

1978

# In The Matter of The Guardianship of Linda Knowlton : Respondent's Brief

Utah Supreme Court

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IN THE SUPREME COURT OF THE STATE OF UTAH

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In the Matter of the :  
Guardianship of: :  
: No. 15466  
LINDA KNOWLTON. :

\* \* \* \* \*

RESPONDENT'S BRIEF

\* \* \* \* \*

Appeal from Judgment of the Third Judicial  
District Court of Salt Lake County  
Honorable James S. Sawaya, Judge

\* \* \* \* \*

John H. Allen  
CALLISTER, GREENE & NEBEKER  
800 Kennecott Building  
Salt Lake City, Utah 84133  
Attorneys for Respondent

PAUL S. KNOWLTON  
1900 Gunderson Lane  
Salt Lake City, Utah 84117  
Appellant and Attorney Pro Se

FILED

MAY - 5 1978

Clerk, Supreme Court, Utah

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CALLISTER, GREENE & NEBEKER  
800 Kennecott Building  
Salt Lake City, Utah 84133  
Attorneys for Respondent

PAUL S. KNOWLTON  
1900 Gunderson Lane  
Salt Lake City, Utah 84117  
Appellant and Attorney Pro Se

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IN THE SUPREME COURT OF THE STATE OF UTAH

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Guardianship of: :  
: No. 15466  
LINDA KNOWLTON. :

\* \* \* \* \*

## RESPONDENT'S BRIEF

\* \* \* \* \*

## NATURE OF THE CASE

This case arose by the filing of a Petition for the appointment of a guardian for Linda Knowlton, a minor.

### DISPOSITION IN THE LOWER COURT

After a trial, the District Court granted the Petition and appointed a guardian.

## RELIEF SOUGHT ON APPEAL

Respondent asks the Supreme Court to affirm the Order appointing the guardian.

## STATEMENT OF FACTS

On May 31, 1977, Richard Knowlton filed a Petition asking for the appointment of a guardian for his sister, Linda Knowlton, then a minor of the age of 15 years (R. 2). The basis for the petition was

That the said Linda Knowlton has been living away from home periodically because of the fact that her father, Paul S. Knowlton, does not have the desire to care for her and keep the family together. Also, the said Paul S. Knowlton is in such a mental state that his outlook on life and family responsibilities is unsound, and he will not assume proper responsibility for his family, including Linda Knowlton.

The Petition asked that an uncle, Clark S. Knowlton, be appointed the guardian.

Appellant, Paul S. Knowlton, the father of Linda Knowlton, filed several documents in opposition to the Petition (R.5,12). After notice to both parents (R.15), the District Court appointed Clark S. Knowlton Temporary Guardian, and placed the matter on the trial calendar (R.17). After a trial, at which both parents were present, the Court granted the Petition and appointed Clark Knowlton the guardian. For some reason, unknown to Respondent, the formal Order Appointing Guardian is not with the record on appeal. Respondent, however, will not question the validity of the Order set forth in the Minute Entry which is part of the record on appeal.

## ARGUMENT

### POINT I

#### THE TRIAL COURT DID NOT ERR IN APPOINTING A GUARDIAN FOR LINDA KNOWLTON

Section 75-13-19, Utah Code Annotated, 1953, is the statutory basis for the appointment of a guardian in this case. Linda Knowlton, being a minor, is a proper subject for the appointment of a guardian.

Appellant did not file a Designation of Record on Appeal as required by Rule 75(a), Utah Rules of Civil Procedure, nor did he file the required certificate dealing with the transcript of the evidence. A transcript is not a part of the record on appeal. In addition, the document which Appellant has filed with the Court, and which must be considered as his Brief, does not set forth any particulars in which the trial court erred. It is the responsibility of the Appellant to show the Supreme Court, in the record from the trial court, where his alleged error may be. In Re LaVelle's Estate, 248 P.2d 372 (Utah 1952). See also State vs. Hanson, 540 P.2d 935 (Utah 1975), a criminal case, in which the Court held that since the Appellant had neither filed a Brief nor presented a transcript of the evidence, there was no showing of reversible error. Under the circumstances, the Court has no way of reviewing the evidence presented to the trial court, and is not informed by Appellant of any basis for reversing the Order of the trial court.

In addition to the technical defects in Appellant's appeal, and the lack of a record showing any reversible error, a review of the so-called Brief filed by Appellant and the documents he filed with the trial court, reveals that Appellant's outlook on life and family responsibilities are unsound. These documents show the ramblings of a person with an unstable mind. By themselves they show that it was proper and necessary to appoint a guardian for Linda Knowlton.

CONCLUSION

Appellant having failed to point out any error of the trial court,  
the judgment of the trial court should be affirmed.

Respectfully submitted,

John H. Allen  
CALLISTER, GREENE & NEBEKER  
800 Kennecott Building  
Salt Lake City, Utah 84133  
Attorneys for Respondent



# CERTIFICATE OF SERVICE

I certify that I served two copies of the foregoing Brief of Respondent by mailing the same, postage prepaid, to Appellant Paul S. Knowlton, 1900 Gunderson Lane, Salt Lake City, Utah 84117, this 5th day of May, 1978.

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Honorable Judges of the Utah Supreme Court  
Case 15466  
About the Guardianship of Linda Knowlton  
Brief  
Dear Sir

I realize that many times I have let my imagination run farther than I should. But one starts looking for anything that seems to indicate that people are trying to help me or are interested in my ideas. I do not think that this optimism is a sign of mental illness, or mental instability.

I was born with a birth defect called Polydactylism. It has two parts. One is 6 fingers. The other is a mental dullness. In other words by mental dullness I mean that I do not think as quickly as others. Now this condition cannot be corrected by psychiatrists. For I just do not have the brain cells. And there is no way to get them.

Having six fingers makes one stand out in a group. They tend to look at you with a bad light. They tend to look down on you. I ate last night at a restaurant in Spanish Fork. It was right by the freeway. I had eaten there several times already. The waitresses noticed my hands there. And it bothered them badly. They must have spoken about it to the Chevron gas station next door. And now I cannot sell there any more. As I ate there last night I noticed one of them staring at me with a horrible look on her face. A look that told me she could not stand my hands.

Now having to face this tremendous chance of rejection at church, I have not found it comfortable to go there. The people tend to avoid me. They do not wish to talk to me. If I try to talk to them they turn and talk to others right in the middle of my sentence. I go there and at the end of the meeting I go out with only hello and how are you stated to me by anybody. I used to not go to priesthood meeting so that at evening meeting the quorum president would come up to me and ask me why I did not go to priesthood meeting. Then I at least would have the pleasure of someone talking to me. That I would not go there with no one talking to me. In time it just became too uncomfortable to go to church and have no one talking to you. It made me feel like I was worthless and no good. So I just had to quit. I just could not stand it any more. For years I went because my wife took such a fit if I did not go. But I just could not bare going anymore. I do not see how a psychiatrist could help me there. For the people would still stare at my hands and avoid me. No matter how I acted. So I would still be uncomfortable among them. I am much more comfortable away from them.

Finding things so hostile at Church. None of the children there would play with mine. For my children had the same defect to a lesser extent than I did. I used to send my children to them and they would send them right back as fast as I sent them to them. I did not know how to handle this. So I just kept sending my children over to them and they kept sending them right back. Finally I gave up.

I started to wonder about God and religion. I loved to read. Especially I liked to study history. One day I was reading a book called, "The Warfare of Science and Theology." In it I found a chapter dealing with what man had found in the Bible. It told me that we really did not know much about that book. This thrilled me. For I felt that by following the guidelines there I could find out more about that book and maybe in the process I might find the Lord. Then I might find out more why I had to be born handicapped.

So I began to look. I was thinking about the first chapter of James which states that if any one lacks wisdom he might ask of God who gives to all men liberally. And I remember in the scriptures where it states to know the truth and the truth shall make you free.

And my patriarchal blessing told me that I would find hidden treasures of knowledge. That there was no goal that I could not achieve if I set my heart for it.

And so day after day I searched the scriptures for when they came forth among men. But no answer came. I prayed and prayed to God for help. Finally 10 years after I had started my search at night while I was half asleep it seemed a voice was speaking to me. It told me to look to the Severn family of Rome. These kings ruled about 200 A.D.

I looked especially in the book of 11 Esdras. There I found a great eagle. It had three heads, 12 large wings, and 8 small wings. We are told that each large wing was a king. The eagle ruled over the earth. Each large wing came and ruled in his turn. The second one had the greatest time.

I thought of Rome. I remembered that during the second king of Rome Tiberius Jesus had his mission. That is why his time of rule is the greatest. I matched 1st wing to Augustus the first king of Rome. Second wing to Tiberius, Third wing to Caligula, 4th to Claudius, 5th to Nero. After Nero was a period of anarchy where several generals fought to rule. I do not include any of these. Vespasian won out so he is number 6. 7 is his son Titus. 8 is Domitian. 9 is Nerva. 10 is Trajan. 11 is Hadrian, and 12 is Pius ruling from 138 to 161 A.D.

We have come to the end of the 12 wings. We start with the 8 little ones. 1 is Marcus and 2 is Commodus ruling from 181 to 193 A.D. Now the writer stops for a review. He tells us that 12 large wings are gone and 2 little ones. Left is the three heads and 6 little wings. We must be coming to a time important to him.

One little wing raised to rule and quickly disappeared. Here for the first time we are given details of rule. It was a quick rule. This would be Pertinax who ruled several months. Then he was killed. Then the 3rd wing ruled and very shortly. This would be Julianus who ruled a few months and was killed. Then two other wings raised themselves up to rule. At this the great center head flew raised up and gobbled them up. This is just what happened. Niger and Albinus who were generals rose up and tried to rule in 193 A.D. not accepting the rule of Julianus. Severus who would be the great center head also refused to accept the rule of Julianus. War was fought by the three. Severus won killing Niger and Albinus. Thus he ate up the two who thought to rule. Then he ruled.

We now have the most important king of the kingdom of Rome ruling according to Esdras. For he was the great center head. Esdras tells us that he ruled with greater oppression than all that had come before. Then it went.

This left the two other heads. They ruled together. One ate up the other. This was the one on the right. In Jewish custom the one on the right was the older as the writer of Genesis tells on the blessing Jacob gave to Ephraim and Manasseh. This reflects the two sons of Severus, Caracalla and Geta. Note Caracalla was the older and he killed his younger brother Geta. And now he rules alone. There is just one head on the eagle, and two wings left. This looks now like a normal eagle which has two wings and one head.

A voice comes from a lion telling the eagle that it is the 4th kingdom of Daniel. This is the 4th kingdom of the 7th chapter. As I look at this kingdom I read of a king who gets rid of three kings. This fits Severus who got rid of Julianus, Niger, and Albinus.

This final head was the worst. He has persecuted the meek and hurt the poor peaceable. This is Caracalla. The Jews certainly must not like him. I think of as Cain who killed his younger brother as did Caracalla. Cain starts with a like to Caracalla. I think that the writers of Genesis were influenced by the story of Caracalla. Cain was cursed by God. Then I think of the land of Canaan. It was cursed and all killed with a few exceptions. Canaan starts with a like to Caracalla. The writer of Joshua also was influenced by the story of Caracalla who ruled from 211 to 217 A.D.

This last head dies by murder as did Caracalla. Then comes the last two wings. This would be Eliagabal and Alexander Severus. They rule then the eagle is burned. This burning is caused by the invasion of Artaxerxes from the east who brings the worship of one God to the Jews. And causes a cleansing of them from Paganism.

Now 11 Esdras reflects a history of religion quite different from what we are taught in the history books. This is because the history books were changed by evil minded religious leaders. This is told of in the book of Mormon when the books of God are altered as Nephi tells us, in 1 Nephi.

From my studies I found that the scriptures as we know them came forth about 1634 A.D. In the 1st chapter of Acts we are told of Galileans looking into heaven watching Jesus ascend. They are corrected for this. I think of Galileo looking into heaven with his telescope. The church people corrected him for this. Galileo and Galileans are so much alike. All the last letters are different. I think the



writer of Acts was influenced by the actions of Galileo. Galileo had to be written after the times of much of Galileo's life.

Now I have been very thrilled by the kindness of God in letting me find so much of the true history of man that has been suppressed by evil religious leaders. Each time I have found something new I get such a lift out of it.

But My wife would have nothing of it. My relatives would not either. The Church also would have nothing of it. But It was so much fun for me. As I could see that the church was not interested in it, I lost interest in going to church. This angered my wife very much.

I wrote letters to leaders in foreign countries trying to makethem more democratically minded and kind and honest. And at times they did what I wanted. As I got them to obey me so much I angered the church even more. They read my mail and conspired to shut me up.

My wife worked with them. She liked to damage or hide my things because I was not paying one hundred per cent tithing and attending all my meetings. Klaus Stauffenbeil our friend told me that that was the reason she did those things.

One time I got her to admit it. But in the morning she changed her mind telling me I forced her. Later it was that the children took up her habits. Once I got Rick to admit that he hid some things of Mark. My Wife leaped on me like a wounded lion.

The rough treatment the ward gave us and the differences of religious view and the rough treatment my relatives gave us caused my wife to have a nervous breakdown. I had bought some old houses. In the turmoil caused by her going to the hospital I tried to handthem back. But the Bishop who run Dumont who had the contracts on them would not let me. I wanted to give them my equity in them. He would not let me even pay on them when I got a little behind. I tried so many times to pay him but he would not. Finally he sued me and tried to destroy me financially. But after having a judgment against me for 5 months we finally settled it. All the time I had to bare his harassment my wife was mentally sick.

We went to therapy for so many years that I got very tired of it. Bishop Dalebou ran it. He tried to force me into the mental hospital. Klaus told me he heard him state that he must get rid of me before I did damage to the church. I went to the reorganized Church. They told me that the standard practice of the L.D.S. church to get rid of apostates was to force them into mental hospitals. To do this they would get the relatives of the apostate to help. One man came to him who wanted to leave the L.D.S. church. He told him that the bishop was coming with his relatives to talk him into going into the mental hospital and he did not know what to do about it. He felt he was not sick. So the reorganized minister went with him to his home when the Bishop and his relatives arrived and rebutted their attempts to throw him into the mental hospital. This man now goes regularly to the reorganized church and is in the best of mental health. This minister further told me that Utah law allows the Bishop to place into a mental hospital anyone he deems he ought to. I should send a letter getting out of the Church then they could not hurt me. So I did. But my wife got me to relent and the Bishop Daleabout did not bother me any more.

The negroes started to bother the B.Y.U. soon after. Things got real rough. I wrote to the Univ of Washington where they were rioting against the B.Y.U. asking them to stop. They did and did not bother the B.Y.U. again. But all I got was a stab in the back for my efforts to help the Church. I guess in religion their only moral principles are in sex.

The church was getting hotter and hotter against me. Lee went to Pres. Nixon to get me suppressed. Church leaders all across the country were heating up on me. They decided to save the Bible against objective study they must influence Nixon to end democracy. They influenced Nixon to aid other countries in ending democracy. Nixon held prayer service every day in the shite house with religious leaders in charge. He was the most religious president we have had. Nixon agreed to suppress me. But the church must aid him in his other clandestine efforts. Tom Gregory an honor student from the Y was sent to work with the watergate drew. He sent weekly reports to the Y for credit. Howard Hunt had his office in the Church advertising agency. I got this information from the grand jury testimony of the watergate crew plus the accounts of the reporters for the Washington Post.

So I was suppressed. Every time I did anything I was watched. My mail was read. If I left any written thing in my home things were left on the road ahead of me. My efforts to help the U.S. A by mail had come to this.

Nixon was caught and then thrown out. The Church became concerned that their activities would become revealed. So I think deep throat was Robert Bennett head of church advertising agency. Deep throat helped to sink Nixon. In return for this service the church was allowed to escape being revealed. This is what I think.

I noticed how the Church had helped Nixon in clandestine activities. I wrote a letter to Pres. Lee when Nixon was getting into hot water threatening to reveal the actions of the Church if they did not quit harassing me. I acted like I knew more than I did. But I was curious what would happen. Something very bizarre seemed to happen. When I expected an answer for my letter I was greeted with the news that Pres. Lee had died. He died without any warning. We were never told what his illness was. I think he was killed to hide church involvement in clandestine activities. Things the Church thought I knew but which I did not know. I had only bluffed them. I felt sick about the whole thing. Someone claimed that I had killed him. But I had not. I did not intend for him to die. I only wanted to get them off my back. But instead the harassment went on in greater fury.

I ran for Senator. I left written information at the radio stations to be read. This the religious leaders would not stand for. I left information at the Ogden Examiner. On the way home a driver parked on the side of the freeway threw a pipe at my car. Fortunately I was able to avoid it. Two miles further a truck dumped off debris in front of me. I was able to avoid that also.

I left information at the radio stations at Moab and Blanding. Back east of Greenriver a grader threatened to come off a side road in front of me. But it stopped at the last second. I was getting scared and told the help at the huskie station there. That night I noted a school at Price burned up. I did not know whether there was any connection or whether the helper at the Huskie did anything. That station after that never bought anything from me. But the harassment stopped and I was able to run for senator in peace after that. I guess the burning of the school stopped them.

While I was threatened by Dumont and Dalebout I wrote letters to foreign countries the the 60s telling about it. I think alot of people felt sorry for me. And at times I begin to note acts of violence. I did not know who did them. I told my wife and relatives about them. They told me the acts of violence had nothing to do with me and I was sick to think of them. So I kept quiet about them because I did not want people to think I was sick.

My family at times continued damaging my property and lieing about it. I told the Bishop about it. He claimed I was sick and would do nothing to help me. He would not give me any justice. I helped the Church against the Negros. But when I needed help they made my trouble worse. Richard wanted me to buy a jeep. I told my wife who got angry. She did not want me to buy a jeep. This made Richard angry and he stepped up his damaging. If I made any effort to talk about the damage I found anger. I did not mean to accuse them. Only talk about it. But I never could. I just had to bear the damage with my mouth shut.

Since the Bishop took his side I could do nothing with him. He went down to Clark my brothers to play every night. I went to Clark's wife Ruth to help. She told how she saw some damage in her house and got her son Keith to admit it. I told her I did not have the right to check on damage. She got mad at me and I called me all sort of terrible names. I told her that God damn her. She would never forgive me for saying that. She was ridiculing me every time she saw me. I never returned her ridicule.

They got Richar rd acquainted with dope pushers. I noted Richard had glassy eyes and he would not eat anything or sleep. I got scared. Then one night we were told to come to the hospital. Richard was in bed there with a tube in his arm. He had thrown up all over my wife's car. He would never clean any of his throw up off. My wife had to clean it. In fact he would never do any work for us. He would tell us to do it ourselves. I called a half way house and described it and was told that his reaction was that of a person who had come from taking drugs by mouth to taking drugs by needle. The mother of one of the dope pushers told us they had been using drugs. I noted a tape on the wrist of Richard. I saw assumed the tape covered the wound of the needle. Lilis a friend of ours lost a son on drugs. He switched from taking by mouth to needle and died of it. The condition of Richard became to think he had had a narrow squeak. He could have lost his life. And I could do nothing thanks to the stand of the Bishop.



I could tell you of the great number of letters I sent. I wanted to help my country. I wrote to the Arabs in the middle east conflict pleading against another embargo against all western nations like in 1967. I did not want the poor to suffer. My answer was a part embargo so the poor would not suffer. Later when the Arabs th ought to raise prices greatly again I wrote to them against it. They did not raise the prices greatly.

I wrote to Spain pleading for Democracy. And saw that Spain did become Democratic. I wrote to the middle east about the tyranny in Greece and was pleased to see her become a Democracy. I wrote to Lebanon trying to stop the fighting. I got it stopped twice and it took up again. But I lost heart one day. I saw that here in Utah my efforts were thought ill of. I mentioned when I told of the fighting stopping when I told them to that I wished the Church would stop reading my mail. The people were offended at me. The comment of reading the mail hurt my friends far more than the good I had done getting the fighting stopped. This broke my spirit and I did not try to stop the fighting any more when it started up again. I felt that if my friends here in Utah did not think that my contribution to peace was worth it then it had little value to me.

Richard moved to Clark. The Bishop told me I must take drugs or He would not move back with us. Richard told lisa and us that he could not relate with his mother why he would not live with us. So his story and the Bishop's was not the same. The Bishop was lying to us. For Richard knew what he was doing better than the Bishop. The Bishop spent two hours trying to talk me into taking drugs. He pled with my wife and children to help him accomplish his objective. Soon after he lost his mother in law. He sent Bro Allred to talk me into drugs. Soon after he had a heart attack.

I thought I would give an example of the damage Richard would do. Fixing the buttons of the doors of the cars so they would not work was a common practice. They did it to my car the day after I implied to my wife that damaging was going on. I went to the junk yard and got a new mechanism to put in the door so we could open and shut it. I took the inside wall off the door so I could get to the mechanism. I took the old out and put the one from the junk yard in. Richard showed up. I stuck my hand in the mechanism to show him what I did. He grabbed the button and pushed it up and down as hard as he could. I jerked my hand back with 5 large cuts on it. One finger felt asleep for a while. The nerve must have been slightly damaged.

Clark went to social services demanding money from us. I showed them the sores on my hand and how they came. I also showed them that I wanted Richard to come home and to quit damaging things. The Social services would not support Clark to insist that I pay.

The Bishop seeing his efforts to destroy me were failing then talked Linda to leaving our home and going to Kastelers to live. We were not told where she was. Then she went to Clark. Again the Bishop insisted I must take drugs or she would not come home. I refused. I was able to earn a living and did not feel the need of drugs. Then I was sued. I noted the storms of March stopped when he came.

I got me a lawyer. Finally I went to a psychiatrist. Dr. Moench on June 10th He tried to get me to take drugs. He was the psychiatrist the Bishop wanted me to see. I should have seen someone else. Because he was determined to destroy me to help the church.

Dr. Moench then behind my back, without going over with me what he decided and how he arrived at that, gave information to my lawyer to the other lawyer and to the judge. All in violation of his oath for his job. The lawyer taking this information violated their oaths. Then I was forbidden to attend my hearing on the 15th while this contraband information was introduced. The lawyer to get me not to go claimed I would not be harmed. But he lied for the church. Oh how I was harmed. The Judge then took my daughter away on information that I had never seen. Information that I could not go over to see just how the Psychiatrist arrived at his conclusion. In other words the psychiatrist had failed to show me where I was sick when he took the liberty to pass it on to others. I went to the court to get the transcription of the hearing but could not get it. I am convicted on my notes have never seen the report of Dr. Moench.

But from his actions I can see he is devoid of principles where the interests of

the church is involved. But I think Jesus meant that the means justify the end. Not the end justifies the means.

I do hope that sometime I can get along with the Church and they will use honest principles when they deal with me. That they will have love in their actions. I realize that there is great hostility to my research, I do not understand why one can not look for God on his own. I thought we lived in a free country. That was what I was taught in my youth.

I have found that religious history has been distorted from 200 A.D. to 1800. That our colonial history is all messed up. Can we really be able to use the past to help us find the best future if we do not know our honest past? When the Bible came forth about 1634 A.D. all the records of the past dealing with religion or similar subjects were destroyed. And new ones put in their place.

Go to Isaiah 29th chapter. There we are told of a marvelous work and a wonder. This is the old testament. Then we are told that the wisdom of the wise shall perish and the understanding of the prudent shall be hid. This is the old culture being destroyed and the new coming forth.

Isaiah 65:17-18 God creates a new heaven and new earth. The former shall not be remembered or brought to mind. Again here we have the old world destroyed and a new culture taking it's place. This happened when the Bible came forth about 1634.

The history of Sweden tells us more. Gustavus helped by France in the 30 years war tried to get his people to accept the new Bible but could not. The next ruler Queen Christina brought French advisers to put over the new scriptures. She put Frenchmen as religious leaders to help. The pressure caused a revolt of lower religious leaders and the people. And still the rulers could not put the scriptures to the people. Finally about 1660 A.D. the religious rulers went through the libraries and threw out all books that did not agree with the Bible and destroyed them. Still the people resisted. Then near 1700 total rule was proclaimed. Any one resisting was jailed and tortured. This then forced upon the people the rule that the Bible be the only basis of religious worship.

I see that my cause is not bright. That people do not seem to want truth in religious history. So then I must not write letters or tell people. If I cannot teach the truth to people then I just want to live on as I have trying to make a living and being mostly alone. I do not mean to be a trouble to anyone.

I know that many people are angered at the desire to hide truth and persecute me. They react with acts of violence. I cannot help what others do. I can only help what I do. I do not approve what they do or have ever told them to do it. I think that these people will continue acts of violence until truth comes. For things that are not right will only breed more things that are not right. That is human nature.

I wish I could help America. I am hurt that my efforts to help my country have been looked upon as evil things. I hope that sometime I can help my country again. For I like free enterprise and democracy. I hope the day will come when these principles will cover the earth. I know that God loves truth and that he will only be of aid to those that love truth. Those that hate the truth that does not agree with them only get the anger of God that he will sometime visit upon them.

I want my daughter back home. I wish the Bishop would bug out of my business instead of trying to tear up my family. I do not see how I must pay money to people who kidnap my children. I do not think I am sick. I have earned a living for some time with no trouble. My wife and I are getting along better than we have. Things at home are improving. The kids are not damaging things as they are. So if we are left alone I think we can handle things by ourselves.

I was afraid to get an attorney after the way Mr. Hendriksen messed up my cause.

I feel like adding some to this brief. I know that I have lived a strange life. But must all people have to be the same? Cannot some be different? My son Ronald told me that Linda left home because she could not bear being around her mother and hearing of all her troubles. She could not carry the load of her mother's troubles. Yet the Bishop insists that I must take drugs or she would not live with us. You see the trouble he caused in my home because he did not like my Bible research.

At times I have thought to go to Washington or New York with my book. Some strange things have happened. In 1973 I took my family to Palmyra New York to see the Church pageant. This was in July. Just before we left I noticed a plane crash in Arkansas or thereabouts. After the pageant I thought to go to Washington to see Nixon by plane. But suddenly a plane crashed going into Boston. Late in 1973 I went to Washington to see Nixon. All the time I was assigned a seat by the exit over the wing. On the way back I shifted from going west from Memphis to going to St. Louis. The flight from Birmingham to Memphis to Albuquerque had disaster east of Albuquerque the exit door opened in flight sucking the passenger by it out. He fell to his death. I might have been sitting there. Around the 1st of December 1974 we were in Brazil picking up my son from his mission in Brazil. As I was pondering with my wife and son over the possibility of going to Washington a plane crashed going into Washington. Later in Dec. Ford was in Vail I thought to go there. In Rawlins I mentioned this to someone, a customer. At the junction that goes to Colo west of Rawlins a car came along the freeway on the wrong way heading for me. Behind it came a police car. It swerved around me and went on. The police car stopping just before it came to me. I did not go to Vail. Then Ford comes to Calif in the spring of 1975. I plan to go to see him on Saturday. On Friday a plane full of young Viet Nameese children crashes and kills great numbers of them. Then at the end of 1975 Ford is at vail again. A plane crashes in Colo killing 9 men. I note a counter move with the explosions at LaGuardia airport.

I was thinking of seeing Pres. Carter after Nov29 when I was low on Mdse. A series of plane crashes erupted. It started with the Portuguese plane. I figure that religious leaders are doing this to slow me up.

I do feel that in the future I must try and ignore these things. I must not think about them. I must just plow ahead with my book. I know that religious leaders do not like it and will try in various ways to scare and hurt me. But I must just learn not to let the things they do bother me. Not let my imagination dw all on those things. It is wise just to get in the habit of ignoring those things. Thus I can concentrate better on going ahead with my book.

I hope that I can find justice. I know that being different in religion makes me unpopular with certain people. I always tolerated the religion of my wife and the children. But they would not tolerate mine. I guess they are not very kind.

*I want my daughter Linda*

*Paul S Knowlton*  
*1900 S Lundinson*  
*Salt Lake City*  
*Utah*