, I lived with my mom, dad, my Black brother Jimmy, and my Korean brother and sister, Lew and Suzanne. We never had discipline in the form of spankings or physical punishment. One of the things that struck me was that I knew when I'd done wrong. I felt much worse just knowing I'd done wrong than I'd been beaten for it. Dad had a way of making me know that what I had done was wrong. He never put a hand to me. But I'd been spanked by teachers and all it ever did for me was make me hate. I had a way of taking my mind off what I'd done wrong and directing my hostility...I'd be hostile at the person who spanked me. But he knew how to make me know I'd done wrong.

We never had violence in the family. None of this stuff... The parents arguing over different matters--they disagreed about some things--but it was just a good atmosphere. There were never favorites. In their own minds they had to prove that they didn't favor their natural-born over their adopted children because they knew that children had conflict over that. They always had time for us, and dad always had time for us. He would play with us and show his love at the same time. He would talk to us about what was right and wrong and everything you can imagine that was good about a family--that's what it was.

As I got older dad got really involved with people because he knew he had something to offer, we all knew he had something to offer. People started coming around and seeing his goodness and more and more I was pulled away from him. Not just me but all of us. He had less time for us as other people made demands on his time. You could tell--you could see--I know it hurt him more than it hurt us. It was sort of a combination of feelings because not only did we feel hurt because he didn't have the time but you also could see his hurt that he didn't have the time with us. It made me hostile, really hostile because the only thing I had to identify with was the nuclear family, our family. Because nobody tried to understand. Everybody hated...for whatever reason. When you don't understand something, you usually strike out against it rather than try to understand. They just couldn't understand me having a Black brother and an Asiatic brother and sister. It was a conflict with me and anybody I would try to make friends with. So, the only thing I had was my family. And I saw it falling apart and it made me withdraw really bad.

I started to care about animals that's when I started my thing with animals. because they were all I had. As long as I would give something to them, they would give to me. I kind of pulled away from people. It was a good part of my life because animals have been fulfilling to me.

It was hard for me to come to realize that dad had something to offer. I just never took into mind that it was selfish of me to think that I could have all of such an advanced mind and person. Because he is far ahead of most people intellectually. He knows what's right and he's been blessed with compassion but at the same time, he's always had the ability to let you know where he stands on a subject. I've never known anyone to not respect what he has to say.

I'd say I was probably eight or nine when dad turned toward a communal way of life--not just the nuclear family but anyone that believed what he believed and stuck with him was part of the family. Now I see that's right and I know that's right and it's made my life a lot better having people that you can fall back on and know you can rely on. But at that time, I saw my dad just...just drained. What used to be a lively person, an energetic person, just faded before my eyes. Seeing him just drained to the point of near death--from that time on it was nothing for me to think dad's only got a couple of years to live. I'm to this day surprised he's made it as long as he has because he's always made it a point to talk to me, to let me know what my responsibilities are if he's not always with us. It was the loving thing to do because I don't know what I'd do if, if...I'm ready for it now, but at that time it would've just...I would have just gone completely insane if I'd lost him. Because he'd been my only identification point--the only thing I had to keep me in touch with reality. Everybody seemed so cold, and so distant and so selfish. It made me really hostile because I'm surprised, I'm really surprised that he just didn't totally turn away from what we believe and just become a totally selfish and self-centered person. Because it made me hostile. I had lost just everything that seemed good to me. Of course, it was later replaced by something that's even better--a better security because there's no security...Dad made me feel secure but what is one man or one family against a very...hostile world?

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STEPHEN GHANDI JONES

It turned me against that way of life and it made me very withdrawn. It made people dislike me at the same time because I was nasty, I always thought I was right, and I never would shut my mouth. I started fights over little things and I became what most people would call a....I can't think of the word for it. I would have ended up in some sort of reform school if it hadn't been for my dad--having parents that cared and that I could go and talk to because I had become hostile to the world and people in general because I felt they were taking something from me. But now I see they deserved him just as much as I did.

.....

We lived in Indianapolis up until the early sixties. At that time before we left Indianapolis dad was a pastor in a church. The way he could see it he was fighting a losing battle because people were drawing from him but never making any kind of commitments to him, to his ideas. He knew that in Brazil--which is where we went--and other Third World nations there were people starving that would be appreciative of what he had to offer. He knew he could do something for somebody instead of wasting his life on people who were by no means ready to make any kind of commitment. So we left for Brazil when I was about three years old.

I don't remember much but I know that dad got right into setting up an orphanage for all the children whose parents had just died off. The only thing that I knew about was that I never had a shortage of playmates and I just thought it was great because I always had somebody to go out and play with. They never looked down on me for having a Black brother because they were all darker complected. I just remember the way we lived because dad never would live high no matter what. We always would live in the poorest sections of town because we didn't want to lose our identification. You didn't feel right, you didn't feel right living higher than anyone else. But he always made sure that we were fed and we always had the little things that he feels children should have.

I remember that people would constantly be coming to the door wanting food, needing something because they were starving just right and left. We had lived what was considered poor in the United States but when we went down there it just shocked me to see how people were forced to live to so many places. It was hard for me to cope with for a long time because it just....I just....I don't know. I never even imagined that people could be so degraded, mal nourished, just so without anything--I mean they had nothing. They had everything they could do to keep themselves alive and their families alive.

In a place like this dad always had something to do: he was always getting things done for the orphanage or either seeing about somebody. He was away from the house quite a bit. Up 'til that point growing up, I had always identified with my father more than my mother because he had always presented both sides, the strong figure but at the same time, the loving figure. I didn't see how I needed anything else. But with him gone, I kind of had to turn to my mother; I think from her I got a lot of my compassion. I never felt like I had to prove anything to people at least not at that time. I felt like I could say I loved somebody and I knew I could cry and not feel like a sissy or weird. So I got a good balance. f

There was also another woman that lived with us. She was kind of like a second mother to us. It was a good experience for me because she was so down to earth, so practical because that's the only way she knew to survive. You had to be matter-of-fact. You had to be matter-of-fact--you couldn't get into a whole bunch of fairy tales and nicities. It was a hard world. I remember we went one time to her house cause she'd go home and visit her family. This was shocking to me because my parents could always find time to give us love but she had to make money or they would've died. So she didn't have any time to see them but on weekends. I went home with her one time. It was terrible. She lived on a mountain, on a little hill, and you just looked around and the rains had washed half the houses down the hill. People were walking around trying to rebuild their little huts that were just made out of scraps. It just looked like a junkyard. It had a hell of an impact on me. I'd never realized that people could live like that.

After being in Brazil for a couple of years, it became evident to my dad that there was going to be some sort of right-wing takeover because there was too much unrest in the people. They were getting tired of living conditions and the way they were being oppressed and dad was sure of what would happen so we got out of there. Sure enough, eventually a stronger government was put in power.

We went back to Indiana for a short while, at the most, I think it was a year and a half. It was about that time that I started school. I went to

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STEPHEN CHANDI JONES

kindergarten. Before that time I had never ventured out into the world much. I'd stayed...well, the only the I knew about the world was my family. It was hard for me because ever since I can remember I had a Black brother and I had a Korean brother and sister. Until I was well along in life I was not even told that they weren't my natural brothers and sister. I thought they'd come from the same place I had because we'd always been taught that--that nobody was any different. I just couldn't understand. It just seemed irrational to me. I mean it just didn't even...there was no way I could understand it. There was no way I could understand that I was acceptable to these people but my brothers and sister weren't. From the start I was incorrigible but I guess after a while I learned...I learned to cope.

I was only in school about half a year then we moved out to Redwood Valley because the people were starting to call us on the phone and shoot at us. They would mess with our car. They were just starting to harass us. And dad... once again, we had to run, we had to get out of there because he wanted to protect his family (not just meaning us--there were other people that were loyal to him that he cared about). We all made the move.

I started first grade in Redwood Valley and, if anything, it was worse. There was nobody...we lived in Indianapolis in a poor area, in a Black area--so I went to school with black children. But there was nobody Black in Redwood Valley's school. It was unbelievable. They acted like they had never seen a Black person before. They acted like they were inhuman. You'd hear the chants every day; finally you got immune to it. There was at least one thing that was different about Redwood Valley; I wasn't acceptable either. We were all unacceptable. My brothers and sister were unacceptable because of their color and I was unacceptable because I accepted them. So at least I could understand that. I could understand that people would be people but at least I felt like I once again had an identification with my family. I didn't have to worry about them resenting me.

.....

Pretty much all of my early years, I knew we were different. I knew that people saw us as different and that we weren't...well, just that we were different. But I always felt that it would just stay there. I would have my family, we would feel how we feel, and everybody else would feel how they feel. I thought that it would stay that way. It all one day just kind of all...came crashing down on me that that wasn't true. I was about twelve years old. I was out in the parking lot and somebody shot...dad got shot. I just knew the loud noises and... I just...I don't know. All the people around...there were hundreds of people around and he was out seeing the people... It just hit me hard because at that time he was doing what he'd done all his life--reaching out to people, showing them love, giving them something they'd never had before. All I saw was...I heard the noises and he was slammed hard on his face. It was traumatic for me but then, at that time I came to realize how far people would go to wipe out anything they didn't understand. Or even worse than that, that... could hinder their exploits.

The band had been playing loud and then it stopped. Then I just heard three really loud noises and I looked in that direction. I thought it was a drum or something. And I saw dad slammed down on his stomach. All that I remember is that I just started screaming...a high-pitched loud scream and I didn't know what else to do. Everything just happened--it all came crashing down on me. I didn't know what happened. I had no familiarity with any kind of guns or anything--I didn't know what it was. I remember he had reached out and touched some woman's hand and it was like...when he did it, right when he did it, he just... he fell down. It wasn't just falling down though, it was like something...it was like a big weight had just come down on his back and slammed him down. I know if anybody would've thought from the way he was hit that the person had to come... We had a grape vineyard around our house--all around the property. From the way he was shot and the way he was standing, you know that's where it came from. And I know dad knew where the shot came from--I know he did. He was hit in the stomach. I had a big dog; his name was Husky. I remember now I thought Husky was scared because he went charging out into this vineyard, I thought he was scared of the shots. Dad pointed, he said, "No, it's over there, it's over there it's over this way". I know now that he knew that people would have torn apart the man who shot him if they'd found him.

I remember this old guy Richmond Stahl who I've always liked. He was a drunk and people called him a good-for-nothing. But I've always identified with him. I knew a lot of religious people, a lot of people who thought they had their morals together but they were so phoney. I'd always remembered the phonicness. I never got anything out of them but phonicness. They had an aura about them, you just picked it up everytime you got around them.

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STEPHEN GANDHI JONES

But I just remember Richmond. He looked around and all he saw was a pick. He was sick, he was having trouble with his heart. And he picked that pick up and I just know that if he would have got a hold of that person that they would have...they wouldn't have survived it. Dad knew this so he steered them wrong.

To this day, I don't know who did it, I don't know what it was done with. I never saw the person. But it made me realize that from then on, it would be one hell of a fight. It would be more than just a disagreement, it would be a conflict--they would constantly, trying to snuff us out. Some people... there are different reasons. Some people they just knew that the way of life dad was trying to bring about would go against their different ways--their exploitation and the way they wanted to make money. And there were other people that knew their selfish way of life and they knew it was wrong and every time they saw us, they were reminded it was wrong. For that reason they wanted to get rid of us and then, there were people that just didn't understand us. For the most part when people don't understand something, they strike out against it. I think that was the time that I realized that it wasn't going to be easy.

From that point on it was a fight--just a fight. And we were just... thought we were just holding out for a few days longer. And I always thought that. I never...kind of...expected to...last much longer. I mean...either we were there, we would totally be snuffed out, or we would change the way we felt. I guess--I mean I know--that we finally realized that there was... people had been given just...just enough to make them satisfied. Because for the most part, human beings--animals in general--if they're doing O.K. that's fine, that's all they need. There was nobody willing to...to change them any. So, it was kind of like a waste of time. Dad knew that he had a couple of thousand people that acted like they they wanted something. They wanted to change or they knew their way of life was wrong and they knew they just weren't happy. So I guess he just...well, if he couldn't--it would be better to do something for these few people than nothing at all for anybody. And we moved down here to Guyana.

I came down early. All that was down here was the people that came originally and a few other guys that had had so much trouble in the states that they were just on their way to prison. Dad knew it and we all knew it. It was theirs' and their parents' decisions to come here. We all expected to come anyway. Just from the time that they left 'til I got down here (it was just a few months) the change in them was just phenomenal. I mean they... they felt. Let's say Ronnie, for instance. He didn't care about anybody, he was constantly starting something. He was what people considered a punk in the states. I had no time for guys like him. Now I come down here and he works and...I don't know--he brightens up my day just to watch him. I might feel down or something and he cares. He points out little things that I've even stopped noticing because I felt like it didn't do any good because you just sat there and you noticed it. There were times that I'd mentioned things I'd noticed--little things--and they'd look at me like, 'you're weird, you know, you're weird, who cares--it's not happening to you'. It feels good to me to know that there's somebody else who notices--I mean, he's pointing it out to me. That's been good for me.

I've seen that change in everybody. At least now, dad, he's...he's worked to the point that he's ready to fall any minute. But at least he's been able to work with these people and get something into their heads--get feeling into their heads. You get the feeling that people care--at least, somebody cares, and that they're trying to at least.

Here I see my role--I kind of think of myself as an identification point for guys my age and people in general because dad does it to the best of his ability but he no longer can do that like he used to be. They want me to get into a more administrative part and I've gotten into it with the Steering Committee. But I still feel like I've got to stay down--not that physical labor is the only work there is, that's not true. But I feel like the way to give leadership--and the only way I got it from dad--was on a personal basis. It wasn't from him just preaching to me--I got it from him and I think that's the best way to get it across to a lot of guys. It's not to just throw it at them and to say 'you're wrong for feeling that way' or preaching at them what's right. They'll rebel against that. I just feel like you have to take it gradually and plan out little things. With Ronnie, sometimes he'll make jokes about things that just shouldn't be and I'll just say, "Put yourself or someone you care about in that place and try to feel that way about how bad it would be".

Also I see myself as a person building this place. In the states I used to

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just fight all the time and stuff. Mostly just trying to prove something, also I had a lot of hostility but I'm trying to show by not fighting--I'm trying to break down the competitiveness between young guys. Guys compete over who's the strongest--who can do the most work. I'm gradually trying to break that down.

I see myself as an identification point. What I mean by identification point is something that people could relate to. People I know work hard I've just seen them nearly break their backs. But people don't see them enough. They have no way of knowing and they don't want to know. For the most part, people just don't out of nowhere just come up with feeling. I mean you have to put it right in front of their face--they have to know. I know dad doesn't have the time to give everybody what he gave me--the personal. And I know you have to be personal--you have to touch, you have to be able to feel before you can relate to it. People can come up to you and tell you what Victor Jara went through, but you just don't identify as such. So, I feel like it's my role to ...in some way...be like they were. Be like they were and what they saw important and get to know them in that way and gradually break it down. And lessen this image--the big, tough guy image--and take it slow. By feeding little things--a pat here and a pat there. Or they point out, 'Oh, wow, that was good'. You say 'That ain't nothing, it's not important', and you do it slow. Because if you just walk up to a guy and start hugging him and kissing him, he's going to think, 'This guy's weird'. That's the way I see it. Take it slow because you don't just totally change people's way of thinking. You just don't do it overnight--I mean it has to be taken slow. That's the way I look at it.

For the most part, people we went to school with at Drew were a lot of liberal capitalists. It was a private school, progressive. Every teacher thought that they had the answer to the world. We had all college books and they made it so you could understand it. But they were ego-m.acs. I felt guilty about going to this school because it was uppity. People got dropped off in chauffeur-driven limousines, guys in school would drive up in their Camaros. You just couldn't relate--you couldn't relate to these people, you couldn't relate at all. We used to knock them on their ass a couple of times--throwing stuff at 'em that they just were not ready for. Most of them agreed with the way we believed, but they weren't ready for it.

Then we'd come home to the Temple and we'd be talking to kids that weren't going to this school and you just...you felt bad about it. I really felt bad about it. We knew the fantastic amount of money they were paying that school and I just didn't feel it was worth it. I felt the only education I really was getting was from dad. That education was secondary because I didn't think it would do any good. About fifteen students from the Temple went there and we decided to withdraw from the school after we had been there about three months. We felt it was a waste of money and we also didn't like going there when other kids from the Temple had to go to public schools and didn't get the same quality education.

There were kids there who had gotten kicked out of other schools 'cause they were so incorrigible. Their parents were well off enough to send them to this place. They were Black kids so they still rebelled. They came to this school because none of the public schools would have them. To be in class and have them called on and just sit there and...you had just been called on before and you knew the answer. You'd run off a big thing because...big intellectual spiel--and this kid would drag you right back down to it it was really like. There really was no education for the common folk. I don't know...it just kind of got to me. It just seemed a contradiction--all that we believed in--to be going to this school. It was a conflict.

Not all of us thought about it the way I did. Some people just plain old wanted to go to public school. I think what brought about our leaving Drew is I was playing basketball in this gym. This guy came and asked me what school I went to. He was from Washington High and he wanted me to come play with him. Then we got to talking about it and how we didn't like the place anyway. I said it costs too much money anyway. I was already cutting. It just seemed stupid.

In September of last year, everything was starting to point-- things that were happening in the government and things that were being said about us-- just the whole trend in general was pointing towards a right-wing takeover. It looked like our position here wasn't secure any longer. We were expecting at any time to see an army coming up at us. At that time we were having a lot of harassment

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from...from I don't know who. We saw the people come—they'd come in with weapons and take shots at us and just totally harass us. They had us on edge twenty four hours a day. Then they shot at my dad and came within inches of his head. It was like the first time I saw dad shot. I had subconsciously come to think of Jonestown as a world of its own. I thought that we could go on without any trouble, without any harassment from the outside. The whole idea was destroyed. It kind of once again made me realize that it's a struggle wherever you're at. You see these people that are living good off other people's oppression and they do not want to see communism. They know dad and they know his leadership, and they know his potential, and they know what he can do to people. I think they kind of see this as a breeding ground for communism and they want to snuff it out.

The first thing that happened—we never expected it. Dad got shot at that night. It was toward the end of August or the beginning of September. We had just been down there talking to dad—me and Johnny. We were walking up here and we heard it and someone came running back there. Right then my heart sunk because I realized it's going to start up again, I knew it. When they took those shots at dad, it was the same feeling that there's no way to there's no way to survive independently from the rest of the world and that people going to sit back and watch us build communism. There's just no way. It was the same thing when dad was shot the first time. I knew people didn't agree with us and I knew people were against us but I thought they'd just be content with the way they felt and just let us stay to ourselves. But I know that there's no way that we were going to build separately from the rest of the world. It just hit me again—the same feeling. When I reacted to it—I didn't react to it the same way because I'd learned to cope with it.

My relationships to people changed. Tim Swinney, for instance, is supposed to be this big, tough, burly guy. He's supposed to be unapproachable. When we were in the last few minutes—when we were sure we were going to die—me and him were like a team. We just broke down and said, "I couldn't have gone down fighting with a better guy". We hugged and we just said, "Well, this is it". That felt good to me and we've been closer ever since. We've been able to relate a lot better. We both had felt distant because we both had this tough image. I don't think that we had that image of ourselves but everybody else has the image and we didn't know how to relate to each other. I didn't know if he believed it about himself and he didn't know if I believed it about myself. We didn't know how to break the ice and it was like a blessing.

The thing that hit me really hard was that I was separate from dad. I knew dad well enough that if anything went down—which we saw as inevitable—I knew dad would be the first to go. He'd be right there. All my brothers were with dad; they went around with him everywhere. I was separated from him because I knew a little bit about warfare. I had done a little reading up, a little studying, and a little first-hand experience. So it was required of me to be on security to be guarding the place. I had to be separated from him. I resented it because I felt all my life I had made more of an effort than my other brothers to relate to dad and try to please him; try to be close to him. I wasn't hung up on a lot of the stuff that the other guys are—or were. I always had fancied myself in my fantasies about coming in at the last minute. I knew someday they were going to finally get dad and he was going to be on trial or something similar or they were going to have him back to the wall. I'd come in at the last minute and just come with him and we'd fight together to the finish.

It's just like my whole life had been—nothing worked out the way I'd liked it to and I was stuck off away from dad. I knew we were going to die away from each other and I'd probably never see him again.

I remember how good I felt when the people saw those guys on the edge of the bush and dad called me over there. I was just....I was praying that it would happen then because I knew it was going to happen and I hoped they'd come then 'cause I was with dad.

I remember looking at all the people—they'd never experienced this before. They'd never been on the edge of death. They'd never identified with dying or fighting for what they believe. I'd always pulled away from all the people because I felt that they had ridden in dad's love and his compassion and never had to suffer. We'd had to suffer. We'd had to suffer with dad. So it was like we paid for the love we got. I always felt like other people just got it and I resented it. That whole six days (that we thought we were going to die) brought me closer and closer to the people because I felt like they were now experiencing what I'd experienced in my nineteen years. I felt now that they'd be more appreciative of what they had. I felt they deserved it more now. I think the crisis—the six days—was a hell of a blessing because it brought me back to reality, it brought me closer to people.

That was my main flaw if I ever wanted to get anything done for people I needed to relate to them better. I had a hell of a time relating to people because I resented 'em so much (because I felt they had taken my dad from me) and I think it was one of the best things that ever happened to me.

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STEPHEN GANDHI JONES

When I first came to Jonestown, I didn't want to stay because dad was going back and I've always seen myself as dad's personal bodyguard. I honestly felt that all the guys that were watching over dad--all the security-- it was kind of a big tough guy thing and I never felt that they really took interest in him. I always did worry about him and watch him. I just was worried about him going back to the States and having nobody. I know this was unfair because there were people that did take concern in his personal welfare.

After I was here I started to have a purpose. In the States, I'd just started to rebel against everything. I'd get up in the morning and right off the bat if I didn't ^{say}...I don't know. But I got down here and I started having hours again. I'd wake up at a certain time. I knew what I had to do. In the States I never knew what I was going to do. I had no structure. I got here and I could go out and work and know I was doing something. In the States you knew what was right but you knew you weren't doing it. You knew you weren't doing a damn thing. If anything, I was turning people off by the way I approached everything because I was such a hostile person, such a hostile human being. I came to myself here. I got out of the big machismo thing. I could always relate to guys but that was only half the people. I came out of the machismo thing because I became interested in my work, in getting something done. Machismo wasn't important any more.

It's the atmosphere in the States. You've got to be tough. You have to have a tough image to survive--to get people to leave you alone. I think I had acquired that also to get people within the Temple to leave me alone. I figured if I was me people wouldn't come up and talk to me because I saw what they were doing to dad. They took advantage.

But down here I could think about it and I got out of it and now it's helped me because I can relate to females to. I know what a bitch it is to be a female and you know every guy walks by you sexually undresses you. They look at you like that's all that's on their mind. Now, I feel like I don't come across that way and I don't think there's anyone that thinks I do. That's not important. What's important is relating to them and letting them know that there's somebody here that cares about what they think and gives a damn about their mind. It'll make it easier for them to relate because I think they feel they have to prove that they're not objects and when they do it, they come on too strong. When they come on too strong, they turn people off. They make guys hostile--they make guys worse.

Let's take Ronnie. The whole thing with him has been to get him to appreciate the companion he has now and to respect her. She comes on pretty strong. She lets you know what she thinks. He used to come to me saying, 'She had the nerve to say this or that'. Then I'd change the word "nerve" and say "She had the right to say that". I've gotten him to respect it and appreciate it. One thing I've always hated is to have people believe--honestly believe something--and instead of checking it out with you, they go believing it and then it gets worse and worse and worse. More than half the time if they come check it out with you it's not the way they think it is and it's not the way it looks. I just think the communication with people--the world would be better--if people would say how they felt right then and get it out of the way. Then you could feel at ease. You know if the person thought something about you they'd say it. But now you're always paranoid, 'Does this person really like me?' 'Does this person feel this?'. If you knew the person would come to you when they were mad, you'd never worry about them being mad because you'd know it. It helped me in that respect.

.....

The best way of describing how things changed from the States to Jonestown for me is that in the States I felt impotent. You can look anywhere in the States, you just open your eyes and you see something you want to change. There's no place that there's not something that can be changed. For the most part, everything needs to be changed. You know there's not a god damn thing you can do about it because people don't relate to you. If you want to take it slow like I'm talking about, you can't get to know a guy well enough because right off the bat it's the competitive tough guy confab and there's no real way of expressing yourself. Even if you're right, people will call you a jerk because that's what they're supposed to say. So there's nothing you can do--you just sit there. You see someone getting beat on. You see your friends getting arrested as you walk down the street. You get searched along with them. It's the whole mess. You feel impotent.

I came down here and you feel just the opposite. I feel potent as hell. I'm building this place. When I came here, the land was cleared but that's all.

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STEPHEN GANDHI JONES

That was bush over there. There were no cottages, no apartments built. All that was here was the original community building, the office, the warehouse, and the shop. To feel so worthless and then to feel so alive. I felt like I was doing something. I knew I was building something and that the big thing was to get as much as we could built before everybody came down. I wanted to make a city out of this place. It was great--it still is.

When people came down here, I didn't think they appreciated it. That six days when we thought it was over--the crisis--made them appreciate it more. At least you own something now. At least, you know you aren't borrowing something. You know this is yours. Me and some of the other guys that were down here before have that feeling more than most people do because we put it up, we built it. When I see somebody drop trash or something, it really gets to me--they're messing with everybody's property. Because that's the way we looked at it when we were building it--we weren't building it for us. We were building it for everybody.

It gets back to the situation I described with dad. People ride in--they didn't have to go through the shit that we had to to build the place and they ride in. They don't respect it like I respected dad and I appreciated dad and appreciated what he was giving me. They don't appreciate it and after the crisis, now they appreciate it more. Like I say, it gets back to that one thing. People--unless they're able to appreciate it, if they're just given something, just handed something--they don't appreciate it. That's why it's good for people to have to go through something to get it.

I tell you this place has given me some meaning 'cause I'd lost it all. I'm lost any kind of meaning. I felt like we were just prolonging death. I had no meaning and now I got some meaning. Every time I see the kids, every time I see the little guys--they come out here and they're so alive. There ain't nobody telling them to shut their mouths when they got something to say even if it's wrong. You tell them it's wrong but you don't discipline them for it. They're young enough and they're responsive enough that you can tell them, explain to them. They're just being raised totally different. It feels so good to me. That's one thing I've really wanted for everybody--to have had what I had with dad, and now too. They were both... I think they were an ideal combination. It's good to see it being done now--to see children be raised the right way.

I think I'm watching evolution right here, now. It's a process--they're going to be superior human beings. When I say evolution I mean evolution from selfish human beings to caring human beings. Motivated not by selfishness but by caring--they feel.

One of the things that keeps me going is that I feel. Sometimes it's all I need to keep me happy because for the most part the only foundation I've had is dad and mom's love, especially dad. That's the only real foundation because for the most part, we've had to move around and I've never been able to become attached to anything. But I've always had one thing that's made me feel good about myself and about everything and that I feel. I look around and I see a lot of people who don't feel--they do not feel. To be able to look at something and appreciate it--I see things that other people don't even notice. Not all other people but a lot of people. I laugh at things that other people don't even find funny. An example of things I notice--like when I'm with Lew. He's the brother I think I've identified with the most. If I do something that makes him--there's an expression he gets on his face that nobody else even notices. They don't even know what I'm talking about. But it's an expression I've known him long enough that when I see it I just hurt so bad inside. One time me and him had a little argument. He got physical, I didn't. I saw that expression and I felt guilty for days after it. It makes me feel good to know that I feel and I know I won't do anything stupid. I know that I can avoid hurting people because I at least identify and I try to know what's going through their head. That's the only way I can describe it--I feel--I mean I'm alive. A lot of people I think just go along and take what they can get when they can get it. I will hurt people--I know that I'm not perfect--still, I know that I can avoid hurting people because I feel.

FF-1-106i

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

I, Yulanda 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."

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

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

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

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

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

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

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

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

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

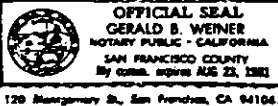
14. Jim Jones ordered all telephone calls to relatives in the United States to be made in the presence of Temple members and after coaching. When my mother tried to call her brother in the United States and get him to stop criticizing the Temple, Jim Jones stood by her side and told her everything she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

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

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

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

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

STATE OF CALIFORNIA	
COUNTY OF	<u>SAN FRANCISCO</u>
ON	<u>April 10</u> 19 <u>78</u>
before me, the undersigned, a Notary Public in and for said State, personally appeared	
<u>Yolanda D. A. Crawford</u>	
known to me,	
to be the person, whose name <u>she</u> subscribed to the within instrument,	
and acknowledged to me that <u>she</u> executed the same.	
WITNESS my hand and official seal.	
<i>[Signature]</i> Notary Public in and for said State	
19	
	

ACORN-EDUCENT-Corner-Notary Form 223-Rev. 3-6

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I am concerned about Barbara. She didn't get home until about 9:00 this morning. (Two or three times before she has stayed out all night each time said it was because of car trouble or having something to do in Oakland early the next day. I asked her at the time to let someone know so we wouldn't worry about her, but she never has done so.)

She said she was at 998 this morning" which may very well be true, but why would she not have let someone know in advance? She must have known ahead of time herself because she left in her driver's uniform but came back in her street clothes, so she had to have taken clothes with her.

I told her that if I found it necessary to stay out and not let someone know where I was, there would only be two reasons for it: 1) I would be doing something treacherous or 2) I had an outside interest. I couldn't believe she might be treacherous. She agreed to let someone know when she is going to be out like that, but avoided answering the question of an outside interest. So I asked it pointedly. She shook her head "no", but without emphasis.

Some background: For some time Barbara and I were close and at one point got into sex--fondling. She said she needed a friend more than a lover, and that's the way it's been since mid-March. I still feel close to her, or a closeness for her, or whatever--I care for her. (Her position is that she doesn't want to be very personal with me, that it "just doesn't sit right" with her. In the past she said how much like a brother I felt to her.) So when I asked her if she would tell me the truth if she did have an outside interest, she said she would tell someone, but not me, I'm sure because she wouldn't want to disappoint or hurt me. But I'm not so sure she would. I think if she felt she had to lie to me about it, she would have answered just as she did.

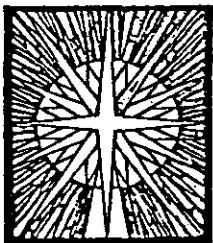
She has missed most services for almost 2 years now, and life both on her job and off has been hard for her. I know it's been a struggle because she has said so much. So if she does have someone outside, I'm worried that she might be pulled away. Whether that is anything to be concerned about, I don't know. I do know that she wants to go to Guyana.

I'd hate to see anything happen to her or to see her drift away, so I think someone ought to sit down with her to see where she is at.

Jim Randolph

6/18/78

FF-1-108



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 moralism 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.

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 people some of whom have decided to join with us even though they had no previous association with Peoples Temple. Others visiting are relatives of residents, both members and non-members of the organization. What they have found in this city shows the lie of all the perverted portrayals of the ringleaders of the "Concerned Relatives" group: a

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

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

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

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

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

FF-1-109 d

AFFIDAVIT

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

Tom Adams and Hattie Newell, being duly sworn, hereby depose and say:

On July 18, 1978 around 1:30 p.m. we went to the Station A branch of the U.S. post office, located at Steiner Street off Geary Blvd. in San Francisco, California.

We talked with Mrs. Evelyn Cameron, a postal clerk in the station. When we identified ourselves as members of Peoples Temple, she told us "you guys (meaning Peoples Temple) were investigated by every agency that was," naming the Department of Health, Education and Welfare; the California Department of Motor Vehicles; the Sonoma County Postal Inspector, and others. She explained that when she came to that branch in October 1977 to begin work, her supervisor mapped out "a whole special procedure" required in handling Peoples Temple mail. She told us that at that time she complained to the supervisor that this wasn't right. She said she was from New York and she believes in privacy, and that people's business is their own. She had wanted to transfer mail from certain post office boxes at the station which she knew were inactive and formerly rented by Peoples Temple members (P.O. Box 15384, in the name of Maria Katsaris and also used by Rev. Jim Jones and Mrs. Marceline Jones; and P.O. Box 15247, used by Mary Black), to an active Peoples Temple post office box, so that the Temple members would continue to receive their mail that had been directed to the formerly active boxes. Her supervisor, she said, prohibited her from doing so, telling her that it was against regulations, that regulations would not allow transferring mail from one post office box to another because the mail recipient might not want his or her name traced. Mrs. Cameron in this instance was speaking specifically of mail that came addressed to Rev. Jim Jones, Mrs. Marceline Jones, Peoples Temple Christian Church, Maria Katsaris (then church financial secretary), and a church member by the name of Mary Black. Mrs. Cameron told us that she complained to the supervisor about the procedure at the time because she did not like returning all the mail which was intended for the church and its pastor. She told us that it is the duty and trust of the U.S. government to keep people's business off the streets.

She said that when she first came to work there in October 1977, the California Department of Motor Vehicles had been investigating Peoples Temple, because it was said many different people were transferring their cars into Eugene B. Chaikin's name.

~~CONFIDENTIAL~~ *UAC*

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If a person handled a certain number of cars per month, it was her understanding, he would be required by law to have a dealership license. She also told us that the Department of Health, Education and Welfare had directed the employees at Station A not to send any H.E.W. checks which were to be forwarded to Guyana, South America, but to return them to the Department of Health, Education and Welfare.

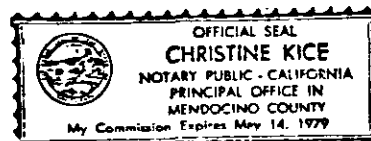
Executed this ____ day of July, 1978 at San Francisco, California.

Hattie Knevel

Elton T. Adams

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

Christine Kice



FF-1-1106

Department of the Treasury
Internal Revenue
Service Center
FRESNO, CA 93711

75551 31

Date
JULY 11, 1978

Identifying Number

Form Number

Tax Period

DEC. 31, 1977

◀ If you inquire about
your account, please
refer to these num-
bers or attach a copy
of this form

PD

7026

LISA F. LAYTON
EUGENE CHAIKIN 250 PO BOX 15156
SAN FRANCISCO CA 94115

Undelivered Refund Check

A refund check mailed to you at the above address has been returned by the Postal Service as undeliverable.

To have the check reissued to you, we need to know your current address and have you verify your taxpayer identifying number. Please fill in the information requested below and sign and return Part 1 of this form within the next few days; we will then request that your check be reissued. An addressed envelope is enclosed for your convenience. Part 2 of this form is for your records.

Thank you for your cooperation.

Current Address

PO Box 15156
San Francisco, CA
94115

Identifying Number if Different from Above
(For individuals, this is your social security number; for others, it is your employer identification number)

(Number)

Signature

GOOD AS ADDRESSED

Eugene Chaikin
Eugene Chaikin

FF-1-110 C

Georgetown) s.s.
Cooperative Republic of Guyana)

Affidavit s/
James Jones

I, James Jones, being duly sworn, declare:

These are my experiences and observations:

I recall the situation with Grace Stoen was getting very bleak and it appeared that time was running out. Different members would come to me with reports that she was going against our ethical principles and planning on leaving. Tim Stoen thought this also and he said to me in the parking lot of our Redwood Valley church, "Do whatever you can" and he emphasized "anything of a sexual nature that would keep her". After he had said that, that same night Mrs. Patty Cartmell and I located her some way. I don't remember how we found her. Since Tim had emphasized sex I considered it as a means, otherwise, I would not have done it, because I felt a loyalty to him and would have done nothing to hurt him. My teaching of principle and my concern as a pastor had not reached her, not a sermon had ever seemed to move her. It seems that necessity was the mother of invention and Patty Cartmell lived in the house next to the church. I wanted someone there to verify that it was principle; it wasn't a romantic thing. I was greatly bothered by this situation, having had an upbringing which emphasized one-man-one woman relationships. That is the way I had been conditioned. I also needed help because it was a trafficked area. I wanted the woman prepared not to have a baby. Patty Cartmell gave her various preventatives obviously which did not work. It is strange that the girl could have ever believed that there was anything personal, if she ever did. Most times when she spoke she indicated that she didn't believe that there was anything personal, but then there would be moments when she would suggest that there was some romance. She would ask "Could I love her?" or "Could we get married?" What a terrible hate she has, based I guess on rejection. One time I recall she said she loved me or something of that sort. Anyway, the situation with Patty there was most odd as it seemed that the bed toppled over and we somehow had to get it straightened around and people were coming and going in the house and Patty was trying to keep them from knowing what was going on. To me, I failed to notice any joy in it, I just remember them laughing as I recall. If I did laugh it was just to be polite. I didn't like her; I didn't like her from the first time I saw her. I thought she was a snob because she did not consider the feelings of black people around her. She would sit and pull long strands of hair in almost an autistic manner and sometimes she would even rock back and forth as very disturbed people often do. At first I had compassion for her as an emotionally sick person, but her total obsession with her own problems and her obvious rudeness to other members made my patience grow somewhat short although I tried not to show this.

As time went on she informed me that she was pregnant by me. She insisted that she had had no relationship with her husband Tim Stoen and that the child was definitely mine. I tried in every way to encourage her to have an abortion. At the time she must have had some attachment to me because she seemed to insist on going ahead and having the child. We even had an abortion arranged, but she seemed to be unable to cope with the idea emotionally and thus it was not pursued further.

After John Stoen was born, she again appeared to be falling apart emotionally and she came up to the church podium after a meeting to tell me she was going to commit suicide if I did not marry her. I told her I did not see how that would be possible and in that she was married to a man who was thoroughly familiar with the situation and was indeed prepared to be the legal father (as well as being economically well off), I felt that it would only hurt others. It seemed grossly unfair and it seemed to be the point at which too much was required. Maybe it would have made a

difference. I can't say that it would have or would not have. I have always had guilt in thinking I possibly could have done a little more. On this particular occasion I called Tim up to the podium along with another church counselor who was also familiar with the situation. I wanted them to be alert to her emotional problems and maintains some kind of watch on her to make sure she didn't actually try suicide. It was hard to tell how much of her behavior was manipulation for attention and how much was totally erratic to the point of real suicide, but I wanted to make sure she had conscientious help. Grace was always a very manic depressive personality. She was either estatic, or morosely depressed beyond the normal limits. Many others in the church witnessed her crying spells go on for hours. She would also call my home on the phone and go into a weeping session for long periods of time, which everyone in the house (my wife, mother, and housekeeper) made special note of. She constantly berated her husband Tim, even threatening to kill him on several occasions. She complained that he did not spend time with her and that he acted in a condescending manner toward her.

Grace often wept in front of John for long periods of time, which was of great concern to me. In fact I am keeping John, not because I want to deprive her of him, but because I deeply believe she is injurious to him, because of her long history of mental imbalance. She was very erratic with him, at moments screaming at him and the next trying to kiss him seductively on the mouth, and manipulating him in ways I felt were very dangerous to his own normal development. I love John, as much as any father could love a son, but it is not just that I love him which makes me firmly bent on keeping him. It is my fear of what would happen to him, if he were reared by her and her boyfriend Walter Jones whom I know to be a racist. I know beyond any doubt that she would express her emotional imbalance to him and her companion would take his obvious hostility out on him. Both have expressed open hate towards me and many parishoners noted that she was fiercely hostile and even violent at times in a manner suggesting that she was taking out her anger for me on him.

Grace herself told me three months after she had left John to go off with Walter Jones that she felt John was indeed better off with me. At one point she said, "Take him, he's yours anyway." At that time I gave her a round trip ticket to the place where we both agreed he would be best for him. She later cashed in the part of the ticket that was refundable to her. At an earlier time I had given her \$3,000.00 as some security for the child with the idea that she would keep the money for him. She later took all the money and reportedly spent it on herself.

Two days before Grace began her relationship with Walter Jones she again broached the subject of marriage to me. She had just finished a relationship with Tim Carter (in which he described her later as the sickest person he had ever met). This was about 1½ years ago. I again told her that I did not feel that was possible. This time I guess she took me at my word and gave up on the idea altogether. It was the following July 4 that she left with Walter Jones, without so much as a good bye to John. She did not contact us again to ask about him until about three months later, when she arranged a visit with John. This visit upset John terribly. She again wept continually and asked John if he loved her. The youngster did not know how to respond to the barrage of emotion she openly expressed to him. It was as if he was the adult and she was the child. What a predicament it was for him. Frankly I never want to see him go through it again.

At the present time John is a very happy, healthy child. He attends school with a highly accredited teacher for part of the day. He spends a part of his afternoon playing with his peers on the playground. I spend every evening with him. We talk a lot together and have had many conversations about Grace. He is a very articulate child and has stated many times that he

FF-1-111-6

wants to stay with me and does not want to return to Grace. When he refers to her it is always as "Grace" and never as "mother". He has mentioned to me how she took him with Walter Jones to her parents home (while still living with Tim Stoen). He tells how they offered him different foods and things, but he was strictly forbidden to tell that he had gone there with Grace and Walter. He dislikes Walter Jones greatly and seems to fear him. Either he thinks Mr. Jones will do him some kind of bodily harm or he just dislikes him because his mother left him with this man. To take John out of this happy environment would be devastating to him. At one point when Grace was manipulating him, he threatened to jump off the roof of the church, he had so much conflict. For a four year old to express such conflict I considered very grave. Since he has not been with Grace he has never expressed such a desire. I really think it would be the end of him to take him away from his life and family here. I will not let this happen as long as I am able to prevent it. Grace is free to visit him here if she chooses and it seems to me that if she loves him she must certainly see what destruction would come to him if he were suddenly thrust out of his happy life here.

I must say the whole situation with Grace was one of the gravest mistakes of my life, but it will be compounded if the child is returned to her. I am able to love the child without expecting the child to give back to me that same love. She doesn't have that capacity. Also, she herself told us of how racist her parents were, ashamed of their own Latin background. I cannot subject him to that. I implore the court that the child not be put through the kinds of things he will face if he were to return to his mother. I feel the child could try to destroy himself in such an environment. I feel this so strongly that I have risked my whole reputation by not returning to the city and I cannot for his sake publicly tell anyone why.

Sincerely,
Rev. James W. Jones



FF-1-111c

Georgetown, Guyana) S.S.

Affidavit of
James Jones

I, JAMES W. JONES, being duly sworn, declare:

I recall the situation with Grace Stoen was getting very bleak and it appeared that time was running out. Different members would come to me with reports that she was going against our ethical principles and planning on leaving. Tim Stoen thought this also and he said in the parking lot of our Redwood Valley church, "Do whatever you can," and he emphasized sex. After he had said that, that night Mrs. Patty Cartmell and I located her some way; I don't remember now how we located her. Since Tim had emphasized sex, I considered it as a means, otherwise I would not have done it, because I felt a loyalty to him and I would have done nothing to hurt him. My teaching of principle and my concern as a pastor had not reached the woman, no instruction had ever reached her, not a sermon had ever seemed to move her. It seems that necessity was the mother of invention and Patty Cartmell lived in the house next to the church. I wanted someone there to verify that it was principle; it wasn't a romantic thing. I was greatly bothered by this, having an up-bringing which emphasized a one man-one woman relationship. That is the way I had been conditioned. I also needed help because it was a trafficked area. I wanted the woman prepared not to have a baby. Patty Cartmell gave her various preventatives, obviously which did not work. It was strange that the girl could have ever believed that there was anything personal, if she ever did. Most times when she spoke she indicated that she didn't believe it was a personal thing, but then there would be moments where she would suggest there was some romance. She would ask, "Could I have loved her?" or "Could we have married each other?" What a terrible hate she developed, based I guess on rejection. One time I recall she said she loved me or something of that sort. Anyway, the situation was most odd as it seemed that the bed toppled and we somehow had to get the bed straightened around, and people were coming and going in the house while Patty Cartmell tried to keep people from knowing what was going on. To me, I failed to notice any joy in it; I just remember them laughing. If I did laugh it was just to be polite. I didn't like her; I didn't like her from the first time I met her. I thought she demonstrated snobbery in our service by the way in which she treated black people. She took the liberty to be obviously rude in a public worship. She would often pull her long strands of hair in almost an autistic manner and at times rock back and forth as is the pattern of many disturbed persons.

As time went on she informed me that she was pregnant by me. I tried in every way to encourage her to have an abortion. At the time she must have not yet come to hate me, as she seemed to insist on going ahead and having the child. We even had an abortion arranged, but she seemed to be unable to cope with the idea emotionally and thus it was not pursued further.

After John Stoen was born she again appeared to be falling apart emotionally and came up to the church podium to tell me she was going to commit suicide if I did not marry her. I told her I did not see how that would be possible and in that she was married to a man who was thoroughly familiar with the situation and said he was indeed prepared to be the legal father, and was economically well off, I felt my marrying her would only hurt others. It also seemed grossly unfair; it seemed to be the point of which too much was required. Maybe it would have made a difference. I can't say that it would have or would not have. I have always "worried" with guilt thinking I could have done a little more. On this particular occasion I called Tim up to

FF-1-112a

the podium along with another church counselor who was thoroughly familiar with the situation. I wanted him to be alert as to her emotional problems and keep some kind of watch on her to make sure she didn't go ahead with it. I was never sure just how much of her behavior was designed to manipulate for attention, and how much was severe mental disorder, so I wanted to exercise caution. Grace was always a very manic depressive personality. She was either ecstatic or morosely depressed beyond the normal limits. Others witnessed her crying spells go on for hours. She would also call my home on the phone and go into a weeping session for long periods of time, which everyone who lived in the house (my wife, mother, and housekeeper) made special note of her insane patterns. She constantly berated her husband, Tim, even threatening to kill him on several occasions. She complained that he did not spend time with her and that he acted condescending to her.

Grace often wept in front of John for long periods of time, which was of great concern to me. In fact I am keeping John, not because I want to deprive her of him, but because I deeply believe she is injurious to him, because of her long history of mental imbalance. She is very erratic with him, at moments screaming at him and the next trying to kiss him seductively on the mouth, thus manipulating him in ways I felt were very dangerous to his own normal development. I love John as much as any father could love his son, but it is not just that I love him which makes me firmly bent on keeping him, it is my fear of what would happen to him, if he were reared by her, and her boyfriend Walter Jones whom I know to be a racist. I know beyond any doubt that she would express her emotional imbalance to him and her companion would take his obvious hostility out on him. Both have expressed open hate towards me and many parishoners have noted that she was fiercely hostile and even violent at times in a manner suggesting that she was taking out her anger for me on him.

Grace herself told me three months after she had left John to go off with Walter Jones that she felt John was indeed better off with me. At one point she even said, "Take him, he's yours anyway." At that time I gave her a round trip ticket to the place we both agreed was best for him. She later cashed in the part of the ticket that was refundable to her. At an earlier time I had given her \$3,000.00 to be used for John. She took the money and spent it on herself.

At the present time John is a very happy, healthy child. He attends school with a highly accredited teacher for part of the day. He spends a part of his afternoon playing with his peers on the playground. I spend every evening with him. We talk a lot together and have had many conversations about Grace. He never speaks of Grace as his mother and when he refers to her it is as "GRace." He has mentioned to me how she took him with Walter Jones to her parents home. He tells how they offered him different foods and things, but he was strictly forbidden to tell that he had gone there with Grace and her boyfriend Walter. He dislikes Walter Jones greatly and seems to fear him. Either he thinks Mr. Jones will do him harm physically or he just dislikes him because his mother left him with this man. To take John out of this happy environment would be terribly destructive to him. At one point when Grace was manipulating him, he threatened to jump off the roof of our church, he had so much conflict. For a 3 1/2 year old to express such conflict I considered very grave. Since he has not been with Grace he has never expressed such a desire. I really think it would be the end of him to take him away as long as I am able to prevent it. Grace is free to visit him here if she chooses and it seems to me that if she loves him she must certainly see what destruction would come to him if he were suddenly thrust out of his happy life here.

FF-1-1126

Two days before Grace began her relationship with Walter Jones (she had just finished a relationship with Tim Carter in which he described her later as the sickest person he had ever known) she again broached the subject of marriage to me. This was about 1½ years ago. I again told her that I did not feel that was possible. This time I guess she took me at my word and gave up on the idea altogether. It was the following July 4 that she left with Walter Jones, without so much as a good bye to John. She did not ask about John until about three months later, when she arranged a visit with John. This visit upset John terribly. She again wept continually and asked John if he loved her. The child did not know how to respond to this barrage of emotion she openly expressed to him. It was as if he was the adult and she was the child. What a predicament it was for him. Frankly I never want to see him go through it again.

I am so convinced that what I am doing is correct that I have risked my whole reputation by not returning to the city and for his sake publically can tell no one why. Grace herself has told how her parents are openly racist and were even ashamed of their own Latin background. I cannot subject John to this. I implore the court that the child not be put through this. I must say that the relationship was the gravest mistake of my life but it would only be compounded if this child were forced to return to his mother, whose emotional problems prohibit her from knowing how to love a youngster without expecting great personal returns. I know that I am capable of giving John love without expecting him to "pay it back in kind". Grace does not have that capacity.

August 13, 1977

Signed: _____

Witness: _____



FF-1-112c

Views with the Senate Armed Services Committee and share any information given their non-Communist colleagues.

Lord Duncan Sandys will be among the British politicians accompanying the French and Italian Reda in their foray into the West's military secrets. The Washington trip affords Lord Sandys an opportunity to meet Averell Harriman, an old friend. Harriman 30 years ago helped Sandys acquire from John McCloy, the U.S. Military Governor and American High Commissioner for Germany, the funds that made both the European Movement and the W.E.U. possible.

European Separatism

Breakaway movements have been fostered in a number of European countries as a means of further dividing nation states and making them more receptive to membership in an enlarged Common Market. It spells trouble. The Palestine Liberation Organization started making treaties with the areas demanding independence and organized a coalition of national minorities favorable to the P.L.O. The latest group to adhere to it is *Stourm Breizh*, the Breton autonomist movement in France.

As soon as the Bretons announced their alliance with the P.L.O., Lucien Biterlin, secretary-general of the Association of Franco-Arab Solidarity, organized a study trip to Iraq for Breton industrialists and journalists. French officials fear that it may turn out to be a training trip and that

similar organized tours may follow for Baqeen, Conicsean, Soou, Waleham, and others.

Mediterranean Socialists To Meet

Libya's maverick leader Muammar el-Qaddafi has been expanding his influence in Malta for years, but now he has tried anything so audacious as the great Conference of Mediterranean Socialist Parties he is planning for mid-summer. Maltese Prime Minister Dom Mintoff will serve as host.

Qaddafi's Arab Socialist Union of Libya is doing the organizing. The groups that have agreed to attend the conference include the Palestine Liberation Organization, the Algerian P.L.N., the Syrian Baath Party, the French Unified Socialist Party, and Leftist groups from Spain, Portugal and Italy. The aim of the gathering (don't laugh) is to protest all foreign presence in the Mediterranean.

Chilling Rule For Britons

Americans who visit Britain this summer should be forewarned that the white stuff that looks like ice cream and tastes like ice cream probably isn't. The European Economic Community is preparing to require that ice cream not be called ice cream unless it is made from butter fat, and most British ice cream is made from vegetable oils. Labor lawmaker Tom Torney protested that "We cannot for much longer allow these batty E.E.C. regulations to interfere with our domestic affairs." — H. du B. ■

The Review Of The NEWS, April 6, 1977

THE LEFT

The Reverend Jim Jones is the controversial minister of the People's Temple, an activist church in San Francisco which is affiliated with the Disciples of Christ. The People's Temple boasts a membership of more than 8,000 in San Francisco and claims to have 20,000 members statewide. Reverend Jones, who was recently elected chairman of the San Francisco Housing Authority, airs his views in the People's Forum, a "community news service" put out by the People's Temple. The Forum has grown from a small publication to a full-size newspaper and has published columns that would be right at home on the pages of the People's World or the Daily World.

Attack On Chile

The January 1977 issue of People's Forum featured a long article on page one titled "Laura Allende: Woman Of Courage," reporting the "special" guest speaker's visit to the People's Temple. Ms. Allende was a government official in the Marxist regime of her brother, Salvador Allende. The Forum reports that the People's Temple was "deeply honored" to have Comrade Allende speak on the "barbarity and horrors of the Pinochet regime." She addressed a crowd of "several thousand," telling them of the alleged atrocities being "committed against the Chilean people." Ms.

Bowie is trying to contact the lady - I discussed the article a few days ago. He has not taken my action. Add T

Allende "called for an investigation into the violations of human rights," which she asserted are being committed by the present anti-Communist regime, and begged North Americans to "apply pressure to their Congressmen and Senators to stop America's financial aid" to that country. She concluded: "The people of Chile are not afraid; they are organized and are struggling in a tremendous resistance against fascism. And with the unforgettable example of Vietnam — we will overcome. Chile will be free!"

Praise For Cuba

The People's Forum for March 1977 features on its front page a photograph of Reverend Jim Jones shaking hands in Cuba with Huey Newton, co-founder of the Black Panther Party who fled to Cuba in August 1974 after he failed to appear in court to answer several felony charges including murder. Under the headline "Socialist Nation Has Come A Long Way," the Forum article said that the Reverend Jones traveled to Communist Cuba in February of this year where he met Huey Newton and talked to "hundreds" of Cubans to find out their impressions of life under Castro. Ac-

The Review Of The NEWS, April 6, 1977

FF-1-113~

according to the *Forum* report, Jones "found an optimistic people, highly enthusiastic about the way things are being run in Castro's Cuba." The standard of living is "fantastic — fine restaurants, with prices considerably lower than those at comparable American restaurants, high quality clothing, movies, a lovely, free amusement park for children, and a secondary education that ranks with the best our country has to offer."

The *People's Forum* explained that some of Huey Newton's relatives "have been members of the People's Temple for many years, and Ray, Jones went to Cuba initially out of concern for him, having heard rumors he wanted to return to the United States." Newton told Jones that he wanted to return to "clear his name and work, in a non-violent manner, for the emancipation of poor people in our own nation. Huey stressed that in Cuba he felt complete freedom from harassment. . . . He noted that the needs of his own family were being met completely by the Cuban government, and that, by law, every citizen must be provided with a job."

Jones is said to have talked with Cuban clergymen, asking how they felt about the Cuban government. He reported that only one minister admitted that Marxism is atheistic, but "even the staunchest critics of socialism as a philosophy conceded that they enjoyed total freedom of worship, and that the people fared better, in practical terms, under Castro's administration, than under Batista's rule."

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According to the *Forum*, the Reverend and Jones "found a refreshing, will-ingness among people to criticize themselves. . . ." Such self-criticism is part of the Communist technique to control people; Mao Tse-tung called it the "Marxist-Leninist weapon." Jones said of the Communist leaders with whom he met and talked: "It was the honesty and humility that I appreciated most."

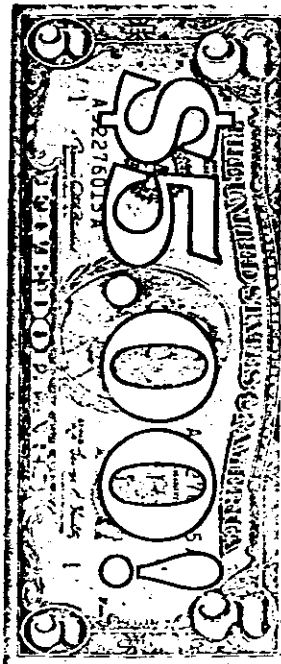
The Reverend Jones "urged the Cuban leaders to make every overture toward President Carter to promote renewed relations between our two nations." The Cuban solution, says Jones, "may not work for America but it definitely seems to be working for Cuba. We should respect them for what they have achieved for their people and for the high ethical and moral values they live by. . . ."

The picture of paradise painted by Jim Jones is very different from the one seen by two Canadians, a farm journalist and a radio broadcaster, who recently returned from the Communist island. Their story was reported by Paul Fromm in "A Look Inside Red Cuba Exposes 'The Fraud'" in *The Review Of The News* for December 29, 1976.

So much for the *People's Forum*, official publication of the *People's Church* run by the Reverend Jim Jones. The question must be asked: Is the Reverend Jones, who once told the *San Francisco Chronicle* that he favors "some form of democratic socialism," a radical sleeper who uses Christianity as a front? — J.C.B. ■ ■

The Review Of The News, April 6, 1977

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Buy, sell, or give subscriptions at \$12.00 for the first year, \$10.00 for the second, and you get your third subscription for only \$5.00. This applies to both the extension for one, two, or three years of an individual's subscription and any combination of separate subscriptions or gifts for one, two, or three individuals entered as a unit.

This gives those who take full advantage of it a \$45.00 value for only \$27.00, and it's a chance for you to save for yourself or a friend \$3.00 on one subscription, \$8.00 on a total of two, and \$18.00 on a total of three. To qualify for these exceptional rates, orders must be entered as a unit (of one, two, or three) between March 1 and April 30, 1977, with the payment for the full amount enclosed. And if you're thinking of buying, selling, or giving more than three subscriptions please note that the savings scale starts over again at every fourth subscription (e.g., \$12.00 for the fourth, \$10.00 for the fifth, \$5.00 for the sixth, etc.).

Our regular rate has been and will continue to be \$15.00 a year when this offer expires on April 30, 1977, so act quickly to take advantage of this opportunity while there is still time. An order form has been provided on the next page for your convenience.

The Review Of The News

Belmont, Massachusetts 02178

FF-1-1136

Dear Dad,

I'm writing according to my statement.
Daisy Lee born - Dec. 5, 1956 in S.F. Co.
was a college student at the Community
College of S.F. left school during the
3rd year. I was employed at the San
Franciscan Center taking care of patients.
My parents are still in the States
Fung Tsey Lee she is a seamstress
and my Tim Lee is a seaman.
They lived at 644 Jackson St. S.F. Co.
it is located in Chinatown. I came
to Guyana in early Sept. 1977 - with a
passport stated two week visit and
after the two week I went to the
immigration to asked for a permanent
stay which was granted. I was asked
where I was living in Georgetown I
told them in Campbellville. - Couldn't
remember the lot number. Then he
asked who stays at the house with me
I said "Terry Carter" he then ask what
is her occupation I said "she is a
housewife." I was then asked about her
husband his name & occupation. I
told him Lou Jones and he's in
agriculture in the interior. Once
again he asked about Tim Carter
I told them he also from the interior
and works in agriculture. He asked
me how long have I known Tim
I said "I've known him since
I came. He further ask with name
FF-1-114~

questions about the Peoples Temple.
What is Peoples Temple? I said "Peoples
Temple ~~is~~ does humanitarian work
We provide ^{food} housing, clothing for the
people. We administer free medical
treatment to ~~for~~ the people who come.
We also adopt needy children. He
asked who is the leader I said "Jim Jones".
He asked ~~who~~ is Jim Jones in the
interior I answered yes. Last question
about Peoples Temple. He wanted to
know ~~for~~ the population I said
"There are over a thousand." He
asked What I do in the interior
I told him I am a school teacher.
He also asked what I teach I told
him I teach children ages 8-9
to read & write subjects English,
Math, Science, agriculture. Before
he let me go he asked about
me going up the spit. That was
why I was arrested he said. I
told him I went up the spit because
I was curious, it was my first
time to the ~~Regatta~~ ~~Pelagos~~ and.
I was also curious where the lad
was going so I followed him.
I told him I didn't ~~he~~ know
who the lad was I never met
him before. So all started
when I met the lad by the
spit he asked if I live in

FF-1-114b

the hotel I responded no. I asked ② if he lived there he said no.

Immediately after we spoke the last ~~two~~ ^{one} went up the spit & I followed him. He asked if I knew Cathy Hunter I told him no. I never met her before. Asked if she's a friend of Tim's I said "no". Have they ~~both~~ ^{both} spoken to each other in the hotel I told he they haven't. Then asked how I did I know she was staying at the Pegasus I didn't want to say it and I didn't want to lie because he said if ~~I~~ he checks & sees that I lie I will be arrested. So I said Tim told me. He asked how Tim knew - I said I don't know. And why was I at the Pegasus I said "I was there ^{to see} if Hunter has left yet." He asked why "I said & who is she. I said she is a journalist from the states (I ~~don't~~ ^{can't} remember if I said Calif. or not). She writes bad things about Peoples Temple. He didn't ask why she writes bad things. That was the last question he asked. I was ~~not~~ arrested at the spit at 4:30 p.m. by ~~three~~ ^{the} ~~police~~ ^{hotel} ~~man~~ ^{manager}

FF-1-114c

and three policemen. at the first they asked about Cathy Hunter I told them I didn't know who she is. I didn't know what they were talking about. One of the men said that I was making constantly making phone calls I said "what's wrong with that" I paid for the calls." Then he said the phone number you were calling was calling in to find out about Miss Hunter's flight I said I still don't know what you're talking about." Then they took me into the swimming pool area where they questioned me asked my name, and time & why we were there. I refused to answer having a ~~to~~ nasty attitude not even looking at them. Again they asked questions I said I don't have to answer nothing then one said "you know who we are I was silent he responded he's a police & showed his I.D. card. That didn't make any difference I still refused to answer until he said "if you keep this up (meaning refuse to answer) I will not

FF-1-114 d

be in here much longer (Guyana) ③
With that threat I answered because
I didn't want to cause a crisis.
I told them my name, where
I was from & Tim's name. But I
refused to answer our purpose at
the hotel. A minute later I
was taken out of the hotel to
the police station. In the car
one asked ~~how many~~ what
Tim and I were drinking I said
pepsi. He asked how many I
said about 4. Then he asked
why that many I said we
were drinking he asked why
we drink Pepsi instead of liquor
do we have a religion against
that. I said no we don't
like to drink ~~any~~ liquor that's
all. I said what's wrong with
drinking pepsi. He didn't respond
to that. I went into the building
he took me in to me ^{at} the
heads I answered the same
questions I was asked earlier
but not more ^{I said I don't have to say anything I have}
^{my rights} ^{He said what} ^{was taken rights}
into a room, one of the police ^{do you have. I kept silent}
named Naupe who wrote my ^{I forgot}
statement. ~~He~~ ^{that is} ^{I said} ^{for my rights} ^{he might} ^{have lie.} called the

FF-1-114 e

Captain and asked my name, birth date, where I lived in the states, and staying in Georgetown. I was silent he said you better tell the truth if we find you lying you will be arrested. I didn't want to be arrested that would cause crisis so I gave him the information. Then we sat down and started the statement. Before he began with the statement, he said you didn't do anything just that you enter an restricted area. I said if I've known it was restricted I wouldn't have gone in. There was no signs saying restricted I just assumed that it was open to the public. This is how it is in the states when there's no sign it is opened to the public. Again he asked why I said I was curious I also said if it you're first time to the Passport you probably be curious too. This was the last question then ~~I signed~~ he I was asked to sign after I read it. I didn't whether I should sign or not. And I signed it. Dad - I didn't want to or meant

FF-1-114.6

to hurt you and the family. I ④
apologize for my stupidity. ~~that~~
~~you~~ Also, I'm thankful to you
for my operation. I ~~in~~ feel much
better now and have more energy
I will work hard like I never
before. Thank ^{you} for giving me the
best. I feel guilty about the whole
~~it~~ caused. This guilty ^{will always be there.} Thankyou Dad,
Daisy

FF-1-1149

-5-78

TO: DAD
FROM: BEA ORSOT GRUBBS
SUBJECT: SELF INSIGHT RELATIVE TO TRAITOROUS CHARACTERISTICS

I ALSO NEARLY LEFT THE COUNTRY AS I LIVED IN WASHINGTON, D. C. I HAD AN OPPORTUNITY AS I LIVED IN WASHINGTON, D. C. I HAD AN

I HAVE BEEN WITH YOU 8 YEARS. IN THAT TIME, I HAVE THOUGHT SERIOUSLY ABOUT LEAVING TWICE. THE FIRST AND THE LAST I HAVE REPORTED MYSELF BUT I WILL QUICKLY MENTION THEM HERE AGAIN. THE FIRST TIME WAS A YEAR AND A HALF AGO, AFTER RETURNING FROM A CROSS-COUNTRY TRIP, I WROTE YOU ABOUT WHAT I CONSIDERED ELITISM ON BUS 7. I WAS ONE MISERABLE SOUL ON THAT TRIP. I WAS SURROUNDED BY A "CLICK" WHICH ANY DUMB ASS COULD HAVE SEEN HAD THEY BEEN ON THE OUTSIDE LOOKING IN. YOU WERE NOT PRESENT ON THE BUS. YOU HAD FLOWN. I WROTE IT UP WHEN I GOT HOME AFTER PONDERING IT FOR A TIME BECAUSE I KNEW FROM PAST EXPERIENCE THAT WHENEVER I TOUCH ONE CLOSE TO YOU, I CATCH HELL BUT THAT NIGHT IN A MEETING, YOU SPECIFICALLY ASKED FOR SUCH HONESTY NO MATTER ON IT TOUCHED SO I GAVE TO YOU... BUT I SURE REGRETTED IT BECAUSE YOU BLASTED ME ON THE LOUD- SPEAKER FOR DOING IT YET YOU ASKED FOR IT. I TORE ME APART. I CRIED FOR 3-4 DAYS. I COULD NOT BE IN THE LAW OFFICE; I COULD NOT FUNCTION PERIOD. WHY DID YOU ASK ME IF YOU DID NOT WANT IT. I WAS TOTALLY CONFUSED AND WANTED OUT. I PACKED MY SUITCASES AND PUT THEM IN MY CAR. I THOUGHT SHIT, WHAT IS THE USE. HE OBVIOUSLY DOESN'T EVEN BELIEVE ME. HE PROTECTS THOSE CLOSE TO HIM BUT SHIT ON ME. I WAS CAUGHT IN BETWEEN TWO WORLDS--I DID NOT WANT TO GO BACK INTO CAPITALISM. I KNEW WELL THAT I DID NOT FIT OUT THERE; I REMEMBERED THE TEARS AND THE DISAPPOINTMENTS OUT THERE. I TURNED AROUND AND LOOKED AT THE TEMPLE, UP AT YOUR WINDOW AND SAW THE SAME THING. THERE WAS NO PLACE TO GO. I WANTED TO DIE AND THOUGHT OF DRIVING MY CAR OVER THE CLIFF AT THE PRESIDIO BUT LOST MY COURAGE. I HATED YOU BECAUSE YOU DID NOT BELIEVE ME NOR SEE WHERE I WAS COMING FROM. I THOUGHT IF HE DOESN'T BELIEVE ME, THEN NOBODY ELSE WILL EITHER. HAD IT NOT BEEN FOR KAREN LAYTON WHO TALKED TO ME, I DON'T KNOW WHAT I WOULD HAVE DONE. SHE RELATED TO ME OF A SIMILAR EXPERIENCE (A REAL ONE) SHE HAD HAD WHERE YOU HAD BALLED HER OUT. I KNEW SHE WAS FOR REAL AND I COULD SEE HER STRENGTH AND IT WAS MY ADMIRATION FOR HER ENDURANCE THROUGH THAT-- THAT CAUSED ME TO TURN AROUND. I WILL NEVER FORGET HER FOR IT EITHER.

THE SECOND TIME I FELT TRAITOROUS WAS THEN I FIRST GOT HERE--ABOUT A MONTH LATER. I HAD DIFFICULTY ADJUSTING. CAPITALISM WAS STILL VERY MUCH A PART OF ME. I FOUND IT PAINFUL TO MAKE THE ADJUSTMENT. I FELT GUILTY ABOUT IT SO MUCH SO THAT I WROTE MYSELF UP AND TOLD MARCIE PERSONALLY THAT I FELT VERY TRAITOROUS. I WANTED TO GET OUT OF HERE. I VOLUNTEERED FOR THE FRONT GATE SECURITY PUBLICLY TO CHECK OUT THE POSSIBILITIES OF GETTING OUT OF HERE. ... BUT AFTER I GOT UP THERE, THE THOUGHT LEFT, BUT I KEPT THINKING OF THE DANGER OF FRONT GATE SECURITY. THAT NEXT DAY, I WROTE TO YOU AND TOLD YOU THAT YOU SHOULD NOT LET PEOPLE GO TO THE FRONT GATE WHO VOLUNTEER FOR THE JOB BECAUSE THEY COULD HAVE THE SAME THING IN MIND AS I DID. I ALSO TOLD YOU THE SAME THING THAT PENNY SUGGESTED LAST NIGHT AT THAT TIME ... THERE SHOULD BE AT LEAST 2 PEOPLE AWAKE AT ALL TIMES ON THE FRONT GATE. IT IS AN OPPORTUNITY TO GET OUT OR TO PASS ON INFORMATION OUTSIDE.

I THINK IT WOULD BE HELPFUL TO YOU IF YOU DID NOT DISCOURAGE PEOPLE FROM WRITING UP PEOPLE IN LEADERSHIP (THOSE WHO KNOW THE MOST TO DIVULGE). MOST ARE FEARFUL OF WRITING THEM UP. IF PERSONS HAD FELT FREE TO WRITE UP DEBBIE BLAKEY, THEN YOU MAY HAVE RECEIVED SOME VALUABLE INFORMATION. I CERTAINLY NEVER FELT FREE IN WRITING UP ANYONE IN LEADERSHIP AFTER I WROTE UP DEBBIE BLAKEY ON BUS 7 (ABOVE). I SAID NEVER AGAIN ... NO MATTER WHAT IT IS. OTHERS FEEL THE SAME WAY. THEY ARE AFRAID TO SINCE YOU SUPPORT LEADERSHIP. I AM NOT TRYING TO TEAR DOWN LEADERSHIP. FRANKLY, I AM SATISFIED WITH ALL LEADERSHIP EXCEPT DICK AND HARRIET TROPP, BOTH OF WHOM I HAVE WRITTEN UP, RELUCTANTLY. I WROTE DICK UP FOR HIS ELITISM MORE THAN 10 TIMES--HE WAS NEVER DEALT WITH ON THE FLOOR LIKE I FELT HE SHOULD HAVE BEEN. HARRIET IS VERY CONDESCENDING AND TALKS DOWN TO OTHERS. SHE IS BRILLIANT AND WEARS IT PROUDLY. I FEEL VERY UNCOMFORTABLE AROUND HER IN THE RADIO ROOM AS SHE RARELY FAILS TO MAKE ME FEEL STUPID. SHE JUST KILLS WHATEVER MOTIVATION I HAVE. SOMETIMES MY IDEAS ARE GOOD BUT SHE JUST SQUASHES THEM TO BITS AND I WITHDRAW AND SAY NOTHING. I AM NOT SAYING THAT EITHER OF THESE TWO PEOPLE ARE ANY MORE TRAITOROUS THAN ANY ONE ELSE. WE ARE ALL POTENTIAL TRAITORS AND ALL OF US HAVE ENTERTAINED IT AT ONE TIME OR ANOTHER.

OVER

FF-1-115.2

I AM NOT AN INTELLECTUAL PERSON. I DON'T KNOW ENOUGH TO BE. I FEEL DUMB ALL THE TIME. I F
LIKE SHIT MOST OF THE TIME. I AM VERY UNCOMFORTABLE AROUND INTELLECTUALS YET I CHOSE ONE A
CONFANSON TO MAKE ME FEEL MORE SECURE. NOW I AM UNCOMFORTABLE AROUND HIM (INSECURE) BUT LD
NEVER LET HIM KNOW IT. I FEEL INADEQUATE AROUND YOU ALL THE TIME BECAUSE YOU HAVE SO MANY E
BRILLIANT MINDS AROUND YOU ALL THE TIME. I THINK OTHERS HAVE SO MUCH TO SAY AND I HAVE N
TO SAY ANYTHING. I HAVE ACTUALLY BECOME REPRESSED ABOUT IT WHEN I ONCE WAS KNOWN FOR MY
SHARP, OUTSPOKEN WORDS. I "SURE" WAS NEVER INCAPABLE OF TELLING IT JUST LIKE IT IS TO THE
CAPITALISTS, I.E., INTERNAL REVENUE SUPERVISORS, ETC. I WAS KNOWN FOR MY COURAGE TO LE
HAVE IT. SOMEWHERE HERE, IT IS DYING AND I DON'T THINK THAT IS GOOD. IT IS HAPPENING
BECAUSE I FEEL THREATENED BY THE BRILLIANT MINDS OF OTHERS. I HAVE WANTED TO TELL YOU
A VERY LONG TIME. I HAVE NO PRIVATE WORLD TO RETREAT TO LIKE INTELLECTUALS WHEN I AM
OR WHEN I DON'T WANT TO FOLLOW STRUCTURE, BUT IN A WAY, I AM GLAD FOR IT, BECAUSE IT MAKES
KNOW FOR SURE THAT THE PRINCIPLE IS THE ONLY SECURITY. I WILL NOT LEAVE HERE NOR SHALL
LEAVE ANY OTHER PLACE WHERE WE MIGHT BE. I COULD HAVE DONE SO IN GEORGETOWN AS I HAD
OF OPPORTUNITY BUT I KNOW, FOR ME, THERE IS NO PLACE TO GO, NOT FOR SOMEONE LIKE ME THAT IS
TOO OLD, TOO TIRED, TOO UGLY, TOO STUPID AND TOO BLACK. THIS IS THE BEST LIFE I HAVE
AND I REALLY HAVE NOT SUFFERED THAT MUCH FINANCIALLY OR MATERIALLY SO. I CAME FROM A
DO BOURGEOISE FAMILY THAT WAS BLACK BUT ACTED. I ACTED WHITE MYSELF FOR A VERY LONG TIME AND
THOUGHT I WAS BETTER THAN BLACK PEOPLE. I WAS TAUGHT TO THINK IT BUT DEEP DOWN INSIDE, I DID
NOT LIKE IT. I HATED MY BOURGEOISE STEF MOTHER INTENSELY. I STILL DO WITH HER COOKS AND
MAIDS AND CHAUFFEURS AND BUTLERS ALL OF WHOM ARE BLACK TOO. IT STILL GOES ON TODAY IN N.C.
AND I LEFT THERE FOR CALIFORNIA BECAUSE IT MADE ME SICK ON THE STOMACH. MOST OF MY SUFFERING
IN CAPITALISM HAS BEEN EMOTIONAL, THE OTHER CAME ABOUT WHILE ATTEMPTING TO SURVIVE WHILE RAISING
A SON. THE SYSTEM HAS ALWAYS APPEARED TO BE UNJUST TO ME. I HAVE ALWAYS HATED IT AND WOULD
RATHER BE DEAD THAN GO BACK.

WALKING OUT IS NOT THE ONLY WAY OF BECOMING A TRAITOR, HOWEVER, THERE IS ONE CATEGORY LEFT THAT
BOTHERS ME PERSONALLY. I SAY THAT I WOULD ENDURE TORTURE RATHER THAN BETRAY BUT I WONDER IF I
REALLY AM THAT STRONG. I THINK ABOUT IT A LOT AND I HAVE TRIED TO IMAGINE WHAT IT WOULD FEEL
LIKE TO HAVE MY LEG SLOWLY SAVED OFF OR MY FINGERNAILS PULLED OUT. I HAVE WONDERED HOW LONG IT
WOULD TAKE FOR ME TO GO INTO UNCONSCIOUSNESS AND IF I COULD BEAR IT THAT LONG. I THINK ABOUT IT
MORE THAN A LOT BECAUSE I THINK I AM GOING TO BE ONE WHO WILL BE IN THAT POSITION ON DAY.
WILL I BE ABLE TO PASS THE TEST. I FRANKLY DO NOT KNOW, THEREFORE, SINCE I DO NOT KNOW, I SHOULD
NOT BE PUT IN THAT POSITION ... NOT TO SAVE ME FROM THE PAIN OF IT BUT TO SAVE THE CAUSE FROM
THE CONSEQUENCES OF IT. I AM NOT AFRAID TO DIE BUT I AM AFRAID OF THE PAIN THAT PRECEDES IT..
OR COULD PRECEDE IT. BUT YET, I FEEL UNEASY ABOUT LEAVING THIS SUBJECT AT THIS POINT AS YOU
DO NEED TO BE ABLE TO COUNT ON SOME TO ENDURE TORTURE. I MUST WORK ON IT MORE SO YOU CAN COUNT
ON ME ... BECAUSE I DO UNDERSTAND YOUR GOODNESS AND I WON'T WASTE WORDS EXPLAINING IT. I JUST DO.
I DO FEEL GOOD ABOUT BEING LOYAL. I HAVE ALWAYS BEEN ONE WHO LIKES TO BE LOYAL AND FAITHFUL
AND THIS IS THE FIRST TIME IN MY LIFE THAT I HAVE FOUND SOMETHING WORTH WHILE BEING LOYAL TO.
...BECAUSE IT IS RIGHT. NOW AND THEN I PLACE MYSELF IN THE UNITED STATES. I'VE WONDERED HOW I
WOULD FEEL IF I JUST WOKE UP ONE MORNING AND FOUND MYSELF THERE SURROUNDED BY THE CIRCLE OF
TRAITORS. FIRST, I THINK OF WHAT AN OPPORTUNITY IT WOULD BE FOR ME TO PUT POISON IN THEIR
DRINKS. I ALSO THINK OF IT THE OTHER WAY AROUND. SUPPOSE THEY CONVINCED ME THAT THEY WERE
RIGHT AND I WAS LOOKING THROUGH COLORED LENSES. WOULD I BUY IT EVEN TEMPORARILY. IT IS NOT
IMPOSSIBLE WITH THE TEMPORARY PLEASANTNESS OF DRUGS AND CAPITALIST LUXURIES...BUT I WOULD NOT
BE SATISFIED THERE VERY LONG. MY CONSCIOUS WOULD HAUNT ME AND YOU WOULD BE PARAMOUNT IN MY MIND.
I DID TRY IT ONCE ABOUT 4 YEARS AGO. I WROTE YOU ABOUT IT ... NOT WITH TRAITORS BUT WITH OUT-
SIDERS. I COULDN'T ENJOY ANYTHING FOR THINKING ABOUT YOU. I WAS OVERPOWERED BY YOU AND COULDN'T
GET OUT FAST ENOUGH TO WRITE MY DAN SELF UP...SO IF I FOUND MYSELF AMONG TRAITORS, I WOULD GET
THE HELL OUT OF THAT PLACE TO LET YOU KNOW WHAT I HAD FOUND.

YOU HAVE MENTIONED IN PEOPLES RALLY OCCASSIONALLY ABOUT THE POSSIBILITY OF ALL OF US GOING BACK.
WE MAY HAVE TO SOME DAY AND I REMEMBER YOUR SAYING YEARS AGO THAT MOST OF US WILL SAY WE DO NOT
KNOW YOU ON THE COURTHOUSE STEPS WHEN YOU ARE BEING TRIED. I ALSO KNOW YOU SAID IN THE GARAGE IN
THE VALLEY WHEN THE CHURCH WAS THAT SMALL, THAT THOUSANDS WOULD FOLLOW YOU BUT IN THE END, ONLY
THAT HANDFUL WOULD BE LOYAL TO YOU. I WILL HAVE TO BE ONE OF THEM. I HAVE TO ENDURE THE
TORTURE OTHERWISE ALL OF THIS THAT I AM LIVING WILL BE HYPOCRITICAL AND IN VAIN. SOMEHOW,
UPON TOUCHING ON THIS NOW, I AM FINDING IT TEARFULLY PAINFUL TO WRITE. IT IS SAD TO COME TO THE

FF-1-115-6

ALIZATION THAT SO FEW SEE YOUR GOODNESS, THAT SO FEW WOULD ENDURE THE TORTURE TO THE END,
 I EVEN I AM HAVING SECOND THOUGHTS ABOUT IT. HOW SAD IT IS THAT WE ARE SO WEAK. IT IS A
 PFUL REVELATION TO LOOK AT ONE'S SELF TO PONDER IF YOU WILL BE STRONG ENOUGH.

EL LIKE SHIT NEVER HAVING ANYTHING TO OFFER YOU ON STRATEGY OR NOT EVEN HAVING ANYTHING TO
 YOU FROM THE BRILLIANCE OF MIND. I FEEL STUPID AND UNWORTHY BUT THE ONE THING I CAN DO IS
 THE TORTURE I SPEAK OF (WHETHER IT BE DAILY OR SUDDENLY BY THE FASCIST)--IT CANNOT LAST
 EX...NOTHING DOES. SOMEHOW I AM FINDING MY RATIONALE TO BE THIS. SINCE I HAVE NO
 ANCE TO OFFER YOU LIKE OTHERS DO, THEN THE ONE THING I KNOW I CAN DO AND MUST DO NOW
 HAVE SEARCHED MYSELF ABOUT IT, IS TO ENDURE THAT TORTURE WHENEVER IT DOES COME. I WILL
 AT IN MIND ON THAT DAY, WHEN IT COMES, THAT I NEVER HAD THE BRILLIANT MIND THAT YOU
 I DO HAVE THE ABILITY TO ENDURE FOR THE RIGHTNESS THAT YOU ARE -- AND NOT YOUR PER-
 SONALITY AS YOUR PERSONALITY HAS ONLY A SHORT TIME WITH US (I FEEL VERY SHORT) AND I WONDER THEN
 MY WILL CONTINUE TO GIVE THEIR LOYALTY. ON THAT DAY, WHEN THE PAIN INCREASES, THE
 I WILL THINK ON THIS. IT WILL HELP ME TO HOLD OUT AND TO FEEL WORTHWHILE, EVEN IF ITS
 ONLY FOR A MOMENT.

FF-1-115C