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Volume 8

MASSACRE

MASSACRE

(Mount Clipping in Space Below)

Knockout drops in temple death drink

By Peter H. King
Examiner Staff Writer

CHARLESTON, S.C. — The lethal drink of Jonestown — cyanide and Kool-Aid — also contained a hypnotic drug to render the followers of Jim Jones unconscious before the poison took hold and the writhing began.

Dr. Lynn Crook, a pathologist who visited the settlement three days after the death ritual, told The Examiner he found empty bottles of chloral hydrate scattered about the vat where more than 900 persons lined up to die.

He said the presence of chloral hydrate — commonly called knockout drops — in the potion would painlessly put partakers to sleep in less than two minutes. Cyanide takes up to 10 minutes to kill.

Crook theorized that Jones could have used chloral hydrate in the past to set up his congregation for the ultimate act.

"I have no proof," he said. "but I wonder if these folks thought they were just taking knockout drops again without knowing about the cyanide."

A pathologist at the Medical University of South Carolina here, Crook said he was sent to Jonestown only because he was "in the wrong place at the right time."

He had gone to Guyana expecting to treat survivors on a medical flight out of the country. There was an initial report that a poison that hampers coagulation of the blood had been used in the murder-suicide. Crook was to go on the medical flight because he is an expert in that field.

(Indicate page, name of newspaper, city and state.)

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But once in South America, Crook was asked by the embassy to go to Jonestown with an Air Force colonel. They were to look for any signs of violence and to recommend what should be done with the bodies.

At the incredible site, Crook said he found no evidence of gunplay, except for wounds in the heads of Jones and a woman found in the cult leader's bed, later identified as Jones' nurse, Amy Moore.

"The bodies were all rather orderly," he said in an interview here yesterday.

Crook said it appeared obvious that the Jonestown settlers "had practiced this sort of thing in some form or another before."

Crook nevertheless remained convinced that armed guards threatened what he called "lead

poisoning" to force members to drink the lethal liquid.

He said the 900-plus bodies had been clustered into family groups of about six. The closer to the vat the groups were, the tighter they were gathered, leading Crook to believe the knockout drops worked quickly on most members.

He said most of the victims had lain down to die. "It reminded me of a beach party," Crook said.

The iron tub used for the liquid was surrounded by empty containers. Crook said he found empty one-pound bottles of powdered cyanide, one-gallon jugs of chloral hydrate, and spent packets of Kool-Aid. According to Crook, chloral hydrate is a harmless hypnotic drug commonly used in medicine. He said that when swallowed it will quickly drop the consumer into a sleep that lasts about a half-hour.

"It was quite the rage at cocktail parties 30 or 40 years ago," Crook said. "You put this in a friend's drink and watch them pass out."

The drugs also sound as though they could have been used in the death-to-life stunts used by Jones to awe his following, Crook noted.

Crook wondered if Jones might have used chloral hydrate in previous practices of the mass suicide: members drinking poison and passing out, apparently dead, only to resurrect in 30 minutes or so.

"If this was the case," said Crook, "it might have been possible to line up 50 folks (in Jonestown) and get them to start drinking."

Crook has little doubt about the veracity of reports of armed guards at the death ritual despite his inability to gather any evidence pointing to violence.

He said many of the victims were lying on blankets and covered with blankets: "I doubt that they took the poison and then went inside to get their blankets."

He theorized that Jones' reported talk of the dignity of dying, the painless effect of the lethal liquid, and the shock of seeing so many others commit suicide all contributed to the ritual.

"The guards probably got it going real good and then mass hysteria took over," he said.

Crook said reports that another sort of drink mix — not Kool-Aid — was used were incorrect. "All I know is I saw the packages there," he said. "It was Kool-Aid. The same kind of stuff I buy for my kids."

INQUIRY ON DEATHS STARTING IN GUYANA

A Coroner's Jury Will Determine if Murders Were Committed — Survivors in Jeopardy

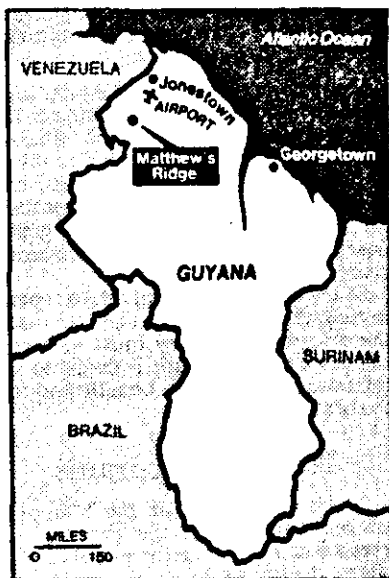
By **NICHOLAS M. HORROCK**

Special to The New York Times

GEORGETOWN, Guyana, Dec. 12 — A coroner's jury, sitting at the remote northwest community of Matthews Ridge, will begin an investigation tomorrow to determine whether any of the 909 deaths at Jonestown on Nov. 18 constitute murder under Guyanese law.

If this five-member jury determines that a crime was committed, it could radically change the status of several of the survivors of the tragedy who are still in this country and possibly the status of others in the United States.

The hearing may also shed new light on just how many of the Rev. Jim Jones's



The New York Times/Dec. 12, 1978

Guyanese investigation will be held in Matthews Ridge, a remote area.

followers in the People's Temple cult actually chose to end their own lives voluntarily.

The United States authorities are coordinating with the Guyanese officials on the inquest and have agreed to withhold final determinations on examinations made at Dover, Del., until the Guyanese jury can decide the issues. This has delayed burial of some of the people at Dover, the police authorities said.

Marks of Injections

The police and medical authorities are expected to testify that they found more than 70 bodies at Jonestown that showed the marks of recent injections that suggested that those people may not have voluntarily ingested the cyanide and fruit-flavored drink that killed them.

The police are also expected to introduce testimony that may help the jury determine whether Mr. Jones took his own life or was shot by an assailant in the last minutes of the suicide ritual.

The police may also disclose the contents of a letter that they found in a valise full of cash that three survivors said they were ordered to carry to an unnamed embassy. News reports have suggested that this letter was addressed to the Soviet Embassy here. Its contents could well reveal what arrangements Mr. Jones may have had with representatives of the Soviet Government.

There is considerable speculation in legal circles here that the jury will rule that a large number of the deaths were actually murder. In addition to the bodies with the injection marks, there were more than 250 children found dead at the scene and the jury is expected to rule on whether they could freely have chosen to die with their parents.

"I found a 2-year-old child with injection marks," said one Government official privately. "Could that child have voluntarily taken his own life?"

Police sources speculate that there may have been unrelated violence in the final hours when those still living became embroiled in a dispute over the vast amount of cash and jewelry that Mr. Jones had cached away.

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- The Washington Post _____
- Washington Star-News _____
- Daily News (New York) _____
- The New York Times **A-1**
- The Wall Street Journal _____
- The Atlanta Constitution _____
- The Los Angeles Times _____

Date DEC 13 1978



Associated Press

There were lots of drugs in Jim Jones' refrigerator

The kids' stuff is the worst. The toys and small shoes of children who died here.

Maybe some of the adults, or even all of the adults, died here for what they believed in. But surely, not the kids. They didn't die with Jim Jones because he exhorted them to.

They died because someone — their parents, a doctor, a nurse — pumped poison into them with a needle.

The kids' stuff is worse, but it's all horrifying. The old peoples' stuff — an expensive chrome wheelchair over there, a blonde-wood cane here — that's devastating, too.

There's a notebook. My first impulse is to grab it and read it. But that seems ghoulish and I

hesitate.

On the other hand, it may be an important document — it may contain the secret of Jim Jones, what made him what he was, what gave him the power of death.

I grab it and read.

It is only neat, precise lecture notes, apparently kept faithfully day by day: "Aug. 30. Chinese Chairman Wu (sic) is

talking to the shah of Iran while the capital is on strike."

"Sept. 5. Somoza's time is short-lived...."

"Sept. 16. The rise of fascism in Italy...."

It goes on and on like that.

I pick up a letter. It is written in a girlish hand on lined three-hole binder paper.

"Hi, Sherry," it begins. "I was really glad and surprised to hear from you. I'm so glad that things have worked out for you."

I know I can't finish reading that one.

Groups of reporters are being shuttled from an airstrip at Matthew's Ridge, 25 miles away, and there is a schedule to keep if we are to get back before dark.

One of the two dozen or so Guyanese soldiers guarding the death camp urges me to see what must be seen, and get back to the helicopter. He emphasizes this point by shifting his grip on a sub-barreled machine gun.

I get the point.

A laundry, a cook house. In the laundry, bags of unwashed clothes.

Staggering through ochre-colored mud toward what appears to be a warehouse, I find a survivor:

A tiny, scrawny kitten.

Two Japanese journalists discover the kitten at almost the same time. One shoots 10 or 12 pictures of the kitten. The kitten looks hungry, mews pathetically.

The photographer grins. He's made some nice pictures. We move on.

On the back stoop, just beside the warehouse, about 30 yards from where the cyanide potion was distributed last Saturday, is a cardboard carton with a

flap torn open.

The carton contains hundreds of packages — not of Kool-aid, the drink that has been reported as used in the cyanide drink — but of something called "Fla-Vor-Aid."

Similar to Kool-Aid, but not Kool-Aid. I've come across a big scoop.

I pocket a single envelope of the stuff. I feel guilty because I've become a ghoul and a looter, and I put it back. Then, once again, I pick up the envelope and put it in my pocket.

Why, I have no idea.

Later, I discover there is other life in Jonestown beside the kitten and the soldier and the newsmen.

In a garden beside a wood-frame house — a barracks, or an apartment — a small, healthy-looking pig is rooting contentedly. Not far away is a black duck.

Several hundred yards away are about 50 smaller cottages, each about 12 by 20 feet, all also neatly built. They are freshly painted in pastel colors — green,

blue, pink and beige. Another reporter gets a peek inside one, and says there are a dozen bunks in the place.

The cottage said to have belonged to Jones is about 100 yards away from the central pavilion. It is perhaps twice as large as the small cottages, but certainly not a palace.

Like nearly all the others, it has been sealed by Guyanese soldiers or police. But on the small veranda, stuff and junk is littered about.

Feeling no guilt at all, now, I kneel and go through it. I find several plastic syringes and a number of bottles of drugs — Penthedine, Penothal 1 (aren't these truth syrums?) Thorazine and Valium (tranquilizers) and morphine sulfate.

Now one of the soldiers is moving us along toward the heliport. In ten minutes, we are airborne.

From the air, the jungle clearing in which Jonestown is built looks peaceful and almost pretty.

And in the air, moving away from Jonestown at 150 m.p.h., we find the stink of death suddenly gone.

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Toll in Guyana Jumps to 780

U.S. TEAMS FIND HUNDREDS MORE BODIES IN

CULT SETTLEMENT

By Jeremlah O'Leary
and Henry S. Bradsher
Washington Star Staff Writer

GEORGETOWN, Guyana — American troops removing the mass suicide-murder victims at the People's Temple settlement at Jonestown now have found 775 bodies, nearly twice as many as had been thought earlier, United States officials said today.

They said the toll may exceed 800. The U.S. Embassy here was informed by radio at 11 a.m. EST that the original body count of just over 400 made by Guyanese police and defense forces now has been found to be

seriously in error. The number of additional bodies at the settlement where the Rev. Jim Jones ordered all his followers to join him in committing suicide last Saturday may now approximate the more than 800 American passports that were found in a locked box at Jonestown.

GRAVES REGISTRATION troops of the U.S. Army reported by radio from the scene of the horror that they found many bodies, including children, underneath the corpses of their parents and other members of the People's Temple.

U.S. officials have been troubled from the first by the insistence of Guyana officials that only 400-odd bodies had been counted in the farming community.

In Washington, the head of the State Department's task force said that the number of bodies now counted plus the number of known survivors "seems to be in the vicinity of what other sources indicate was

the number of persons in Jonestown last Saturday" more than 800.

The official, Deputy Assistant Secretary of State John A. Bushnell, said that there is no trace of any additional survivors still in the jungle around Jonestown but the search is continuing. The United States is providing logistical support to a battalion of approximately 350 Guyanese defense forces troops still searching the region while U.S. helicopters fly overhead.

BUSHNELL SAID 870 passports

have been recovered from Jonestown, possibly including some duplications. Six hundred single beds were counted in the community, and a recent petition of support for the late Jim Jones contained between 600 and 700 names. Based on these indications, it now appeared that virtually everyone was accounted for.

Bushnell said approximately 485 bodies had been moved by U.S. military personnel from Jonestown by 11 a.m. today. Twenty more have been bagged for movement and 270 more

have been counted. This totals 775. Five other cult members died in Georgetown on Saturday.

Between 70 and 80 survivors were in the cult's Georgetown office or at the airport where Rep. Leo Ryan and four other Americans were killed Saturday, and fled into the jungle, but have since been found.

He said the U.S. government plans to turn the bodies over to "the normal commercial funeral system" after identification and processing at Dover, Del. "We'll be in the middle," Bushnell said of critics who think the U.S. government should not have met

See CULT, A-4

- The Washington Post _____
- Washington Star-News A-1
- Daily News (New York) _____
- The New York Times _____
- The Wall Street Journal _____
- The National Observer _____
- The Los Angeles Times _____

Date 11-27-78

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CULT

Continued From A-1

any of the costs caused by the mass suicides and those who think the U.S. government should provide for final burial, Bushnell noted.

Any unidentifiable or unclaimed bodies will be buried by the government in the Dover area.

He said the Department of Defense has spent between \$2 and \$3 million on the operation so far.

EMBASSY officials have been working night and day trying to match up the passports with the known and identified dead. So far U.S. and Guyanese officials have been able to identify only 200, but until this morning no one was aware that the death toll could be nearly twice the figure that officials have been using all week.

It had been estimated, when officials had put the toll at just over 400 dead in the bizarre suicide-murder rite, that the evacuation of the Jonestown fatalities might be completed by Sunday. Now the American Joint Task Force expects the task to take much longer.

The discovery of the additional bodies added to the near-incomprehensible horrors uncovered at the cult settlement, but it also helped to clear up some of the mystery caused by earlier indications that there were many more hundreds of persons living at the settlement and the discovery of the more than 800 passports.

GEORGETOWN WAS beginning to seethe with rumors that the Rev. Jones might have been carrying out individual killings of untrusted followers at the commune he founded four years ago in the rain forest 150 miles from Guyana's capital. Guyanese officials said there was no evidence of any such killings, but they too were unable to account for the difference between the number of bodies and the number of passports.

Police Commissioner Lloyd Barker and Minister of Information Shirley Field-Ridley said there was some evidence that an unknown number of Jones' followers may have escaped into the jungle because there was evidence of foot travel along paths leading to Amerindian villages in the region. But CID Chief Skip Roberts said today he seriously doubted whether very many survivors had taken flight when Jones used the commune loudspeaker to summon his followers for their last assembly.

A handful of People's Temple followers escaped death by various means when Jones announced that everyone was going to die and ordered the fatal potion of cyanide and tranquilizers mixed with Cool-Aid administered to all. The discovery today that many children, previously uncounted among the dead, were lying under other bodies is not inconsistent with the fact that Jones ordained that the children should die first.

THE SURVIVORS include an elderly woman who was overlooked because she was in the bathroom, a 76-year-old man who wandered away without being stopped by Jones' guards and a handful of young men who escaped by hiding until the mass suicides were completed.

The suicides came after Temple members had killed Rep. Ryan and four other Americans in his investigating group at Port Kaituma, about 7 miles from Jonestown last Saturday.

Meanwhile, a Peoples Temple member who escaped the suicides today told United Press International that when the hundreds of cultists

were told their fate was death by poisoning, only one woman tried to object.

Jones' followers shouted down the protester and branded her a "traitor," the witness said.

The witness to the suicide ritual, Odell Rhodes, 36, of Detroit, said Jones calmly decreed death for his followers last Saturday, and they obeyed his command.

Infants and children were first in line at a table in the group's assembly hall, Rhodes said, where a nurse squirted suicide poison down their throats by syringe, then gave them a grape drink for a chaser.

"The first adult to die was a young woman who went up with a baby in her arms, had the poison shot down her throat, walked into a field and sat down and died," said Rhodes, who managed to escape when he was sent with the nurse to get a stethoscope.

Jones called a meeting minutes after Rep. Ryan and his party had left Jonestown for the Port Kaituma airstrip.

"They will never reach the United States and we will all commit suicide," Rhodes quoted Jones as saying.

JONES ASKED if there was any objection, Rhodes said. Only one woman spoke up. She said suicide was not the only option, that the cultists could go to the Soviet Union or Cuba.

Rhodes said she was shouted down with cries of "traitor!"

Rhodes said the poison worked quickly and each cultist died within four to five minutes — a brief period of agony.

"It was evident that this was not a drill," Rhodes said. "People started going into convulsions, foam came from their lips and many were crying."

The group became panicky, and Jones shouted into the camp's loudspeaker system: "You must die with dignity."

Rhodes said he leaned against the fence while waiting his turn in line and thought about trying to get out of there. At that time the commune's doctor, Dr. Larry Schacht, called out for a nurse to bring a stethoscope, so Rhodes followed her past the guards and walked to the nursing station.

The nurse told him to look for the stethoscope there while she looked in the doctor's office.

He went out the back door and hid until night, when he escaped through the jungle.

"I have no idea how many survivors there are, nor how many people were at the Peoples Temple," said Rhodes, a slender black man who described himself as a former drug addict rehabilitated by the Jones organization.

One of the aluminum caskets that arrived at Dover Air Force Base yesterday contained what were positively identified as the remains of the cult leader who triggered the mass deaths, scotching rumors that the body might be that of a double.

THE COFFIN, marked simply "Rev. Jimmie Jones, 13-B," was unloaded last night. A team of 10 FBI fingerprint specialists concluded that the corpse was Jones.

Former cult members in San Francisco had said they feared Jones directed the mass suicide and then fled with a "revenge squad" bent on killing the people who had brought on his downfall.

Some mystery was developing over the fact that most of the suicide victims returned to the United States were young persons and children — although an 108-year-old man was among the victims. There were boxes of Social Security checks but no old people to go with them.

(Mount Clipping in Space Below)

Some of 780 Forced To Drink Witness Says Most Waited Turn Quietly

GEORGETOWN, Guyana (AP) — A man who saw hundreds die in the biggest mass suicide in recent history said yesterday there was some hysteria and confusion as parents saw their children writhe in the throes of death from poisoning at the Jonestown settlement.

But Odell Rhodes of Detroit said most people quietly waited their turn to die. He said he saw perhaps 200, of the nearly 800 who died, drink cyanide or have it administered forcibly.

Rhodes said there was no panic or emotional outburst as people stood in line to swallow the poison. He said he escaped by slipping through a ring of armed guards and into the jungle.

"A lot of people walked around like they were in a trance. I don't know if they even tried to get away," said Rhodes, 36, who said he escaped about 20 minutes after the poisoning began.

"There wasn't that much noise," he said. "Children were crying and going through convulsions and some of their grandparents and parents were getting hysterical as they saw their children die.

"But basically a lot of the people were sitting, especially the senior people — just waiting and watching," he said.

Rhodes said the founder and leader of the Peoples Temple colony, the Rev. Jim Jones, called a meeting at the camp assembly hall and told people the time had come for the ritual mass death.

It was called just after U.S. Rep. Leo Ryan left the settlement Saturday and took some cult members with him. Ryan and several others were slain at the strip by gun-wielding cult members.

The "defectors" would never reach America, Jones told the crowd as the bizarre ritual of death began, according to Rhodes.

Jones asked if there was dissent, and one woman said death was not the only option, suggesting a move to the Soviet Union or Cuba.

But the gunmen returned from the airstrip with reports of the killing and Jones said it was too late for anything but suicide, Rhodes said.

Rhodes said Jones had warned his followers that if some were allowed to leave, then family members would come from the United States and take others away.

He had a lot of ego and had to be in control," Rhodes said. "The decision for suicide) was based on the fact that he felt he was losing control. I'm just trying to figure out why those people would voluntarily kill themselves."

He said the camp's doctor and nurses brought out containers of a liquid that investigators have since said contained cyanide.

"They would draw up an amount (of poison) into syringes," Rhodes said. Babies and children went first. They would take the syringes and a nurse or someone else would put it into a person's mouth and the people would simply swallow it down

"The first person who went up was a young mother, about 27 or so. She had a small baby, about 1½. She administered it to her own baby, then took her own. She walked over to a field and sat down. It was hard to believe," he said.

Rhodes said it took 4-5 minutes for the people to die.

"Parents were talking with their children and a lot of the children were crying," he said. "He (Jones) was telling them not to tell the children they were dying, not to tell them it was painful. ... He didn't seem excited. He was sitting in a chair and seemed very calm."

Rhodes, who taught crafts to camp children, related the horror to a few reporters in the hotel where he and a few survivors are staying.

(Indicate page, name of newspaper, city and state.)

A-1 HERALD EXAMINER
LOS ANGELES, CALIF.

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"It was mass confusion. People
were standing in groups, saying good-
bye to each other, walking around
hugging old friends. All my thoughts
were on how to get out of there."

He said he walked to the edge of the crowd, which was surrounded by armed guards, and saw a girl named Julie Reynolds, about 13. "One of the women who supervised her, and one of the nurses were forcing her to take poison. They forced her to take it. She was spitting it out, but they were forcing her to take it".

Rhodes said he slipped away, crawled under a building and hid until guards were called to take poison. Then he stole from house to house and into the jungle.

He said he followed the road eight miles to Port Kaituma, where he told a constable about the killings, but said he was told the force was understaffed and nothing could be done.

(Mount Clipping in Space Below)

THE NEWS IN REVIEW**RELIGION****Murder and Mass
Suicide in Guyana**

THE SLICE of Guyana jungle was only 60 miles from Shangri La — the place so idyllic in appearance it had served as the location for the movie version of "Lost Horizon."

And in the jungle at Jonestown was a dream of paradise on earth where everyone shared and shared alike and there were oranges on the trees and bananas for the picking and everyone loved everyone — and especially their leader, Father Jim Jones. He wanted to be called "father," like in "creator."

By last week the world knew that Jonestown was neither Shangri La nor Paradise-recovered and that the Reverend Jim Jones somewhere in his ministry had gone horribly awry.

Jones was handsome enough and bright enough and he claimed to be at least part American Indian. He was raised in Lynn, Indiana, once a major center of Ku Klux Klan activity, attended nearby Butler University in Indianapolis and the Cleveland Bible College, where he became an ordained minister of the Disciples of Christ.

In 1953 he established his own interdenominational church in Indianapolis and, with his charismatic personality and his appeal to the downtrodden, he soon had a highly successful interracial congregation.

(Indicate page, name of newspaper, city and state.)

S.F. Sunday Examiner
and Chronicle

pg 5 S.F. Chronicle

This World section

San Francisco, CA

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It was a daring thing to do in the heart of KKK land. He established a soup kitchen and opened it to anyone; he found people jobs and distributed used clothes. Jones became head of the city's Human Rights Commission in 1961 and persuaded restaurants and theaters to change their discriminatory policies.

But Jones was already feeling the pressures that ultimately consumed him and over 400 of his followers. He preached that the nuclear holocaust or fascism was coming; that blacks would be exterminated like the Jews were under Hitler, and in 1965 he looked for some way out. He had become an ordained minister in 1964.

Apparently in an Esquire magazine article on where mankind was most likely to survive a nuclear war, he found his inspiration for his next move.

The move was to Redwood Valley, Calif., a dozen miles from Ukiah. At least 160 faithful followed him to Redwood Valley, where in an idyllic setting he established a People's Temple where the faithful could not only worship but work in the vineyards and till the soil.

His message of love and sharing, of helping those seeking to belong to a "family" attracted thousands of adherents. Again he went in for good works — homes to care for the elderly and for mentally handicapped and delinquent kids; drug rehabilitation; food kitchens.

By 1971 he was ready to expand to the "big time," as a former member of the Temple put it, to San Francisco and Los Angeles.

In San Francisco, Jones bought an old synagogue on Geary off Fillmore and in the same year, 1971, he bought an empty synagogue in Los Angeles. His operation and membership expanded to an estimated 2,000 believers.

The Temple members were

expected to give their worldly goods (including Social Security checks) to the cause, if they lived in the Temple, or contribute 25 percent of their income to it. They were also expected to do what "father" Jones said without question — even commit suicide.

At the same time Jones used members to build political power. As the Rev. Cecil Williams

1978 of Glide Memorial Methodist Church, put it: "Here was a man that with a snap of his fingers could bring out a thousand people. No one had ever done that before."

The thousands of votes Jones controlled could decide close races and politicians were very aware of it — from Vice President Walter Mondale on down. They consulted Jones; some wooed him; (Mayor George Moscone made him chairman of San Francisco's Housing Authority) and they wrote congratulatory letters.

Rev. Jones, meanwhile, was showing signs of paranoia. As a member of the Housing Authority recalled, "He'd call me late at night, one time at 2 a.m., and ramble on about how someone was trying to assassinate him and how rightwing forces were trying to destroy his temple."

He wrote congressmen in the same vein, and he preached — with the Temple doors closed — that a race war was coming.

"Jim" told us all along," recalled Birdie Marable, a

black beautician who quit several years ago after running a rest home for the Temple, "that if anything ever happened to him, if the government closed in on us that we would have to kill each other."

Lena McCowan, a former member, said at first Jones wanted to be known as Jim, "but then he began to say he was Jesus Christ incarnated. He always wanted to be called father, never reverend. . . He'd never had any other God."

Meantime, there were increasing demands to investigate Jones. The Temple bought 27,000 acres in the jungle of Guyana 150 miles from Georgetown, the nation's capital, and connected only by seven miles of dirt road to a small landing field at Port Kaituma.

Jones sent down some 130 young people to clear the land and prepare for the move of Temple members en masse to the paradise. Even as Jones and his flock packed for the big move, New West magazine's August, 1977, issue featured an article "Inside People's Temple" by Chronicle reporter Marshall Kilduff and New West's Phil Tracy.

The article quoted former Temple members (admittedly disillusioned and prejudiced) on a host of abuses — siphoning off money from child care operations; poor housing, food and care of members, particularly the elderly; psychological abuse as well as physical beatings. The magazine called for an investigation of the Temple and Jones.

Jones and an estimated 1200 followers (since believed fewer than 1000) fled to Guyana and paradise in mid-1977.

One of the main reasons Jones fled San Francisco, apparently, was John Stoen, the

six-year-old son of Grace and Tim Stoen who Jim Jones claimed he had sired and wanted to keep with him always. Tim Stoen had been the Temple's attorney for many years and Grace at one time had kept books for seven of the Temple's enterprises. Tim took John with him to Jonestown but when Tim defected recently Jones would not let John leave.

Representative Leo Ryan, 53, an activist San Mateo Democrat who always wanted to check out information for himself, began a preliminary investigation that apparently turned up disturbing information. At the urging of some constituents he decided to visit Jonestown, himself — the Temple's flamboyant lawyer Mark Lane had earlier said there was nothing to hide at Jonestown, that anyone was free to come or go.

But when Ryan announced November 7 he was actually going to make the trip and 19 others—media people (including Chronicle reporter Ron Javers) and relatives of Temple members — would go along, he ran into delaying tactics all along the route.

For three days the party was stalled in Georgetown, capital of Guyana, where embassy people and Lane urged they wait until Jonestown was "ready" for them.

On November 17 they finally made the one-hour flight to Port Kaituma and jounced over the muddy road to Jonestown. There they were greeted like royalty. They were given a tour of the fields and orchards and some of the tin-roofed buildings.

They were fed pork Sloppy Joe sandwiches, greens and potatoes grown on the 200 cultivated acres. Singers of all ages and the Jonestown band

provided an assortment of music — rock, jazz, disco — while others danced and clapped. Jones watched proudly from his "throne."

Congressman Ryan rose to the festive occasion. He went to the microphone near Jones' raised chair, under the roofed, open meeting house and said, "From what I've seen, there are a lot of people here who think this thing that has happened is the best thing that has happened in their whole lives."

Wild applause. Jones stood and applauded, although he had not looked well.

As the Ryan group left for the evening drive back to Port Kaituma, where they would spend the night in a tin-roofed disco, a young man slipped Don Harris, an NBC reporter, a message written on a child's slate saying, "Please help me get out of Jonestown." There were four signatures on it.

In Port Kaituma local Guyanese regaled the party with horror stories about Jonestown.

Saturday morning when the party returned to Jonestown the atmosphere seemed tense. Temple member Edith Parker ran up to Ryan and said she wanted to leave with him. By the time they were ready to leave 20 people had asked to go.

Ron Javers, the Chronicle reporter, said that Jones struck "us as a madman. We watched him as he kept taking pills until he seemed dazed by them. He listed a whole catalogue of diseases he said were afflicting him starting with cancer."

Jones said the 20 were free to leave. Suddenly a young white man (later identified by Lane as Don Sly) grabbed Ryan and put a knife to his throat. Lane and Charles Garry, the

other Temple attorney who had flown in with Ryan, grabbed Sly, who was cut as they wrestled the weapon away, spurting blood on Ryan's white shirt. Jones became nervous. He was afraid Ryan's report would be negative. Lane and Garry stayed behind to calm Jones down.

Ryan and the rest of the party hurried to the truck that was to take them to the Guyana Airways plane on the Port Kaituma strip.

"I wouldn't be alive if it wasn't for Mark Lane," said a shaken Ryan. It was 4:20 p.m. There was the two-engine plane ready to take the Ryan party back to Georgetown and a single-engine plane to accommodate the refugees from the colony.

James Cobb, a former Temple member who had tried to talk his mother, three sisters and two brothers into leaving, warned Examiner reporter



Photo by Gregory Robinson

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RYAN

*Jones had
'planned' to
kill the
whole Ryan
party*



THE SUICIDE SCENE AT JONESTOWN

(Mount Clipping in Space Below)

Early Count Was 'in Error' 780 Bodies at Jonestown town

Corpses Were Piled Four Deep

Georgetown, Guyana

U.S. military personnel, finding "smaller bodies under larger bodies and children under those," discovered yesterday that "as many as 780" Americans died in Jonestown last Saturday when cult leader Jim Jones ordered them to commit suicide.

A week-old estimate of about 400 bodies, apparently based only on a rough count made by the Guyanese authorities, who were the first to reach the death scene last weekend and did not move the bodies, was "found to be seriously in error," according to a U.S. spokesman, when military personnel packing the dead in plastic bags neared 400 and realized there were many more to go.

(Indicate page, name of newspaper, city and state)

1 S.F. Chroni

San Francisco

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"The way an this happened was that nobody (of the U.S. military task force) stopped to count" when they reached Jonestown early this week, said another U.S. official. "But as they bagged the bodies, they noticed the pile wasn't going down."

"We simply began to discover more and more and more bodies," said Air Force Captain Don J. Moscatelli, spokesman for the U.S. Military rescue task force here.

"Under adults we found smaller adults and children, and more small babies than anticipated."

Most of the previously overlooked bodies were found at the bottom of what turned out to be a three- and four-deep pile off to the side of the open-air pavilion from which Jones supervised the distribution of the poisoned Kool-Aid to followers herded around him by encircled armed guards. Jones himself was later found shot to death on the altar at the front of the pavilion.

Yesterday's unexpected discovery was a swift, shocking blow to both U.S. authorities and relatives of Peoples Temple church members that both doubled the death toll at Jonestown and snuffed out hope that many more survivors might be found.

"You don't know whether to be

relieved or horrified," said U.S. Consul Douglas Ellis, who has been the liaison between the embassy here and the 32 known survivors of Jonestown as well as relatives of Jonestown residents seeking to discover whether their loved ones are dead or alive. "It appears that there may not be anybody to search and rescue."

All week long, officials had agonized over the mystery of what had happened to several hundred Jonestown residents apparently not counted in the original estimate of about 400 dead. U.S. military helicopters were scheduled to begin flying over the dense rain forest surrounding Jonestown and broadcast loudspeaker appeals to any survivors who might have fled there.

Now, however, the numbers that had been in contention here all week appeared to be adding up.

The Guyanese government said yesterday that its records showed 950 Peoples Temple church members had entered Guyana since the Jonestown agricultural commune was founded five years ago.

Meanwhile, the U.S. embassy yesterday examined and photocopied 803 U.S. passports the Guyanese authorities had recovered in Jonestown. The copies will be sent to Washington for a determination of how many persons they cover. That number could be more than 800 because some children may have traveled on parents' passports, and others may have been born in Jonestown. Markers in a small cemetery found in Jonestown indicate that only about ten residents died there before last weekend.

Against that evidence are these numbers:

• "As many as 780 bodies" counted in Jonestown by yesterday afternoon.

• A petition "pledging loyalty to Jim Jones," signed by between 600 and 700 persons, found in Jonestown.

• Four other Peoples Temple church members dead inside the Georgetown headquarters Saturday night, and one defector from the commune who was shot to death along with Representative Leo J. Ryan and three newsmen after they left Jonestown earlier Saturday.

• Thirty-two other Jonestown residents who escaped Saturday's violence, some of whom left with Congressman Ryan's group and survived the ambush at the Port Kaituma landing strip near Jonestown, and others who slipped out of Jonestown before and during the forced mass suicide.

• Forty-six other Peoples Temple church members still under armed guard and house arrest inside the Georgetown headquarters house.

They include Jim Jones' son

and top lieutenant, Stephan Jones, and other members of the Jonestown basketball team, which was in Georgetown playing the Guyanese national team last weekend during Congressman Ryan's visit to Jonestown.

According to Guyanese police sources, some cult members now in that house are being investigated for the murder of Peoples Temple member and house resident Sharon Amos Harris and her three children, who were found in the Georgetown house Saturday night with their throats slashed.

Police sources in Georgetown said that Edward Bikman, 43, hometown unknown, will be charged today with four counts of murder in the killing of Amos and her children.

Survivors from Jonestown have told authorities that members of the basketball team were trained sharpshooting security guards who practiced with firearms in the forest around Jonestown.

• Four other Jonestown residents found aboard the cult's coastal freighter, the Albatross, when it landed in Trinidad this week after leaving Guyana well before last weekend's violence. Those four are being temporarily held by Trinidad authorities, who are in communication with Guyana.

• Two or three more Jonestown residents reportedly found by a Guyana defense force patrol boat aboard the cult's fishing boat, the Cudjoe, three days ago just 20 miles north of its Port Kaituma dock. They are being questioned by the police here. A third boat used by the Jonestown commune, named the Marceline after Jim Jones' wife, is still missing.

These numbers make a total of between 850 and 900 Peoples Temple church members now accounted for in Guyana.

The only remaining live lead on more possible survivors from Jonestown is a report from a Venezuelan government agent that the pilot of a Venezuelan military plane patrolling its disputed border with Guyana saw what appeared to be 30 or 40 people heading west toward the border from the rain forest around Jonestown and Port Kaituma. Guyanese government spokesmen denied knowledge of such a report.

Meanwhile, the grim airlift of bodies from Jonestown continued at a brisk pace yesterday. By midday 485 bodies had been taken during the past three days in plastic body bags by helicopter from Jonestown to Timehri International Airport, where they were transferred to aluminum holding coffins and put into military cargo planes bound for the U.S. Air Force base in Dover, Del.

Yesterday afternoon, the government of Prime Minister Forbes Burnham made its first public report to the Guyanese people about the Jonestown affair. Deputy Prime Minister Ptolemy Reid delivered the report in a 15-minute statement to Parliament that was broadcast across the country by the Guyanese Broadcasting Service radio.

Reid's address, in the crowded House Chamber of the 50-year-old pink-and-white neo-classical Parliament, was essentially a chronological listing of the steps his government took at Jonestown after the violence occurred. Nothing not already known was revealed.

Reid, a large black man with a full gray beard, who, like the 55 members of the House and observers and members of the press, wore an open-necked shirt and no coat in

the tropical heat, also stated his nation's "deep regret and sympathy" to the American people for the tragedy that occurred at Jonestown.

He pointedly indicated throughout his statement that he believed his government acted as quickly as possible at every stage of the emergency.

For example, he said that after the ambush of Congressman Ryan's party at the Port Kaituma airstrip, "one of the more seriously injured persons was conveyed that very evening to the hospital in Georgetown where a medical team was on standby and the injured person received immediate attention. Others were flown out the following day."

Later, he pointed out that, after the first report was received of a possible mass murder or suicide at Jonestown, the Guyana defense force mobilized troops as quickly as possible at Matthews Ridge, 20 miles away, and "moved by foot and train to Port Kaituma and then to Jonestown Sunday on foot.

"It should be noted that all this was done under very adverse conditions," Reid told Parliament, explaining that the terrain was very rough and rain was falling heavily.

Reid ended his address by saying that he wished to "reiterate our deepest sympathy to all who are grieving. We mourn with all of them."

After finishing, Reid strode hurriedly off the House floor, pushing his way through reporters and bystanders. He was chased by catcalls from members of the opposition Peoples Progressive party, whose acting leader tried to insist that Reid answer questions, as is frequent parliamentary procedure.

When the speaker of the House ruled that, for technical reasons, the Jonestown matter could not be discussed on the floor, cries of "Shame, shame," and "coverup" rang out.

Some members of the opposition party and its newspaper here have raised questions about the apparently close relationship between Ptolemy Reid in particular and the Burnham government generally with Jim Jones. Jones and Reid met together on several occasions, and the Burnham government has been accused here of looking the other way when the Jonestown commune, using its three boats, allegedly shipped out produce and brought in supplies without going through customs.

Washington Post



A truck on the rain-soaked runway of Dover Air Force Base in Maryland carried its cargo of metal caskets



AP Wirephoto

Ptolemy Reid, Guyana's deputy prime minister, recounted the tragedy at a meeting of Parliament

(Mount Clipping in Space Below)

JONES TOWN TOLL NOW UP TO 775

(Indicate page, name of newspaper, city and state.)

1 S.F. Examiner

San Francisco, Ca.

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Adult corpses covered children

180 victims under age 15, the U.S. finds

By Jim Willse
Examiner City Editor

GEORGETOWN, Guyana — A total of 775 bodies has now been found at the jungle mission of the Peoples Temple.

The increase in the numbers of dead at the Jonestown outpost apparently was reached when it was discovered that many bodies of children were found under the corpses of adults.

The State Department in Washington said 180 of the dead are children under the age of 15. A witness to the gruesome suicide ritual said the children were lined up and given the lethal mixture of Kool-Aid and cyanide first, then their parents drank the potion and fell atop their children.

"It now appears the count will be as many as 780 bodies," said Stephen Kibble, information officer at the U.S. Embassy in Guyana.

At the Peoples Temple headquarters in San Francisco, members said they believed there were 972 people in the Jonestown camp. With 780 now dead and 32 members who escaped the ritual mass suicide, that leaves 160 people unaccounted for, according to the temple figures.

As of 8 a.m. today, 485 bodies had been removed from Jonestown to Dover Air Force Base in Delaware and 20 more had been placed in Air Force "body bags."

U.S. troops at the scene counted the remaining bodies and found 270.

Officials said they didn't expect to find more victims of the Temple mass suicide elsewhere in the Jonestown outpost.

The reason for the earlier body count — at 409 — was that the Guyanese who discovered the bodies made no attempt to disturb them.

Only after U.S. Army and Air Force personnel arrived and began removing the bodies was it discovered that there were more bodies under those already counted. In some areas around the central meeting hall, the concentration of bodies was so dense that one couldn't see the ground.

The figures, sent to Washington by U.S. officials on the scene, almost double the number of those known dead at the colony of Peoples Temple leader Jim Jones. They account for most of the large number of settlement members until now listed as "missing."

One of those bodies is Corpse No. 13B, wrapped in plastic and encased in an aluminum transfer

box. The name scrawled on the side of the box by a soldier: "Rev. Jimmie Jones."

Jones was identified positively yesterday with fingerprints provided by the Los Angeles Police Department. The State Department said no autopsy will be performed on him at Dover.

The evil preacher left Guyana yesterday surrounded by the bitter fruit of his labors. In two days, the bodies of 270 men, women and children had been brought from the Peoples Temple mission by U.S. helicopters and loaded aboard big, droopy-winged Air Force transports for a flight to Dover Air Force Base.

All the bodies must be brought the 150 miles to Temehri Airport outside the capital city of Georgetown.

There were 162 bodies taken to the United States yesterday in three flights. Another 68 bodies were at the airport for removal to the United States today.

There was some doubt that the Dover military mortuary — where victims of the Vietnam War were processed — could handle the larger number of bodies found. But Army Maj. Brigham Shuler, spokesman for the bodylift, said the base will handle all the bodies — though he said processing them now will take at least three weeks, instead of the eight to 10 days forecast at first.

The Peoples Temple in San Francisco said it was sending medical records and pictures of its members to Washington to aid in the identification. Officials urged that any medical or dental records or fingerprints be sent to Dover Air

Info number for victims' kin

An information center for people who believe a relative may be one of the Guyana victims has been established at the Dover Air Force Base in Delaware.

The phone number at the information center, manned around the clock, is 302-678-6767.

Force Base or to the State Department.

The government has said that families of the dead will have to pay to have them transported home — at least \$450 from Dover to San Francisco.

Today, San Francisco Supervisor Quentin Kopp said he is asking federal authorities to send the Jonestown dead to San Francisco "because almost all were Californians, most were from Northern California."

Bodies left unclaimed will be buried in Dover at government expense.

In Georgetown, Sgt. Boy Petrie, one of the 200 airmen called in to assist in removing the bodies, said: "There are a lot of little kids — that's the toughest part."

"You can tell they were kids by the weight of the bags. They just didn't have any choice."

Only 32 members of the temple in Jonestown are known to have escaped the mass suicide ritual. Few attempts have been made to find any other members who may have escaped in the jungle.

Despite the State Department's

statement in Washington that U.S. helicopters were already blaring messages to return over the swampy terrain at Jonestown, a U.S. official here said no such effort would be made until today and that the American search-and-rescue effort was minimal.

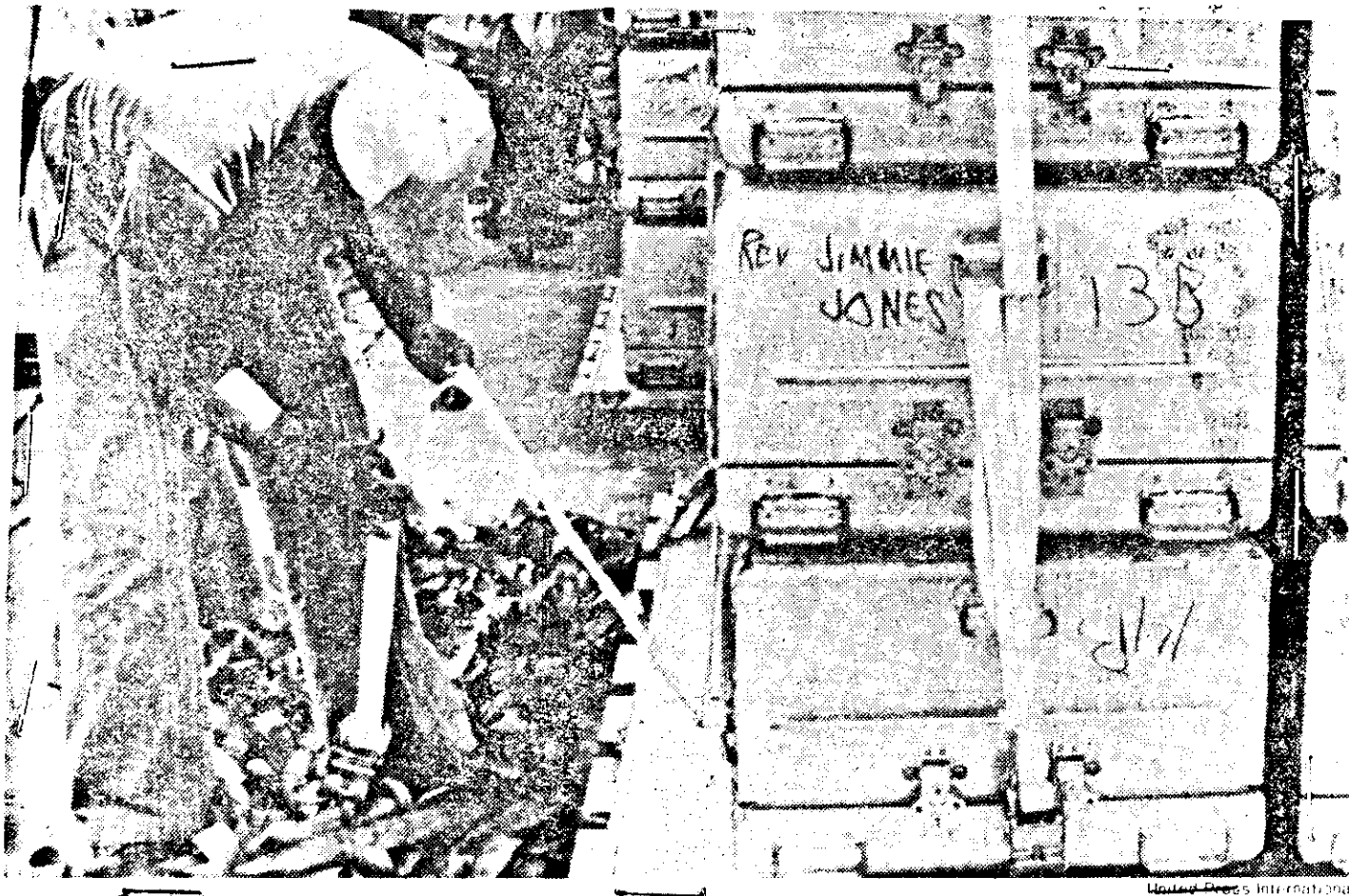
One helicopter flew low over the trees yesterday in an attempt to spot survivors. Bullhorns were added to the flight equipment today, according to Capt. John Moscatelli.

The State Department said that so far 870 passports — all but four American — have been checked, but a spokesman said there may be some duplication. He also said 600 single beds were counted at Jonestown. These figures have led the State Department to believe that there are few, if any, survivors still unaccounted for.

The number of persons at the outpost at the time of the suicides has been a major question all week. Interviews last night with survivors of the Saturday horrors added weight to the estimate of 800 to 900 residents.

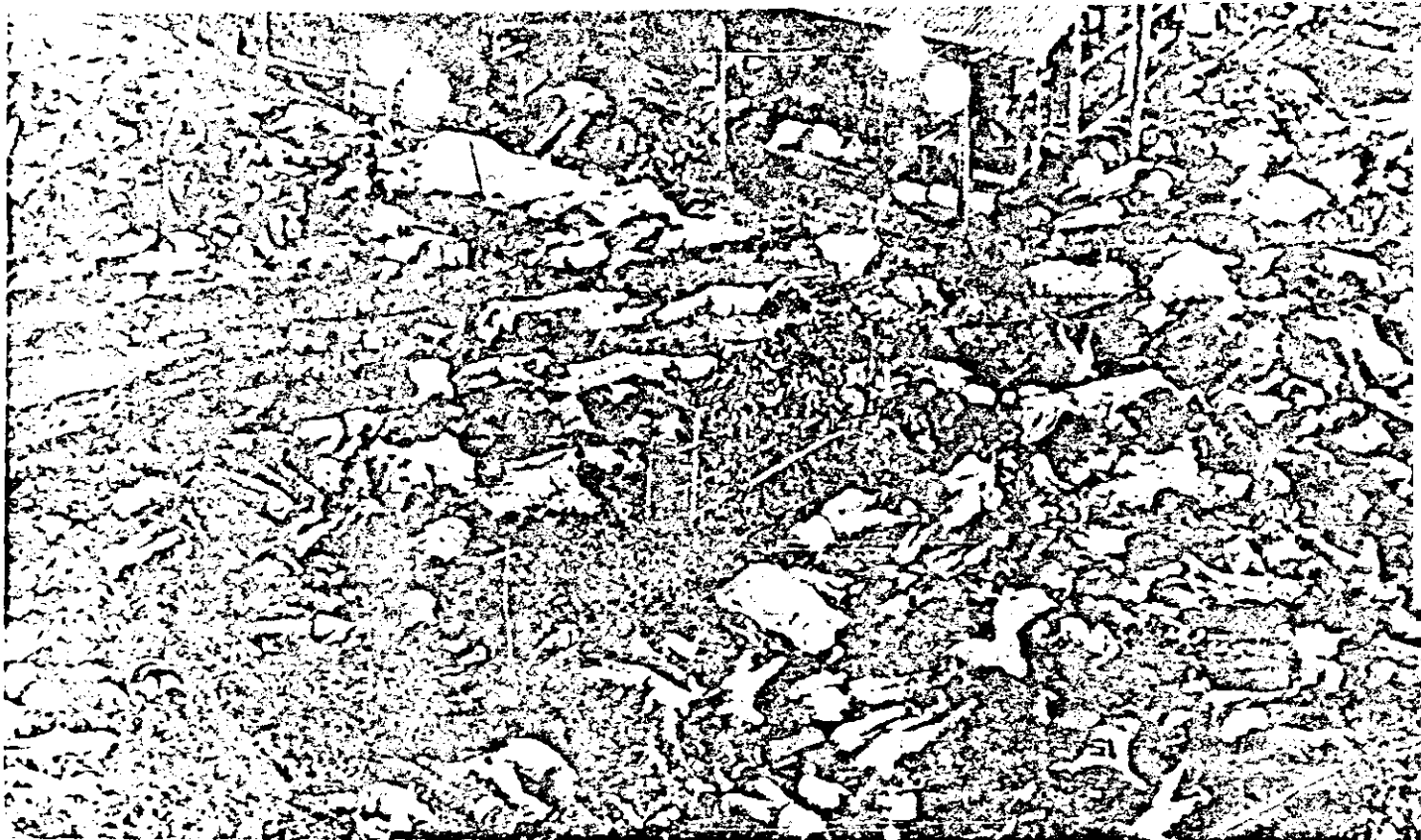
Another source of names could be a petition last week to Rep. Leo Ryan, opposing his visit to the agricultural mission. That list was said to contain 1,200 signatures, but a State Department spokesman said today that it carried only 600 to 700 signatures.

Jones eventually relented and allowed the Ryan delegation of journalists and "concerned relatives" to visit the mission. Ryan, Examiner photographer Greg Robinson and three others were shot to death as they prepared to board a return flight. One temple member, Larry Layton, has been charged with the deaths.



A worker in Georgetown prepares coffins for shipment — including 'Rev. Jimmie Jones 13B'

Harvey Press International



Jonestown settlers gathered in family groups to await death. Their bodies surround the open-air pavilion at the center of the village.

The Bizarre Tragedy in Guyana

Young and old, they died on orders from a man who likened himself to Christ and Lenin. Why? Life in the jungle commune provided answers.

Jonestown died the way it lived—tragically and on command.

In the end, only a cult's bizarre regimen of fear, violence and unthinking devotion could explain the chain reaction that claimed the lives of at least 784 Americans shortly before sunset on November 18.

Murdered were a member of Congress from California, three newsmen and an 18-year-old woman fleeing the fanaticism of an agricultural commune at Jonestown, Guyana, on South America's northeastern shoulder.

Dead by suicide, murder and infanticide, according to a count on November 24, were at least 779 residents of the jungle outpost, including almost 200 children and its founder, Jim Jones, a minister who claimed he was the dual embodiment of Lenin and Christ.

Practically wiped out in the process was a mysterious San Francisco-based cult called Peoples Temple that bound its followers with a blend of brotherhood and blackmail, prophecy and

punishment. Investigations had long been urged by former members of the church and some relatives of about 900 blacks and whites who followed Jones into the rain forest. The allegations included beatings, brainwashing, forced labor and imprisonment.

Yet the pleas sparked little government interest until Representative Leo Ryan, a 53-year-old Democrat, decided to check out complaints by constituents of his district, south of San Francisco. Six days after the prosperous district elected Ryan to a fourth term, he and 18 others flew to Jonestown on a fact-finding mission.

The party entered the teeming Jonestown compound 150 miles northwest of Guyana's capital of Georgetown on November 17. The settlement had been hacked out of a 42-square-mile tract leased from the Guyanese government.

"So peaceful." "Everything was so alive and so peaceful that Friday night, at least on the surface, that it was impossible to know that this carefully cultivated little world would soon be destroyed by a man gone mad," one visitor recalled.

Ryan's party found "a collection of rough but clean, communal log buildings" and knots of suspicious settlers

that scattered like leaves when visitors approached. A soul-music combo provided entertainment at an outdoor pavilion as Ryan interviewed residents and commune leaders.

"I hear many of you saying that this is the best thing that has happened to you," a church statement quoted Ryan as saying. "The reception has been very friendly. We've all had a very good time here."

The apparently cordial atmosphere unraveled the next day. NBC correspondent Donald Harris irked Jones with questions about weapons in the camp. Church members began appealing to investigators for help in getting out. Jones became increasingly irritated. "The only thing I feel is that every time they [settlers] go, they lie," Jones told reporters accompanying Ryan.

"The satanic situation [was] building up," recalled attorney Mark Lane. A critic of the official versions of the John F. Kennedy and Martin Luther King assassinations, Lane and attorney Charles Garry acted as go-betweens for Jones and the congressional probe.

A Jones lieutenant attacked Ryan with a hunting knife amid a couple's dispute over whether to stay or leave. Splattered with the blood of his assailant, Ryan quickly left the compound

with 16 defectors and headed by ... to the Port Kaituma airstrip eight miles away. Afterward, Jones worried aloud that the knife attack might jeopardize a favorable report by Ryan. "There are things you don't know," Jones told his lawyers who had stayed behind. "Those men [Jones's lieutenants] who left a little while ago to go into the city are not going there. They love me and they may do something that will reflect badly on me. They're going to shoot at the people and their plane."

Trouble erupted at the airstrip. A Jones aide faking defection pulled a pistol inside a five-seat chartered Cessna, and wounded two passengers.

Outside, a tractor pulled a wagon with several men toward the other plane, a 19-seat twin-engine de Havilland DHC-6. NBC sound technician Steve Sung saw the men wave goodbye to the departing party and then pick up weapons.

"This is crazy." "I remember thinking this is crazy," wrote *Washington Post* reporter Charles A. Krause, who dived for cover behind a wheel. "It couldn't be. I was going to die in the middle of the jungle of Guyana, so far away from my family and friends."

NBC cameraman Bob Brown, 36, filmed as shooting began.

Deadly potion: The tub contained a grape-flavored soft drink spiked with cyanide and a variety of painkillers.



Said NBC field producer Robert Flick: "There were 50, 75 shots. People with shotguns would walk over and at point-blank range shoot people in the head."

Gunmen deliberately ignored the U.S. Embassy official and the Guyanese government escort to deliver *coup de grâce* shots to Ryan and newsmen, said Sung, who was wounded in the shoulder. "They never said a word. They knew exactly who to kill."

Five Americans were dead: Ryan, Harris, Brown, *San Francisco Examiner* photographer Gregory Robinson and Patricia Parks, a refugee from Jonestown. Ten others were wounded.

The flight crew fled the airfield in the Cessna with one wounded woman aboard and flew to Georgetown to report the incident. The others stayed.

Guyanese troops—delayed because the tiny airstrip had no lights for night landings—arrived at dawn the next day, November 19, 13 hours after the attack. But already, the tragedy in the Jonestown compound was complete.

Told of the attack on Ryan's party, Jones summoned his predominantly black followers for a mass meeting at the open-air pavilion. Armed guards circled the gathering.

"The time has come for us to meet in another place," said Jones, who had formed a suicide pact with each member of the sect. The fundamentalist preacher hailed "the dignity of death, the beauty of dying," recalled Lane, who heard the sermon as he and Garry fled into the jungle.

The ritual had been repeatedly rehearsed, with disciples sipping a supposedly lethal brown liquid to show loyalty and courage, only to find the suicidal act merely a test.

This time, the camp doctor ladled a soft drink spiked with potassium cyanide and painkillers into cups, as Jonestown settlers dutifully lined up near the crude altar of the church. Parents squirted the poison down the throats of squirming infants and children. Even cats and dogs were poisoned, and the camp's mascot, Mr. Muggs the chimpanzee, was shot. Cyanide kills by paralyzing the lungs.

"They started with the

bies," said Odell Rhodes, 36, a settler who evaded death by volunteering to go for the doctor's stethoscope. Once the dying began to convulse and gasp for air, "it just got all out of order," Rhodes said. "Babies were screaming, children were screaming, and there was mass confusion."

Gunmen forced reluctant followers to drink. Victims gathered in family groups, clutched each other or held hands, waiting for death to strike. It came within 5 minutes.

Jones's final words, blared into the surrounding rain forest over the public-address system: "Mother, mother, mother..."—believed to be a reference either to his mother, who was buried at Jonestown, or to his wife, who was found dead nearby. The 46-year-old son of a white mother and a part-Indian father apparently then took his own life with a gun.

Afterward, Jonestown "looked like a garbage dump where somebody had dumped a lot of rag dolls," an eyewitness said. Guyanese troops found the bodies stacked so thick that the ground was blanketed in some places.

Guns and money. Troops discovered \$500,000 in currency scattered around the camp, \$500,000 in gold bullion, more than 30 automatic weapons, hundreds of thousands of rounds of ammunition, envelopes with uncashed Social Security checks and a trunk brimming with 800 passports.

The U.S. flew in more than 200 troops to help identify bodies and more than 30 U.S. cargo planes to ferry the bodies back home. The first bodies reached the Air Force mortuary in Dover, Del., on Thanksgiving Day.

The body count almost doubled as U.S. troops wearing contamination masks began removing bodies for shipment back to the U.S. in a humanitarian mission with a cost of at least 3 million dollars.

Almost 80 settlers were found alive, either near the commune, in Georgetown or on boats.

Days later, authorities still were piecing together details of the final days of Jonestown. But to those who had been following the peculiar cult, the rigors of life in the socialistic enclave had been known for months.

Located near an old manganese mine and authorized by the Guyanese government, Jonestown was the kind of settlement the Georgetown regime wanted. It was an outwardly law-abiding, socialist community in a socialist country, with settlers willing to civilize a part of the 83,000-square-mile country that few others wanted.

Settlers worked long hours with little food in the soggy equatorial climate,

cultivating cassava, a South American staple, and other crops. One former Jonestown settler recalled 73-hour workweeks, marathon services six nights a week and six-hour diatribes by Jones over a public-address system.

The diet was meager: rice for breakfast, rice water soup for lunch and rice and beans for dinner. Vegetables were served two or three times a week and eggs once a week.

Loyalty was proven by "giving up everything, even basic necessities," Deborah Layton Blakey, 25, a former Jones aide, said in an affidavit. "The most loyal were in the worst physical condition—dark circles under one's eyes or extreme loss of weight were considered signs of loyalty."

Settlers lived in dormitories with bunk beds, with the lone concession to husbands and wives being blankets hung over their beds for privacy.

"Human-service goals." The agricultural project was launched by the Peoples Temple in earnest in 1977, when planeloads of Californians began leaving for Jonestown. The cult said the commune was established "to further the human-service goals that have characterized the Peoples Temple for many years"—goals fulfilled in San Francisco with legal advice and medical care, drug-rehabilitation programs and soup kitchens.

Most of the Jonestown settlers were transplants from San Francisco, where Jones's old-fashioned, foot-stomping blend of religion and politics drew 5,000 people a night to a buff-colored former synagogue. The church drew down-and-out blacks as well as black and white middle-class humanitarians who gravitated to the church to live the equality they preached during the civil-rights struggles of the 1960s.

"When we first joined, it was beautiful, interracial humanitarianism," remarked a onetime member. "When you walked into the church, everybody greeted you with hugs. I had never experienced this kind of love before."

The charismatic founder masterminded the growth of his offbeat religious sect into a powerful political force in California. Jones's disciples were given credit, for example, for helping to elect George Moscone mayor of San Francisco in 1975—assistance that was recognized when Jones was named chairman of the City Housing Authority the next year.

But the church had a darker side, both in California and later in Jonestown. Members often signed over everything of value to Jones, who by some accounts amassed 5 million dollars. Real-estate holdings climbed to 1.5 million dollars—much of it tax-ex-

People of the Week®

Sect Leader: Fake Miracles and Secondhand Suits

SAN FRANCISCO

Jim Jones was a man of many faces.

As a young man in Indianapolis, he was known as quiet, nonaggressive, a preacher whose concern for the poor and minorities won him a post as director of the city's Human Rights Commission in 1961.

When Jones went to California in 1965, he began to show another face. He turned into a flamboyant leader who built a strange religious cult into a congregation of thousands and became a political force, a friend of high officials.

When Jones died at age 46 in Guyana, he had been exposed in yet another and quite different face—that of a tyrant who abused hundreds of fanatical followers, then led them to mass suicide.

Jones grew up in the small town of Lynn, Ind., where the Ku Klux Klan was strong and blacks were not supposed to be seen after sundown. His father, who was partly Indian, worked as a railroad section hand and was a Klan member.

But Jones soon turned against racism. He attended Indiana University, Butler University and a Bible school, was ordained a minister of the Disciples of Christ, and became an advocate of civil rights for blacks. He went to California because he felt Indiana was too racist.

Faith healing. With about 100 followers, he set up a biracial church near the Northern California town of Ukiah. There, his preaching and his personality changed. He claimed the power of faith healing, performing fake miracles in which he pretended to draw out of human bodies cancerous tumors that were really chicken organs. He pretended to raise people from the dead.

In appearance, Jones was a short and slightly pudgy man with straight black hair. He wore glasses, often wore secondhand suits.

But somehow Jones exuded a cha-



Cultist Jim Jones "became a fascist," says his son, Stephan, shown at left.

risma—a quality that attracted people, especially troubled persons.

Many of the people he attracted were white, some of them well-to-do, with responsible jobs. But most were black, and many were poor. Jones ran self-help programs, promised his flock protection against racial discrimination and the race war that he predicted was inevitable in America.

Success story. As Jones's following grew, he moved to San Francisco. There, in 1971, he established a Peoples Temple. His cult spread until he claimed 20,000 followers. He was appointed to the San Francisco Housing Authority in 1976.

Jones's political contacts included Rosalynn Carter, wife of the President. On March 17, 1977, Jones wrote to Mrs. Carter urging medical aid to Cuba and expressing "deep appreciation for the privilege of dining privately with you prior to the election." He got a reply in which Mrs. Carter said, "I enjoyed being with you during the campaign," and "your comments about Cuba are helpful."

It was not until mid-1977 that the darker side of Jones's nature began to emerge with published reports of his abuses. It was then he moved to Guyana. Near the end, some of his followers said, Jones appeared to be a madman, believed he was incurably ill and was taking drugs. Even his son, 19-year-old Stephan Jones, turned against him.

After Jones died in the mass suicide, the son said: "I can almost say I hate this man because he has destroyed everything I have stood for. I now see him as a fascist because he became one."

empt as religious property. Too, church members said they were forced to confess to crimes that they hadn't committed just to give Jones ammunition if they ever betrayed the church. Members were spanked before the congregation. Elderly women were humiliated by being forced to disrobe. Teen-age girls were punished by being made to parade in their underwear.

The punishments, leaders said, hardened members for atomic war or the racial strife that Jones forecast.

Punishment and isolation were even more rigorous at the settlement in Guyana. Rule breakers were put in an underground box in the sweltering heat for days at a time.

Visits to "Bigfoot." Misbehaving children were sent to see "Bigfoot," a peculiar punishment in which the child was thrown into a dark well where adults pulled the offender below the surface, making sure that he came up for a breath.

"If he doesn't scream loud enough how sorry he is, then he [Jones] will send the child back down," a Jonestown defector reported.

It was just such tales that prompted Ryan to launch his probe. The on-site inspection of Jonestown followed State Department investigations that consistently came up empty-handed.

Said John Bushnell, deputy assistant secretary of state for inter-American affairs: "More than 75 temple members talked to our consular officers over the last year and not one confirmed any allegation of mistreat-

ment." Four trips to Jonestown this year found nothing amiss, he said.

Ryan "knew there was danger there," said one of his aides, "but he went anyhow. He felt that his job was to inspect things personally." Ryan was buried near San Francisco on November 17.

Clement Zablocki, chairman of the House International Relations Committee, vowed to investigate "all aspects" of the tragedy as well as allegations that the U.S. Embassy at Georgetown responded inadequately to relatives' complaints about forced labor at the camp. The FBI, too, was investigating Ryan's death under a statute making it a federal offense to kill a member of Congress. Arrested by Guyanese authorities and charged with murder for the airport attack was Larry Layton, 32. Six others were being held.

Continued investigations were certain, but the future of the bizarre cult that shocked the world was clouded. Former church members remained worried about retaliation, and police in California provided protection to almost 200 parishioners who had broken with Bishop Jim Jones. The settlement at Jonestown was abandoned.

"Someone should say that Leo J. Ryan was right," wrote *Washington Post* reporter Krause, who survived the airport attack. "He knew something was terribly wrong at Jonestown. He sensed—even if he might be ridiculed for making the trip—that he should come and try to unmask horror." □

Why Cults Turn to Violence

Rootless followers, strong leaders—these are key ingredients that can lead to hysteria and bloodshed, says a prominent psychiatrist.

Q Dr. Galanter, how are cult leaders able to mesmerize people into such blind obedience as apparently occurred in Guyana, where hundreds committed suicide at their leader's behest?

A Cult leaders awaken certain psychological needs in people which then become a focal point for people's behavior and beliefs. Strong leaders are sought because people in general are basically dependent on others and want to have somebody else solve their problems of uncertainty.

A cult leader can win the confidence of people by his own individual personality and magnetism. He may also be helped by a supporting organization that joins in persuading individuals to believe in the leader.

Q A belief that extends even to violence or suicide on the orders of leaders?

A Any group of people with an absolute belief in a social structure lacking in the stability of normal behavior are vulnerable to being persuaded to do all sorts of things. Many of the cults, because they're new and have not become institutionalized, are examples of this phenomenon.

Some leaders, if they happen to be psychologically or socially changeable, may come across with a variety of ideas which may seem peculiar but have no countervailing structure opposing them.

Q And, among these ideas, violence is one possibility—

A Violence is a possibility.

Q How exactly is a follower persuaded to defend the faith through violence?

A In Western society, there's not much previous orientation in this direction except in the most bizarre and alienated of cults like the Charles Manson group in California.

There's a gradual drawing in of an individual into a belief system, and it's a stronger and stronger commitment as time goes by. The individual comes to translate the world more and more



Going home: Bodies of jungle-commune members, including leader Jim Jones, are readied for shipment to military mortuary in Dover, Del., aboard U.S. cargo planes.

Interview With Dr. Marc Galanter, an Authority on Religious Cults



Dr. Galanter is an associate professor of psychiatry at Albert Einstein College of Medicine in New York City. He has written several articles on religious cults and will head a special session of the American Psychiatric Association on cults early in 1979.

in terms of the ideas presented by the cult, until eventually he may be to a great extent entirely vulnerable to seeing the world in terms of what the cult offers him.

At that time, the cult may get him to do rather peculiar things. But there's a spectrum of behavior involved here, and it's very uncommon for people to be so totally drawn into a cult that their traditional attitudes toward violence would be profoundly altered.

Q So how do you explain what happened in Guyana?

A In Guyana, it's evident that many members of that cult were divorced from the normal values around them—divorced both physically, because of their isolation, and psychologically. The influences on their behavior and their plans may have come almost exclusively from the word of the leadership.

Because of that, in a crisis situation they were much more vulnerable to group hysterical reaction. And once that begins to sweep through a group, behaviors that are entirely unpredictable and unexpected may arise. So it isn't terribly surprising that such a group fell upon a bizarre and tragic solution to an overwhelming disruption in their perspective on what the world around them was about.

Q What are the personality traits people find magnetic in cult leaders?

A They can be very variable. They have to fit in with the social context and with the belief system presented.

For example, someone who speaks allegorically and who mystifies his listeners would be an appropriate leader

for a religious sect. Someone who presents a highly intellectualized framework for a social system might be more suitable for a political group.

The individuals who gravitate toward either leader are often very different. It depends a lot on what the individual's interests are.

Q Which types of people are easily susceptible to following cult leaders?

A People who are in social and/or psychological transition often are susceptible to a leader who presents strong beliefs. These people often are uncertain and unhappy about their social background and where they see themselves heading, or they can have personal and psychological instability.

Q Are most followers rootless?

A In the United States today, cult leaders have the most appeal among people who are socially mobile and disaffiliated from their family and economic background. At present, there are areas of the country—such as the urban centers and parts of Northern California—where there are a lot of people with less-stable ties to family and social backgrounds. In those areas, the cults are probably more active.

Q At a time when social unrest has quieted down somewhat, why do the cults continue to have so much appeal?

A I think the number of people joining these groups now is less than it was a few years ago. They appear to have had their biggest impetus toward the end of the counterculture generation that was probably created by a confluence of drugs and anti-Vietnam feeling.

Both those issues have leveled off. The cults now are picking up on the remainder of people who feel their interests have been overlooked.

Q Is there a pattern to the way cults can change a person's beliefs?

A Most successful cults and cult leaders have stumbled into what is a



Charles Manson, a convicted murderer, was head of a "bizarre, alienated cult."

homemade science of how to influence people. They each develop their own formats and then go about implementing them in the way that works best.

They develop—often without realizing it—highly sophisticated techniques, probably more sophisticated than the ones developed for brainwashing in wartime. That's because the cults are in close contact with human nature and human needs immediately around them.

Many of their methods are strictly individualized, but there are some traits in common. Robert Lifton, who wrote *Thought Reform and the Psychology of Totalism*, outlined some of them. Among them is a definition of what information is exchanged with the individual in the cult, and between individuals and persons outside the cult. This control over the import and meaning of information acquired is very important.

Cults also capitalize on the knowledge that a person wants social acceptance by his peers in the group, and so he becomes more and more eager to do what is expected of him. These ties of social bonding between peers appear to be very potent in influencing the way one perceives the experience around him.

It should be noted, however, that our contemporary religions and many very constructive undertakings have begun in the context of a cultlike setting. Often, undertakings against great odds are not considered by persons unless they find themselves in such a psychological context.

Q Can cult members be talked out of their beliefs?

A By and large, a stable cult member is not talked out of his beliefs—not by conversation or by coercion.

It appears that, in many situations, the more you have to fight against opposition to your beliefs, the more you come to espouse them. There are ample illustrations of this throughout history.

Q Is this spell a long-lasting one?

A I began looking into the cults about a half-dozen years ago and met with people in one sect who I thought would eventually change their point of view and join the mainstream again in a year or two. They haven't done this, and they appear to be no less committed now. So my experience has been that, given a stable social organization, people may remain in religious cults indefinitely. □

Behind the Cult Craze

In the wake of the Guyana nightmare, Americans are probing more deeply into the growth of sects—and the possible consequences.

The bloodbath in Guyana that snuffed out many hundreds of lives has rekindled bitter controversy over the role of cults in America.

Leading clergymen describe the vast majority of new religious sects in this country as peaceful and law-abiding. But many of these same theologians are alarmed about possible consequences of the violence on November 18 that consumed the Peoples Temple—a sect, centered in San Francisco, that set up a farming community in Guyana in 1974.

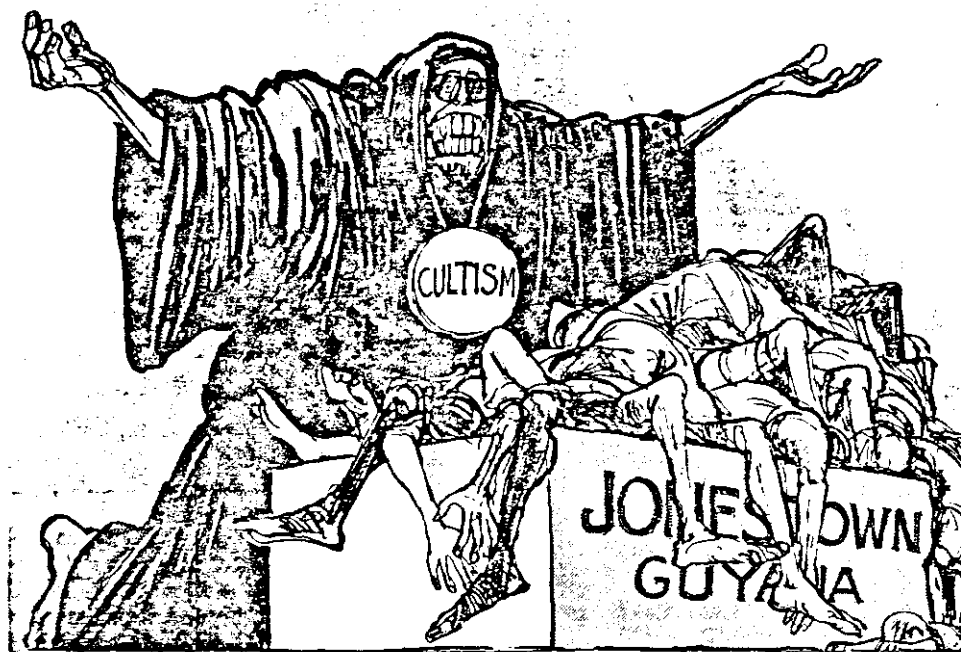
The concern among religious leaders and law-enforcement officials is that such violence might spread.

The questions they are asking: How could such a bizarre tragedy have happened in the first place? What has impelled thousands of Americans to join newer sects, rejecting older, larger religious bodies? Are any other religious sects similarly prepared to kill and die for their causes?

A search for roots. Martin Marty, professor of religious history at the University of Chicago, attributes the growth of cults to the frustrations of rootless people. He is convinced that the seemingly endless choices afforded in modern life frustrate or overwhelm many individuals. He says: "They short-circuit and try to hook their lives to any guiding spirit."

Psychiatrist Marc Galanter, a specialist in research on cults, says in the interview starting on page 28 that many people join such groups in a search for strong, charismatic leaders. He notes that "cults now are picking up on the remainder of people who feel their interests have been overlooked."

Sociologists who have studied cults find that many converts are young people, often without strong family ties.



"Latest offering."

who are unsuccessful in dealing with life's problems and are seeking instant solutions supplied by others.

An immediate result of the Guyana tragedy was a revival of the controversy over a variety of practices attributed—rightly or wrongly—to some of the newer religious groups.

Even though the Peoples Temple had no apparent close ties to other organizations, the deaths inflamed suspicions nurtured during years of struggle between leaders of new religious movements and family members trying to get relatives out of the groups. Some of the organizations caught up in this tug of war have memberships estimated at 5,000 to 20,000.

Offshoots and smaller sects bring to about 1,300 the number of newer religious groups that have attracted mostly youthful followings in the aftermath of the 1960s counterculture, according to an authoritative estimate.

Groups of parents who have abducted thousands of young people from such sects are calling the Guyana

nightmare an extreme result of the brainwashing they say is practiced by several—but not all—cults.

Dr. William J. Winter, a Florida neuropathologist whose daughter was once involved with a large sect, says conversions are most successful when young people are highly disturbed over crises, such as loss of a lover or failure in college.

Welcoming committees. At secluded weekend recruiting sessions, he says, the most vulnerable candidates are separated from doubters. They are hugged and showered with expressions of love by members, who often have not even mentioned the name of their sect.

Dr. Winter says that by the time preaching begins, the minds of the prospective members "have been so focused on the intense feelings of warmth and pleasure provided by cult members that they experience strong pangs of guilt and betrayal unless they believe and obey."

Expressing outrage at the deaths in

Guyana, some parents are demanding that government outlaw "kidnapping by mental coercion," revoke tax exemptions of groups whose leaders appear to be profiting from the sects, and restrict the organizations' soliciting.

Molly Koch, founder of a Baltimore anticult group called the Personal Freedom Foundation, says: "Now maybe people in government will wake up to the horrors that are going on in those cults."

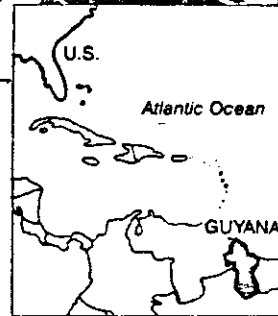
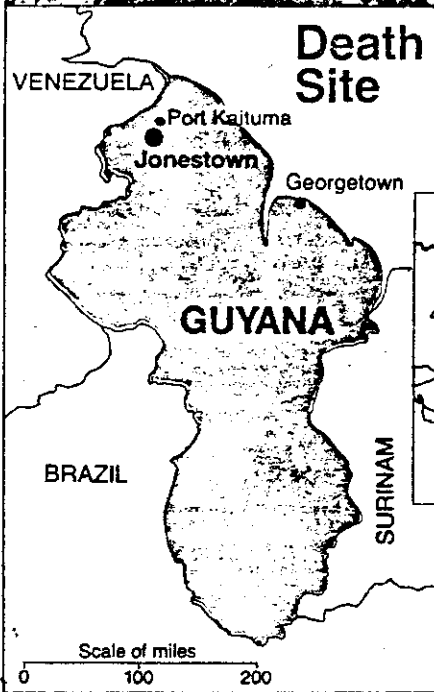
While cautioning against any violation of religious freedoms, Representative G. William Whitehurst (R-Va.) called for a congressional investigation of controversial religious groups. Previous requests for federal probes have been rejected by the Justice Department on the ground that such action would violate constitutional provisions for separation of church and state. But, says Whitehurst, "in view of Congressman Ryan's death, I expect Congress will give us nearly unanimous support."

Leaders of fledgling religious movements, with backing from sympathetic authorities, deny the charges of brainwashing and warn of a witch hunt that could trample individual rights. Bracing for a fresh wave of abductions and deprogrammings—the use of trained inquisitors to reverse members' allegiance to their groups—sect leaders promise to continue resisting through public protests and legal complaints.

Disavowals of violence. Leaders of controversial religious groups point out that violence of the kind that occurred in Guyana is almost unknown among most sects. Nearly all instances of alleged violence linked by police to cults in the U.S. involve tiny local organizations, such as a polygamist group of excommunicated Mormons called the Church of the Lamb of God. Authorities in Utah and other Western states have been trying to find the head of that sect for questioning about the murders or disappearances of several religious dissenters.

Another excommunicated Mormon, Immanuel David, who claimed he was God, was head of a small Utah cult that was apparently broken up by the suicide of David and the deaths of seven members of his family who jumped or were pushed from a hotel balcony in August.

In 1977, a small sect known as the



report of repeatedly breaking federal laws in attempts to found a worldwide government centered on the church. After an 18-month investigation, the subcommittee concluded that the church has used its thousands of members

and millions of dollars in various Moon-related businesses and political activities in this country and elsewhere.

These activities, the subcommittee said, violate immigration statutes, financial laws and tax codes designed to restrict the business and political activities of churches that receive federal tax exemptions.

Officials of the Unification Church claim they are being hounded by federal officials.

Words of caution. Traditional religious leaders, whose own organizations are coming under closer scrutiny from the Internal Revenue Service, have warned against allowing government to intrude too far into religious affairs. Many churches are upset over new rules requiring some of their tax-exempt auxiliaries to file financial statements with the IRS. In addition, a substantial number of Catholics and Protestants have protested what they regard as government interference in the running of church-related schools. Even anticultist Molly Koch concedes that "we can get into all kinds of trouble if the government starts defining what is a valid church."

Instead, many express hopes that the shock of the Guyana bloodbath will lead to a more temperate attitude among cults and their antagonists.

Says Eugenia Mandelkorn, a Virginia Beach, Va., anticult organizer: "Which ever way it goes, we're going to look back years from now and say this tragedy was the turning point." □

Hanafi Muslims seized several buildings in Washington, D.C., in an incident that resulted in one death and three injuries.

Other religious bodies, although not involved in violence, are nevertheless caught up in the controversy, which started years ago.

In a series of trials and grand-jury investigations, some believers and their parents have been charged with such offenses as kidnapping and assault. Others have been accused of the theft of federal documents.

One group that has been involved in many legal battles—the result, it says, of government persecution—is the Church of Scientology. Next month, 11 officials of that organization are scheduled to be tried on charges of conspiracy to burglarize government offices, steal documents and plant spies and bugging devices in federal agencies.

The indictments grew out of a long battle over the Internal Revenue Service's largely unsuccessful attempts to eliminate Scientology's tax exemptions on the ground that it fails to qualify as a nonprofit church.

On November 1, Korean preacher Sun Myung Moon's Unification Church was accused in a House subcommittee

COVER STORY

Nightmare in Jonestown

A religious colony in Guyana turns into a cult of death

"The large central building was ringed by bright colors. It looked like a parking lot filled with cars. When the plane dipped lower, the cars turned out to be bodies. Scores and scores of bodies—hundreds of bodies—wearing red dresses, blue T shirts, green blouses, pink slacks, children's polka-dotted jumpers. Couples with their arms around each other, children holding parents. Nothing moved. Washing hung on the clotheslines. The fields were freshly plowed. Banana trees and grape vines were flourishing. But nothing moved."

So reported TIME Correspondent Donald Neff, one of the first newsmen to



born humanitarian who degenerated into egomania and paranoia, had first ambushed a party of visiting Americans, killing California Congressman Leo Ryan, 53, three newsmen and one defector from their heavily guarded colony at Jonestown. Then, exhorted by their leader, intimidated by armed guards and lulled with sedatives and painkillers, parents and nurses used syringes to squirt a concoction of potassium cyanide and potassium chloride onto the tongues of babies. The adults and older children picked up paper cups and sipped the same deadly poison sweetened by purple Kool-Aid.

All week long, a horrified world marveled at new details of the slaughter and



fly in last week to the hitherto obscure hamlet of Jonestown in the jungles of Guyana, on the northern coast of South America. The scene below him was one of almost unimaginable carnage. In an appalling demonstration of the way in which a charismatic leader can bend the minds of his followers with a devilish blend of professed altruism and psychological tyranny, some 900 members of the California-based Peoples Temple died in a self-imposed ritual of mass suicide and murder.

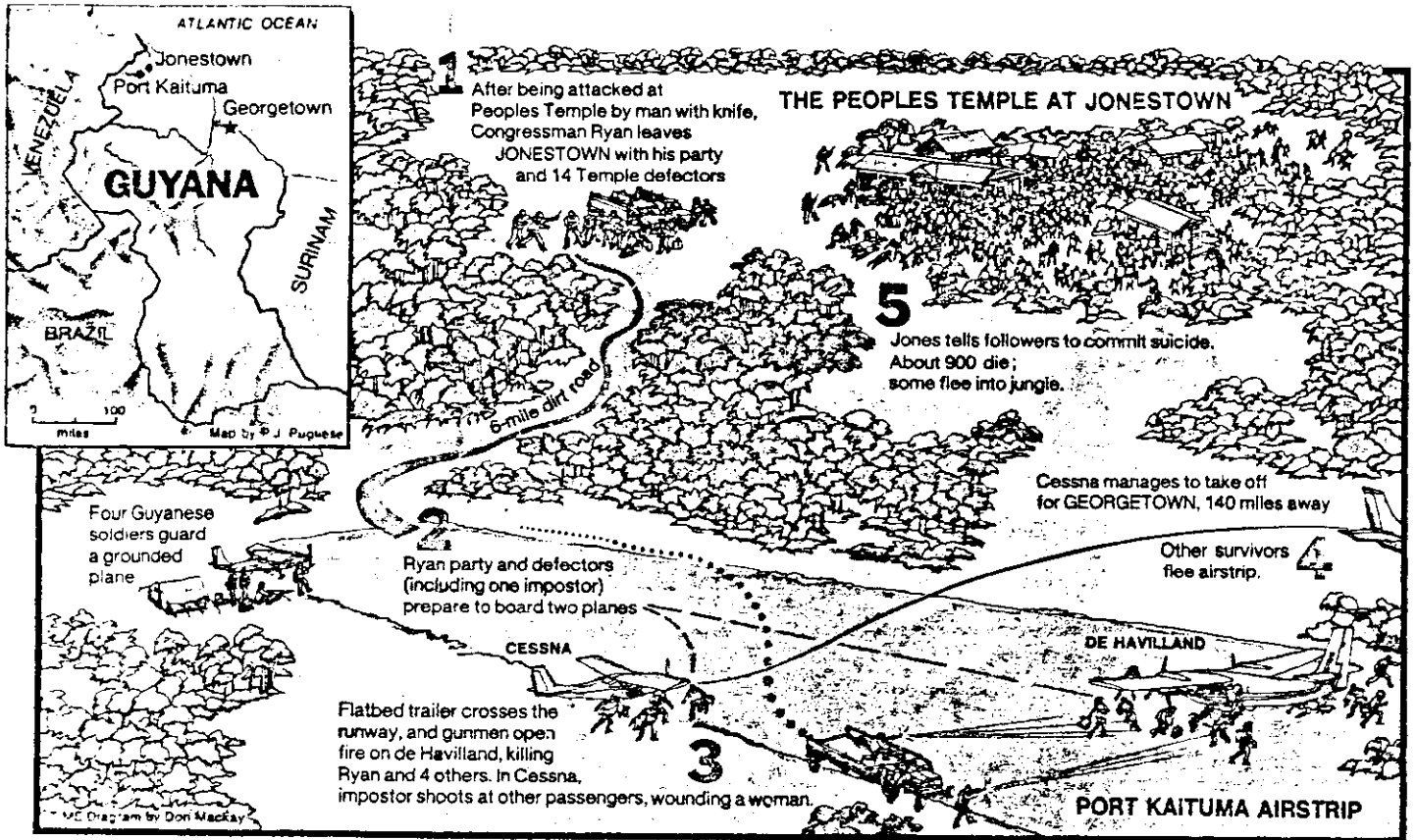
Not since hundreds of Japanese civilians leaped to their deaths off the cliffs of Saipan as American forces approached the Pacific island in World War II had there been a comparable act of collective self-destruction. The followers of the Rev. Jim Jones, 47, a once respected Indiana-



Ryan (top) just after knife attack; the disabled plane with the bodies of Ryan and his party; Jones being interviewed on the day of the massacre; the suicide scene in Jonestown (facing page)

new mysteries about Jones' cult. While the bodies swelled and rotted in the tropical sun, two U.S. military cargo planes flew in to bring back the remains to grieving relatives. At the same time, helicopters whirred over the jungles to search for survivors who were thought to be hiding from the cult. There were reports that the colony had been terrorized by Jones, who was rumored to be dying of cancer. Police found huge caches of illegal arms, ranging from automatic rifles to crossbows, but hundreds of thousands of dollars had disappeared from the colony's

PHOTOGRAPHS BY GREG ROBINSON - SAN FRANCISCO EXAMINER



safe. And only at week's end did officials declare that there were virtually no survivors in the forest, and that the death toll was not 409, as first announced, but about 900.

Psychiatrists and other experts on group psychology and mind-control techniques offered rational explanations of how humans can be conditioned to commit such irrational acts (see box). Yet the stories told by those who survived were both fearfully fascinating and ultimately inexplicable. How could such idealistic, if naive, people set out to build an idyllic haven from modern society's many pressures and turn it into a hellish colony of death? This is how the Jonestown dream turned into a nightmare:

In the spring of 1977, Ryan, a liberal but maverick Democrat, spoke with a longtime friend, Associated Press Photographer Robert Houston. Houston, who was ill, told Ryan that Houston's son Bob, 33, had been found dead in the San Francisco railroad yards, where he worked, just one day after he had quit the Peoples Temple. Though authorities said his son died as the result of an accidental fall, Houston claimed the cult had long threatened defectors with death.

A loner who liked doing his own investigating of constituents' concerns, Ryan began inquiring about Jim Jones and his followers, who had just started clearing some 900 acres in the rain forests of Guyana. Other unhappy relatives of temple members, as well as a few people who had fearfully left the cult, told

the Congressman that beatings and blackmail, rather than brotherly love, impelled the cultists to work on the new colony. Articles in *New West* magazine and the *San Francisco Examiner* in August 1977 further documented the temple's increasing use of violence to enforce conformity to its rigid rules of conduct. Members were routinely scolded by Jones before the assembled community and then whipped or beaten with paddles for such infractions as smoking or failing to pay attention during a Jones "sermon." A woman accused of having a romance with a male cult member was forced to have intercourse



Jonestown family huddled in death

with a man she disliked, while the entire colony watched. One means of indoctrinating children: electrodes were attached to their arms and legs, and they were told to smile at the mention of their leader's name. Everyone was ordered to call Jones "Father."

Ryan repeatedly asked the State Department to check into reports about the mistreatment of Americans in Jonestown. The U.S. embassy in Georgetown sent staff members to the colony, some 140 miles northwest of the capital. They reported they had separately interviewed at least 75 of the cultists. Not one, the embassy reported, said he wanted to leave.

That did not satisfy Ryan, who decided to find out what was happening in Jonestown by going there. Ryan wrote Jones that some of his constituents had "expressed anxiety" about their relatives in the colony. Back came a testy letter, not from Jones but from controversial Attorney Mark Lane, who has built a career on his theories of conspiracies behind the assassinations of John Kennedy and Martin Luther King Jr. Lane charged that members of the Peoples Temple had to flee the U.S. because of "religious persecution" by the Government and implied that Ryan was engaged in a "witch hunt." If this continued, he said, the temple might move to either of two countries that do not have "friendly relations" with the U.S. (presumably Russia and Cuba), and this would prove "most embarrassing" for the U.S. Lane asked that the trip be postponed until he was free to accompany Ryan. Ryan refused.



The Rev. Jim Jones was found shot



Bottles of the fatal cyanide on a table at the commune

Lane then found the time to go along. Ryan took along eight newsmen as well as several relatives of temple members, who hoped to persuade their kin to leave the colony. The visitors arrived in a chartered aircraft, an 18-seat De Havilland Otter, at an airstrip in Port Kaituma, six miles from Jonestown. They rode to the colony along a muddy and barely passable road through the jungle in a tractor-drawn flat-bed trailer. At Jonestown all were greeted warmly by a smiling Jones.

The members of the Peoples Temple put on a marvelous performance for their visitors. Reporters were led past the central, open-air pavilion, used as both a school and an assembly hall. The visitors saw the newly completed sawmill, the 10,000-volume library, the neat nursery, where mosquito netting protected babies sleeping peacefully on pallets. The colony hospital had delivered 33 babies without a single death, the tour guides said.

The highlight of the visit was an evening of entertainment in the pavilion. As a lively band beat out a variety of tunes, from rock to disco to jazz, the colonists burst into song, including a rousing chorus of *America the Beautiful*. Even the skeptical Ryan was impressed. He rose to tell his assembled hosts: "From what I've seen, there are a lot of people here who think this is the best thing that has happened in their whole lives." The audience applauded loudly. Jones stood up and led the clapping.

Privately, Ryan expressed a few reservations. He found some of the people he interviewed unnaturally animated. Yet no one had expressed any dissatisfaction with life at Jonestown. At the head table,

Jones told newsmen, "People here are happy for the first time in their lives."

Next day, however, NBC Correspondent Don Harris asked Jones about reports that his colony was heavily armed. Jones, who had been swallowing lots of pills, blew up. "A bold-faced lie!" he cried. "It seems like we are defeated by lies. I'm defeated. I might as well die!"

The colony's facade was crumbling. One Jonestown resident had nervously pushed a note into Harris' hand. "Four of us want to leave," it said. Ryan was getting other furtive pleas from cultists asking to go back to the U.S. with him. Jones was asked about the defectors. "Anyone is free to come and go," he said magnanimously. "I want to hug them before they leave." But then Jones turned bitter.

"They will try to destroy us," he predicted. "They always lie when they leave."

As divided families argued over whether to stay or go, Jones saw part of his congregation slipping away. Al Simon, father of three, wanted to take his children back to America. "No! No! No!" screamed his wife. Someone whispered to her: "Don't worry, we're going to take care of everything." Indeed, as reporters learned later from survivors, Jones had a plan to plant one or more fake defectors among the departing group, in order to attack them. He told some of his people that the Congressman's plane "will fall out of the sky."

The first violence occurred as Ryan conferred with Jones about taking those who wished to leave with him. Lane and

The bodies in the community hall



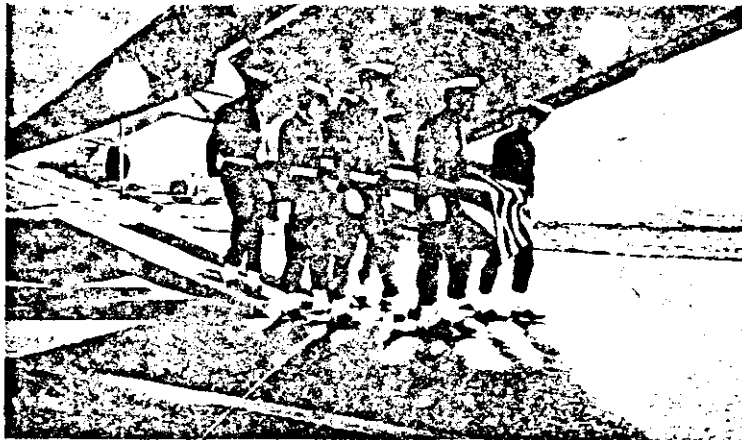
Jones' longtime attorney, Charles Garry, sat in on the negotiations in a room inside the pavilion. Suddenly a cultist later identified as Don Sly ran up to Ryan from behind, grabbed him around his throat with one arm and brandished a knife with the other. "I'm going to kill you!" Sly shouted. Lane and Garry wrestled the knife away from Sly, accidentally cutting the assailant. The blood spattered Ryan's clothes. Jones watched impassively. He made no move to interfere.

Outwardly, Ryan appeared calm and seemed to shrug off the attack. The visiting newsmen and relatives were alarmed. The colonists who wanted to flee were frightened. But the plans for departure proceeded. The party again headed down the rutty road to Port Kaituma, where the two aircraft awaited them. Lane and Garry stayed behind at Jonestown, knowing that the aircraft would be overcrowded. They expected to be picked up the next day.

At the crude landing strip, the party split up as



Cultist Layton under arrest



Ryan's body arriving in San Francisco



Grieved relative at temple's gate

its leaders tried to decide how to get everyone in the Otter and a smaller five-passenger Cessna brought in to help take the defectors out. A slim youth boarded the Cessna. "Watch him," one of the defectors warned Ryan. The Congressman, the newsmen and most of the fleeing cultists prepared to get into the larger craft. Then a tractor pulling a long trailer approached the field. The three men standing in the trailer did not appear to be armed, but the departing cultists were terrified.

The tractor crossed the airstrip. The men in it suddenly picked up guns and began firing at the people near the Otter. Before he could seek cover, Ron Javers of the San Francisco *Chronicle* was hit in the left shoulder. He crawled behind a plane wheel. NBC Cameraman Bob Brown stayed on his feet, filming the approaching riflemen. "He was incredibly tenacious," Javers reported. "Then I saw him go down. And I saw one of the attackers stick a shotgun right into his face—*inches* away, if that. Bob's brain was blown out of his head. It splattered on the NBC minicam. I'll never forget that sight as long as I live. I ran, and then I dived head first into the bush and scrambled as far into the swamp as I could."

Inside the Cessna, the young man, later identified as Larry Layton, 32, proved that he should have been watched. He opened fire with a pistol, wounding a woman, Vernie Gosney, who was seated beside the pilot. Layton ran from the plane. After the assailants withdrew, the Otter was found to be too damaged to fly. Its crew rushed over to the Cessna and managed to take off for Georgetown with five survivors.

When the shooting was over, Ryan, Harris and Brown lay dead on the runway. Killed, too, were Greg Robinson, 27, a photographer for the *Examiner*, and Patricia Park, one of the cultists who had hoped to find freedom in the U.S. At least ten others were wounded.

The survivors spent a night of terror in a small bar near the Port Kaituma airstrip. They feared that the Jonestown gunmen would return to finish their deadly task. Drinking coffee laced with rum through the long

night, the defectors from Jones' colony told how far their community had fallen from their utopian ideal. They lived in fear, one reported, because "Jim Jones said the Guyanese government gave him authority to shoot anybody who tried to leave."

The fugitives recalled the "white night" exercises in which loudspeakers would summon all Jonestown residents from their sleep.

They would convene in the central pavilion, and Jones would harangue them about "the beauty of dying." All would line up and be given a drink described as poison. They would take it, expecting to die. Then Jones would tell them the liquid was not poisonous; they had passed his "loyalty test." But if ever the colony were threatened from without, he told them, "revolutionary suicide" would be real and it would dramatize their dedication to their unique calling.

The survivors of the landing strip massacre had no way of knowing that the

ultimate white night—a ghastly and irrevocable test of loyalty—had already taken place back in the Jonestown commune. Equally unaware of the murders at the airfield, Lawyers Lane and Garry witnessed the ominous signs of the impending disaster. Recalled Garry: "When 14 of his people decided to go out with Ryan, Jim Jones went mad. He thought it was a repudiation of his work. I tried to tell him that 14 out of 1,200 was damn good. But Jones was desolate."

After the Ryan party left for the airstrip, the two lawyers took a walk, comparing impressions of the visit. When they returned to the center of the village, they found all its residents assembled in the meeting hall. "You and Mark better not attend because tension is running pretty high against you," Jones told Garry. He and Lane retreated to a guest house several hundred feet from the pavilion.

The attorneys became frightened when they saw eight men run toward a nearby building and take out rifles and boxes of ammunition. Said Garry: "Then two young men whom I knew very well came to us with rifles at the semi-ready. They were smiling, very happy. 'We're going to die for the battle against fascism and racism,' they said. 'We're going to die in revolutionary suicide—with dignity and honor.' They were both black, maybe 19 or 20. I got the impression that perhaps they were sent down to get rid of us."

But the quick-witted Lane had a suggestion. Said he: "Charles and I will write the history of what you guys believed in." The gunmen paused. Then one said, "Fine." The ready-to-die cultists hugged both lawyers. Lane had another apt thought. "Is there any way out?" he asked. The armed men pointed into the bush and said the road to Port Kaituma lay in that direction. The attorneys plunged into the jungle. As they fled, they heard Jones shouting: "Mother, mother, mother!" They heard shots and screams, then nothing.

The outer world would not get an accurate report of what had happened for nearly two days. But one survivor, Stanley Clayton, 25, reported that there may have been more coercion and fear than loyal devotion when the final test came. Clayton was cooking



Jones' lawyers Garry and Lane in Georgetown last week
"Charles and I will write the history."

black-eyed peas in the colony's kitchen when the call to assemble was sounded. He recalled: "A security guard came into the kitchen, pointed a pistol at everybody and told us all to go to the pavilion." Jones had already ordered that preparations for mass suicide be started. But one woman, Christine Miller, was protesting. Continued Clayton: "She was telling Jones she had a right to do what she wanted with her own life. Guards with guns and bows and arrows pressed in on her, and Jones tried to make her understand that she had to do it."

Then a truck drove up to the pavilion. Said Clayton: "The people in the truck rushed up to Jones. He announced that Congressman Ryan was dead and we had to do what we had to do. He told the nurses to hurry with the potion. He told them to take care of the babies. He said any survivors would be castrated and tortured by the Guyanese army."

"The nurses started taking the babies from the mothers. Jones kept saying, 'Hurry, hurry!' But the people were not responding. The guards then moved in and started pulling people, trying to get them to take the potion." Clayton had seen enough. "It was dark by now. I went around to each of the guards, embraced them and told them, 'I'll see you later.' I skipped out into the bushes. All the time I kept saying to myself, 'I can't believe this. Jim Jones is mad.'"

Another survivor, Odell Rhodes, agreed that the armed guards helped persuade the cultists to kill themselves. But many, Rhodes reported, had taken their lives willingly. When Christine Miller challenged Jones' claim that "we've all got to kill ourselves," Rhodes said, "the crowd shouted her down." Many mothers, he added, voluntarily gave the cyanide to their children, then swallowed the poison themselves. Seated on the high wicker chair that served as his throne, Jones kept urging the crowd on, holding out the vision that all would "meet in another place." The scene quickly turned chaotic. Said Rhodes: "Babies were screaming, children were screaming, and there was mass confusion."

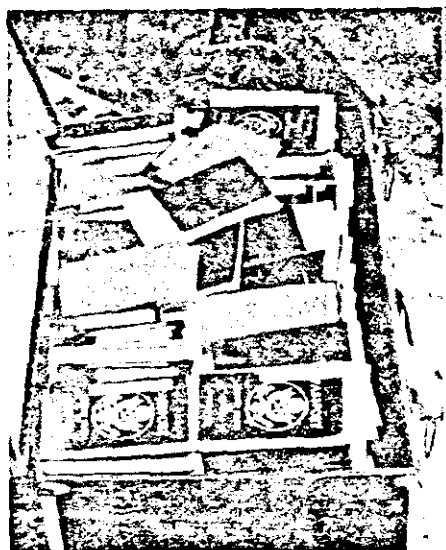
Nevertheless, the lethal drinking continued. Cultists filled their cups from a metal vat on a table at the center of the pavilion, then wandered off to die, often in family groups, their arms wrapped around one another. The tranquilizers in the liquid concocted by the temple's doctor, Larry Schacht, 30, may have dulled their senses; it took about five minutes for them to die.

No known survivor had witnessed the entire ritual of death, so just how Jones died remained uncertain. He was found at the foot of his pavilion chair with a bullet wound in his head, an apparent suicide. A pistol lay near by. An autopsy disclosed that Jones had not consumed the poison and had not been dying of cancer, as he had often told his followers.

TIME Correspondent Neff arrived on the scene in the same Cessna that had flown away from the gunfire at Port Kaituma. He reported:

"The first of the bodies was a man by himself, face down, his features bloated, his torso puffed into balloon shape. Then more bodies, lying in a yard. Grotesque in their swollenness but looking relaxed as though comforted in their family togetherness. Nearly all of them were on their faces, eerie figures of slumber."

"I turned a corner, and the whole mass of bodies came into view. The smell was overpowering, the sight unworldly. There were no marks of violence, no blood. Only a few bodies showed the gruesome signs of cyanide rictus. Outside there were three dead dogs, poisoned. Down the road in a large cage was 'Mr. Muggs,' the commune's pet gorilla. He had been shot. In a tree-shaded area was Jones' home. a



Close to 900 passports

By Friday, the discrepancy disappeared.

three-room bungalow. Bodies were scattered through all three rooms, some on beds, others on the floor. The quiet was broken only by the meowing of a cat beyond the porch."

Skip Roberts, the Guyanese assistant commissioner of crime, told Neff that the first troopers arriving in Jonestown had found Jones' house ransacked and a large safe standing both open and empty. Two of the victims in the house had been shot: one of Jones' bodyguards and Jones' mistress, Annie Moore. Most of the eight men suspected of having taken part in the airport ambush also lay dead of poisoning in the house.

The first searchers reported finding \$500,000 in cash, many U.S. Treasury checks, an unspecified quantity of gold—and about 870 U.S. passports. The fact that Jones was rumored to keep some \$3 million in cash at his commune raised a mystery as to whether large amounts of money were missing. The passports far exceeded the number of bodies first re-

ported to have been found in Jonestown, prompting belief that hundreds more of the cultists had fled into the jungle.

Not until week's end did Guyanese authorities report that they had miscounted the bodies. Instead of 409, as first related, the count was about 900. U.S. embassy officials confirmed the discrepancy, attributing it at first to the finding of many children's bodies underneath the piles of others. The State Department later explained more plausibly that additional bodies had been found in outlying buildings—but failed to explain why those buildings had not been searched earlier.

As the U.S. sent large Air Force cargo planes to return the mounting numbers of American bodies to the East Coast (at a cost of some \$3 million), the FBI moved into the case on the basis of a 1971 law making the assassination of a Congressman a federal crime. The FBI was also probing persistent reports by surviving members of the cult that Jones had decreed that if his community was destroyed, a "hit team" of other members would be dispatched to hunt down and kill any defectors who had turned against the cult, as well as any public officials considered guilty of harassing his group.

In San Francisco, outside Jones' remaining temple, a crowd gathered despite a chilly rain. Some were anguished—and angry—relatives of those who died in Jonestown. Inside the temple, Guy Young, 43, said he had "one son and a son-in-law that I know are alive." Then he sobbed, and another member explained: "His wife, four daughters, son and two grandchildren have been reported dead." Young recovered and added: "I don't regret one moment they were there. That was the most happy and most rewarding days of their lives."

Inevitably, bitterness erupted over whether the tragedy at Jonestown could have been prevented. Members of Congressman Ryan's saddened staff claimed that the U.S. embassy in Georgetown should have known of the cult's potential for violence and warned him. Sorrowing relatives of the victims charged that both the State Department and FBI should have long ago heeded their warnings about Jonestown. Yet both agencies had a valid point in claiming that there are important legal restrictions against the Government's prying into the private affairs of Americans living abroad, as well as constitutional protection of groups claiming to be religious.

The bickering, the probes, and the fear of hit men stalking their prey will not soon end. Yet the blame for the tragedy at Jonestown must rest primarily on Jim Jones. Even his 19-year-old son Stephan admitted, "I can almost say I hate this man." His father, Stephan said, "claimed he was afraid of nothing, which I know was bull. My father was a very frightened man." ■

The Lure of Doomsday

The Jonestown story, like some Joseph Conrad drama of fanaticism and moral emptiness, has gone directly into popular myth. It will be remembered as an emblematic, identifying moment of the decade: a demented American psychopomp in a tropical cult house, doling out cyanide with Kool-Aid. Jonestown is the Altamont of the '70s cult movement. Just as Altamont began the destruction of the sweet, vacuous aspirations of Woodstock, Jonestown has decisively contaminated the various vagabond zealotries that have grown up, flourished and sometimes turned sinister.

All new religious enterprises, of course, are liable to be damned and dismissed as "cults." The term is pejorative: cult suggests a band of fierce believers who have surrendered themselves to obscure doctrine and a dangerous prophet. Yet some religions that are institutions now, more permanent and stable than most governments, began as cults.

Although Jonestown has prompted a widespread revulsion against cults, both fairness and the First Amendment suggest that one standard of judgment can still be applied: "By their fruits ye shall know them." Visionaries, even when they operate from a cult, can bring dimensions of aspiration and change to religion, which otherwise might be merely a moral policeman. But the historical record of cults is ominous and often lurid. Jonestown, for all its gruesome power to shock, has its religious (or quasi-religious) precedents.

Jonestown has even been rivaled as a mass suicide. The Jewish Zealots defending the fortress of Masada against besieging Roman legions in A.D.

73 chose self-slaughter rather than submission; 960 men, women and children died. The event occupies a place of some reverence in Jewish memory and is not really comparable to Jonestown: the Zealots faced the prospect of slaughter or slavery, and their choice therefore possessed a certain passionate rationality. In the 17th century, Russian Orthodox dissenters called the Old Believers refused to accept liturgical reforms. Over a period of years some 20,000 peasants in protest abandoned their fields and burned themselves. In East Africa before World War I, when Tanganyika was a German colony, witch doctors of the *Maji-Maji* movement convinced tribesmen that German bullets would turn to water; they launched an uprising, and the credulous were slaughtered.

Religion and insanity occupy adjacent territories in the mind; historically, cults have kept up a traffic between the two. The medieval Brethren of the Free Spirit, the heretical Beghards and Beguines who practiced in Cologne and other Northern European cities, became nihilistic megalomaniacs. They began in rags but then, in the conviction of their spiritual superiority, which they eventually believed to surpass God's, adopted the idea that the general run of mankind existed merely to be exploited, through robbery, violence and treachery. In 1420 a cult of Bohemians called the Adamites came to regard themselves, like the Manson gang, as avenging angels. They set about making holy war to cut down the unclean blood, they said, must flood the world to the height of a horse's head. They were finally exterminated after committing uncounted murders. In 1535 an army of Anabaptists under Jan Bockelson proclaimed its intention "to kill all monks and priests and all rulers that there

are in the world; for our king alone is the rightful ruler." They, too, had to be forcibly suppressed. Cultists, of course, are sometimes the victims of persecution. The heretical Albigensians, or Cathari, were broken by church crusade and massacre in the 13th century.

The U.S. also has had its bloody moments. Mormons were slaughtered in Illinois and persecuted elsewhere. But it was some 60 Mormons disguised as Indians who, in September 1857, committed the Mountain Meadows Massacre. With the help of 300 Indians, the Mormons killed more than 120 men, women and children in the Fancher party that was passing through Utah on the way to California. It was, says Historian William Wise, "the logical and culminating act of a society whose leaders believed themselves superior to the rest of mankind and who maintained that their own ecclesiastical laws took precedence over the laws of their country."

The tendency to join cults seems to come roughly in 50-

year cycles in the U.S. A wave broke in the mid-19th century, then again after World War I, and now in the '70s. For several thousand years, the rule has been that cults flourish in times of great social change. The success of cults today is based partly upon an edifice of unhappy sociological clichés: the breakdown of the family and other forms of authority, the rootlessness and moral flabbiness of life.

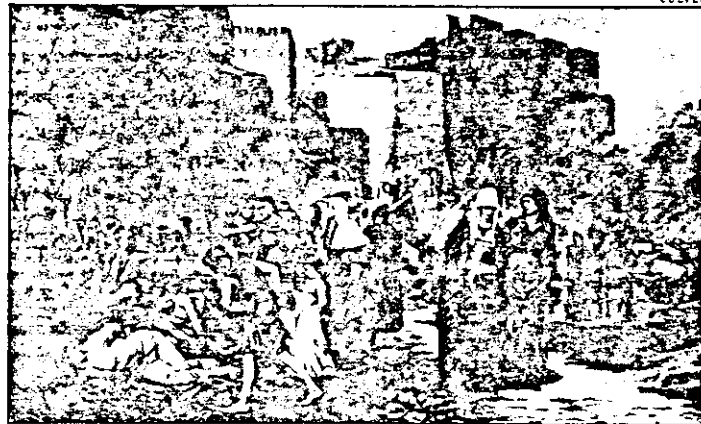
At their worst, the cults acquire a psychosis of millennialism. This chiliasm, playing at the drama of the last days, flourishes when life is no longer seen as ascendant. But no matter how democratically

advertised, visions of the New Jerusalem, Utopia or an Edenic Jonestown are bathed in a totalitarian light. And they are shadowed by glimpses of enemies: Antichrist, Gog and Magog; paranoia is often a cult's principal instrument of discipline. Even in 1978, one catches whiffs of an old dementia and witchfire.

Traditional religions allow people to live inside history, but still give sacramental expression to their spiritual longings. Cults too often strain to escape from history, through the reconstruction of Eden or a vision of the Second Coming. Experiments in earthly paradise have a way of ending in horrible irony. Zealots become infected with a fierce nostalgia for a mythical lost wholeness, an ecstasy of spiritual servitude. In Jones' cultish socialism, the spiritual and political were joined. In their terrific surrender, cultists reduce a multiform, contradictory world to cant formulas, and thus they become as dangerous as anyone whose head resounds with certainties. Cults are apt to become miniatures of the great totalitarian systems built on Nazi or Hegelian and Marxist foundations. There are eerie similarities of style: intolerance, paranoia, submission.

Such movements, wrote Historian Norman Cohn, strive to endow "social conflicts and aspirations with a transcendental significance—in fact with all the mystery and majesty of the final, eschatological drama." To be human is to live inside history, to accept a reality that does not respond to dogma or a megalomaniac's discipline. One escape is that found by the people in Jonestown.

— Lance Morrow



Albigensian heretics being assaulted by the faithful

Everywhere are glimpses of enemies: Gog and Magog.

Messiah from the Midwest

The sad story of a boy and his Bible

The most vivid memories that childhood companions have of James Warren Jones—or "Jonesie," as they called him—are of his funeral sermons for dead animals in the Indiana town of Lynn, where he was born 47 years ago. Once, when he was 13, Jones invited a group of boys to his family's barn, recalls Harlan Swift, now a Chicago insurance executive. Amid burning candles, the aspiring preacher carefully opened a matchbox, revealing a dead mouse. "He had a service all organized," recalls Swift, "a very, very intense dramatic service for that dead mouse." A former classmate, Tootie Morton, was leery of these pet funerals: "Some of the neighbors would have cats missing, and we always thought he was using them for sacrifices."

The major industry in Lynn (pop. 1,360) is casketmaking; there are now four such factories. It was prime territory for the Ku Klux Klan, and George Southworth, now of Miami, recalls that Jones' father took part in the weekly meetings, with sheets and hoods, on a field near town. But other childhood acquaintances do not remember any link between the Klan and the elder Jones, a railroad man who worked only rarely after being gassed in World War I. Jones claimed his mother was an American Indian, but his cousin Barbara Shaffer says, "He made that up to impress somebody." He was an only child; the three lived in a one-story, tin-roofed frame house that has since been replaced by a supermarket.

Before he entered his teens, Jones picked up religion from a neighbor, Mrs. Myrtle Kennedy, who was a devout member of the Church of the Nazarene. He took to carrying a Bible, but no one made fun of the husky boy, who got into fights easily. He was a natural leader, gathering friends around him and telling them what to do.

He would preach to them, sometimes frightening his listeners with visions of a hell where, with senses undiminished, sinners burned forever. His first chance to mount a real pulpit came when he was 14 and working at a nearby hospital; some of his black co-workers invited him to bring his Bible and give a sermon at their church. "You could see there was something haywire even at that time," says Swift. But Mrs. Kennedy's daughter Thelma Manning remembers Jones more fondly: "He had a little white shaggy-haired dog. They were inseparable. I want people to know Jim Jones had a good side."

In 1945 his parents split up (his father died alone in a Lynn hotel six years later; his mother lived until 1977), and

he moved with his mother to Richmond, 16 miles away. The Richmond High School 1949 yearbook shows a handsome young man with slick black hair, staring ahead with a slight smile. That year, at 18, he married Marceline Baldwin, a nurse whom he had met at the hospital where they both worked.

Jones briefly attended Indiana University in Bloomington, but left for Indianapolis to preach and later form his own church. He went to night school at Butler University there, and ten years later he finally won a degree in education. At matriculation, he listed his religion as Unitarian, and for a time linked himself



Jones, at 22, with the monkeys he sold for his church

"He had no wild streak at all."

to the Methodists, but the first church he founded, called the Christian Assembly of God, had no affiliations. It was in a poor neighborhood, and he won worshippers by distributing free food and helping people find jobs. He raised money by importing monkeys and selling them for \$29 apiece. He eventually made enough to pay \$50,000 for an old synagogue in a black neighborhood.

He had one son and adopted other children, ultimately eight in all, including blacks and Koreans. He once heard an affluent black doctor at an adoption agency reject a child because he was "too black." Snapped Jones: "Well, I'll take him then." The mayor appointed him the first full-time director of the Indianapolis human rights commission. Jones became increasingly embittered at the racism he encountered. His wife was spat upon while walking with their black child, and when one of his Korean children was killed in a car accident, he later said, he could find no white undertaker to bury her.

These frustrations were accompanied, late 1961, by a kind of vision of a nuclear holocaust destroying Indianapolis. Having read a magazine article listing a selection of the best places in the world to avoid an atomic war, Jones took his wife and three children to one of them. Belo Horizonte, Brazil. Belo Horizonte did not present many opportunities, however, so Jones moved to Rio to teach at the American school there. "Jim was no fanatic," said a woman who befriended him there. "He had no wild streak at all. They were just normal, rather naive and provincial Midwesterners. They led a simple life, and Jim's main concern was always for those people he saw suffering. He used to stop children in the street and talk to them, help them if he could."

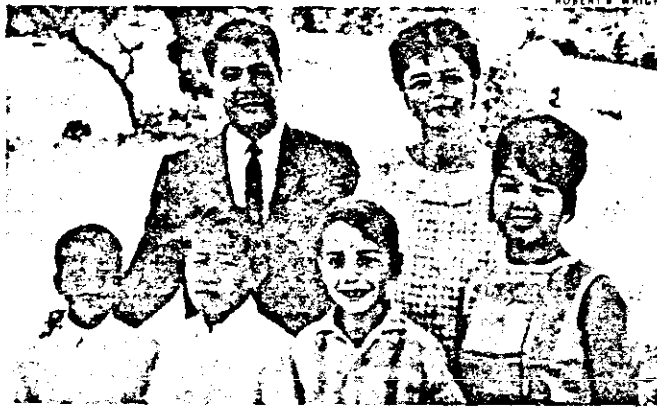
But the church in Indianapolis, now called the Peoples Temple, was suffering from a lack of a charismatic leader, and Marceline was homesick, so Jones decided to return. He affiliated with the Disciples of Christ, a 1.3 million-member denomination, and in 1964 was ordained a minister by that group. But he still considered Indianapolis narrow and racist. A good friend, the Rev. Ross Case, also of the Disciples of Christ, had moved from Indiana to California, and Jones decided to follow him. He eventually brought more than 100 supporters to Redwood Valley in Mendocino County, north of San Francisco. Robert Kauffman, a former bank executive from nearby Ukiah, recalls that Marceline Jones walked into his bank and opened an account of nearly \$100,000.

Once established, Jones and his faithful began making evangelistic forays to San Francisco and beyond. He again bought an old synagogue, this one in the run-down Fillmore area of San Francisco's inner city. Using it as his headquarters, he opened an infirmary, a child-care center, a carpentry shop and kitchens for feeding the neighborhood poor. His services were dazzling, with soul and gospel music and dance groups. He attracted increasing numbers of black parishioners (the Peoples Temple was more than 80% black). He involved them in liberal causes, busying them to protest demonstrations, making them canvass for politicians he favored, and ordering them to undertake letter-writing blitzes.

He took them on pilgrimages, one of which brought eleven busloads to Indiana and Florida (to visit his then-retired spiritual mentor Myrtle Kennedy); another brought part of his flock to Washington, D.C., where he had them pick up trash on the Capitol grounds. Editorialized the Washington Post in August 1973: "The hands-down winners of anybody's tourists-of-the-year award have got to be the 660 members of the Peoples Temple... who bend over back-

wards to leave every place it visit more attractive than when they arrived."

Politicians were particularly impressed. Governor Jerry Brown came to the Peoples Temple. San Francisco Mayor George Moscone, who received important help from Jones in his close 1975 election, appointed him to the city's housing authority in 1976. (Said the mayor about last week's horror: "I proceeded to vomit and cry.") The sheriff and district attorney were temple visitors, but Lieutenant Governor Mervyn Dymally out-did them all by dropping in on the 27,000-acre plantation in Guyana that Jones had acquired in 1974. Vice President Walter Mondale recognized Jones' help in the 1976 campaign and invited him aboard his private plane. When Jones helped a rally for Rosalynn Carter in San Francisco by busing in 600 loud supporters, he was rewarded with a "Dear Jim" thank-you note hand-



Jim and Marceline Jones and family in California (1966)

They "leave every place they visit more attractive."

written on White House stationery. Jones claimed to have received appreciative letters from Senators Hubert Humphrey and Henry Jackson, and HEW Secretary Joseph Califano, among others.

The temple swelled with new members—up to 20,000, Jones claimed. But

his services became stranger and stranger. Jones would "heal" parishioners by pretending to draw forth "cancers" that actually were bloody chicken gizzards. And his megalomania soared. Said his old associate the Rev. Case: "Jim stopped calling himself the reincarnation of Jesus and started calling himself God. He said he was the actual God who made the heavens and earth." Jones ordered his followers to buy, and sell to the public, small pictures of him to ward off evil. He demanded for the temple's coffers all members' savings and earnings, amassing a fortune that a former mem-

ber estimates at \$15 million. Discipline gave way to brutal beatings. It was a progression perhaps foreshadowed way back in Indianapolis when the young preacher once threw his Bible to the floor and yelled at his associates, "Too many people are looking at this instead of looking at me!"

Why People Join

[He has] no more pressing need than the one to find somebody to whom he can surrender, as quickly as possible, that gift of freedom which he, the unfortunate creature, was born with.

—Dostoyevsky. *The Brothers Karamazov*

The landscape of their minds was as grotesque as the corpse-littered village they left behind. They had started as seekers after meaning, direction, comfort and love. The Peoples Temple, which provided a number of social services to the poor, had filled their lives with purpose. But in the jungle of Guyana, it had all turned into fear and hatred.

Why did they join an organization like the Peoples Temple? And why did they stay in it? Few if any of the thousands of cult groups in the U.S. are as violent as the Guyana group was in its last days, but many of them share a number of unusual characteristics. Social scientists who have studied these groups agree that most cult members are in some sort of emotional trouble before they join. Says Dr. Margaret Thaler Singer, a psychologist at Berkeley: "About one-third are very psychologically distressed people. The other two-thirds are relatively average people, but in a period of depression, gloom, being at loose ends." Such people are vulnerable to well-planned recruitment techniques. These usually involve displays of effusive affection and understanding, or "love bombing," as one psychiatrist puts it. Once recruits start going to meetings, they are frequently subjected to various drills and disciplines that weary them both physically and emotionally, producing a sort of trance.

Cut off from family and friends, the new member gets repeated infusions of the cult's doctrines. The lonely, depressed, frightened and disoriented recruit often experiences what amounts to a religious conversion. Former members of such cults frequently say that something in them "snaps." report Flo Conway and Jim Siegelman, authors of *Snapping*, a new book on what they call "America's epidemic of sudden personality change."

At this point, the cultist's life is no longer his own. Personalities change from the lively and complex patterns of normality to those of an automaton reciting what he has been taught. The usual problems of living have been replaced by a nearly childish existence in which the cult and its leaders supply all rules and all answers. Erich Fromm, in his classic treatise on the rise of Nazism, called this process the "escape from freedom."

"Most members have little or no sense of inner value," says Stefan Pasternack, associate clinical professor of psychiatry at Georgetown University School of Medicine. "They have a desire to be part of something meaningful. In joining, they regress and relax their personal judgments to the point that they are supplanted by the group's often primitive feelings. With a sick leader, these primitive feelings are intensified and get worse. The members develop a total identity with the leader and in the process take on his sickness."

Just as the cult members give themselves up to the group, the leader too takes his entire identity from his followers.

Both leader and followers thus see an overwhelming necessity to keep the group alive and intact. Dissenters are often punished severely. Loyalty is intensified by claims that the outside world is evil and threatening. Return to normal life becomes more and more difficult, even terrifying.

"The gravest threat imaginable to such a group is for someone to try to take members out of the 'family,'" says U.C.L.A. psychologist David Wellisch. Leo Ryan's mission to Guyana may have been just such a threat, the spark that triggered the tragedy.

With Jones' own behavior growing more paranoid and the sudden presence of the Congressman and the press, some experts believe there was almost a psychological inevitability to the disaster. "Following that type of fragmentation, there was only one thing left," says Dr. Stanley Cath, a Boston psychiatrist. "They could return to the world of reality, but they would have had to face their own inadequacies, the world they had already discarded, the families they had already discarded. So for them, death was preferable because death had already been proclaimed rebirth."



Bette Lane

Moonies in Yankee Stadium, 1976: 37,000 have devoted their lives to the South Korean 'messiah'

THE WORLD OF CULTS

They crouch in dark basements in New York and San Francisco, worshipping the Devil. They wait patiently for the Second Coming or scan the skies for the spaceship that will bring the New Age. A few practice polygamy in isolated mountain communes. Tens of thousands have abandoned their families, friends, educations and careers to follow the teachings of a leader they will never meet.

By one estimate, 3 million Americans espouse the teachings of 3,000 religious and nonreligious cults. The groups run the gamut from the Bible-toting pacifists of The Way in Ohio to the marijuana-smoking Rastafarians from the Caribbean, who revere the late, deposed Ethiopian Emperor Haile Selassie as the Messiah. Some cults condemn all forms of violence and serve as unquestioned forces for good in the world: The Farm, for example, a 1,200-member commune in Tennessee, has donated more than \$1 million to build homes and hospitals for earthquake victims in Guatemala. The Bible of the Church of Satan, on the other hand, declares: "If a man smite you on the cheek, smash him on the other."

DEFENSIVE ALLIANCES

Cults have ebbed and flowed through American history almost from its beginning, and there are signs that the latest wave may have peaked in the mid-1970s. But after the horror of Jonestown, warns sociology Prof. Jim Richardson of the University of Nevada, "there's a possibility of a backlash. There is already an anti-cult movement that has tried to get investigations and tax rules against cults." In reaction, some cults are exploring defensive alliances; last April, the Church of Scientology, the Unification Church and the Children of God formed APRL, the Alliance for the Preservation of Religious Liberty. Synanon donated at least some supplies and equipment to the Peoples Temple, and links have

been reported between Synanon and the Hare Krishnas.

Among the more conspicuous—and controversial—cults now active:

SYNANON: When Charles Dederich, a former alcoholic, founded Synanon in 1958, it was considered a revolutionary therapeutic community. Hundreds of alcoholics, drug addicts and down-at-the-mouth toughs moved into the California drug- and alcohol-rehabilitation center and, through a rigorous self-help pro-

gram, emerged healthy and happy. Aided by a skillful PR and contributions from wealthy liberals, Synanon became a \$8-million business. But as the community grew and prospered, it changed. Dederich, a powerful, hypnotic leader, came to see Synanon as an alternative to the outside world. He ordered his followers to shave the heads and swap spouse. When he decided there were too many children, he mandated vasectomies for men (himself excluded) and abortions for women. Dederich, 65, began a campaign of intimidation against the media and anyone else who criticized the community. One lawyer who won a \$300,000 judgment

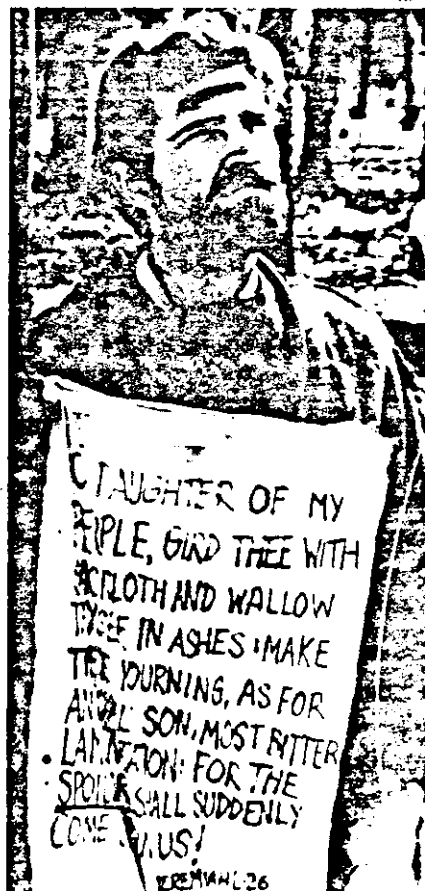
against Synanon was bitten by a rattlesnake left in his mailbox—allegedly by two members of Synanon. Today, the 900-member community resembles a cult far more than it does a drug center, and Dederich is trying to have it formally incorporated as a religion.

HARE KRISHNA: "We don't consider ourselves something that's sprung up in the '60s, founded by some man, but followers of an ancient tradition stemming from Krishna himself," says Laxmi Natl, president of the Berkeley, Calif., temple of the International Society for Krishna Consciousness. The Hare Krishnas began in the sixteenth century in India, where they were just one of many sects worshipping a reincarnation of the Hindu god of creation. A. C. Bhaktivedant Swami Prabhupada brought one version of Krishna worship that was never very popular in India to the U.S. in 1966 and it turned into an easily identifiable cult. Young Hare Krishnas shaved the heads, put on saffron robes and took to the streets with their Hindu chants. They studied the ancient Vedic texts and promised their followers inner peace as an alternative to political chaos.

The Krishnas can be aggressive in the repeated requests for money, and some members have had serious run-ins with the law. But for the most part, they live quietly on several large farms they own or in the houses they rent in metropolitan areas. Since Prabhupada died earlier this year, the group has not had a charismatic leader and may now be becoming more sect than cult. Most members now dress conventionally in public, and have stopped their street-corner chanting. Stillson Judah, who has studied the Krishnas at the Graduate Theological Union in Berkeley, believes the group wants to find a "way of accommodating itself with society."

UNIFICATION CHURCH: South Korean evangelist Sun Myung Moon, 58, con-

Child of God: A gospel of sex and doom



REEMANL 26

trols the lives of 37,000 U.S. fol. When they join the Unification Church, young Moonies (their average age is 24) are encouraged to break all ties with their families and work as long as eighteen hours a day soliciting donations. As is typical of many cult leaders, Moon lives in comfort on a \$625,000 New York estate while his followers reside in communal centers and are encouraged to give all their possessions to the church.

Moon preaches a contorted blend of Christianity, Puritan morality and Oriental philosophy. His followers hardly seem to notice that his spiritual message—that all the world's religions should be merged into a single movement headed by Moon himself—sounds secondary to his financial and political motives. He controls an empire of at least \$75 million that ranges from a Wyoming delicatessen to a Tokyo trading company, and the U.S. Congress has investigated his ties to the authoritarian government of South Korea. Moon, who came to the U.S. in 1972, does not seem worried. "God has been very good to me," he says.

CHILDREN OF GOD: They began standing on street corners in the late 1960s, exhorting passers-by to give up their worldly ways and follow God. At first it was hard to tell them from the other Jesus freaks of the time. But the Children of God were clearly different. Their leader, David (Moses) Berg, now 58, taught that doomsday was just around the corner—and that he was God's messenger for the final days. He communicated with his followers through rambling "Mo letters."

Many of these epistles show a preoccupation with sex. In recruiting, Berg urged his female disciples to use their charms: "You roll those big eyes at them and peck them with that pretty little mouth and you flirt all around them," advised one Mo letter. By at least one report, things didn't stop there: on the island of Tenerife, COG women were accused of taking prospective recruits to bed. When local prostitutes complained of the competition, Berg reportedly put a curse on the island—and shortly after that, the worst accident in airline history took 583 lives on the runway at Tenerife.

Life with Berg isn't easy. Former COG members tell how they had to memorize Bible verses before they could sleep or eat, and pick through garbage for food and clothes. Berg fled the country in 1974, just before the New York attorney general published a highly critical report on the COG. But the cult still claims 10,000 members in 120 communes around the world, and Berg still keeps in touch with periodic Mo letters.

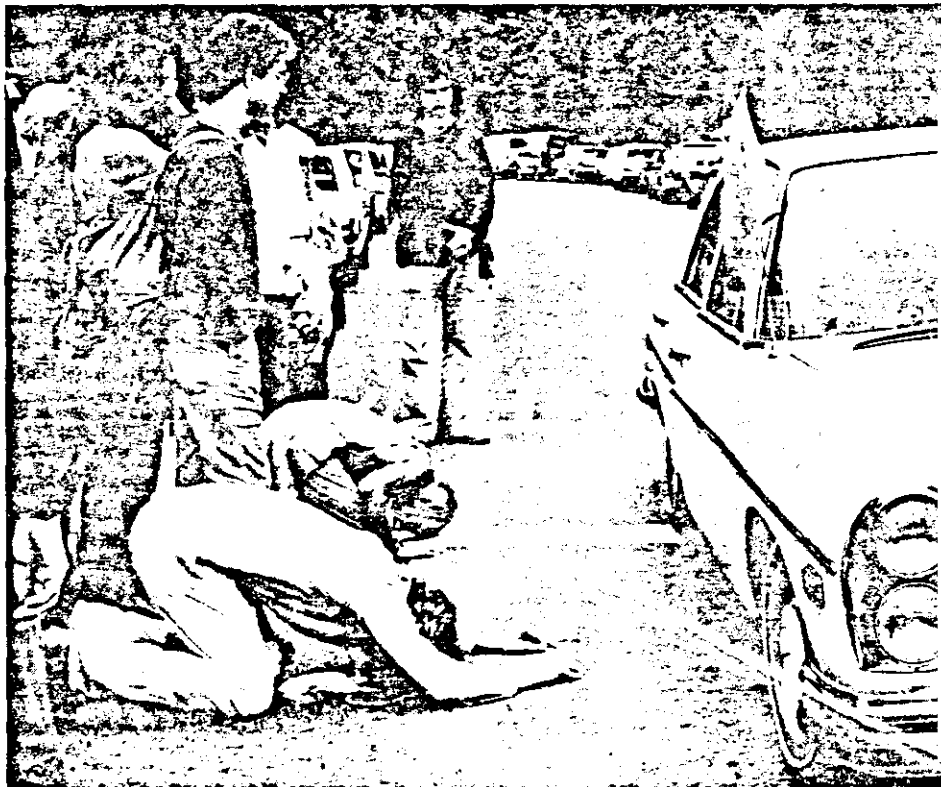
Some organizations can come to resemble cults even though their members do not live communally or share religious beliefs. Werner Erhard, for example, has impressive power over thousands of Americans who have taken his est courses. He promises them spiritual and emotional fulfillment in 60-hour seminars in which the chief techniques are attacking the ego, restricting food

and drink and inducing mental str. Growing numbers of parents of cult members are worried enough about losing their children to take the extreme, and costly, step of kidnapping and "deprogramming" them. Ever since deprogrammer Ted Patrick was sentenced to a year in prison in 1976 for such a kidnapping, many have first sought legal sanction through "conservatorships" to temporarily gain court-ordered custody of their adult children. The process is clearly working. Hundreds of devotees of various cults have been deprogrammed in the last few years. But some cults are fighting back with lawsuits to bar deprogramming as an infringement on religious freedom, and sometimes the faith of the young believer is not shaken. Several

monitor a group only when there is evidence that it has broken Federal law or poses a security risk. Many government officials say they would not change the present laws, even if they could. "We can't have it both ways," said Homer Boynton, bureau spokesman. "In a democracy, in order to have freedom and liberty, there has to be a certain amount of risk-taking."

'ATTRITION IS VERY HIGH'

But cults—even the most religious—are not above the law. The government can prosecute a group when it appears to have committed a crime. Last summer, for example, eleven Scientologists—members of the quasi-scientific, self-help cult founded by former science-fiction writer



Janet Fries

Krishnas bow to their leader in 1976: Now, trying to blend in

have successfully sued their deprogrammers for invasion of privacy.

In desperation, some parents have asked the Federal government for help. But government spokesmen say their hands are tied by the Constitution's guarantee of religious freedom, lack of hard evidence that specific cults are committing crimes, and by agency guidelines. The Justice Department must have information that a "kidnap" victim is being held against his will, for ransom and has been taken across state lines before it can prosecute a case. (Before last week's tragedy in Guyana, the FBI had only one complaint against the Peoples Temple: a letter from the worried mother of a cult member alleging kidnapping, but there was no evidence that he was being held against his will.) The Federal Bureau of Investigation can

L. Ron Hubbard—were accused of breaking into a government office and were indicted on 28 counts of conspiracy, stealing government property, obstruction of justice and perjury. Six states outlaw use of marijuana and other drugs in cult religious ceremonies.

In the end, the best hope for those concerned about the power of cults may be that many members are dropping out of their own accord. "A lot more people leave these groups voluntarily than the or the deprogrammers would like to admit," says sociologist Richardson. "Attrition is very high." Even within the mind-bending anthills of the cults, Americans seem to retain at least some of their native wit—and their stubborn independence.

—MELINDA BECK and SUSAN FRAKER with ELAIN SHANNON in Washington, JEFF B. COPELAND in San Francisco and bureau reports

HOW THEY BEND MINDS

How could more than 900 people be twisted to the point of swallowing fatal doses of poison?

Clearly, the immolation at Jonestown wasn't entirely voluntary. But the orderly rows and heaps of dead and the linked arms of family groups were powerful testimony that Jim Jones's disciples hadn't enough will to resist his orders, backed up by a few armed guards. And perhaps the greatest horror in the scene lay in the realization that more or less ordinary people had been so indoctrinated—and in the seed of fear that nearly anybody might be manipulated the same way.

Erica Heftmann, 26, who left the Unification Church of self-styled Korean messiah Sun Myung Moon more than two years ago. "I was drilled and instructed to kill." Isolated from the real world and pressured by their peers, converts become wholly accepting of the leader's power—and his paranoia—and they put their welfare and their will totally in his hands. Jones's people even practiced suicide drills, in which they swallowed a drink of bitter liquid he said was poison. "I would think, before being told it wasn't poison, that soon I would be dead," recalls Wanda Johnson, 42, who

most successful use much the same methods of indoctrinating converts.

Most cults know exactly which kind of recruits they are looking for. Synanon guru Charles Dederich prefers drug addicts, whom he can rehabilitate and then bind to his community for life. Jones sought out the oppressed—especially poor blacks, prostitutes and other outcasts—who would welcome his message of egalitarianism and his offer of a communal home. But religious groups such as the Moonies, the Children of God and the Hare Krishnas prefer college students of above-average intelligence and

idealism who will be a credit to the cult. In her own interview with more than 300 former cult members, University of California psychologist Margaret Singer found that no more than a third were suffering from marked psychological distress at the time of their induction.

'A SENSE OF BELONGING'

Timing is the key factor in seeking converts. Religious recruiters like to hit the college campuses at exam time, sit in libraries, waiting to make "eye contact" with students who are having difficulty deciding on a course of major study or recovering from a broken romance. In cities and resort areas, proselytizers seek out footloose backpackers who have taken time off from school to "find" themselves. "These kids are looking for a sense of significance and belonging," says UCLA law professor Richard Delgado, who has been studying cults for years. "Everybody is vulner-

able. You and I could be Hare Krishnas if they approached us at the right time."

Studies indicate that the Moonies have devised the most sophisticated methods of luring converts. They call the first phase "love bombing." Once recruiters spot lonely students, they draw them into friendly conversation that typically ends with an invitation to dinner. Surrounded by smiling strangers who hold their hands and shower them with compliments, the students are then invited to a weekend retreat. "As instructors, we didn't tell them the truth," recalls Erica Heftmann. "If we had told them that we believed Moon was the Messiah or that we stayed up all night praying in the snow, they'd never join."

During the retreat, guests are subjected to an endless round of games, singing exercise and vague religious discussions, with little time for sleep. Only the most discerning recruits realize that they are not being allowed to ask probing questions or make close friends. Yet ev-



Keystone

Kamikaze pilots: Certain death in the name of discipline and love of country

In a sense, such mind-bending is only an extreme form of familiar human experience. In military training, soldiers are taught to take appalling risks in the name of discipline and love of country; extending that process, Japan's kamikaze pilots in World War II accepted certain death. Jailers can be permitted to abuse and even torture their prisoners, and citizens easily shut their eyes. At the extreme, Adolf Hitler engineered the Holocaust that massacred 6 million Jews. Powerful personalities often gather groups of dependent admirers: the demonic charisma of Charles Manson mesmerized his ghoulish groupies to murder total strangers with sadistic pleasure. Jones was only the latest extreme in the wave of cult leaders of the past decade.

To many scholars who have studied the new American cults—and to many ex-cultists themselves—the behavior of Jones's following was shocking but not surprising. "As a Moonie, I would have done exactly what they did," maintains

spent eight years in the Peoples Temple and lost her youngest child at Jonestown. "I would think, 'It doesn't matter if I'm dead.' I felt relief."

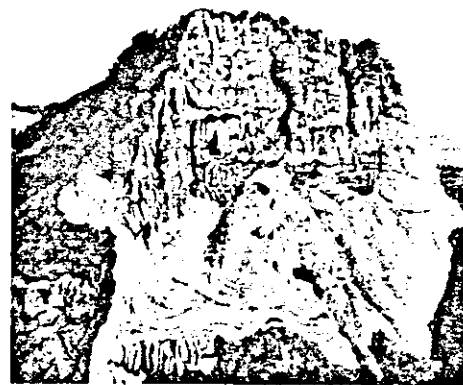
Almost any passionate enthusiasm can generate cultic behavior if there is a charismatic figure to beguile disciples. In recent decades, cults have coalesced around crusading politicians, rock stars, visionary intellectuals and gurus of the human-potential movement.

CHARISMATIC LEADERSHIP

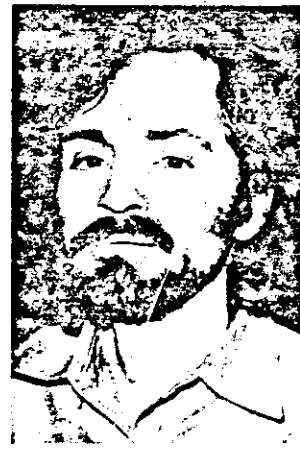
In religion, sociologists typically distinguish cults from mainline churches, which serve as custodians of normative values, and from sects, which partially withdraw from society in order to purify established doctrine. Cults emerge when groups wholly withdraw from prevailing religious practices and members commit themselves completely to the leadership of charismatic and highly authoritarian figures. Although today's cults vary widely in their ideologies, the



Remains of Jews who took their lives at Masada: A decision for death rather than enslavement



Charles Manson and his ghoulish groupies: Mesmerized to murder



Los Angeles Times



explains Stanford University psychiatrist Donald T. Lunde. "It's a very tripartite mental defense mechanism exploited the hilt by the charismatic leader."

Cults may also exploit members sending them into the streets to solicit funds or sell things like flowers, usually on behalf of pseudonymous organizations. "The leader tells you to go out and get \$250," says Sherry Dietrich, 28, who joined the Children of God after a divorce in 1974. "Believe me, you beat your

brains out to get that \$250 and you don't come home until you get it."

In virtually all cults, sex is a central means of controlling members' lives. Some cult leaders, like Manson and Jones, use some of their followers—both male and female—for their own pleasure. But most religious cults rigidly segregate males and females and teach them that sexuality itself is evil. "Father" Moon not only ranges all marriages but

every recruit is assigned a monitor who accompanies him everywhere, even to the bathroom. On Sunday, the potential converts are pressured to stay on for one last party. "Once they called their family or employer and told them they weren't coming in on Monday, we knew we had them for seven full days," says Heftmann. "And if they stayed seven days, they almost always became a member."

Isolation—from family, friends and all contact with the outside world—is the first step in what Los Angeles psychiatrist Frederick Hacker calls "the washing stage" of cultic mind control. Next, recruits are made to feel guilty about their past lives and recognize their need to be reborn like their all-knowing "brothers and sisters" in the new family of the cult. Several cults, such as the Children of God and Hare Krishna, even give recruits new names or devise private measurements of time to underscore the cult's new reality. But the development of a new personality is gradual. It requires various forms of sense deprivation, inculcated through loss of sleep, low-protein diets and exhausting rounds of chanting, praying and indoctrination in the thought of the new father figure.

TOOL OF SATAN

"It's all so simple," observes Tufts University psychiatrist Stanley Cath, who has studied the conversion techniques used by cults. "Converts have to believe only what they are told. They don't have to think, and this relieves tremendous tensions." Indeed, at Synanon, members tell recruits, "We will

do your thinking for you," and inside Moon's camps independent thought is labeled a tool of Satan.

A critical point in the conversion process occurs when recruits are forced to make a major commitment to the cult. This may mean signing over one's property, bank account or children to the group, as in some religious cults, or even joining in drug or sex orgies, as demanded by Charles Manson in his "family." "Once you've done something that major, it's very hard to admit even to yourself that you've made a mistake, and subconsciously you will go to great lengths to rationalize what you did,"

also demands such powerful repression of sexual feelings that many members revert to pre-puberty innocence. "Women stop having their periods sometimes and men may find that they do not shave as often," reports ex-Moonie Christopher Edwards, 24. "People begin to look younger. I was 22 when I came out and people told me I looked 15."

OUTLET FOR AGGRESSION

To bind members tighter to the cult, leaders create the image of an evil outside group that is supposedly trying to destroy them. For Hitler, it was the Jews. For Manson, it was blacks. For Jones, it was the FBI, the CIA and the Ku Klux Klan. For Synanon's Dederich, it is the government and the new

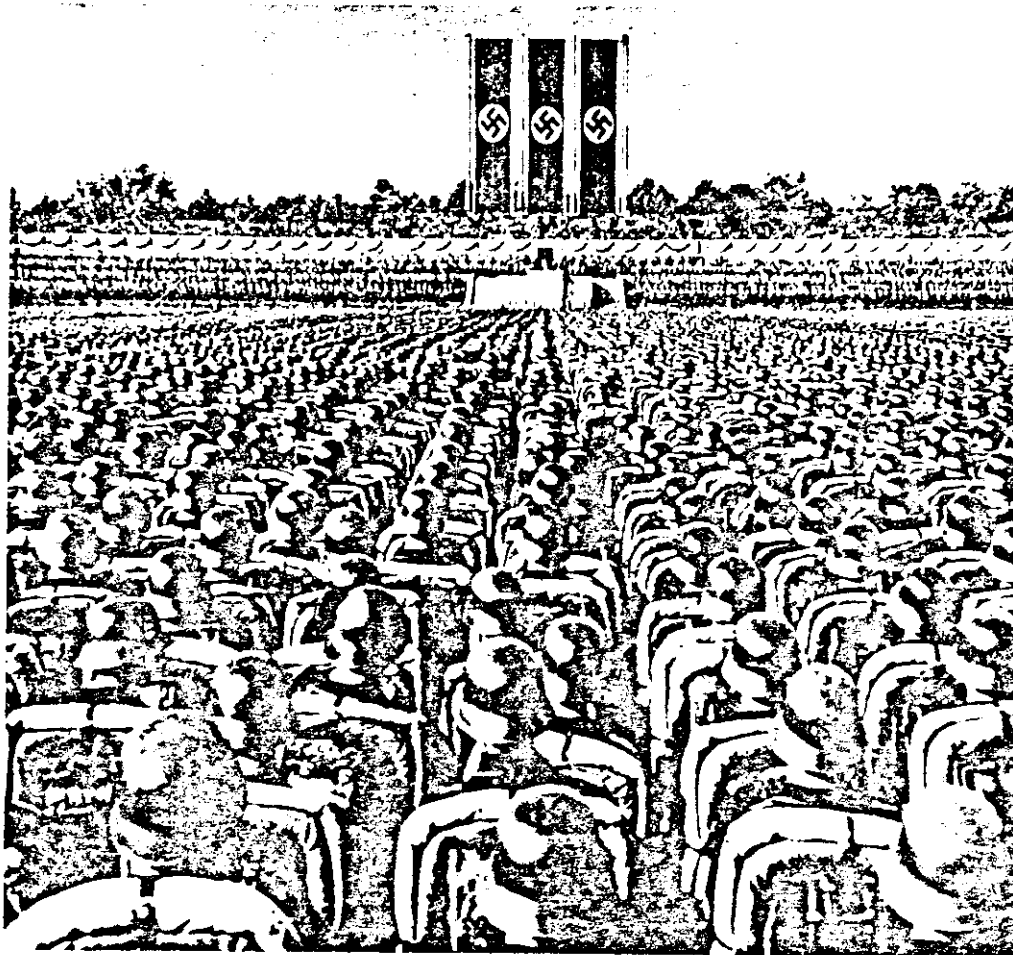
media. And for most of the militant religious cults, the enemy is the members' natural parents. "Cults allow people to hate without feeling guilty and provide a safe, group-sanctioned outlet for aggression against the enemy," observes psychiatrist Hacker. Cult leaders also persuade members that they will die, either at the hands of enemies or cult loyalists, if they defect. The Children of God tell defectors that either God or Satan will strike them dead, and perform exorcisms on those who persist in leaving. Ex-Scientologists recall warnings of the "2-45" solution—anyone who drops out should get two .45-caliber slugs.

BASIC NEEDS

What transforms some cult leaders from spirited humanitarians into frenzied despots? Jones, for one, began his career by providing a humane haven for society's outcasts, yet ended up crushing those in his care. In such cases, a charismatic leader, who may be slightly disturbed, discovers that he is fulfilling a basic human need for increasing numbers of people. "Pretty soon, he is believing more and more in his own power, and it grows so that he begins to be burdened by it and a little paranoid," reasons psychiatrist Ari Kiev of the Cornell University Medical College. So he develops new, more punitive measures for binding his followers to him. "And if there comes a threat, a terminal illness or exposure, the leader resents the idea of anyone surviving him," adds New York psychiatrist Herbert Hendin. "He doesn't want any part of whatever is left to survive."

Jim Jones's Peoples Temple differs from other cults because of its emphasis on suicidal imagery, says Yale psychiatrist Robert J. Lifton, a specialist on death and thought control. Last week's atrocity, Lifton believes, "was a mixture of submitting to mass suicide and submitting to murder." As his own mind deteriorated into paranoia, Jones prepared his people for collective death by running them through suicide rehearsals. This enforced group commitment and the illusion that death for them would merely be a transition to an eternal community. "When Jones asked them to die for him, some may have gone willingly with him, but a large number probably just didn't know how to resist," Hendin argues. "You're dealing with a suicide, not of the mass group, but of the leader, who is taking the group with him."

Thus the tragedy at Jonestown was only superficially like past cases of mass suicide—the Jewish Zealots at Masada who killed themselves rather than be captured by the Romans, for example, or the Japanese who died on Saipan rather than surrender to the Americans in



Photoworld

Hitler leading a Nazi rally at Nuremberg: The power to command a 'final solution'

World War II. Instead of patriotism, religious faith or a cause larger than themselves, Jones's followers were ensnared by Jones himself. And like most charismatic figures, he left no one who could replace him as the personal embodiment of the cult. Although survivors in San Francisco insist that the Peoples Temple will go on, ex-members say, it cannot survive without Jones.

Inevitably, the Jonestown atrocity has triggered national debate over cults and whether they can—and should—be curbed. Church scholars caution that the religions of Jesus, Muhammad and Buddha all began as cults, and civil libertarians warn that religious practices, no matter how odious, are protected by the First Amendment. The only legal way to attack them would be to prove that the psychological techniques practiced by some cults amount to coercive mind control, leaving their victims legally impaired. But the theory is tenuous. Dr. Stephen P. Hersh, assistant director of the National Institute of Mental Health, believes that the brainwashing attributed to cults is, in most cases, "high-pressure salesmanship." "Just because converts adopt beliefs that seem bizarre to their families, it does not follow that their choices are dictated by cult leaders," he says.

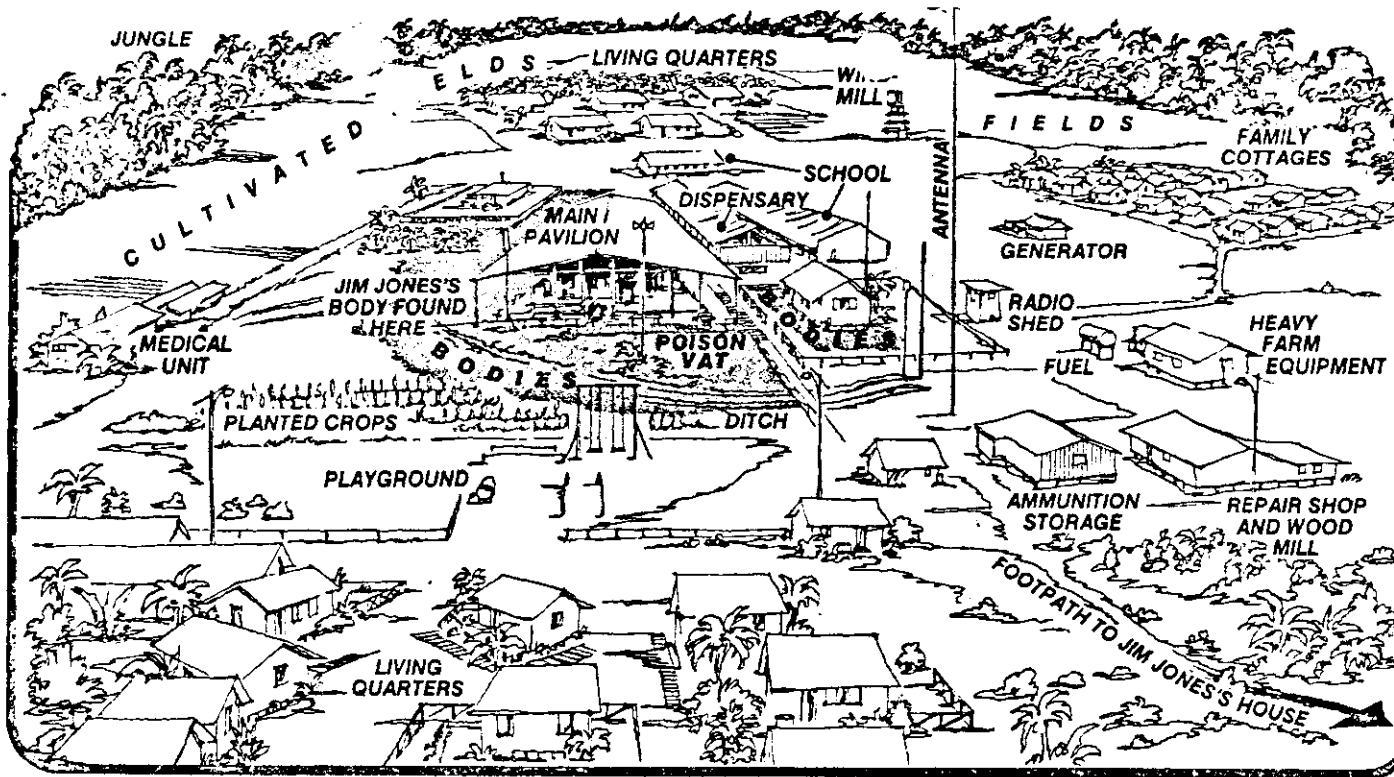
Historians say cults emerge whenever there is a serious break in the structure of

society. The Industrial Revolution in England, the French Revolution and the westward movement in the U.S. all spawned new religious sects. Some scholars believe that the traumas of the '60s attracted young Americans to charismatic politicians and then, after the war in Vietnam, to equally charismatic religious figures. Although some experts think the current interest in cults has peaked, most insist that the better-financed groups, such as Moon's, will be around as long as the basic institutions of society—the family, schools and established churches—continue to turn out emotional orphans susceptible to a cult leader's blandishments.

A HEAVY PRICE

Even critics concede that many of today's cults work for social good and individual need by drawing recruits away from drugs and anomie into a steady life of service. But at best, the price is a heavy one in a free society: in joining a cult, the recruit surrenders a large measure of personal responsibility and potential growth in exchange for spiritual security. The mass deaths at Jonestown may yet do some good if they make searching young people think twice before seeking a family among the cultists.

—KENNETH L. WOODWARD with MARY HAGER in Washington, JANET HUCK in Los Angeles, MICHAEL REESE in San Francisco, RACHEL MARK and WILLIAM D. MARBACH in New York and bureau reports



Jones's jungle outpost: A tropical socialist commune that turned into a fear-ridden concentration camp

LIFE IN JONESTOWN

The color movies and glossy promotional brochures painted the picture of an idyllic tropical paradise, a love-filled commune dedicated to good works and racial harmony. They showed smiling, suntanned women cheerfully making bread and doing laundry. They showed comfortable, well-furnished cottages, complete with drapes and carpeting. As the leaders of the Peoples Temple told it, their devout and dedicated members had conquered 900 acres of hostile jungle and in its place they built Jonestown—"an interracial, sharing community" with lush fields, a school, a clinic and even the beginnings of industry. And every day at Jonestown, the brochures said, "the laughter of children rings through the air. Our children are our greatest treasure."

There may have been a day when some, perhaps much, of that was true. In 1974, the followers of Jim Jones heeded his call to build a Christian, socialist commune in the wilds of Guyana. They planted their crops and built substantial, if plain, housing. They established medical facilities that were advanced by Guyanese standards. There was little racial friction. Children seemed especially happy. "I just picked up a hurt monkey out of the jungle and he's going to be all mine," Maury Janaro, 16, wrote to her mother in San Francisco. "I love it here."

Then, about a year ago, life at Jonestown began to change. Meat, served twice a day at first, was served once, then

not at all. The workday increased from eight hours to eleven. The commune's security forces began to impose harsher discipline. Jones himself seemed to deteriorate physically; he began gaining weight, he started to slur his words, he looked dazed—and the rumors began to spread that he was on hard drugs, or seriously ill. Last spring, Deborah Blakey, once a trusted aide, escaped from Jonestown and Jones went into a frenzy. He shouted endlessly over the loudspeakers, "I am the alpha and the omega." From then on, well before its grisly end, Jonestown turned into a virtual concentration camp.

RICE AND GRAVY

By day, all but a select handful of Jonestown's residents labored under the broiling sun; by night, they endured endless re-education meetings and sleep-destroying harangues that boomed out over the camp's public-address system. Their living quarters—the pleasant cottages of the film—were crammed with as many as 30 people. Their food was rice and gravy. Their sins—drinking a glass of wine or snatching a packet of powdered fruit-drink mix—were punished by public beatings. Not even the children were exempt. When they misbehaved, they were tied up and left in the jungle at night, or dropped into the waters of a well, to be pulled out only when they screamed for forgiveness. In every sense, says Edith Bogue, who escaped

from the camp hours before the mass suicide, Jonestown was "a nightmare."

Jonestown's day began at 6 a.m. The public-address system blared out the wake-up call, and the communards lined up in a tent for the food they were given at every meal: boiled rice, occasionally flavored with bits of pig offal or a bitter green vegetable that the cult members called "pig weed." Then they set off to the fields, for what was often a full day's work. "We had agronomists, botanists and chemists out there," recalls Harold Cordell, 42. "But you could not make anything grow. The weeds would come back and choke the plants within 24 hours." Each day, Jones's security forces followed the workers to the fields, lurking in the shade of the surrounding jungle to spy on them. "We'd work at temperatures as high as 120 degrees each day with only a ten-minute break," says Bogue's daughter, Juanita, 21. "If you stopped to rest and leaned on your head, the security forces would write down the time you wasted."

The commune was billed as an agricultural experiment designed to help the Guyanese people. But there was not even enough food to feed Jonestown's settlers, and the few who escaped last week's mass suicide were undernourished, with half-healed sores covering their bodies. "They just popped out boils and blisters," says Jim Bogue. "They weren't getting enough protein." The commune were cattle, pigs and chickens at Jon



Politikens Pressefoto



Gres Robinson © 1978, San Francisco Examiner

Before the apocalypse: Cult members at Jonestown entrance (left), waiting for Ryan's party to leave, welders at work



Politikens Pressefoto

town, but meat was either sold or reserved for "selected people"—namely Jones, his family and his favorites. The community's elite enjoyed imported coffee and soft drinks, canned ham and tuna fish. When Jones wanted to reward a cult member, he occasionally did so by passing that person a few leftovers from his second heaping plate of food.

Jones and his handpicked lieutenants regulated every aspect of life at the commune, even the sexual lives of the cult members. A couple who wished to live together applied to the camp's Relationships Committee for approval, and had to spend a three-month trial "dating period" before they could have sexual relations. Even then, they received no special living arrangements. Like single members of the commune, couples slept on a narrow mattress, separated from others in their living cottages only by a sheet hanging from a cord. "There was no privacy," says Harold Cordell. "People could hear your every noise, cough and whisper. We were packed in like cattle."

PUBLIC HUMILIATION

Interracial "partnerships" were encouraged in Jonestown. Promiscuity was not, and commune members who violated Jones's moral code were subject to beatings and public humiliation. One woman who had had sex with a male cult member without the permission of the Relationships Committee was forced to have sex with a second man—while all other members of the cult watched. At the evening meetings, Jones often ordered women and men to tell of their sexual relations with him. "I've been ----- by Jim Jones and believe me, sisters, it's the best --- I've ever had," women would say.

In the early years of the commune, the "business meetings," as Jones called them, were held only once or twice a week. In Jonestown's final months, they became a nightly ritual that often lasted from 7:30 until 3 a.m. Jones would

ramble on for hours, railing against everything from the white man's sins in Africa to the venality of some communards who balked at giving him their wristwatches. "If you started to nod off, the security people would come up behind you," recalls Cordell. "They would hit your shoulder and tell you, 'Wake up. Stand up if you have to. Stay awake.'" After the exhausted cult members finally went to sleep, Jones would often flick on the public-address system, screaming "Alert, alert, alert!" He would then order all of Jonestown's residents to gather in the commune's pavilion to listen to his warnings about impending attacks by the U.S. Army, the Central Intelligence Agency or other "enemies" of the settlement.

To Jones, almost everyone—including the cult members themselves—was a potential enemy. The inhabitants of Jonestown were unable to communicate with their families, and letters from relatives in the U.S. were never delivered to those in the commune. When Edith Bogue tried to speak to her husband by shortwave radio before she moved to Jonestown from San Francisco, she was invariably told, "Sorry, too much atmospheric static. Maybe next time." Only carefully selected members were allowed outside the camp, and even then their children were kept at Jonestown as hostages to ensure their return.

The strict isolation of the communards was only part of Jones's rule. In the commune's final weeks, rebellious teenagers were put in Jonestown's "extended-care unit"—isolation cells where they were pumped full of sedatives and other drugs. "When they came out a week later, they were changed," says Cordell. "They couldn't talk to you and they walked around with empty faces." Cult members considered to be guilty of minor infractions, such as taking an extra rest period during the workday, were called on "the floor" at the nightly meetings. Forced to stand in front of the chair

that Jones called his "throne," they were harassed and threatened by the armed security forces until they broke down, wept and pleaded to be forgiven.

More severe "crimes"—attempts to run away, unwillingness to give personal possessions to Jones, direct criticism of Jones—were punished with severe beatings. The beatings were usually administered by the security forces as the other commune members watched. On one occasion, Jones ordered a group of elderly communards to beat a woman with their canes, explaining, as one witness recalls, that "it will be good for your hypertension."

WEIGHTED GLOVES

At other times, transgressors were forced into boxing matches with husky members of the security forces wearing weighted gloves. One woman, whose husband turned her in to the authorities when he caught her drinking wine, was lashed 100 times with a leather belt. When another communard, Tommy Bogue, 17, tried to escape, he was called on the floor and beaten unconscious by a security guard while his fellow commune members were ordered to shout, "Kill the little bastard." After the beating, Bogue was dragged out, shackled in red-hot metal cuffs and put in a hard-labor work detail clearing away a section of the jungle.

There were special tortures reserved for errant children. Sometimes they were taken into a darkened room where electrodes were attached to their bodies; after the electric shocks, they were told

that was what happened to children who failed to smile at Jim Jones or forgot to call him "Dad." At other times they were blindfolded, tied to a stake in the jungle and told they would be left there until poisonous snakes bit them.

When Jones wanted to punish children especially harshly, he threatened them with a mythical creature that the communards called Big Foot. After dark, a child would be tied up and taken to a well in which two commune disciplinarians were hiding. The youngster would be lowered into the well where the cultists would grab his feet, pull him under the water and then let him be pulled out—only to be dragged in again and again. As one commune member recalls:

"You could hear the child screaming all the way there and all the way back. I'm sorry. I'm sorry, Father. I'm so sorry. And if he didn't scream loud enough how sorry he was, then [Jones] would send the child back down."

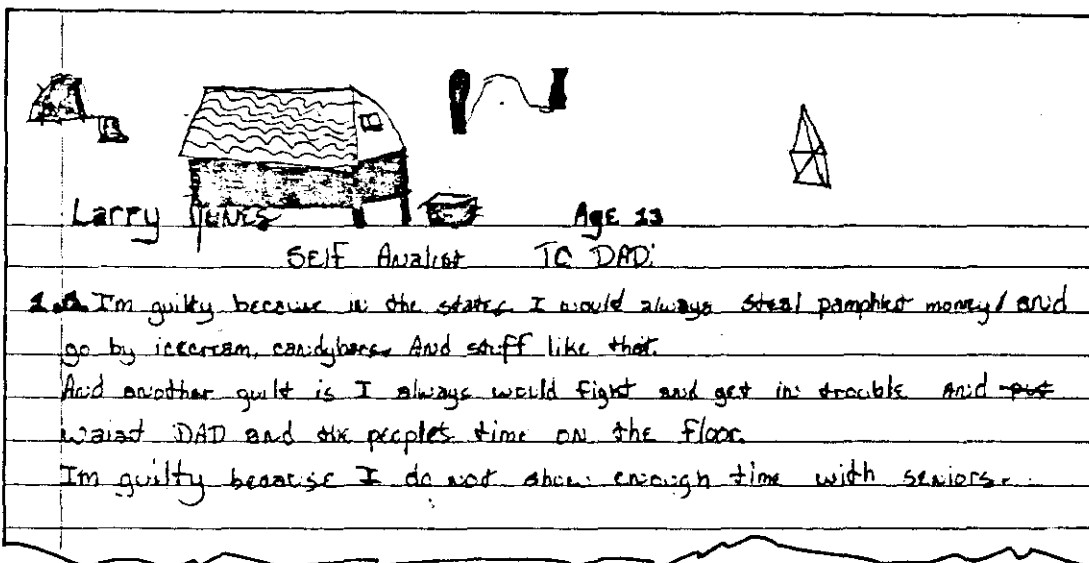
'WOULD YOU KILL?'

Toward the end, Jones called the cultists together for one of his White Nights, this one a three-day period of brainwashing and intimidation. "Would you kill one of your children?" he asked. "You would if you loved them enough." He pointed to people in his captive audience and asked, "How would you kill your child?" When some suggested a violent method, Jones said, "Well, I wouldn't kill them that way.

I would do it gently with a sedative. I put them to sleep."

Announcing that the commune was on the verge of being destroyed, Jones then ordered a 50-gallon vat filled with orange drink brought into the pavilion. He told the commune members that they must drink, and sacrifice themselves for the Peoples Temple. They would be expected to feel dizzy, Jones told them, and when they did, they were to move outside to a grassy area and lie down. The commune members drank. Two women among them, apparently shills, began to move and toppled over, and suddenly dozens rushed outside and began to keel over. There was no poison in the orange drink—they had been felled by the power of suggestion. That White Night was just a rehearsal for the deadly performance that was to come.

—RICHARD STEELE with TONY FULLER and TIMOTHY NATER in Georgetown



back to my teacher when he or she confronts me in class...

From Osislee Hilton, 84:

... I am so glad to be in Jonestown. This is the happy time of my life. Started August 18, 1977 when I got here... Dad, you no the first white night we had here before then I was afried to die, I stood in the rain that night. I saw divided time between life and death, I

have not ben aferid cience. I have something to die for now and something to live for. I love the little childrens, see them grow here, them crying, see them smiling. Watching the elders, hoping they are glad as I am because they are here... I brought four biankets here. Have not got one now, someone els have them. I love to have one nice blanket. Thank you...

From Stephanie Jones, age unknown:

... Sometimes I'm over hard on the children I teach which Im sure studs their groth. Im lazy in my work and I dont put your examples you show me into action... I think that when people say oh I want to dies its selfish as hell and I hate the fact that people say it. It pisses me off because they arn't thinking of the children that hafe to try to understand it... I also think its selfish because they want to die so bad and they can take so much pain but they cant take the pain to work...

True confessions: An exercise in self-analysis by a Jonestown youth

LETTERS TO 'DAD'

NEWSWEEK'S Chris Harper examined a number of letters that members of the Jonestown commune wrote to Jim Jones. Excerpts:

From Rosa Keaton, 71:

Thanks for all the wonderful opportunities which you have provided for us all who are members of this beautiful Socialist family... You, Dad, have bought six months food for us here in Jonestown, at the cost of \$675,000. No one else would do that. You practice the highest principle of Socialism-Communism than anyone else in the entire universe. We should emulate you and Mother because you are the best Father anyone can have. Mother is the best Mother that we can have... I have given material things, money and time to the cause, but I will not betray my trust to the cause knowingly. I do not have a commitment to anything but the cause... I know that

one is due to obey authority and respect authority. I try daily to be obedient and respectful... I have no hostility towards Dad for anything and I do not regret being in the cause. I only am sorry that I did not know about it 20 years ago... Up until 1959, I was afraid of death and dying, but since then I have thought of death and dying as just going to sleep...

From Larry Jones, 13:

... I'm guilty because in the states I would always steal pamphlet money and go by ice cream, candybars. And stuff like that... I'm guilty because I do not show enough time with seniors. I tear down structure in class. I take advantage of people kindness. I talk about the states. I gossip about people, specially sisters. I don't like to stop my games and listen to the news. I sleep in service because I like to act bad and tough in front of my friends, I talk

LEO RYAN'S LAST MISSION

To some of his wary colleagues, Rep. Leo Ryan looked like one of those moral grandstanders not unfamiliar to their ranks—a reformer who liked causes, and liked his publicity, too. Whether donning jailhouse denims for an inmate's-eye view of California prison conditions or wrapping himself in an arctic windbreaker to witness the slaughter of baby seals in Newfoundland, the 53-year-old Democrat seldom failed to get his picture taken in the process. This fall, when he tried to enlist fellow lawmakers for an on-scene investigation of the Peoples Temple colony in Guyana, he didn't get a single taker. Said one Californian who declined the invitation: "I just thought, 'There goes Leo on another one of his things'."

But to constituents and staffers, Ryan's commitment to oppressed citizens—or seals—seemed genuine. Outrage at the witch hunting of the McCarthy years propelled him into politics, they said. As the son of a crusading Nebraska journalist, he displayed an affinity for press people, and as a Shakespeare buff, he had an admitted instinct for the theatrical. Yet he withheld announcing the Guyana trip until after his landslide reelection last month to avoid any implication of a vote-grabbing ploy, and aides claim that reporters, scenting a good story, joined the journey largely on their own initiative. Ironically, they speculate now, Ryan might have survived the chancy venture had he gone without the newsmen and TV cameras.

EYE-CATCHING SORTIES

Lanky, silver-haired Leo Ryan was a congenital activist. Born in Lincoln, Neb., he emerged from a World War II Navy stint to earn a master's degree in Elizabethan drama and teach English in Nebraska. Moving to California, he embarked on a political career that carried him from the city council of South San Francisco to the state legislature and on to Congress in 1972.

As the first Democrat from San Mateo County in 39 years, he attracted notice with some of his eye-catching investigative sorties: having already taught school in Watts and served eight days in Folsom prison, he rushed off to Newfoundland to denounce the annual seal-pup "harvest." Yet, he was not so much flamboyant as headstrong. "On issues," says California Rep. John Burton, "he would take on anybody, sometimes just for the sake of taking them on."

Even though the Peoples Temple stood outside his district, he took it on at the behest of an old friend whose son had mysteriously died after proposing to quit the cult. San Francisco Examiner reporter Tim Reiterman, who had been following the story closely, got permission to accompany Ryan, together with photographer Greg Robinson. The San Francisco Chronicle asked him to make room for reporter Ron Javers. Meanwhile, West Coast free-lancer Gordon Lindsay, who had been pursuing the story on his own, contacted NBC and The Washington Post. NBC's "Today" show decided to send him as a consultant along with investigative reporter Don Harris and cameraman Robert Brown, and the Post dispatched South America correspondent Charles Krause.

There was a mutual convenience in the suddenly swollen Ryan contingent. For the reporters, the congressman's mission gave them entree to Jonestown. For Ryan, his aides say, the presence of reporters and TV cameras seemed to provide insurance against possible violence. But inevitably the expedition hit Jonestown like a blunderbuss. Reporters began wandering around on their own, asking hard questions. When tough-minded fact-finder Don Harris handed Jones a letter from cult members seeking to leave, it was plainly provocative to a man who seemed explosively primed for provocation. In the violence that followed, Ryan, Harris, 42, Brown, 36, and Robinson, 27, were fatally shot; Krause, Reiterman, Javers, NBC producer Robert Flick and sound man Steve Sung survived (Lindsay had been barred from entry into Jonestown).

After last week's funerals for Ryan and



Ryan with seal: A reformer who went on scene

the slain newsmen, there was some agonized reflection in San Francisco city rooms and network studios. Said one NBC staffer: "We had long talks about our fault in sending Harris and Brown. We believe we did the right thing. But the toughest thing to face is the question, would it have happened without a TV camera?" Others argued that violence was implicit in the Jonestown situation and would have burst forth anyway. "Any guy who's going to hold suicide drills and pull a trigger is going to do it whether there are cameras rolling or not," said ABC news producer Av Westin.

'ACTION PEOPLE'

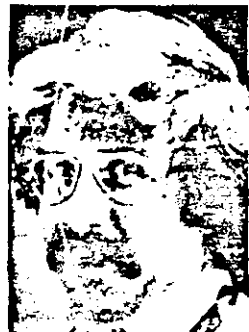
Ryan himself was not insensitive to the dangers, but he followed his usual penchant for investigating things firsthand. "You have to put fear aside and do what you think is right," he told Holsinger on the eve of the trip. Holsinger recalls that when Ryan met Harris and his camera crew, an immediate rapport developed. "They were action people," he said. "You could see the camaraderie forming."

Harris, too, had been troubled by the "gray area" of conflicting reports out of Jonestown. According to co-workers, he was determined to get the answers. But in sad retrospect, it was as if the adventurous group had been drawn together inexorably, for an appointment in Samarra.

—DAVID GELMAN with GERALD C. LUBENOW in San Francisco, BETSY CARTER in New York and bureau reports

Newsmen Harris, Brown, Robinson: Victims in a chancy venture

San Francisco Examiner





Jones as loving master and preacher in early 1970s: 'Just look at my hands. They're not dirty.'

THE EMPEROR JONES

He was a self-proclaimed messiah in a polyester suit, a man who played God from behind mysterious dark glasses that gave his followers the impression that he was omniscient. With Gantyesque oratory and "miracles" of healing that were pure medicine-show hokum, he mesmerized his flock and demanded fanatical loyalty and adoration. His appeal to the poor, the black and the troubled—and his ability to deliver their votes and their support—made him a friend of public figures. But behind locked temple doors, he flaunted his power over people and forced them to fulfill his consuming needs for financial, egotistical and sexual gratification.

PARANOID ILLUSIONS

Jim Jones wanted to be many things: a con man and a cult hero, a political force in California and a dictator in his own Utopia. But as his public and private lives began to tear him apart and his foulest paranoid illusions loomed as realities, Jones reached out for the one dream that probably dominated all his actions. Godlike, he dealt out death.

Among grieving relatives of the dead, embarrassed friends of Jones's in high places and millions of horrified onlookers, the search for answers will go on long after the last bloated body has been counted. This was no firebrand revolutionary, but a man who preached a nonviolent socialist brand of love and racial equality. This was not a Manson, transforming the wounded birds of society into deadly weapons, but a leader who told young people who felt like "nothing going nowhere" that they

could "be someone" and do good. "He had this soft, beautiful voice," says a former member of his Peoples Temple. In and out of the Temple, it was difficult for many people to recognize the monster that was growing within the man who could always smile and reassure them: "Just call me Jim."

Perhaps the story should begin with the dream. Lynetta Jones was once a young anthropologist, working with primitive tribes in Africa and trying to decide between her career and marriage. Torn, she dreamed repeatedly of her dead mother. Finally, from the far side of a river, Lynetta's mother called to her that she would bear a son who would right the wrongs of the world. Lynetta accepted a proposal of marriage. Her first child was a boy. And she was convinced that James Warren Jones was a messiah.

Jim was born in 1931 in Lynn, Ind., a hamlet of 900 about 70 miles east of Indianapolis. His parents were white and his father, James Thurmond Jones, was a member of the Ku Klux Klan. Young Jim claimed that Lynetta was part Cherokee, and would later refer to himself with pride as "an All-American mongrel." Jim's father was in poor health and

died when he was young. The family was poor, and Lynetta worked occasionally in a factory 20 miles away, leaving her son in the care of a neighbor. But Jim was close enough to his mother to give her reason to keep believing in the dream.

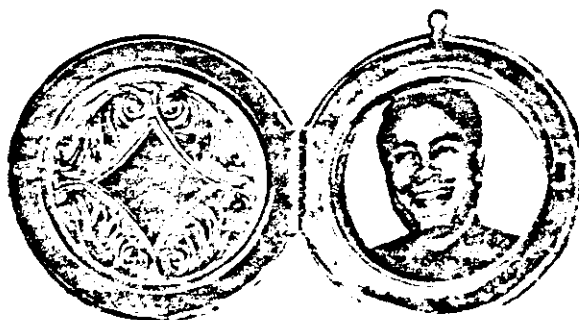
"Jim always had several animals," calls his cousin Barbara Shaffer. "I took in strays all over town. He befriended everyone, animals and people." Lynetta Jones was thrilled by her son's work with animals. She saw it as a gift from Saint Francis.

SEEDS OF HORROR

Raised as a Methodist, Jim was fascinated by pulpit oratory. "We used to pretend-church," says Vera Price, who played with him as a child. "He'd always be the preacher, standing up making sermons." Another neighbor says that even when he was only 7, the boy would lace his speeches with calls for strict discipline. "He would have ten or twelve youngsters and put them through their paces," recalls the neighbor, now 73. "He'd hit them with a stick and make them cry. He had a power that most boys don't have."

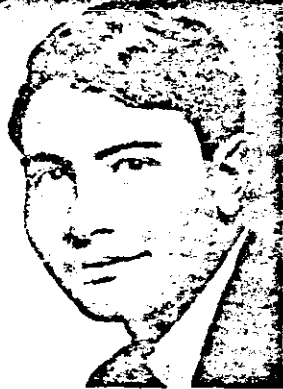
High-school classmates don't recall any such displays of power. They say that Jones was popular but not a leader. They noticed his growing interest in religion, but never thought of him as a fanatic. Only in retrospect does anyone claim to have spotted seeds of the horror to come. "I had a hunch something bad was going to happen to him," says a middle-aged man in Lynn. "He was smart as a whip. But he had some strange ideas. He never fit in with the town. He was different."

Twisted love: The Temple sold souvenir lockets





HAPPY SCHOOL DAYS
1937



JONES, JAMES WARREN. *Academic Senior Hi-Y. Jim's six syllable medical vocabulary astounds us all.*



Indianapolis Star photo

After graduating from Richmond High School, 20 miles from Lynn, Jones required ten years of on-and-off studies before receiving his Bachelor of Arts degree from Butler University. During that decade, he worked part-time as a hospital orderly and met and married nurse Marceline Baldwin. He also became pastor of a Methodist church in Indianapolis, where his strong integrationist views made him a target of bigots who jeered him and even tossed dead cats into his church.

Soon Jones decided that "there was no love" in the Methodist Church. Disenchanted, he carried his message into a church of his own, the Community National Church. He also served briefly as associate pastor of the Laurel Street Tabernacle. But his belief that blacks should be admitted there stirred up a furor on the church board, and he became committed to the idea of his own liberal-minded church. To raise the money, he sold pet monkeys door to door, at \$29 each. When bigots knocked him off his bicycle during his selling rounds, he only grew more determined. By 1956, he opened the doors of his new place of worship on North New Jersey Street in Indianapolis: the first Peoples Temple.

At that site and then at a former synagogue on North Delaware Street, the Temple seemed to flourish as a model of integration and liberalism. A soup kitchen fed anyone who was hungry. An employment desk was staffed with volunteers who helped people to find jobs. A

nursing home provided health care. Jones and Marceline, parents of one boy of their own, eventually adopted eight children of varying racial backgrounds; they encouraged members of the racially mixed congregation to follow their example. In 1961, Indianapolis Mayor Charles H. Boswell appointed Jones as director of the city's Human Rights Commission. As his mother's dream had promised, Jones seemed to be making at least a dent in the wrongs of the world.

A STRANGE POWER

But while he remained unshaken by local bigots, Jones appeared vulnerable to forces within his own mind. "I think perhaps he started out to do something good," says the Rev. Raymond Bosler, a retired Roman Catholic priest who served with Jones on the Human Rights Commission. "But he had a strange power over people, and that kind of power tends to go to the head."

Ross Case, a Disciple of Christ minister who worked with Jones for several years, echoes that theme: "I've never seen anyone relate to people the way he could. He would build them up, convince them that anyone as intelligent and sensitive as they were ought to do whatever it was that he wanted them to do."

At about that time, Jones's sense of his own powers drove him toward Father Divine, the famous black cult leader in Philadelphia. He took a group of young people to visit Divine and returned with some of Divine's gospel songs, as well as

Jones in grade school and high school, at a 1953 choir broadcast and with the monkeys he sold in 1954: His roots were Methodist and his childhood game was 'pretend church—but one Indiana neighbor saw 'a power most boys don't have

the evangelist's insistence on fierce personal loyalty. Soon Jones instituted an interrogation committee in the church to question anyone who dared to speak against him. "He said everybody ought to love him," says his former associate minister, Thomas Dickson. "If they didn't, he'd get awfully violent—not physically, but verbally." Adds former disciple Judy McNaulty: "I knew that was when he got his idea to play God. Not too long after that, I got out."

Those who remained witnessed some startling changes. The poor people's socialist set up several corporations and began flexing his capitalist muscle in the real-estate market. Going over the ledgers of Jones's profitmaking Jim-Lu-Ma Corp., one accountant chuckled that he was glad the Internal Revenue Service couldn't see the books. Later, when purchasing a building for one of his two nonprofit corporations, Jones coolly told his friend Case: "We'd better put this one under Christian Assemblies, because Wings of Deliverance won't stand investigation."

Cynicism was also eroding the religious beliefs of the young man who had once loved to play "pretend-church." "He tried to get me to be a minister once," recalls Edward Mueller of Indianapolis. "He said there was no easier way to make it. Once he told me, 'Just look at my hands. They're not dirty.'" Mueller was put off by that approach, but was even more distraught when his 73-year-old mother turned over \$25,000 in

cash and property to Jones, then disinherited her son.

By 1961, Jones was going public with his doubts. He confessed to his congregation that he no longer believed in the Virgin Birth—and demanded to know who agreed with him. Only one hand was raised—and that single ally was immediately made a trusted aide to the minister. During other sermons, Jones began to rant against the Bible. His associate Dickson recalls breaking away from Jones after the pastor threw a Bible to the floor and complained, "Too many people are looking at this instead of me." To the consternation of his fundamentalist-style flock, the man who had walked with dignity past segregationists who spat on his adopted black child was now seen spitting at the Bible.

As some followers became nervous about him, Jones himself grew restless. He said that he had a vision of a nuclear holocaust, and he wanted to find a place that would be safe from bombs as well as bigots. He had read a magazine article about the nine safest spots in the event of nuclear war, and in April of 1962 he moved his family to one of them—Belo Horizonte, a Brazilian industrial city of nearly 2 million people, about 250 miles north of Rio de Janeiro.

MESSIANIC IMPULSES

In Brazil the dream seemed rekindled. Jones and another American, Jack Beam, threw open the doors of their large house to the poor and the desperate. Jones took out newspaper ads offering help to the populace, and spent almost two years

doling out food, clothing and counseling. He also used that period to study the work of the fire-and-brimstone Brazilian faith healer David Martins de Miranda, who is known to his followers as "Envoy of the Messiah." But Jones' own messianic impulses were never parent to neighbors. "He told us he was a pastor," said one. "But he never preached racial harmony and integration. I wouldn't say he had followers."

Amid all the good works, however, there were hints that Jones was being pursued by darker forces. He was paranoid about nuclear war, one neighbor says, "There were times when the sound of an airplane flying overhead would start him crying." He also suffered frequently of health problems. "He told me that he had some sort of skin disease that had turned into cancer," recalls attorney Elza Reis Rocha. "He also told me a lot about having been operated on for some warts and moles on his neck, but I think some big fear was cancer."

In 1963, Jones visited Guyana, where he apparently had his first fleeting vision of a remote utopian settlement. The mingled fears and dreams drove him north toward home and Indiana.

There his followers sensed something other change. While his earlier gestures of power grabbing and apostasy had been mercurial and sporadic, Jones turned in a purposeful mood—a man in a hurry. "If you had money to donate to the church, he would still grab you and use it," says former disciple Wanda Jackson. "But if you didn't, he would still use you. You weren't welcome if you didn't have any money." His stay in Brazil seemed to have heightened Jones' sense of urgency for exaggeration. "He stretched the truth," says Johnson. "If he brought people to the altar, he would say there were twenty."

LUSTFUL GIANT

Among intimates, his hypochondria soared even higher. "You go out and preach me," he told black assistant minister Archie James, "and I'll back you up with miracles." Ross Case says that when Jones returned from Brazil, "Jim was even a Christian." But the concept of Christianity was very much with him. Jim Jones began telling friends that himself was Jesus Christ.

In 1965, the messiah rushed onto Redwood Valley, a hamlet near Ukiah in far northern California—an area also deemed safe from nuclear holocaust. Only about 100 of the Indianapolis faithful followed him, and many left services focused increasingly on Jesus and God. But California proved a good ground for the Peoples Temple. Eventually Jones built a new flock that grew to several thousand—about one-fifth of his own inflated estimates.

Among the redwoods, God as he was by Jim Jones emerged as an awesome caricature of the Biblical for scorner—a wrathful, lustful giant doled out unspeakable punishment.

Jones exhorting his flock: An awesome caricature of a Biblical God



along with his "miracles" and appeals before various audiences in whatever shining guise would serve his purpose. To build a just society, he told his listeners, people needed a living God rather than a scriptural one. And Jones was willing to resort to almost anything to seize that role.

The "healings" were strictly carnival stuff. Whitie Freestone, who claims to have been skeptical even while his wife was following Jones west from Indiana, offers an outline of a typical cure: "Jim had people go to a house and use the bathroom. They would look into the medicine cabinet and find medicine for, say, heart disease. Then they'd get this person to come to the church, and Jim would pick the guy out, scare him to death, and say 'You've got heart trouble.' Other times he would tell a person he had cancer. Then they would send the person to the bathroom—usually Jim's wife would go, too—and his wife would carry back a towel with bloody meat in it. Jim would holler, 'Don't get too close, that's cancer.' But I would look right at it and you know, it was the same piece of meat every week. I think they kept it refrigerated."

Eventually Jones refined the cancer act, commanding his top aides to find a better prop. They devised a mixture of chicken entrails and their own blood. Then they left it in a warm room until it congealed into a rancid and apparently convincing mess. Jones also allowed congregations to eavesdrop on his conversations with "spirits"—aides who hid in crawl spaces in the ceiling. Once he even healed himself of a mysterious gunshot wound from an unseen sniper—and he displayed his bloody shirt in a glass case like an icon. The stunts were often orchestrated to suit the audiences. The elderly blacks who formed a majority of his followers usually witnessed old-fashioned tent-revival-style cures, for example, and visiting radical celebrities might be treated to a seance with the soul of sainted labor leader Joe Hill.

INTRAMURAL TERROR

Jones was just as meticulous in structuring his congregation. The paranoia that was his constant companion was also his weapon; he forged loyalty by convincing many members that without him they would be killed or imprisoned by the Ku Klux Klan, the CIA or any number of free-floating forces of evil. But as an extra safeguard, he encouraged intramural terror. Members were encouraged to inform on spouses or children who trans-

gressed, and his supposedly classless society was set up according to a rigid and unforgiving hierarchy.

Closest to Jones were a dozen or more "Angels," who handled Temple finances, acted as advance men when he approached public officials and meted out vengeance and punishment—perhaps including the ambush of Rep. Leo Ryan and his party. The second echelon, the Temple Planning Commission, was assigned many day-to-day chores such as organizing bus pilgrimages to San Francisco and Los Angeles and enforcing petty rules. But when Jones called for acquisitions of members' property, severe public paddlings or the serving of fake poison in suicide-practice rituals, he usually called on the Angels.

He also called on them for sex. Jones's sexual self-image was as tormented and

homosexual." Straight or not, Jones also had several male lovers. But sex with males was used as a tactic to control, humiliate or blackmail them. Often he would require a male follower to engage in sex with him and call in some female member to observe or photograph the act. "He'd explain," says Mills, "that the only reason he went to bed with anyone was to help the cause."

SEXUAL BOASTS

The contradictions in Jones's sex life were as blatant as those in his theology. On his organizational charts he was listed as the "main body," and he took the term literally. Everyone in the cult was expected to recognize "Father" as the only meaningful source of guidance, discipline—and sex. Jones also took pleasure in rising above his own rules.

While underlings were beaten for homosexual acts, Jones would arrogantly flaunt his own such behavior.

Like his crowd estimates at services, however, his sexual boasts may have been exaggerated: he once told his attorney Charles Garry that he had had sex sixteen times in one day—with fourteen women and two men. For all his posturing Jones had a scared and secret side. Five years ago, he was arrested for making a lewd advance to an undercover cop in a Los Angeles adult theater. Charges were dropped because of insufficient evidence.

The sexual theme was central to the survival of the Temple. Young women with posters of movie stars were forced to replace them with huge portraits of Jones. Parents were required to prove

their love for their leader by signing away not only their possessions but their children; some signed bogus confessions claiming that they had hideously molested their kids. In the Temple, no love counted but love of Jim Jones. Those who experienced such twisted love would not leave and expose his secrets. The rest, Jones hoped, could not leave—out of shame and terror of the photographs and documents they would have to leave behind.

While old members hesitated to depart, new members kept joining. In 1971, Jones purchased new temples in San Francisco's Fillmore district and in Los Angeles. To create the impression of vast local followings, he required hundreds of members to ride a fleet of eleven buses to his sermons at the distant temples. The groups traveled in the overcrowded vehicles—with children often sleeping on overhead racks and some members



Klan skit at Peoples Temple: For blacks, a theater of fear

exaggerated as his religious one. Night after night he would harangue his followers about the "curse" of his huge penis, which he said made women plead constantly for his attentions. To make that particular gospel come true, Jones required every woman who was close to him to have sex with him regularly. Often that idea was instilled early in church training. "Once Jim handed out a questionnaire that asked, 'Do you fantasize about "Father" sexually,'" says former member Sandy Rozytko Mills, 19, who left the Temple three years ago. "Here I was 14 years old and I was thinking, 'What . . . ?' But we all knew we were supposed to say yes, so I said yes."

Jones was also intrigued by homosexuality. "He'd say that everybody else in the Temple was gay and he was the only heterosexual," says Mills. "And we didn't question it. If Father said we were homosexual, then we must have been



Jones with Rosalynn Carter during the 1976 campaign: A polite note from the White House

THE WHITE HOUSE
Dear Jim, Th 2, 1977
Thank you for your letter. I enjoyed being with you during the campaign — and do hope you can meet Ruth soon.
Your comments about Cuba are helpful. I hope your suggestion can be acted on in the near future.
Sincerely,
Rosalynn Carter

riding for hours in airless luggage compartments—while Jones alone enjoyed a private compartment at the rear of his bus. Perhaps the enormity of Jones's public mirage can best be shown by the juxtaposition of those nightmarish all-night rides against a state assemblyman's gushing tribute: "Anytime you wanted a crowd, you called Jim."

But the public acclaim of Jones was all too genuine. His people earned much of it by establishing effective drug-rehabilitation programs, clinics and nursing homes—although much of the state funding for the latter appears to have supported Jones rather than elderly patients. Jones also had a keen sense of public relations. He contributed money to local police forces and to newspapers in "defense of the free press"—and received kid-glove treatment in return from both sources. Above all, when a solid liberal politician needed telephone volunteers, enthusiastic crowds or a few hundred crucial votes, Jim Jones was the man who could deliver.

CELEBRITY STATUS

Jones's clout was strikingly illustrated in 1975, when he delivered a bloc of votes that helped liberal Democrat George Moscone to edge a conservative rival in a tough San Francisco mayoralty race. The grateful Moscone offered Jones a seat on his city's Human Rights Commission. Jones thought the reward wasn't good enough, or so it's said, and turned it down. Then he was made chairman of the Housing Authority. He soon turned that fairly routine position into his kind of podium, packing meetings with his supporters and basking in their adulation when he solved what he described as crises.

Such bizarre scenes failed to trouble many politicians. In addition to Mayor Moscone, Temple visitors included San

Francisco District Attorney Joe Freitas, Assemblyman Willie Brown and Gov. Jerry Brown. When Walter Mondale campaigned for the Vice Presidency in 1976, Jones was invited aboard his plane. When Rosalynn Carter appeared, Jones helped gather one of her largest campaign crowds—and dined with her later at the Stanford Court Hotel.

Ironically, it was his sudden celebrity status that led to Jones's ruin. Apart from an occasional appreciative feature about one of his community projects, the press had largely ignored him until he began to wield political power. But in late 1976, a San Francisco Chronicle reporter, Marshall Kilduff, proposed a probe behind the locked doors of the Temple. His city editor, who had been befriended and frequently praised by Jones, vetoed the idea. So Kilduff took the story to New West. A few months later, Kilduff and magazine staffer Phil Tracy were ready with a piece quoting ten Temple defectors about the beatings and misuse of funds under Jones. As publication neared, New West editors learned even more about Jones's influence: they received protest letters from advertisers, politicians and even the American Civil Liberties Union. "Can you believe it?" says Kilduff. "He had the ACLU trying to kill a news story."

When his pressure tactics failed to squelch what he knew would be a devastating piece, Jim Jones prepared to move on again, this time to his leased tract of 27,000 acres in Guyana. As usual, he built his travel plans on paranoia. Black followers were warned that if they stayed behind they would be put in American concentration camps. Whites were told they were on a CIA "enemies" list. And always, there was the threat of blackmail and violent reprisal against defectors. Finally, with the New West piece due on the stands within weeks, Jones slipped

out of California and went to Guyana. "I'm not running away," he told a friend. "I'll be back." But he never intended to return. And when the August 1, 1977, edition of New West appeared, it was clear why.

In the aftermath of that article, more defectors appeared. One, Gwen Johnson, told The Indianapolis Star of beatings of children as young as four months old. In California, others recalled that Jones had watched such punishments with a bemused smile. He was discredited, and his temples became little more than supply depots for those who wanted to follow him to his Guyana settlement. And, incredibly, 800-odd souls were ready to do just that.

The ultimately tragic exodus began shortly after the article was published, as busloads of believers crossed the country to Miami and flew on to their promised land. They found a hothouse where the evils of the California temples grew like jungle weeds. At the same time, Jones's own health was unraveling. His lungs were racked with a fungus infection. A prostate condition rendered him unable to urinate, and he had to be catheterized. His blood pressure soared and his temperature ranged between 101 and 105, as aides tried desperately to hold it down by packing their leader in ice. Jones was sometimes rambling and incoherent; at other times he was sullen and almost comatose. The "Living God" was subsisting on rising dosages of drugs—and staring wild-eyed at the specter of death.

PARADISE LOST

It arrived in the form of Ryan and his media entourage. Jones sat helplessly through the visit. Then came the airstrip assassinations. Now Jones's most grotesque fears had come true, and the world would know of his secrets. He felt surrounded by real and imagined inquisitors—the media, the CIA, the defectors in his midst. His \$10 million fortune was useless to him now. So were his former friends in high places and his powers over his flock. Paradise was a hideous trap. There was only one exit.

Lynetta Jones had died a year earlier, but perhaps in his last moments her son believed that he could speak to a spirit who wasn't secreted in a ceiling. Just before he put a bullet through his head, Jim Jones cried out to his mother. It could have been the final hopeless shriek of the dream messiah who had long ago lost his way.

—PETE AXTHELM with GERALD C. LUBENOW, MICHAEL REESE and LINDA WALTERS in San Francisco. SY VESTER MONROE in Indianapolis and bureau reports

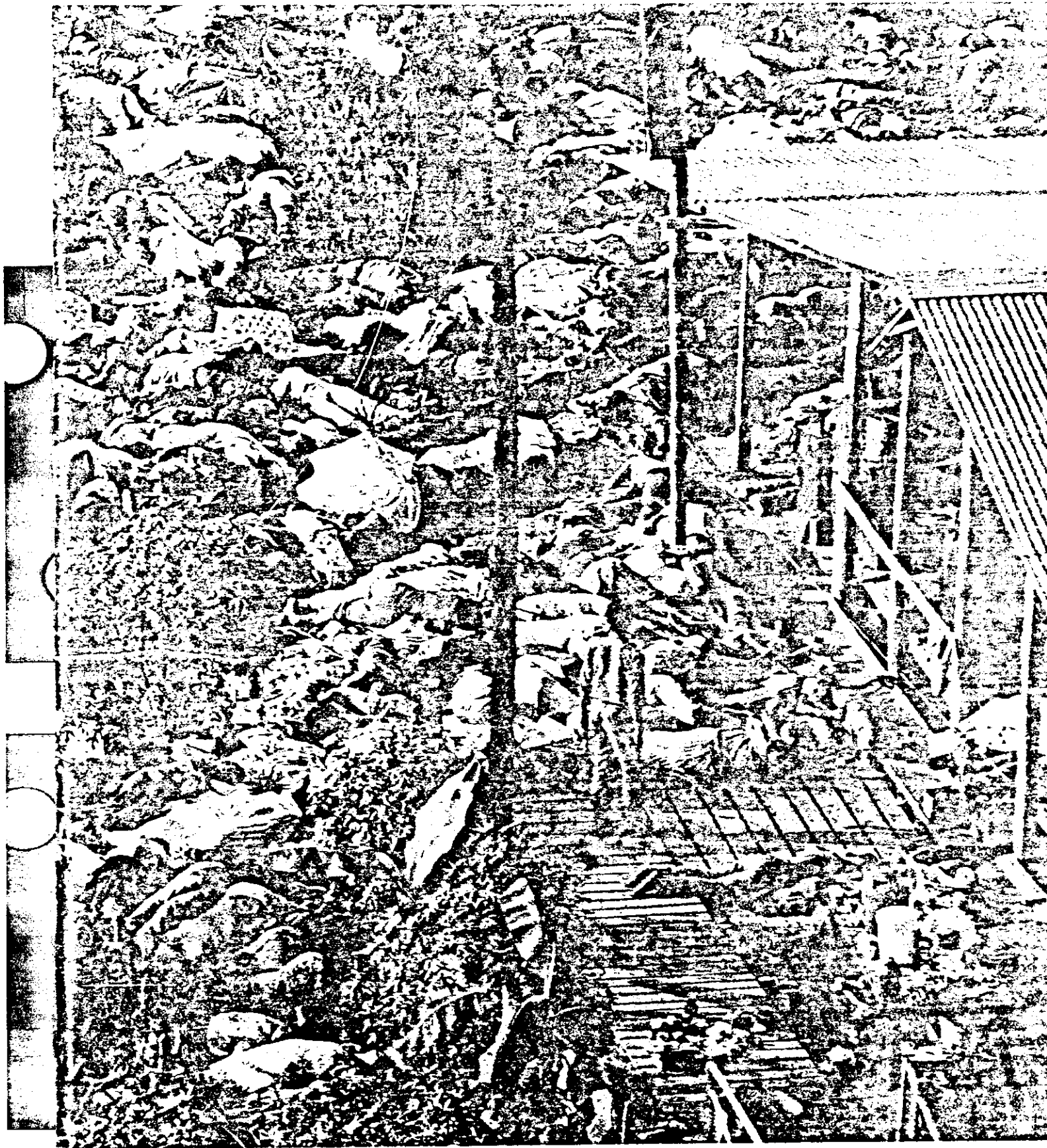


Newsweek

THE CULT OF DEATH

A lert! Alert! Alert! Everyone to the pavilion!" The Rev. Jim Jones was on the loudspeaker, summoning the members of his Peoples Temple to their last communion. Dutifully,

they gathered round; some of them, without a doubt, knew what was in store. "Everyone has to die," said Jones. "If you love me as much as I love you, we must all die or be destroyed from the outside." Mothers grasped their children to their breasts. "What have they done?"



one screamed. Jones ordered his medical team to bring out "the potion," a battered tub of strawberry Flavour-aide, laced with tranquilizers and cyanide. "Bring the babies first," he commanded.

At the fringes of the huge crowd, armed

guards fingered guns and bows and arrows. Some families edged forward voluntarily. Others held their ground. The guards moved in, grabbing babies from recalcitrant mothers and holding them up to let "nurses" spray the poison down their throats with hypodermics. A



Drinking the poisoned Flavour-aide: 'Bring the babies first'

man shoved a gun into the ribs of Rauletter Paul, who was clutching her year-old son, Robert Jr. "You dumb bitch," he shouted. "You better do it or we're going to shoot your ass off." Tears streaming down her face, she shot the poison into the baby's mouth, and he immediately began to scream and go into convulsions.

Many walked willingly up to the poison vat and took away their cups of Flavour-aide. "We'll all fall tonight," said one, "but he'll raise us tomorrow." One old man resisted violently; he was thrown to the ground, his jaws were pulled open, and a cupful of poison was poured down his throat. "It is time to die with dignity," said Jones on the loudspeaker.

'MOTHER! MOTHER!'

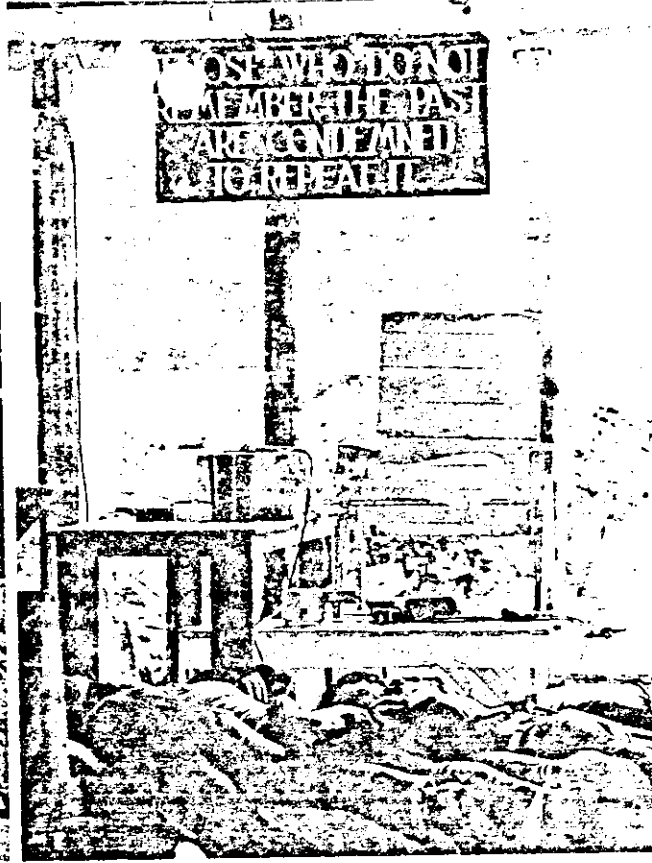
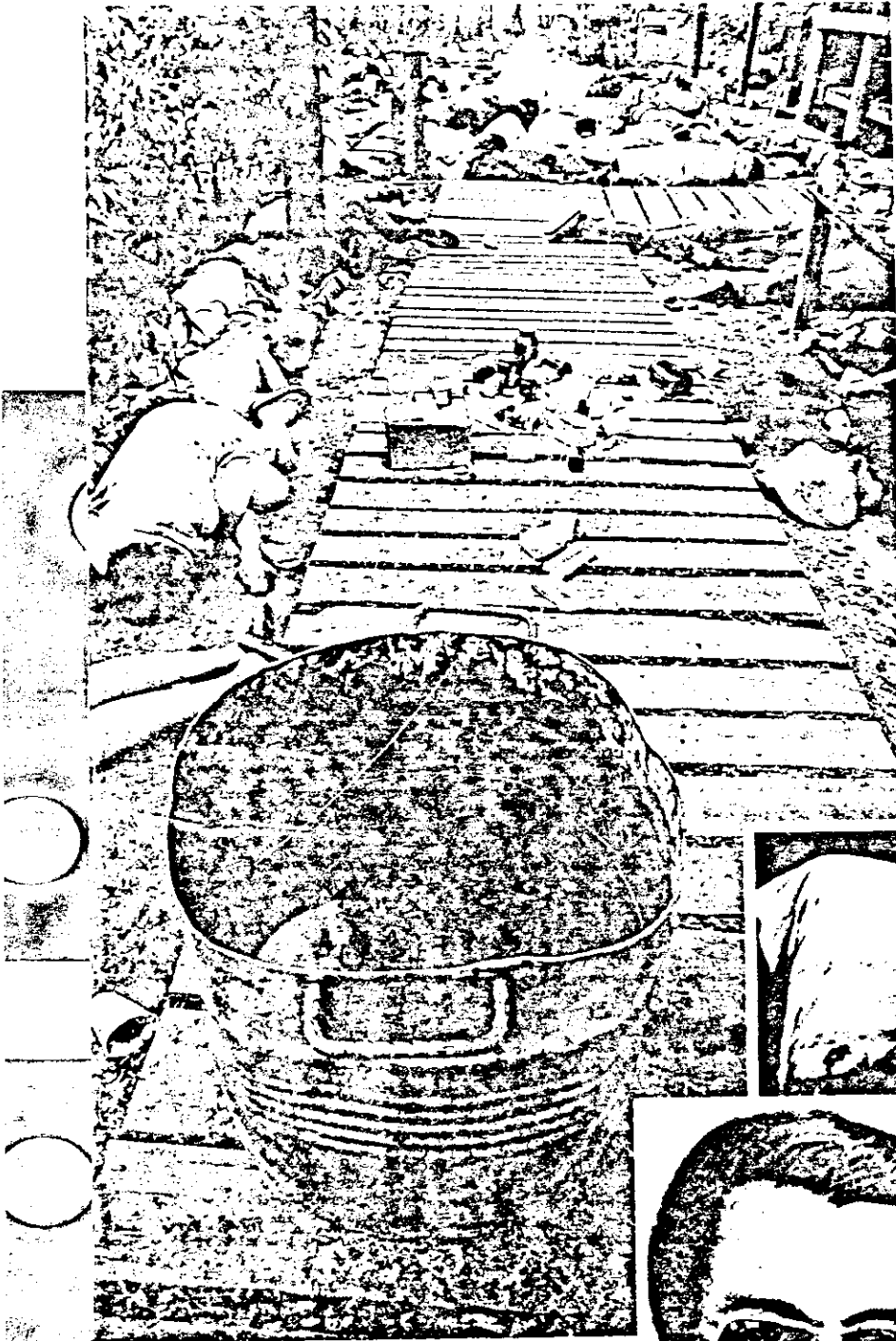
After they had drunk their potions, members of the Peoples Temple were led away by the armed guards and told to lie in rows, face down. Family groups often held hands or embraced. Within minutes, they began to gasp and retch. Blood flowed from their mouths and noses. On his raised chair on the pavilion stage, Jones kept saying, "I tried. I tried. I tried." Then he cried "Mother! Mother!" Finally, there was a shot. Jones toppled over backward, a bullet hole in his head. And a terrible silence began to settle over the camp deep in the South American jungles of Guyana.

The apocalyptic end of Reverend Jones and his Peoples Temple last week was a tragedy that strained all comprehension. The carnage in Jonestown conjured up comparisons with the Zealots of Masada, who killed each other rather than surrender to Rome in A.D. 73, and the 1,000 Japanese civilians who hurled themselves from a cliff in Saipan as American troops took control of the island during World War II. But in this case it was not the passions of war that had

prompted the self-slaughter, but rather the paranoid fantasy of a single leader. Somehow, in Jones's twisted reason, a fact-finding mission by U.S. Congressman Leo Ryan became a mortal collision that left more than 900 people—Jones' followers, newsmen, Ryan and Jones himself—dead.

Explanations for the disaster could be drawn only from the murky pathology of madness and mass indoctrination. Jir Jones, 47, was a self-appointed messiah with a vision of socialist paradise on earth and a lust for dominion over his fellow man (page 54). He attracted hundreds of fanatic followers, whose fierce loyalty and slavish work on his behalf smacked of the psychological disintegration that accompanies brainwashing (page 72). His success, and its awful consequences, posed disturbing questions about the flourishing of cults that has given the U.S. everything from saffron-robed devotees of Lord Krishna to the weird regimen and ugly threats of Synanon (page 78). It was as if all the zanzy strains of do-it-yourself religion and personality-cult salvation that have built up in America had suddenly erupted with ghastly force. And to add a touch of the macabre to the tragedy, the scene was a faraway jungle outpost where corpses bloat under the tropical sun and the pile of bodies was so thick that the original count turned out to be too low by half.

The heart-of-darkness tragedy at Jonestown actually began in San Francisco eighteen months ago when Ryan received some bad news from an old friend named Sam Houston, an A-1 photographer. Houston's son Bob, 31, had been found dead, his body mangled, in the railroad yard where he worked. The day before, Houston told Ryan, Bob said he planned to quit the Peoples Temple. The police didn't know whether they were dealing with an accident or a murder.



Greg Robinson © 1978, San Francisco Examiner

The vat of poison, Jones in life and death and his throne: A self-appointed messiah with a socialist vision

Shaken, Ryan vowed to keep an eye on the Peoples Temple and he hired a special staff investigator. Over the next several months, parents and friends of Jonestown commune members told him that Jones was keeping his followers prisoners in Guyana. A former Jones bodyguard said Jones practiced physical and psychological torture regularly. Tim and Grace Stoen, two dissident communards, claimed Jones was holding their 6-year-old son hostage in Jonestown. And last spring, Debbie Blakey, the colony's financial secretary, fled Guyana with the most chilling report of all: Jones was collecting \$65,000 a month in social-security checks due elderly communards—and running regular mass-suicide drills.

STAFF WARNINGS

Other sources, however, said Jonestown was a counter-culture paradise. Jones's attorney, Charles Garry, a San Francisco radical who had numbered Huey Newton and Angela Davis among his clients, called the colony "a jewel

that the whole world should see." Last summer, Ryan resolved to see it for himself, despite warnings from his staff. "He knew it was relatively dangerous," Ryan's daughter, Pat, 25, said last week.

On Nov. 1, Ryan sent Jones a telegram. "I am most interested in a visit to Jonestown and would appreciate whatever courtesies you can extend," he wired. On Nov. 6, a reply arrived from lawyer Mark Lane, best known for challenging the Warren Commission's report on the John F. Kennedy assassination. Jones had hired Lane to collect evidence proving that intelligence agents were infiltrating and harassing Jonestown. Lane wrote Ryan that if the congressman staged a "witch hunt" in Guyana, Jones might embarrass the U.S. by fleeing to "two anonymous countries" (apparently the Soviet Union and Cuba) that were willing to offer him refuge.

Ryan decided to go ahead with his trip, and he welcomed reporters who asked to go along. "He felt the press was his

best protection," said Joe Holsi, a Ryan aide. The Washington Post assigned its South America correspondent Charles Krause, The San Francisco Examiner sent reporter Tim Reiterman and photographer Greg Robinson and The San Francisco Chronicle sent reporter Ron Javers. NBC News assigned reporter Don Harris and cameraman Bob Brown—both news veterans of Vietnam. "We all assumed they would be pretty safe—since no one would kill a congressman," said West Coast producer Steve Friedman of NBC's "Today" show.

Not all the members of Ryan's party shared the same

comfortable assumption. In Washington, Ryan's legislative aide Jackie Speier, who was also making the trip, wrote out will addressed to her parents. Speier, 28, also made sure that Ryan's own will was in order. The day before the trip, she tucked the two wills into envelopes and left them in her desk. Then she packed her bags. In Los Angeles, Bob Brown told his wife, Connie, and adopted Vietnamese daughter, Kim, that he was having frightening premonitions. The day he set off, he had breakfast with a friend. "Goodbye," he said. "I won't see you again."

On Nov. 14, the entire group flew to Georgetown (po

WHAT I SAW

By Chris J. Harper

Most of them were lying face down on the lawns near the banana bushes outside the pavilion. Husbands and wives were arm in arm. One man clutched his dead dog to his chest. Children, who only hours before they died were playing on the nearby swings, cuddled next to their parents. Some of the victims wore their best clothes, probably because of Rep. Leo Ryan's visit. A few showed the awful suffering of their last few moments of life, the five minutes or so while the cyanide was taking its effect. Their faces were twisted into violent contortions, and matted blood was smeared over them after it had streamed from their noses and mouths. It was the most gruesome sight I have ever seen.

I had flown out of Guyana's capital of Georgetown, heading to Jim Jones's commune, in the same single-engine Cessna that members of Ryan's party had taken. The bullet holes in the front passenger door had not yet been repaired, and the back of one seat was still smeared with the blood of one of the victims. We landed at Port Kaituma, where the second plane caught in the shoot-out, a Guyana Airways green and yellow twin-engine Otter, had not been moved; its left tire was still flat, punctured by bullets.

We made the final stage of the trip by helicopter. From the air, Jonestown looked like a patchwork quilt: scattered blotches of brilliant reds and yellows and blues, slivers of green and silver, a border of brown. The chopper began its descent, and the scene changed. It now resembled something like the midway at a county fair, with colorfully dressed revelers apparently shoving their way forward to see the attractions in the main tent. Even up close, it seemed surrealistic, perhaps the set of a Hollywood movie after a fierce battle scene.

I spent nearly two hours in Jonestown. It was a steamy, muggy tropical day. The shimmering heat and the stench from about 900 decaying corpses almost overcame me. I devised a makeshift face mask out of a scrap of chamois, then began to walk toward the pavilion where most of the bodies lay. Many were not recognizable as human corpses; they had ballooned to nearly twice their size and resembled some sort of grotesque dolls.

A POISONED FIELD

Amid all the death, I saw occasional, pathetic signs of life. But it was not human life. Two parrots gazed at the bodies from atop a fence. In the classroom of the commune's school, I came across a bowl of tropical fish. And in a nearby field, a scrawny golden-brown mongrel dog was sniffing, obviously searching for food. There was a sign in the field that read: "Danger. Insecticide. Poison." I have had a dog for eight years, and I ran up to this mutt and shooed him out of the field. There was no reason, I thought, that anything else should die at Jonestown. But I knew that once I left, the dog would be back in the poisoned field—and that it too would probably die.

The day that I was in Jonestown—last Tuesday—the American soldiers who would later remove the bodies for shipment back to the U.S. had not yet arrived. A towering, 6-foot 3-inch man with a bandolier strapped across his chest, Pancho Villa style, greeted me cordially as I jumped out of the helicopter. But he and the other 200 Guyanese soldiers sent to guard the camp



Sentinels: Amid the death, some signs of

life kept away from the sights and smells of the corpses. They sat on the porches of the cottages farthest from the pavilion. One of them had picked up a crossbow and a pack of arrows—part of the arsenal maintained by Jonestown's security forces—and was idly shooting arrows into the distance. It was one way to pass the time. One soldier patiently walked with me through the field, explaining that these plants were banana trees and those were "eddoes."

"What are eddoes?" I asked. "Something like potatoes," he answered.

A PERVASIVE STENCH

The soldier was polite, helpful, eager to tell me what he knew. But he would not go near the bodies, and neither would a third soldier I tried to talk to. He concentrated on ignoring everything around him. He had wrapped

Harper



ulation: 164,000), the sleepy, tin-roofed capital of Guyana. For a time, it looked as if Ryan might get no further. On Wednesday, he began to dicker for permission to enter Jonestown, a 900-acre enclave carved out of thick jungles 150 miles northwest of Georgetown. His contact was Sharon Amos, one of the commune's public-relations people who presented her unwelcome guest with long scrolls bearing the signatures of hundreds of Jonestowners. They read coldly, "Many of us have been visited by friends and relatives. However, we have not invited, nor do we care to see, Congressman Ryan." Word came that Jones was ill and wouldn't talk. But Ryan decided he

would go to Jones. Whether Jones gave permission or not.

Then, Lane and Garry flew in to break up the impasse. The two lawyers, who openly spoke of the commune's commitment to integration and egalitarian values, radioed Jones. "You have two alternatives," Garry told Jones. "You can tell the Congress of the United States, the press and the relatives to go — themselves. If you do that, it's the end of the ball game. The other alternative is to let them in—and prove to the world that these people criticizing you are crazy."

When Garry and Lane promised to escort the party and make sure that things ran smoothly, Jones finally gave in. The



Victims: Outside Jonestown's pavilion, members of a family cling to each other in death

fragrant nut in a handkerchief, and stared sullenly ahead, breathing the aroma deeply as if it could eliminate the stench that pervaded the camp.

I walked back to the pavilion, and went inside. About 50 corpses lay facing the stage where Jim Jones had transfixed his congregation with his messianic mix of religion and hatred. It was as if the dead were still worshipping Jones. The cult leader's body lay where it had fallen. He was dressed in a red dashiki and light-colored pants. He had tumbled off the dais on which his "throne" sat and he lay sprawled on his back, the fatal gunshot wound plainly visible in his head. I saw the woefully inapt quotations from Santayana and the Bible: "Those who cannot remember the past are condemned to repeat it." "Where the spirit of the Lord is, there is liberty." "All that believed

were together, and had all things common." For the believers who flocked to the Jonestown commune, what they had in common was death.

A BAG OF DRUGS

Finally, I went into Jonestown's inner sanctum, the cottage where Jim Jones had lived. An array of boots, adults' and children's, was meticulously lined up on a rack, but the rest of the cottage was a shambles. The porch was littered with heaps of letters written by the communards, letters in which they spoke glowingly of Jones and of the Peoples Temple—and admitted their own shortcomings. There was a pitiable quality to them: the handwriting was infantile, the words misspelled as often as not, the phrasing banal. Amid the rubble, there was a large plastic bag. I poked into it. It was filled with

drugs: Thorazine, Darvon, Pentothal, Valium.

There were more corpses in the Jones cottage. Twelve commune members—including several of the camp's privileged elite—had carried their doses of poison in a bread pan and a small metal pail into the house. They drank it there and died there. Jones's mistress, Maria Katsaris, lay on a bed, her once attractive face discolored and stained with blood. A family—a man, a woman, a baby—clung to each other on a second bed, and four more victims lay on the floor. A pail of poison was next to the corpses, and a small black and white kitten was crawling among the bodies, whining. And on walls of the bedroom were a smattering of crayon drawings—simple stick figures—done by several of the commune's children. I turned and walked away.

SPECIAL REPORT

two lawyers made a dash for the port and caught up with Ryan. His party had ballooned to nineteen members including nine newsmen and four relatives of commune members. At 3 p.m., their Twin Otter took off for Port Kaituma, a small fishing village with a landing strip nestled in thick jungles 6 miles north of Jonestown. When they landed one hour later, they were greeted by an angry group of Jonestowners, including one man with a gun. After some more bargaining, Ryan's group finally boarded a dump truck for the hour drive to Jonestown on a twisting dirt road bordered with dense jungle brush.

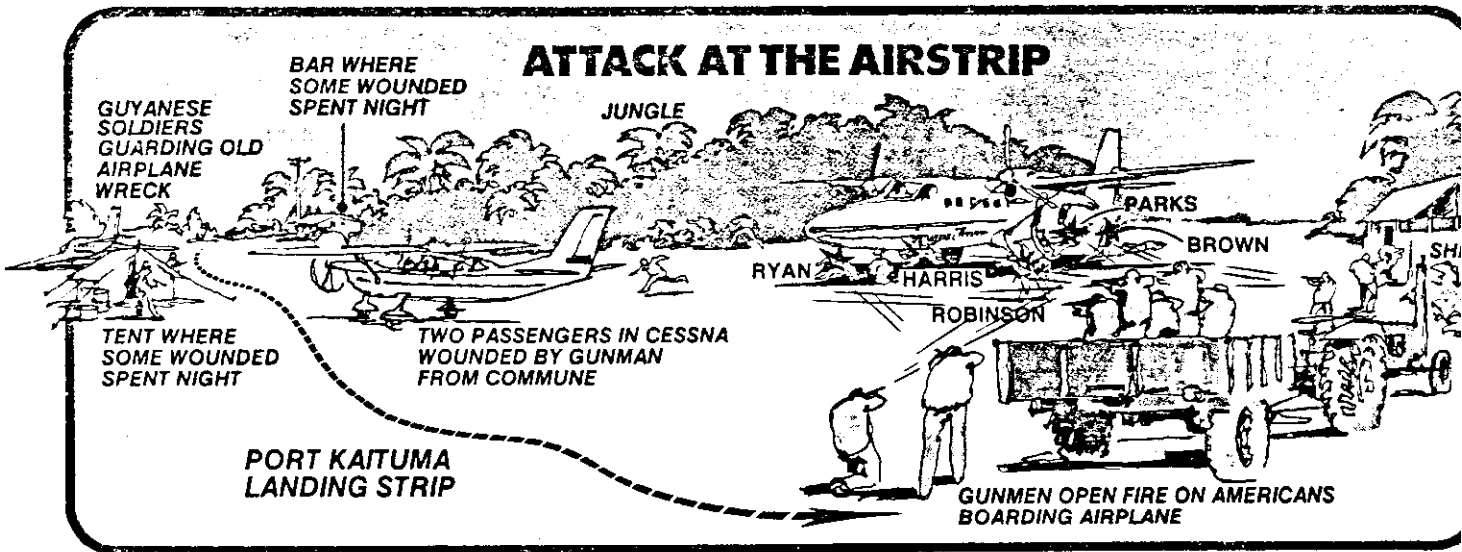
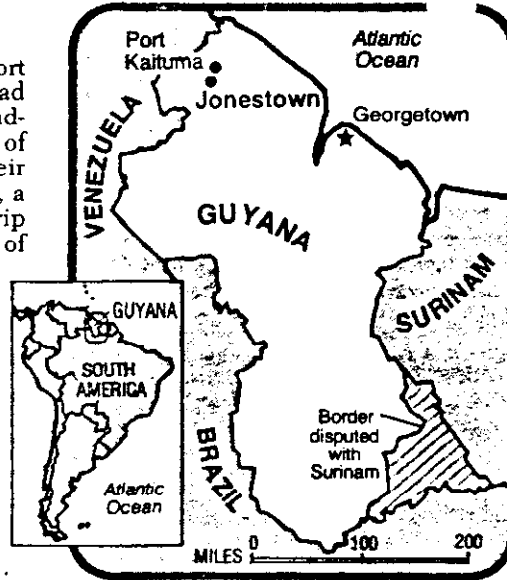
The scene at Jonestown was surprisingly pleasant. They found children on swings in a small playground and cheery communards baking bread and doing laundry. Commune members trotted alongside the guests, smiling and asking polite questions. Jones's wife, Marceline, led the welcoming delegation. "You must be hungry," she said. "The food is waiting at the pavilion." She led the party to a building with a corrugated-tin roof and open walls, where Jones, perspiring and looking ill, was waiting. He sat down with Ryan and the others to a dinner of smoked pork, eddoes (a root vegetable), coffee and tarts. The commune's small band broke into the

Guyanese national anthem—and a chorus of "America the Beautiful."

Jones then threw a two-hour soul review for his guests. There was an eight-man band—made up of electric guitar, drums and saxophones. Old women sang old-fashioned blues. Younger communards wailed modern soul and rock songs. Ryan interviewed 40 commune members as the show went on. Finally, Ryan stood up, took a mike and said, "I can tell you right now that by the few conversations I've had with some of the folks here already this evening that... there are some people who believe this is the best thing that ever happened in their whole lives." The crowd cheered for nearly twenty minutes.

BAD VIBES

If the good vibes were thunderous, they soon began to appear a bit suspicious to Ryan and the newsmen. At one point, the congressman noticed that all of the commune's elderly white members were mechanically clapping and swaying to the beat of the throbbing soul music. "Look at that man's face, just look at his face," Ryan said to the Post's Krause, pointing out Tom Kice Sr., a middle-aged white in a gray crew cut who was bobbing about with glazed eyes. But when reporters edged out into the crowd to ask a few questions, more

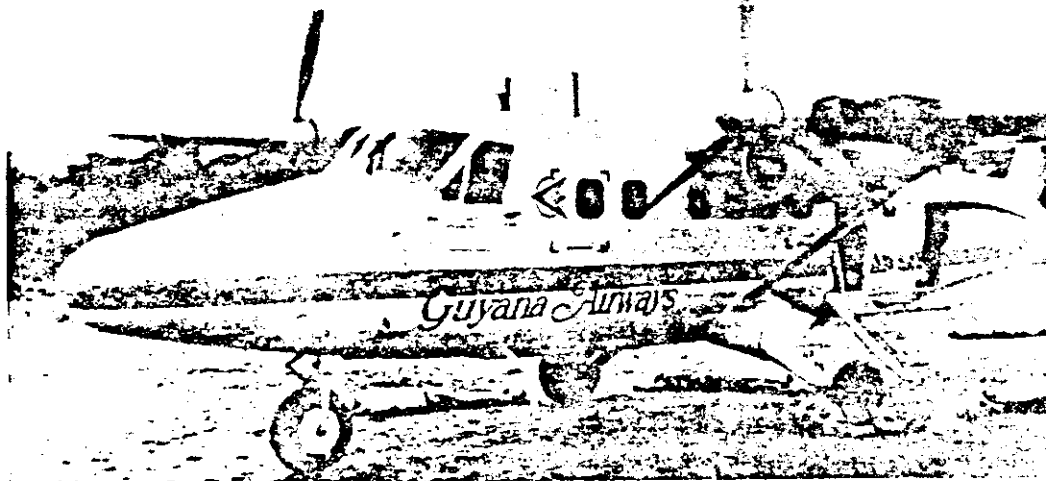


Tim Reiterman © 1978. San Francisco Examiner



Greg Robinson © 1978. San Francisco Examiner

Ryan after knife attack, the dead at Port Kaituma



of the communards gingerly moved away. Krause had been sitting next to Jones. He recalled that Grace Stoen had told him that Jones was vain and power hungry despite all his protestations of humility—and that he filled out his sideburns with eye liner. Krause looked closely. "It was true," he reported to the Post later. Jones suddenly exploded in rage at one of the newsmen's questions: "Threat of extinction! I wish I wasn't born at times. I understand love and hate. They are very close." And when newsmen pressed him on the reports of physical punishments in the camp, he shouted, "I do not believe in violence. . . I hate power. I hate money. . . All I want is peace. I'm not worried about my image. If we could just stop it, stop this fighting. But if we don't, I don't know what's going to happen to 1,200 lives here."

OVERNIGHTING AT THE BAR

At 10 p.m., the entertainment ended. One of Jones's lieutenants told Jones that the reporters had secured lodgings in Port Kaituma and would be driven there for the night. The reporters had made no such arrangement; some argued that they wanted to stay overnight to get a better fix on living conditions in the commune. "Get them out of here. I will not have them staying here overnight," Jones whispered to his wife. The newsmen and the relatives were driven to the Weekend Bar, a tiny nightspot in Port Kaituma. They persuaded the owner to let them sleep on the living-room floor of his house nearby. A local cop told the newsmen that the Jonestowners had at least one gun, an automatic rifle, registered with the Guyanese authorities.

Ryan, Speier, Lane, Garry and two others were allowed to spend the night in Jonestown. Lane went to bed early. Garry stayed up into the night, discussing the day's events with Jones, who was in good spirits. His 103-degree fever had vanished and he seemed in control. A red-letter day, Garry told him. Ryan had been impressed—things were going well.

Jones also seemed cheerful the next morning. Ryan and the other overnight guests were given a hearty breakfast of pancakes and bacon. The dump truck went into Port Kaituma to bring back the newsmen. Then the atmosphere began to sour. Krause discovered four barnlike buildings that turned out to be dormitories. When he attempted to get into one of them—Jane Pittman Place—he was turned away. The newsmen protested. After Garry and Lane prevailed on the commune's leaders to let the reporters in, they discovered about five dozen elderly communards jammed into a small room with



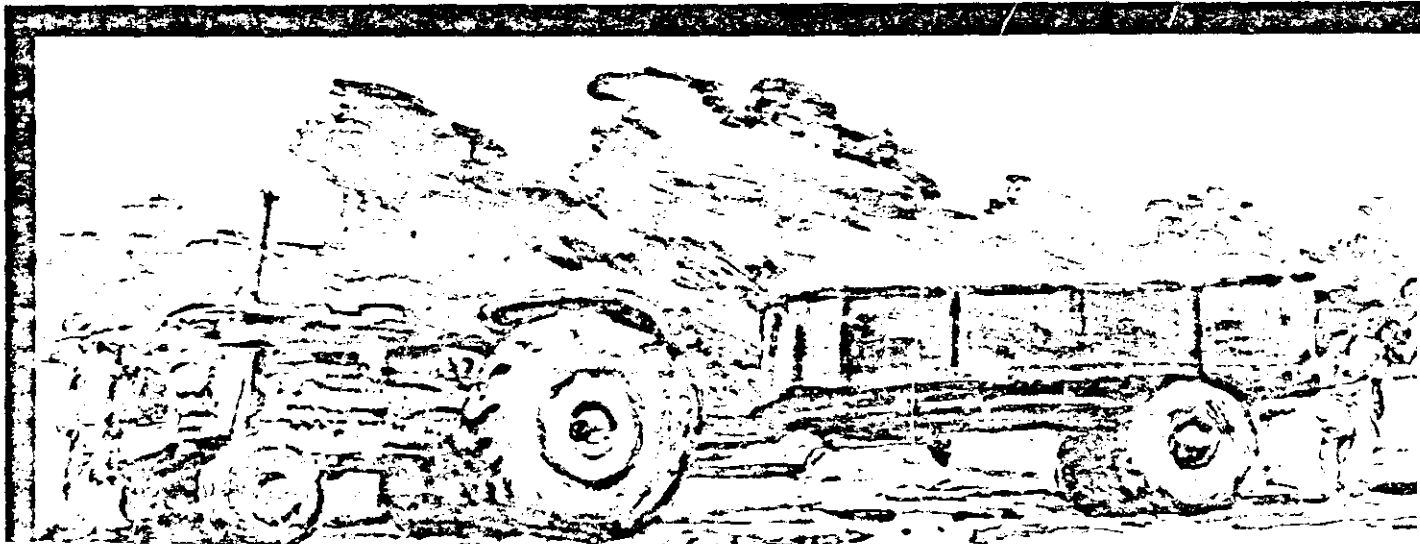
Sly pulling a knife on Ryan: 'Does this change everything?'

long lines of bunk beds. "It was like a slave ship," said Lane.

Things took a turn for the worse when Jones agreed to sit for an interview with Harris. For 45 minutes, he sat stonily under the eye of Bob Brown's mini-camera while Harris peppered him with hard questions about weapons, drugs and corporal punishment. Finally Harris asked about the gun the newsmen had heard about the night before. "A boldfaced lie," said Jones. Then Harris showed him a crumpled note from a communard who had asked Harris for help in leaving Jonestown. Jones's eyes narrowed slightly and his voice tightened. "People play games, friend," he said icily. "They lie. What can I do with liars? Are you people going to leave us? I just beg you, please leave us. . . Anybody that wants to can get out of here. . . They come and go all the time."

The possibility of real defections seemed to have rattled Jones badly. After the interview, Ryan told him, "Jim, there's a family of six here that wants to leave." Jones grew furious. "I feel betrayed," he shouted. "It never stops." "He

Gunmen jump from the tractor-trailer at the airport: A point-blank fusillade at Ryan, Harris and Robinson



just freaked out," said Garry. "It was as if all hell broke loose." When Jones began to rant about liars and traitors, Garry stepped in quickly to calm him. "Let them go," he told Jones. "Who gives a shit if six leave or 60? It won't change what you've done here." Jones mumbled that he had been stabbed in the back. Garry grew more and more worried. "I just wanted to get out of there," he recalled.

At 3 p.m. Saturday, Ryan was summoned to the pavilion. An American Indian named Al Simon wanted to leave with his three children; Simon's wife refused to let the children go. Garry and Lane persuaded the parents to let a court decide the matter. Ryan then assured Jones that he would not call a Congressional investigation when he returned home. He had just thanked Lane and Garry for making the trip possible. With no warning, a Jones lieutenant named Don Sly grabbed him around the throat and put a 6-inch fishing knife to his chest. "Congressman Ryan, you are a mother—er," Sly yelled. Garry and Lane grappled with Sly; Ryan fell free; Sly's hand was cut; blood splattered on Ryan's shirt. Jones stood watching. "Does this change everything?" he asked. "It doesn't change everything," said Ryan. "But it changes things."

'THIS IS HELL'

With Ryan finally aboard, the commune dump truck set off for Port Kaituma at 3:15. Near the airstrip, the entire family of Gerry Parks caught up with the truck and begged to be taken along. Parks, his wife, Patty, his brother, Dale, their mother and two children had arrived in Jonestown last spring. Parks had buttonholed the congressman earlier and whispered, "We gotta get outta here, this is hell." But his wife had refused to leave—until she saw the commune's security forces hauling out a stash of automatic weapons. "They started getting out the big stuff and she finally knew it was coming down on us," said Parks.

Another, more sinister latecomer also joined Ryan's party: Larry Layton, 32, a thin, blond, white man who had been one of Jones's close followers. "He's not really going," objected Dale Parks. "This is a plot—something is going to happen." The plea was dismissed, but it was prophetic. After the dump truck left the commune, Jones summoned Lane. He told him that other communards were also bound for the airstrip. "This is terrible, terrible, terrible," he said. "There are things you don't know. Those men who left a little while ago to go into the city are not going there. They love me and they may do something that will reflect badly on me. They're going to shoot at the people and their plane. The way Larry hugged me, a cold hug, told me."

At about 4:30 p.m., the Ryan entourage arrived at the Port Kaituma dirt airstrip. At about the same time, a white Cessna six-seater touched down and ten minutes later, a nineteen-seat, twin-engine Otter landed. The planes did not have enough seats for all the members of Ryan's party. He had promised to take all the defectors out first and they crowded nervously forward. "The congressman said I could go on the first plane," grumped Layton as the Otter began to load. He discreetly made for the Cessna when Ryan personally started frisking the passengers boarding the Otter.

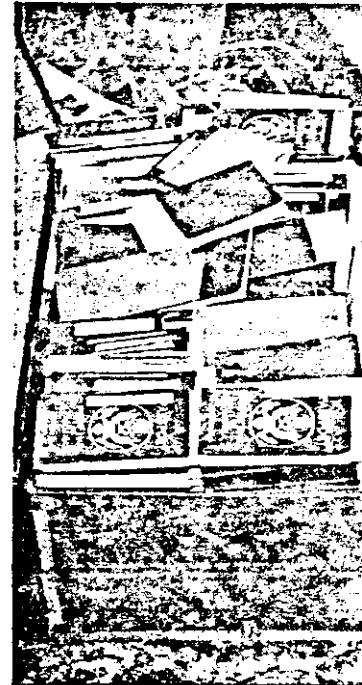
The two planes began to warm up their engines. Aboard the Cessna, Layton suddenly whipped out a pistol and fired three shots, wounding two of the other commune defectors aboard the plane. Then his gun jammed. Dale Parks and Vernon



Suspects: Cult members Mike Prokes and Tim Carter while in custody

Gosney wrestled the gun from his hands. Layton jumped from the plane and fled.

At the same moment, Harold Cordell, another of the commune defectors, looked out of the window of the Otter and saw a Jonestown tractor pulling a trailer onto the runway. Men armed with automatic pistols, semi-automatic rifles and shotguns suddenly stood up in the trailer. Gerry Parks also saw the trailer. "Now we're going to get it," Parks thought. His wife, Patty, stood in the Otter's doorway. Shots snapped out, her head shattered and blood and brain tissue splashed into Cordell's lap. Tom and Tina Bogue, children of dissident Jonestowners, sprinted to the Otter's door. Both were wounded in a new hail of gunfire but they managed to slam the door shut. "If those children hadn't shut that door," said their mother, Edith, "those gunmen might have gotten on the plane—and we'd all be dead now."



Jonestown passports: No exit

Ryan and the newsmen on the ground outside the Otter were not so fortunate. Waving aside Guyanese civilians on the airstrip, the assassins in the tractor-trailer bore down on the two planes, firing as they came. Reiterman took a slug in his left arm; another fractured his wrist and blew off his watch. Javers was wounded in the shoulder. Krause was wounded slightly in the hip. All three sprinted for cover and survived. But the gunmen cut down cameraman Brown at the tail of the Otter. Photographer Greg Robinson fell near the port engine, his body riddled by bullets. Harris and Ryan dived behind the plane's starboard wheel. The tractor-trailer pulled around the right side of the plane—and the gunmen killed both men.

Steven Sung, 44, an NBC soundman connected to Brown

by a cable, fell 2 feet from the cameraman. He held his arm over his head and feigned death. "The next thing I heard, they were walking toward us," he said. "Someone shot Bob Brown in the leg . . . He screamed 'ouch' or 'shit' . . . and next thing I know, the guy came close and blow his brain off . . . the next thing I know I have tremendous pressure, explosion right next to my head and my arm feel like falling apart." The gunmen walked up to Ryan, Harris and Robinson and fired point-blank at their heads.

As the shooting erupted, a squad of Guyanese soldiers armed with rifles stood guarding a crippled Guyanese plane at the end of the airstrip. "We need guns," shouted NBC field producer Bob Flick, who rushed up seeking help. The guards



Guyanese soldier examines social-security checks given to Jones, American troops take the dead to Georgetown

Ken Hawkins—Sygma



turned away. Oddly enough, the gunmen also withdrew, leaving behind eight wounded. The terrified survivors dragged themselves from the planes. Some fled into the jungle at the edge of the airstrip. Embassy official Richard Dwyer, wounded in the thigh, took charge of the others. Night fell. The survivors huddled miserably, still fearing that the assassins would return to finish the job. A Guyanese nurse refused to come to the field to treat the victims and the local medical dispensary declined to send bandages and medication. Some residents even demanded tips when the survivors asked them to bring water to the airfield. Finally, the most seriously wounded were placed in an army tent at the end of the airstrip, and the others holed up in a nearby saloon called the Rum House.

Back at the commune, Reverend Jones had a very different plan in mind. At about 5 p.m., the camp loudspeaker summoned everyone in Jonestown to the pavilion. Garry and Lane walked over, stopping to talk to Jones. He seemed calm and controlled. "Some of those people who left had no intention of leaving," he said. "They went to kill somebody . . . and they've taken every gun in the place."

'WE ALL DIE'

Jones told the two stunned lawyers to wait at a guest cottage. "Feeling is running very high against you two," he said. "I can't say what might happen at the meeting." At the guest house, two young communards named Pancho and Jim Johnson stood by the door, rifles at the ready. "We all going to die," Pancho said. "It's a great moment—we all die." The two guards explained that Jones was ordering a revolutionary suicide to protest racism and Fascism. "Isn't there any alternative?" asked Lane. When the two said there was none, Lane popped up hopefully: "And Charles and I will write about what you do?" The notion seemed to please the guards. They turned to leave. "How do we get out of here?" asked Lane. Pancho waved some directions, and Garry and Lane ran into the jungle.

In retrospect, Jones's plan seemed clear: Layton was to kill the pilot of the Otter as it was flying over the jungle, causing a crash that would wipe out Ryan, the newsmen and the defectors. Anyone left behind at the airstrip would be finished off by the gunmen in the tractor-trailer.

Afraid that the plan might fail, Jones prepared his followers for death. First he sounded the alarm for a White Night, the sect's suicide plan. With a shock, Stanley Clayton, 25, a cook, realized that this was no drill. Ordinarily, Jones allowed the cooks to skip White Nights because they had to prepare food for the commune when a drill was over. This time, a grim

bodyguard came to the camp kitchen and ordered the cooks to the pavilion.

Standing at his throne, a wooden chair on a raised dais inside the pavilion, Jones told the crowded assemblage that Ryan's plane would fall from the sky. Time passed. Nothing happened. Finally the camp's dump truck returned from the airstrip. Two of Jones's lieutenants rushed up and whispered to him. He grabbed a microphone. "The congressman is dead . . . and the journalists," he said. "The GDF [Guyanese Defense Forces] will be here in 45 minutes . . . We must die with dignity."

A JUG OF CYANIDE

In a tent next to the pavilion, Larry Schact, a medical-school graduate who acted as camp doctor, prepared a vat of strawberry Flavour-aide. He dumped a quantity of painkillers and tranquilizers into the pinkish-purple brew. Finally, Jones ordered Schact and Joyce Touchette, one of the leaders of the commune, to bring forth "the potion." Half-gallon jugs of cyanide was then poured into it. The tub was placed at the edge of the pavilion. Jones ordered the mothers of Jonestown

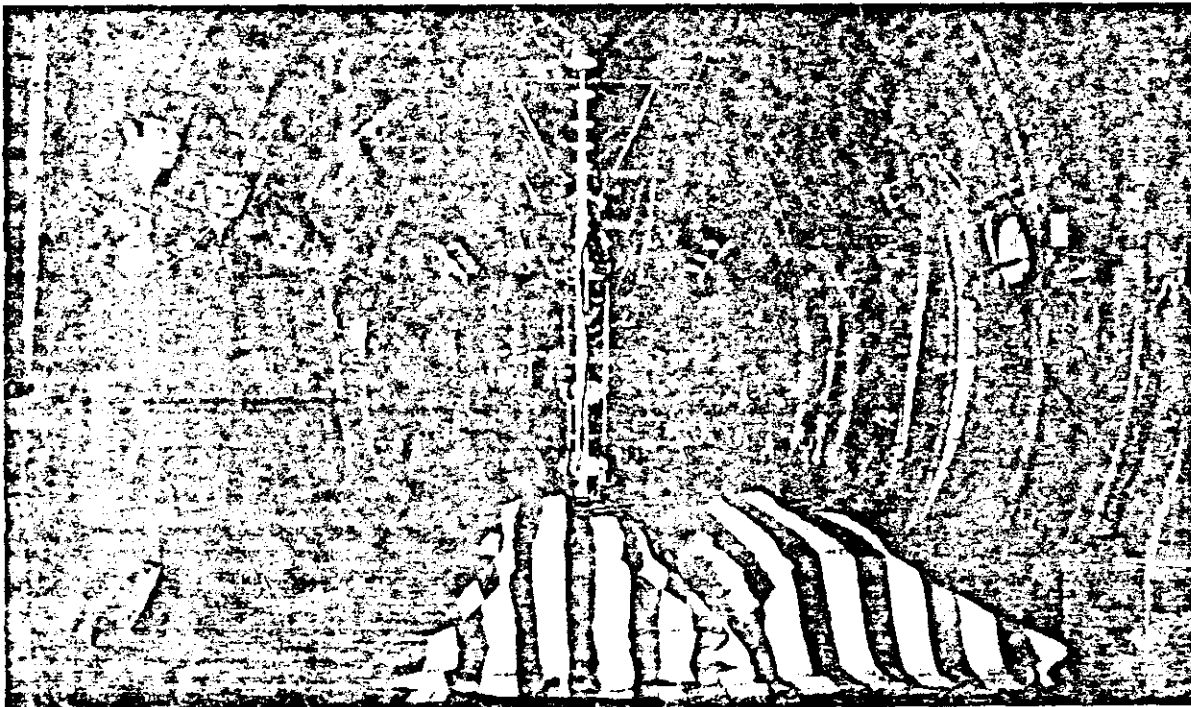
and his inner circle completed the suicide pact. A squad poisoned the commune's water supply in an attempt to kill cattle, chickens and pigs. Mr. Muggs, the camp's mascot monkey, was shot. Two brightly colored parrots, a tankfish in the commune's school aquarium and one yellow parrot survived, not much more. Jones's mistress, Maria Katsaris, and eleven disciples put their poison cups in a bread pan, a small pail and carried them down to Jones's house. Five were in one bedroom, seven in another. Katsaris was shot. Within the death trip was nearly complete, Jones finished it: he fired a gun to his head and pulled the trigger.

Lane, 51, and Garry, 69, heard the shots as they plunged into the jungle beyond Jonestown. They struck out for a road to Port Kaituma. Emerging on a trail lined with cacao plants, and catching sight of two strange men hauling loads on their shoulders, they ducked back into the bush and stayed there for 26 hours. Lane ripped strips from some extra socks and underwear to mark a trail, and the two lawyers eventually reached Port Kaituma, considerably on the outs with another. "It was utter madness to go in there," Garry said in anguish last week. "Mark Lane knew about everything—

guns, the drugs, the suicide pact—and he told anyone."

It took Guyanese authorities more than 12 hours to reach the stranded survivors of the party, in part because of no lights for night flights. At about 6 a.m. the first Guyanese Army troops arrived. The survivors were flown to Georgetown that afternoon. The evacuation plane, ed off, the dazed survivors could still see the bodies of Ryan, Harris, Rob Brown and Parks where they fell. The Air Force dispatched C-141 medical planes to Georgetown, and the wounded were flown back to Andrews Air Force Base near Washington, where they were covering last week.

The sight that met them as they entered Jonestown



John McDermott

Coming home: The bodies of newsmen Brown and Robinson arrive in the U.S.

to bring their children forward, and the killing began.

For a while, Jones sat calmly on his "throne" and watched the carnage unfold. More and more members began to balk. The resistance angered Jones. He finally stepped down from the throne. With guards at his side, he waded among his followers, whipping them on to finish the ghastly rite. "Hurry, hurry, hurry," he shouted. "The man was crazy," said Clayton. "He was out of his mind."

In the swirling confusion, a few of Jones's followers managed to escape. Clayton, a street-wise kid from San Francisco, told guards he had been assigned to count the living; he made his way to the camp's library tent, hid, then fled into the jungle when a guard at the tent door turned aside. Odell Rhodes, 36, leaned against a fence, waiting for his turn at the poison tub and thinking "about a chance to get out of there." When a nurse asked him to go to the camp's nursing station for a stethoscope, he eagerly volunteered; he hid under the building until the enforced suicide ceremony was nearly over. Then he managed to sneak off into the jungle. He made it to Port Kaituma—and sounded the first alarm on the Jonestown apocalypse.

Before Guyanese authorities could reach the camp, Jones

was as horrifying as anything out of a Hitlerian death camp. Bodies lay everywhere. The troops also found a cache crammed with 803 U.S. passports and scores of social-security checks that the older members had turned over to Jones. More than \$1 million in cash also turned up.

ANXIOUS RELATIVES

For a time, how many people had died in Jonestown was very much a mystery. After making a preliminary count of the victims, Guyanese officials set the figure at 373, then at 409. The discrepancy between that number and the total cache of passports sparked rumors that hundreds of communards had fled Jonestown for the United States. Anxious relatives in Georgetown and the United States cautiously hoped that Jones might not have taken them with him.

Their hopes were dashed. The U.S. Government dispatched a team of graves-registration and body-identification experts to Jonestown to help the Guyanese measure the toll and to return the bodies of the Jonestown victims. At a news conference, Air Force Capt. John Moore, spokesman for the body-removal task force, said the

SPECIAL REPORT

count of the Guyanese had been "seriously in error." He set a revised figure of 780 "with more to come." The problem, he explained, was that the bodies had fallen in stacks. Adults lay on top of children, big people on small people, making it easy to miss many of the victims. As the body detail worked its way inward from the perimeter of the dying ground to the center, the stacks grew deeper—and the count rose to more than 900.

Air Force pilots made a last sweep over the jungle beyond the commune looking for survivors. Choppers flew low, announcing over loudspeakers that it was safe to come out of hiding. "There were absolutely no sightings," said one U.S. official. "They must be dead, they must be dead," wept Claire Janaro, who sat sobbing in the Georgetown Hotel as the search went on. She had hoped that her two children, Maury and Daren, had somehow escaped death.

Not all of the communards died in Jones's holocaust. In Washington, the State Department and FBI warned police in San Francisco and Los Angeles to look out for more suicides in the Temple's surviving enclaves. None occurred last week. In Port Kaituma, police arrested Layton and charged him with Ryan's murder. They also took into custody—and later released—three of Jones's lieutenants, Mike Prokes, Tim Carter and Mike Carter, who turned up in Port Kaituma after the deaths. And they arrested Charles Beikman, charging him with the murder of Sharon Amos and her three children.

'AN INSANE ELEMENT'

In Georgetown, the cult's office was sealed off, and 46 followers, including the basketball team, were put under house arrest. Steven Jones, 19, leader of the Georgetown Temple followers, disavowed his father. "There was an insane element in the leadership," he said. Despite the disclaimer, some Jonestown survivors said they feared the younger Jones as much as his father.

A C-141 military air transport brought the bodies of Ryan and the newsmen back to the United States. The congressman's body was in a metal casket. The newsmen were in plain, wooden coffins. Harris was buried in Vidalia, Ga., where he had started out as a local radio broadcaster and where local people still knew him by his original name: Darwin Humphrey. Ryan was buried on a gloomy, rain-washed afternoon in South San Francisco. Dozens of congressmen, and California's Gov. Jerry Brown attended the ceremonies in Golden Gate National Cemetery. In the will that aide Jackie Speier had attended to before the trip, Ryan had asked to be buried in that place so his "ghost will be looking out over the bay he loved so much."

Had Ryan and the newsmen really understood what they were getting into when they set off for Jonestown? Some of Ryan's aides charged angrily last week that the State Department should have been more alert to the dangers of



Joe Brenneis—KRON-TV

Tim Jones, a son of the cult leader, views the carnage

the Peoples Temple. State Department officials said that they had warned Ryan of flying in a small plane over uncharted jungle into a dirt airstrip that was remote, far from local police protection and beyond easy reach of the two-man United States mission in Georgetown. They also maintained that they had warned Ryan that the Peoples Temple had become "increasingly hostile" to outsiders. "But at no time did any of us think that there was any physical danger to his person," said one unhappy department officer.

'JONES BECAME A DEVIL'

The future of the Peoples Temple was another intriguing question. Less than three dozen of Jones's followers were left in the Temple's buff, brick church in San Francisco last week. Eleven adherents turned up there alongside lawyers Lane and Garry for a post-mortem press conference. Jones became a devil," said Lane. "If you cannot be God, you don't just fall back to the rank and file... If you win, you're Moses, if you lose, you're Charles Manson." The remaining communards denied reports that Jones had organized a team of trained assassins. They said they would try to keep up the

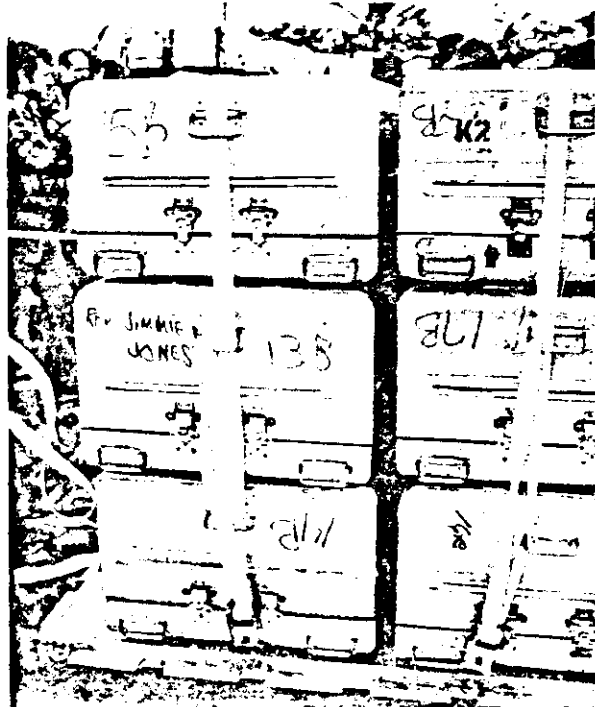
Temple's anti-racist, humanitarian good works. But from the beginning the Peoples Temple was very much a one-man show and without leader Jones, it seemed unlikely that it could survive.

As for Jones, there was some worry for a time that he wasn't really dead. In the Bay Area last week, worried defectors from the Peoples Temple kept bodyguards posted against the possibility that he still had hit men in place to carry out vengeance against those who had left him. But a metal coffin with the name "Rev Jimmie Jones" scrawled upon it arrived at Dover Air Force Base in Dover, Del., when the Air Force began ferrying the Jonestown victims back home last week. When they opened the coffin, the body inside was unrecognizable. A technician had to peel the skin from one hand to make a set of fingerprints. It was Jones.

—TOM MATHEWS with CHRIS J. HARPER, TONY FULLER and TIMOTHY WATER in Guyana, GERALD C. LUBENOW in San Francisco and bureau reports

The coffins of Jones and his flock: Communal end

Bob Sherman—Camera 5



Cultists Planning Suicide?

From Press Dispatches

WASHINGTON — The head of the Justice Department's criminal division said Thursday the government is looking into reports of possible suicide pacts among survivors of the People's Temple.

But Phillip Heymann said there may be little the federal government can do to prevent anyone from committing suicide.

"It's not a federal crime to commit suicide," he said. "We'll try to figure out a decent thing to do" if the reports turn out to be valid.

Heymann expressed great reluctance to discuss an investigation by the Secret Service into an alleged "hit list" of officials and other individuals who may be the target of assassination plans by members of the People's Temple.

"It's wildly inflammatory to talk about it," Heymann said. He said, however, that the government could have power to prosecute if there is solid evidence of a conspiracy to kill certain public officials who fall within the government's jurisdiction.

The government's primary responsibility is looking into the killing of Rep. Leo J. Ryan, D-Calif., who died with four other persons in an attack at an airstrip in Guyana.

Heymann said the government's other primary concern is offering assistance to help Guyanese officials probe the deaths of more than 900 members of the religious cult who died in a suicide-murder ritual.

Heymann also said the Justice Department civil division was looking into the possibility of recovering from the People's Temple the cost of transporting the dead cult members back from Guyana.

Meanwhile, Guyanese police said Thursday that most of the Peoples Temple cult members who have been cleared by an investigation of the deaths at the Jonestown commune will be released soon.

Cecil A. Roberts, deputy crime chief, indicated some of the remaining 72 American survivors in Guyana could be released late this weekend. He said the eight survivors who already have returned to the United States were allowed to go because of their age. The youngest was 61.

Seven arrived in New York late Wednesday and took flights home to California.

At Dover Air Force Base in Delaware, federal officials, reversing an earlier decision, plan to perform autopsies on the Rev. Jim Jones, two of his close aides and four randomly selected bodies from the mass deaths in Guyana.

One of the aides is Maria Katsaris, Jones's mistress, who allegedly gave a suitcase containing a large amount of money to three members of the People's Temple who escaped the death scene.

The other aide is Dr. Lawrence Schacht, a physician member of the cult who allegedly mixed the potion of soft drink, cyanide and drugs that Jones's followers drank.

- Assoc. Dir. _____
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- Telephone Rm. _____
- Director's Sec'y _____

- The Washington Post _____
- Washington Star-News _____
- Daily News (New York) _____
- The New York Times _____
- The Wall Street Journal _____
- The Atlanta Constitution 7A
- The Los Angeles Times _____

Date 12/11/78

(Mount Clipping in Space Below)

Jonestown: the last minutes

(Indicate page, name of newspaper, city and state.)

Pg. A
S.F. Examiner

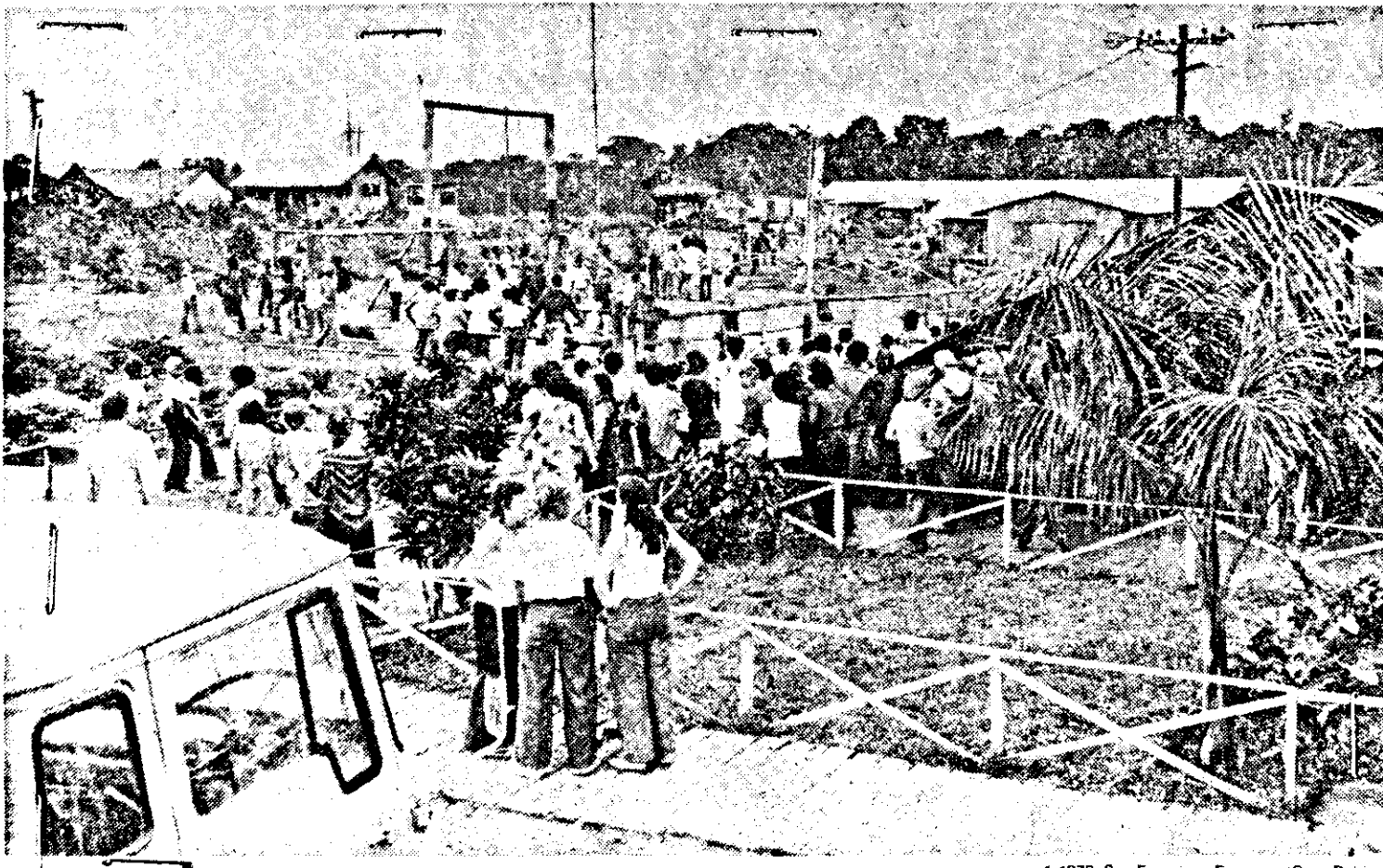
San Francisco, Ca.

Date: 11-20-78
Edition: Final

Title: RYMURS

Character:
or SF 89-250

Classification 89
Submitting Office: SF



© 1978, San Francisco Examiner / Greg Robins

A knife attack on Rep. Ryan grabbed the compound's attention as the tense visitors prepared to leave



1978, San Francisco Examiner / Greg Robinson

During the visit, the Rev. Jim Jones was cordial, allowing NBC cameraman Robert Brown some close-ups (above).





but things turned ugly when temple members left with the...

(Mount Clipping in Space Below)

JIM JONES IS REPORT DEAD

(Indicate page, name of newspaper, city and state.)

1 S.F. Examiner

San Francisco, Ca.

at: 11-20-78
tion: Final

file: RYMURS

Character:
or SF 89-250
Classification: 89
Submitting Office: SF



... before he was sh...

Suicide- murders: 383 die

82 children,
his wife were
among victims

By Jim Willse
Examiner City Editor

GEORGETOWN, Guyana — Peoples Temple leader Jim Jones and 382 of his followers died in a mass suicide-murder at the Jonestown mission, the Guyana government said today.

The bodies of Jones, his wife, and one of their children were tentatively identified today, the Guyana Ministry of Information said.

Former members of the temple were on the site of the 46-year-old pastor's jungle compound to make identifications. They reported finding the bodies of 82 children, 138 men and 163 women.

The causes of death of Jones and his immediate family were not disclosed.

Guyanese troops and national police to the remote compound. An estimated 600 members of the religious group from San Francisco were reported unaccounted for initially.

Today the State Department however said those numbers were calculated on an outdated census of the mission residents. An estimated 100 persons are now reported either

to be at police stations or hiding in the bush.

Shirley Field-Ridley, Guyanese minister of information, also revealed today that some victims were found with gunshot wounds that "were not consistent with suicide." She said some of the victims did not die violently and were presumed to have been poisoned.

The victims were discovered by Guyanese police forces, who were airlifted to the mission after U.S. Rep. Leo Ryan and four others were murdered at a nearby airstrip Saturday.

Steve Katsaris of Ukiah, Calif., a school principal and father of a temple member, described the cult as "a pack of crazies." He predicted that by today, "they will all be dead."

State Department officials said a plane carrying the bodies of Ryan and the other victims of the airport massacre was expected to arrive in to the United States tomorrow at dawn, and that autopsies had been completed as required by Guyanese law.

• Guyanese police have arrested one suspect, Larry Layton, formerly of Ukiah, in the airstrip shootings.

• Temple lawyers Mark Lane and Charles Garry returned here early today from Jonestown and told of the final moments inside the compound as the massacre and mass suicide were initiated by Jones.

• Survivors of the massacre were airlifted to hospitals in Puerto Rico and Washington, D.C., and a group of "concerned relatives" also was flown out of the country.

• About 15 defectors from the jungle mission made their way safely here, where they were under protective custody.

In a press conference this morning, Field-Ridley said additional searchers were sent to Jonestown to continue the hunt for the missing mission residents.

"There are hundreds of people

some may have gone into the forest. That raises a whole new area of problems such as exposure. We have to find what happened to the 600."

Field-Ridley said more than 100 searchers were in the vicinity of the mission. The cleared area had been combed, she said, and the search has been expanded to the surrounding timberland.

She said one temple member gave authorities a statement indicating that mission residents had lined up before a tub containing a poison brew and had been prepared to drink the substance.

Fields-Ridley said the Guy-

Calls about Guyana

The U.S. State Department has designated a special phone number for inquiries from relatives and friends about Americans in Guyana. The number is (202) 632-6610.

A Japanese government is establishing a special office to list the identities of the suicide victims. She said she hoped some names would be available later today.

Consular officials from American embassies in nearby countries also were en route to Georgetown, a State Department official said today.

Guyanese Deputy Prime Minister Dr. Ptolemy Reid flew by helicopter to the site today to oversee the search and identification efforts.

Katsaris had to abandon efforts to get his daughter, Maria, out of the mission when his son, Anthony, was injured in the Saturday shooting.

He said temple members often held bizarre suicide rehearsals and signed undated suicide notes before they left California for this South American nation.

In Washington, State Depart-

ment spokesman Tom Reston said, "There are alarming indications that members of the Peoples Temple in Guyana are engaging in mass suicide.

"Another Peoples Temple member, who says he escaped from the temple and walked 20 miles... reported that some 200 members of the temple were taking their own lives."

About 15 defectors, some of whom walked the 37 miles from Jonestown to Matthews Ridge, were under police protection at Georgetown.

Sherwin Harris, whose daughter Liane apparently was killed by Harris' ex-wife, described the group as "absolutely raving lunatics. They are fanatics."

The jungle shootout occurred as members of Ryan's delegation, accompanied by journalists, tried to help at least 16 defectors board two aircraft headed back to Georgetown.

The group was part of a House International Affairs Committee investigation into charges that temple members were being held in the commune against their will.

According to reporters who had been at Jonestown, a temple member had given NBC correspondent Don Harris a message saying, "Please help me get out of Jonestown."

The following account is based on various sources.

About an hour before the group was to leave the mission for Port Kaituma, the group of defectors had grown to 20.

Since they could not all be seated on the available aircraft, Ryan planned to remain at the mission with some defectors and accompany them to the airstrip later.

But the plans changed dramatically when a knife-wielding assailant lunged at the congressman and

tried to stab him, reporters said.

The assailant was pulled away from Ryan by temple lawyers Lane and Garry, and the group hastily scrambled aboard a dump truck and made their way to the airstrip.

As they started to board the planes — a small, single-engine Cessna and a 24-seat Guyana Airways craft — the group noticed a red tractor and trailer seen earlier at the temple.

"It looks like trouble," Examiner reporter Tim Reiterman said to Examiner photographer Greg Robinson.

As passengers were being frisked, Reiterman said, "with heart-stopping suddenness, the first shot was fired."

"The cue was followed closely by several other gunmen on the tractor and a loud series of pops echoed across the field," he said.

Some ran for the nearby brush, but others lay wounded near the plane.

The assailants walked calmly to the wounded and shot them point-blank in the head with shotguns, reporters said.

"I saw one of the attackers stick a shotgun right into (NBC cameraman Bob) Brown's face — inches away if that," wrote San Francisco Chronicle reporter Ron Javers. "Bob's brain was blown out of his head."

Guyanese soldiers armed with M-16 rifles who were guarding a disabled government plane nearby did not intervene, reporters said.

They helped find shelter for the wounded, however, and the survivors spent a tense night, wondering if their attackers would return.

During the long hours of darkness, defectors confirmed ugly rumors about the temple and Jones.

In his own interviews with Jones, Reiterman said, the church leader was bloated, sickly, and so weak he hardly could stand by

"Jones has struck us as a madman," Javers said. "We watched him as he kept taking pills until he seemed dazed by them. He listed a whole catalogue of diseases he said were afflicting him, starting with cancer."

In addition to the 53-year-old Ryan, a San Mateo Democrat, the murder victims included Examiner photographer Robinson, 27; NBC News reporter Don Harris, 42; cameraman Brown, 36, and Patricia Parks, 42, a mission resident originally from Ukiah.

Their bodies were taken to a Georgetown funeral home. Under Guyanese law, autopsies must be performed before the bodies are released.

Nine persons wounded in the attack, and one relative who suffered a stroke at the Pegasus Hotel

in Georgetown, were flown on an Air Force C-141 transport plane to San Juan, P.R., and Washington, D.C., yesterday for medical treatment.

Those who deplaned in Puerto Rico were taken to Roosevelt Roads Naval Base. They included Anthony Katsaris, suffering from a bullet wound to the chest; Beverly Oliver, who was shot in both feet; her husband, Howard Oliver, who suffered a stroke at the hotel; Vernon Gosney, 25, who underwent surgery for a bullet-punctured spleen, and U.S. Embassy official Richard Dwyer.



ATTORNEY MARK LANE
Fled to Georgetown



LAWYER CHARLES GARRY
He told about 'paradise'

Gosney was a defector from the jungle mission.

Mrs. Oliver, who failed in her efforts to get her two sons, Bruce, 20, and William, 18, out of the mission, said she thought the pair knew of the impending massacre, but refused to warn her outright.

"Cool it, Mom, we know what's happening," she said they told her.

"They were trying to protect me," she said.

Other survivors were flown to Andrews Air Force Base in Washington and then were taken to

Malcolm Grove Hospital.

They included Reiterman, suffering from superficial gunshot wounds to the left forearm and wrist, in satisfactory condition; Ryan aide Jackie Speier, extensive gunshot wounds to the right thigh and elbow, satisfactory condition; NBC sound man Steve Sung, who had surgery last night for removal of a bullet in the shoulder and forearm, satisfactory condition; Javers, in stable condition with X-rays being taken to determine if surgery is needed for a gunshot wound to the left shoulder; and Carol Boyd, uninjured but being treated for shock and emotional strain.

Today's special report on the Guyana story was produced by the following members of The Examiner's editorial staff. It is dedicated to Greg Robinson.

Jim Willse, Eric Meskauskas, Jim Houck, Greg Robinson, Tim Reiterman, Fran Dauth, Nancy Dooley, Corrie Anders, Lynn Ludlow, Dexter Waugh, Maura Dolan, Pete King, Carol Pogash, Jeff Jarvis, Lon Daniels, Larry Maatz, Bill Boldenweck, Jim Finerock, Bill Burkhardt, John Arthur, Steve Cook, Fred Kirsstowsky, Mildred Hamilton, Al Cline, Andy Curtin, Paul Siff-

off, John Jacobs, Don West, Matt Southard, Judith Cason, Bob McLeod, Katy Raddatz, John Gorman, Gordon Stone, Paul Glines, Lee Romero, Sid Tate, Peter Bhatia, David Cole, Charles Cooper, David Flores, Roger Oglesby, Courtenay Peddle, Bobbie Hess, Paul Berning, Jane Carroll, Timothy Innes, George Thompson, Dewitt Scott, Bob McEwen, Tony Stelmok, Smiley Farkas, Carol Ness, Jack Mackey, Ken Miller, Jack Lynch, Jim Vaszko and Ernie Beyer.



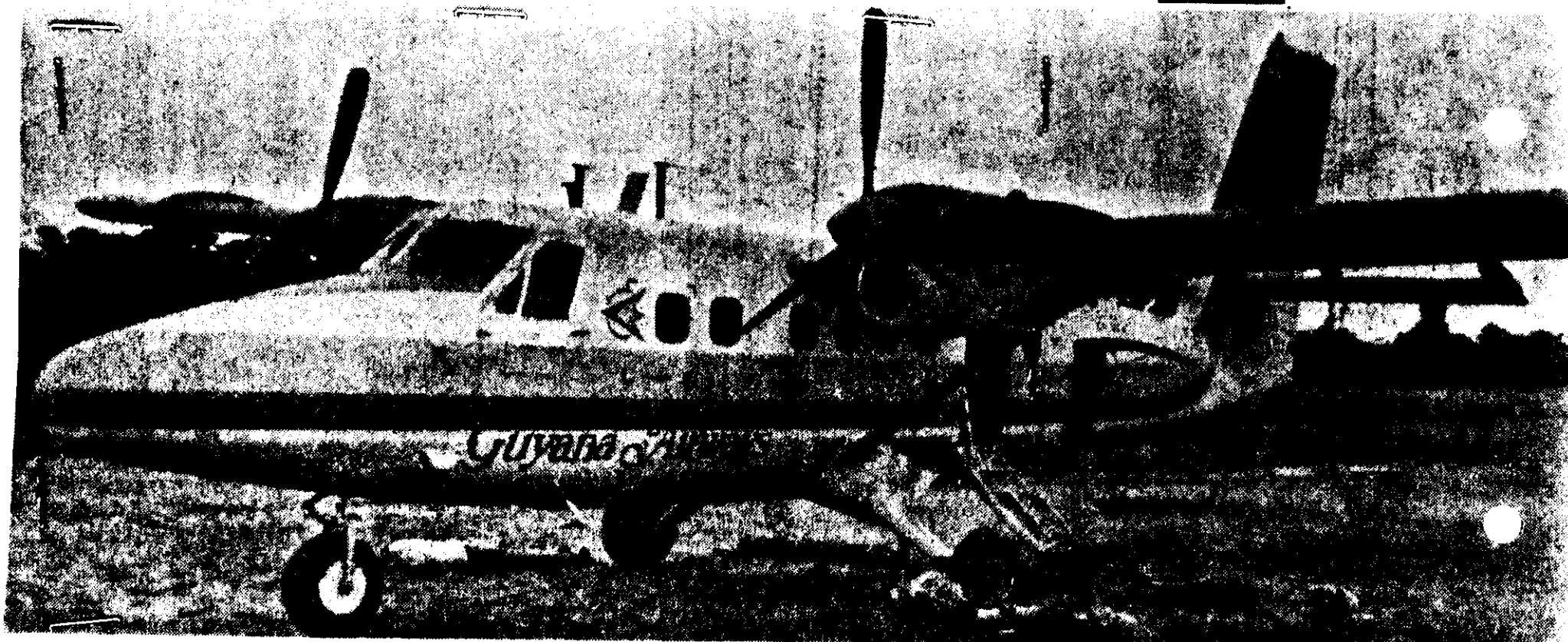
1978, San Francisco Examiner/Greg Robinson

'YOU HAVE MY VOTE,' THE REV. JIM JONES, RIGHT, TOLD REP. LEO RYAN AT PEOPLES TEMPLE
The talk was friendly during their first meeting, after the congressman spoke at agricultural mission



Examiner / Greg Robinson © 1978, San Francisco Examiner

THE REV. JIM JONES OF THE PEOPLES TEMPLE
Late reports from Guyana list him among many dead



Dead lie on Port Kaituma runway: From left, Rep. Leo Ryan, Don Harris, Greg Robinson, Patricia Parks and (rear) Robert Brown

Examiner / Tim Reiterman, 1978, San Francisco Examiner





Examiner/Greg Robinson, © 1978, San Francisco Examiner

BLOOD FROM PREVIOUS ATTACK STAINED RYAN'S CLOTHES
Knife wielder tried to stab congressman at mission, but was disarmed

(Mount Clipping in)

Step by Step to the Massacre in Guyana

1953. An unordained minister named Jim Jones opens a small interdominational church in Indianapolis, Ind. The 22-year-old minister sells imported monkeys for \$29 each to raise money for a new church building.

1961. Jones becomes an outspoken advocate of civil rights in a city once the home of the national office of the Ku Klux Klan. He was named director of the Indianapolis Human Rights Commission.

Early 1960s. Jones spends two years in Belo Horizonte, Brazil, as a missionary. Stops off in Guyana for a short visit.

1963. Jones returns to Indianapolis. His church is now called The Peoples Temple Full Gospel Church, affiliated with the Disciples of Christ. He claims to serve more than 1000 free meals per week.

1964. Jones is ordained as a Disciples of Christ minister.

1965. Jones moves to Redwood Valley, a small wine country town near Ukiah, about 100 miles north of San Francisco. Takes about 100 Indiana followers, both black and white families. Claims Redwood Valley will be a safe place to ride out a coming nuclear holocaust.

Indianapolis newspapers run stories describing Jones' faith healing. He claims the city is "racist."

Late 1960s. Jones knits together an inner city congregation in the rural setting of Redwood Valley. Acquires 11 buses, a new parsonage, a new brown church with baptismal swimming pool.

(Indicate page, name of newspaper, city and state.)

4 S.F. Chronicle
San Francisco, Ca.

Date: 11-21-78
Edition: Home

Title:
RYMURS

Character:
or SF 89-250
Classification: 89
Submitting Office: SF

1971. Jones church purchases the Albert Pike Memorial Temple, a building at 1859 Geary boulevard owned by a branch of the Masons. He also bought a second church in Los Angeles.

1973. A church vanguard party of less than 20 visits Georgetown, Guyana. Jones has an image of a refuge and model community in the tropics, free of big-city problems.

Early 1974. A lease with a limit of 27,000 acres is negotiated with the Guyana government, which has placed the temple in an area contested by Venezuela in a border dispute.

November, 1975. San Francisco city elections give Jones a chance to show his political muscle.

1976. Jones named to San Francisco Housing Authority by Mayor George Moscone. Three Jones aides given patronage jobs there in clerk and supervisory positions. Jones' personal lawyer, Tim Stoen, hired by District Attorney Joseph Freitas.

August and September, 1977. News stories hostile to Jones, first appear in New West magazine, then in local newspapers and television stations. Ex-members charge that Jones beats followers behind closed doors, fakes healings to win converts and has accumulated over \$5 million in property and cash donations.

August, 1977. Jones dictates his resignation from Housing Authority by shortwave radio from Guyana. Never returns to U.S.

May, 1978. Freelance writer Kathy Hunter leaves Guyana after unsuccessful attempt to visit Jones.

Claims temple member harassed her, and followed her around Georgetown.

June 14, 1978. Chronicle interview with Deborah Layton, 25, who a month earlier slipped out of

Jonestown settlement, describes mass suicide drills, armed guards in uniform, and continued public beatings before 1100 Jones followers.

Her mother, Lisa, calls the charges by radio from Jonestown "too ridiculous to refute."

Nov. 7, 1978. Congressman Leo Ryan announces that he will visit Jonestown, Guyana.

Nov. 13, 1978. Ryan leaves San Francisco at the head of a 20-member group, including aides, relatives of temple members and the press.

Nov. 14, 1978. Chronicle report-

er Ron Javers held overnight at the Georgetown airport. Ryan and the others check into hotels.

Nov. 15-16, 1978. Negotiations over the visit to Jonestown.

Nov. 17, 1978. Ryan and his entourage visit Jonestown, are feted at a "cultural festival" of singing and dancing, and return to the village of Port Kaituma where they spend the night.

Nov. 18, 1978. A second day at the temple mission. Despite previous festive visit, Ryan finds signs of trouble. Passed notes from members who ask to return. A man lunges at the congressman with knife. Attorney Mark Lane grabs the attacker, who is wounded.

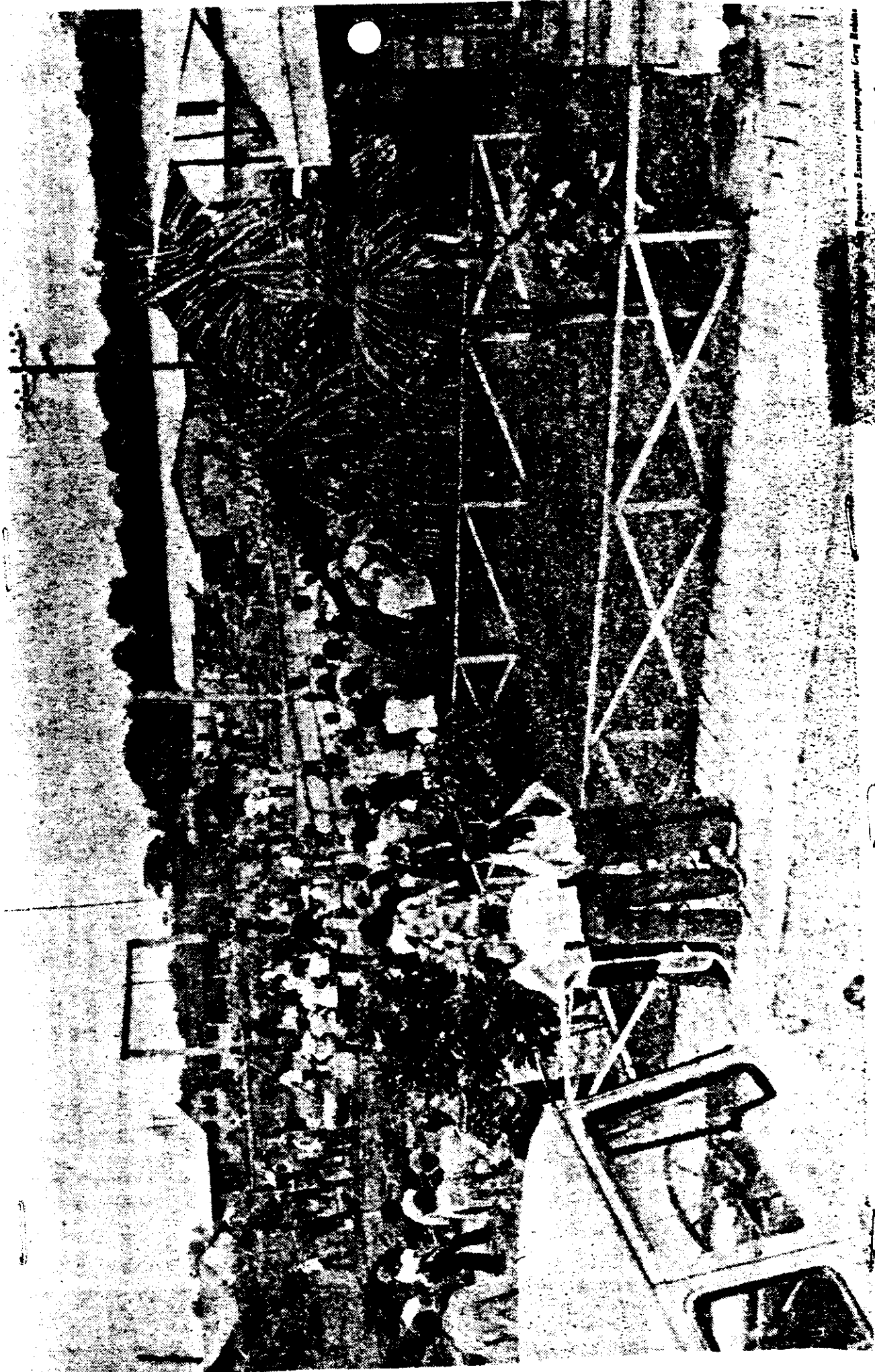
Group waits to board for return flight when tractor and trailer pull up and open fire.

Ryan, NBC newsman Don Harris, NBC cameraman Robert Brown, Examiner photographer Greg Robinson and Patty Parks, a temple member attempting to leave, are all killed.

At Georgetown's temple headquarters, Sharon Amos slashes her throat after killing her three children.

Nov. 19, 1978. 300 to 400 bodies of temple members are found, presumably suicides, by advancing Guyana troops.

Nov. 20, 1978. Jones is identified as one of the suicide victims.



Members of People's Temple in Jonestown watched a play being performed in this photo taken by Associated Press photographer Greg Robins before his death



Members of Leo Ryan's group waited Saturday for their planes at the airstrip at Port Kaituma; this was the last photo taken by Greg Robinson

UPI Copyright by San Francisco Examiner photographer Greg Robinson

(Mount Clipping in Space Below)

Hundreds found dead in apparent mass suicide

GEORGETOWN, Guyana (AP) — Between 300 and 400 bodies have been found by troops who raided the Guyana jungle camp of a California sect whose members killed five Americans, including Rep. Leo J. Ryan of California and wounded 10 others, Guyana Information Minister Shirley Field Ridley said today.

The dead were believed to be victims of a mass suicide by poison, Miss Ridley told The Associated Press.

The information minister said no one was found alive in the People's Temple settlement at Jonestown, in northwest Guyana, where about 1,100 Americans had been reported living in the jungle. Most of them were Californians who followed the Rev. Jim Jones, founder of the People's Temple, to Guyana last year. There was no indication what happened to other members of the community.

In Washington, the State Department said the U.S. Embassy in Georgetown had received a report from the local police that "it appears as if as many as 400 members of the Jonestown People's Temple community may be dead."

Rehearsed

A California psychologist who accompanied Ryan to Guyana to try to get his daughter out of Jonestown said members of the group rehearsed mass suicide and signed undated suicide notes before they left California.

"They will all be dead tomorrow," said Stephen Katzaris, whose son Anthony, 23, was critically wounded in the Saturday night attack in which Ryan, a California Democrat, was killed.

Police found the bodies of a woman member of the sect and her three children Saturday night at a People's Temple commune in a Georgetown suburb. A police spokesman said the woman apparently killed her children and committed suicide.



LEO RYAN

Ryan, accompanied by aides, reporters, and relatives of some sect members, came to this former British colony on the northeastern shoulder of South America last week to investigate reports of large-scale abuses of members of the religious group.

The congressman, 53, was killed by a shotgun blast as he attempted to take several disenchanted members of the sect back to Georgetown by plane.

A knife-wielding assailant had attempted to stab Ryan earlier while the congressman was visiting Jonestown. Two members of Ryan's group disarmed the attacker, and Ryan was not injured.

The dead included three newsmen and one of the settlement's defectors. Ten persons were wounded, three seriously, and the husband of one of the wounded had a stroke. The U.S. Embassy said they were all Americans.

Survivors of the attack said a band of black and white members of the People's Temple opened fire with automatic weapons and shotguns as Ryan and his party were boarding planes at the Port Kaituma airstrip, eight miles south of Jonestown and 150 miles northwest of Georgetown.

(Indicate page, name of newspaper, city and state.)

PAGE 1

THE NEWS
SAN ANTONIO, TEXAS

Date: 11-20-78

Edition: LATE STREET FINAL

Author:

Editor:

Title:

Character:

or

Classification: 89-

Submitting Office: SAN ANTONIO

Being Investigated

In San Francisco, a People's Temple spokesman who identified himself as Archie James denied members of the sect did the airport killings.

Saddened

The dead were Ryan, reporter Don Harris, 42, and cameraman Robert Brown, 36, both of NBC News and both Los Angeles residents; Gregory Robinson, 27, a photographer for the San Francisco Examiner, and Patricia Parks or Parker, 18, who was trying to escape from Jonestown. Her home address was not known.

A White House statement said President Carter was saddened by Ryan's death. "It was his drive to get information at first hand that led to his tragic death," the statement said.

Lawyers Mark Lane and Charles Garry came to Guyana with Ryan to act as counsel for Jones. Lane, who had been reported missing for hours, was not harmed and was in Georgetown, according to his staff members in Memphis, Tenn.



DON HARRIS

There was no word on the whereabouts of Garry, who survivors said remained behind at Jonestown to try to negotiate the release of another settler.

One survivor, NBC field producer Robert Flick, said the killers fired 50 to 75 shots at Ryan's group as the planes were being loaded.

"People were being wounded and falling to the ground. As they fell, people with shotguns would walk over and at point-blank range shoot the victim in the head," Flick said in an account broadcast by NBC. "That was how Ryan and Harris died."

According to Flick there were eight to 12 gunmen, both black and white.

The government flew troops to Port Kaituma Sunday, and Flick said they arrested nine suspects. A Guyanese government spokesman in New York, Jack Gelinis, said one of those arrested was an American named Larry John Leyton. His home address was not known.

San Francisco Chronicle reporter Ron Javers, recounting the attack, in which he was wounded in the arm, said cameraman Brown "kept filming even as the attackers advanced on him with their guns.

"I saw Brown go down. Then I saw one of the attackers stick a shotgun right into Brown's face, inches away, if that ... Bob's brain was blown out of his head."

Although wounded, Javers dodged gunfire and ran into the marshy swamp beside the air field. He and other survivors later returned to the plane.

"Leo Ryan was on his back ... lying in the mud ... his face had been shot off," Javers said.

(Mount Clipping in Space Below)

Suicide act rehearsed

Washington Post Service
WASHINGTON — Ultimately, when they could do no more for their leader, the followers of the Rev. Jim Jones did just what he had programmed them to do — they died for his brand of socialism.

Throughout the 15-year history of the People's Temple, Jones constantly used fear of violent death or persecution as a tool to mold his band of ex-cons, drug addicts, misfits, and lost souls into a cohesive, almost military congregation.

"Suicide was ingrained in his philosophy," one former cult member said Monday. Everyone who joined People's Temple not only entered into a suicide pact, but frequently rehearsed the morbid act with Jones.

Beatings

A master manipulator, Jones frequently used public beatings and pep talks to impress upon his followers the fact that the United States was on the verge of a fascist takeover and anti-black race war.

When he took some 1,200 of his followers to the jungle of Guyana in South America, he told them they were entering "the promised land," according to a relative of one who went.

A close relative of 71-year-old Marshall Farris from San Francisco said Farris "was under some

kind of hypnosis. He just picked up and left his wife of 40 years — and never talked to her again."

The relative tells of stories of rehearsed suicides and faith-healings designed to make Jones at least appear to have total control over his community.

Trouble

Jones told his disciples that trouble was almost imminent, and that they should be prepared to die "for socialism" rather than submit to insurgents.

According to former cult member Tim Stoen, Jones frequently put his congregation through tests. "He would pass around a brown liquid," Stoen said in a West Coast TV interview telecast Monday, "and tell everyone to drink it. After they drank it, he would tell them they would die in about an hour. Meanwhile, he would ask them to stand up one by one and tell the group why they were proud and honored to die for socialism."

Then, after an hour went by, Stoen added, Jones would tell his followers that they would not die, and that he had just conducted a test of their loyalty.

"There was constant talk of death," another former resident of Jonestown in Guyana, Deborah Layton Blakey, said Monday. "In Jonestown the concept of mass suicide for socialism arose, because our lives were so wretched anyway, and because we were so afraid to contradict Rev. Jones, the concept was not challenged."

(Indicate page, name of newspaper, city and state.)

PAGE 14A

SAN ANTONIO EXPRESS
 SAN ANTONIO, TEXAS

Date: 11-21-78

Edition: HOME

Author:

Editor:

Title:

Character:

or

Classification: 89-

Submitting Office: SAN ANTONIO

 Being Investigated

200 Victims Identified

By Leonard Downie Jr.
Washington Post Foreign Service

GEORGETOWN, Guyana, Nov. 22—A U.S. military airlift brought out the first bodies of dead Americans from Jonestown to Timehri airport here Tuesday night for shipment back to the United States early Thursday.

The first 40 badly decomposed bodies, which had lain under the tropical sun for four days since the forced mass suicide of more than 400 members of the Peoples Temple, were put into plastic body bags and flown here in huge military helicopters like those used to airlift the American dead and wounded in Vietnam.

They are among nearly 200 bodies that have been identified at Jonestown during the last three days by a team of U.S. and Guyanese officials with the help of a dozen people who had left Jonestown shortly before the deranged leader of the Peoples Temple, Jim Jones, ordered them all to take poison. Jones himself died of gunshot wounds.

Cardboard name tags were tied with string on the wrists of the bloated, rotting bodies that had been identified, including those of Jones, his wife, his mistress and at least two children he was believed to have fathered.

See GUYANA, A6, Col. 1

pg 1

GUYANA, From A1

While the military team worked on the bodies in Jonestown, Guyana defense force officers continued to search the surrounding forest for 300 to 400 other Jonestown residents who disappeared when the more than 400 others were forced to commit suicide.

At least 32 have found their way out of the rain forest and are now in Georgetown making statements to police and receiving medical attention. The police here have supplied the press and public a list of these survivors. Another 46 of the cultists who were at their Georgetown headquarters at the time of the killings remain under police guard.

The whereabouts of the others from Jonestown remains a mystery, and questions of whether they fled or were pursued out of Jonestown, or whether most of them are now dead or alive, remain unanswered.

One Jonestown survivor, 32-year-old Larry Layton, was arraigned in court here this afternoon and charged with murder in connection with the killing of Rep. Leo J. Ryan (D-Calif.) and four others in a congressional fact-finding mission that was ambushed by gunmen after leaving Jonestown on Saturday, shortly before the mass suicide.

As about 1,000 Guyanese waited in the steamy heat outside for a glimpse of him, Layton was brought before a magistrate in a crowded courtroom where the hot, humid air was barely stirred by a slowly whirling ceiling fan. The magistrate informed Layton that he was charged with five counts of murder, three more counts of attempted murder and one count of discharging a loaded firearm.

The penalty for first-degree murder in Guyana is death.

When asked if he wanted a lawyer, Layton said, "I would like to." These were the only words that Layton, an American whose place of origin in the United States is not known here, uttered during the hearing.

The magistrate ordered Layton held without bail in the central jail here. If he does not hire a lawyer, one will be appointed for him by the court.

After the hearing, Layton was led past 60 or 70 reporters and court employees in the courtroom and through a crowd outside by a phalanx of police. He refused to answer questions shouted at him by reporters.

Layton has been identified by several survivors of the airstrip ambush as a trusted follower of Jones who pretended to be among the defectors that Ryan was taking with him from Jonestown.

- Assoc. Dir. _____
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- Adm. Servs. _____
- Crim. Inv. _____
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- Laboratory _____
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- Plan. & Insp. _____
- Rec. Mgnt. _____
- Tech. Servs. _____
- Training _____
- Public Affs. Off. _____
- Telephone Rm. _____
- Director's Sec'y _____

- The Washington Post 5/21
- Washington Star-News _____
- Daily News (New York) _____
- The New York Times _____
- The Wall Street Journal _____
- The Atlanta Constitution _____
- The Los Angeles Times _____

Date Nov 23 1978

Layton went inside the s. of the two charter planes and an firing at the others on board, wounding several. A Jonestown defector aboard the plane, Gail Parks, wrestled the gun from Layton, who then ran out of the plane, according to the witnesses.

Other gunmen from Jonestown, some of whom have been identified by the other defectors, then rode up in a tractor-pulled trailer, spraying everyone with bullets and killing Ryan, three American newsmen and another Jonestown defector and wounding several others. Police are checking among the dead in Jonestown and searching in the rain forest for these other gunmen.

After the shooting ended at the airstrip, according to witnesses, Layton turned up among them, again posing as one of the defectors. He was spotted, however, by those who saw him shooting in the small plane and was grabbed and held for Guyanese police.

Police also have under arrest two of Jones' top lieutenants, Mike Prokes and Tim Carter. They are being held, without formal charges, as "prime suspects" in connection with the violence at the airstrip and in Jonestown after being arrested in Port Kaituma not far from the airstrip, where police found them carrying guns and more than \$1,000 in cash.

Among those in the cult's Georgetown headquarters is Jones' son Steve, of the Jonestown basketball team, which had played the Guyanese national team Friday night before the violence in Jonestown.

At a heavily guarded press conference here Tuesday morning, the young Jones denied accusations by former Peoples Temple members and survivors from Jonestown that members of the basketball team were trained sharpshooters who frequently practiced with guns in the forest around Jonestown.

Guyanese authorities have given no indication whether any of the 46 in the house are suspects in any crimes, are considered undesirable in Guyana or are being held for their own protection.

After three days of indecision, and some disagreement between the governments of Guyana and the United States, the U.S. military moved quickly today to set up the airlift of bodies out of Jonestown for shipment back to the United States. The military task force, under the command of Army Col. William I. Gordon, the director of operations for the U.S. Southern Command in the Canal Zone, has established a command post, barracks and medical center at

Matthews Ridge, 20 miles from Jonestown, which is 120 miles west of here.

After technicians tag and pack the bodies in body bags in Jonestown, an ugly task at this point, the helicopters ferry the corpses to Timehri.

At the airport is a "holding area" where the bodies are being taken until they are put on military cargo planes for the journey to a military base in the eastern United States.

"There is very little we can do to preserve the bodies," acknowledged the U.S. military spokesman on the scene here, Air Force Capt. John Moscatelli. "We are placing them in body bags" which he said are then sealed, "But it's still not going to be a pleasant operation."

A military spokesman said there is no longer much effort to identify the remaining 200 unidentified bodies

because they no longer are in shape to be identified on sight even by people who had known the deceased. Dental records and other means will have to be used by experts in the United States to try to complete the task, he added.

Moscatelli also said it was not part of the military task force's mission here to help Guyanese authorities search for the hundreds of Americans missing in the dense rain forests surrounding Jonestown.

"Our major mission right now," Moscatelli said, "is to assist the Guyanese government and the U.S. Embassy here in removing the bodies from Jonestown."

The military task force is accompanied by security personnel, he said, who carry side arms to protect U.S. personnel and property.

Assoc. Dir. _____
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Survivor Says Many Were Murdered

Guyana Death Toll Doubles

Laboratory _____
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 Director's Sec'y _____

SOME CULTISTS FORCED TO DRINK POISON

United Press International

A survivor of the Peoples Temple commune in Jonestown, Guyana, says hundreds of the cult's members were killed and did not commit suicide.

Stanley Clayton, 25, said hundreds of persons balked at the "final drink" and the cult leader, the Rev. Jim Jones, left his chair in the central pavilion accompanied by guards to personally pull people toward the poison pots.

Clayton said the entire group was surrounded by dozens of guards

armed with pistols, rifles and cross-bows. His account was given today in a copyrighted article in the Chicago Tribune.

While some took the poison voluntarily, Clayton said, hundreds had to be forced. Sometimes the poison was administered intravenously by the nurses and the commune's doctor.

Throughout the ordeal, Clayton said, Jones urged followers to hurry up, referring to the poison potion as "the last and only drink."

AS HIS FOLLOWERS died at his
 See **SURVIVORS, A-6**

The Washington Post _____
 Washington Star-News A-1
 Daily News (New York) _____
 The New York Times _____
 The Wall Street Journal _____
 The Atlanta Constitution _____
 The Los Angeles Times _____

Date NOV 25 1978

SURVIVORS

Continued From A-1

feet, Clayton quoted Jones as saying: "I'll see you in the next life. I'm finally going to my rest. We'll finally be at peace."

Clayton said Jones first called his followers together and told them Rep. Leo Ryan, D-Calif., and members of his party had been killed. He then said, "Who is against taking their own life?"

Clayton said one woman identified as Christine Miller told Jones, "I have a right to do with my life what I want and you have no right to take my life away from me."

Clayton quoted Jones as saying, "I can't leave any member of my family behind."

Clayton, who belonged to the sect for seven years, said he managed to escape by making the guards think he was looking for survivors and then ducked into the jungle when they weren't looking.

Several hours later, he said, he heard shots coming from the camp

and guessed the guards were killing those who survived the poison.

ANOTHER SURVIVOR, Odell Rhodes, a 36-year-old native of Detroit,

gave reporters this account:

"They (the medical team) took equipment into a tent, used as a library and school, large syringes minus the needles, plastic containers, with the poison.

"They would draw an amount out in the syringes and administer it by simply squirting it in people's mouths. Then they would give them a small drink of punch to wash it down."

"The first adult to die was a young mother with a small baby maybe 1½ years old in her arms.

"Many of the children volunteered to take the poison . . . I can't say why most of the people were found face down."

"They were falling all different ways. Parents were talking to their children . . . and Jones was urging the parents to tell their children that it was not painful. The children were crying.

"Jones said, 'We have to die with dignity,' because of what the United States was doing to the community.

"Jones was sitting in a chair and he was very calm.

"I NEVER BELIEVED wholly in anything and I couldn't buy it . . . I didn't believe that killing myself was my way of solving anything. . . .

"Suddenly the loudspeaker called: 'All people with weapons, come up to the assembly area.' When they left I worked my way from building to building to the back of the compound and then down through a field into the brush.

"I didn't think the guards would commit suicide . . . they were a clique . . . they didn't mix much with other people.

Asked why Jones did this, Rhodes said: "He thought that if the Parks (a family of defectors) were allowed to leave and got away with it, others would come from the United States and take away their family members.

"Jones couldn't see his organization break up . . . he had a tremendous ego."

- Assoc. Dir. _____
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- Dep. AD Inv. _____
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- Public Affs. Off. _____
- Telephone Rm. _____
- Director's Sec'y _____

Guyana troops probe cult village

Georgetown, Guyana (UPI) — The government of Guyana began its own investigation into the Jonestown mass suicide yesterday, ordering troops into the jungle commune to look for documents and any other clues to the deaths of more than 900 members of a California religious cult.

There was growing evidence that cult leader Jim Jones had ordered the ritual suicide in a fit of despondency over fears that a United States congressman's investigation could mean the end of the cult before Jones could make arrangements to transfer it to Cuba or the Soviet Union.

Jones, who had turned increasingly Marxist in recent months, spoke frequently in his sermons of taking his believers to one of the Communist countries, and one of his legacies was a suitcase containing \$500,000 in cash and instructions to take it to the Soviet Embassy to further his plans.

But the mass suicide began before the money could be delivered by three

members of the cult—Tim Carter, 28, of Boise, Idaho; his brother Mike, 20, and Michael Prokes, 32, of Modesto, Calif. They stashed the suitcase in a chicken coop and were picked up by Guyanese authorities. Guyana later confiscated the money.

Seedy hotel rooms

Thirty-two survivors of the suicide sat around their seedy hotel rooms or napped while awaiting transportation to the United States. Another 46 at the cult's headquarters in Georgetown remained under heavy guard. One of the 46 has been charged with murder in the deaths of Rep. Leo J. Ryan (D-Calif.) and four other Americans; another was charged with the murder of a mother and her three children at the headquarters.

More answers to the mystery of Jones' last hours of decision were pieced together from statements from the few survivors including Tim Carter, who carried the suitcase of money that

contained a letter to the Soviet Embassy in Georgetown.

Another possible clue came from a note apparently written by Jones in a fit of despondency following the airport killing of Ryan and his reported fear that Ryan's investigation of reports that temple members were being held in near-slavery would mean the end of the cult.

The FBI in Washington was studying what it called a two-paragraph note of despair found on Jones' body. Its contents were not disclosed and handwriting experts were checking to see whether Jones actually wrote the note.

In Washington, the State Department declined yesterday to comment on any aspects of the investigations surrounding the Jonestown massacre.

- The Washington Post _____
- Washington Star-News _____
- Daily News (New York) 3
- The New York Times _____
- The Wall Street Journal _____
- The Atlanta Constitution _____
- The Los Angeles Times _____

Date NOV 28 1978

(Mount Clipping in Space Below)

'Poison spoon-fed to babies' Report from the scene of death

Associated Press

Georgetown, Guyana—Guyanese soldiers searched through a steaming jungle yesterday for hundreds of American religious zealots who fled their remote compound after the suicide-murder deaths of at least 409 fellow cultists.

Some were shot, but most apparently lined up and took doses of cyanide poison mixed in a tub with flavored water. A witness said poison was spoon-fed to babies.

Several hundred bodies were sprawled around a communal meeting hall, packed so closely together that many had fallen across others who had died minutes earlier. Some had embraced as they died.

By dark, police and soldiers had found only 12 survivors from among the estimated 500 to 900 who had fled into the bush.

All of the settlers were believed to be Americans, most from California.

Those who were killed or took their own lives perished at about

(Indicate page, name of newspaper, city and state.)

1 The Tribune

Oakland, Ca.

Date: 11-21-78
Edition: Handicaps

Title: RYMURS

Character:
or SF 89-250
Classification: 89
Submitting Office: SF

the same time Saturday that enraged members of the sect attacked an investigative group led by Rep. Leo J. Ryan of San Mateo at a dirt airstrip. They killed Ryan, three U.S. newsmen and a woman from the settlement.

By midafternoon, soldiers reported counting the bodies of 163 women, 138 men and 82 children. A police spokesman said later the toll was 409 as the terrible task continued at the settlement in this small South American country tucked beside Venezuela. He said bodies still were being found.

Reportedly uncovered at the same time was \$1 million in currency and checks.

Also found in the fields, huts and dormitories were 17 shotguns, 14 rifles, seven pistols, a flare gun and large amounts of ammunition, government officials said.

Among the dead were Jim Jones, founder of the People's Temple settlement called Jonestown, his wife and one of their sons.

Jones, the offspring of an interracial marriage, and his followers, both blacks and whites, established the inland settlement last year. It was carved from the jungle in an isolated region 150 miles northwest of Georgetown and 50 miles east of the Venezuelan border.

White House press secretary Jody Powell said President Carter and his wife, Rosalynn, expressed their "shock and grief" and Carter "certainly is taking a personal interest" in the tragedy.

Charles Kraus, a reporter for the Washington Post who was with the Ryan party Saturday but escaped death, was in a pool of journalists permitted to return to Jonestown with government forces yesterday.

He said Jones had been shot in the head and was one of the few to die from a bullet wound. Jones' body, clothed in black pants and a colored casual shirt, was on a stage of the meeting hall, Kraus said.

Scores of bodies were packed in the hall, a round pavilion about 120 feet in diameter with a roof but no walls, he said. Other

bodies were virtually in piles outside the hall and in small groups farther away.

Government investigators told reporters Jones apparently had shot himself. They said most of the dead drank the fruit-flavored water spiked with cyanide, but it appeared some had poison injected in their veins while infants were fed the deadly doses.

Jones' wife and son, one of the couple's seven children, died of poison, the investigators said.

In Washington it was announced that 150 U.S. servicemen are being assembled at various bases to be flown to Guyana and evacuate the bodies.

John A. Bushnell, head of the special State Department task force on the Jonestown tragedy, said the servicemen will fly to Georgetown and then go to Jonestown by helicopters and transfer the bodies back to Georgetown. He reported a group of 29 U.S. military specialists also would be flown in to help identify the dead.

Christopher A. Nascimento, a Guyanese cabinet minister visiting New York City, said one reason establishment of the settlement was approved was reference letters submitted by Jones. He said the People's Temple supplied about 60 letters, including ones signed by first lady Rosalynn Carter, Vice President Walter F. Mondale and several congressmen, that complimented Jones and his followers for their activities in California.

Odell Rhodes, a 36-year-old teacher and one of the camp survivors, told the pool reporters elaborate preparations were made for the mass suicides and killings triggered by Ryan's visit.

Rhodes said he remained through the first part of the suicide ceremony, but when a Dr. Lawrence Schacht said he wanted a stethoscope, Rhodes volunteered to get it and hid in the jungle.

He told the reporters Schacht prepared the cyanide portion and the doctor and two nurses ladled it out, starting with the infants by spooning or squirting it into their mouths.

Adults lined up and received the poison drink in paper cups, sipping it there or taking it back to their places to join friends and relatives in a death toast, Rhodes said.

Armed guards were stationed around the group, he said, and one woman who first refused to take the poison drank it after others shouted, "No, no, if Father says to do it you should do it!"

Jones was called father by his followers.

Rhodes said the original plan was for all the people in Ryan's main aircraft to be killed by a gunman who would pose as a defector and get on the plane, then kill the pilot, causing the plane to crash.

He said the man got on the secondary aircraft by mistake at the tiny airstrip in the village of Port Kaituma, eight miles south of Jonestown, then started shooting, and other armed men on a truck-trailer also opened fire.

When the killers returned to Jonestown and it was known some members of Ryan's group had escaped, the suicide ritual was ordered, Rhodes said.

He said People's Temple members in Guyana and the United States had been planning a simultaneous suicide ceremony for months, to be carried out if the code "white knight" was broadcast.

Rhodes said the code apparently was not broadcast, and Jones summoned his followers to the death meeting by telling them over the loudspeaker, "The time has come for us to meet in another place."

According to Rhodes, Jones used the loudspeaker after Ryan's party had left, to announce he

had ordered the deaths of the congressmen and all other members of his party.

Another survivor, Grover Davis, 79, told the pool reporters he realized what was going to happen as the settlers were being directed to the meeting hall and he ran into the bush and hid.

A woman who gave her name as Hyacinth Prash and said she was in her 70s was ill and remained in her cabin where she apparently was overlooked.

Blood had seeped from the noses of many of the dead, and there was a frothy substance on their lips.

Doctors said it probably would have taken about five minutes for the poison to bring death.

Government officials and witnesses said about 1,000 acres of the 4,000 acres leased by the People's Temple had been cleared, and the settlers were cultivating bananas, orange and grapefruit trees, okra, potatoes, corn and cassava, a tropical fruit.

In San Francisco, Dr. Carlton Goodlet said he had examined Jones in August and found he was seriously ill. Goodlet, Jones' regular doctor, said, "I insisted he go into the hospital."

He would not discuss Jones' ailment, but Donald Freed, a writer who also had visited Jones in Guyana in August, said Jones told him he was terminally ill, possibly with cancer, and that he was "distressed" about the illness.

American lawyer Mark Lane, who escaped from the jungle camp just before the mass deaths, told reporters of terrifying hours he and another attorney, Charles Garry, spent in the camp and the rainy jungle late Saturday and Sunday.

Lane, a prominent champion of controversial cases and a legal counsel to the sect, said he and Garry were barred from a mass meeting at the camp but heard residents discussing communal suicide over a loudspeaker. Lane said one spoke of "the beauty of death as part of our struggle."

The cultists reportedly had long considered mass suicide if they felt their sect threatened. Jones and the sect had been under investigation in California before he founded the Guyana camp.

California police and the FBI had been alerted to the possibility

of cult members in San Francisco also committing suicide, but police said there were "no signs of anybody administering poison to themselves or to others."

The People's Temple in San Francisco was quiet yesterday, with a lone guard standing at the steel fence. Angry residents of the predominantly black neighborhood told reporters nobody had paid attention to them when they asked that the sect be investigated.

Lane said the Jonestown meeting began at about 5 p.m. Only 40 minutes earlier, a half-dozen sect members had attacked Ryan's group at the airstrip where they were trying to fly out some disenchanting sect members.

Lane, being guarded with Garry in a building some distance from the meeting, said he had heard medical personnel were preparing poison in a large vat somewhere in the camp.

He said that from their vantage point they also saw a dozen men take "many" automatic rifles from a shed.

One of their two guards told them, "We are all going to die now," Lane said.

"They were smiling. They looked genuinely happy," he said.

He and Garry persuaded the guards to release them, Lane said, by telling them he would "write the story" of Jonestown for the outside world. Before letting them go, the two guards hugged both lawyers.

Lane said he and his companion fled into the jungle. As they did they heard Jones chanting over the loudspeaker, "Mother! Mother! Mother!" and suddenly gunfire erupted. Lane

said he heard many bursts of automatic fire and screams from the camp.

Guyanese Information Minister Shirley Field-Ridley told reporters that most of the bodies found Sunday by a company of troops who raided the camp showed no signs of violence, though some had gunshot wounds.

"I really can't find the words ... we're all in a state of shock," she said, visibly shaken.

Field-Ridley said reports that nine suspects had been arrested in connection with the Ryan attack were not true. She said only one man had been taken into custody and identified him as Larry Layton, about 32. She said he was from America but she did not know where.

Reporter Tim Reiterman of the San Francisco Examiner, a member of the Ryan group and a survivor, said in a copyright story yesterday in the Examiner that Layton was one of several supposed defectors Ryan was trying to escort away from the commune.

Reiterman and other survivors

said they split up to take off in two small planes at the Port Kaituma airstrip, but were fired upon by about a half-dozen or more Temple members who rode up in a truck and a trailer towed by a tractor. When the blaze of gunfire finally ended, Reiterman wrote, he was told by those in the other plane that Layton had pulled out a pistol and fired at them.

Those killed in the ambush were the 53-year-old Ryan; reporter Don Harris, 42, and cameraman Robert Brown, 36, both of NBC News and both Los Angeles residents; photographer Gregory Robinson, 27, of the S.F. Examiner, and a woman camp member who was trying to leave. She was identified by Guyanese officials as Patricia Parks, 18, though some U.S. officials said her name was Parker. Her hometown was not known.

Ten other persons were wound-

ed — newsmen including Reiterman, a Ryan aide, a U.S. diplomat and camp members and their relatives — and were airlifted out to hospitals in Puerto Rico and Washington. Three were reported in serious condition.

The survivors, many of whom escaped by running into the nearby bush, spent a fearful night at the town of Port Kaituma before being evacuated by Guyanese authorities. The authorities then arrested Layton, who apparently was the only impostor among the would-be refugees.

Ryan had gone to Guyana to investigate allegations from former members and others that Jones and the People's Temple were guilty of widespread abuse of members.

The 46-year-old Jones founded the sect in the 1950s in Indianapolis with the avowed purpose of breaking down class distinctions.

After moving to California, Jones became a political figure, crusading for liberal causes, and eventually was appointed chairman of the S.F. Housing Authority. But reports of his unorthodox, authoritarian control over the sect — with allegations of brutal treatment of wayward members — led to his resignation from that post.

He called the charges "outrageous lies," and in August 1977 came with about 1,200 followers to Guyana. The goal of their farming commune was to become self-sufficient.

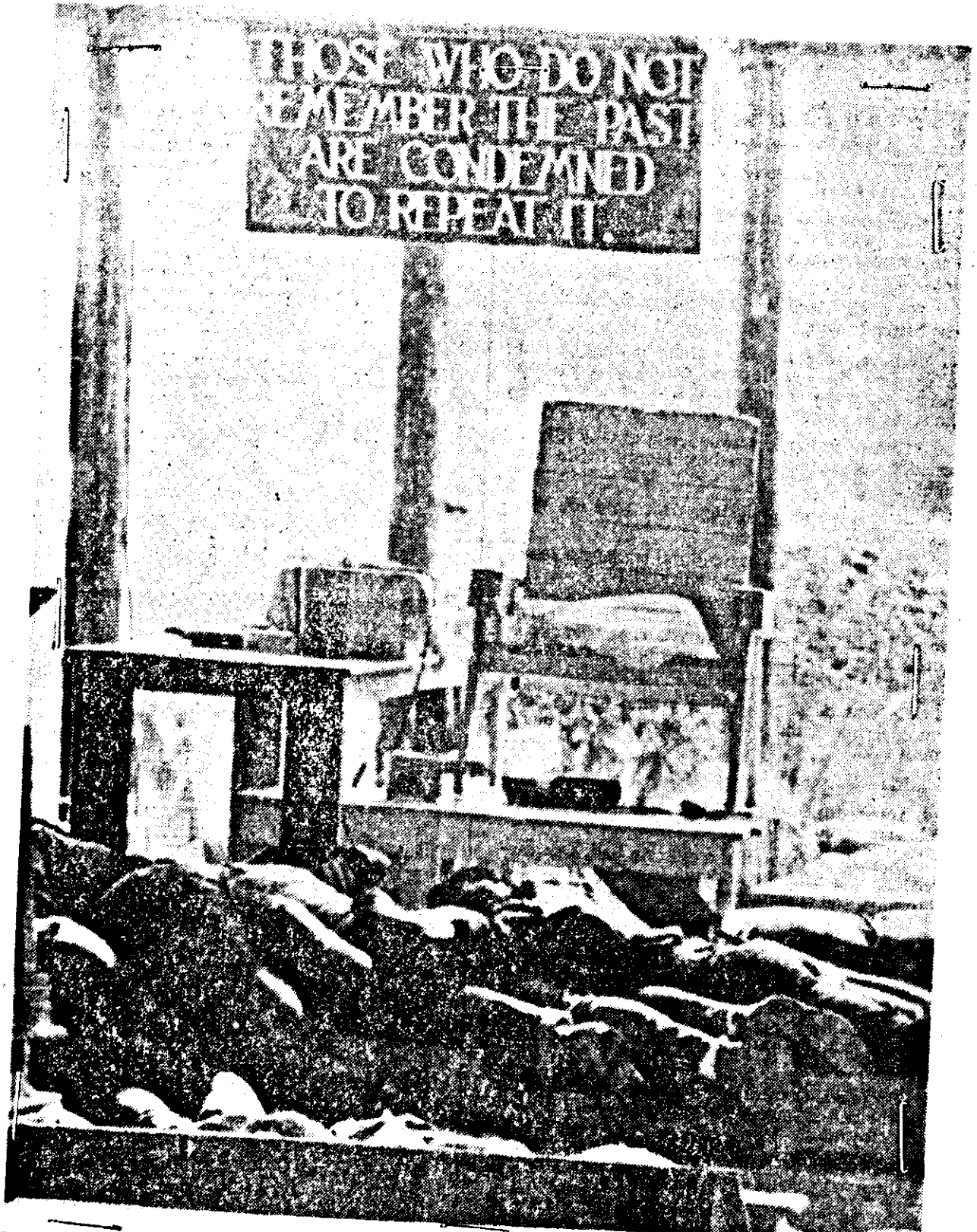


Associated Press

The death vat sits on a People's Temple sidewalk in Jonestown yesterday with bodies of followers around. The vat contained an ade drink laced with cyanide.

Hundreds of victims of mass suicide lie strewn in People's Temple encampment in Guyana





Empty throne of People's Temple leader Jim Jones faces bodies of suicides

Associated Press

(Mount Clipping in Space Below)

383 die in cult's last rite of mass murders, suicides

GEORGETOWN, Guyana (UPI) — The Rev. Jim Jones, head of a fanatical California religious cult, led his family and hundreds of his American disciples to their deaths in a mass suicide-murder ritual, the Guyanese government reported Monday.

Information Minister Shirley Field-Ridley issued a statement which put the number of Americans dead at 383 with 600 to 800 other members of the cult missing from their jungle commune 150 miles west of Georgetown.

Christopher Nascimento, the minister of state in the office of the prime minister in New York, issued a similar statement in which he said he did not know whether the 46-year-old

Related stories, Pages 10, 11

"Bishop" Jones died from poisoning or whether he was shot but said his body was found alongside his wife and their small son.

Mrs. Field-Ridley put the toll at 163 women, 82 children and 138 men.

She said authorities recovered 17 shotguns, 14 rifles, seven pistols and one flare gun.

Mark Lane, an American lawyer who acted as counsel for the cult, told newsmen earlier that the poisoned victims happily drank the lethal brew ladled out of a big tub by the commune's doctor and nurse. The nature of the poison was not immediately known.

Indicate page, name of newspaper, city and state.)

Pages 1 & 1

San Juan St

San Juan,

Puerto Rico

Date: 11/21/78
Edition: AM

Title: 383 Die in Cult's
Last Rite of Mass
Murders, Suicides

Character: 89-123
or

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San Juan

Gun executioners, loyal to "Bishop" Jim Jones until the end, mowed down many of the cultists as they tried to flee screaming into the jungle.

Guyanese troops who took over the camp Monday found just one person alive.

Lane said he counted 85 bursts of semi-automatic weapons fire as the bizarre death mass suicide began on Sunday.

Members of the Peoples Temple sect massacred Rep. Leo J. Ryan, D-Calif., and four other Americans in a jungle ambush (See CULT, Page 14)

Cult

From Page 1

Saturday evening as the Americans were heading back to the United States with 16 defectors from the commune at Jonestown, 150 miles west of Georgetown near the Venezuela border. Eight other Americans were wounded.

Just before the suicide ceremony Lane said he and Charles Garry, a prominent U.S. lawyer who represented Jones, encountered two armed black members of the commune en route to the auditorium where the others were assembling.

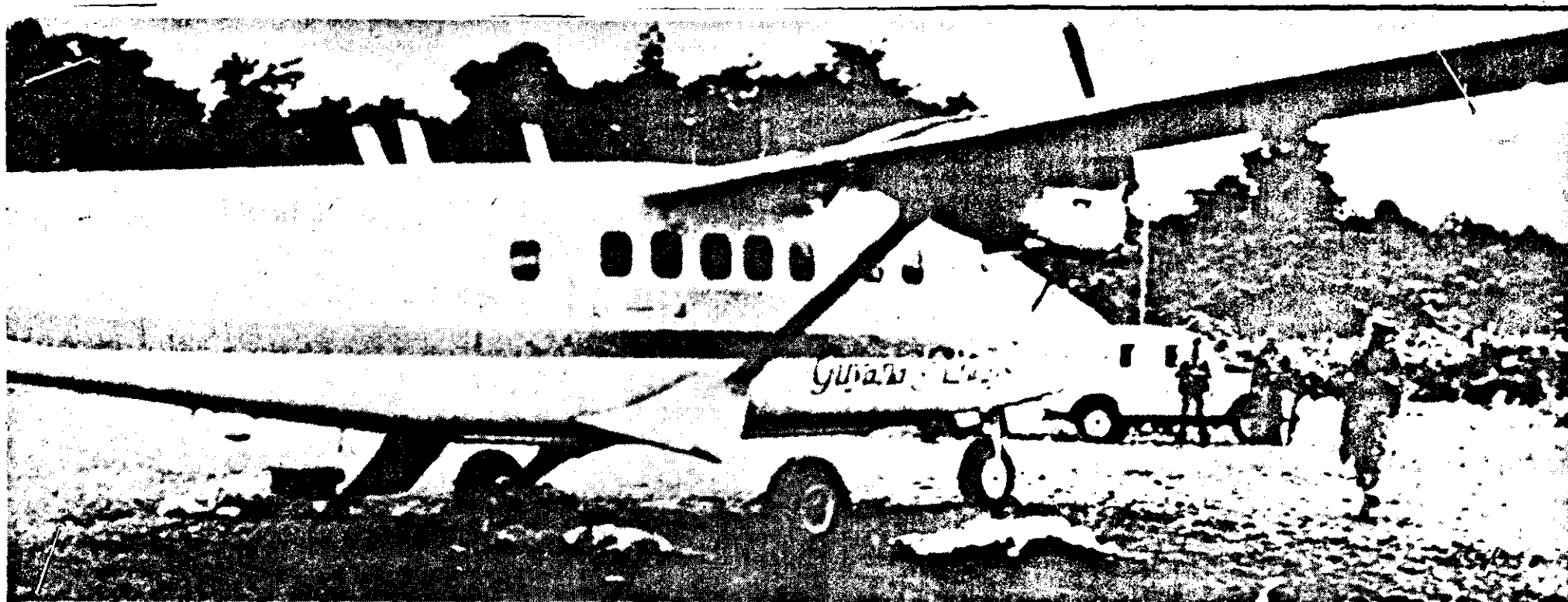
"They said to us with smiles on their faces, 'We are all going to die.' They were relaxed and happy and I wondered if they were not doped," Lane said. He said the men pointed out an escape route for them and that "they hugged us and said goodbye."

"Shortly after that we heard the shooting. We could hear the loudspeaker speaking of the dignity of death, the beauty of dying. Jones shouted 'mother! mother! mother! mother!' Then there was the first burst of shooting."

Lane said he and Garry fled into the bush and were rescued later by a unit of the Guyanese army. As they fled, he said, they heard lots of gunfire and screaming people fleeing through the brush with their children.



The self-styled reverend, Jim Jones, leader of the People Temple religious sect, is shown during an interview of Jonestown, Guyana, last Saturday shortly before gunmen opened fire on California Rep. Leo Ryan's investigate group. (San Francisco Examiner photo)



The bodies of victims in the slayings in Jonestown, Guyana, Saturday lie on the airstrip by the plane which was to carry them back to Georgetown. Congressman Leo Ryan and four other Americans were massacred by members of the bizarre religious cult, the Peoples

Temple, after they had inspected the cult's camp to investigate charges by Ryan's constituents that their relatives were being held against their will and subjected to mental and sexual intimidation. (San Francisco Examiner photo)

(Mount Clipping in Space Below)

300-400 SUICIDES REPORTED

GEORGETOWN, Guyana (AP) — Information Minister Shirley Field Ridley reported about 300 to 400 bodies — and no one alive — had been found in the Guyana jungle camp of a California sect whose members killed five Americans including Rep. Leo Ryan of California and three newsmen.

Miss Ridley told The Associated Press yesterday that the bodies were found by troops who invaded the Jonestown camp, in northwest Guyana, of the Peoples' Temple led by the Rev. Jim Jones. She said there were no marks of violence on the bodies, but no living persons had been found in the camp so far.

The minister said she heard reports there had been a mass suicide by poison at the camp, and that she had heard nothing to discount these reports. The U.S. Embassy said it had been unable to confirm the report of the mass deaths.

About 1,100 persons, all of them Americans, had been reported living in the camp.

Stephen Katzaris, a Potter Valley, Calif., psychologist who accompanied Ryan to Guyana in a futile attempt to get his daughter out of Jonestown, said the inmates of the camp had had mass suicide rehearsals and signed undated suicide notes before they left California for Guayana.

"They will all be dead by tomorrow," said Katzaris, whose son Anthony, 23, was critically wounded in the attack in which Ryan was killed.

Survivors of the attack Saturday evening said the congressman and the others were slain with shotgun blasts fired from "inches away" by members of the sect.

Ryan, D-Calif., had gone to the camp in this small South American country to investigate reports of abuses of members of the sect. Shooting erupted as he tried to take several disenchanted sect members back to Georgetown by plane. Witnesses said a man with a knife had threatened Ryan earlier in Jonestown.

Meanwhile in San Francisco the FBI said it was investigating a report that "the People's Temple had a contingency plan to kidnap high government officials in case the Rev. Jim Jones were arrested" in Guyana.

FBI spokesman Joe Aaron said the kidnap information was received some time ago. Aaron said new information to the same effect was received yesterday morning.

Witnesses said a man with a knife had threatened Ryan earlier in Jonestown.

The State Department identified four of the dead as the 53-year-old Ryan; reporter Don Harris, 42, and cameraman Robert Brown, 36, both of NBC News and both Los Angeles residents, and photographer Gregory Robinson, 27, of the San Francisco Examiner newspaper.

The identity of the fifth victim was withheld pending notification of relatives, but Guyanese sources said she was an 18-year-old American woman from the settlement who apparently was trying to leave with Ryan.

Ten persons were wounded in the attack.

Robert Flick, an NBC News field producer with the crew, said after the initial shooting the assailants walked up to the wounded and shot them in the head with shotguns. "That was how Ryan and Harris died," he said.

Charles Krause, a Washington Post reporter with Ryan's party, said Ryan was threatened by a man with a knife in Jonestown earlier Saturday but escaped injury when the assailant was subdued.

Ryan's shirt was stained with blood when the attacker was cut by his own knife while being disarmed, Krause said.

Flick said Guyanese troops arrested nine suspects. The government, through a spokesman in New York, Jack Gelinis, confirmed one arrest. He named the suspect as Larry John Leyton and said he was an American whose age and hometown were not known.

Reston said two American lawyers, Mark Lane and Charles Garry, who were on the trip as counsel for sect founder Jim Jones, were unharmed and in Jonestown.

Lane defended Martin Luther King's convicted assassin James Earl Ray.

The U.S. Embassy identified the seriously injured as Jackie Speier, Ryan's administrative assistant; Steve Sung, 34, of Pasadena, Calif., who is a sound man for NBC, and Anthony Katzaris, Carolyn Boyd and Beverly Oliver. The embassy identified the last three as concerned sect members' relatives who accompanied the Ryan party.

(Indicate page, name of newspaper, city and state.)

A-1 HERALD EXAMINER
LOS ANGELES, CA

Date: 11/20/78
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Title:

Character:
or

Classification:

Submitting Office:
Los Angeles

Wounded less seriously were Richard Dwyer, deputy chief of the U.S. Embassy here; Ron Javers, 32, a reporter for the San Francisco Chronicle, and Tim Reiterman, 31, a reporter for the Examiner, the embassy said.

A Guyanese military plane brought the wounded back to Georgetown, where a U.S. Air Force C-141 transport plane picked them up.

The murders of Ryan and the others were the latest and most gruesome incidents in a 20-year saga of intrigue and controversy surrounding the People's Temple and Jones.

Conceived in Indianapolis, Ind., in the 1950s with the avowed purpose of breaking down class distinctions, the Temple moved to Redwood Valley, Calif., in the late 1960s and then San Francisco in 1971.

Jones listed among his friends Gov. Edmund G. Brown Jr., Lt. Gov. Mervyn Dymally, state Assemblyman Willie Brown, Oakland Mayor Lionel Wilson, Los Angeles Mayor Tom Bradley and San Francisco Mayor George Moscone, who appointed Jones chairman of the city Housing Authority after the People's Temple helped him win the mayoral election in 1975.



DON HARRIS
Correspondent for NBC news



ROBERT BROWN
NBC television cameraman



GREG ROBINSON
San Francisco Examiner photographer



Copyright photo by San Francisco Examiner via AP

San Francisco Examiner photographer Greg Robinson, left, photographs NBC cameraman Rob Brown, right, and

soundman Steve Sung in Georgetown, Guyana. Robinson and Brown were both killed in an ambush Saturday.

(Mount Clipping in Space Below)

Cult Leader Included in Mass Death

GEORGETOWN, Guyana — Guyanese troops reported yesterday that they had found the body of the leader of a California cult among those of 300 to 400 of his followers, some shot but most of them poisoned. About 800 other cult members were missing.

The military tentatively identified one body as that of James Warren Jones, known as Jim Jones, who had sought to build a utopian commune in the Guyanese jungle, but who had preached mass suicide as a last resort against the cult's enemies.

The deaths reportedly occurred shortly after Rep. Leo J. Ryan, San Mateo, Calif., Democrat, and three newsmen who had gone to investigate the cult were slain Saturday night at a nearby airport. An American woman who was trying to leave the commune also was killed.

Charles Krause, a Washington Post reporter, confirmed Jones was dead and said he had been shot in the head, one of the few to die from a bullet wound. Jones' body, clothed in black pants and a colored casual shirt, was on a stage of the meeting hall, Krause said.

Krause was with the Ryan party Saturday and was in a pool of journalists permitted to return to Jonestown with government forces yesterday.

A government spokesman said there was a report that a witness had seen commune members willingly sipping a poisonous "brew from a tub."

Mark Lane, the attorney and author who represented the cult, suggested that many of the men, women and children might have been slain by other cult members. Lane and Charles Garry, a San Francisco lawyer who also defended the cult, escaped from the group's village of Jonestown Saturday night when the killings began and were picked up in the jungle by government forces Sunday. They did not see the killings.

Lane said he and Garry had heard residents of the camp talking on a loudspeaker about mass suicide.

The Guyanese forces reported that they had found the bodies of Jones's wife and one of his sons beside him. They apparently died of poison.

Guyanese officials later put the death toll among cult members at 409, a news agency reported. They said Jones had shot himself in the right temple. Sect followers who survived were quoted as saying that unwilling fellow members were forced to take poison, a liquid laced with cyanide, against their will.

In Washington, it was announced that 150 servicemen are being assembled and will be flown to Guyana to evacuate the bodies.

John A. Bushnell, head of the special State Department task force on the Jonestown tragedy, said the servicemen will fly to Georgetown and then go to Jonestown by helicopters and transfer the bodies back to Georgetown. He said a group of 29 U.S. military specialists also would be flown in to help identify the dead.

They said the dead were all members of an agrarian-socialist cult called the People's Temple, which had cleared the jungle for farms in a wilderness once fit only for a penal colony when Guyana was under British colonial rule.

According to former members, the commune of 1,200 people was drilled routinely in suicide as an answer to imagined attacks by "mercenaries."

The 800 missing cult members had apparently fled into the jungle, one of the densest in the world, where flesh-eating Piranha and electric eels inhabit the rivers and quicksand holes stand in dark pools beneath the thick forest canopy.

Ryan met with Jones on Saturday at the commune, called Jonestown, to negotiate for the release of cult members whose parents in California had claimed were being held in virtual bondage.

When Ryan's party attempted to lead some cult members to two chartered planes on a small landing strip at nearby Port Kaituma, armed men from the commune opened fire on them, killing five and wounding eight.

(Indicate page, name of newspaper, city and state.)

A-1 HERALD EXAMINER
LOS ANGELES, CA

Date: 11/21/78
Edition: Tuesday Latest

Title:

Character:

or

Classification:

Submitting Office:
Los Angeles

Besides Ryan, who was 53, those killed were Don Harris, 42, a television reporter for NBC News, and Robert Brown, 36, an NBC cameraman, both of Los Angeles; Gregory Robinson, 27, a photographer for the San Francisco Examiner, and Patricia Parks or Parker, a cult member. Guyanese officials said she was 18.

When government police and troops were later flown into the area, they discovered the bodies of hundreds of commune residents on the ground and in bark cottages at the settlement in Jonestown. Moreover, it was reported Monday that a People's Temple leader, Sharon Amos, and her three daughters had been found with their throats slit in the cult's headquarters in Georgetown.

The Guyanese minister of information, Shirley Field-Ridley, yesterday expressed her government's sympathy to the relatives of the dead Americans, saying the impoverished South American country had never experienced anything like the "very terrible happenings" of the weekend.

Former members of the cult had warned that it was capable of violence. Last June, one former member, Deborah Layton Blakey, said in a deposition in a Guyana custody case involving a child in the Jonestown commune: "The Rev. Jones labeled any person who left the commune a 'traitor' and 'fair game.' He steadfastly and convincingly maintained that the punishment for defection was death."

She also told of suicide preparations among the commune's entire racially mixed population, which ranged in age from infancy to retired Americans and included professionals such as physicians and nurses.

"There was constant talk of death," said Mrs. Blakey, who was raised in an affluent white family in Berkeley, Calif. "In Jonestown, the concept of mass suicide for socialism arose. Because our lives were so wretched anyway, and because we were so afraid to contradict Rev. Jones, the concept was not challenged."

The Jonestown settlement on a 27,000-acre tract in the remote northwest was said to be an efficiently managed farm that produced fruits and vegetables, including bitter and sweet cassava, bell yams and taro. The cult's San Francisco headquarters shipped large and expensive farm machinery and other supplies to Jonestown. Since the settlement was operated as a religious society — although its philosophical core was without a deity and appeared more social and political in structure than religious — the shipments were not supervised by Guyanese customs. After the weekend's events, this decision by the government is drawing criticism in the capital.

Apparently the shipments from California also contained firearms and ammunition. These are tightly controlled in Guyana, and no one is allowed to bear arms without a government permit.

All members were supposed to turn over their possessions to the People's Temple when they joined and to give Jones the right to all future assets. Miss Crawford said cult members were instructed to break close ties with their families but to maintain some contact in order to collect inheritances. Mrs. Blakey also alleged that she had served as the cult's financial secretary, and as much as \$65,000 a month in Social Security payments went to Jonestown through the American Embassy in Georgetown.

According to the testimony of former cult members:

- Farm workers worked 11 hours a day, six days a week. One former member said: "They ate rice for breakfast, rice water soup for lunch and rice and beans for dinner. They had vegetables three times a week, and an egg and cookies on Sunday."

- Guards patrolled the settlement to keep persons from entering or leaving.



AP photo

Mass suicide victims lie near tub containing drink laced with cyanide.

(Mount Clipping in Space Below)

300 TO 400 CULTISTS REPORTED DEAD

Mass Suicide After Ryan's Murder Seen

GEORGETOWN, Guyana—Information Minister Shirley Field Ridley reported today that 300 to 400 bodies—and no one alive—had been found in the Guyana jungle camp of a California sect whose members killed five Americans including Rep. Leo J. Ryan of California and three newsmen.

Miss Ridley said the bodies were found by troops who invaded the Jonestown camp, in northwest Guyana, of the Peoples Temple led by Jim Jones, a former San Francisco city official.

Miss Ridley said she had heard there had been a mass suicide by poison at the camp, and that she had heard nothing to discount these reports.

About 1,100 persons, all of them Americans, had been reported living in the camp. There was no indication what might have happened to the others.

It was not known whether Jones was among the dead.

Stephen Katzaris, a Potter Valley, Calif., psychologist who accompanied Ryan to Guyana in a futile attempt to get his daughter out of Jonestown, said the inmates of the camp had had mass suicide rehearsals and signed undated suicide notes before they left California for Guayana.

"They will all be dead by tomorrow," Katzaris had predicted Sunday. Katzaris' son Anthony, 23, was critically wounded in the attack in which Ryan was killed.

Ryan (D-Calif.) had gone to the camp in this small South American country to investigate reports of abuses of members of the sect. Shooting erupted as he tried to take several disenchanted sect members back to Georgetown by plane. Witnesses said a man with a knife had threatened Ryan earlier in Jonestown.

In Washington, a State Department official said, "We have received from our embassy in Guyana preliminary report from the local police on the scene that it appears as if as many as 400 members of the Jonestown People's Temple may be dead. We have no further details at this time."

State Department spokesman Tom Reston said in Washington that "there are alarming indications that members of the Peoples Temple in Guyana are engaging in mass suicide."

"The Guyanese police report that a woman who ran the Peoples Temple office in Georgetown has killed her three children and taken her own life."

"Another Peoples Temple member, who says he escaped from the Temple and walked 20 miles, reported that some 200 members of the Temple were taking their own lives, having done so when he escaped."

Meanwhile, Guyana officials said that Larry John Layton, an American and a member of the Peoples Temple religious settlement at Jonestown, had been arrested in connection with the ambush-murder of Ryan and the

(Indicate page, name of newspaper, city and state.)

I-1 LOS ANGELES TIMES
LOS ANGELES, CA

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or
Classification:
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Los Angeles

four other Americans as they tried to escort unhappy settlers from the camp.

Layton's age and hometown were not known.

Reston said the sect has about 3,000 members in California and authorities have been alerted to the possibility of mass suicide in the United States.

A Ryan aide said that James Cobb, once a bodyguard to Jones, the sect's leader, who later became disenchanted with both the sect and Jones, had gone to Guyana with Ryan and is still unaccounted for.

Sherwin Harris of Lafayette, Calif., who went to Guyana to see his daughter, a cult member, said she was killed Saturday night by church members in Georgetown.

"My daughter is dead. I'm making funeral arrangements for her now. That happened in Georgetown last night. She was murdered last night by these people—they are absolutely raving lunatics . . . They are fanatics."

A former bodyguard for the Peoples Temple warned of a wave of jungle murders and suicides because of the imminent destruction of the fanatical movement.

"I was an armed bodyguard for the Peoples Temple," said Wayne Pietila, 25, of the San Francisco area, a relative of persons in the Guyana commune.

"Members of the cult believe that they all will be killed when the Temple is destroyed," Pietila said. "We, concerned members of the family of those in the Temple, are now very concerned about a massive wave of murders and suicides."

He said some of those who wanted to leave with the Ryan party were now hiding in the jungle, fearful that they will be hunted down by Temple assassins.

Pietila said he had warned Ryan that he should not go into Jonestown without armed bodyguards. "He just laughed at us," he said. "We did warn him there was a possibility of shooting."



MOMENTS BEFORE DEATH—NBC newsman Don Harris, left, and San Francisco Examiner photographer Gregory Robinson, right, appear

in film taken by NBC cameraman Robert Brown shortly before shooting erupted at Port Kaituma, Guyana. All three newsmen were killed.

(Mount Clipping in Space Below)

Jonestown
'Mass Suicide'
'400
DEAD
IN
GUYANA'

(Indicate page, name of newspaper, city and state.)

1 S.F.Chronicle
 San Francisco, Ca.

Date: 11-20-78
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Title: RYMURS

Character:
 or SF 89-250
 Classification: 89
 Submitting Office: SF

Guyana Says 400 Bodies In Jonestown

By Keith Power
Chronicle Correspondent
Georgetown, Guyana

The Guyana Ministry of Information reported early today that military troops airlifted into Jonestown found "300 to 400 dead bodies" at the jungle settlement, apparently the victims of a mass suicide.

"No living persons were found," said a ministry spokeswoman, who said troops were "going through the bodies seeking to identify the dead."

There was no other immediate confirmation of this report from any other government agency here.

The spokesman said initial reports indicated the dead "appeared to have taken poison," but that this was uncertain, and medical personnel would be sent to the scene today to determine the cause of the deaths.

Guyana police and army troops were sent to the remote Peoples Temple agricultural mission yesterday after Congressman Leo Ryan and four others were murdered as they attempted to escort fearful and disillusioned settlers out of the jungle.

One report said that eight men and one woman were arrested shortly after the Guyana forces arrived near Jonestown, the compound named after the Rev. Jim Jones, leader of the religious sect.

A government spokesman identified one suspect as Larry John Layton, an American.

The Guyanan government expressed official regret over the incident and pledged to make

"every possible effort" to arrest the persons who cut down Ryan (Dem-San Mateo) and the others.

It also said that no Guyanese were involved in the Saturday massacre, which took place at an airfield at Port Kaituma, the nearest landing place to the temple's remote outpost.

Eyewitnesses said the unprovoked, surprise attack came from Americans who were living at the mission.

The vicious assault with pistols, rifles and a shotgun taken from a Guyanese policeman, killed Congressman Ryan and four others, including three newsmen.

The other dead were identified as Gregory Robinson, 27, a photographer for the San Francisco Examiner; NBC news correspondent Don Harris, 41, and NBC cameraman Bob Brown, 36, both of Los Angeles, and Patricia Parks who was identified as a member of the temple community who was seeking her freedom with Ryan's help.

Ryan and his party — accompanied by several People's Temple followers who wanted to leave Jonestown — were set upon without warning as they attempted to board two small chartered planes that were waiting to carry them 150 miles back to Georgetown, the capital of this tiny country on the northeast coast of South America.

American government sources identified those seriously injured in the attack as Jackie Speier, Ryan's administrative assistant; NBC sound man Steven Sung of Pasadena; and Anthony Katsaris, Carolyn Boyd and Beverly Oliver, three relatives of members of the Jones sect.

Wounded less seriously were Ron Javers, 32, a Chronicle reporter who was shot in the left shoulder; Tim Reiterman, 31, a San Francisco Examiner reporter shot twice in the arm, and Richard Dwyer, deputy chief of the U.S. embassy in Guyana.

The wounded fled into the surrounding swamp until the attackers left, then huddled together through the night under the limited protection of Guyana police who witnessed the attack, but said they could do nothing to stop it.

Robert Flick, an NBC field producer who survived the attack, said yesterday that at least 50 shots were fired at the unarmed party as it waited to board the planes.

"As they fell, people walked over and shot them point blank in the face," he reported.

Washington Post reporter Charles Krause, who was shot in the hip, said that all night long, the survivors waited for the gunmen to return. "Every time we heard a truck or a strange noise, we hid as best we could," Krause said in his copyrighted account.

"What had started as a zany story about a congressman wanting to investigate a freaky religious commune in Guyana was no longer zany," Krause wrote.

"Leo Ryan was right. He knew something was terribly wrong at Jonestown. He sensed — even if he might be ridiculed for making the trip — that he should come and try to unmask the horror. We are along for the ride."

Small planes carried the wounded from the airstrip near Jonestown back to Georgetown early yesterday, where they were put aboard a U.S. military hospital plane sent to pick them up.

(Five of the survivors — Speier, Sung, Reiterman, Javers and Boyd — were admitted to Andrews Air Force Base Hospital near Washington, D.C., last night.)

(A hospital spokesman said

Speier and Sung both sustained extensive gunshot wounds and were in surgery last night. Speier was listed in serious condition, and Sung in satisfactory condition.

(Javers and Reiterman appeared to be in good condition as doctors examined them to see if surgery was necessary. Boyd suffered no physical wounds, but was in shock, the spokesman said.

(Three other of the wounded were taken off the military plane at a refueling stop in Puerto Rico, and admitted to a U.S. Navy hospital there.

(They were Katsaris, 23, of Potter Valley, Calif., who suffered a chest wound; Ben Gozney of Jonestown, who was shot in the abdomen; and Mrs. Oliver of San Francisco, who was shot in both feet. Mrs. Oliver's husband, Howard, had suffered a stroke in Georgetown, and was flown out with the others and hospitalized with his wife.)

The two lawyers who accompanied the ill-fated mission on behalf of People's Temple were reported to have returned safely to Georgetown, the capital city.

Former Black Panther lawyer Charles Garry is "safe and alive" and in some form of police or protective custody there, reporters said.

(In New York, the family of attorney Mark Lane told reporters that Lane had called his family to say he was safe in Georgetown, and was being guarded.)

In Georgetown, police surrounded the temple's headquarters, where temple spokeswoman Sharon Amos and her three children were found dead Saturday night. Their throats were cut.

Local police said they did not know if they were dealing with murder or suicide in the Amos case, but American government spokesmen said they were hearing rumors of mass suicide among temple members.

Police in San Francisco and

Los Angeles, where the temple has its churches, were alerted to the possibility of further violence.

Ryan, a globe-trotting legislative investigator, had taught in a ghetto school in Los Angeles, spent a week in Folsom Prison, and watched baby harp seals clubbed to death in Newfoundland as he tried to probe events first-hand.

On November 8, the day after he was elected to a fourth term in Congress, Ryan announced that he would be making a fact-finding trip to Guyana to investigate complaints by relatives of some temple members that their kin were being held against their will at the mission.

He went, despite warnings from government officials and his own staff, and he was accompanied by a group of newsmen and concerned relatives.

The Ryan group was admitted to the colony at Jonestown on Friday, after they had waited three days in Georgetown for permission to enter the remote church facility.

The visit was tense on Friday night and grew increasingly troubled Saturday morning, when several temple members asked to be helped to leave and the attempted knife attack on Ryan took place.

The Congressman and his party, joined by several disgruntled temple members, left Jonestown and were able to drive through the jungle to the airport at Port Kaituma before the fatal attack.

The airstrip is eight miles south of Jonestown and about 150 miles northwest of the capital, near the Venezuelan border.

According to the State Department officials, they were in the process of boarding the rescue aircraft when a flatbed trailer, pulled by a tractor, appeared on the airstrip.

A number of men, perhaps as many as six, jumped from the trailer and opened fire on Ryan's group, which reportedly included 27 persons.

The gunfire disabled the larger of two chartered planes but the crew of a second, smaller, plane was able to take off and escape during the attack.

First news of the shooting in the remote area, where communications are virtually non-existent, came from crew members of the plane that escaped.

(Officials in Washington, led by President Carter, expressed shock and sadness over the killing of Ryan and the others.

(The President called Ryan's mother, Autumn, at the congressman's townhouse home to express his condolences.

("The President said Leo had done many fine things in his years in Congress and that he would always remember that Leo was the first member from California to support him for the White House," said Mrs. Ryan.

(One of his Democratic colleagues on the House International Relations Committee, Representative Lester Wolff of New York, described Ryan as "one of a whole new breed of investigative congressmen who just don't sit, but go out and see things for themselves. He wouldn't take the State Department's word for things. Unfortunately, it led to this great tragedy."

(Mount Clipping in Space Below)

Bodies of Jim Jones, 409 Cult

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1, Page 7.)

GEORGETOWN, Guyana—The bodies of the Rev. Jim Jones and at least 409 of his followers were found by Guyana officials Monday after a weekend of horror and killing at an American religious commune in the jungles of this South American nation. Commune members had shot and killed Rep. Leo J. Ryan (D-Calif.) and four other Americans at a jungle airstrip Saturday. The bodies were reported to be victims of a mass suicide pact, though some had been murdered.

The Guyana Ministry of Information said that by midafternoon Monday soldiers reported counting the bodies of 163 women, 138 men and 82 children. A police spokesman said later that the toll was 409 and that bodies were still being found.

By dark, police and soldiers had found only 12 survivors from among the estimated 500 to 900 who had fled into the bush. All of the settlers were believed to be Americans, most from California.

Guyana officials said the victims appear to have died of poisoning in a mass suicide pact, but some of them had been shot with rifles and automatic weapons.

U.S. attorney Mark Lane, one of the few survivors of the mass killing to reach this capital so far, told the Los Angeles Times in an interview Monday night, "There was no mass suicide. It was mass murder, planned to look like mass suicide."

Guyana army officers returning to Georgetown Monday night told nightmare tales of bodies piled in the sect's community center and the stench of death under the tropical sun.

Officials said Jones, a former San Francisco city official who founded the Peoples Temple Christian Commune, had been shot and near him were the bodies of his wife and one of his children, who had apparently been poisoned.

...agreed to represent the community only a few weeks ago in the face of growing criticism in the United States from relatives of people who lived there, said poison was taken into the community center hall Saturday night. Then the sect members, surrounded by armed men, some of whom had modern automatic weapons, were persuaded or ordered to take the poison.

"They lined up women, even little children, to take poison. It was crazy. This was not suicide, it was poison or a bullet."

Events at the commune last Saturday are still confused, and there are very few known survivors. Those who have reached Georgetown have been put under protective custody by the Guyana authorities, Lane said.

But Lane himself, who went to the commune last week with Ryan and a party of U.S. journalists, lawyers and diplomats, gave one of the most coherent accounts.

He said there was intense bitterness in the commune, especially on the part of Jones and the small clique which ran the commune, about criticism they had been receiving in the United States.

He said that there was strong opposition to Ryan's visit and that Ryan had been told not to bring any journalists, especially not to bring television crews.

Robert Brown and Don Harris, two members of an NBC television team on the fact-finding mission, and Ryan were among the first to die. Also among the first victims were Gregory Robinson, a photographer with the San Francisco Examiner, and a female member of the community.

At a meeting Saturday afternoon, Lane said, a man grabbed Ryan around the throat from behind and pushed a knife to his chest, shouting, "You son of a bitch. I'm going to kill you."

(Indicate page, name of newspaper, city and state.)

I-1 LOS ANGELES
TIMES
LOS ANGELES, CA

Date: 11/21/78
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Title: BODIES FOUND

Character:
or RYMUR

Classification:
Submitting Office:
Los Angeles

But several people grabbed the man and prevented the killing. Lane and a U.S. diplomat accompanying the group persuaded Ryan to leave the commune to ease the tension.

Ryan, members of his delegation and several disgruntled members of the sect who had asked to leave the commune with Ryan were ambushed at a remote jungle airstrip at Port Kaituma. Ryan and four others were killed and 10 others wounded.

News of the violence shocked the commune and a meeting was called to decide what should be done about it.

"I told Jones he must call in the police," but nothing was done about it, Lane said. "During our conversation I gradually began to see that Jones had planned the knife attack on the congressman that afternoon.

"He talked of a mass suicide pact and I told him 'You can't do that.'"

Lane said he and another American lawyer, Charles Garry, of San Francisco, were taken by a group of men Saturday night to a building called the East House, close to the big community center.

"I think we were taken there so that we could not interfere in the proceedings," Lane said.

From there they could hear Jones addressing members of the sect over the public address system.

Jones, Lane said, told the sect members, "There is dignity in death." Then there was a debate about suicide, but from where he and Garry were held it seemed that Jones was not anxious that there should be a debate. At one point he told the people, "Let us not argue amongst ourselves about this."

Lane said that after some heated debate he saw 10 to 15 men leave the community hall and run to a nearby building. They came out of it with rifles and automatic weapons and ran back to the community center.

"Then I knew for sure that this mass suicide was going to be imposed on them," Lane said.

Lane said he and Garry feared they were being included on the death list, and the men who had taken them to the East House told him that everyone was going to die.

"I told them, 'Well, then, when we get back we can tell the world how it all ended.'"

Lane said the men agreed to let them go and showed them a path out of the commune.

"The last thing I heard Jones say over the loudspeaker was 'Mother, mother, mother . . . mother, mother, mother.' Then we heard a lot of shots, probably 80 or 90, and we ran off along the path."

Lane said that at one point he and Garry got lost. When they found the path again they decided to cut up a pair of shorts he had with him and leave the pieces along the trail to find their way back should they get lost again.

They slept for several hours, then continued again at first light Sunday morning, finally reaching a rough road where they were picked up by Guyana soldiers.

Lane said that he had met Jones himself only twice. The first time was several weeks ago when he agreed to become the commune's lawyer. He was shown the commune, and at first everything seemed perfect.

"Then I began to wonder. It was too perfect. I would see a young girl helping an old woman across the road. Many things like that. These things were in my mind when some people living there came to me to complain. They were afraid. They were terrified.

"Their mail was censored, in and out. Their lives were controlled. I was shown some houses where they lived and they seemed fine. Then I began getting information that this was all being put on for my benefit.

"After that first visit, I kept up the investigation. Then I got what I considered was very sound evidence that it had been a charade to lead me astray."

Asked what this evidence was, Lane refused to say. "I'm not saying anything more that might put people in danger until I'm sure this is all over," he said.

Lane said the evidence he had received confirmed that Jones had enormous amounts of money at the commune.

"I was convinced by my informants that he had one foot locker with \$3 million in \$100 bills at the commune," he said.

"When I found out these things, even before I made this last trip, I knew there was something rotten. I believed the charges by concerned relatives in the United States were true. But what do you do about it? I had no proof."

"I decided that the only way was to try to get close to Jones and improve things. To get him to make it easier for people who wanted to leave to go to give them a bigger say.

"But the people around Jones didn't like that. The first stirrings of democracy did not please Jim Jones. He had to destroy it."

American officials here announced Monday night that 12 U.S. military helicopters would be arriving to go to the jungle landing strip near Jonestown to move the bodies of other American victims. They would take them to another, bigger, landing strip about 50 miles away where they could be put on a transport plane to be brought out of the jungle.

The mass killing shocked the government and people of Guyana. In the streets of Georgetown, the capital, local people approached U.S. journalists to express their regrets.

Many of the victims were black Americans, to whom Jones had promised a better life, free of prejudice.

One of the survivors, Grover Davis, 79, told pool reporters who accompanied the Guyanese officials into the Jonestown compound that he realized what was going to happen as the settlers were being directed to the meeting hall, and he ran into the bush and hid.

Another survivor who gave her name as Hyacinth Prash said she was in her 70s and ill and remained in her cabin when the others were called together. Apparently she was overlooked.

Another son of Jones, Stephen, 19, said Monday night that if his father had been responsible for the killing of Ryan and the deaths of his followers, "he must have gone insane."

"There is no way I can justify what happened," Stephen told Reuters news agency in a telephone interview.

Police said they found large quantities of Guyanese and U.S. money and checks in the settlement. They believe it may total more than \$1 million. They also found a quantity of arms and ammunition.

Guyanese Information Minister Shirley Field-Ridley told wire services that a group of people acquainted with camp members—apparently relatives—were flying to the scene to help the army and police in the grim and difficult task of identifying the dead.

Denying reports that as many as nine suspects had been arrested in connection with the Ryan ambush, Miss Field-Ridley said only one man had been taken into custody—Ameri-

can Larry Layton, about 32 years old. His hometown was not known, and she did not reveal the charges against him.

Officials said that the bodies of Ryan and the four others killed in the attack on his party were being flown back to the United States late Monday.



Mark Lane telling of ordeal.

(Mount Clipping in Space Below)

INSIDE JONESTOWN CAMP - THE MASS POISONING

icate page, name of
paper, city and state.)

1 S.F.Chronicle
San Francisco, Ca.

Date: 11-21-78
Edition: Home

Title: RYMURS

Character:
or SF 39-250
Classification: 39
Submitting Office: SF

Rev. Jones Found Dead **400 Stood in Line to Die**

Hundreds Fled Into the Jungle

*By Keith Power
Chronicle Correspondent*

**Georgetown,
Guyana**

The death toll at Jonestown grew to 405 last night from the mass suicides and killings that began Saturday when the babies at the People's Temple settlement were lined up and given cups of purple Kool-Aid laced with cyanide.

Then the older children and adults took their turn, marching past the big soup kettle to receive their fatal doses.

It took the victims five minutes to die, one of the three survivors at the scene reported.

Most went to an altar at the end of the open-air pavilion where the Rev. Jim Jones had summoned his flock to tell them that the plan to kill not only Congressman Leo J. Ryan but also the visiting newsmen and relatives had failed.

The bodies of the dead were clustered so tightly it wasn't possible to see the ground near the altar.

Jones was one of only three who died by gunshot. He was shot in the right temple, apparently a suicide.

Jones' wife, Marceline, and their three children were also dead.

Apparently about 400 managed to flee into the jungle, escaping a fusillade of shots fired by guards stationed outside the central area of the colony.

Earlier estimates that Jonestown had a population of 1200 were scaled down when it was discovered that there were only 800 passports in Jones' office.

The first reporters to reach the scene found the dazed survivors.

One was Grover Davis, 79, who had been able to run away and hide in the brush. Another was Hyacinth Prash, a white-haired woman who stayed in her dormitory bed because she was too ill to get up and attend the ghastly ceremonies.

The third survivor was Odell Rhodes, 36, a former teacher, who said he had been asked by the camp's doctor, Lawrence Schact, to bring him a stethoscope after Schact and the colony's nurses had completed making their cyanide brew.

Rhodes left on the errand as requested — and he didn't return.

Instead, he found a nearby refuge in the jungle, where he could view and hear the terrible scene.

It took five minutes for the convulsions that came from drinking the poison to result in death, Rhodes said — time enough for families to reunite with arms closed about one another before falling.

There was supposed to be a radioed signal as well, Rhodes said, with the words "White Knight," ordering People's Temple members in San Francisco, Los Angeles and Georgetown to kill themselves in Jones' name.

But the signal never went out.

Rhodes told reporters what the original attack plan

against the Ryan mission had been:

Larry Layton, a fanatically loyal cult member, was to pose as a refugee seeking Ryan's help. And then when Ryan's charter plane was airborne, Layton was to shoot the pilot so the 18-passenger plane would crash — killing everyone in the congressman's party.

The scheme collapsed when Ryan told Layton he had to leave on a second, smaller plane brought in to take out those members who sought to leave Guyana.

Layton, now under arrest in Georgetown, got into the smaller craft and fired his pistol at two fugitives until he was subdued and his gun taken away.

Richard Dwyer, deputy chief of the United States mission in Guyana, was given the gun, and Guyanese police seized Layton.

The shots Layton fired were the signal for other gunmen on the field to fire their weapons. Rhodes told reporters in Guyana. The gunman killed Ryan and four others, but they had to return to Jonestown to report that "the mission had failed," Rhodes said.

Only one woman protested, Rhodes continued, when Jones assembled the group and announced the suicide plan would go into effect.

She was shouted down.

"Most of the people did it more or less willingly," Rhodes said.

And for those who might have had some doubts, Jones offered words of comfort and promises of heaven.

"We're going to meet," he said, "in another place."

About a dozen of the dead were in Jones' house. Maria Katsaris, 24, whose brother, Anthony, was injured in the airstrip attack after making a vain effort to persuade her to come home, was found dead in Jones' bed — a bullet in her head.

Jones' wife, Maceline, and their children died of poisoning.

There were two other witnesses within earshot of the scene — attorneys Mark Lane, known for his assassinations conspiracy theories, and Charles Garry of San Francisco, longtime defender of Jones and his temple.

As Lane and Garry escaped into dense rain forest, they could hear Jones telling his followers over the settlement's loudspeaker that it was time for them to die.

"There is great dignity in dying," Lane quoted Jones as saying. "It is a great protest, a great demonstration for everyone to die."

Then came the final six words of the former San Francisco evangelist's address: "Mother, mother, mother, mother, mother, mother."

Lane said he counted 85 shots. Then there was silence.

The first outsiders to reach the carnage were Guyanese soldiers.

They had expected to find many victims of gunfire, but apparently the shots Lane heard were fired as successful escapers.

The Guyanese forces found, to no one's surprise, a store of arms and ammunition in the deserted settlement.

And there was also an unexpected discovery: a large quantity of United States currency, checks and gold apparently worth more than a million U.S. dollars.

It will be at least a day or two before a list of the dead can be prepared, Shirley Field-Ridley, Guyana's minister of information, declared at a press conference.

Most of the dead are believed to be from Northern California.

"Please be patient," the information chief pleaded.

Field-Ridley said 30 members of the People's Temple residing at a house in Georgetown have agreed to go to Jonestown, 150 miles away, to identify the dead.

The police kept the house at

Georgetown under close guard, protecting the residents from possible attack by the guards who had overseen the suicide ceremony at Jonestown.

It was not known how many of the guards themselves escaped after the other settlers died.

As the long and dreadful task of trying to learn the names of the dead goes on, first priority will be placed on finding temple members who fled into the jungle to avoid the slaughter.

Commissioner of Police Lloyd Barker held little hope that many of the escapers could survive for long without help.

"They will die of exposure, insects or snake bite if they stay in there too long," Barker said.

By dark, police and soldiers had found only 12 survivors from among those who had fled into the bush.

Anyone who loses his bearings more than a few hundred yards away from a road or clearing may end up entrapped in the dark green jungle.

The area is almost uninhabited. The only established settlements are Port Kaituma, six miles to the east, and Wheeler Ridge, 30 miles away. Tiny bands of Amerindians, Guyana's indigenous inhabitants, are camped at irregular intervals.

The landscape may be familiar to movie buffs: Jonestown is 30 miles away from the beautiful but wild setting where "Lost Horizons" was filmed.

While work continued in the vast interior, plane loads of American officials — diplomatic and medical — kept arriving in Georgetown during the day to bolster the small diplomatic mission here.

A U.S. Army team trained in handling corpses is due at Jonestown today.

The soldiers, many of them veterans of similar duty in Vietnam, will pick up the bodies in helicopters and fly them to Wheeler Ridge, where the corpses will be transferred to military airplanes.

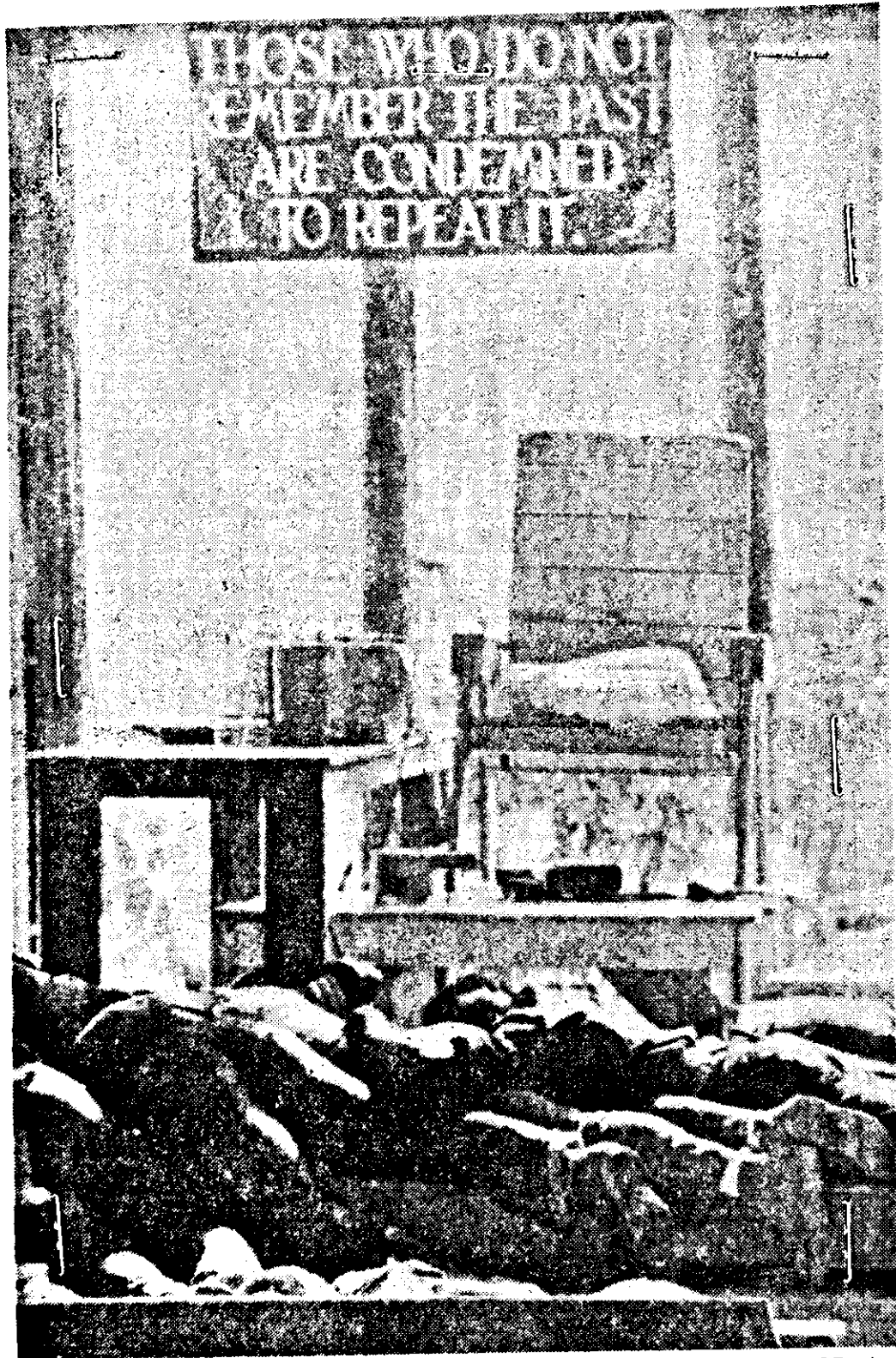


Copyright 1978
San Francisco Examiner

REV. JIM JONES
Dead of a gunshot wound

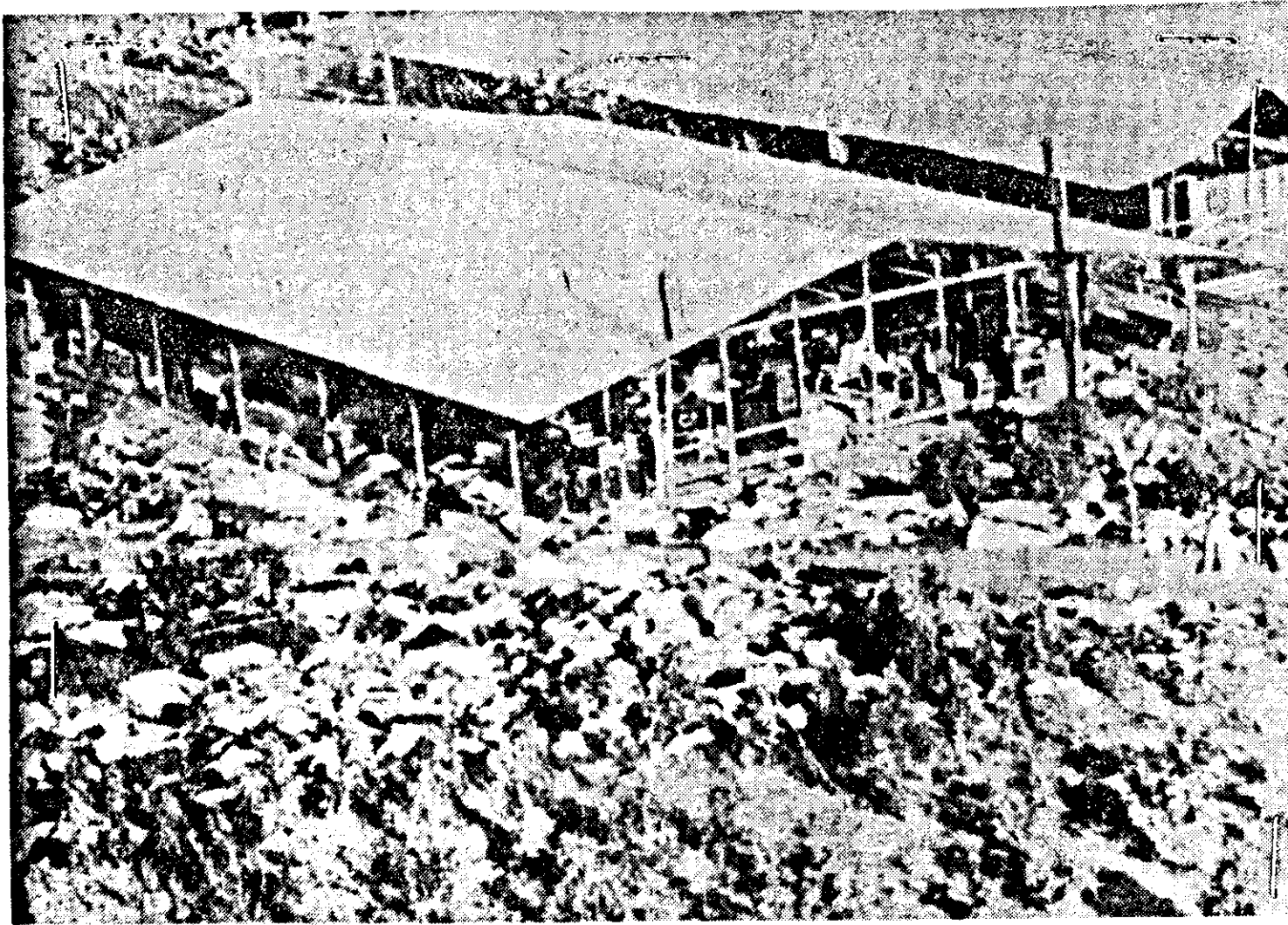


A vat containing a poisoned soft drink stood on a sidewalk at the enclave



AP Wirephoto

The 'throne' used by the Rev. Jim Jones, leader of People's Temple



Sheet-covered bodies lay on the grounds of the People's Temple settlement, Jonestown, Guyana

UPI Telephoto

(Mount Clipping in Space Below)

Survivors of cult hunted in jungle

Associated Press

GEORGETOWN, Guyana — Guyanese soldiers searched through a steaming jungle Monday for hundreds of American religious zealots who fled their remote compound after the suicide-murder deaths of at least 409 fellow cultists.

Some were shot, but most apparently lined up and took doses of cyanide poison mixed in a tub with flavored water. A witness said poison was spoon-fed to babies.

Several hundred bodies were sprawled around a communal meeting hall, packed so closely together that many had fallen across others who had died minutes earlier. Some had embraced as they died.

Bush

By dark, police and soldiers had found only 12 survivors from among the estimated 500-900 who had fled into the bush.

All of the settlers were believed to be Americans, most from California.

Those who were killed or took their own lives perished at about the same time Saturday that enraged members of the sect attacked an investigative group led by Rep. Leo J. Ryan, D-Calif. at a dirt airstrip. They killed Ryan, three U.S. newsmen and a woman from the settlement.

Bodies

By midafternoon, soldiers reported counting the bodies of 163 women, 138 men and 82 children. A police spokesman said later the toll was 409 as the terrible task continued at the settlement in this small South American country tucked beside Venezuela. He said bodies still were being found.

Also found in the fields, huts and dormitories were 17 shotguns, 14 rifles, seven pistols, a flare gun and large amounts of ammunition, government officials said.

Among the dead were Jim Jones,

(Indicate page, name of newspaper, city and state.)

PAGE 1

SAN ANTONIO EXPRESS
SAN ANTONIO, TEXAS

Date: 11-21-78

Edition: HOME

Author:

Editor:

Title:

Character:

or

Classification: 80-

Submitting Office: SAN ANTONIO

 Being Investigated

founder of the People's Temple settle-
ment called Jonestown, his wife and
one of their sons.

Jones, the offspring of an inter-racial
marriage, and his followers, both blacks
and whites, established the inland
settlement last year. It was carved
from the jungle in an isolated region 150
miles northwest of Georgetown and 50
miles south of the Venezuelan border.

White House press secretary Jody
Powell said President Carter and his
wife, Rosalynn, expressed their shock
and grief and Carter "certainly is tak-
ing a personal interest" in the tragedy.

Charles Kraus, a reporter for the
See SURVIVORS, Page 14A



CONGRESSMAN LEO J. RYAN,
shown with blood on his shirt after
attack at Jonestown compound.
This is believed to be the next-to-
last picture shot by San Francisco
Examiner photographer Greg
Robinson before both Ryan and
Robinson were killed.

SURVIVORS

Continued from Page 1A

Washington Post who was with the Ryan party Saturday but escaped death, was in a pool of journalists permitted to return to Jonestown with government forces Monday.

He said Jones had been shot in the head and was one of the few to die from a bullet wound. Jones' body, clothed in black pants and a colored casual shirt, was on a stage of the meeting hall, Kraus said.

Scores of bodies were packed in the hall, a round pavilion about 120 feet in diameter with a roof but no walls, he said. Other bodies were virtually in piles outside the hall and in small groups farther away.

Government investigators told reporters Jones apparently had shot himself. They said most of the dead drank the fruit-flavored water spiked with cyanide, but it appeared some had poison injected in their veins while infants were fed the deadly doses.

Jones' wife and son, one of the couple's seven children, died of poison, the investigators said.

Evacuate

In Washington it was announced that 150 U.S. servicemen are being assembled at various bases to be flown to Guyana and evacuate the bodies.

John A. Bushnell, head of the special State Department task force on the Jonestown tragedy, said the servicemen will fly to Georgetown and then go to Jonestown by helicopters and transfer the bodies back to Georgetown. He reported a group of 29 U.S. military specialists also would be flown in to help identify the dead.

Christopher A. Nascimento, a Guyanese Cabinet minister visiting New York City, said one reason establishment of the settlement was approved was reference letters submitted by Jones. He said the People's Temple supplied some 60 letters, including ones signed by first lady Rosalynn Carter, Vice President Walter F. Mondale, and several congressmen, that complimented Jones and his followers for their activities in California.

Odell Rhodes, a 36-year-old teacher and one of the camp survivors, told the pool reporters elaborate preparations were made for the mass suicides and killings triggered by Ryan's visit.

Rhodes said he remained through the first part of the suicide ceremony, but when a Dr. Lawrence Schacht said he wanted a stethoscope, Rhodes volunteered to get it and hid in the jungle.

He told the reporters Schacht prepared the cyanide potion and the doctor and two nurses ladled it out, starting with the infants by spooning or squirting it into their mouths.

Adults

Adults lined up and received the poison drink in paper cups, sipping it there or taking it back to their places to join friends and relatives in a death toast, Rhodes said.

Armed guards were stationed around the group, he said, and one woman who first refused to take the poison drank it after others shouted, "No, no, if Father says to do it you should do it!"

Jones was called father by his followers.

Rhodes said the original plan was for all the people in Ryan's main aircraft to be killed by a gunman who would pose as a defector and get on the plane, then kill the pilot, causing the plane to crash.

He said the man got on the secondary aircraft by mistake at the tiny airstrip in the village of Port Kaituma, eight miles south of Jonestown, then started shooting and other armed men on a truck-trailer also opened fire.

Suicide

When the killers returned and to Jonestown it was known some members of Ryan's group had escaped, the suicide ritual was ordered, Rhodes said.

He said People's Temple members in Guyana and the United States had been planning a simultaneous suicide ceremony for months, to be carried out if the code "white knight" was broadcast.

Rhodes said the code apparently was not broadcast, and Jones summoned his

followers to the death meeting by telling them over the loudspeaker, "The time has come for us to meet in another place."

According to Rhodes, Jones used the loudspeaker after Ryan's party had left, to announce he had ordered the deaths of the congressmen and all other members of his party.

Another survivor, Grover Davis, 79, told the pool reporters he realized what was going to happen as the settlers were being directed to the meeting hall and he ran into the bush and hid.

A woman who gave her name as Hyacinth Prash and said she was in her 70s was ill and remained in her cabin where she apparently was overlooked.

Blood had seeped from the noses of many of the dead, and there was a frothy substance on their lips.

Five minutes

Doctors said it probably would have taken about five minutes for the poison to bring death.

Government officials and witnesses said about 1,000 acres of the 4,000 acres leased by the People's Temple had been cleared and the settlers were cultivating bananas, orange and grapefruit trees, okra, potatoes, corn and cassava, a tropical root.

In San Francisco, Dr. Carlton Goodlet said he had examined Jones in August and found he was seriously ill. Goodlet, Jones' regular doctor, said, "I insisted he go into the hospital."

He would not discuss Jones' ailment, but Donald Freed, a writer who also had visited Jones in Guyana in August, said Jones told him he was terminally ill, possibly with cancer, and that he was "distressed" about the illness.

American lawyer Mark Lane, who escaped from the jungle camp just before the mass deaths, told reporters of terrifying hours he and another attorney, Charles Garry, spent in the camp and the rainy jungle late Saturday and Sunday.

Lane

Lane, a prominent champion of controversial cases and a legal counsel to the sect, said he and Garry were barred from a mass meeting at the camp but heard residents discussing communal suicide over a loudspeaker. Lane said one spoke of "the beauty of death as part of our struggle."

The cultists reportedly had long considered mass suicide if they felt their sect threatened. Jones and the sect had been under investigation in California before he founded the Guyana camp.

California police and the FBI had been alerted to the possibility of cult members in San Francisco also committing suicide, but police said there were "no signs of anybody administering poison to themselves or to others."

The People's Temple in San Francisco was quiet Monday, with a lone guard standing at the steel fence. Angry residents of the predominantly black neighborhood told reporters nobody had paid attention to them when they asked that the sect be investigated.

Lane said the Jonestown meeting began at about 5 p.m. Only 40 minutes earlier, a half-dozen sect members had attacked Ryan's group at the airstrip where they were trying to fly out some disenchanted sect members.

Guarded

Lane, being guarded with Garry in a building some distance from the meeting, said he had heard medical personnel were preparing poison in a large vat somewhere in the camp.

He said that from their vantage point they also saw a dozen men take "many" automatic rifles from a shed.

One of their two guards told them, "We are all going to die now," Lane said.

"They were smiling. They looked genuinely happy," he said.

He and Garry persuaded the guards to release them, Lane said, by telling them he would "write the story" of Jonestown for the outside world. Before letting them go, the two guards hugged both lawyers.

(Mount Clipping in Space Below)

Bodies of 300-400 found at sect camp

Associated Press

GEORGETOWN, Guyana — Information Minister Shirley Field Ridley reported about 300 to 400 bodies — and no one alive — had been found in the Guyana jungle camp of a California sect whose members killed five Americans including Rep. Leo Ryan of California and three newsmen.

Miss Ridley told The Associated Press the bodies were found by troops who invaded the Jonestown camp, in northwest Guyana, of the People's Temple led by the Rev. Jim Jones.

Mass suicide

The minister said she heard reports there had been a mass suicide by poison at the camp, and that she had heard nothing to discount these reports.

About 1,100 persons, all of them Americans, had been reported living in the camp. There was no indication what might have happened to the others.

In Washington, the State Department said the U.S. Embassy in Georgetown reported local police officials told it: "It appears as if as many as 400 members of the Jonestown People's Temple community may be dead."

Stephen Katzaris, a Potter Valley, Calif., psychologist who accompanied Ryan to Guyana in a futile attempt to

(Indicate page, name of newspaper, city and state.)

PAGE 1

SAN ANTONIO EXPRESS
SAN ANTONIO, TEXAS

Date: 11-20-78

Edition: SPORTS FINAL

Author:

Editor:

Title:

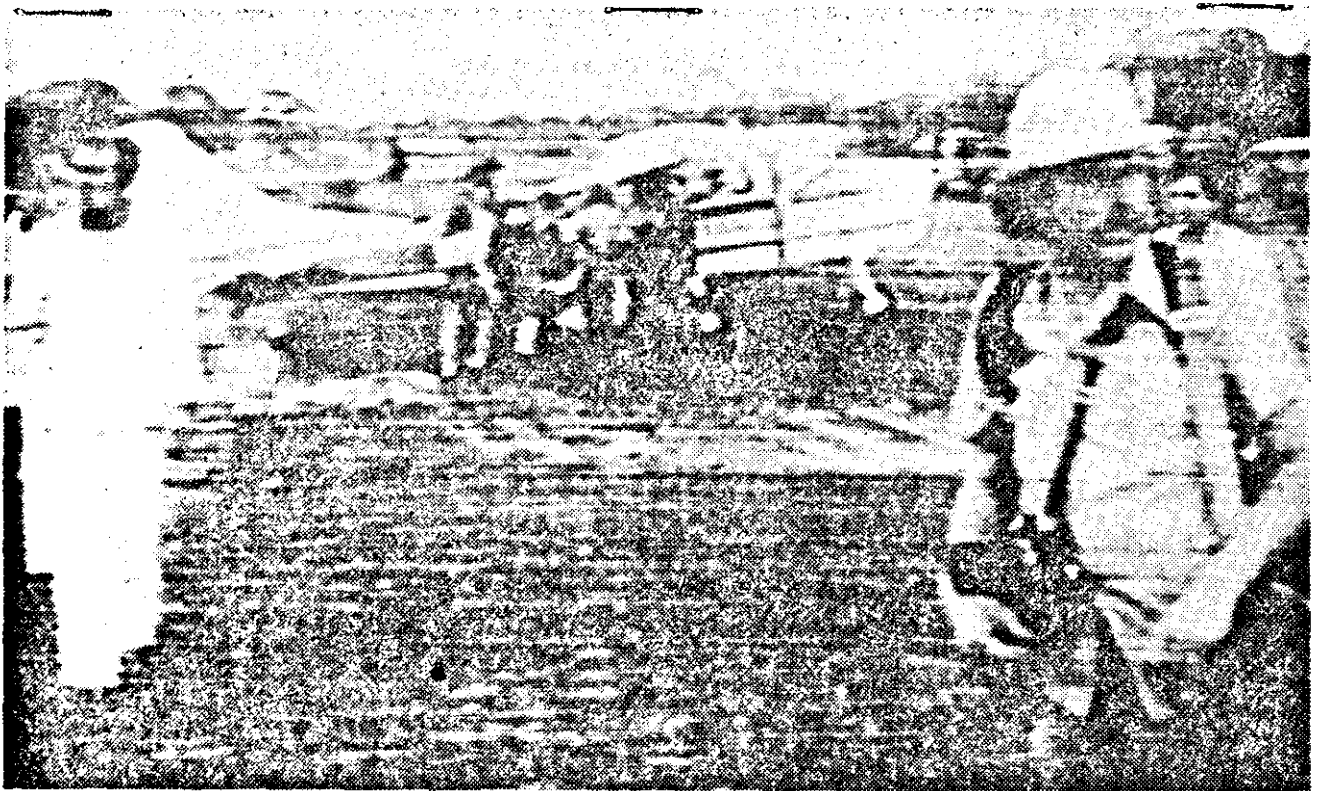
Character:

or

Classification: 89-

Submitting Office: SAN ANTONIO

 Being Investigated



NBC NEWSMAN Don Harris, 42, left, and San Francisco Examiner photographer Gregory Robinson, 27, right, are shown in film taken Saturday by NBC-TV cameraman Robert Brown minutes

before the three were shot to death on an airstrip at Port Kaituma, Guyana. Also killed at the site was U.S. Rep. Leo J. Ryan of California.

get his daughter out of Jonestown, said the inmates of the camp had had mass suicide rehearsals and signed undated suicide notes before they left California for Guayana.

"They will all be dead by tomorrow," said Katzaris, whose son Anthony, 23, was critically wounded in the attack in which Ryan was killed.

Survivors

Survivors of the attack Saturday evening said the congressman and the others were slain with shotgun blasts fired from "inches away" by members of the sect.

Ryan, D-Calif., had gone to the camp in this small South American country to investigate reports of abuses of members of the sect.

Shooting erupted as he tried to take several disenchanted sect members back to Georgetown by plane. Witnesses said a man with a knife had threatened Ryan earlier in Jonestown.

The State Department identified four of the dead as the 53-year-old Ryan; reporter Don Harris, 42, and cameraman Robert Brown, 36, both of NBC

News and both Los Angeles residents; and photographer Gregory Robinson, 27, of the San Francisco Examiner newspaper.

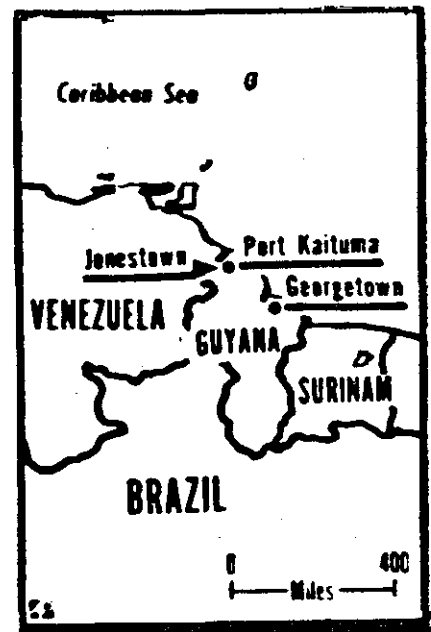
The identity of the fifth victim was withheld pending notification of relatives, but Guyanese sources said she was an 18-year-old American woman from the settlement who apparently was trying to leave with Ryan. Ten persons were wounded.

Robert Flick, an NBC News field producer with the crew, said after the initial shooting the assailants walked up to the wounded and shot them in the head with shotguns.

"That was how Ryan and Harris died," he said.

In an account given on NBC television, he said he saw soldiers guarding the wreckage of a Guyanese plane that had recently crashed at the airstrip and ran to them for help. Flick said the soldiers, armed with M-16 rifles, refused to intervene.

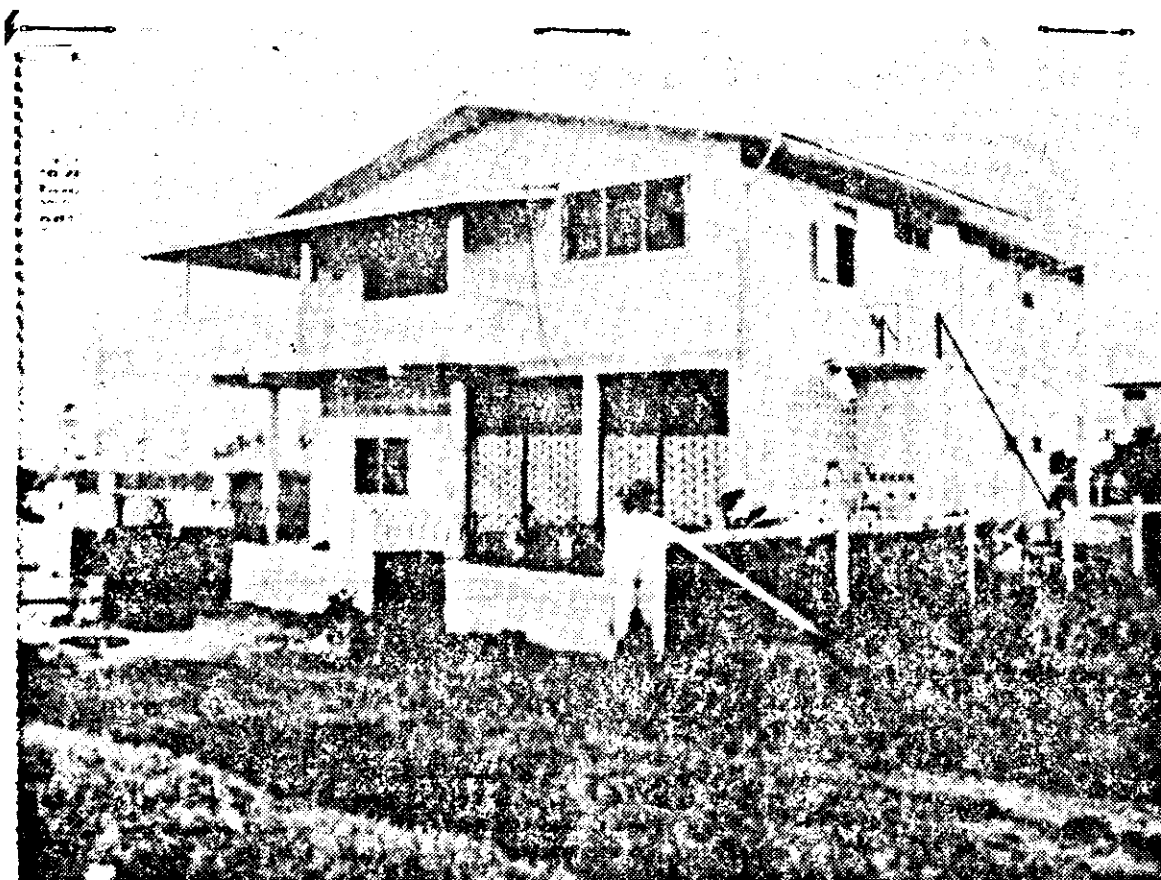
"The congressman.... dived behind the opposite wheel of the airplane from the gunfire and was hit almost



immediately," Flick said. "Then he was shot by people walking through with their guns." He said the others died the same way.

According to Flick, there were from eight to twelve gunmen, both black and white, who apparently had acted as Ryan's guides and became enraged and

See BODIES, Page 9A



THIS HOUSE in Georgetown, Guyana, is owned by the People's Temple, a controversial settlement of about 1,200 Americans founded a year ago by Jim Jones, a former San Francisco city official.

BODIES

Continued from Page 1A

started shooting when they saw some sect members try to leave with him. He said from 50-75 shots were fired.

San Francisco Chronicle reporter Ron Javers, who was wounded in the arm, said in a copyright account for his paper that NBC cameraman Brown continued filming even as the attackers charged and "I saw Brown go down.

Shotgun

"Then I saw one of the attackers stick a shotgun into Brown's face, inches away, if that."

He said the troops told him they did not intervene for fear of hitting the Americans.

Charles Krause, a Washington Post reporter with Ryan's party, said Ryan was threatened by a man with a knife in Jonestown earlier Saturday but escaped injury when two members of Ryan's group subdued the assailant.

Ryan's shirt was stained with blood when the attacker was cut by his own knife while being disarmed, Krause said.

Krause gave this account of the fatal attack at the airstrip at Port Kaituma, eight miles south of Jonestown and 150 miles northwest of Georgetown:

Most of Ryan's party went to the air strip from Jonestown Saturday afternoon and started discussing who would be the first to fly out in the two waiting planes and who would wait for later flights.

As a group boarded one plane three sect members standing nearby "were glaring at us."

As the filled plane was taxiing and the other was warming up, the three went to a flatbed trailer, picked up rifles and began firing at the stationary plane from the moving trailer.

Another settler aboard the taxiing plane started shooting at the other occupants.

The pilot stopped the plane and the gunman jumped out and ran into the brush. The pilot taxied back, picked up the badly wounded and flew to Georgetown for help.

Survivors

Krause said the survivors huddled in the jungle until police and soldiers arrived at daybreak.

All the dead and wounded were Americans, according to the U.S. Embassy.

Port Kaituma is a village on the Kaituma River 50 miles south of the border with Venezuela.

State Department spokesman Tom Reston said in Washington that the bodies would be flown from Port Kaituma to Georgetown where autopsies would be performed to comply with Guyanese law in cases involving homicide.

Suspects

Flick said Guyanese troops arrested nine suspects. The government, through a spokesman in New York, Jack Gelinis, confirmed one arrest. He named the suspect as Larry John Leyton and said he was an American whose age and hometown were not known.

The State Department said it had unconfirmed "alarming indications" that at least 200 of the outpost's estimated 1,100 American settlers committed suicide after the attack.

Reston said one settler from the compound walked 30 miles to Mathews Ridge, where the troops had stopped because of darkness Saturday night, and reportedly said at least 200 had killed themselves before he left.

Reston said two American lawyers, Mark Lane and Charles Garry, who

were on the trip as counsel for sect founder Jim Jones, were unharmed and in Jonestown.

Lane defended Martin Luther King's convicted assassin James Earl Ray.

Krause said the lawyers did not return to the airstrip with the others.

Examiner Publisher Reg Murphy Sunday praised the slain photographer as one "who represented the very best in American photojournalism."

Wounded

The U.S. Embassy identified the seriously injured as Jackie Speier, Ryan's administrative assistant; Steve Sung, 34, of Pasadena, Calif., who is a sound man for NBC, and Anthony Katsaris, Carolyn Boyd and Beverly Oliver.

The embassy identified the last three as relatives of sect members and said they had been with the Ryan party.

Some 40 relatives of sect members went from the United States to Guyana with Ryan, but only four had been permitted to visit Jonestown.

A Jonestown resident, Ben Gozney, described as in his early 20s, was among those wounded. He was shot in the abdomen.

Wounded less seriously were Richard Dwyer, deputy chief of the U.S. Embassy here; Javers, 32, and Tim Reiterman, 31, a reporter for the Examiner, the embassy said.

The Washington Post said Krause received a slight hip wound.

Murder-suicide

A Guyana police spokesman said an unidentified member of the sect and her three children were found dead Saturday night at a People's Temple complex in a suburb of Georgetown, apparently a triple murder-suicide.

In San Francisco, a People's Temple spokesman who identified himself as Archie James said sect members did not commit the Jonestown killings and denied the suicide reports.

A White House statement said President Carter was saddened by Ryan's death. "It was this drive to get his information at first-hand that led to his tragic death," the statement said in part.

Suicide

The State Department said members of the People's Temple, which claims about 20,000 followers in California, had previously mentioned the possibility of suicide if they felt the sect was threatened. The FBI in California was alerted, the department said.

A Guyanese military plane brought the wounded back to Georgetown, where a U.S. Air Force C-141 transport plane picked them up. The plane made a stop at Roosevelt Roads Naval Base in Puerto Rico and then left for Andrews Air Force Base, outside Washington.

A Navy spokesman in Puerto Rico said three of the wounded were taken off at the Navy base along with the husband of one of the three who had suffered a stroke.

The wounded, taken to a Navy hospital, were identified as Mrs. Oliver of San Francisco, wounded in both feet; Katsaris, 23, of Potter Valley, Calif., chest wound, and Ben Gozney of Jonestown, wounded in the abdomen.

The Navy spokesman said Mrs. Oliver's husband, Howard, suffered a stroke in Georgetown and was flown out with the others and hospitalized at the Puerto Rican base. The Olivers reportedly were among the relatives who went to Guyana with Ryan to try and get their two sons, William, 18, and Bruce, 20, to return home. The brothers refused to leave Jonestown, survivors said.

Bodies of Jim Jones, 382 Cultists Found

Police Discover 138 Men, 163 Women, 82 Children Dead by Murder or Suicide

BY LEONARD GREENWOOD
Times Staff Writer

GEORGETOWN, Guyana—The bodies of the Rev. Jim Jones and nearly 400 of his followers were found by Guyanan officials Monday after a weekend of horror and killing at an American religious commune in the jungles of this South American nation.

Commune members had shot and killed Rep. Leo J. Ryan (D-Calif.) and four other Americans at a jungle airstrip Saturday. The bodies were reported to be victims of a mass suicide pact, though some had evidently been murdered.

The Guyana Ministry of Information announced Monday night that troops and police flown into the remote settlement had found 383 bodies so far—138 men, 163 women and 82 children.

Guyanan officials said the victims appear to have died of poisoning in a mass suicide pact, but some of them had been shot with rifles and automatic weapons.

Guyana army officers returning to Georgetown Monday night told nightmare tales of bodies piled in the sect's community center and the stench of death under the tropical sun.

Officials said Jones, a former San Francisco city official who began the People's Temple Christian Commune four years ago, had been shot and near him were the bodies of his wife and one of his children, who had apparently been poisoned.

But U.S. attorney Mark Lane, one of the few survivors of the mass killing to reach this capital so far, told the Los Angeles Times in an interview Monday night, "There was no mass suicide. It was mass murder, planned to look like mass suicide."

Lane, who agreed to represent the community only a few weeks ago in the face of growing criticism in the United States from relatives of people who lived there, said poison was taken into the community center hall Saturday night. Then the sect members, surrounded by armed men, some of whom had modern automatic weapons, were persuaded or ordered to take the poison.

"They lined up women, even little children, to take poison. It was crazy.

"This was not suicide, it was poison or a bullet."

Events at the commune last Saturday are still confused, and there are very few known survivors. Those who have reached Georgetown have been put under protective custody by the Guyana authorities, said Lane.

Still unaccounted for are about 400 who were living in the community. They are believed to have fled into the surrounding jungle.

But Lane himself, who went to the commune last week with Ryan and a party of U.S. journalists, lawyers and diplomats, gave one of the most coherent accounts.

He said there was intense bitterness in the commune, especially on the part of Jones and the small clique which ran the commune, about criticism they had been receiving in the United States.

He said that there was strong opposition to Ryan's visit and that Ryan had been told not to bring any journalists, especially not to bring television crews.

Robert Brown and Don Harris, two members of an NBC television team who accompanied Ryan to the commune, were with Ryan among the first small group to die. Also among the first victims were Greg Robinson, a photographer with the San Francisco Examiner, and Patricia Park, a member of the community.

Assoc. Dir. _____
 Dep. AD Adm. _____
 Dep. AD Inv. _____
 Asst. Dir.:
 Adm. Servs. _____
 Crim. Inv. _____
 Ident. _____
 Intell. _____
 Laboratory _____
 Legal Coun. _____
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 Tech. Servs. _____
 Training _____
 Public Affs. Off. _____
 Telephone Rm. _____
 Director's Sec'y _____

At a meeting Saturday afternoon, said Lane, a man grabbed Ryan around the throat from behind and pushed a knife to his chest, shouting, "You son of a bitch. I'm going to kill you."

But several people grabbed the man and prevented the killing. Lane and a U.S. diplomat accompanying the group persuaded Ryan to leave the commune to ease the tension.

Ryan, members of his delegation and several disgruntled members of the sect who had asked to leave the

The Washington Post _____
 Washington Star-News _____
 Daily News (New York) _____
 The New York Times _____
 The Wall Street Journal _____
 The Atlanta Constitution _____
 The Los Angeles Times ITB

Date NOV 21 1978

commune with Ryan were ambushed at a remote jungle airstrip at Port Kaituma. Ryan and four others were killed and 10 others wounded.

News of the violence shocked the commune and a meeting was called to decide what should be done about it.

"I told Jones he must call in the police," but nothing was done about it, Lane said. "During our conversation I gradually began to see that Jones had planned the knife attack on the congressman that afternoon.

"He talked of a mass suicide pact and I told him 'You can't do that.'"

Lane said he and another American lawyer, Charles Garry, of San Francisco, were taken by a group of men Saturday night to a building called the East House, close to the big community center.

"I think we were taken there so that we could not interfere in the proceedings," Lane said.

From there they could hear Jones addressing members of the sect over the public address system.

Jones, Lane said, told the sect members, "There is dignity in death." Then there was a debate about suicide, but from where he and Garry were held it seemed that Jones was not anxious that there should be a debate. At one point he told the people, "Let us not argue amongst ourselves about this."

Lane said that after some heated debate he saw 10 to 15 men leave the

community hall and run to a nearby building. They came out of it with rifles and automatic weapons and ran back to the community center.

In his interview with The Times and with wire services, Lane said he had heard medical personnel were preparing poison in a large vat somewhere in the camp.

One of their two guards told them, "We are all going to die now," Lane said. "They were smiling. They looked genuinely happy," he said.

He and Garry persuaded the guards to release them and they fled into the jungle. As they did, they heard Jones chanting over the loudspeaker, "Mother! Mother! Mother! Mother!" and suddenly gunfire erupted.

Through the night and into Saturday morning, as they hid in the bush, they periodically heard the sound of people running through the jungle, some screaming. The two men eventually made their way to the fatal airstrip at Port Kaituma.

Guyanese Information Minister Shirley Field-Ridley told reporters that most of the bodies found Sunday by a company of troops who raided the camp showed no signs of violence, though some had gunshot wounds.

A witness who fled the camp told authorities "poison was being administered to them, that they were lining up for it." This witness reportedly said the poison was prepared in a tub of some kind.

"I really can't find the words . . . We're all in a state of shock," the official said, visibly shaken.

She said a group of people acquainted with camp members—apparently relatives—were flying to the scene to help the army and police in the grim and difficult task of identifying the dead.

Denying reports that as many as nine suspects had been arrested in connection with the Ryan ambush, Miss Field-Ridley said only one man had been taken into custody—American Larry Layton, about 32 years old. His hometown was not known, and she did not reveal the charges against him.

Reporter Tim Reiterman of the San Francisco Examiner, a member of the Ryan group and a survivor of the ambush, said in a copyrighted story Monday in the Examiner that Layton was one of the several supposed defectors Ryan was trying to escort away from the commune.

Reiterman and other survivors said they split up to take off in two small planes at the Port Kaituma airstrip, eight miles south of Jonestown, but were suddenly fired upon by about a half-dozen or more temple members who rode up in a truck and a trailer towed by a tractor. When the blaze of gunfire finally ended, Reiterman wrote, he was told by those in the other plane that Layton had pulled out a pistol and fired at them.

Those killed in the ambush were the 53-year-old Ryan, who represented San Mateo County; NBC Correspondent Don Harris, 42, and NBC cameraman Robert Brown, 36, both Los Angeles residents, and a woman camp member who was trying to leave. She was identified by Guyanese officials as Patricia Parks, 18, but some U.S. officials said her name was Parker and her hometown was not known.

(Mount Clipping in Space Below)

**400
CULTISTS
DEAD IN
MASS
MURDER-
SUICIDE**

(Indicate page, name of newspaper, city and state.)

PAGE 3A

SAN ANTONIO LIGHT
SAN ANTONIO, TEXAS

Date: 11-20-78

Edition: FINAL

Author:

Editor:

Title:

Character:

or

Classification: 89-

Submitting Office: SAN ANTONIO

Being Investigated

Leader Believed Poisoned

(Related Stories, Photos on Page 3A.)

By NIGEL CUMBERBATCH
GEORGETOWN, Guyana (UPI)

— A Guyana government official said today the band of American religious fanatics who massacred a California congressman and four members of his party had begun a wave of mass suicide and murder that left 400 persons dead and 600 missing.

Guyana Minister of Information Shirley Field-Ridley, who at first reported the mass suicide, said Guyanese troops today captured the headquarters of the Peoples Temple in the jungle city of Jonestown and found that some of the victims apparently were murdered.

Unconfirmed reports reaching the United States Monday said Jim Jones, leader of the religious band, had died from poisoning in the mass suicide.

Mrs. Field-Ridley told a news conference that some of the victims "showed signs of violence, including presumed gunshot wounds, which were not consistent with suicide." She said some of the victims showed no signs of violence and were presumed to have been poison victims.

Jones, 46, variously called himself the "prophet of God" and "father" and preached a flamboyant mixture of old-time faith healing, racial intergration and socialism.

Mrs. Field-Ridley said, "some of the bodies were found in homes, some were found in clearings in the forests, but no live persons were found...The troops are searching for them. We estimate some 600 persons may be missing."

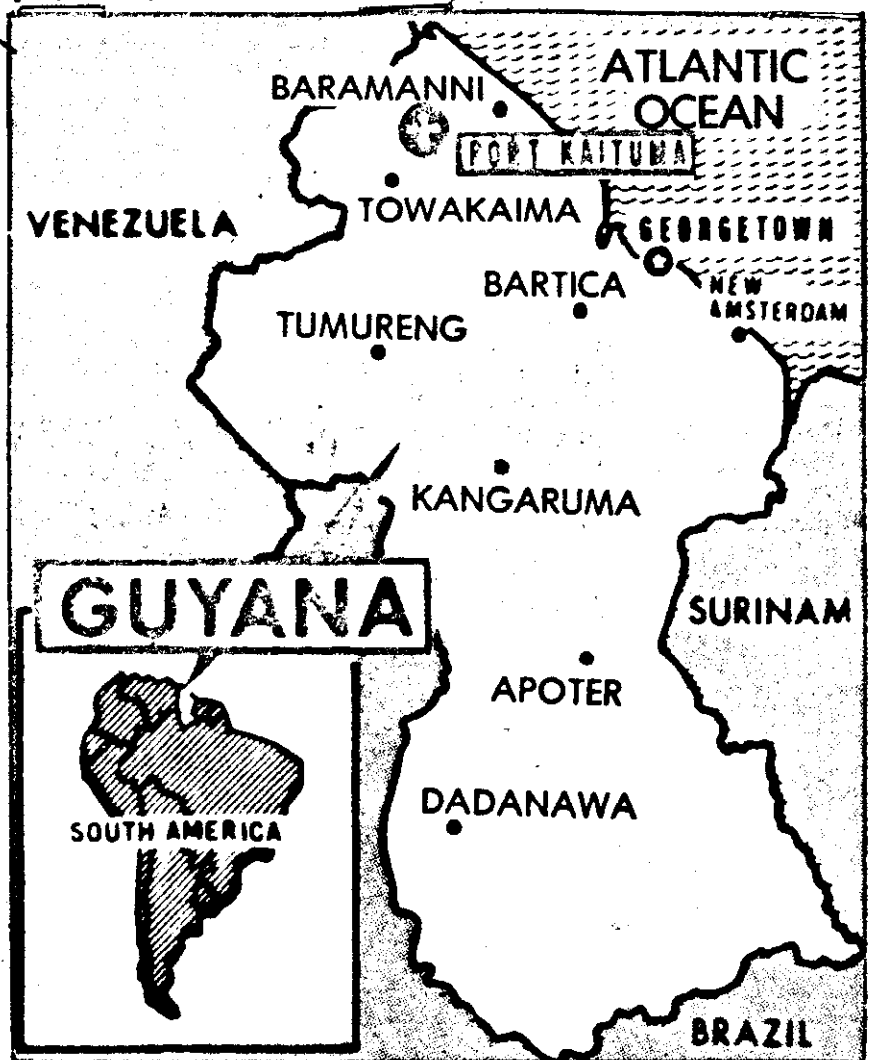
It was not immediately known if they had fled into the jungle surrounding the Peoples Temple 150 miles west of Georgetown near the Venezuelan border or if they were dead.

The bizarre case blazed into violence at 4:20 p.m. Saturday when an ambush by members of the sect at a jungle airport killed Rep. Leo J. Ryan, D-Calif., and four other Ameri-

cans when Ryan was leaving with 20 members of the sect after investigating reports that many Americans were being held against their will.

Killed with him were NBC television reporter Don Harrys, 42; NBC cameraman Robert Brown, 36, both of Los Angeles, San Francisco

(Continued, Page 3, Col. 1.)



MAP SHOWS the South American country of Guyana and Port Kaituma, the location of the jungle airstrip where a U.S. congressman and four members of his party were murdered by fanatic religious cultists of the People's Temple.

400 Die in Mass Cult Suicide Pact

(Continued from Page 1.)

Examiner photographer Gregory Robinson, 27, and Patricia Park, 18, an American settler.

Mrs. Field-Ridley said troops had been unable to locate Jones, a former San Francisco Housing Authority director but refugees said he had forced his followers — known as “a bunch of crazies” — to make a suicide pact with him and predicted all 1,200 members of the sect would die.

Mrs. Kathy Hunter, a free-lance writer from Ukiah, Calif., who is familiar with the Peoples Temple sect, said a Guyanese parliament member had told her in a telephone conversation that Jones had committed suicide — a fate many cultists had predicted for the bizarre figure.

Mrs. Field-Ridley said U.S. lawyers Mark Lane and Charles Garry were in Georgetown and not in custody. They had been at the settlement when the shooting incident occurred. She said she did not know where they were staying.

Lane and Garry accompanied

Ryan on the investigative trip as attorneys for the religious leader. Lane wrote Ryan an unfriendly letter Nov. 6 threatening “dire consequences” if the American government continued to harass the Peoples Temple, Ryan’s administrative assistant Joe Holsinger said in Washington.

A short time before the massacre on the airstrip, Ryan had escaped a knife attack by a young cultist in the Jonestown compound. The congressman, whose shirt was drenched with his assailant’s blood, credited Lane with saving his life at that time, but he lived only a few minutes longer.

Mrs. Field-Ridley said one suspect, Larry Layton, 32, an American member of the sect, had been arrested but no charges had yet been filed. Police reported nine other suspects had been arrested in connection with the murder of the California congressman.

The minister also confirmed that a mother and her three children, members of the sect, were found with their throats cut in George-

town in a presumed murder-suicide. The sect maintained an office in Georgetown, the capital.

“Nothing indicates the suicides at Jonestown were ritual,” she said.

She said action to be taken by Guyanese government “would depend upon the decision of our leader,” Prime Minister Forbes Burnham.

Deputy Prime Minister Dr. Ptolemy Reid flew by helicopter to the site today to head the search and identification efforts.

State Department officials in Washington said a plane is expected to bring the bodies of Ryan and other victims of the airport massacre to the United States this afternoon and that Guyana officials had completed autopsies as required by Guyanese law.

Department spokesman Mary Ann Bader said the United States was dispatching a four-man communications team and consular officers to Jonestown this afternoon. She said it would be a long process since the area around the temple is remote and inaccessible and the difficulties are increased by the current rainy season.

The State Department in Washington also confirmed reports of the mass suicide.

“We have received from our embassy in Guyana preliminary reports from the local police on the scene that it appears as if as many as 400 members of the Jonestown Peoples Temple may be dead,” it said.

There was no indication of the kind of poison used. Mass suicide of this magnitude would fit in with the cult's belief of resurrection from the dead.

After Ryan and his group examined the camp and were preparing to board planes Saturday at Port Kaituma, seven miles from Jonestown, members of the cult opened fire with shotguns and then executed their victims with shotgun blasts to the heads at point blank range.

Survivors crawled into the jungle and hid for the night until Guyanese troops arrived Sunday morning.

At least 10 members of the ambushed party still were missing, presumably hiding in the jungle.

President Carter hailed Ryan for his attempts to investigate the People's Temple and the FBI said in San Francisco it had assigned agents to determine whether there had been a conspiracy or violation of U.S. statutes.

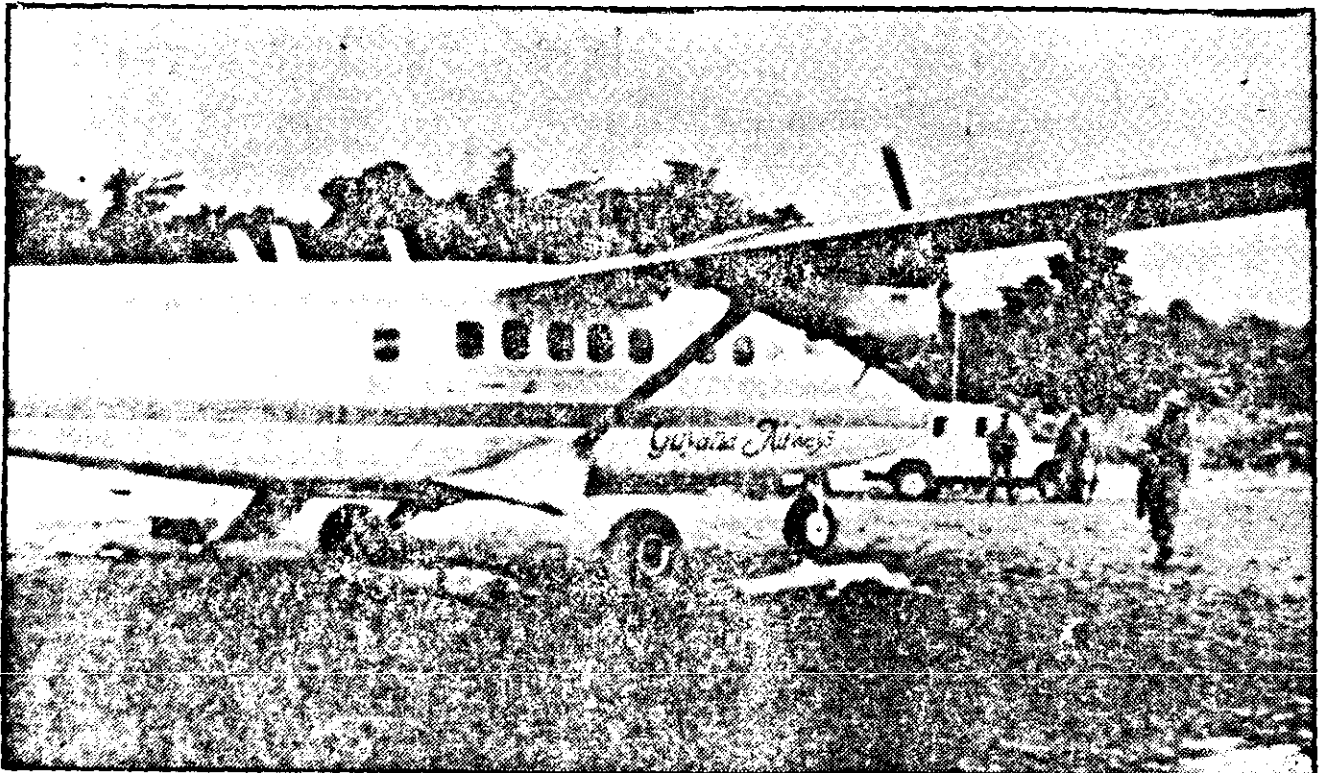
Survivors of the massacre were evacuated to Georgetown and from there to Puerto Rico where the most seriously injured were hospitalized. Five survivors, including Jacqueline Speier, a legislative aide to Ryan, were flown to Andrews Air Force base near Washington Sunday.

"I saw one of the attackers stick a shotgun right into Brown's face — inches away, if that," San Francisco Chronicle reporter Ron Javers said in a copyright article. "Bob's brain was blown out of his head. It splattered the blue NBC minicam."

The 53-year-old Ryan was found in a blue cord suit lying in the mud in front of the right wing of the aircraft, has face shot off, Javers said.

Ryan's party had agreed to take a small group of 20 disciples back to the United States and was boarding the plane with them with the shooting broke out. Some of the apparent defectors whipped out weapons, and a truck rolled up at the last minute with men in the back resting shotguns on the side of the tractor-trailer.

Survivors said the gunmen circled the airplane in their vehicle, firing continuously and then dismounted to administer the death shots.



THE BODIES of Rep. Leo Ryan and members of his party killed by members of the Jonestown Peoples Temple are shown in this photo by the San Francisco Examiner lying beside the plane

that was to carry them back to California. Ryan was in Guyana investigating the cult, which some of his constituents charged was holding their relatives against their will.

(Mount Clipping in Space Below)

Jonestown Mystery Grows - 400 of the Cult Still Missing

Guyana Cops Make Some Arrests

*By Keith Power
Chronicle Correspondent*

**Georgetown,
Guyana**

A stream of air traffic and search patrols broke Jonestown's jungle isolation yesterday, but hours of intense searching failed once more to solve the mystery of what happened to 400 or more members of People's Temple who have been missing since Saturday's mass suicide and killings.

There was limited action.

Several followers of Jim Jones were arrested, including Michael Prokes, 31, the former San Francisco evangelist's longtime spokesman, who was discovered near the Port Kaituma airstrip.

Prokes, a former television bureau chief in Stockton and then Jones' press spokesman when the People's Temple operations were centered in San Francisco, was carrying an automatic pistol when he was seized by Guyanese police.

(Indicate page, name of newspaper, city and state.)

1 S.F.Chronicle
San Francisco, Ca.

Date: 11-22-78
Edition: Home

Title: RYMURS

Character:
or SF 89-250
Classification: 89
Submitting Office: SF

He reportedly was carrying a great deal of money with him as well. The police would not give a precise amount but there were reports the figure might approach \$100,000.

Tim Carter, 30, formerly of Garden City, Idaho, who had stayed at the People's Temple residence in Georgetown, was also arrested.

The charges against the two men and the others ordered into custody by Police Commissioner Lloyd Barker are to be disclosed today.

Earlier, police had seized Larry Layton, who had posed as a fugitive from Jones and who is said to have fired the first shots in the airstrip murders of Congressman Leo J. Ryan and four others.

During the day, small numbers of stragglers — not more than three dozen and probably fewer — emerged from the almost impassable rain forest around the 27,000-acre farming settlement where Jim Jones and his followers had proclaimed a socialist commune.

Some of the survivors were flown to Georgetown, where they were hospitalized. By late yesterday the hospital had about 30 patients from Jonestown — all of them exhausted, frightened and in shock.

There was no information about the injuries or the condition of the patients.

Like many public institutions in Georgetown these last few days, the hospital maintained a strict guard — wary of the possibility that some outsiders posing as friends might turn out to be bent on revenge against the defectors who had fled from Jones' tightly disciplined and isolated sect rather than submit to the cult leader's final exhortation to suicide.

A tight guard was also placed around a building here where Stephen Jones, 19-year-old son of the People's Temple leader, met

with the press and denounced his father.

There were armed guards at all the hotels where foreigners were staying, at public buildings throughout this tropical capital and at Temehri International Airport.

The problem was that no one knew when a potential killer might appear — or where.

Dozens of suspects, men who had carried guns and wielded clubs, were believed to be among the 400 or so who are still unaccounted for after the dead at Jonestown were numbered.

"Where are they? That's the \$64,000 question," said John Adams, a U.S. Foreign Service officer who had served in France and Israel and who was flown here to provide expert help for the beleaguered local embassy staff.

"It's inconceivable that any people would get very far in this terrain."

During a visit by helicopter to Jonestown, Adams examined the hoard of American passports that Jones kept at the settlement and said he thought the estimate of 800, given earlier by the Guayanesse army, was probably low.

He did not have time to count the documents, but he said there might have been 900 or more passports in the pile.

Obviously not all of the passports represented people who were still alive at the time that Ryan, concerned relatives and the press paid their two-day visit to the jungle commune.

Some of the residents may have died in the months before Ryan's mission.

About 30 of the documents were held for the 30 or so People's Temple members stationed in Georgetown, and a few more were the passports of the cult settlement's traveling basketball squad.

That still left far too many

unaccounted for — at a time when stories were fresh in everyone's mind about the plans of People's Temple militants to wreak horrible revenge if disaster from outsiders struck the community.

Sherwin Harris, ex-husband of Sharon Amos, who was found dead with her three children at the Georgetown People's Temple on Saturday — an apparent murder-suicide — was terrified and distraught.

One of the dead children in the Georgetown house was his daughter, Liane.

Harris, a big, bearded man who was carrying lists of people in the Jones cult he considers dangerous, marched into the U.S. embassy here yesterday and demanded FBI protection for people in the United States who might be targeted by terror squads.

"I want to make it a mathematical certainty that it (the slaughter) ends here," Harris said.

The details of the plans for keeping the sect alive were already known.

Chronicle reporter Ron Javers and others who survived last Saturday's lethal raid at the Port Kaituma airstrip were told the plan was that after most members of the sect had committed suicide a band of armed survivors led by Jones himself, would steal back into the

United States and kill their families.

The plan was well known to all members of the cult, and although Jones was identified by Guyanese authorities as dead from a shot in the right temple during the mass suicide at the camp, there was no assurance that the movement — or the killings — would stop as a result.

The scene at the death camp grew worse by the hour yesterday.

"We felt that local burial would be the most sanitary and humane

way of dealing with the problem," Adams said after walking among the decaying bodies.

"The magnitude of the death — the dimension of the problem — is so great."

Even in the helicopter some distance above the central open-sided, tin-roofed meeting hall, the stench was frightful, Adams said.

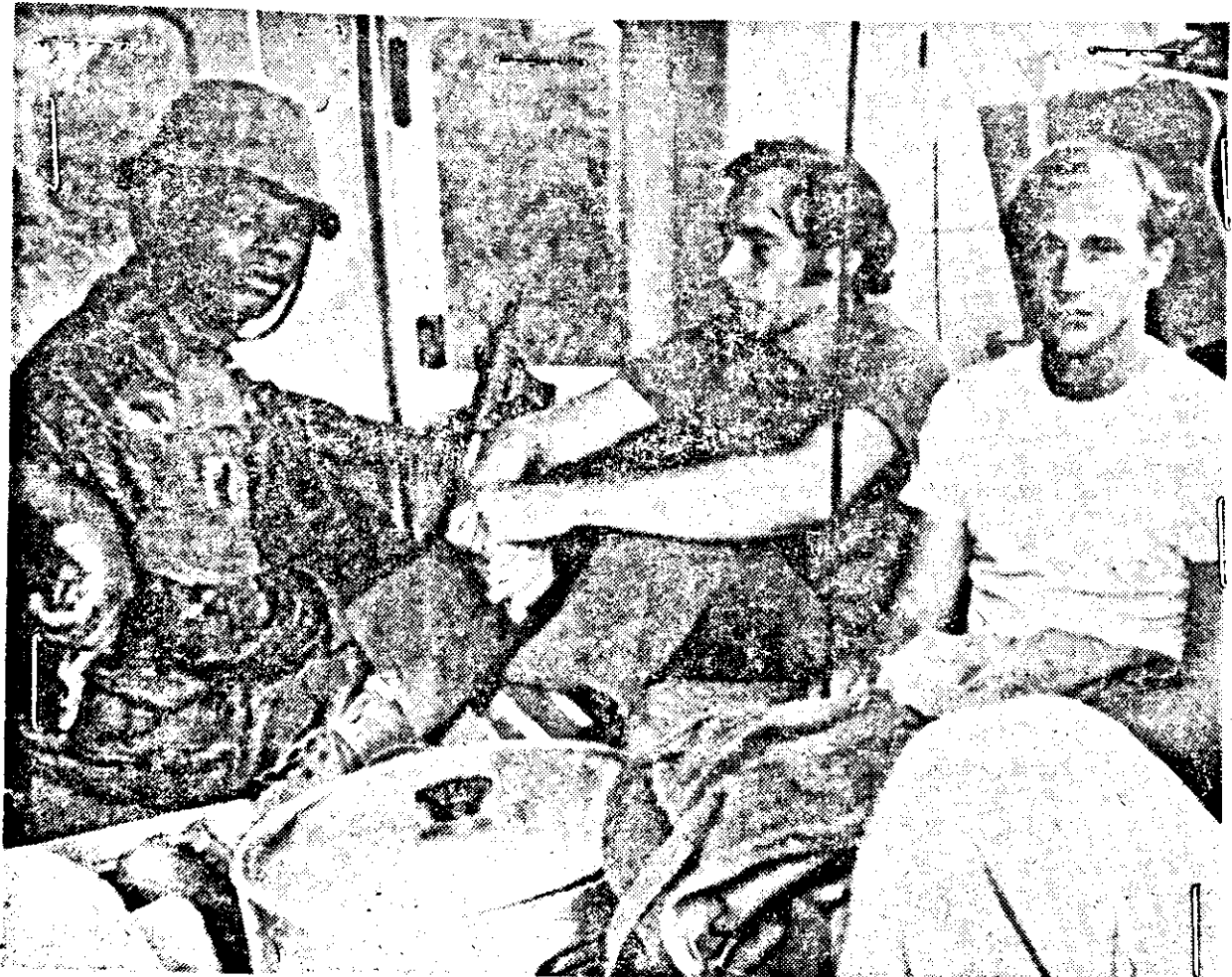
On the ground, it was awful.

A plan to bury the dead then and there was quashed, however, by the Guyana government, which said it wanted the bodies removed and taken from the country.

About 200 American troops, including 29 identification specialists, are expected to arrive at Jonestown today to undertake the task.

Four large transport planes, big enough to carry helicopters, trucks, portable generating plants and other equipment, will bring forces into Timehri International Airport, outside Georgetown.

From there the troops and their equipment — including body bags to carry the dead home to the United States for burial — will be transported by small planes and helicopter to Jonestown.



AP Wirephoto

Michael Prokes (center) and another American, Tim Carter, in custody of the Guyana police



UPI Telephoto

Instruments of death: A pile of hypodermic syringes and paper cups of cyanide-laced soft drinks at Jonestown

(Mount Clipping in Space Below)

Guyana Jungle Searched for Cult Survivors

GEORGETOWN, Guyana—Nearly 200 police and soldiers searched without success Tuesday for hundreds of survivors of the Jonestown horror in jungles and swamps where experts say it is easy for people to get lost and die of hunger.

As many as 500 men, women and children were believed to have fled from the ghastly scene of last Saturday night when the Rev. Jim Jones, leader of the Peoples Temple religious community, led more than 400 fellow Americans into an orgy of killing and suicide with Kool-Aid laced with cyanide.

A police spokesman in Georgetown said Tuesday night that because of spotty communications with the remote jungle settlement little information was available on how many others—dead or alive—had been found, although it was believed the number was small.

He said two men who had been found were being brought to Georgetown and will be charged today. They were identified only as Mike Prokes and Tim Carter. Charges were not announced, but it was presumed they were being questioned in connection with the airstrip massacre in which Rep. Leo J. Ryan (D-Calif.) and four others were killed and 10 others were wounded Saturday.

Another sect member, Larry Layton, about 32, was arrested Sunday as a prime suspect in the airport murders.

Guyana's assistant crime commissioner, Cecil (Skip) Roberts, who is in charge of the search and the investigation into the mass killing at Jonestown, told reporters who visited the settlement Tuesday morning that most of the missing people were probably wandering around in circles in the jungle within three miles of the settlement.

The survivors fled into a thick tropical jungle where the rainy season has just begun. Jones' son Stephan put their number at approximately 500.

The area is sparsely populated, the only other inhabitants being Warou and Carib Indians who still live in tribal villages.

A surveyor who has worked in the area said in an interview that the rivers contain the alligator-like cajman and piranhas, a fearsome, flesh-eating fish.

"For someone who knows the jungle it is easy to survive," he said. "There are berries, roots and with more than 100 inches of rain a year, there is plenty of water. . . ."

"But for those who are not used to it, it is very easy to get lost, run out of food and die. How these people fare will depend on how much they learned about jungle survival in the time they have been at Jonestown. . . . If they panic, they can go round and round in circles and never get out."

The missing cultists are generally believed to have fled the settlement in terror when the suicides began. Some here think they still may be pursued by commune members bent on taking their lives.

Roberts said he planned to send helicopters out over the surrounding forest this morning with loudspeakers telling people it was safe for them to come out of hiding.

Ryan led a fact-finding mission to Jonestown to investigate charges by his constituents of brutality and virtual imprisonment of disenfranchised cultists. They were trying to escort members from the settlement when they were attacked at a remote airstrip at Port Kaituma Saturday.

Ryan, who represented San Mateo County; NBC correspondent Don Harris, 42, of Los Angeles; NBC cameraman Robert Brown, 36, also of Los Angeles; photographer Gregory Robinson, 27, of the San Francisco Examiner, and a female member of the cult, still not officially identified, were killed in the ambush by Peoples Temple members.

(Indicate page, name of newspaper, city and state.)

I-1 LOS ANGELES TIMES LOS ANGELES, CA

Date: 11/22/78
Edition: Wednesday Final

Title: GUYANA JUNGLE

Character: RYMUR

Classification:
Submitting Office: Los Angeles

After the news of the violence reached The bodies of Jones, his wife and other sect members were still lying Tuesday night where they had fallen three nights earlier. Members of an NBC television crew that flew into the commune said

A camp survivor, Odell Rhodes, the scene was eerie. Everything was said armed men were stationed in exactly as it had been when the poisoning around the assembled congregation died.

at Jonestown Saturday evening "Everything was dead, except one as the 46-year-old Jones declared. dog which ran around in the settlement," one member of the crew said. "The time has come for us to meet in another place!"

The camp doctor and two nurses had prepared the lethal potion in a tub and began handing out a dose to each resident, Rhodes said. "Before they died, they had killed all their animals, their livestock, their dogs, even Mr. Muggs, their pet monkey."

A U.S. official late Tuesday said the Guyanese government had asked the United States to remove all of the victims' bodies from Guyana. "Police and troops would not let anyone touch anything while the investigation is going on."

State Department official John Bushnell said in Washington about half the bodies at the camp had been tentatively identified, but names were not released. On the third day of lying in the tropical sun the piles of bodies of men, women and children were still stretched out around the settlement's community center badly bloated.

Sixteen Air Force C-141 jet transports loaded with medical and sanitation gear were dispatched from Fort Bragg, N.C., and arrived in Georgetown late Tuesday.

Mark Lane, an attorney who represented the Peoples Temple and barely escaped the slaughter, said in Georgetown that the membership consisted mostly of working-class blacks—men, women and children. He said there were some middle-class and upper middle-class whites among the members and in the administrative staff.

Transport planes arrived in Georgetown Tuesday carrying the first helicopters that will fly the bodies to a landing strip about 50 miles from Jonestown, where bigger transport planes will pick them up.

The U.S. announcement said military transports would carry the bodies home, but it was not yet known when or where they would arrive in the United States.

There are already many U.S. military personnel in Guyana helping with the arrangements. Some estimates put the number at more than 200 but there is no official figure. Some are in Jonestown helping to identify bodies.

Jungle Area Searched for Cult Survivors

Guyana Troops Hunt Without Success for 500 Adults, Children

BY LEONARD GREENWOOD
Times Staff Writer

GEORGETOWN, Guyana—Nearly 200 police and soldiers searched without success Tuesday for hundreds of survivors of the Jonestown horror in jungles and swamps where experts say it is easy for people to get lost and die of hunger.

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A surveyor who has worked in the area said in an interview that the rivers contain the alligator-like caiman and piranhas, a fearsome, flesh-eating fish.

"For someone who knows the jungle it is easy to survive," he said. "There are berries, roots and with more than 100 inches of rain a year, there is plenty of water . . ."

"But for those who are not used to it, it is very easy to get lost, run out of food and die. How these people fare will depend on how much they learned about jungle survival in the time they have been at Jonestown . . . If they panic, they can go round and round in circles and never get out."

The missing cultists are generally believed to have fled the settlement in terror when the suicides began. Some here think they still may be pursued by commune members bent on taking their lives.

Roberts said he planned to send
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Jungle Searched for 500 Who Survived Cult Horror

Continued from First Page

Helicopters out over the surrounding forest this morning with loud speakers telling people it was safe for them to come out of hiding.

Ryan led a fact-finding mission to Jonestown to investigate charges by his constituents of brutality and virtual imprisonment of disenchanted cultists. They were trying to escort members from the settlement when they were attacked at a remote airstrip at Port Kaituma Saturday.

Ryan, who represented San Mateo County; NBC correspondent Don Harris, 42, of Los Angeles; NBC cameraman Robert Brown, 36, also of Los Angeles; photographer Gregory Robinson, 27, of the San Francisco Examiner, and a female member of the cult, still not officially identified, were killed in the ambush by Peoples Temple members.

After the news of the violence reached the Jonestown settlement, survivors reported, Jones called the members of the camp's center and told them the time had come to commit the mass suicide they had rehearsed several times before.

A camp survivor, Odell Rhodes, said armed men stationed in a ring around the assembled congregation at Jonestown Saturday evening as the 46-year-old Jones declared, "The time has come for us to meet in another place."

The camp doctor and two nurses had prepared the lethal potion in a tub and began handing out a dose to each resident, Rhodes said.

A U.S. official late Tuesday said the Guyanese government had asked the United States to remove all of the victims' bodies from Guyana.

State Department official John Bushnell said in Washington about half the bodies at the camp had been tentatively identified, but names were not released.

Sixteen Air Force C-141 jet transports loaded with medical and sanitary gear were dispatched from Fort Bragg, N.C., and arrived in Georgetown late Tuesday.

Mark Lane, an attorney who represented the Peoples Temple and barely escaped the slaughter, said in Georgetown that the membership consisted mostly of working class

blacks—men, women and children. He said there were some middle-class and upper middle-class whites among the members and in the administrative staff.

Transport planes arrived in Georgetown Tuesday carrying the first helicopters that will fly the bodies to a landing strip about 50 miles from Jonestown where bigger transport planes would pick them up.

The U.S. announcement said military transports would carry the bodies home, but it was not yet known when or where they would arrive in the United States.

There are already many U.S. military personnel in Guyana helping with the arrangements. Some esti-

VATICAN CRITICAL OF CULT OVER DEATHS

ROME (AP)—The Vatican daily newspaper L'Osservatore Romano on Monday called the Jonestown deaths "a manifestation of a pseudo-mysticism which betrays the cause of man because it betrays the cause of Christ."

"Christianity is a religion of life, not death," the paper said, adding that "pretending to be 'new prophets' of Christianity is like 'putting oneself outside history and setting out on a mad venture.'"

mates put the number at more than 200 but there is no official figure. Some are in Jonestown helping to identify bodies.

The bodies of Jones, his wife Marceline and other sect members were still lying Tuesday night where they had fallen three nights earlier after taking the poison or being shot.

Members of an NBC television crew that flew into the commune said the scene was eerie. Everything was exactly as it had been when the people died.

"Everything was dead, except one dog which ran around in the settlement," one member of the crew said. "Before they died, they had killed all their animals, their livestock, their dogs, even Mr. Muggs, their pet monkey."

"Police and troops would not let anyone touch anything while the investigation is going on."

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Fleeing Cult Survivors Elude Search

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From Press Dispatches

GEORGETOWN, Guyana — Survivors of the Jonestown cult suicide, menaced by flesh-eating piranha fish and other deadly perils of the jungle, eluded searching soldiers in the Guyanese wilderness for a third day Tuesday.

Some U.S. military assistance teams arrived here during the day along with helicopters to widen the search for the up to 800 cultists either lost or hiding in one of the most isolated areas in this hemisphere. American officials said they expected 12 helicopters on the scene by Wednesday.

Police Commissioner Lloyd A. Barker said the survivors who fled into the bush may have made it to friendly Indian villages.

At the site of the mass suicide, the corpses of 409 members of the American religious sect lay decomposing in the equatorial sun. U.S. military officials were planning to airlift the bodies to the United States.

A State Department spokesman in Washington said Guyana asked that the U.S. government remove all the bodies, despite their state of decomposition. He had said earlier some of the bodies might be buried at the jungle settlement.

"The bodies are starting to swell and some seem ready to burst," said U.S. Embassy official Peter Londoner.

U.S. Army grave registration experts were collaborating in the grim identification task, helped by a handful of surviving members of the cult.

Meanwhile, a flag-draped coffin bearing the body of Rep. Leo Ryan, D-Calif., whose murder and that of four other Americans touched off the mass deaths, was flown back to San Francisco.

Estimates of the number of sect members who fled the Jonestown camp Saturday during the ritual of self-destruction by poison ranged from 200 to more than 775. Stephan Jones, son of the Peoples Temple founder, the Rev. Jim Jones, estimated some 500 had gone into the inhospitable rain forest.

Nineteen-year-old Stephan Jones on Tuesday denounced his father as ill, paranoid and drugged when he ordered the mass suicide. The California-based cult "is finished," the younger Jones said.

At a police-conducted news conference, Jones said his father was sick and his action had destroyed the cult.

"I hated him. He became a Fascist ... He destroyed everything we lived and worked for," Jones said. "He was not well. He was paranoid and he had been taking drugs — I don't know what kind — quite a bit lately. He was not as sensible as he used to be."

The younger Jones, who had left the camp three weeks ago on a trip with its basketball team, said the survivors could never return to Jonestown, a four-year-old agricultural commune cut out of virginal forest. Some 45 cult members were in Georgetown when the Jonestown settlers killed themselves.

Stephan Jones said his greatest concern now was for the well-being of those who fled into the jungle, apparently unwilling to destroy themselves along with their suicidal master.

Commissioner Barker, whose national police are conducting the search along with Guyanese soldiers, said there are trails linking Jonestown to small Indian villages and also crossing into Venezuela, about 15 miles to the north. Some Indians had traded with the U.S. settlers and received medical treatment at the camp, he said, and he felt any survivors seeking refuge with the Indians would be well treated.

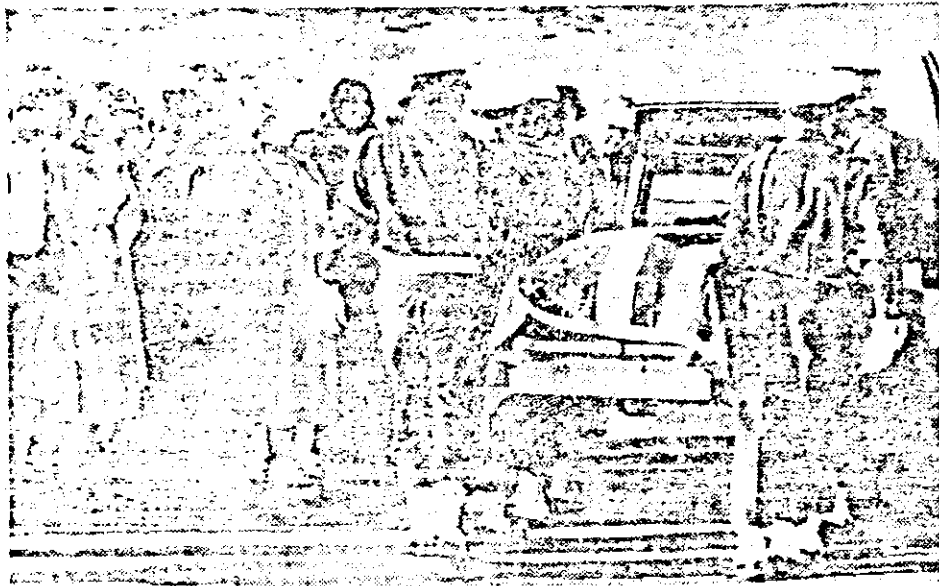
Defense Department officials in Washington said Guyana asked that U.S. helicopters be equipped with loudspeakers to help contact the survivors. They emphasized no U.S. forces would be

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Associated Press Photo

The Body Of Rep. Leo J. Ryan Is Carried From C-141 At San Francisco

engaged in the search on the ground.

Members of the Army medical staff at Fort Benning were airlifted Tuesday from Georgia to Guyana, an Army spokesman said. At Fort Benning, 43 members of the 498th Medical Company were affected by the orders.

A spokesman at the Pentagon said that U.S. military personnel from Fort Benning, Fort Bragg, N.C., McDill Air Force Base, Fla., and Eglin Air Force Base, Fla., will arrive in Guyana Tuesday night and Wednesday morning.

About 200 Guyanese troops and policemen were reported trying to find survivors in the jungles surrounding the Jonestown camp.

Jim Jones ordered the mass suicide, a ritual he code-named "White Knight" and had rehearsed with his followers, after sect members ambushed and killed Rep. Ryan and four members of Ryan's party that made an investigative visit to the camp.

Jones was one of three persons who died of gunshot wounds, apparently self-inflicted. About one-quarter of

the dead were children, some babies whose mothers reportedly fed them the brew of Kool-aid and cyanide.

U.S. officials have said 14 survivors reappeared in Jonestown and Guyanese authorities say three sect members have been arrested in connection with the attack on Ryan's party at the Port Kaituma airstrip, eight miles south of Jonestown.

Guyanese familiar with the area questioned whether the fugitives could long survive without shelter and food in a jungle filled with swamps and criss-crossed by rivers inhabited by piranhas and electric eels. The region is also home to the poisonous bushmaster snake and the night-roaming jaguar, as well as clouds of malaria-carrying mosquitoes, ticks, and spiders.

To further complicate the search, the rainy season has just begun.

The Peoples Temple sect consists mostly of Californians, both black and white. Fearful relatives have been waiting outside the sect headquarters in San Francisco the past two days for word of the fate of loved ones who

traveled with Jones to this former British colony on South America's northeast shoulder.

The bizarre and bloody episode has left questions gnawing even at cult members.

"We all here and in the States are shocked," Stephan Jones told reporters. "I can't believe that this was a voluntary suicide. There had to be the use of force, although some of it was blind loyalty."

A camp survivor, Odell Rhodes, said armed men were stationed in a ring around the assembled congregation at Jonestown Saturday evening as the 46-year-old Jones declared, "The time has come for us to meet in another place!"

The camp doctor and two nurses had prepared the lethal potion in a metal tub and began handing out doses to each resident, Rhodes said. After they drank the poison, they went into convulsions, their eyes rolled up, they had difficulty breathing and they were dead in about five minutes, according to Rhodes.

He said he fled before the end of the macabre scene and did not see Jones die.

(Mount Clipping in Space Below)

Cultists elude jungle hunt

Associated Press

Georgetown, Guyana—Survivors of the Jonestown cult suicide, menaced by flesh-eating piranha fish and other deadly perils of the jungle, eluded searching soldiers in the nearly impenetrable Guyanese wilderness for a third day yesterday.

Police Commissioner Lloyd A. Barker estimated 200-300 survivors fled into the bush and said some possibly made it to friendly Indian villages. Other sources place the number of survivors at nearly 800.

At the site of the mass suicide, the corpses of 405 members of the American religious sect lay decomposing in the equatorial heat. The toll had been placed earlier at 409, but that was revised to 405 by both Guyanese investigators and the U.S. Embassy.

U.S. military officials were planning to airlift the bodies to the United States.

A State Department spokesman in Washington said Guyana asked that the U.S. government remove all the bodies, despite their state of decomposition. He had said earlier some of the bodies might be buried at the jungle settlement.

"The bodies are starting to swell and some seem ready to burst," said U.S. Embassy official Peter Londoner. About 200 U.S. troopers, awaiting the arrival of a dozen helicopters, were standing by in Georgetown for the evacuation operation.

Estimates of the number of sect members who fled the Jonestown camp Saturday during the

(Indicate page, name of newspaper, city and state.)

1 The Tribune

Oakland, Ca.

Date: 11-22-78
Edition: Sunrise

Title: RYMURS

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Classification: 89
Submitting Office: SF

ritual of self-destruction by poison ranged from 200 to more than 775. Stephan Jones, son of the Peoples Temple founder, the Rev. Jim Jones, estimated some 500 had gone into the inhospitable rain forest.

Commissioner Barker, whose national police are conducting the search along with Guyanese soldiers, said he believed the figures for the Jonestown population and survivors had been over-estimated. "We think the survivors would be more like 200 to 300," he said.

Barker told reporters in Georgetown there are trails linking Jonestown to small Indian villages and also crossing into Venezuela, about 15 miles to the north. Some Indians had traded with the U.S. settlers and received medical treatment at the camp, he said, and he felt any survivors seeking refuge with the Indians would be well treated.

Search parties were sent to some of the villages, he said, but had not yet reported back.

Defense Department officials in Washington said Guyana asked that U.S. helicopters be equipped with loudspeakers to help contact the survivors. They emphasized no U.S. forces would be engaged in the search on the ground.

Jim Jones ordered the mass suicide, a ritual he code-named "White Knight" and had rehearsed with his followers, after sect members ambushed and killed Rep. Leo J. Ryan of California and four members of Ryan's party that made an investigative visit to the camp.

Jones was one of three persons

who died of gunshot wounds, apparently self-inflicted. About one-quarter of the dead were children, some babies whose mothers reportedly fed them the brew of Kool Aid and cyanide.

U.S. officials have said 14 survivors reappeared in Jonestown and Guyanese authorities say three sect members have been arrested in connection with the attack on Ryan's party at the Port Kaituma airstrip, eight miles south of Jonestown.

Barker said about 40 settlers had been found both at Jonestown and Port Kaituma, but he gave no breakdown of the figures.

Guyanese familiar with the area questioned whether the fugitives could survive long without shelter and steady food supplies in a jungle filled with swamps and criss-crossed by streams and rivers inhabited by piranhas and electric eels. The rainy season is just starting.

Barker said there were indications some of the survivors were working in the jungle and when they returned to the camp and saw the bodies they gathered food supplies and went back into the bush.

Jones is known to have instilled a fervid will to survive among some of his followers, telling them their settlements could become sanctuaries where they would escape a nuclear holocaust

or other calamity. A fear that outsiders were about to destroy their small society apparently triggered the mass suicide.

About 200 Guyanese troops and police were trying to track down the survivors, but officials said they were hampered by thick brush. There is only one road in the area, and its potholed surface turns to mud with the rains. Aerial surveillance is nearly useless because of the heavy tree cover. According to American officials, 14 Jonestown survivors including four children reappeared in the area after initially going into hiding.

Guyanese authorities said yesterday they had arrested two sect members found in the jungle near Port Kaituma. They were identified only as Mike Prokes and Tim Carter. Charges were not announced, but it was presumed they were being questioned in connection with the airstrip massacre, in which 10 persons also were wounded.

Another sect member, Larry Layton, about 32, was arrested Sunday as a prime suspect in the ambush.

State Department official John Bushnell said in Washington about half the bodies at the camp had been tentatively identified. The Peoples Temple sect consists mostly of Californians, both black and white. Fearful relatives have

been waiting outside the sect headquarters in San Francisco the past two days for word of the fate of loved ones who traveled with Jones to this former British colony on South America's north-east shoulder.

Washington, responding to the Guyanese request that all bodies be removed, said C-141 transports would leave Pope Air Force Base in North Carolina carrying grave registration specialists and equipment.

Other C-141 transports from Ft. Benning, Ga., were to deliver UH-1 helicopters to Georgetown while three long-range Navy helicopters were to fly from Roosevelt Roads, Puerto Rico, to Guyana.

The tragic episode left questions gnawing even at cult members.

"We all here and in the States are shocked," Stephan Jones told reporters.

"I can't believe that this was a voluntary suicide," he said. "There had to be the use of force, although some of it was blind loyalty."

He said he fled before the end of the macabre scene and did not see Jones die.

Stephan Jones, whose mother also died in the suicide ritual, said his father was a sick man, "a very frightened man ... the most egotistical man I ever knew." The son said he would have gone before the congregation to denounce his father to prevent the communal deaths.

Another question was the source and purpose of a huge treasury amassed by Jim Jones at the camp. Washington Post reporter Charles Krause, who visited the camp as a representative of the foreign press, said authorities found \$500,000 in cash and a safe containing jewelry. Unconfirmed reports said \$500,000 in gold and hundreds of Social Security checks were found.

Commissioner Barker said the reports involving \$500,000 worth of gold were not true, but declined to give details about the quantity of money and weapons

found, saying the matter eventually would be presented in court.

Stephan Jones said he had been told by reliable sources that his father had \$3 million stashed away at the camp.

Jones' sect demanded complete devotion, and as part of this members reportedly had to hand over their worldly goods to their leader. Many members were elderly, a fact that might explain a cache of Social Security checks.

The U.S. House International Relations Committee will conduct an investigation into how U.S. officials handled complaints about the Jonestown colony.

A State Department official in Washington said yesterday that U.S. consular officers here had systematically checked out re-

ports of "physical, mental and sexual abuse" at the camp but came up with no evidence to support them.

The Vatican daily newspaper L'Osservatore Romano on Monday called the Jonestown deaths "a manifestation of a pseudo-mysticism which betrays the cause of man because it betrays the cause of Christ."

"Christianity is a religion of life, not death." It said that pretending to be "new prophets" of Christianity is like "putting oneself outside history and setting out on a mad venture."

Former sect members say the Peoples Temple, which Jones founded with the avowed purpose of abolishing class distinctions, was more a social than a religious organization.

Mystery Is Intensifying in Guyana Over Those Who Fled Suicide Rite

By JON NORDHEIMER
Special to The New York Times

TIMEHRI AIRPORT, Guyana, Nov. 22 — The mystery of how many California cultists survived the mass suicide at their jungle camp increased today as a newly arrived United States military mission said its primary purpose was to recover the bodies of the dead.

"As far as I know," the deputy commander said, "we have no positive evidence that there even are any people out there in the jungle."

The officer, Lieut. Col. Al Heeter of the Air Force, said his first responsibility was to evacuate the bodies of the 409 American citizens who perished on Saturday night at the Jonestown commune of their cult, the People's Temple.

Envoy Expected U.S. Copter Search

"Any other assistance requested by the Guyana Government will take place after that job is completed," he said, alluding to a statement made yesterday by John R. Burke, the United States Ambassador in Georgetown, 30 miles from here, that American helicopters would be used to search the jungles for about 500 men, women and children who have not been accounted for.

In Washington, spokesmen for the State Department and the Defense Department acknowledged that the mission of the military contingent was primarily to evacuate the dead and also the sick and wounded. But they stressed that the United States would do everything it could to help search for the missing.

Colonel Heeter's statements added to the questions about how many people had been at the Jonestown commune.

Cult leaders and visiting journalists

previously said the commune had a population of 1,000 to 1,200, ranging in age from infants to a 108-year-old man, Pops Jackson, whose body has been identified among those who died last weekend.

After the mass suicide, searchers found more than 800 passports and it was assumed that 500 or more commune members had fled into the jungle rather than join the others in death. But only about 60 have emerged from the jungle — 30 of them today — and, with the 50 held in the commune's house in Georgetown, the Guyanese capital, many would apparently still be missing.

John A. Bushell, Deputy Assistant Secretary of State for Inter-American Affairs, suggested in Washington today that faulty Guyanese immigration records perhaps accounted for the discrepancy.

In a Georgetown magistrate's court, meanwhile, a 32-year-old cultist, Larry Layton, was charged with the murder of

Continued on Page A16, Column 6

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Representative Leo J. Ryan and four other Americans on Saturday as they were about to leave from Port Kaituma, an airstrip eight miles south of Jonestown.

Mr. Ryan, a California Democrat, had visited the commune to investigate charges that cult members had been abused by their leader, the Rev. Jim Jones. The killings at the airstrip were followed by the mass suicides.

Mr. Layton was one of three Americans under arrest. The others — Michael Prokes and Tim Carter — did not appear in court. There was no explanation.

The next hearing in the case was set for Jan. 15, at which time the specific charge, whether first-degree murder or a lesser degree of homicide, is to be announced. Those convicted of first-degree murder in Guyana face hanging.

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Colonel Heeter, who arrived today, offered no theories of his own on what had become of any cultists that might still not be accounted for. His orders, he said, are to remove the dead and possibly to lend a hand later.

Conceivably hundreds could hide out in the jungle, but it is considered unlikely here that they could survive there long. Doubts have also been expressed that any survivors could make their way through the bush to Venezuela or to the sea.

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Officials Think Most Accounted For

Missing Cultists in Doubt

By Leonard Downie Jr.
Washington Post Foreign Service

GEORGETOWN, Guyana, Nov. 23—U.S. officials supervising the airlift of the bodies of the 400 Americans who died in Jonestown have raised doubts here about whether there really were 300 to 400 more Jonestown residents who disappeared into the surrounding rain forest.

Under pressure from reporters, who asked why U.S. military aircraft and personnel were not being used to help the Guyana Defense Force search the dense forest for missing Americans, a spokesman said the U.S. military personnel here doubted there were many missing people to find.

"The evaluation that we have made," U.S. Army Maj. Richard T. Helmling told reporters, "is simply that there were not many more people in Jonestown at the time of the suicide.

"We cannot find hard evidence that peo-

ple did go off into the jungle, more than what have already returned. This is not to say that there aren't more out there somewhere, but if there are, they are a long way from Jonestown."

A new ingredient was added to the mystery today when Guyanese authorities announced they had located two of Jonestown's three ocean-going boats.

One of them, a fishing boat called the Cudjoe, was found by a Guyana Defense Force patrol boat about 20 miles up river from Port Kaituma, where it was usually docked. At least two Peoples Temple members were found on board and turned over to police here for questioning.

The largest of the Jonestown boats, the Albatross, reportedly was found at port in Trinidad, where it regularly delivered produce and picked up supplies. It is believed that the Albatross left Guyana for Trinidad well before Saturday's violence.

A third boat, the fastest, called the Marcellene after cult leader Jim Jones' wife, is still missing. It is thus possible that a small number of missing Jonestown residents—possibly including armed security guards believed to be among the missing—escaped on the small boat to neighboring Venezuela or a Caribbean island.

In the Jonestown agricultural community itself, 409 bodies have been found, the victims of the mass suicide-murder led by the Rev. Jones. Three, including Jones, died of gunshot wounds, the rest of poison.

By tonight, 270 bodies have been brought by helicopter out of Jonestown to Timehri international airport here. More than 200 of them had already been taken by military cargo plane to the U.S. Air Force base at Dover, Del.

In addition to 409 known dead, which includes about eight Guyanese children:

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living in Jonestown, 32 other Jonestown residents who escaped on Saturday are here in Georgetown. Some of them slipped out of the commune early Saturday and others fled into the surrounding forest late that afternoon when Jonestown security guards began rounding people up for the ritual suicide that they had rehearsed many times.

Others of the 32 survivors had left Jonestown with the fact-finding mission of Rep. Leo J. Ryan (D-Calif.) on Saturday afternoon and survived the ambush by gunmen who killed Ryan, three newsmen and one of the Jonestown defectors on a nearby airstrip.

There are also 46 more Peoples Temple Church members under house arrest inside the cult's headquarters house here in Georgetown.

One cult member, Sharon Amos, and her three children were found in the Georgetown house with their throats slashed after the Jonestown mass suicide, Saturday night.

That makes a total of just under 500 Peoples Temple Church members in Guyana who have been accounted for.

The mystery that Guyanese and U.S. officials are now trying to solve is how many more there were and where they are now.

Correspondents and lawyers who went into Jonestown with Ryan and toured its housing and attended a mass meeting of its residents said they saw about 800 people there, although they did not count them.

Guyana and U.S. military personnel found 803 passports in a trunk in Jonestown. Residents had been told they did not need to carry passports there and should turn them over to Jonestown leaders. This apparently was one of many measures taken to keep residents from leaving Jonestown.

Those passports were turned over today to U.S. Embassy officials here, who will compare them to the lists of known Jonestown dead and survivors.

Questions have been raised about whether there was a live person in Jonestown for each passport, especially since so many older people had been brought there by Jones and their Social Security checks confiscated. But military spokesman said they had no information on whether

any graves have yet been found in Jonestown.

Whether there are hundreds of survivors of Jonestown somewhere in the rain forest "remains the big mystery," said James Ward from the State Department's Office of Emergency Services.

All 32 survivors came out of the forest within a day or two of the mass suicide. No more have appeared during the last two days, according to U.S. and Guyanese officials.

Embassy officials said they were acting to see that the survivors are housed and fed and receive assistance in returning to the United States. A few of the survivors are in hotels. Nearly 20 are staying, at their request, under police protection in a single floor of one downtown hotel.

They are still afraid they will be killed by cult gunmen.

One theory about the people who may be missing from Jonestown is that they were led into the forest to be killed by Jonestown guards or were shot while fleeing through the forest. Lawyer Mark Lane, who went to Jonestown with Ryan and escaped into the forest when the mass suicide roundup began, told reporters later that he heard screaming and shooting in the forest.

Another theory, one offered by some Guyanese authorities, is that a number of Jonestown residents who lived in buildings on its periphery scattered into the forest when Jones summoned them for the mass suicide.

In the rain forest they may not have survived exposure, dampness, poisonous snakes or numerous jaguars.

One Guyana Defense Force soldier asked by a reporter touring Jonestown if he and the other soldiers were making a wide search of the forest answered that the reporter must be joking.

"If you went 15 feet in there," the soldier said, "you would be so lost we might never find you."

What the Guyanese troops apparently have done is travel down the paths through the forest to the few mines and camps of people who live in the forest, looking for signs of peo-

ple traveling recently along the paths and asking if the Indians have seen anyone.

Maj. Helmling told reporters, "If people go off in the jungle they leave trails, they leave evidence. These have not been found. There are some existing trails in the area and these trails to the best of my knowledge and belief have been covered, and people have not been found."

Meanwhile, the military spokesman here made clear that/their first priority is to use the aircraft and personnel brought here to move the decomposing bodies out of Jonestown as quickly as possible.

"I don't think the priorities are necessarily backward," James Ward said. "The fact remains that 400 deceased people in this situation demands a certain immediate action. This does not mean that there is no concern for survivors. The fact remains we have to try in addition to searching for survivors to try identify which people are potential survivors."

U.S. Air Force Capt. John J. Moscatelli said today that after all the bodies have been transported to the United States the aircraft and 200 U.S. military personnel here might be used for a wider search of the rain forest.

The airlift of bodies, begun late yesterday, continued with dispatch today.

After technicians spent the night under field lights putting the dead into plastic body bags in Jonestown, huge HH-130 "Super Jolly Green Giant" U.S. military helicopters ferried them from Jonestown to Georgetown.

At the rate the airlift was moving, barring bad weather, the task could be finished Friday.

The more than 200 bodies that still have not been identified are among the first being transported back to the United States.

"We have to get them out first," said Moscatelli, "to arrest decomposition as soon as possible [by refrigeration in the U.S.] and make identification."

About 175 of the bodies were tentatively identified as they lay on the ground in Jonestown by a team of

Guyanese and U.S. Embassy officials assisted by about a dozen of the survivors, including, as it turned out, two of Jones' lieutenants who were then arrested by the Guyanese police.

The two men, Mike Prokes, 32, from Modesto, Calif., and Tim Carter, 28, of Boise, Idaho, have been held by police under suspicion of having some connection with violence in Jonestown because of the guns and large sums of

money they were reportedly carrying when arrested.

A third surviving Jones lieutenant, Larry Layton, 32, from San Francisco, has been formally charged in court here with five counts of murder, three counts of attempted murder and one count of discharging a loaded firearm in connection with the ambush of Ryan's party at the airstrip near Jonestown last Saturday:

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Guyanese Comb Jungle Fruitlessly For Survivors of Sect's Suicide Rite

Doubt Growing That Hundreds Fled From Commune — American Helicopters Carry Out 177 Bodies

By JON NORDHEIMER

Special to The New York Times

GEORGETOWN, Guyana, Nov. 23 — Guyanese Government patrols spent the day in a vain search for California cultists who might have survived the mass suicide and killings at their jungle commune by fleeing into the bush. The lack of success of their search increased their doubts that hundreds had survived.

As the patrols pressed the hunt, United States military helicopters shuttled between the commune, 140 miles northwest of here, and the Georgetown airport, carrying out the bodies of 177 of the 409 members of the People's Temple who died Saturday night. The dead were flown to Dover, Del., for identification and completion of post-mortems.

A high-ranking Guyanese official, speaking of the continuing jungle search, said: "The fact of the matter is that we do not possess a scrap of hard evidence that a lot of people fled into the jungle. Hard rains washed away any tracks that might have existed, but we simply do not know."

Only 600 Names on a List

Sherwin Harris, whose daughter and former wife died in the mass suicide and killings, recalled that no more than 600 names had appeared on a petition signed last week by members of the cult, protesting a visit by Representative Leo Ryan of California.

Mr. Ryan, who visited the commune to investigate charges that members were

suffering abuse, was killed by cultists Saturday night as he was about to leave for the United States from a nearby dirt airstrip. Four other Americans were also killed, and the mass suicides and killings followed.

The Guyanese Government official, in expressing doubt that many cultists had fled into the jungle, said that if any remained there and were in good health, they could seek the help of the Amerindians. They are a nomadic group of about 50 families of aborigines who live in thatched-roof dwellings spread out over miles of jungle paths known to the cult.

No Talk of Mass Flight

These trails, leading from Jonestown, the cult's farm, have been searched by Government patrols because they might be the only routes over which a great number of people could have moved through the thick jungle without getting lost.

Several dozen stragglers have indeed re-emerged from the jungle, but none has talked of a mass flight from the village last Saturday night when the cult's leader, the Rev. Jim Jones, reportedly gave an order that everyone drink a poisonous brew prepared by the cult's medical officer.

That — and the absence of clues along the jungle trails — have led to the trou-

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bling suspicion that there are many survivors, that the size of the community has been inflated and that, except for the survivors already rounded up and perhaps a few more roaming around in the bush, the People's Temple has been wiped out.

On the other hand, there is evidence that the density of the jungle has been overstated by reports from the isolated area, and that it was possible for a large group to cover a long distance quickly.

The jungle around Jonestown, while certainly inhospitable to human life in many ways, is not impenetrable like the jungles of Burma, for instance, where one has to cut a path in order to move.

A Double Canopy of Trees

"Actually, you can travel through it fairly easily," said Adrian D. Thompson, a Guyanese horticulturist, who knows the area well. There are heavily wooded sections of trees that create a double canopy that permits little sunlight to filter down to the jungle floor, he explained, thereby inhibiting the growth of other vegetation.

"The density is overhead but not a bar-

rier for movement on the forest floor," Mr. Thompson said, adding, "You have one problem: There isn't much you'll find to eat unless you really know your forest."

The Jonestown area bears little resemblance to Hollywood fantasies of a tropical jungle. He offered these examples:

¶The piranha, except for the smallest species that "can be troublesome," do not harm people.

¶There are some isolated cases of malaria, but has been no yellow fever for years.

¶A bushmaster snake can kill a person if it is big enough, but in most cases death is caused by an improperly applied tourniquet.

¶There are few animals of any size, and the jaguar, fearsome in jungle lore, runs away from people. In 30 years of experience in similar settings, Mr. Thompson has only seen two jaguars.

¶The local Indians, rather than being hostile, might actually feed and shelter their neighbors.

Amerindians Speak Good English

The Government official pointed out: "The Amerindians have done work for the people of Jonestown, such as helping harvesting crops, and they speak good English. If there are any survivors actually out there, I don't see them dying of starvation or exposure."

Chuck Farmer, a bush pilot who has spent more than 10 years prospecting for gold and diamonds in the area of the search, said that individuals could survive more than two weeks without supplies. "You can drink the water and you could eat roots," he said. "A lot of pork knockers — that's we call gold and diamond seekers — get lost and no one I've ever heard of has died."

However, he doubted that the cultists had actually entered the jungle and not come out by now. "When people run into the jungle, they don't go far because they want to make sure they can find their way out. It's been almost a week now. Where are they?"

Jones's Body Believed Brought Out

Meanwhile, a body identified as that of Jim Jones was among those airlifted to Dover Air Force Base. The 200-man United States assistance team sent here to recover the dead Americans worked through the night and day to ferry the bodies by helicopter to the airport outside Georgetown, where they were placed in aluminum coffins for the jet flight to the United States.

Before the American soldiers and airmen arrived two days ago, the Guyanese police had identified 184 of the victims.

Lieut. Col. Alfred Keyes, who is in

charge of the Army Graves Registration unit, said he had decided against any further identification effort in Guyana because of the advanced state of decomposition of the bodies. His men — and half a dozen women — have been working with little rest, racing against the corrosive effects of the tropical heat. "The bodies have been out there too long," he said. "We can't afford to stop and rest."

He said that he hoped to have all the bodies on their way to the United States by Saturday or Sunday. At that time, a decision will presumably be made whether the unit will join the search for those believed missing.

If no great number of survivors emerged from the jungle, it could take weeks to identify all the bodies flown to Delaware. Then, by a process of elimination, the known members of the cult can be accounted for, or not, and only then can the mystery of the jungle possibly be explained.

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DEAD FLOWN TO U.S.

400 Cultists Still Missing In Guyana

GEORGETOWN, Guyana — As the bodies of 408 suicide victims began arriving in the United States Thursday, a mystery remained unsolved in Guyana — what happened to the hundreds of Peoples Temple cult members who reportedly fled into the jungle rather than kill themselves?

Twenty-nine Jonestown cultists — terrified by the jungle nightmare they fled and by reprisals they think await them — went into hiding Thursday behind a U.S. protective shield. The Guyanese government prohibited all Jonestown survivors from leaving the country until it completes its investigation of the mass murder-suicide.

As patrols pressed the hunt for other survivors, United States military helicopters shuttled between the commune, 140 miles northwest of here, and the Georgetown airport, removing the bodies of the People's Temple members who died Saturday night. The dead were flown to Dover, Del., for identification and completion of post-mortems.

On orders from their leader, the Rev. Jim Jones, 405 persons drank a deadly cyanide potion at the cult's jungle camp last Saturday night. Three others died of gunshots. Hundreds of others reportedly refused the deadly mixture and fled into the jungle.

American lawyer Mark Lane, who escaped the ritual suicide, said more than 400 members of the commune fled. Guyanese police Thursday turned over to U.S. officials a total of 803 passports found at Jonestown, which would indicate up to 350 sect members were unaccounted for. U.S. Army personnel in Guyana expressed skepticism so many persons were missing.

A high-ranking Guyanese official, speaking of the continuing jungle search, said: "The fact of the matter is that we do not possess a scrap of hard evidence that a lot of people fled into the jungle. Hard rains washed away any tracks that might have existed, but we simply do not know."

The U.S. Embassy said 31 residents of the Jonestown commune have emerged from the rain forest in northwest Guyana since the mass suicide. Two of them are being held by the Guyanese as suspects in the bloody airfield ambush that same day of a group led by Rep. Leo J. Ryan of California, whose investigative visit to the camp triggered the weekend of violence.

The Guyanese earlier had arrested a third suspect in the ambush, which killed Ryan, three American newsmen and a disaffected cult member. Ryan's group was trying to escort would-be defectors from the camp.

The other 29 Jonestown residents who have come out of the jungle are "scared out of their wits," said U.S. consular official Doug Ellice.

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"They just fled from something so horrible it's beyond belief — I mean hundreds of people just dropping dead."

Among the aluminum caskets arriving in Delaware Thursday was one numbered 13-B and marked simply "Rev. Jimmie Jones." The coffin was unloaded along with 80 others from the giant C-141 cargo plane at Dover Air Force Base. FBI agents arrived at the base shortly afterwards to fingerprint the body to make sure it is Jones'.

Former cult members in San Francisco said they feared Jones directed the mass suicide and then fled with a "revenge squad" of armed zealots bent on killing the people who had brought on his downfall.

But FBI agents said a check of fingerprints led them to conclude that it was Jones' body in the casket.

Reports from the West Coast had cast doubts on the Guyanese identification of Jones, citing claims by former members of the Peoples Temple that Jones liked to have look-alikes around him and that some of the stand-ins occasionally substituted for Jones in various rituals.

Embassy spokesman James Ward said those who disobeyed Jones and fled the suicide scene at Jonestown fear there now may be reprisals against them by fanatical sect members. But cultists at the sect's San Francisco temple denied any retaliation was planned against defectors.

Ellice said the 29, being kept under U.S. protection at an undisclosed location here, "are free to move around but don't want to move around." He said they requested the protection.

He also said they would like to leave this South American land but the government has ordered all Peoples Temple members to remain in Guyana until the inquiry is complete. This apparently included 45 who were in this capital city, 140 miles southeast of the camp, at the time of the ambush and suicide.

Ellice said he did not know how long the investigation might last.

The Guyanese government, stung by foreign press criticism, once again sent helicopters equipped with loudspeakers over the rain forests Thursday to tell any survivors within earshot that they were safe.

Asked if the army's graves registration teams in the Jonestown commune had seen any fresh graves that might explain the disappearance of the missing people, a U.S. Army officer replied, "We haven't found any cemeteries or graves. God knows what they did with their dead."

Still another mystery was developing over the fact most of the suicide victims were young persons and children — although an 108-year-old man was among the victims. There were boxes of Social Security checks but no old people to go with them. James Ward of the State Department's Bureau of Consular Affairs said there was "no indication or trace" that some of them may have died — or been killed — before the suicides began.

An embassy official who asked not to be identified said neighboring Venezuela had been requested to join in the search for other survivors in the thick and inhospitable jungle. The Venezuelan border is about 20 miles from Jonestown, and Guyanese police think some may have fled there.

Ellice expressed fear for the cultists' ability to survive in the swampy jungle. "These are not skilled woodsmen," he said. "They came from cities in the U.S. to an established camp in Jonestown."

The FBI said in Washington Thursday it was questioning present and former members of the cult, including some who witnessed the mass suicide. A spokesman said nine agents hoped to fly to Guyana to help the lone FBI agent there with an investigation.

Three of the survivors were still in police custody. They were Larry Layton, 32, of San Francisco; Tim Carter, 28, of Boise, Idaho; and Michael Prokes, 32, of Modesto, Calif.

Layton has been charged with five counts of murder and three of attempted murder in the airstrip massacre Saturday that killed Ryan, three American journalists and a would-be sect defector and left nine other Americans wounded in violence that apparently triggered the suicides.

In Delaware, the first Air Force C-141 cargo jet arrived in a chilly and overcast dawn with 40 bodies, only one of which had been identified, according to officials. That identification was not released.

The second plane, bearing 81 more bodies, arrived here shortly before 8 p.m. Thursday.

Officials said four more such military airlifts would be necessary to remove all the bodies from Georgetown, Guyana. The third plane was due to arrive here late Thursday night and the fourth early Friday morning.

Volunteer airmen lifted the first bodies in aluminum transfer cases off the plane to vans carrying them one by one to a morgue staffed and equipped to handle mass casualties.

"It was a sour smell," said Sgt. Timothy Starr, detail leader, "like roast beef left out of the refrigerator for a couple of days."

The State Department said families will have to pay costs of transporting the bodies for burial in hometowns, most of them presumably in California.

For families who cannot afford the cost, "obviously they would be buried in the Dover area at government expense," said spokeswoman Mary Anne Bader.

She said bodies unidentified or unclaimed also will be buried at public expense.

A military official who asked not to be identified estimated the cost of taxpayers of the airlift alone could run as high as \$8 million.

Shuler was asked why the military planes were bringing the bodies to Dover when most families presumably are in California.

"This is the only place in the country we have to handle mass casualties of this size," he said.

The Dover mortuary, which Shuler said is believed to be the largest in the United States, was used for Vietnam War dead.

It was also used for identifying the more than 300 victims of the collision between two jumbo jets in the Canary Islands March 27, 1977.

Cult Head Leads 408 to Deaths in Suicide-Murders

By Leonard Downie Jr.
Washington Post Foreign Service

GEORGETOWN, Guyana—With exhortations on the "beauty of dying," the Rev. Jim Jones led 408 of his followers in the Peoples Temple Church to a mass suicide-murder and was himself shot to death, according to reports yesterday from the scene of the massacre.

Guyanese authorities said most of the victims appear to have been killed with poison drawn from a vat set in a clearing in Jonestown, the agricultural settlement where Jones' cult was based. Only three of the bodies had gunshot wounds.

By late yesterday only a dozen of the several hundred residents of Jonestown who apparently fled into the surrounding forest had returned to the compound. Authorities said the returnees were helping to identify the dead.

A survivor of the mass murder-suicide told an investigating group that visited Jonestown yesterday that the poison consisted of cyanide mixed with Kool-aid in a vat. It was administered by Jonestown's staff doctor and nurses to men, women, children and babies. Those who tried to refuse the poison or escape were forced by armed guards to take it.

It was not known if Jones was shot by someone else or killed himself.

Authorities said Jones' wife and a son were also among the dead.

The authorities who searched Jonestown yesterday found, in addition to the bodies, more than a half million dollars in cash scattered about the compound, a "sizable quantity" of gold bullion, wallets filled with U.S. Treasury checks, and more than 800 passports. There had been allegations in the U.S. press that Jones' followers had confiscated Social Security checks from Jonestown's older residents.

The macabre mass suicide and murder was directed by Jones Saturday evening after a handful of his most fanatic followers had attacked a congressional fact-finding group that had just left Jonestown.

Rep. Leo J. Ryan (D-Calif.), three American newsmen and a Peoples Temple defector were shot and killed, and twelve others were wounded, when gunmen ambushed Ryan and

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About 30 newsmen, government aides, relatives of Peoples Temple members, and detectors from the sect at 4:20 p.m. Saturday. The group was waiting to board two charter planes on the Port Kaituma airstrip near Jonestown, and about 150 miles north of here.

Two other members of the fact-finding group, civil liberties lawyers Mark Lane and Charles Garry, had stayed behind in Jonestown. They escaped into the surrounding tropical forest when Jones ordered that everyone in the compound must die and made their way to Georgetown where they gave a detailed account of the massacre at a press conference and in interviews yesterday.

Lane, 51, and Garry, 69, hid in the forest in a heavy rain Saturday night before finding their way to Port Kaituma on Sunday. They said here yesterday that Jones was unhappy that the two-day meeting with Ryan had ended with a number of Jones' followers asking to leave with Ryan and another attacking Ryan with a fishing knife. Lane said yesterday that Jones told them some of his men had gone to attack the congressman and his party at the airstrip as they were leaving.

Then Jones, who had threatened in the past to lead his followers in mass suicide because of attacks on him in the U.S. press and courts, gathered Jonestown's residents in a large open-air meeting place and used a loud-speaker to convince them of the "beauty of dying."

Lane and Garry, who had been sent under guard to another part of the compound where they saw men arming themselves with automatic rifles, escaped into the dense underbrush. While hiding, they heard more amplified exhortations from Jones, then silence, and then the sound of sustained gunfire.

They heard screaming people running through the underbrush around them and more scattered sounds of gunfire in the forest.

Officials of this nation and the small U.S. Embassy located here have been overwhelmed by the enormity of the mass killings of Americans by Americans at Jonestown and at the Port Kaituma airstrip.

The government of Guyana is supervising the efforts to determine just what happened at Jonestown and at the airstrip. They were also searching with a 100-man military force for the possibly hundreds of Jonestown residents still scattered in the surrounding jungle.

Guyanese officials on the scene in Jonestown said they also found 80 to 100 weapons and "hundreds of thousands of rounds of ammunition." Among the weapons were automatic rifles, revolvers and other types of guns.

Only one arrest has been made thus far, that of Peoples Temple member

at Rep. Ryan's party on the Port Kaituma airstrip.

The Guyanese defense force also is set up a heavily armed guard of at least 20 troops around the Georgetown headquarters of the Peoples Temple on the edge of the city, holding the 30 remaining residents of the large home under virtual house arrest.

Four residents there, Sharon Amos and her three children, were found dead, with their throats cut, inside the house Saturday night at about the same time the violence was occurring in Jonestown and Port Kaituma. Guyanese authorities said the Amos deaths were being investigated as murder or murder-suicide.

The U.S. Embassy prepared yesterday to send home the bodies of the airstrip shooting victims — Rep. Ryan, NBC news correspondent Don Harris, San Francisco Examiner photographer Greg Robinson, NBC cameraman Robert Brown, and defecting Peoples Temple member Patricia Parks. Autopsies were performed by the Guyanese authorities.

The U.S. Embassy, augmented by State Department employees and military technicians, plus a dozen helicopters, being flown into this capital city, now faces the task of identifying the hundreds of victims in Jonestown and notifying their next of kin. Relatives of Peoples Temple members already have flooded the embassy here with telephone and telegraph inquiries.

Officials of both governments also have been besieged by a burgeoning international press contingent of about 100 reporters, photographers and television technicians, who have virtually taken over this city's two largest hotels.

Guyana's minister of information, Shirley Field-Ridley, said yesterday morning at a press conference, "I really can't find words to describe our reaction to this terrible thing that has happened in Guyana."

She said the Guyanese authorities first heard about the mass suicides in Jonestown Saturday night when a man who had escaped from the compound and walked 20 miles to the outpost of Matthews Ridge told police there that he had seen hundreds of people being administered poison in Jonestown.

The first Guyanese investigators reached Jonestown later Saturday night, and found everyone inside the compound dead. The Guyanese government did not make any announcement of that fact until early Monday morning a few hours before Field-Ridley's press conference.

Although Guyanese authorities also were aware of the shootings at the Port Kaituma airstrip eight miles from Jonestown on Saturday night the Guyanese military did not move in to secure the area and remove the wounded and survivors until Sunday morning. The State Department said in Washington the delay was due to the lack of lights at the Port Kaituma airstrip.

soon as the two charter planes from Georgetown carrying Ryan's party landed on the grass airstrip Friday.

Lane recalled that Jones, who had asked Lane to come to protect him from harassment from Ryan and his group, at first was not going to let anyone into Jonestown.

Lane said Jones had "become "paranoid" about stories in the U.S. press that people had been impressed into the cult and were being held against their will under terrible conditions in Jonestown. He said Jones had threatened to have all the Jonestown residents commit suicide about a year ago, but that Jones was "licked out of it" by long distance pleas from Black Panther Huey Newton, Angela Davis and others.

Once Ryan's party had arrived in Georgetown last week, Lane, communicating with Jones by radio from the Georgetown headquarters of the Peoples Temple, thought he had talked Jones out of his objections to Ryan's visit.

But when the planes landed on the Port Kaituma airstrip Friday, Lane said, they were met by a "group of angry men and women" and a man with a gun.

"This had a chilling effect on the people in the plane," Lane said. More negotiations took place before everyone on the planes was allowed into Jonestown.

On Friday and Saturday morning, things went better at Jonestown, Lane said. Ryan and the others discovered the settlement's clean, modern buildings, good medical care, advanced farming methods and racial harmony.

Ryan drew sustained applause when he told a gathering of Jonestown residents Friday night that the trip had changed his mind about the community. Ryan later told Jones, Lane and Garry that his only concern was free exit for people who no longer wanted to stay in the commune.

Jones eventually became agitated, Lane said, by a number of snowballing incidents on Saturday. A reporter wandering the compound found that he was not allowed into one building where Lane later saw residents living as close together as "slaves on a slave ship." Jones became angry, Lane said, when he insisted Jones allow reporters to tour the building.

Later, NBC correspondent Harris "made a peripheral tour and people approached him about leaving Jonestown," Lane said. As Harris and then Ryan gathered their names, Lane and Garry said, Jones grew more distressed.

When a family of six announced early Saturday afternoon that they were going to leave with Ryan, Garry said Jones told him: "They never stop. This is the finish. It's finished."

Garry and Lane said yesterday they both tried to persuade Jones that even with the defections, he was "going to get a favorable report" from Ryan.

"But Jones was so paranoid," Lane said. "He saw it as a betrayal if anyone wanted to leave."

Then, shortly after most of Ryan's party and those residents Jones allowed to leave had started down the dirt track from Jonestown to the airstrip in a falling rain, came the knife incident.

Lane gave the following account:

One of Jones' top lieutenants, Don Sly, suddenly grabbed Ryan around the neck with his left arm, placed a knife against Ryan's neck with his right hand, and shouted: "Congressman Ryan, you motherf---"

While Ryan struggled to push the man's hands away from his neck, Lane grabbed Sly's arms from the front and Garry, 69, grabbed Sly from behind.

Finally, "all kinds of people from the temple moved in," Garry said, and pulled Sly away from Ryan as the congressman fell to the floor. Sly's hand was cut in the struggle and blood from that cut was all over the congressman's clothes. Some Jonestown residents gave Ryan a clean set of clothes to change into later on the plane.

Jones calmly watched this incident from some distance, making no move. Lane and Ryan told Jones that police and a doctor must be called at once. Jones said they would be, but no one came.

Jones, visibly shaken, then sat down to talk to Ryan.

"Does this change things?" Jones asked Ryan, who told Jones that he still saw many positive things in Jonestown but that the knife incident did change his impression.

Ryan then asked Lane, "Are you mad at me?"

"No," Lane said. "I'm so grateful that you came here."

"I'll always be grateful that you saved my life," Ryan told Lane.

Lane said he responded by joking with the congressman: "Now no one can call this trip a junket."

After Ryan left to join the others at the airstrip, Jones took Lane aside and kept repeating, "This is terrible, this is terrible, this is terrible." Lane said he tried to calm Jones down.

Jones then told Lane, "There are things you don't know. Those men who left a little while ago to go into the city are not going there. They love me and they may do something that will reflect badly on me. They're going to shoot at the people and their plane. The way Larry [Layton] hugged me, a cold hug, told me."

Then a woman came over and whispered something to Jones, and Jones told Lane to take Garry and go to the East House on the far side of the compound.

Lane objected because he feared Jones was gathering residents of Jonestown for a mass suicide attempt, but Jones assigned a very tall, tough lieutenant to escort the lawyers away.

Lane and Garry saw eight or ten young men remove automatic rifles from storage near where they were taken. They also heard Jones speaking over a loudspeaker to the Jonestown residents about the "beauty of dying . . . it's an important part of what we've done . . . let's not fight among ourselves."

The guard watching Lane and Garry was then replaced by two young men with automatic weapons. Garry said yesterday that he recognized one of them as a man he had frequently helped when he was in

trouble back in San Francisco.

"They kept saying," Lane said, "We're all going to die . . . There is great dignity in dying . . . It is a great way to end our struggle."

When he tried to argue them out of this, they merely smiled calmly and repeated, "We're all going to die."

Lane worried that he and Garry would be shot but Garry said he knew these particular men would never do that even if they had been sent there to do so.

Lane asked the two young men: "At least Charles and I will be here to tell the story of what happened, won't we?"

Lane said the men agreed to that, hugged him and Garry and turned to leave, either to join the death ritual or escape.

"Wait," Lane called out, "first how do we get out of here?"

The men told them where to run—over a hill and into the forest where Lane and Garry were to spend the next 12 hours in darkness, soaked and chilled by rain, cut by the rough underbrush and bitten by insects.

Lane said they could still hear Jones shouting over the loudspeaker and eventually repeating just one word over and over: "Mother, mother, mother. . ." Jones' mother died about a year ago and she was buried in Jonestown.

Finally there was a period of silence and then a large number of shots rang out. The lawyers moved deeper into the underbrush and heard screams and shots around them but saw no one except three Jonestown men rushing down a road out of the compound carrying a large trunk.

ate of 700 Cultists Poses Mystery

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POLICE SPECULATE THE MISSING DIED BEFORE MASS SUICIDES

By Donald Neff
 Time-Life News Service

GEORGETOWN, Guyana — The first inspection of the Peoples Temple commune that uncovered 409 bodies heaped around an open altar raised a host of suspicions that the affair may be even more bizarre than it now appears.

A Guyanese source who returned last night from a six-hour inspection of the jungle site 150 miles northwest of here said an examination of the area — and other related developments — revealed more odd and disturbing facts.

- Though 1,100 to 1,200 persons were believed living in the agricultural commune, a close search found fewer than half that number of bodies.

- Two days after the suicides, only a handful of stragglers had emerged from the heavy bush. There was no indication that any sizable number of cultists were roaming lost, though it obviously was still too early to be sure.

- All but three of the followers had died of poisoning. One of the three was identified by Guyanese officials as the cult's charismatic leader, Jim

Jones, 45, former housing authority chairman of San Francisco. He was found shot in the head.

- Large sums of money were found on three arrested cult members and in the commune.

- Most of the bodies were of persons believed to be under 40, though the cult had an unknown — but not negligible — number of older members.

THIS SET OF FACTS, said the source, who asked not to be identified, has led police to speculate about a grisly possibility: Perhaps, goes

the reasoning, the older and less productive and less sexually attractive cultists were killed and their bodies secretly disposed of in the jungle over the past four years since the founding of Jonestown, the name of the commune.

Or maybe there never were 1,100 to 1,200 people living in the commune; no accurate statistics were kept by the Guyanese government or the U.S. Embassy. It is possible that the Peoples Temple spokesman and various visitors had exaggerated the number attracted to the cult, though authorities are especially suspicious at the lack of older people's bodies at the site.

The commune was widely known to be quite wealthy, partly because members when they joined had to sign over personal possessions, bequeath any future riches to the commune and work without wages. In this way, even dead older members could continue to be assets since the commune could fraudulently continue to collect such benefits as pension and Social Security checks.

Re-examining this line of conspiratorial speculation was the finding of large sums of money on three commune men who were arrested over the weekend.

LARRY LAYTON, 32, was taken prisoner shortly after he shot another commune member in a small plane Saturday during the ambush of Rep. Leo Ryan and a group of newsmen. It was at first thought that Layton's shots signaled the start of the ambush.

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When Layton was arrested, it was discovered he had around \$60,000 in cash and a Peoples Temple bank draft on a Panama Bank for \$1 million, said the source.

Two other unidentified cult members were arrested Sunday making their way to the nearby Venezuelan border. Both had "enormous sums of money" in their pockets, said the source, adding that he did not know the exact amount.

These revelations have led police to add speculation to speculation and come up with what under almost any other circumstance would be considered a wild possibility — a small band within the commune had plotted to kill Jim Jones and abscond with the cult's treasury.

The Washington Post _____
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 The Atlanta Constitution _____
 The Los Angeles Times _____

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...the general Jones may have been in collusion with a few others to dig up the bodies after nearly all the members were dead, and then at the last moment was betrayed.

Moreover, \$1 million worth of gold, jewelry and cash was found at the commune in addition to 800 U.S. passports, 40 automatic weapons and thousands of rounds of ammunition.

WHATEVER THE details, police are investigating the possibility that at the final moment — when masses of the cultists lay dying of poison — that a small band decided to destroy Jones too.

"Face it," said the source, "how could you profess mass poisoning and not use it on yourself. It makes more sense if someone else shot him."

Jones was found lying at the entrance of the commune's large assembly hall with a bullet in the head. Near him were his wife, who

was cuddling one of their children in her arms, both dead of poisoning.

Also nearby lay a pistol that Jones could have used to kill himself. But, said the source, the weapon may have been planted there.

Police entertained that suspicion, said the source, because there seemed to be a certain amount of stage-setting with the bodies.

"If you die of cyanide, which seems to have been the poison, your body goes into spasms and contorts in death," said the source. "But at Jonestown, everyone looked relaxed."

There would have been time for anyone to stage-manage the scene, however gruesome that sounds, since the first troops and police to enter the commune did not do so until Sunday night, more than 24 hours after the suicides began.

Jones' attorneys, Charles Garry of San Francisco and Mark Lane, were at the commune when the death ritual began around 5:30 Saturday night.

ONLY AN HOUR earlier they had saved Rep. Ryan, they said, from a knife attack by cultist Don Sly, 50.

The attack came at the end of Ryan's overnight visit to the commune, while the congressman was chatting with Jones and the two attorneys in a room, said Garry.

"Sly ran in with a knife and screamed, 'I'm going to kill you, you ...' He grabbed Ryan around the neck and put a knife in front of his body. Mark and I wrestled him off and Ryan was not injured."

Because there was not room enough in the two small planes taking Ryan and his party back to Georgetown, Garry and Lane decided to stay overnight at the commune shortly after the attack — and about the time that Ryan, three

who had been ... ned down at the airport six miles away — Jones called a general meeting. The commune members in the assembly hall. Garry said Jones appeared very distressed that 14 of his followers had decided to quit the commune and the accompany Ryan out of the area.

Garry and Lane were not allowed to attend the general meeting, which was unusual and a bit frightening for both men.

After they heard snatches of speeches calling for mass suicide, the two attorneys said in interviews in Georgetown, eight men emerged, went to a room, and ran back to the hall with rifles, some of them carrying two and three weapons.

ABOUT THIS TIME, said Garry, two black youths with rifles "at semi-ready" came up to the attorneys "smiling, very happy and said, 'We are going to die in protest against fascism and racism. Revolutionary suicide is to die with honor and dignity.'"

Added Garry: "The way they were carrying those guns we thought they were sent to kill us."

With some fast thinking, Lane told the men that "we will be left to write your glorious history."

That seemed to satisfy the two young men and they told the attorneys how to escape, said Garry.

Dusk was falling as Garry and Lane set out through the marshes and thickets of the jungle. As they reached a nearby hill, both men said, they heard Jones screaming, "mother, mother, mother."

Then shots began ringing out, they said. It was nearly 24 hours later when they finally escaped the jungle, tired but uninjured, and made their way into Port Kaituma, where for the first time they learned of the deaths of Ryan and the others. They finally got to Georgetown late Sunday night.

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- Adm. Serv. _____
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Missing Cultists Arouse Suspicions

AUTHORITIES SPECULATE THEY WERE KILLED BEFORE SUICIDES

By Donald Neff
 Time-Life News Service

GEORGETOWN, Guyana — The first inspection of the Peoples Temple commune that uncovered 405 bodies heaped around an open altar raised a host of suspicions that the affair may be even more bizarre than it now appears.

A Guyanan source who returned last night from a six-hour inspection of the jungle site 150 miles northwest of here said examination of the area — and other related developments — revealed more odd and disturbing facts:

- Though 1,100 to 1,200 persons were

believed living in the agricultural commune, a close search found fewer than half that number of bodies.

- Two days after the suicides, only a handful of stragglers had emerged from the heavy bush. There was no indication that any sizable number of cultists was roaming lost, though it obviously was still too early to be sure.

- Large sums of money were found on three arrested cult members and in the commune.

- Three of the followers did not die by poisoning. One of the three was identified by Guayanan officials as

the cult's charismatic leader, Jim Jones, 48, former housing authority chairman of San Francisco. He was found shot in the head.

- Most of the bodies were of persons believed to be under 40, though the cult had an unknown — but not negligible — number of older members.

THIS SET OF FACTS, said the source, who asked not to be identified, has led police to speculate about a grisly possibility: Perhaps the older and less productive and less sexually attractive cultists were killed and their bodies secretly dis-

See GUYANA, A-4

The Washington Post _____
 Washington Star-News A-1
 Daily News (New York) _____
 The New York Times _____
 The Wall Street Journal _____
 The National Observer _____
 The Los Angeles Times _____

Date 11-21-78

GUYANA

Continued From A-1

posed of in the jungle over the past four years since the founding of Jonestown, the name of the commune.

Or maybe there never were 1,100 to 1,200 people living in the commune; no accurate statistics were kept by the Guyanan government or the U.S. Embassy. It is possible that the Peoples Temple spokesman and various visitors had exaggerated the number attracted to the cult, though authorities are especially suspicious at the lack of older people's bodies at the site.

The commune was widely known to be quite wealthy, partly because members when they joined had to sign over personal possessions, bequeath any future riches to the commune and work without wages. In this way, even dead older members could continue to be assets since the commune could fraudulently continue to collect such benefits as pension and Social Security checks.

Reinforcing this line of conspiratorial speculation was the finding of large sums of money on three commune men who were arrested over the weekend.

(A SOCIAL SECURITY Administration spokesman said in Washington today that the agency had received no evidence suggesting fraudulent use of federal payments to some 200 People's Temple beneficiaries.

Sources admitted, however, that it was difficult for the government, without notification from the family, to know whether somebody has died and their check should be stopped.

The SSA indicated that in January representatives of the U.S. Embassy spoke with cult members — only 13 were apparently receiving federal payments at that time — who had complained that they were not getting their checks. In addition, they were queried about whether the checks were being signed over to the People's Temple, which would be a violation of the law.

"They said they were not signing their checks over and that they were using their paychecks for their own personal needs," according to the spokesman.

He said the U.S. Embassy has now been "instructed to verify the identity and addresses of beneficiaries who are still there so we do not send checks to people who are dead."

As of June, a Social Security spokesman said, 115 of 150 persons then getting payments were over 60 years of age.

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Or, he added, Jones may have been in collusion with a few others to divvy up the riches after nearly all the members were dead, and then at the last moment was betrayed.

Moreover, \$1 million worth of gold, jewelry and cash was found at the commune in addition to 800 U.S. passports.

MANY OF DEAD LOCKED IN A CONTORTION OF FAREWELL

By Jeremiah O'Leary

Washington Star Staff Writer

GEORGETOWN, Guyana — The first unit of the Guyana Defense Force came on the jungle clearing. There, sprawled before them in nearly military rows, were the bodies of more than 400 men, women and children.

Near an altar was the body of Jim Jones, leader of a fanatic religious cult who felt that the world was closing in on his agricultural commune. Jones was on his back, dressed in a dashiki shirt and black slacks, a bullet hole in his head.

His final act of paranoia was to minister a communion of Kool-aid laced with cyanide.

Many of the communicants were locked in a contortion of farewell. One young couple was face down side by side with a small baby lying dead between them. Bodies were bloated.

There was a large vat from which the victims, apparently of their own free will, knowingly, took the mixture of cyanide and Kool-aid and drank it. Doctors said they probably died within five minutes.

AUTHORITIES counted the bodies of 163 women, 138 men and 82 children.

More were found later. A handful of cult members who managed to escape found their way to civilization by last night.

Officials in Georgetown, 150 miles from the cult's camp, said Jones was killed with a single pistol shot to the head. Two other bodies had gunshot wounds. All the others apparently died of poison. Mothers apparently gave potions to their children, then ritually ended their own lives by sipping out of small plastic cups.

A large hand-painted sign dominated one pile of bodies. It said,

Director's Sec'y _____

men identified as Mike Trobes and Tim Carter, who are alleged to have done most of the shooting Saturday that brought death to Ryan, three newsmen and a young woman who wanted to escape the colony.

Mark Lane, the attorney, author and lecturer who frequently takes controversial positions, may have been one of the last outsiders to see what occurred at Jonestown after the congressman and four others were killed and eight persons were wounded in Saturday evening's shooting outbreak.

Lane told reporters that he was allowed to flee into the jungle before the mass suicide. He reported hearing gunshots while in hiding and Jones' voice, amplified by loud-speaker, shouting, "mother, mother, mother." He said he heard more gunshots, then there was silence.

LANE, WHO accompanied Ryan to the South American country, said Jones had become paranoid as reports increased in the press about cult members being mistreated. Lane said Ryan's trip aggravated that paranoia and led the cult leader to tell his followers that the solution to their problems was suicide and that there was beauty in death.

"Those who do not remember history are doomed to repeat it."

Although officials are not certain when the mass suicide took place, the condition of the corpses, in heaps and rows at the primitive colony of Jonestown, suggested that they died the same day as Rep. Leo J. Ryan, D-Calif., and his party at a nearby airstrip.

Jonestown got its name from the 48-year-old self-styled bishop who preached a strange religion of socialism, suicide pacts and racial integration. The father of one cult member said Jones used sex much in the manner of mass killer Charles Manson to control followers. Jones and Manson did their recruiting in California.

THERE WAS NO authoritative information available in Guyana early today about the fate of the other members of the Peoples Temple cult. Some authorities believe that the estimated several hundred followers of Jones whose bodies were not found at Jonestown may have fled into tropical rain forest.

The Guyanese troops captured two

- The Washington Post _____
- Washington Star-News RI
- Daily News (New York) _____
- The New York Times _____
- The Wall Street Journal _____
- The Atlanta Constitution _____
- The Los Angeles Times _____

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Date _____

(Mount Clipping in Space Below)

Last minutes in Jonestown

By Jim Willse
Examiner City Editor

GEORGETOWN, Guyana —
"Mother, mother, mother!"

Screaming those words, the Rev. Jim Jones set in motion the wave of death that brought down the walls of Peoples Temple, two lawyers for the church said today.

"He was letting the people know he was about to join his mother," said Charles Garry.

"It was then that the automatic rifle fire started."

Garry, in an interview, and Mark Lane, at a press conference, described the ominous sequence of events that led to the deaths Saturday of temple members.

Lane suggested that not all the deaths may have been mass suicide by the temple's zealous followers.

"Judging by the automatic weapons, I think it may well have been the kind of suicide that occurred at My Lai," he said sarcastically.

Garry and Lane, who accompanied the delegation led by Rep. Leo Ryan to the temple's agricultural mission 150 miles northwest of here, escaped through the jungle when the carnage began.

After spending the night in the rain-soaked brush, they made their way to Port Kaituma six miles away.

The two returned to Georgetown early today, where they gave statements to police investigating the deaths.

The lawyers, who had been ardent supporters of Jones and his

(Indicate page, name of newspaper, city and state.)

1 S.F. Examiner

San Francisco, Ca.

Date: 11-20-78

Edition: Final

Title: RYMURS

Character:
or SF 89-250

Classification: 89

Submitting Office: SF

works, described the pressure-filled hours that preceded the deaths of Ryan and four other persons, including Examiner photographer Greg Robinson.

They said that despite a positive reaction by Ryan to the rural enclave, Jones and his key aides became increasingly disturbed by the presence of the congressman.

journalists and "concerned relatives" of temple members.

"They had paranoia," Garry said. "Jim Jones and the others were victims of the highest form of paranoia."

The men said the seeds for the violent confrontation at the airstrip were planted by an apparently staged attack on Ryan by a close confidante of Jones, whom Lane identified as Don Sly.

As the delegation was preparing to leave Jonestown for the airstrip and the flight to Georgetown, they said, Sly grabbed Ryan from behind and brandished a knife. He was wrestled away from the lawmaker while Jones watched calmly.

Lane said Jones ignored suggestions to summon police. "I have the feeling he had made a decision," the lawyer said.

Jones was disturbed that some 4 members of his flock had expressed a desire to leave the mission with the Ryan group.

As the group prepared to leave, Lane said Jones made a remark that apparently presaged the fatal shooting that was to follow. He said Jones stated not all the defectors really wanted to leave, but rather intended to take action against temple enemies.

"We know there are people who are leaving because they love the temple and that they are going to shoot on the street or on the plane," Lane quoted Jones as saying.

Guyana police have arrested one man in connection with the

killings. He is identified as former Ukiah resident Larry John Layton, who the lawyers said had expressed a desire to leave the temple with the others.

Garry said after the Ryan group had left the mission, Jones said his congregation was intensely unhappy with the visit.

"He said feelings were running high because some of their friends were forced to leave and because of the conduct of some of the media," Garry said.

The lawyers said Jones then summoned the entire mission to a meeting and asked Garry and Lane to go to a far end of the compound.

Lane said Jones sent the man who had tried to knife Ryan along "to act as a guard on Garry and

myself. I got the point quickly."

Lane said the knife-wielder later was replaced by two other armed men who told him, "We are all going to die now."

"And they were smiling," Lane said. "They were not sarcastic. They looked genuinely happy to me. They were very, very peaceful."

He said he told them someone should be spared to report the mass suicide to the outside world, so they allowed him and Garry to escape.

Lane said he had been told a tub of poison was carried to the meeting site before the mass suicide. The lawyers said they saw young men carrying automatic weapons and ammunition toward the meeting place and heard voices on loudspeakers talk of the dignity of death.

It was as the two men fled that the firing began. Lane said he counted 85 bursts of semiautomatic weapons fire, and as they went through the jungle they continued to hear the firing and the screams of adults and children.

Garry and Lane had been anxious for reporters to see the Guyana colony firsthand.

"Go there, talk to anyone you want," Lane had said at an Oct. 3 San Francisco news conference.

(Mount Clipping in Space Below)

Georgetown, trying to understand

Special to The Tribune

Georgetown, Guyana—People's Temple leader Jim Jones was Bishop Jones to the people here and a mysterious man who rarely visited this city of 700,000.

His voice, heard over a weekly radio broadcast, was better known.

But even so, there was nothing in what he said to prepare the people who called him Bishop Jones— or for that matter the rest of the world—for the scene of horror he left behind him yesterday.

"We are still trying to understand why it happened," said newspaper editor Monty Smith last night.

"It is shocking, shocking. We regard life very highly here."

In Jonestown, the agricultural commune Jones established in the bush 120 miles away, Dr. Leslie Mootoo, a Guyanese pathologist, was conducting a post-mortem on Jones' body, found in the small wooden building where he lived. The structure is not much bigger than the dorms where commune members slept, Smith said.

He was dead of a bullet wound to the right temple — one of the few to die of a gunshot wound, Smith said.

His wife's body lay beside his.

Apparently Jones shot himself after he led his followers through their ritual suicide, Smith said.

Outside, in front of the meeting hall, a galvanized tub still held the fruitade laced with cyanide that killed the cult followers.

The bodies of men, women and children lay so thickly throughout the clearing that the scene was bizarre, Smith said. It was at once reminiscent of what Allied troops found in Hitler's concentration camps at the end of World War II -- and strangely also looked as though someone had hastily flung pieces of clothing on the ground to dry under the hot sun.

(Indicate page, name of newspaper, city and state.)

3 The Tribune

Oakland, Ca.

Date: 11-21-78

Edition: Handicaps

Title: RYMURS

Character:
or SF 89-250

Classification: 89

Submitting Office: SF

Some bodies were in the brush surrounding the land the cult followers had worked so hard to clear and cultivate.

But two who remained in the compound during the mass suicide survived, Smith said.

An old man named Grover Davis ran and hid in the bush around the People's Temple compound.

An old woman, Hyacinth Prash, was ill in her home when the mass suicide was taking place, and stayed alive simply by staying still.

Seven others escaped by fleeing into the jungle around the compound. They were found by Guyana soldiers within two miles of Port Kaituma, near the airstrip where Congressman Leo Ryan and four others died Saturday. How many others escaped the same way is unknown, Smith said.

The bodies of those who didn't lay everywhere — black and white alike, young and old, sprawled carelessly where they had fallen. With the exception of those who fled, none seemed to have revolted in the face of the suicide ritual, Smith said. They had lined up, taken their drinks, and died, perhaps within five minutes.

Guyanese police recovered some \$1 million in currency and checks in the compound, he said, and at least 14 automatic rifles.

The office that Jones maintained here in Georgetown was locked.

"But he was rarely there," Smith said. "He would almost always send in a chap below him to do his work in Georgetown."

During Jones' radio broadcasts he spoke about the work the commune was doing.

"He painted a very good picture," said Smith.

(Mount Clipping in Space Below)

HOW

THEY

DIED

**Corpses
covered
ground in
Jonestown**

(Indicate page, name of newspaper, city and state.)

1 S.F. Examiner
San Francisco, Ca.

Date: 11-21-78
Edition: Final

Title: RYMURS

Character:
or SF 89-250

Classification: 89
Submitting Office: SF

By Jim Willse
Examiner City Editor

GEORGETOWN, Guyana — Visions of hell:

- The babies were the first to die, the poison administered to tiny mouths through special bottles.

- In the green valley that was Peoples Temple, a carpet of corpses, still dressed in finery for the congressman's visit.

- Wives and husbands, parents and children, locked in final embrace, joined in the five minutes it took for the cyanide to take hold.

- The evil shepherd of this fanatic plot lies like a ghastly centerpiece — the Rev. Jim Jones, shot to death, perhaps by his own hand, perhaps not.

Detail work of this nightmare painting is quite simply beyond belief. It was described yesterday by Charles Krause, a Washington Post reporter who visited the remains of Jones' agricultural mission as a representative of journalists gathered here.

Authorities counted at least 405 bodies huddled closely together in a tiny, open-air pavilion that had served as the settlement's communal meeting ground.

"You could not see the ground," Krause said. "It was literally covered with bodies."

Lying on a stage before the dead, his head soaked with blood, was Jones himself, flanked by his wife, Marcelline, and one of the couple's seven children. It appeared Jones had been addressing his faithful as they took their lives.

Apparently three, including Jones, died of bullet wounds. The rest followed their leader's final command "to meet at another place" by drinking Kool-Aid spiked with poison.

One of 12 known survivors of the death ritual said Jones

following to suicide only after learning of the failure of an elaborate plot to kill every member of Rep. Leo Ryan's factfinding party.

Odell Rhodes, a 36-year-old teacher, said he slipped away after the killings began. Here is his description:

Jones called his congregation together and said a loyalist had been planted among a group of

temple members who had decided to leave the mission with Ryan and his party of reporters and relatives.

Jones said the infiltrator would fly off in a large plane carrying Ryan, his staff and media representatives. Once airborne, the loyalist would produce a handgun and kill the plane's pilot.

The crash of the aircraft would wipe out all of the temple's freshly departed visitors.

As Jones spoke, word arrived from the airstrip at nearby Point Kaituma that the scheme had gone awry. The loyalist had boarded the wrong plane, getting into a second, smaller craft, instead of the one reserved for Ryan's group.

He apparently realized his mistake and opened fire when both planes still were grounded, triggering more gunfire from other temple members, who had hidden at the end of the airstrip.

Ryan and four others were killed, but several persons escaped into the brush.

Hearing this, Jones announced to his following: "The time has come to meet in another place."

The poison was prepared.

The lethal purple liquid was brought out in a large iron vat. With the help of nurses, the Kool-Aid first was administered to babies.

Little squirt bottles were used to shoot the liquid into the infants' mouths. One mother protested

when it was her child's turn, but was shouted down by other members.

"That's what father wants," they admonished, referring to Jones.

Adults rose from among their fellow believers when it was their time to be served, walked up to the vat, drank their dose, and then returned to their places on the hard ground.

It took five minutes for the potion to work. Convulsions would set in first, then the members' eyes would roll up.

Helping serve the liquid was a temple doctor, whom Rhodes identified as Lawrence Schact. Rhodes said Schact asked for a stethoscope as the suicides were going on, and Rhodes was dispatched to find one. He said he never turned back.

Said Krause: "Many of the bodies had blood from the nostrils and foam at the lips."

The dead members — still dressed for Ryan's visit in colorful shirts and dresses rather than their usual jean overalls — had not been moved when police investigated the scene yesterday, 48 hours after the suicides.

Rhodes said temple members in Guyana and San Francisco had been planning a ritualistic mass slaying for months. When the code words, "White Night," were broadcast from Jonestown, members in San Francisco were to begin the self-executions.

(In The City, cult members told reporters gathered outside the temple gate that radio contact with Jonestown had been lost Saturday the day of the massacre.)

Police found more than death in the isolated jungle settlement. They discovered an estimated half-million dollars in cash and bunches of envelopes filled with Social Security checks. The checks had been sent to temple members and then turned over to the temple.

Maria Katsaris, said to be Jones' mistress, was discovered dead on the bed in the leader's house with another woman. She, like Jones and another unidentified person, had been shot to death. A dozen other bodies also were in the house, the victims of poison.

The settlement's water supply had been poisoned with fertilizer. All the dogs, numbering in the

hundreds, had been killed, along with a pet gorilla they called Mugsy.

Some 800 passports were confiscated at the camp, indicating hundreds more temple members have yet to be accounted for.

Police said today they had accounted for 36 survivors, counting those found in the surrounding jungle and those members in Georgetown.

One theory being circulated is that another larger group of bodies may be rotting somewhere in the jungle, a group that for some reason was herded away from the others to die.

Still unclear is whether Jones died by his own hand. C.A. Roberts, assistant commissioner with the criminal division of the Guyana National Police, said the leader was shot by a gun that apparently had been pressed against his nose.

In Georgetown, Jones' son, Steven, 19, said he hated his father. "He destroyed everything we lived and worked for. He has discredited socialism."

The younger Jones said the suicide victims may have been "tricked" into thinking the poison routine was a "drill."



Associated Press

TRUNK FULL OF PASSPORTS: MUTE TESTIMONY TO MASS DEATHS
Guyanese medic covers face before entering area of carnage



Associated Press

STEVEN JONES, 19
Father 'tricked' cult

(Mount Clipping in Space Below)

Special Report**An Eerie Visit to Jonestown***By Matthew Naythons**Special to The Chronicle**Copyright 1978, Chronicle Publishing Co.***Jonestown,
Guyana**

It seems impossible that the vast area of prone bodies could be anything but friends sleeping to-

gether under the stars.

Men and women lie together, arms linked, faces down. Obedient children lie next to their parents in seeming sleep, amid a scattering of toys.

Only when the wind shifts does the horror seep inside. It simply

cannot be real, and one wonders when he stepped through the looking glass.

Everywhere is silence. Speaking above a whisper seems somehow gravely sacrilegious. Columns of troops, — perhaps 150 in all — patrol the tents and buildings without a sound.

Death here is total. No dogs bark, all were killed, their bodies mingling with those of the humans. The pet ape, Mr. Muggs, lies shot to death in his seven-foot-high cage.

Most of the dead lie in a semicircle inside Jonestown's main meeting hall. Near the throne of their leader, the bodies lie piled so deep the ground cannot be seen.

On the walls are colorful maps of Guyana and its South American neighbors and painted signs of brotherly love.

"Love one another," reads one.

Twenty feet from the Rev. Jim Jones' chair at the front of the room, a table and a 15 gallon drum

(Indicate page, name of newspaper, city and state.)

1 S.F.Chronicle

San Francisco, Ca.

Date: 11-22-78

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Submitting Office: SF

tell much of the story. Inside the drum is a purple fluid, scattered around its base are ten empty potassium cyanide bottles and scores of paper cups.

The table is filled with dozens of empty Demerol and Valium vials. Half-drawn syringes lie in heaps of dried alcohol swabs. Chloral hydrate and Thorazine fill out the tableside pharmacy.

It took about five minutes to die. Valium and Demerol were apparently injected first to sedate the faithful. A cup of cyanide would then steal the oxygen from the red blood cells and the taker would sleep forever.

As night falls, Jonestown takes on a heightened air of unreality. The jungle fills the void. Shriill animal shrieks and whistles drift in from the thick, black rainforest that borders the town.

The soldiers are on edge. The authorities, unnerved by the night, want no civilians in Jonestown. Least of all they want a reporter. At night, anyone could be an assassin moving back inside from the jungle.

The soldiers carry automatic rifles. The officers wear .45-caliber pistols on their hips.

After a brief look at the meeting hall, I am assigned an armed escort and walked off to a dormitory. Also assigned to the dormitory was a team of civilian pathologists newly arrived to conduct autopsies on Jones and his high associates.

The barracks previously housed about 100 women. Personal effects lie scattered across the neatly made bunks and on the floors.

The contents of a half-open purse lie spilled across a mattress. Photos of a smiling black child are scattered on the floor.

Whoever had left 36 hours earlier had obviously left in a great hurry.

How many had fled from Jones' cyanide vat was hard to tell. Survivors say Jones failed to notify U.S. officials after the deaths of his followers over the months — allowing him to continue to collect and deposit their social security and other government checks.

This may explain why many of the people unaccounted for have not been found.

But the soldiers also say that they could pass within 20 yards of any survivors in the jungle and never see them if they were too frightened to call out for help.

Monday night, no one was able to sleep. The soldiers lay bolt awake in their bunks, holding their weapons, staring at the walls. The unexpected arrival of an army helicopter signaled an early and welcome chance for me to depart before the night was over.

Upon landing, a squad of soldiers arrived at the barracks and drove me out of the compound to the small airstrip at Port Kaituma. On the way we passed four hungry kittens that had somehow survived the ritual of death.

At the airstrip, the family of Patty Parks was waiting for the next plane.

Dale Parks and his two daughters, Brenda, 18, and Tracy, 12, had been at the Port Kaituma airstrip on Saturday when Parks' wife Patty, 44, was shot and killed along with Congressman Leo Ryan, San Francisco Examiner photographer Greg Robinson and two NBC-TV journalists. After the shooting started, the surviving family members crawled off into the jungle and slept in a swamp until soldiers arrived to rescue them.

During Ryan's visit, the entire family pleaded to be allowed to leave with the congressional party. They said they had been lured to Jonestown by colorful brochures and pictures. Once there, they found it impossible to leave.

Despite the death of his wife, Parks said he was grateful for

Ryan's efforts.

"It was the first time that someone showed they cared," Parks said.

Standing in the darkness, the family was still shocked and scared. The soldiers tried to console them, telling them there was nothing to worry about now.

"That's what the congressman said when we left Jonestown," Parks replied.

Also standing on the dirt airstrip was a Guyanese air force major who had met Jones over the past months.

"He always wore sunglasses," the major recalled. "I only saw his eyes once, when he took them off, and he looked like that man from California, what was his name . . . uh, Manson."

The plane arrived, we boarded and rose out of the jungle. We took a final look back.

From 1500 feet, Jonestown truly appeared the dark side of the moon.

(Mount Clipping in Space Below)

Inside Jonestown

(Indicate page, name of newspaper, city and state.)

4 S.F. Examiner

San Francisco, Ca.

Date: 11-21-78
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Title: RYMURS

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Peoples Temple leader Jim Jones lies shot to death, heaped over another corpse — just part of the incredible carpet of bodies that covered Jonesto



At the Rev. Jim Jones' bidding, they sipped from a vat of cyanide-laced ade (above).



and lay down
and died under a sign bearing a
grim prophecy

he sat on this throne and called
himself the "prophet of God,"
and they believed him.



Bodies of the faithful, who took their poison and then sat in the Jonestown meeting hall until they toppled from their crude seats



the arms cache found, too late, by Guyanese troops

Associated Press photos



Chicago Tribune Photo via Associated Press

Poison mixed with depressants killed many of these residents of Jonestown shown from an aerial view.

Suicide Brew Contained Mix of Drugs, Poison

GEORGETOWN, Guyana, Nov. 22 (UPI)—Autopsies performed by Guyanese medical examiners today revealed the mixture the Peoples Temple cultists willingly drank at the Rev. Jim Jones' order was laced with a variety of depressants, tranquilizers and deadly poison.

The autopsy showed the ingredients, blended in a huge cauldron filled with grape-flavored Kool-Aid, included thozazine, a sedative; demerol, a painkiller; pharengen, an anti-histamine that promotes absorption of substances into the blood system; thalium, a tranquilizer; halioparaeol, an antipsychotic sedative used to calm violent people; largatil, another sedative; and two poisons—potassium cyanide, which affects the respiratory system, and potassium chloride. The brew contained depressants to minimize the pain associated with cyanide poisoning, and may have been used to trick the faithful into believing they were only rehearsing their own deaths.

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BLANKETS CONCEALED LAYERS OF CORPSES

By Jeremiah O'Leary
Washington Star Staff Writer

GEORGETOWN, Guyana — Large numbers of bodies in the mass suicide-murder at the Jonestown cult colony originally were overlooked because they were under blankets separating layers of corpses.

"Near the center of the pile of bodies near the assembly hall, they were three-deep in some areas," Capt. John Moscatelli, an Air Force spokesman, said last night.

"They were in layers with blankets between them. There were bodies

hidden under other bodies and the discrepancy was not readily apparent. We planned to handle 400 bodies and suddenly we were faced with double that number," he said.

"We started with the bodies in the perimeter around (the Rev. Jim) Jones' assembly hall, where the great majority of the bodies lay because the corpses were less dense at the outside.

"But as we worked toward the center, there seemed to be many more. At that point, Col. William I. Morgan,

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the task force commander, stopped all work and we did a recount. As we came toward the center of the cluster of bodies, we realized there were many more than we had been told."

THE NEW DEATH toll announced yesterday was 776 Americans and four adopted Guyanese children in the mass suicide-murder.

The much higher number was radioed to the U.S. Embassy here from troops of the U.S. graves registration detail working among the bloated cadavers at the isolated jungle colony where Jones' followers assembled en masse to drink cyanide poison.

Informed sources said that U.S. troops had found 370 more bodies at the agricultural colony. This raised the official death toll from 410 to 780.

U.S. military and diplomatic officials said last night at a press conference that when the joint task force arrived here Tuesday, the official count of dead had already been provided to American military units in the operation. They said that when U.S. troops first looked at the Jonestown bodies, there was no indication that there were more than 410, the number first given by Guyanese officials.

"So we have spent all day trying to find additional body bags and caskets to bring in here in a reasonable time."

STEPNEY KIBBLE, the embassy's press officer, said no Americans were involved in any of the early body counts. But he did acknowledge that consular officers had gone out to Jonestown to make a survey.

Officials said they had no idea how Guyanese officials made their first count, but they said the situation reflected the fact that the bodies of smaller people and children at the bottom of the piles of corpses were not visible until the U.S. graves registration team began unstacking them in order to obtain a more accurate count.

"The body count provided us by the Guyanese is no indication of bad faith or an attempt at cover-up," Muscatelli said.

"In addition, we have no reason to believe that any of the new bodies we have found were killed by gunshot wounds or foul play. The task is wearing and distasteful, but we will do the best we can," he said.

The original disclosure there were many more bodies came as U.S. officials had been reporting that the number of dead already moved from the commune in body bags and sent back to the United States in military transport planes had reached 279. Officials were then predicted that the task of shipping the bodies home would be finished by tomorrow.

BOTH U.S. AND Guyanese officials had said they were baffled by the existence of 803 U.S. passports found at Jonestown while only 410 bodies had been located in the six days authorities have been working among the piles and rows of dead at the colony started by Jones here four years ago.

Reporters who have been to Jonestown all through the week were frankly skeptical of the embassy's unexpected announcement that 370 more bodies had been found at the commune and of the circumstances surrounding the discovery.

Many newsmen have seen the bodies every day, in increasingly malodorous stages of discomposition, and some said frankly they did not understand from their own examination how an error of such magnitude could have been made in an area not much larger than a football field.

All along, Georgetown has been rife with speculation there might be another mass grave in the jungle near the colony or that some useless or untrusted members of the Peoples Temple might have been eliminated by Jones over a period of time prior to the mass suicide-murder.

THE POISON DRINKING order was issued by the sect's leader shortly after some colony members murdered Rep. Leo J. Ryan, D-

Calif., and four others at the nearby Port Kaituma airstrip.

Hope had been fading in the past 48 hours that any of the estimated 400 commune members accounted for as either dead or having escaped the mass suicide, would be found alive in the dense forest surrounding the colony, located about 150 miles northwest of Guyana's capital.

However, Minister of Information Shirley Field-Ridley and Police Commissioner Lloyd Barker had indicated there was some reason to believe there were survivors who might have fled into the bush to take refuge with the Amerindian aborigines who live in the area.

The surprise revelation by the U.S. Embassy, authorized by Ambassador John Burke, caused Guyana's Deputy Prime Minister Ptolmey Reid to delay a statement yesterday to the National Assembly. When Reid made his short speech, he acknowledged that there had been further discoveries at Jonestown raising the total to 775 — five fewer than the Americans say have now been found.

REID'S STATEMENT was intended to rebut charges by political opposition parties here that the Guyanese government was culpable for permitting Jones to establish a state within a state, to bring in many firearms, and to operate one large ship and two smaller vessels apparently without government controls.

He appeared to suggest that a woman member of Jones group and her three children possibly were murdered here. The previously accepted version was that she had slain her children and then herself.

Turning to accusations of lax Guyanese security in the area, Reid said government records show that only four licenses for firearms were issued to Jones' commune. But he added that Guyana's present information is that there was a serious breach (because about 100 weapons were found). He said the persons involved in bringing in the guns may now be beyond the reach of Guyana's justice.

Desolate Scene Discovered At Ruined Jonestown School

By CAREY WINFREY
Special to The New York Times

JONESTOWN, Guyana, Nov. 27 — It is a simple structure, little more than a tin roof supported by wooden posts, 12 by 40 feet in size. It stands just off Cussy Lane, across the way from Mary McCloud Bethune Terrace and down the street from Sojourner Truth Apartment.

Baby plantain trees are planted around it, though some are wilting and will no doubt die from having been uprooted. Even before you saw the blackboard with the stars drawn in chalk, or "The Human Body" textbook or the sign that reads, "Don't Be a Litterbug, Help Keep Our Classroom Clean," you'd know what the little structure is. Or was. It is not much of anything anymore.

How Long to Live?

Now, upturned chairs and papers and clothes are littered everywhere. On the mud-packed floor, color snapshots are scattered. There must be more than a hundred of them. The people in the snapshots are eating, posing, sitting and smiling. In one of them, a straight-backed woman hands a phonograph record to a man with a stiff smile. On the back of the snapshot,

someone has written, "Gave him one of our records. Pastor Stevens. Baptist."

There are phonograph records, too, on a big table near the blackboard. Judging from the white paper bag on which her name is written, they belonged to Diane Wilkerson. One of the records, recorded in Barbados by Teddy Wondell, is titled "Time Will Tell On You." The title of the song on the other side is "How Long Will I Live?"

It may have been a happy classroom. On a card tacked to one of the posts are the words "Music and Dance" and a hand-drawn picture of a smiling woman. "La la la," she is saying.

Other pictures are displayed from a string. The pictures are drawn in pastels and crayon and are signed by the young artists. Nicky drew a fishtank. Sonya drew a small dog and called her picture "Puppy Love." Jennifer's picture is almost all in yellow; it depicts an enormous sun rising over a mountain.

Near the children's pictures is a sign written in a more mature hand: "Look, Listen, Learn." But around that admonition, in children's handwriting, are other phrases. "Jonestown is a place of peace." "Be good to those around you."

'New Mathematics' Taught

There are more than a dozen copies of "Success in Spelling" and more than a dozen more of "New Mathematics for the Caribbean" in a white box not quite as large as a footlocker. And there are many dozens of Guyana Exercise books in the white box. From these we learn that the teacher's name was Margarita. From the lesson books we also learn that in addition to spelling and mathematics, Margarita taught Russian language and history, handwriting, social studies and current events.

"Soviet Foreign Minister Gromyko spoke of the problems of strengthening peace in the world over Soviet T.V.," someone had written in a small hand in one of the books. Another contained a list of current "Disco Hits."

Margarita, or someone in authority, liked slogans. On almost every post a card bears some message: "Your Attitude is So Loud I Can't Hear What You're Saying," and "Black is Beautiful" and "Forbes Burnham, P.N.C. — We Must Have Unity."

Assortment of Items

Beneath this slogan, a second table contains an assortment of items: a pair of red suspenders, three small, rusty "Marine Band" harmonicas and a ringed notebook on which "For Snoopy," the Charles Schultz cartoon beagle, sleeps smilingly on the roof of his doghouse.

There is a child's baseball bat on the table, too, with one end badly chewed, apparently by a dog. Next to it is a book one would not expect to find in a classroom. It is called "A Dictionary of Gambling."

Next to that is something else that does not belong in a classroom. A pair of oversized orange rubber gloves left behind by someone from the Graves Registration unit.

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Jonestown Now A Ghost Town For Scavengers

GEORGETOWN, Guyana (AP) — American soldiers completed the grisly task of removing bodies from Jonestown yesterday and unofficially determined that 910 persons, 500 more than originally estimated, died in the mass suicide-murder, U.S. officials said.

They said this was a preliminary final count but approximately correct.

The count leaped from 408 to at least 775 Friday when searchers first realized that many bodies had been stacked atop each other. Then yesterday, State Department officials in Washington and at Dover Air Force Base, Del., where the bodies are being sent, got word of the higher toll.

It was beginning to appear that few, if any, Jonestown residents remained unaccounted for.

THIRTY-TWO survivors had emerged from the jungle around the agricultural settlement after the bizarre death rite a week ago Saturday, and 46 more were at the Georgetown headquarters of the Peoples Temple sect at the time.

Searches have produced no indication that any others escaped and remain in the dense jungle around Jonestown, 150 miles northwest of Georgetown. State Department lawyer Michael White said in Dover that all the newly discovered victims were found in the camp clearing and not in the jungle. The last of the bodies was flown out of Jonestown yesterday afternoon.

Two of the survivors have been formally charged with murder, however, and will continue to be held in Georgetown.

At Jonestown, American troops in surgical masks and rubber gloves removed the last of the badly decayed bodies of the sect members, called to their deaths by the cult leader, the Rev. Jim Jones. "The time has come for all of us to meet at another place."

The camp's medical team had doled out lethal doses of cyanide poison. It was administered to infants and force-fed to some adults who resisted, but most took it willingly, survivors said.

Journalists who visited the site yesterday said it had the appearance of a suddenly abandoned ghost town.

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with laundry still on the lines and spades sticking out of freshly dug garden plots. Scavengers, mostly natives who live in the jungle around the settlement, were looting the cabins, taking bedding, pots and other items, they said.

AT THE DELAWARE air base, which houses the Air Force mortuary, specialists were trying to identify the bodies and prepare them for shipment and burial.

Eighteen FBI experts at Dover were checking fingerprints at the rate of about six bodies an hour. Army Maj. Brigham Shuler said it will take "much longer" than the two or three weeks originally estimated to finish the airlift, identification, preparation and shipment of the bodies.

The State Department said no further partial lists of victims will be released, but a full list will be provided when all of the victims who can be identified have been and next-of-kin are notified. A list of 170 tentatively identified victims was released last week.

A spokesman said the final lists will not be issued soon because of identification problems and expected trouble in locating survivors of some victims.

THE SECOND man formally charged in connection with the week-end of violence was arraigned yesterday.

Charles Edward Beikman, 43, of Indianapolis was charged with murdering four sect members at the cult's temple in Georgetown.

The victims, identified in court records as Sharon Amos, 42, and her three children, Martin Amos, 9, Christa Amos, 7, and Liane Harris, 21, were found with their throats cut the day of the suicides. Earlier it was

reported that they, too, committed suicide.

Details of the alleged murders were not available.

Last Wednesday, Larry Layton, 32 of San Francisco was charged with the murders of Rep. Leo J. Ryan, D-Calif., three newsmen and a defecting member of the cult.

They were gunned down on a jungle airstrip, apparently on Jones' orders, after visiting the settlement to investigate reports of abuse of settlers there, most of whom came from California. The suicides apparently took place about an hour later.

Two other sect members were taken into custody for questioning by Guyanese authorities last week, but no charges have been announced against them.

The next court appearance for the stocky, blond Beikman, a sect member for 20 years, will be Dec. 4 in Georgetown. Layton will appear again Jan. 15 at Mathews Ridge, the court nearest to the site of the airstrip ambush.

Conviction of first-degree murder in Guyana is punishable by hanging, although there have been no hangings since independence from Britain in 1966.

AIR FORCE Capt. John Moscatelli, the spokesman for the U.S. joint task force in Guyana, has explained that an initial body count of 408 was provided by the Guyanese government. He said American troops realized Friday, after finding some bodies three-deep, that the estimate was much too low. The count of 910 is unofficial but should be close to the final figure, he said.

Moscatelli said it was possible that someone had rearranged the bodies. There were blankets between some layers of bodies.

Odell Rhodes, 36, of Detroit, one of the survivors from the colony, said sect members were falling and dying in various positions when he fled.

JONESTOWN FIRST HAND

Actuality of Death Gone but Feel Is Everywhere

BY JERRY BELCHER
Times Staff Writer

JONESTOWN, Guyana—Fifty-two of us flew into Jonestown Monday to see first hand what we had been reporting and writing about second hand for the last week—the death scene at the Peoples Temple settlement.

The actuality of death is gone now—the last of the 910 corpses removed some time last Saturday night—but the stench is everywhere.

And the presence, the feel of death is everywhere.

So are the artifacts of the political-religious cult created and then destroyed by the Rev. Jim Jones.

A New Testament in Spanish; a paperback book "Marxist Social Theory"; empty vials of drugs; a set of bright, expensive-looking drums; a clutter of deadly crossbows.

Then, scattered and jumbled in the middle of the compound, under the corrugated aluminum roof of the central pavilion where most of the dying was done, are the pathetic possessions left by Jones' disciples.

Over there, a stuffed Mickey Mouse doll, forlorn and stained. Here, a crushed baby bottle, the nipple askew. A couple of feet away, a small blue pillow, the indentation of the head of its tiny owner still evident.

The smell is stomach-wrenching by the pavilion, more concentrated than in the rest of the camp. But you can hold your breath, or breathe through your mouth, and live with it. So I stay and look.

The kids' stuff is the worst. The toys and small shoes of children who died here.

Maybe some of the adults, or even all of the adults, died here for what they believed in. But surely, not the kids. They didn't die with Jim Jones because he exhorted them to.

They died because someone—their parents, a doctor, a nurse—pumped poison into them with a needle.

The kids' stuff is worse, but it's all

horrifying. The old people's stuff—an expensive chrome wheelchair over there, a blonde-wood cane here—that's devastating, too.

There's a notebook. My first impulse is to grab it and read it. But that seems ghoulish and I hesitate.

On the other hand, it may be an important document—it may contain the secret of Jim Jones, what made him what he was, what gave him the power of death.

I grab it and read.

It is only neat, precise lecture notes, apparently kept faithfully day by day: "Aug. 30. Chinese Chairman Wu (sic) is talking to the Shah of Iran while the capital is on strike."

"Sept. 5. Somoza's time is short-lived . . ."

"Sept. 16. The rise of fascism in Italy . . ."

It goes on and on like that.

I pick up a letter. It is written in a girlish hand on lined, three-hole binder paper.

"Hi, Sherry," it begins. "I was really glad and surprised to hear from you. I'm so glad that things have worked out for you."

I know I can't finish reading that one.

I'll try one more, a printed form, obviously distributed by the temple.

"My Message to the Pastor Jones," it is headed.

Then, on ruled lines of the pink sheet in childlike handwriting, without punctuation: "Dear Pastor Jones: I am thankful to God for all the love you send forth to ones throughout God's great world." At the bottom, beside the printed words, "My Offering" is this:

"Here is My Offering to help with your beautiful Agricultural Mission in Guyana."

After that the writer scribbled, "\$27.77."

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The sender gives her address as Richmond, Calif.

I move on.

Just outside the pavilion are the crossbows, five or six of them. A stethoscope is tangled in with the weapons.

The single arrow, with a razor-sharp point, is fired into the bank of an overturned wooden bench.

Did one of Jones' lieutenants fire the arrow at someone who refused the cyanide drink? Or was it fired later by a Guyanese or an American soldier to see how the crossbow worked? Another of the Jonestown questions that never will be answered.

Groups of reporters are being shuttled from an airstrip at Matthew's Ridge, 25 miles away, and there is a schedule to keep if we are to get back before dark.

One of the two dozen or so Guyanese soldiers guarding the death camp urges me to see what must be seen, and get back to the helicopter. He emphasizes this point by shifting his grip on a submachine gun.

I get the point.

A laundry, a cook house. In the laundry, bags of unwashed clothes.

Staggering through ochre-colored mud toward what appears to be a warehouse, I find a survivor:

A tiny, scrawny kitten.

Two Japanese journalists discover the kitten at almost the same time. One shoots 10 or 12 pictures of the kitten. The kitten looks hungry, mews pathetically.

The photographer grins. He's made some nice pictures. We move on.

On the back stoop, just beside the warehouse, about 30 yards from where the cyanide potion was distributed last Saturday, is a cardboard carton with a flap torn open.

The carton contains hundreds of packages—not of Kool-Aid, the drink that has been reported as used in the cyanide drink—but of something called "Fla-Vor-Aid."

Similar to Kool-Aid, but not Kool-Aid. I've come across a big scoop.

I pocket a single envelope of the stuff. I feel guilty because I've become a ghoul and a looter, and I put it back. Then, once again, I pick up the envelope put it in my pocket.

Why, I have no idea.

Later, I discover there is other life in Jonestown beside the kitten and the soldier and the newsmen.

In a garden beside a wood-frame house—a barracks, or an apartment—a small, healthy-looking pig is rooting contentedly. Not far away is a black duck.

Why should anyone take note of a kitten, a pig, a duck, in a place like this? It is because they're alive—and that somehow seems important.

The barracks or apartments are named after famous black people, one of them fictional: "Gene Pitman Gardens."

The others named after historical figures are "Mary McLeod Bethune Terrace," "Harriet Tubman Place," and "Sojourner Truth Apartment." They are all neatly built structures, but evidently not the principal housing accommodations.

Several hundred yards away are about 50 smaller cottages, each about 12 by 20 feet, all also neatly built. They are freshly painted in pastel colors—green, blue, pink and beige. Another reporter gets a peak inside one, and says there are a dozen bunks in the place.

The cottage said to have belonged to Jones is about 100 yards away from the central pavilion. It is perhaps twice as large as the small cottages, but certainly not a palace.

Like nearly all the others, it has been sealed by Guya-

nese soldiers or police. But on the small veranda, stuff and junk is littered about.

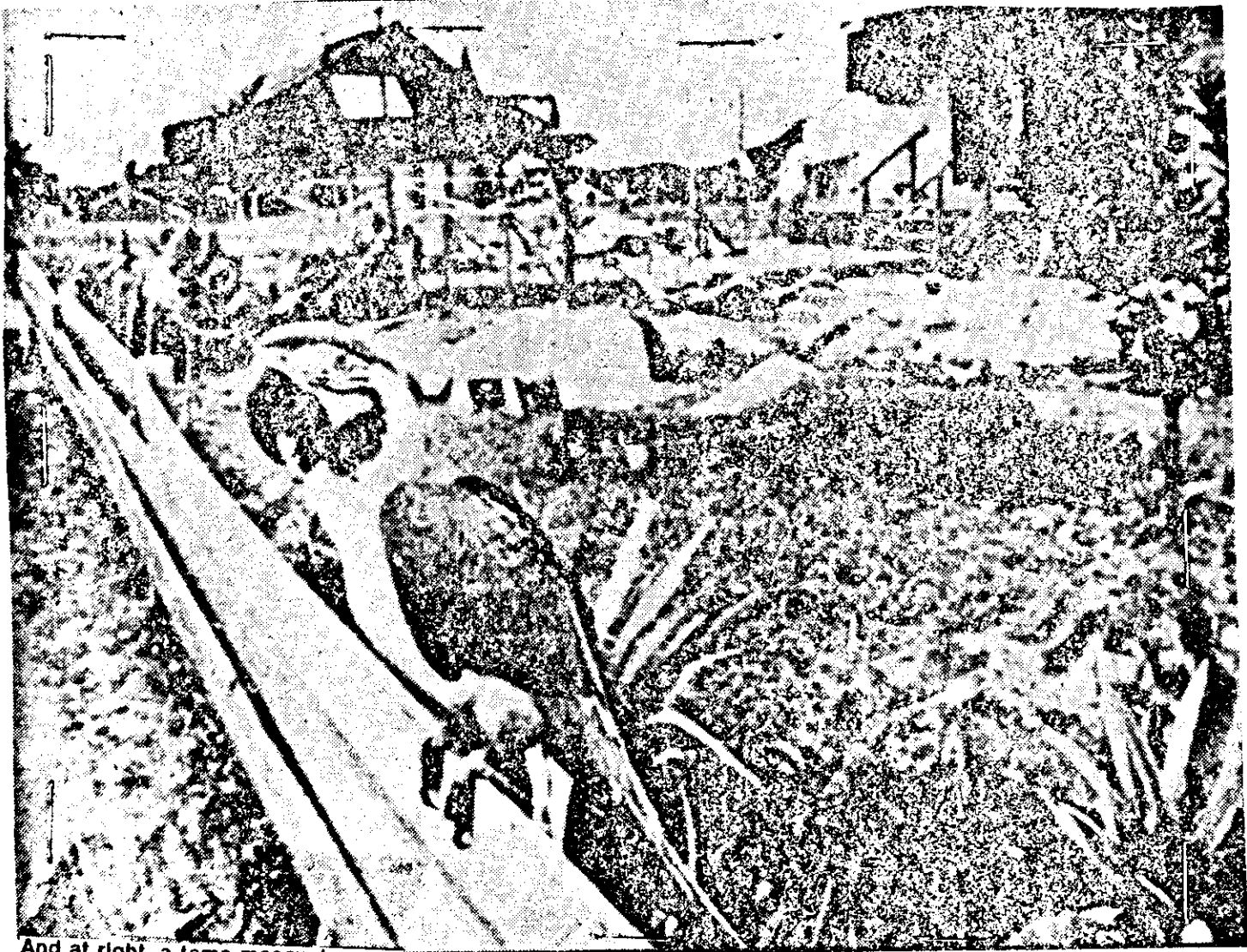
Feeling no guilt at all, now, I kneel and go through it. I find several plastic syringes and a number of bottles of drugs—Pentidine, Pentothal No. 1 (aren't these truth syrums?) Thorazine, Valium (tranquilizers) and morphine sulfate.

There also are lot of books and tablets and newspapers, most of them radical or Marxist.

Now, one of the soldiers is moving us along toward the heliport. In 10 minutes, we are airborne again.

From the air, the jungle clearing in which Jonestown is built seems to be about the size of a small-town municipal golf course. From the air, it looks peaceful and almost pretty.

And in the air, moving away from Jonestown at 150 m.p.h. the stink of death is suddenly gone.



And at right, a tame macaw keeps
vigil over the area.

Examiner Eric Meskauskas, ©1978, San Francisco Examiner

(Mount Clipping in Space Below)

Grim evidence of the slaughter in Guyana



United Press International

The instruments of death: Adults used the syringes to spray cyanide mix down the throats of children and animals, then swallowed their own fatal doses from paper cups.

(Indicate page, name of newspaper, city and state.)

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Date: 11-22-78

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Examiner Eric Meskau

At one of the one-room houses where Jonestown's people lived, some muddy shoes of children had been lined up on the porch to dry



Children in Muckashay, 1970.

(Mount Clipping in Space Below)

At Jonestown: drugged to die

Narcotics paved way for the suicides

By Jim Willse
Examiner City Editor
c1978 San Francisco Examiner

JONESTOWN, Guyana — Massive amounts of narcotics and hallucinogenic drugs may have helped the residents of this Peoples Temple agricultural mission prepare themselves for a ritual of mass suicide Saturday night.

Crates of empty bottles of drugs — including Thorazine, sodium pentothal, Valium and halothane, a narcotic inhalant — as well as empty, used syringes, were found around the pavilion and house where the temple leader, the Rev. Jim Jones, and more than 400 of his followers died.

Eight-ounce bottles of Thorazine, a strong tranquilizer, and larger bottles of Thorazine concentrate had been poured into the vats containing cyanide-laced Kool-Aid.

The narcotics were probably used to ease the excruciating pain of a cyanide death, officials speculated.

Near one of the decaying bodies, all of which lay this morning in the positions in which they

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dropped Saturday, I saw a syringe with its needle bent — as if it had been jammed forcibly into the person's arm.

Adjoining the open-air pavilion where most of the suicides occurred, there was a classroom that had been converted into a drug emporium, with a picnic table covered with bottles of various sizes, their labels announcing Thorazine, sodium pentothal, Valium and halothane. Most of the bottles, which had come from Europe, were empty.

Thorazine, a commonly used tranquilizer, also has a sedative effect and is used to treat pain and nausea as well as severe psychiatric disorders.

Sodium pentothal, a short-acting barbiturate, is given by injection and renders the patient unconscious in seconds. It is often given to people prior to surgery.

Halothane is an anesthetic gas that is used for many operations because it is potent and has few side effects.

Dr. Lynn Crook, a pathologist from Medical University of South Carolina who was at Jonestown to aid the Guyanese in inspecting the remains, said it is possible large amounts of the drugs were used to pave the road for the mass suicide.

Many of those who walked to the vats to partake of the cyanide communion in the presence of Jones, the man they called "father,"

may have been under the influence of narcotics at the time, Crook said.

"They had plenty of cyanide, and any kind of narcotics you can think of," Crook said. "They had stores of narcotics and hallucinogenic drugs. It was a total and complete pharmacy — much more than was needed to supply a community that size. Or even the

city of Georgetown (population 66,000).

Dr. Crook did not name any of the hallucinogens found at Jonestown.

Former temple members have said that Jones was a heavy user of drugs. There were reports, as well, that he was seriously ill and was using massive amounts of morphine.

Jones' body, the head soaked with blood from a bullet wound, still lay on the stage in front of those who accepted his invitation "to meet in another place."

Crook said that, when it is removed, an autopsy will be performed, during which it could be learned whether Jones was critically ill and under the influence of narcotics at the time of his death.

(Mount Clipping in Space Below)

On the scene at Jonestown: a nightmare

Examiner City Editor Jim Willse is the second newspaper reporter to reach Jonestown. The first, Charles Krause, was a pool representative for other media. Willse's report is exclusive to The Examiner.

By Jim Willse
Examiner City Editor
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JONESTOWN, Guyana — Mercifully, at 4 o'clock, it rained. The brief shower blotted the sun and cleansed the air, but only for moments. There was then, again, the stench of death. From the air, the bodies surround the Peoples Temple meeting hall like some crazy quilt at a county fair. The clothes are bright colors, the dead in attitudes of repose, as if they suddenly would arise and admit to some cruel joke.

But on the ground of Jonestown, the illusion is over. Three days after Jim Jones led his flock to slaughter, the dead of Peoples Temple offer a scene almost beyond comprehension. "I've seen a lot of dead people, in Vietnam and other places, but I've never seen anything like this," said Sgt. Wayne Dalton, one of three U.S. Air Force personnel helping the contingent of 50 Guyanese soldiers who by now are doing little more than standing watch over the carnage.

The rain over, the nightmare regains full strength.

★ ★ ★

The effects of the cyanide and the weather have rendered the corpses grotesque parodies of human beings. The bodies are bloated, bursting through their clothes, the skin blistered. Most lie face down but others fully face the sun. Arms are raised, frozen by rigor mortis.

(Indicate page, name of newspaper, city and state.)

5 S.F. Examiner

San Francisco, Ca.

Date: 11-22-78

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or SF 89-250

Classification: 89

Submitting Office: SF

Faces are horribly disfigured, ghastly masks with swollen tongues and protruding eyes. The discoloration is so great that it is nearly impossible to distinguish black from white. Many of the bodies are covered by bright sheets or blankets as if the victims sought to ward off a chill while waiting for the end.

To the right of the meeting hall is another corpse. Although its features have been barely ruined, it is more horrible than the rest. It is the body of a small child, dressed in a green T-shirt and plaid short pants. The ravages of the poison were unable to remove the innocence of the little girl's face.

At the near end of the hall is a fatal table: On it is a blue plastic tub that still contains portions of the lethal Kool-Aid. And next to it are empty brown plastic gallon bottles of cyanide.

"M&B Laboratory Chemicals — potassium cyanide," the label says matter-of-factly.

The floor is covered with corpses. Yet the hall still contains signs of happier days in what visitors had called an earthly paradise. On a stage there are speakers for electric instruments and TV and a sign that advises: "Where the spirit of God is, there is liberty."

Behind the bandstand, on his back on the wooden boardwalk is the corpse of the mad preacher. The torso of Jim Jones is so swollen it has burst through his red shirt. His once-handsome features are barely recognizable.

The corpse of Jim Jones lay apart from the others, in an attitude like none of his followers. His arms extend like some obscene Christ.

A half-mile away from the meeting hall stand the one-room houses where the residents of Jonestown lived. There is a sense of unreal quiet among the pastel-colored homes. Doors open, laundry is still on the line. It seems that the residents have stepped out, that they will return in a few moments. This was the Jonestown that so impressed its visitors: Homey touches like bright curtains and painted shingles make one forget the true fate of the inhabitants.

On one porch, there are muddy shoes, small and large, placed there to dry. The sounds of a soldier's radio is jarring. Sunflowers and marigolds, small banana trees and avocado plants have been carefully planted next to some houses. And in the center of a path sits a solitary dog.

The scene around Jonestown is like a small Vietnam. At the airstrip six miles from the world Jones

created and destroyed, government soldiers in fatigues man shortwave radios and nervously glance into the perimeter, as if expecting attack from some vestige of the slaughter inside the mission.

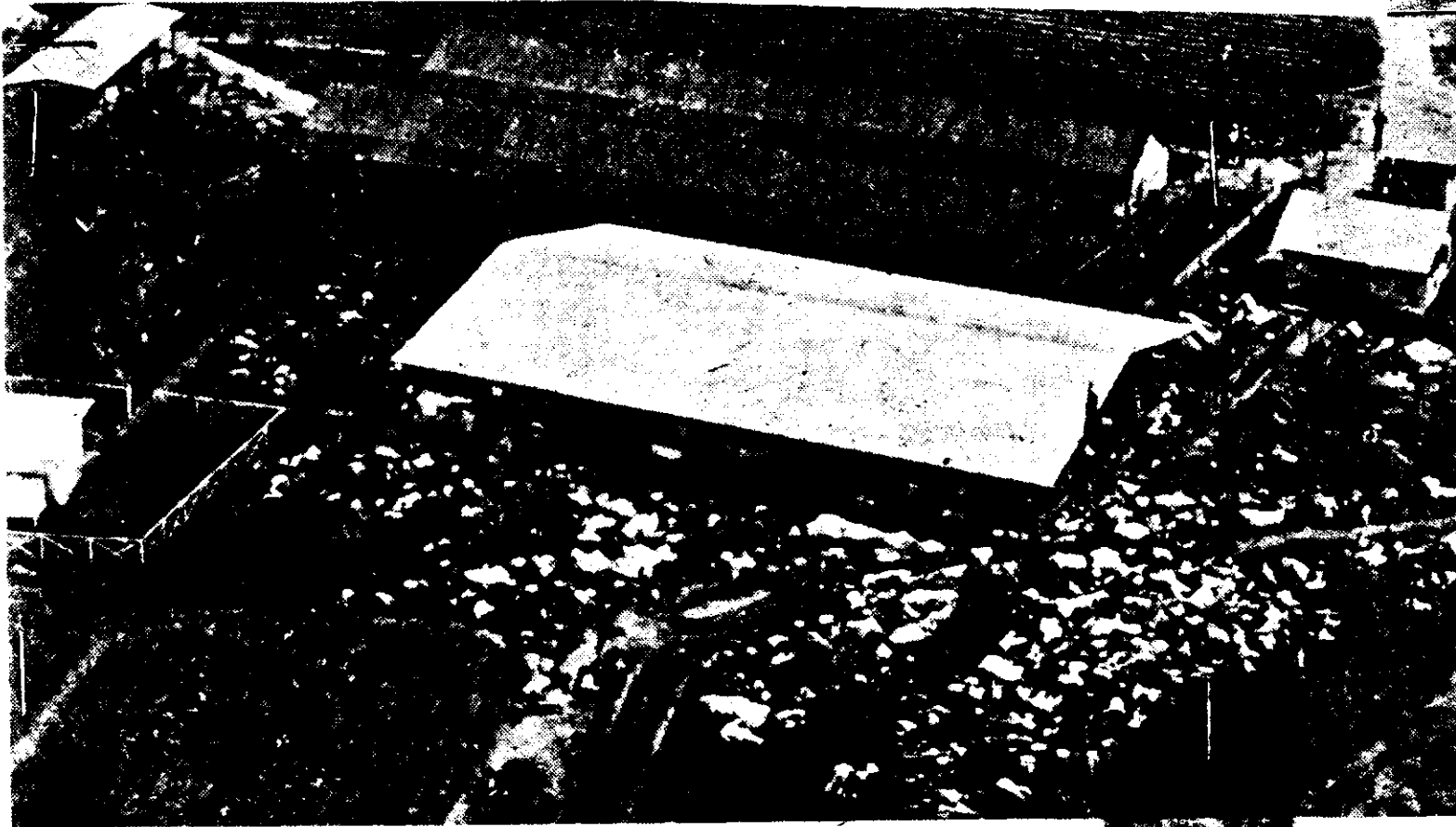
Suddenly, a message comes from the mission: A soldier has been shot. By whom?

There is a rush to the single government helicopter. Three soldiers, heavily armed, are dispatched, one holding a greasegun

in his hand and steadying a pot of rice in the other — protection and food for the people inside.

Minutes later, the yellow chopper lands on a field adjoining the Jones compound. The wounded soldier is carried by stretcher, a medic administering to his wounded leg.

There has been no attack, however. A colleague shot the unfortunate recruit by mistake.



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Bodies covered the ground around Jonestown's community meeting hall, where death was doled out in small c

Guyana Files 5 Murder Counts

Cult Member Is Charged

Macabre Scene At Camp Shows Suicide Details

By Jeremiah O'Leary
Washington Star Staff Writer

GEORGETOWN, Guyana — Circling repeatedly over the tragic village of Jonestown in a light plane, the overwhelming impression one gets is of a county fair with hundreds of people waiting to get in to one of the exhibits.

But then the reality comes through, a fact the mind almost refuses to believe, that none of the 405 people are moving and all of them have lain there dead for the past five days.

The members of the Peoples Temple cult look almost colorful from the air in the varied red, blue and yellow shirts they were wearing. The contrast of color is especially marked because the agricultural-religious community where all of them died from drinking a cyanide and Kool-Aid punch is surrounded in every direction by unrelenting green rain-forest.

Dropping lower over the scene, the real horror of what took place last Saturday in the mass suicide ordered by the Rev. Jim Jones almost boggles comprehension.

SOME OF THE dead lay in piles, almost all of them on their faces, heads toward the throne-like chair where Jones apparently shot himself, his wife and his mistress through the head with a pistol.

Others had linked hands when they took the poison that was dictated by Jones in a ritual that had often been rehearsed. There were several of these macabre circles. Some appeared to have passed away while giving one another a final embrace.

It seems as if several score of the cultists had started to run when the effects of the poison seized them and were lying on pathways, between rows of the vegetables they grew and elsewhere in the colony.

Strange to say, there were no carrion birds attempting to feed on the bodies of the dead, and officials who

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Director's Sec'y _____

The Washington Post _____
Washington Star-News A-1
Daily News (New York) _____
The New York Times _____
The Wall Street Journal _____
The Atlanta Constitution _____
The Los Angeles Times _____

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FBI/DC

have been working amid the almost overpowering sun. They have said the jungle animals also have given the Jonestown village of the dead a wide berth.

Even the flies that are normally drawn to such mass catastrophes seemed to be avoiding this four-year old community so suddenly overtaken by the dark will of their fanatic leader.

THERE WERE SOME curious and inexplicable things to see at Jonestown, which is still almost exactly as it was when Jones issued the call for the "White Knight" mass suicide rite.

Apparently some of the settlers, almost all of whom were from California, had poisoned their dogs. Someone also had fired a fatal shot into the head of the colony pet, a chimpanzee named Mr. Muggs. Searchers found the ape dead in his 20-foot-high wooden cage.

But three brightly colored macaws, brilliant in blue, yellow and red plumage perched on clotheslines and fencing as if nothing had occurred. In nearby fields, cattle and pigs continued to root and graze, unconcerned by the presence of the monumental panoply of death.

From the twin-engine Islander plane, one could see the community's loudspeaker on the roof of the assembly building from which Jones issued his last orders to his fanatic followers. The pilot refused to land because he feared disease.

Most of the dead had flocked to the eating hall, with walls of wood and a bright silvery tin roof, to obediently swallow the lethal concoction. Some of the dead had used hypodermic needles instead of drinking the cyanide punch and one man had the needle still embedded in his arm when the first outsiders reached the scene.

CLEARLY VISIBLE is the sawed-off oil drum in which the dark mixture had been prepared for the last gesture ordered by their leader. Scattered beside the vat were containers for the fruit powder and bottles containing the deadly cyanide poison. Many of the dead had cups from which they had drunk the brew lying beside them.

Authorities believe that the Peoples Temple victims of their own beliefs probably were heavily sedated either before drinking or that the tranquilizers were mixed into the poison. Officials have found more than 4,000 bottles of tranquilizing drugs such as Valium, Thorazine and Darvon.

No one knows with precision whether the drugs were part of the daily lives of the Jonestown colony or whether Jones dispensed them as part of the mass suicide he had frequently required his followers to practice.

To this night, five days after Jones made his final decision, it still is not known whether the colonists thought they were going through another rehearsal or whether they knew from Jones' own lips that their lives were about the end by their own hands.

SO FAR AS is known, Guyanese police and soldiers have not yet found anything resembling a final written declaration by the man who dominated the lives and the deaths of more than half of those who believed in him. No one knows yet whether a more detailed search of the death camp will turn up a last will and testament from the charismatic leader whose own son, Stevan, has testified was growing increasingly paranoid about the outside world.

Circling ever lower, the full horror of the tragedy became obvious because the poison victims had swelled to nearly twice their normal size under the unrelenting tropical sun of Guyana, only six degrees north of the equator.

Men assigned to retrieve the bodies reportedly were being forced to puncture the corpses with knives to release gases so the cadavers would fit in body bags.

In an airplane, one is spared the awful odor of decomposing human flesh. It had become impossible with the naked eye to detect men from women or black from white in the racially mixed farm colony because of the distortion and discoloration that comes with death.

THE UNREAL IMPRES of a tidy and well operated farm age was enhanced by Jonestown's dominant structure: an artistic, paneled tower standing three stories high and topped by the square, whirling blades of what might have been a windmill but actually was the work of one of the colony's artists.

Whether it was ritual murder of voluntary mass suicide, the orderly rows and circles of the dead were mute testimony to the control that the self-styled "Bishop" Jones exercised over most of his people.

But all of them did not respond to Jones' final call on the loudspeaker.

Two elderly persons, Hyacinth Thrush, 76, and Grover Davis, 79, both of California, did not respond to Jones' announcement that "White Knight" was about to begin. The woman was ill in bed and Davis hid himself rather than drink the mixture. Both are now in Guyana General Hospital here in a state of shock.

An unknown number of others who were working on the outskirts of the community apparently fled into the nearby jungle, either frightened by the 75 or more gunshots that were fired in the last moments of the community's life or because they may have seen their companions dropping to the ground after drinking the poisonous mixture.

(Mount Clipping in Space Below)

Victims Ordered to Drink Cyanide With Kool-Aid

PORT KAITUMA, Guyana—When the Rev. Jim Jones learned Saturday that Rep. Leo J. Ryan (D-Calif.) had been killed but that some members of the congressman's party had survived, Jones called his followers together and told them that the time had come to commit the mass suicide they had rehearsed several times before.

"They started with the babies," administering a potion of Kool-aid mixed with cyanide, Odell Rhodes recalled Monday when I revisited Jonestown to view the horrifying sight of 405 bodies—men, women and children, most of them grouped around the altar where Jones himself lay dead. (Later reports put the known death toll at 409.)

Rhodes is the only known survivor of Jonestown who witnessed a part of the suicide rite before escaping. He was helping Guyanese authorities identify the dead.

Most of those who drank the deadly potion served to them by a Jonestown doctor, Lawrence Schacht, and by nurses, did so willingly, Rhodes said. Mothers often would give the cyanide to their own children before taking it themselves, he said.

But others who tried to escape were turned back by armed guards who ringed the central pavilion where the rite was carried out, Rhodes said. They were then forced to drink the poisoned Kool-aid and shortly after that the mass killings

(Indicate page, name of newspaper, city and state.)

I-1 LOS ANGELES
TIMES
LOS ANGELES, CA

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Character:
or RYMUR

Classification:

Submitting Office:
Los Angeles

began, Rhodes said.

"It just got all out of order. Babies were screaming, children were screaming and there was mass confusion," he said.

It took about five minutes for the liquid to take its final effect. Young and old, black and white grouped themselves, usually near other family members, often with their arms around one another, waiting for the poison to kill them.

They would go into convulsions, their eyes would roll upward, they would gasp for breath and then fall dead, Rhodes said.

All the while, Jones was talking to them urging them on, explaining that they would "meet in another place." Near the end, Rhodes said, Jones began chanting, "mother, mother, mother"—an apparent reference to his wife who lay dead not far from the altar.

Of the community members who died, Jones and two others were shot rather than poisoned, according to C. A. Robert, the chief Guyanese police official at Jonestown Monday.

Another who was shot was Maria Katsaris, whose brother, Anthony, had come with Ryan Friday to try to persuade his sister to leave Jonestown. Anthony Katsaris was one of those badly wounded during the Saturday airport massacre that left five dead and 10 wounded.

Rhodes said he fled when the doctor said he needed a stethoscope. Rhodes volunteered to go with a nurse to the infirmary, about 300 feet from the open-air pavilion where the suicides were being carried out.

Rhodes said the armed guards let him through with the nurse and he hid under a building when she went into the doctor's office for the stethoscope.

At 7 p.m., when it seemed that the mass suicide had ended, he left his hiding place and walked through the jungle to Port Kaituma, a few miles away.

It was Rhodes, according to Roberts, who gave the first hint to Guyanese authorities that hundreds had died in the mass suicide. Rhodes said he had hoped to reach Guyanese officials in time to stop more persons from being killed.

Rhodes also recalled Monday that shortly after Ryan and his party left Jonestown, Jones told his followers that Ryan's plane was going to "fall out of the sky."

The plan, according to Rhodes and other information made available late Monday, was that one of the defectors, who really was a plant on Jones' orders, would shoot the pilot of Ryan's plane after it left the Port Kaituma airstrip.

The person apparently chosen for the task, however, boarded the wrong plane and started shooting before it was off the ground. Two passengers in that plane were badly wounded.

According to Dale Parks, a bona fide defector from Jonestown who was aboard that plane, the man who did the shooting was Larry Layton, a U.S. citizen who so far is the only person under arrest here in connection with any of the violence.

In addition to the man sent to infiltrate the defectors and shoot the pilot, Jones took the extra precaution of ordering a group of his followers to go to the airstrip in a tractor and trailer loaded with guns, to shoot whoever was not aboard the congressman's plane. The clear intent was that every one who had gone to Jonestown with Ryan was to be killed.

The assailants returned to Jonestown and reported out of the hearing of lawyers Mark Lane and Charles Garry, who had stayed behind, that the congressman was dead but others had lived. It was then that Jones announced that all of his followers must come immediately to Jonestown's open-air pavilion. There he told them Ryan had been killed and that there would be "trouble."

"We've all got to kill ourselves," Jones told the crowd, according to Rhodes. One woman, Christine Miller, protested, Rhodes said, "but the crowd shouted her down."

Monday, a stilled Jonestown looked much as it must have moments after the mass suicide ended two days earlier. The bodies were where they had fallen, the half-empty vat of cyanide-laced Kool-aid was still on a table near the altar in the pavilion. The faces of the dead bore the anguished expressions of their terrible deaths.

More than 390 of the bodies were grouped around the altar. They were so thickly bunched together that it was impossible to see the ground beneath them.

Even the dogs that lived in Jonestown had been poisoned and now lay dead on sidewalks near the pavilion. The Peoples Temple pet chimpanzee, Mr. Muggs, had been shot dead.

In Jones' house, approximately 10 others lay dead. C.A. Roberts, the Guyanese police commissioner in charge of investigating the killings, said his men were "finding new bodies in isolated places" throughout the Jonestown compound.

The scene was gruesome. The bodies, which had been on the ground for almost three days in the muggy climate here, were beginning to bloat. A Guyanese doctor was sent in Monday to puncture them because it was feared many would burst open before today, when U.S. army medical teams were scheduled to arrive to begin identifying and shipping the bodies back to the United States.

Roberts said that, so far, the only non-Americans found among the more than 409 known dead were seven Guyanese children adopted by the Jonestown community.

As Guyanese police officials continued their search of Jonestown Monday, they discovered more than 800 American passports, cash, checks and valuable jewelry and metal, including gold.

The most perplexing question left to be answered was the whereabouts of the approximately 400 Jonestown residents who have not been found, either dead or alive.

There was speculation that hundreds fled to the jungle and simply had not found their way out. There also was another theory: that some of the Jonestown security men took hundreds of the commune's residents to a remote area, possibly to be shot.

Lending some support to that theory was the fact that the body of Tom Kice, one of those believed to have been among the gunmen who attacked Ryan's party, has not been found.

Also, lawyers Lane and Garry, who escaped into the jungle when the killing began, reported Monday that they heard scattered screaming and shooting.

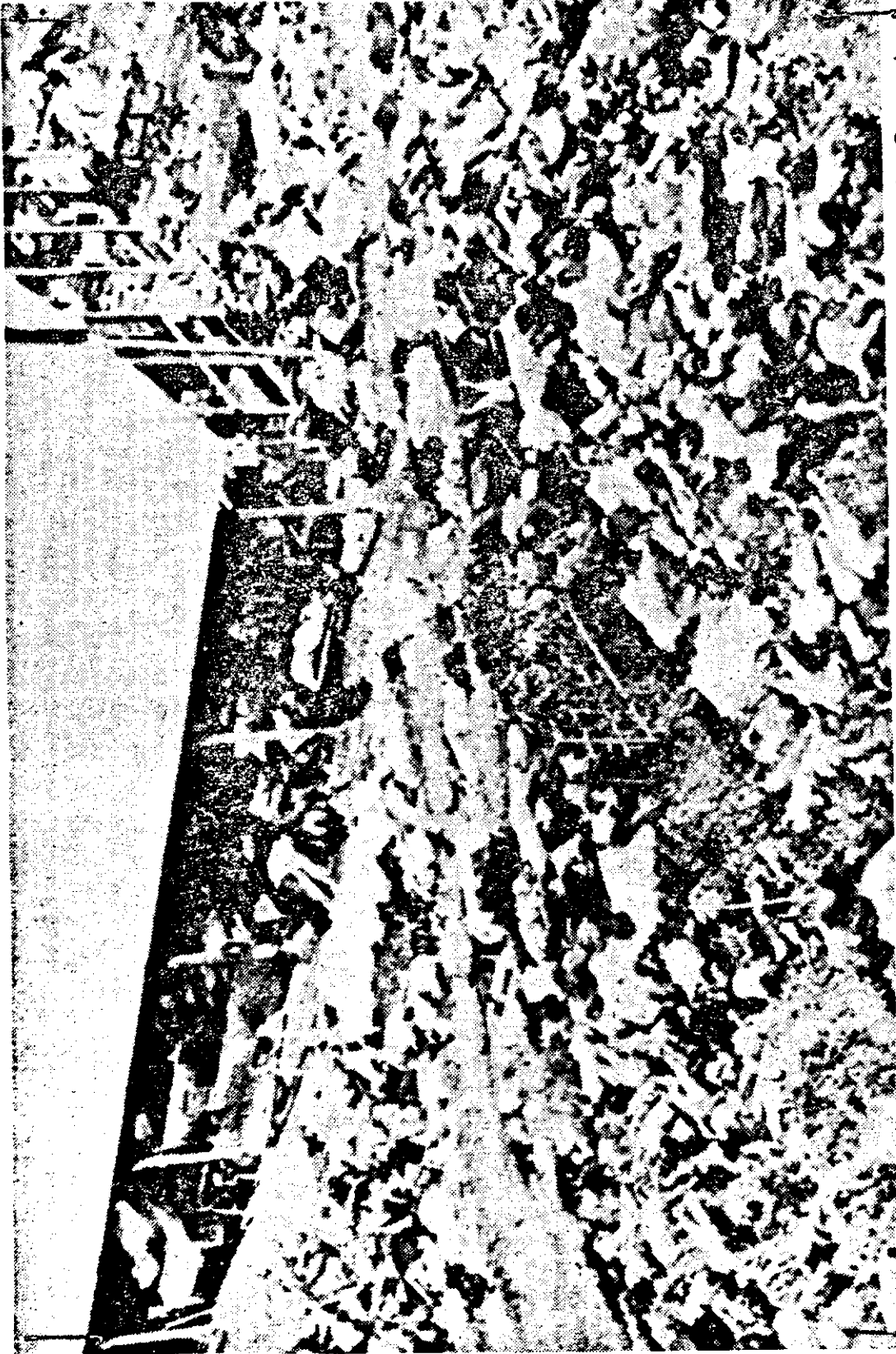
According to several of the Jonestown residents who left with Ryan on Saturday and survived the attack at the airstrip, residents of Jonestown had gone through several rehearsals for a mass suicide.

The procedure even had a name. When Jones decided that his church was finished, he had told followers here he would send a coded message to his church's other headquarters in Georgetown, Guyana, and San Francisco that they should join the Jonestown faithful in taking their lives.

They were to wait for the words "white knight."



VAT OF DEATH—A tub that contained Kool-Aid mixed with cyanide rests on wooden sidewalk at Jonestown near the bodies of victims.



MASS DEATH—Bodies are everywhere in this air view of the Rev. Jim Jones' Peoples Temple encampment in the Guyana jungle.

(Mount Clipping in Space Below)

The Temple's Rehearsals for Mass Suicide

By Ran Iovers
Chronicle Correspondent

Andrews Air Force Base, Md.

When we were waiting in hopes of being rescued from Port Kaituma Saturday after the death of Congressman Leo J. Ryan and four others in our group, we were told that a mass suicide was about to occur at Jonestown.

And we were also told it was to be only the first chapter in a terrible reign of carnage.

The members of the People's Temple cult who survived the attack at the air strip with us described how they had once gone through a week-long "rehearsal" of their mass suicide.

And they were informed, they said, that not everyone would die.

Jim Jones, they said, was supposed to stay alive, and so were his security troops.

This chosen group of survivors was then to escape from Guyana and smuggle themselves back into the United States.

And then they would seek out their enemies one by one — and kill them.

But Jones' planned role in this horrible scenario ended, of course, with his death.

And now the authorities face the difficult task of screening the survivors — seeing which ones are genuine fugitives from Jonestown, and which are bent on perpetuating the killing.

The identities of at least four members of the elite guard are

(Indicate page, name of newspaper, city and state.)

1 S.F. Chronicle

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Classification: 89
Submitting Office: SF

known to authorities. They are the three gunmen who staged Saturday's attack at the Port Kaituma air strip, and also the driver of the tractor and flatbed trailer that served as the base of the assault.

All four are Americans, whose names are known by the FBI, and also by several other federal agencies that have been investigating the Jonestown situation.

While we were waiting out that Saturday night in the jungle, fearful of a renewed attack, the remaining fugitives from People's Temple told how members of the cult had been put through suicide "tests" in the past.

They would be given small cups of liquid that they were told was poison, they said. And they would be instructed to drink up.

Then they would learn it was "only a test."

The recent week-long suicide rehearsal described to us as we waited was even more bizarre.

We learned that Jones had told his followers that "people were coming in to kill us."

All the adults in the colony were stationed along the eastern perimeter of the colony — along the road to Port Kaituma — armed with machetes they used for cutting jungle growth.

The children were placed in wooden dormitories, with acetylene tanks at the entrance.

It would only take a moment for a guard to turn the valve, light the gas and burn the buildings and the children inside them.

"Kill as many invaders as you can," the fugitives quoted Jones as saying.

"And then slit your own throats with your machetes."

Guards were stationed at close intervals to kill anyone who failed to kill himself, we were told.

The story of the rehearsal continued:

The episodes went on for six nights and seven days. Each time the settlers would be pulled away from their posts, ordered back to the central meeting hall for a long harangue from Jones and then, abruptly, be ordered back.

"We were all prepared," we were told. "Some of us believed Jonestown was going to be attacked, and the rest were too scared to question the orders."

The paranoid fear of the remaining refugees waiting with us for rescue grew during the night, and even the presence of Guyanese troops and rescue planes was not enough to reassure them.

Only the most severely wounded, like Vernon Gosney, who had left his five-year-old son behind in Jonestown when he asked Congressman Leo Ryan to help him escape, were carried off to safety.

The others were too frightened by the previous day's attack to dare attempt the flight.

They told us that Jones had warned he would have sharpshooters at Temehri International Air-

port outside Georgetown to shoot them down and kill them.

We had no idea what happened to them until yesterday.

In fact, we lost sight of some of them immediately after the attack.

Tommy Bogue, 17, who was wearing only red basketball shirt and trunks, sweat socks and sneakers when he climbed on the truck that took Ryan and the rest of us to the air strip, vanished into the jungle as soon as the shots were fired.

We were relieved to learn that Bogue and the rest were found near the air strip by Guyanese troops who led them to the safety they had been looking for.



By Tim Reuter, copyright, 1978, San Francisco Chronicle

The dead off Port Kaituma runway: from left: Congressman Leo Ryan, Don Harris, Greg Robinson, Patricia Parks and (rear) Brown. Chronicle reporter Ron Javers was standing between Harris and Brown when the shooting started

Jonestown Became Like A Prison

The Washington Post

GEORGETOWN, Guyana - As the mental health of Peoples Temple church leader Jim Jones deteriorated rapidly over the past year, his Jonestown agricultural commune in Guyana became a nightmarish concentration camp.

Its 800 to 1,000 residents were kept prisoners of Jonestown by heavily armed guards, threats of death, and, for those caught attempting to escape, solitary confinement in a three-foot-high "punishment box," forced work on a chain gang in the tropical sun, and heavy sedation in a special drug unit.

By day Jim Jones tried to keep up the appearance of utopia, calling his shotgun-carrying security force the "learning crew" and, later, the "public service unit." He called the medical facility where troublemakers were sedated the "extra care unit."

By night he forced Jonestown's residents gathered in mass meetings to endure hours-long harangues about distant enemies, invasion threats, retaliatory assassinations and mass suicide. Once or twice a month, suicide drills were held in which everyone, surrounded by armed guards, had to drink from cups of fake poison.

This was the picture of Jonestown's final months drawn Wednesday by one of its survivors, 17-year-old Tom Bogue, who succeeded in leaving Jonestown with the fact-finding mission of Rep. Leo

J. Ryan, D-Calif., last Saturday only to be ambushed with the congressman and 30 others at a nearby landing strip.

Bogue was shot in the leg as he tried to hide in one of the two planes the group was about to board. He then led his sister and three other young Jonestown defectors into hiding in the dense rain forest, where they wandered for three days without food, drinking swamp water, until they reached safety back near the Port Kaituma landing strip.

Bogue said that when he first came to Jonestown from California with other members of his family two-and-a-half years ago, it was a pleasant place where "everyone had lots of freedom." But then, just about a year ago, Bogue said, Jim Jones began "acting crazy."

"Everybody had to be in bed by 11 o'clock and then everybody had to be up by 7 in the morning," he said. "We had to go to meetings every night," and two or three times each week those meetings dragged on late into the night as a raving Rev. Jones held forth over the loud speaker in the commune's open air pavilion.

As things grew worse, Bogue said, he asked rain forest Indians, who traded in Jonestown, to teach him ways to live in the forest. The Jonestown escapee said he learned from them how to eat and drink in the forest, how to hide from pursuers, and how to keep from getting lost.

Finally, months ago, Bogue slipped off into the forest but made the mistake of returning to the public road on the way to the Guyana military outpost at Matthews Ridge, 20 miles from Jonestown. There he was caught by Jonestown security guards who were searching for him on tractors. He was returned to Jonestown with the barrel of a shotgun held against his back during the entire journey, he said.

As punishment, Bogue and a friend who also was caught escaping were shackled in chains for three weeks and forced to work in the shackles 18 hours each day chopping wood in the tropical heat.

Others who tried to escape, Bogue said, were placed in solitary confinement in a box six feet long, three feet wide and only three feet high. Each person was usually confined in the dark, hot box for a week at a time and was fed and checked by the Jonestown medical team once a day, according to Bogue.

He said one "punishment box" was in a big storage trench and the other was in a storage tent on a hill at the edge of the settlement.

Still other troublemakers were forced to dig deep storage pits and 200-foot-long ditches. "Those who didn't work," Bogue said, "didn't eat."

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 The Atlanta Constitution 248
 The Los Angeles Times _____

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Jonestown Story Grew Uglier With Each Chapter

By Leonard Downie Jr.
Washington Post Foreign Service

GEORGETOWN, Guyana, Nov. 25— Now, finally, the enormity of the American tragedy that one week ago shattered the tropical isolation of this tiny nation on the edge of South America is known.

More than 900 bodies, a much larger number than anyone here had feared, have been removed from Jonestown, the agricultural colony of Jim Jones' Peoples Temple cult that for nearly five years had been a little-known outpost, reachable from here only by water or air, in the dense rain forest of northwestern Guyana.

The story of these macabre deaths began with the ambush murder of a U.S. congressman and four of those accompanying him in the jungle. It grew in increasingly ugly chapters throughout the week until the final revelation of the almost unbelievable number of bodies lying in layers throughout the colony that was to have been utopia for Jones' followers.

The bodies had bloated and rotted in the humid heat as the week dragged on. There had been diplomatic confusion over whether to bury them there or return them to the United States. There had been logistical problems for the U.S. military task force finally ordered to airlift them out of the jungle. And, just Friday, there had been the stunning shock of discovering more than twice as many dead as the estimate of 400 that everyone had lived with for almost a week.

The bodies had been bunched so tightly together that the ground could not be seen—bodies of men, women and children, bodies of blacks and whites, bodies of several hundred elderly residents of Jonestown, and bodies of small babies, many born there.

The dead had fallen roughly within a circle into which they had been crowded by armed Jonestown guards around the altar of an open-air central pavilion. It was there on so many other nights that Jones had held forth for hours—never preaching about

God, but exhorting his followers to greater productivity in the fields, warning of conspiracies by enemies plotting to invade and destroy them, and then preparing them for the "white night" when they would all gather around him to meet death.

There had been many rehearsals, say the few survivors. At least once a week, sirens would awaken Jonestown late at night and the commune's 50 or so heavily armed guards would move from building to building, rounding up everyone for another meeting at the pavilion. There, Jones would tell them they were about to be attacked from the jungle and should be prepared to die.

On more than one occasion, it was a dress rehearsal in which everyone was ordered to drink a small glass of red liquid they were told contained poison. When they did not die, Jones praised their loyalty but told them the day would come when the poison would be real.

The "white night" rituals, as well as everyday life in Jonestown, were examples of group psychology run wild. Some Jonestown residents did not have the same blind faith in the increasingly paranoid Jones as his most fanatical followers, or as the many elderly whom Jones called "my seniors" and warehoused in tightly packed barracks that one of last weekend's visitors, lawyer Mark Lane, compared to "a slave ship."

Some of the doubters tried to escape. But they were tracked down by security guards and punished by forced labor on chain gangs, confinement in a three-foot-high punishment box or drugging with the sedative Thorazine, according to some of the Jonestown survivors. The drugs reportedly were administered by an idealistic young doctor from San Francisco, Lawrence Schacht, who was attracted to Jones and his work with the underprivileged in California.

Ultimately, survivors said, Schacht was to brew the mixture of Kool-Aid, cyanide, other poisons and tranquilizers administered under emotional duress and at gunpoint to the more than 900 residents of Jonestown last Saturday.

This deed, which followed the killing of Rep. Leo J. Ryan and four others, has shocked the world. But actually, has shocked the world. But actually a surprise. Those few Peoples Temple members who had managed to leave and many relatives of those who were still in the fold had long been campaigning to have the cult exposed in the American press and Jonestown closed down by the American government.

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Tales of repression in the cult had been aired by the media in California, where Jones recruited and trained most of his followers. He leaves a larger installation in San Francisco. The State Department in Washington and the small U.S. Embassy here also had been inundated with complaints and questions from parents, siblings and children and even grown grandchildren of Jonestown residents.

But it all was to no avail. Whatever else he was, Jones was a smart, charismatic man who had a genius for group psychology, propaganda, politics and diplomacy.

When a U.S. consular officer made visits to Jonestown this year to interview residents whose relatives had expressed concern about them, none of 40 to 50 he interviewed would admit to being mistreated or confined there or expressed a desire to leave.

The officer concluded from the inspection, according to the State Department, that "the colony had made a lot of progress, that they had built buildings, they had expanded, they seemed to be going ahead. There seemed to be a lot of spirit in the colony."

Jones also retained civil liberties lawyer Charles Garry to defend him and the cult and asked the even better known Mark Lane to represent his interests when Ryan, a California Democrat, announced earlier this year he would make a fact finding trip to Jonestown.

Lane informed Ryan before the trip that "various agencies of the U. S. government have somewhat consistently oppressed the Peoples Temple," apparently referring to U.S. customs searches of some goods bound for Jonestown and recent insistence by

the U. S. Department of Health, Education and Welfare that U. S. officials here deliver Social Security checks personally to retirees living in Jonestown.

"Some of the members of the Peoples Temple have had to flee from the U.S.," Lane told Ryan, "in order to experience a fuller opportunity to enjoy rights which were not available to them within the U.S."

This apparently also was the attitude of the government of Guyana toward the Americans who had settled here and turned from jungle to a thriving agricultural community nearly 4,000 acres leased for a nominal fee from the government, which had been encouraging development and cultivation of its vast unpopulated rain forest.

Only today, as the Jonestown death toll climbed over 900 and the last bodies were brought out in plastic bags for shipment in aluminum coffins to the United States, the official newspaper of Prime Minister Forbes Burnham's Peoples National Congress Party said in an editorial:

"That so many people should want to leave the 'comfort' of the United States to come and settle in Guyana's hinterland reflected adversely on the American way of life. That they could have done so successfully would have caused great anger and dissatisfaction in many quarters. . ."

Burnham, who has been prime minister since before independence from Great Britain in 1966, only recently won a referendum to postpone new parliamentary elections. Peoples Tem-

ple leaders, government officials acknowledge, campaigned actively on Burnham's behalf.

Jones also helped himself here by befriendng Deputy Prime Minister Ptolemy Reid, who was chosen by the Burnham government to deliver its statement to parliament Friday on the events at Jonestown and the government's response. Since founding Jonestown in early 1974, Jones had met frequently with Reid, who flew to the Jonestown site by helicopter with Burnham's wife the day after the bodies were discovered there.

There have been reports in the opposition Marxist press and accusations by opposition leaders that Burnham's government knowingly allowed Jones to evade customs on goods moving in and out of Jonestown by sea and to bring into Jonestown without permits perhaps 100 firearms, many of them automatic rifles, and large quantities of ammunition.

"With regard to the possession of guns and ammunition by persons at Jonestown," Reid said in his statement to parliament. "Our records show that four licenses were granted after applications had been made . . ."

Even Rep. Ryan and his party of aides, lawyers, newsmen and relatives of Jonestown residents initially were impressed with what they saw when they were allowed to enter Jonestown Nov. 17 after days of tense negotiations here between Ryan and Jones conducted largely by Lane.

The buildings were numerous and substantial, the farm fields productive, the evidence of modern technology visible everywhere in the middle of a tropical jungle. And, true to Blakey's June 15 affidavit, the food was good and plentiful while the visitors were there.

But while music blared, NBC news correspondent Don Harris, a tall anchorman from San Francisco who was wandering around the periphery of the commune, was approached by individual residents who begged help to leave.

While most of his party slept Friday night on the floor of a bar six miles away in Port Kaituma, Ryan and aides, along with lawyers Lane and Garry, stayed in Jonestown interviewing those who wanted to leave.

On Saturday, after he discovered that people were asking to leave, Jones grew increasingly agitated. His responses to questions from reporters were alternately combative, conciliatory and morose. He rambled on about betrayal and death.

Then, when an entire family of six said early Saturday afternoon they wanted to leave, Jones told Garry: "They never stop. This is the finish. It's finished."

Lane, who had heard about drugs and guns at Jonestown and rumors of plans for mass suicide, said later he was worried at that point. But he thought the solution was to persuade Jones that Ryan's visit had actually gone well and would help rather than hurt Jonestown.

Saturday afternoon, when most of Ryan's party went to board the two dump trucks that would take them down the rough dirt track to the Port Kaituma airstrip, Ryan stayed back to confer with Jones, Garry and Lane. It was then that one of Jones' lieutenants, Don Sly, grabbed Ryan from behind and held a fishing knife to his neck. Lane, the 69-year-old Garry and Peoples Temple members helped wrestle Sly away, cutting his hand and splattering blood on the congressman's clothes.

"Does this change things?" asked Jones, who had watched the incident without moving.

Ryan answered that he had still seen many positive things in Jonestown but that his impression had been changed somewhat by the attack. Ryan was then given a clean suit by Peoples Temple members and he left with the others while Garry and Lane stayed with Jones.

When the group, including 14 defectors from Jonestown, reached the landing strip, Jonestown resident Larry Layton, who had pretended to be one of the defectors, boarded one of the two chartered planes apparently with the assignment to wait until Ryan's plane took off and then shoot the pilot, knocking the plane out of the sky. But Layton began shooting too soon, wounding some of the Jonestown defectors aboard the plane before being disarmed by another of them, Dale Parks.

Layton ran off the plane as four to six other Jonestown gunmen approached in a tractor-pulled trailer. They shot and killed Ryan, Harris, NBC news technician Robert Brown, San Francisco photographer Greg Robinson and Jonestown defector Patricia Parks, Dale Parks' mother. Twelve others were wounded.

When the gunmen returned to Jonestown, Jones ordered Lane and Garry put under guard.

Meanwhile, Jones apparently met with the assassins and learned that there were many survivors of the airstrip attack. The order went out to

the guards to assemble everyone in Jonestown around the end of an open air pavilion where an altar was. Poison was brought out in a large soup kettle and put on the ground outside the pavilion near the altar.

"We've all got to kill ourselves," Jones told everyone, according to Odell Rhodes, one of the few Jonestown residents who witnessed the beginning of the mass suicide and escaped. One woman, Christine Miller, protested, Rhodes said, "but the crowd shouted her down."

The poison was given to the babies

first, Rhodes said, which would explain why they were found Friday and today at the bottom of the piles of bodies. The armed guards, many of whom apparently also perished, prevented the reluctant from escaping. A few did escape, however, by hiding during the roundup before the suicide began. Rhodes pretended to help one of the commune's nurses look for a stethoscope back at the medical building, then ran into the forest.

Lane and Garry slipped off into the forest, from which they emerged safely the next day. As they hid in the underbrush, they heard Jones shouting over the loudspeaker about the "beauty of dying . . . It's an important part of what we've done . . . Let's not fight among ourselves." Jones finished, Lane said, by wailing, "Mother . . . mother . . . mother . . ."

Then there was silence, Lane said, followed by a series of gunshots. Jones himself and at least two others were later found to have been shot to death, although it is not known exactly how or why.

News of the airstrip attack and the subsequent deaths in Jonestown seeped out slowly.

After Rhodes reached the outpost of Matthews Ridge, about 20 miles distant, to report the horror he had escaped at Jonestown, Guyana defense force troops moved in by foot and train.

catastrophes came, painfully, slowly,

Nothing was officially reported about the hundreds dead in Jonestown until around midnight Sunday, when an announcement was made by the Guyana Ministry of Information. By that time, this capital already was being inundated by American correspondents coming to report the ambush at the Port Kaituma airstrip.

On Monday morning, Minister of Information Shirley Field-Ridley met with the assembled reporters in what was to be the beginning of a process in which information about the twin one little piece at a time, but always with great courtesy and cordiality.

The most important piece of information disseminated that day turned out to be the most cruelly misleading

—the estimates of just over 400 dead in Jonestown based on a count by Guyana defense force officers who dared not touch the bodies.

That count, compared to the estimates of 800 to 1,000 people living in Jonestown that nearly everyone present there last week agreed on, left a disturbing mystery about where hundreds more could be. Their relatives still had hopes that they might have escaped into the surrounding forest.

Only 32, including the Jonestown defectors who survived the airstrip attack turned up the first few days, no one else emerged from the forest after that, although a few more Jonestown residents have since been found on two of the commune's boats, one upriver from Port Kaituma and the other in Trinidad. A third boat is missing.

Speculation spread through this city about mass executions in the rain forest or, more hopefully, mass escapes, planned in advance, to encampments of the indigenous Amer-Indians who had been befriended by some Jonestown residents.

The recovery of the dead in Jonestown meanwhile was slowed considerably by the necessity to fly them out of the Jonestown area, where landing strips could not accommodate U.S. military cargo planes. At one point, the U.S. government authorized the Guyanese government to simply bury the bodies here, but was told that Guyana wanted them out, probably so that the cumbersome process of identification and claims by relatives could take place in the United States.

The airlift finally began Tuesday, utilizing huge "Super Jolly Green Giants" helicopters of the kind that had been used to recover soldiers in Vietnam. U.S. military personnel discovered early Friday that although they had put nearly 400 bodies into plastic body bags for transport by helicopter and then cargo plane to the United States, there were still hundreds more bodies to go.

There also was a local police investigation under way. Larry Layton had been taken into custody at the Port Kaituma airstrip where survivors of the massacre handed him over to police. Two other of Jones' lieutenants, Mike Prokes and Tim Carter, were arrested by police in Port Kaituma when they were reportedly found carrying large sums of money. They were released from custody tonight.

There also were 46 other Peoples Temple members in the cult's Georgetown headquarter including a large number described as Jonestown security guards and trusted Jones aides.

It will apparently be left up to the American government ultimately to decide how to deal with the 76 Peoples Temple members still here, as well as the handful found on the two boats who are still being questioned by police, to determine which, if any, pose a danger to others among the two groups of survivors here or Peoples Temple members and their critics back in the United States.

Peoples Temple Death Count Mounts To 775

From Press Dispatches

GEORGETOWN, Guyana — Unsuspecting American soldiers clearing away Jonestown's field of death uncovered "more and more and more" bodies Friday, and the grim arithmetic showed that at least 775 men, women and children—twice as many as first thought—died in the mass suicide-murder, U.S. officials reported.

Many of the newly discovered bodies were those of children hidden beneath the corpses of their parents, U.S. Embassy officials said. They said the toll might continue to rise as new victims are found.

The discovery was the tragic solution to a puzzle that had baffled investigators since the ritualistic deaths first came to light last Sunday, when about 400 bodies were reported found. It was thought then that hundreds of residents of the Peoples Temple camp must have fled into the surrounding jungle rather than take poison with the rest of the Rev. Jim Jones' fanatical followers.

A Guyanese government leader said Friday that, based on the death toll of 775, about 100 sect members remain unaccounted for.

A U.S. Embassy source explained that it was not until Friday morning, after three days of working at the camp, that military search teams realized bodies in one area were stacked in "several layers."

The soldiers began clearing out what they thought would be the final group of bodies, said Air Force Capt. John Moscatelli. "We got into an area on a different side of the temple and found more and more bodies . . . and we found more and more and more." The "temple" apparently refers to the camp's central pavilion.

"We understand . . . there were a lot of children," said Embassy spokeswoman Patricia Moser. "Many children were found under the bodies of their parents and were not counted originally."

Moscatelli said smaller adults also lay under the bodies of larger adults, and he said as far as can be determined, the newly found victims, like those counted earlier, died by swallowing poison doled out by Jones' medical team.

How could some 360 bodies have been overlooked?

"When we were out there originally, there were bodies under bodies as we were working, but we were working on a total estimated count," Moscatelli said. "That count had been approximately 410 and we figured there may be a few more hidden under other bodies."

The embassy source, who asked not to be identified, said the original count was made by Guyanese authorities and that the American troops did not make their own estimate once they arrived.

The source said no bodies were found outside the camp's main clearing. Moscatelli said there were "no indica-

tions" of any additional survivors in the nearby jungle. About 30 cultists who fled during the communal self-destruction ceremony have since emerged from the wilderness.

But Guyanese Deputy Prime Minister Ptolemy Reid said official records indicate that 103 sect members remain unaccounted for in Guyana. He told Parliament a "diligent search," with U.S. help, was being conducted, and that some of these missing may have been traveling inside the country at the time of the murder-suicide.

Moscatelli said that as of 1 p.m. local time Friday, 485 bodies had been flown by helicopter the 150 miles from Jonestown southeast to the Georgetown airport, 20 were in body bags at Jonestown, 270 others were counted at the camp and "more may be expected to be found."

The bodies were being loaded onto Air Force transports and flown to Dover Air Force Base, Del.

Jones called his bizarre congregation to its final gathering last Saturday after members of the sect ambushed and killed Rep. Leo J. Ryan, D-Calif., and four members of his group, which had come here to investigate allegations of abuse of sect members. The Ryan party was trying to escort some disenchanted Jonestown residents from the area.

Three suspects are being held in connection with that attack.

At the camp meeting, Jones told residents the time had come for them to die, said sect member Odell Rhodes, an eyewitness to the suicide ritual.

Rhodes said the infants and children were the first to die.

They were led—many crying—to a table at the steamy assembly hall, where the commune nurse squirted cyanide

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down their throats with a syringe and then gave them a grape Kool-Aid mixture for a chaser.

"The first adult to die was a young woman who went up with a baby in her arms about 18 months old and had the poison shot down her throat, walked into a field and sat down and died," Rhodes said.

Many of the deaths were agonizing, Rhodes said, with victims going into foaming convulsions.

He said after the children were given the lethal potion, the adults marched past the nurse for their fatal dose.

They stood around talking in clusters and family groups while waiting for the poison to act, Rhodes said. Armed security guards ringed the open-air assembly hall.

As the assembly began to get panicky, Jones, seated in an armchair, shouted through a loudspeaker: "You must die with dignity." The cult leader was "calm, not excited," he said.

Rhodes said it took "4 to 5 minutes" for the poison to kill.

He said some resisted but were forced to swallow the poison.

The 36-year-old Detroit native, who taught crafts at the camp, said one woman named Christine Miller balked at taking the poison and Jones' followers shouted abuse at her, calling her a "traitor."

"She was still alive when I left, and I think she probably would have resisted," he said.

Rhodes said most members took the cyanide voluntarily. He said earlier this week, however, that Jones posted a cordon of armed men around the pavilion where the suicide meeting was held.

Death Toll in Jonestown Climbs to 775

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'Smaller Bodies Found Under Larger ...'

By Leonard Pownie Jr.
Washington Post Foreign Service

GEORGETOWN, Guyana, Nov. 24— U.S. military personnel, finding "smaller bodies under larger bodies and children under those," discovered today that as many as 775 Americans died in Jonestown last Saturday when cult leader Jim Jones led them to commit suicide.

A week-old estimate of just over 400 bodies, apparently based only on a rough count made by the Guyanese authorities, who were the first to reach the death scene last weekend and did not move the bodies, was "found to be seriously in error" today, according to a U.S. spokesman. When

U.S. military personnel packing the dead in plastic bags neared 400, they realized there were many more to go.

"The way all this happened was that nobody [in the U.S. military task force] stopped to count" when they reached Jonestown early this week, said another U.S. official. "But as they bagged the bodies, they noticed the pile wasn't going down."

"We simply began to discover more and more and more bodies," said Air Force Capt. John J. Moscatelli, spokesman for the U.S. military task force here.

"Under adults we found smaller adults and children, and more small babies than anticipated."

Most of the previously overlooked bodies were found at the bottom of what turned out to be a three- and four-deep pile off to the side of the open-air pavilion. There Jones supervised the distribution of the poisoned Kool-Aid to followers herded around him, encircled by armed guards. Jones himself was later found shot to death at the front of the pavilion.

Today's unexpected discovery was a swift, shocking blow to both U.S. authorities and relatives of Peoples Temple church members that both doubled the death toll at Jonestown and snuffed out hope that many more survivors might be found.

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JONESTOWN, From A1

Just yesterday, U.S. officials here raised doubts whether there really were 300 to 400 more Jonestown residents who had fled into the surrounding forest.

"You don't know whether to be relieved or horrified," said U.S. Consul Douglas Ellis, who has been the liaison between the embassy here and the 32 known survivors of Jonestown as well as relatives of Jonestown residents seeking to discover whether their loved ones are dead or alive.

"It appears that there may not be anybody to search for and rescue."

All week long, officials had agonized over the mystery of what had happened to several hundred Jonestown residents apparently not counted in the original estimate of about 400 dead. U.S. military helicopters were scheduled to begin flying over the dense rain forest surrounding Jonestown broadcasting loudspeaker appeals to any survivors who might have fled there.

Now, however, the numbers that had been in contention here all week appeared to be adding up.

The Guyanese government said today that its records showed 950 Peoples Temple church members had entered Guyana since the Jonestown agricultural commune was founded five years ago.

Meanwhile, the U.S. Embassy today examined and photocopied 868 U.S. passports the Guyanese authorities had recovered in Jonestown. The copies will be sent to Washington for a determination of how many persons they cover. That number could be more than 868 because some children may have traveled on parents' passports, and others have been born in Jonestown. Markers in a small cemetery found in Jonestown indicate that

only about 10 residents died there before last weekend.

Against that evidence are these numbers:

- As many as 775 bodies were counted in Jonestown by this afternoon.

- Four other Peoples Temple church members were killed inside the Georgetown headquarters Saturday night, and one defector from the commune was shot to death along with Rep. Leo J. Ryan (D-Calif.) and three newsmen after they left Jonestown earlier Saturday.

- Thirty-two other Jonestown residents who escaped Saturday's violence. Some of them left with Ryan's group and survived the ambush at the Port Kaituma landing strip near Jonestown, and others slipped out of Jonestown before and during the forced mass suicide.

- Forty-six other Peoples Temple members still under armed guard and house arrest inside the Georgetown headquarters house. They include Jim Jones' son and top lieutenant, Steve Jones, and other members of the Jonestown basketball team, which was in Georgetown playing the Guyanese national team last weekend.

According to Guyanese police sources, some cult members now in that house are being investigated for the murder of Peoples Temple member and house resident Sharon Amos Harris and her three children, who were found in the Georgetown house Saturday night with their throats slashed. Survivors from Jonestown have told authorities that members of the basketball team were trained sharp-shooting security guards who practiced with firearms in the forest around Jonestown.

- Four other Jonestown residents

found aboard the cult's coastal freighter, the Albatross, when it landed in Trinidad this week after leaving Guyana well before last weekend's violence. Those four are being temporarily held by Trinidad authorities, who are in communication with Guyana.

- Two or three more Jonestown residents reportedly found by a Guyana Defense Force patrol boat aboard the cult's fishing boat, the Cudjoe, three days ago just 20 miles north of its Port Kaituma dock. They are being questioned by police here. A third boat used by the Jonestown commune, named the Marcellene after Jim Jones' wife, is still missing.

These numbers make a total of between 850 and 900 Peoples Temple members now accounted for in Guyana.

The only remaining lead on more possible survivors from Jonestown is a report from a Venezuelan law enforcement officer here that the pilot of a Venezuelan military plane patrolling its disputed border with Guyana saw what appeared to be 30 or 40 people heading west toward the border from the rain forest around Jonestown and Port Kaituma. Guyanese government spokesmen denied knowledge of such a report.

Meanwhile the grim airlift of bodies from Jonestown continued at a brisk pace. By midday 485 bodies had been taken in plastic body bags by helicopter from Jonestown to Timehri International Airport, where they were transferred to aluminum coffins and put onto military cargo planes bound for the U.S. Air Force base in Dover, Del.

Capt. Moscatelli, the American military task force spokesman, pointed out tonight that the already unpleasant task of removing bodies that have been rotting under the tropical sun for almost a week now has been doubled by today's discovery.

"Our job there [in Jonestown] is very basic," Moscatelli said. "We

have body bags. We separate the bodies from the stacks. We put them in body bags and put the body bags on a helicopter out." He said more body bags are being brought in from the United States.

No American official was involved in the original body count, Moscatelli said, and the Guyana Defense Force officers who made the first estimate were apparently unable to see, without touching the bodies, the many bodies beneath the top layer in the area on the side of the Pavilion where so many more bodies have been found.

"We estimate that there will be

about 750 to 780 bodies that we will remove from Jonestown," he said. "That is not a hard and fast figure yet, but from the recount today we do not think there will be any dramatic change like the one from the original estimate."

Moscatelli added that there were "no indications" that there were any more gunshot victims among the newly discovered bodies, leaving just three people, Jim Jones and two others known to have been shot to death during the forced mass suicide ritual.

Guyanese law normally requires an autopsy be performed on anyone who dies here before their body leaves the country, but the government has waived the requirement in this case to speed the removal of these bodies from the country.

It is known that there were several Guyanese children who had been adopted by Peoples Temple members who were living in Jonestown. They apparently have not yet been identified among the dead. Moscatelli said tonight that it was likely that all the bodies would be moved to the United States before the identifications of the Guyanese children could be made. He said final disposition of the remains of any Guyanese citizens who died at Jonestown would be decided by the government of Guyana.

This afternoon, the government of Prime Minister Forbes Burnham made its first public report to the Guyanese people about the Jonestown affair. Deputy Prime Minister Ptolemy Reid delivered the report in a 15-minute statement to Parliament that was broadcast across the country by the Guyanese Broadcasting Service.

Reid's address, in the crowded chamber of the 150-year-old pink and white neoclassical parliament building was essentially a chronological listing of the steps the government took after the Jonestown violence occurred. Nothing new was revealed.

Reid, a large black man with a full grey beard, who, like the 53 members of the National Assembly wore an open-necked shirt and no coat in the tropical heat, also stated his nation's "deep regret and sympathy" to the American people for the tragedy that occurred at Jonestown.

He pointedly indicated throughout his statement that he believed his gov-

ernment had acted as quickly as possible at every stage of the emergency.

For example, he said that after the ambush of Ryan's party at the Port Kaituma airstrip, "one of the more seriously injured persons was conveyed that very evening to the hospital in Georgetown where a medical team was on standby and the injured person received immediate attention. Others were flown out the following day."

Later, he pointed out that, after the first report was received of a possible mass murder or suicide at Jonestown, the Guyanese Defense Force mobilized troops as quickly as possible at Matthews Ridge, 20 miles away, and "moved by foot and train to Port Kaituma and then to Jonestown Sunday on foot.

"It should be noted that all this was done under very adverse conditions," Reid said, explaining that the terrain was very rough and rain was falling heavily.

Reid ended his address by saying that he wished to "reiterate our deepest sympathy to all who are grieving. We mourn with all of them."

After finishing, Reid strode hurriedly off the floor, pushing his way through reporters and bystanders. He was followed by catcalls from members of the opposition Peoples Progressive Party, whose acting leader tried to insist that Reid answer questions.

When the speaker of the house ruled that, for technical reasons, the Jonestown matter could not be discussed on the floor, cries of "Shame, shame," and "cover up" rang out.

Some members of the opposition party and its newspaper here have raised questions about the apparently close relationship between Ptolemy Reid in particular and the Burnham government generally with Jim Jones. Jones and Reid met on several occasions and the Burnham government has been accused here of looking the other way when the Jonestown commune, using its three boats, allegedly shipped out produce and brought in supplies without going through customs.

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250 children among 900 Jonestown victims

Compiled from UPI dispatches
 GEORGETOWN, Guyana — They killed the babies first.

Mothers brought their infants to the altar of death, cradled in their arms. Children were led by the hand. Nurses moved from one trusting child to another, squirting cyanide down their throats with syringes while their parents looked on.

Near the altar the Rev. Jim Jones, 46, sat on a throne-like chair on a platform, presiding calmly over this bizarre ceremony of doom.

Within moments convulsions began to wrack the tiny bodies of the children, white foam frothing from their lips.

The children began to cry, small voices wailing in a wilderness of murderous suicidal mania. They trembled, fear in their eyes. For one brief moment, panic swept the disciples of the People's Temple.

Jim Jones sensed it. He leaped to his feet, exhorting, shouting. "We must die with dignity."

As if by Godlike command, all doubt vanished and as the last rays of sun filtered through the Guyanese jungles, hundreds of followers of Jim Jones drank poison and died in satanic ritual.

Most were black.

Most were Californians.

They numbered about 915 — including an estimate of about 260 children.

"The first adult to die was a young woman who went up with a baby in her arms, had the poison shot down her throat, walked into a field and sat down and died,"

said Odell Rhodes, the first known living witness of the mass suicide.

That last hour is almost impossible to visualize. Rhodes, 36, a recovered drug addict with a long arrest record in Detroit, provided a rambling account:

"They (the medical teams) took equipment into a tent, used as a library and school, large syringes minus the needles, plastic containers with the poison."

The poison was cyanide and contained tranquilizers and painkillers to ease the agony of the deadly poison. It was washed down with grape Kool-Aid.

"They would draw an amount in the syringes and administer it by simply squirting it in people's mouths.

"Then they would give them a small drink of punch to wash it down.

"Many of the children volunteered to take the poison. I can't say why most people were found face down. They were falling different ways."

"Then the children started to cry."

Rhodes said he escaped when he went with a nurse to find a stethoscope.

"I went out the back door and crawled under a building," he said.

Most of the disciples went into the main auditorium to die. At the back of the hall, mounted on a stage, was a plaque in black. It read: "Love One Another."

Another survivor of the killings, Stanley Clayton, 25, said helpless cult members were surrounded by armed guards and forced to take poison.

While some took the poison voluntarily, Clayton said, hundreds had to be forced. Sometimes the poison

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was administered intravenously by the "nurses" and a communal "doctor."

Throughout the ordeal, Clayton said, Jones urged followers to hurry up, referring to the poison potion as "the last and only drink."

As his followers died at his feet, Clayton quoted Jones as saying:

"I'll see you in the next life. I'm finally going to my rest. We'll finally be at peace."

Clayton said Jones first called his followers together and told them Rep. Ryan, D. - Calif., and members of his party had been killed.

He then said, "Who is against taking their own life?"

Clayton said one woman identified as Christine Miller told Jones, "I have a right to do with my life what I want and you have no right to take my life away from me."

"I can't leave you behind," Jones told the woman. "The GDF (Guyanese Defense Force) will torture you. They will castrate you. They will shoot you after they question you. I can't leave any member of my family behind."

Clayton said the entire group was then surrounded by dozens of guards armed with pistols, rifles and crossbows.

As hundreds of persons balked at the "final drink," Clayton said, Jones left his chair accompanied by guards to personally pull people toward the poison pots.

When only about 100 commune members were left alive, Clayton — a member of the religious sect for the last seven years — decided to escape.

"I figured if I was going to die, I would die with a bullet in the back of my head. I was not going to commit suicide."

Clayton said he began poking bodies to convince guards he was seeking survivors. He said he worked his way to a large tent in front of the podium and told a guard, "Well, I'm getting ready to go (die)."

The guard embraced him, Clayton said, and turned away. Clayton said he then dived under the tent, crawled through to the other side and ran into the jungle.

Several hours later, he said, he heard shots coming from the camp and guessed the guards were killing those who survived the poison.

Not since the Nazi death camps of World War II has a scene so stunned the world.

Fields covered with the dead, many lying in embrace, surrounded the People's Temple, a ramshackle wooden structure in the center of the commune — victims of one of the most awesome mass suicides in history.

Within the space of a few minutes at dusk on Saturday, Nov. 18, the lexicon of history's horrors had to be expanded to include: Jonestown.

For 14 months Jones and his cult lived in the beautiful jungle wilderness that is Guyana, his Temple "dedicated against the evils of racism, hunger and injustice."

Then came danger.

Rep. Leo Ryan, D - Calif., announced he would go to see the People's Temple first hand to investigate charges by voters that Jones was holding members against their will.

Ryan and his party spent a day at the commune. He found disciples who wanted to leave.

"They will never make it to the United States," Jones said. Then came the death knell. "We will all commit suicide."

Jones had ordered the "hit squad" to attack Ryan and his party of defectors at the Port Kaituma air strip. The gunmen attacked the plane with precision and returned to headquarters.

Among those who told Ryan he wanted to leave was Gerald Parks, 46. He wanted to take his family. Another was Larry Layton.

As they prepared to leave the commune with the defectors, Ryan and his party ran into trouble. One of the disciples grappled the California Congressman and held a knife to his throat.

Lawyer Mark Lane, who with attorney Charles Garry represented the People's Temple, intervened and Jones finally ordered Ryan released.

But at the airstrip, death waited.

As the party was about to board one of two light planes to take them back to Georgetown, Layton pulled a pistol and opened fire. From the side of the runway a tractor-trailer moved into gear and a group of six armed men opened fire on the whole group.

Ryan, 53, NBC television reporter Don Harris, 42; NBC cameraman Robert Brown, 36, both from Los Angeles; Gregory Robinson, a photographer for the San

Francisco Examiner, and Park's wife, 45, a cult member who was trying to escape, all were killed.

But the horror of the ambush was only a prelude of what was to come.

Jones called his council together and made the announcement that the entire commune was to commit suicide. One young woman protested.

"Traitor! Traitor! the others shouted.

For some months Jones had put his disciples through a mass suicide drill.

Now was the time for the real thing.

Jones called the commune physician, Dr. Larry Schacht of Houston, Tex., and told him to prepare the cyanide poison.

Schacht emptied his medicine chest into a huge tub which he then filled with grape-flavored Kool Aid. He gave what was left of the cyanide to the nurses to administer to the children.

One after another, the disciples of Jim Jones drank the poison.

Within four or five minutes after drinking the devil's brew, each died. Most lay face down. Men and women were found in final embraces, Friends had their arms around one another's backs. One couple had placed their small boy between them and the three died together, their arms entwined.

Bodies were piled on bodies. Here and there arms and legs protruded upward in grotesque positions.

One 76-year-old woman, Hyacinth Thrush, slept through it all and survived.

When the first Guyanan troops entered Jonestown, they counted 409 corpses lying around the commune. But they didn't disturb the bodies and look underneath.

The shock and horror struck again five days later when U.S. officials announced the number of dead would be more than double that figure.

The question was why.

"He thought that if the Parks (family of defectors) were allowed to leave and got away with it, others would come from the United States and take away their family members," Rhodes said.

"Jones couldn't see his organization break up. He had a tremendous ego."

But for those who had escaped from Jones' power before the Jonestown horror, fear still remained.

Grace Stoen, a former member whose child was among the dead, and others swear that Jones had formed an assassination squad charged with murdering anyone who left the commune.

San Francisco Police Chief Charles Gain conceded, "We have a knowledge of a purported hit squad and a hit list."

Neva Sly, another ex-member whose husband had put the knife to Ryan's throat in Jonestown, said she is certain he is now one of Jones' "angels," as the hit team is called.

"My main plea is to the assassination squad," she said. "Please stop! People have a right to their beliefs."

For others, Jones' death was the final undoing of evil incarnate.

Marjorie Terry said her daughter-in-law and four grandchildren were at Jones' Temple at the time of the Jonestown suicides.

"He was a prophet of the devil," she said.

"He was the anti-Christ," her husband added.

Toll Reaches 910 As U.S. Clears Jonestown Camp

By Fred Barbash

Washington Post Staff Writer

GEORGETOWN, Guyana, Nov. 25—U.S. servicemen completed the grisly task of removing bodies from Jonestown today, discovering that at least 910 persons died last Saturday when cult leader Jim Jones led them in a mass suicide ritual.

The higher death toll was described as a tentative final count.

"It should be pretty close," Capt. John J. Moscatelli, the U.S. military spokesman, said as the final corpse-laden helicopter flew out of here this afternoon.

Parts of the campsite were in near ruin. Cabins that housed some of the victims appeared to have been looted. The green throne-like chair that Peoples Temple leader Jones once occupied was toppled. His cottage was ransacked with papers strewn throughout.

Pathetic remnants of life remained: an infant's doll lying in the dirt, a set of children's swings, empty shoes on the stairs leading to cottages, tee shirts, blue jeans and lingerie hung out for drying, and a lone dog wandering the scene forlornly.

The pool of reporters who visited also found a letter addressed to the sister of one of the residents but never mailed.

"I do miss the laughing times we had," it said. But "I have never been happier in my whole life. We are so very blessed."

With the Jonestown campsite cleared of all bodies, authorities here said that there was no evidence of any massive escape into the surrounding forest, a possibility that had remained a dim hope among survivors and relatives. There was no evidence that force was used on the newly discovered victims, according to spokesmen.

Exhausted U.S. soldiers, after five days of work among bloated bodies and vermin that began to infest the campsite, were preparing this afternoon to conclude their mission to Guyana.

Maj. Tim Hickman, a U.S. Army official on the scene, described what he saw during the cleanup operation.

"From what I observed, the people when they committed suicide would line up in nice neat little circles, children in front of them, and as they died, they folded into the interior of the circle.

"There were mounds of people and

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as we pulled out the circle's cover more and more people under the mound."

"It was a disgusting operation," Hickman said.

Officials on the scene said they believed that looting had indeed occurred. They blamed it on Guyanese citizens living in the vicinity. But while clothing was apparently taken, the looters left untouched tape recorders, typewriters and other valuable items owned by the Americans.

The bodies blanketed the campsite in layers three deep in some places, Moscatelli said. The soldiers, protected by surgical masks and rubber gloves, would remove one body only to discover another under that and still another under that. That is why the count kept changing, he said.

Moscatelli said he hoped the figure of 910-130 higher than yesterday's count—would be final.

The total more than accounts for the 915 Peoples Temple cultists Guyanese officials believed were living in their country, though no one seemed certain of the true number.

By current estimates, no more than 32 of the men, women, children and babies living at Jonestown escaped last week's violence.

Most are thought to have perished in the mass ritual suicide that followed a cult ambush on an inspection party led by Rep. Leo Ryan (D-Calif.) as it was preparing to leave from a nearby airstrip. Most took poison; at least three, including the cult leader Jones, reportedly died of gunshot wounds.

In addition, there have been persistent but unconfirmed stories that still others who may have resisted suicide were shot by cult loyalists.

At the cult's Georgetown headquarters, four bodies with their throats slit were found on the same night in an apparently related act of violence timed with the Jonestown events. Authorities initially thought these four had committed suicide.

But today, a 43-year-old resident of the headquarters house, who was described by acquaintances as a "simple and uneducated man who would do anything he was told," was charged with murder in connection with the four deaths.

Charles Edward Beikman, originally of Indianapolis, Ind., was arraigned in court on charges stemming from the death of Sharon Amos Harris, 42, and her three children aged 21, 9 and 11. He was also charged with the attempted murder of another resident of the house, Stephanie Jones, be-

lieved to be about 11 years old and in relation to Jim Jones.

Beikman, a blond stocky man about five-foot-five inches tall and unshaven, stood silently as he heard the charges which could result in his hanging.

About 46 cult members were in the small, two story stucco house in Georgetown at the time of the tragedy, local authorities say.

According to surviving cultists, the residents housed there were those most trusted by "Bishop" Jones, as he was known to the Guyanese. Only they could be counted on not to flee the cult and report to the outside world survivors said.

Residents of Jonestown, most of whom came to Guyana believing the camp to be a "tropical paradise," were often greeted at the gates by armed guards when they arrived and kept there through a variety of coercive measures, according to survivors.

All of the headquarters residents including Jones' son, Steven, 19, have been under heavy armed guard since the deaths last week and barred from leaving the house by Guyanese officials. During the arraignment today, their lawyer here complained that they felt they were "under siege."

Many of those inside are considered material witnesses to the four murders and are also believed to have knowledge of events that occurred 120

miles away at Jonestown. In addition, many of the survivors here and in the United States say they are living in fear of retribution from these residents if and when they are released.

Some of the Jonestown refugees here have been literally hiding in their own guarded hotel rooms in fear of the remaining Jones adherents.

The survivors have been awaiting word from the Guyanese government that they are no longer needed as witnesses and may return to the United States to begin new lives.

Meanwhile, military helicopters continued to search the sparsely inhabited territory around Jonestown with loud speakers calling forlornly into the rain forest for any other survivors of the suicide ritual.

Ground searches of the area have failed to discover survivors or bodies outside the campsite Moscatelli reported.

Because the original number of dead, 400, was so distant from the estimated number of Jonestown residents, authorities thought many might have fled into the forest.

"There's no indication now that there were any massive number of survivors," the captain said. "There's no indication that there was a mass escape or egress. And there's no evidence that anything but poison killed" most of the Jonestown residents.

Suspect for murder
for 4 members &
attempted murder

Guyana death toll now at 900

Georgetown, Guyana (Combined Dispatches)—The death toll in the mass suicide-murder of cultists at Jonestown rose to 900 yesterday as American GIs in surgical masks and rubber gloves continued the grisly task of recovering decayed bodies.

The U.S. Embassy here said "the current estimate of the total number (of dead) is approximately 900. This is not a final figure."

The count leaped from 408 to at least 775 of Friday, when searchers first realized that many bodies had been stacked on top of each other.

Then, yesterday, the State Department team of Jonestown, headquarters

of the Peoples Temple cult, reported that about 9000 bodies had been counted. Jonestown is 150 miles northwest of Georgetown, the Guyanese capital.

Corpses lying three deep

Officials explained that soldiers were still finding corpses of children and small adults lying three deep under other victims.

Air Force Capt. John Moscatelli, spokesman for the U.S. joint task force in Guyana, has explained that an initial body count of 408 was provided by the Guyanese government. He said that once American soldiers began to carry out the dead they realized that the estimate was far too low.

Moscatelli said it was possible that someone had rearranged the bodies. There were blankets between some layers of bodies. But he declined to elaborate.

Thirty-two survivors have emerged from the jungle around the agricultural settlement after the bizarre death rite on Nov. 18. More than 45 others were at the temple's Georgetown headquarters the time.

Searches have produced no indication that others escaped into the dense jungle surrounding Jonestown. A U.S. helicopter flew along a trail as far as the Venezuela border yesterday in case some had made it that far. The helicopter landed but residents told crewmen that no Americans had been seen.

The U.S. task force in Jonestown had to call for more shipments of plastic body bags and aluminum coffins to deal with the piles of corpses around the commune's open-air pavilion. The stench was overpowering.

It was at the pavilion that the ritual suicide began after Jones ordered the death of Rep. Leo J. Ryan (D-Calif.) and others accompanying him on an investigative mission. Ryan, four newsmen and a defecting member of the cult were shot to death.

Yesterday, stereo equipment and musical instruments were still strewn about the platform where Jones had stood.

Also on the platform was the microphone Jones had used in the past to amplify the cries of those cultists being beaten unmercifully for some wrong they had committed.

Leaders of the Army teams said it appeared that almost all of the victims had died from cyanide poison. The exceptions were Jones, his mistress and one other person, all of whom were killed by gunshot wounds and several persons with throats slashed.

Seven newsmen flew to Port Kaituma and walked along a muddy road into the Jonestown death camp Friday, including UPI correspondent Nigel Cumberbatch, who reported that carcasses of numerous doos were among the human remains still sprawled in the commune.

Like a ghost town.

"It looked like a ghost town," Cumberbatch said. "The only things living were the flowers in the outdoor pavilion and the U.S. soldiers doing their job—that of packing up the remains."

Cumberbatch also reported incidents of looting by Guyanese living in the area of the commune.

"On the way in," he said, "several people, both those of African origin and some American Indians, were coming out with bottles and other materials. Some of these people had stolen the stuff from the commune," Cumberbatch said.

The bodies were spread over an area approximately 80 by 110 yards, and to get near them "we had to use masks. It was a sad scene, certainly a sad scene."

Cumberbatch and others explored the area, which had been off limits to most newsmen since the mass suicide-murder of one week ago.

"These people were quite self-sufficient," Cumberbatch said, adding they had built their own soap factory and even had closed circuit television.

Television is something that the rest of Guyana does not yet have.

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Only The Horror Lives On In Jim Jones' Village

By Jon Nordbelmer
The New York Times

JONESTOWN, Guyana — The name is as plain as hometown America. Yet it will forever evoke the dread of a place of horror.

For seven days, as the world watched, it was a village of the dead. For following generations it will remain a haunting memory of a field of pain, of a people gone mad, of dreams gone wrong.

The village died with its inhabitants as surely as if it had been poisoned, too. But Monday some things blindly continued to run, powered by the commune's generator. A communications dish rotated on a short tower on one edge of the commune, sending impulses no one heard into electronic gear no one attended.

In the open-air pavilion where the poison was passed out, fluorescent lights burned in the daytime, erasing shadows from the hard-caked mud floor where the bodies had dropped. A hanging plant drooped with thirst.

In an outdoor playground, a swing was rocked gently by a breeze, not by the children of Jonestown. They are dead.

Across the compound at the medical center, which listed the office of "Laurence Schacht M.D.—By Appointment," sandwiches dried and curled on a large tray, beside a much larger drum cut in half to serve as a pot, like the one the doctor used to serve the poison to the men, women and children of the commune.

The 909 bodies have been removed for days now, but the horror of Jonestown remains. And the dead still talk to the world in letters of self-criticism ad-

dressed to Jim Jones.

Pain and death are the themes of these letters, scattered by the wind that blows off the jungle treetops and soothes the open wound of the village. Other papers and books, mostly socialist tracts, lie in the open, the pages riffled by the breeze and already starting to turn brown. The words of self-criticism are like marks of flagellation filled with salt.

"It is true one such deserved to die — and I could not contend against it," one member of the commune named Jim had written. "Death would be a mighty flimsy penalty to impose on such a person."

Outside the pavilion, along a brown ditch filled with milky water, a baby doll in soiled yellow diapers pantomimes the scene that shocked the world. The doll rests on its side, its head turned grotesquely upward, staring with blank eyes at the sky.

The ground is heavy with mud and gouged by bladed tractor tires. A ditch angles off to one side, cratered with water and slime. One turns away from the offense. It was here they say they found the children, clutched in the arms of parents who gave life and took it.

At the house where Jim Jones lived, the looters and the police have torn the place apart, dumping his papers and books onto the screened porch. Inside the house is a small refrigerator, about three feet high. The door rack inside is so filled with drugs that not another single pill container could be jammed into it. An oxygen bottle is by the bed.

The guards at Jonestown will remain on duty for awhile, perhaps weeks, as the investigation into the madness of Nov. 18 continues. But soon Jonestown will be left alone to die.

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- The Atlanta Constitution 12A
- The Los Angeles Times _____

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(Mount Clipping in Space Below)

Grim harvest of cult rite--910

By MARTIN P. HOUSEMAN
United Press International

GEORGETOWN, Guyana (UPI) — U.S. Army burial teams Saturday put the last of at least 910 bodies from the Peoples Temple in Jonestown on a helicopter and broke into a clapping, hand-slapping celebration of the end of their grim task almost one week to the hour from one of history's most bizarre suicide rites.

"The last of the bodies has been removed," the U.S. Embassy announced at 5:45 p.m. EST.

Soldiers at Port Kaituma put the final body on a Jolly Green Giant helicopter and, still wearing their combat helmets and surgical masks, began shaking and slapping one another's hands and clapping in a frenzy of relief that their search for corpses was over.

A U.S. source in Georgetown put the number for those who died in the mass suicide at 910 and said it could go even higher. A U.S. Embassy spokesman in Georgetown said earlier

the death count had reached about 900 but "this is not the final figure."

The U.S. Embassy said all U.S. military men would evacuate the jungle commune Saturday night and Guyanese police move in and take up posts to guard the buildings.

One embassy official, asked if more helicopter searches for possible survivors would be made over the dense rain forest surrounding the colony, said only: "I suppose we will have to review that now."

The remark appeared to indicate U.S. authorities now believe most if not all inhabitants have been accounted for, dead or alive.

The recovery operation took about three days, exceeding early expectations as the initial body count more than doubled by the time the graves registration teams finished their task at the Rev. Jim Jones' jungle commune.

There were still discrepancies in the figures. Guyanese officials had turned over 803 American passports to the U.S. Embassy and re-

(See CULT, Page 17)

(Indicate page, name of newspaper, city and state.)

Page 1 & 17

San Juan Star

San Juan,

Puerto Rico

Date: 11/26/78
Edition: AM

Title: Grim Harvest of
Cult Rite--910

Character:
or
Classification: 89-123
Submitting Office:
San Juan

ported that 915 members of the California sect had registered with Guyanese immigration. Officials said 39 of the cult members survived the mass suicide.

An Embassy spokeswoman said, "the current estimate of the total number is approximately 900. This is not a final figure."

The findings dispelled rumors that hundreds of the members of the fanatical sect had fled into the jungle to escape death. A U.S. helicopter flew along a trail as far as the Venezuela border Saturday in the faint hope some may have gone there. The helicopter landed and crewmen were told no Americans had been seen.

The U.S. task force had to call for more shipments of plastic body bags and aluminum coffins to deal with the piles of corpses, some of them stacked three deep around the commune's open-air pavilion, 150 miles northwest of Georgetown.

By noon Saturday, 532 bodies had been bagged and flown back to the United States.

Seven newsmen flew to Port Kaituma and walked along a muddy road into the Jonestown death camp Friday, including UPI correspondent Nigel Cumberbatch and UPI photographer Les Sintay.

Cumberbatch reported that bodies of numerous dogs were strewn among the human remains still sprawled in the commune where army trucks were hauling in bodies to be flown by helicopter to Georgetown and then to Dover Air Force Base, Del.

The stench was almost unbearable and Army military men wore green gauze masks as they went about the grim business of putting the bodies into green plastic body bags.

"I spent 34 months in Vietnam," one American officer said, "and this is the worst I've ever seen."

The ritual suicide began at sundown a week ago Saturday at the commune's open air auditorium fashioned from tree trunks with a crude tin roof over a stage holding the throne-like chair from which the Rev. Jim Jones exhorted his followers to "die with dignity."

Near the chair was a red lettered slogan "Love One Another."

Still strewn about the stage were stereo equipment and musical instruments including electric guitars which had once throbbed with music to fill Jones' followers with religious fervor.

Also on the platform was the microphone Jones had used in the past to amplify the cries of those cultists being beaten unmercifully for some wrong they had committed, the same microphone he used to encourage his flock to kill themselves with a mixture of ~~pot~~ Aid and cyanide.

Army men said almost all of the victims

found were dead from poison drunk from the temple vat or squirted down their throats. The few exceptions were Jones, his mistress, one other person who were killed by gunshot wounds.

Jones had believed in a new world of his own making, and somehow it fell apart. This was reflected in the message on a large sign over the stage of the commune's open air auditorium: "Those who do not remember the past are doomed to repeat it."

A member of the sect, Charles Edward Beikman, 43, of Indianapolis, Ind., was charged Saturday in Georgetown's magistrate court with four counts of murder in the throat-cut slayings of another cult member and her three children.

The victims were Mrs. Sharon Amos and her three children who had been living at the People's Temple headquarters in Georgetown. Previously Guyanese authorities said they thought she had cut the throats of her three children and then her own.

Beikman was one of 46 sect members who have been held at the Temple headquarters under house arrest since the suicides and murders.

Five survivors of the death communion rite were being held at Criminal Investigation Department headquarters in Georgetown and one of them, Larry Layton, 33, of San Francisco, has been charged with murder in the firearms slaying of Rep. Leo J. Ryan, D-Calif., and four other Americans in a massacre at Port Kaituma airport that preceded the suicide ritual.

"It looked like a ghost town," Cumberbatch said. "The only things living were the flowers in the outdoor pavilion and the U.S. soldiers doing their job — that of packing up the remains."

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Cumberbatch and Sintay explored the area, which had been off limits to most newsmen since the mass suicide of one week ago.

"These people were quite self-sufficient," Cumberbatch said, adding they had built their own soap factory and even had closed-circuit television.

Television is something that the rest of Guyana does not yet have.



The arduous task of removing more than 900 bodies from the Guyana jungle took its toll on a member of the U.S. military body recovery team Saturday. This soldier feels the strain as a helicopter loaded with bodies prepares to leave Jonestown. (UPI photo)

(Mount Clipping in Space Below)

Reprise of the
Jones-cult tragedy

The bizarre end of the Guyana commune

(Indicate page, name of newspaper, city and state.)

Pages 2 & #

Outlook Secti

San Juan Star

San Juan,

Puerto Rico

11/26/78

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Edition: AM

The Bizarre End of
Title: the Guyana
Commune

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Classification: 89-123

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San Juan

Reprise of the massacre
**Bizarre end of the
Guyana commune**

page 2



The San Juan Star

Sunday, Nov. 26, 1978

outlook

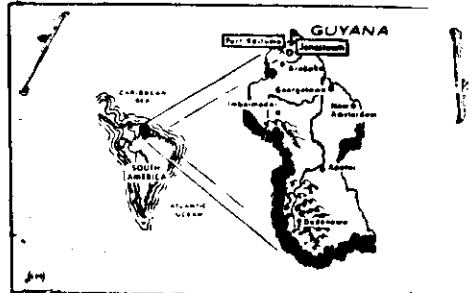


Bodies of some of the victims of Jonestown's mass-suicide are laid out Friday at the Georgetown, Guyana, international airport for later shipment to the U.S.

(Mount Clipping in Space Below)

*Why they went to
their deaths like sheep*

The etiology of the **Guyanese** **massacre**



(Indicate page, name of newspaper, city and state.)

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Page 5

Outlook
Section

San Juan Sta

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The Pied Piper fetching tune

by Patricia McCormack
United Press International

The Pied Piper played a fetching tune and all the children in Hamelin left their beds, their cereal bowls, their parents and followed him out of town. Never, according to Robert Browning's poem, to be heard from again.

They couldn't help themselves. They lost power over their will.

The hundreds of persons led by the charismatic charm of the Rev. Jim Jones to Jonestown in Guyana probably were as helpless as the children of Hamelin when performing the alleged suicide drill that led to death.

That point was made by psychiatrists and behavior experts who were asked by UPI to explain how people can be brainwashed into mass suicide, and how people can make sure they and their children never fall into such a trap.

The brainwashing, said the experts, was just as subtle as the charismatic tune played by the Pied Piper. Brainwashing, they point out, doesn't require a dungeon, bright lights, or physical torture.

The Guyana victims, they said, probably lost their will and substituted blind obedience months and years before they even went to the "Peoples Temple" complex in Guyana, long before their suicides—or, as one psychiatrist put it, "perhaps, alleged murders."

The people first became addicted to Jones' orders and preachings perhaps at the second meeting with him or the third. They kept coming back to his meetings to hear words that filled their fragmented and hopeless lives: promises about a new lifestyle that would lead to freedom from stress and problems.

Ultimately they had to turn possessions over to the Temple, follow orders without question as they fell in line behind the charismatic leader Jones.

By that stage, like the children of Hamelin, they were powerless.

And at that stage the alleged mass suicide that horrified the world was just obeying one more order.

The experts stressed: the people had to

lose their will before they could lose their lives.

Questions asked Dr. Robert Jay Lifton, authority on brainwashing and professor of psychiatry at Yale:

Q. What kind of persons are likely to be influenced like this? A. "Generally the more unstable people are, particularly, if they are young, the more they are likely to be influenced."

Q. Does a leader consciously train his followers to blind obedience?

A. "Yes, this is often the case. Many leaders have a messianic view of themselves. They have a paranoid attitude to the world and combine this with manipulative talents for bringing people under their control. This is hypnotic-like but not hypnosis."

Q. Does history contain similar instances of mass suicide?

A. "I'd rather not make direct comparisons. But I think that incidents like this have occurred before, often at times of great change and confusion. This is particularly true of the 20th century which is reflected by the widespread imagery of annihilation that we see in the contemporary world."

Q. Can people protect themselves from being influenced like this?

A. "Yes. They can help themselves by becoming aware of the process that cults in general often employ. This frequently involves what appears an innocuous series of invitations, beginning with, say a dinner invitation, then invitations to a country house. It is a gradual system of isolating the individual from the world. It is therefore enormously helpful for that individual to recognize that what appears to be an innocuous dinner invitation is the start of a deliberate process."

Q. Weren't some religious leaders actually cultists who hypnotized people with charisma into leaving all and following them?

A. "All religions have been a totalistic process at one time or another. But cults like the one in Guyana are a corrupt claim to religion, a caricature. What is significant about many cults is that the people at the top tend to be acquisitive with a tendency to combine the secular and the material. In Guyana the leader was clearly losing his power. Members were leaving. The cult was under investigation. That is why the incident contained both murder and suicide. The cult was being threatened."

In Bethesda, Md., Dr. Calvin Frederick, chief of Emergency Mental Health and Disaster Assistance at the National Institute of Mental Health, commented on how to avoid brainwashing:

"Unless you are aware ahead of time of some of the dangers you cannot help yourself. For psychological 'immunization' to work it must take place prior to exposure.

"If you are not aware of what is being done, it can be a serious thing."

Frederick recalled a movie, "The Manchurian Candidate." In which a brainwashed person was told to shoot a U.S. Senator. "He was programmed," Frederick said, "and it is not all that far-fetched. We have seen examples recently."

Frederick noted there fears other members of the Jones cult who were not in Guyana might be under mental orders to kill cult defectors and other persons. He said if the cult could program some members to commit suicide, "Others, just as easily, might have been programmed to kill."

"Strong charismatic leaders do exert monumental influence on people," Frederick reminded. "Take Adolf Hitler."

Frederick also insisted, however, there is a major difference between Hitler or Jones and truly religious leaders like Francis of Assisi.

To protect yourself against the lure of cults, Frederick says, it is important to have a good sense of worth.

"Ask yourself," he said, "Who am I? And think about that."

Why do young people seem especially vulnerable?

"They may feel rootless and aimless," Frederick said. "They ask themselves: I am going to school, for what? Will I get a job? If I get one, will I hold it? There is a great deal of uncertainty."

"You can help your kids by alerting them to the fact that they should never lose their strong feelings of self worth. Reassure them that they are unique in their own right and that there will never be a person like them..."

"Reassure them that they have good brains, good heads, can lead a rich life and do anything within reason — if motivated."

"Let them know, too, that at times, it is natural to feel powerless or helpless or lonely. It is natural and normal and everyone gets those feelings."

"It is when they lose hope that they are in

"The difference... is in what you ask people to do, the motives. Seeking power for the sake of power and making money by exploiting people is one thing. But a Francis of Assisi or Jesus Christ were altruistic."

There are certain times in a person's life when he or she is particularly vulnerable to a leader who offers a panacea for all life's problems, Frederick said.

"I think it is important for all people, whatever their age, to recognize that at particular times in their life, life is unfulfilled and there may be a greater than usual need to find acceptance and meaning."

An occasional feeling of being powerless, or a need to be accepted by others are natural feelings and can actually be great strengths if handled in a positive manner, according to Frederick.

"There is nothing wrong in wanting to belong to a group, to do good through that group, to get swept up by the activity — but without losing control over your will. The Lions and Rotary and Kiwanis and the women's groups are what that's all about. You do their thing but you still do your own thing. You are still the master."

The difference is that the dangerous groups reduce participants to dependent, childlike states as part of the brainwashing, Frederick says.

"New members are told... 'You do not need to think. I will do the thinking for you.' A lot of worries are taken away. The group promises to take care of you forever and remove all stress."

The next step is blind obedience in which people must follow an order to jump off a cliff.

Frederick recalled a mother in Salt Lake City who ordered two of her children to jump from a tall building to their deaths. And the children did so, allegedly without hesitation. Then the mother jumped with another child.

They had seemed to overcome the fear of death — or were not aware of it. To them it was just a step to a better life. In suicide, according to some authorities, the victim feels death is not the greatest evil nor living the highest good.

Frederick doubts the persons in Jones' "suicide drill" even thought of death. The person who brainwashed them probably never talked of death directly.

"Rather there would be talk about other good things that are going to happen — the promise of a future life in a future time and so forth," he said. "Well, that day, the people perhaps were told, well, the time has come. A dry run. They went through it. They had been conditioned."

trouble. Tell them to never lose hope. Hopelessness is the final straw.

"Anyone who offers a life of milk and honey and freedom from troubles is a Pied Piper. There is no panacea. The children who followed the Pied Piper were following music of one sort. The people in the 'suicide drill' were marching to music, too."

"It can happen to anyone who loses hope. To the poor kids in the ghetto, and to rich ones who suffer from emotional poverty."

Dr. Shevert Frazier, professor of psychiatry at Harvard University Medical School and psychiatrist-in-chief at McLean Hospital, talked about charismatic leaders.

"Most people respond to charismatic leaders," he said. "I liked Jack Kennedy. Charisma has something to do with expectations of human beings."

He noted, however, that a person who is alienated and goalless — and there are such persons in all age groups — can be manipulated by exploitative charismatics.

"Often the leader in such a group offers the notion of reform and addresses the aggrieved concern of an individual. Nearly always the person looking to such a leader (as in some cults) is suffering from a fragmented social existence in an overly complex society. He is offered something that seems to fill all his needs."

A person who is vulnerable to such leaders, Frazier said, sees only the good in belonging to a group. He doesn't look deeply into motives.

"Very often the leaders insist on separation from familiar and early family surroundings," Frazier said. "They also insist on repetitious indoctrination, usually under duress. They require sacrifices, usually of time, lifestyle, money and the old familiar rules."

Plus threats, not always explicit. There is the warning that survival is threatened in some way, if the new rules aren't followed, that someone is watching every action, reporting to the leader.

"I am in no position to answer if this (Guyana) was a mass suicide or how much of it was mass murder, how much individual suicide or individual hopelessness," Frazier stressed. "That would be judging without data. I never saw the leader or met anyone in the cult. Nor can I or anyone say what we think — without interviewing and getting data that is valid."

"There are so many cults . . . variations and those of us who have seen members from many know there are many themes."

What has gone wrong to produce these phenomena?

"We have substituted the freedom of all ideas for young people," he said. "Before, they had an opportunity to concretize an ideological system. An ideation system is needed. It is formed, to begin with, by a mother and a father and role modeling."

But broken homes in modern day society destroy this early modeling, Frazier said.

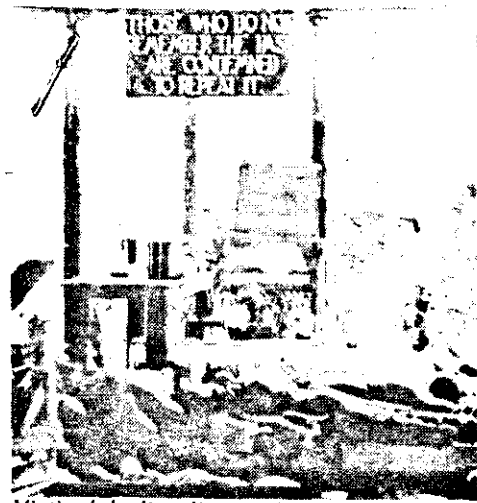
"The trouble is there are too many illegitimate babies, too many unwanted babies, too many absentee fathers and too many absentee mothers. Boys need fathers to become men. And it is interesting that many of the aggrieved in these cults are males."

"We are also into a social breakdown in many homes. Divorces destroy role models; social mores and customs are breaking down."

All is not lost, Frazier reminded.

"In the interior of America and in the South there is still a lot solid. The very disturbed tend to migrate to the anonymity of the big cities on both coasts."

"I guess it has always been true that we have people wandering around, feeling helpless. . . ."



Victims' bodies lie at the foot of Jim Jones' "throne."

'Where did it all go wrong?'

by James Feron
New York Times News Service

NYACK, N.Y.— As a young churchman in Indianapolis the Rev. Jim Jones was "an obviously intelligent, eager, concerned person of great initiative" who lived simply, organized soup kitchens and nursing homes, and helped minorities, a former church leader recalled last week.

"That was in the 1950s, when Jim Jones first came to public attention," said Barton Hunter, executive director of the 16,000-member Fellowship of Reconciliation, a 65-year-old pacifist organization.

A decade later, however, Jones was the leader of a new People's Temple and was "healing" the ill instead of simply caring for them, recruiting minority members to his church rather than just welcoming them, and reaching beyond local concerns to grapple with larger issues.

The charismatic leader had taken on a messianic role and, with 70 families who gave up their jobs and homes, he left for California because of what he felt was harassment in Indiana. In another decade he would move with an even larger group to Guyana, feeling that his group was harassed in California.

Jones had "come to see himself in cosmic proportions" even in Indianapolis, Hunter said. Last weekend the cult leader led hundreds of members of his cult into suicide after the slaying of Rep. Leo J. Ryan and four other Americans at the jungle site of the People's Temple.

"You ask yourself, 'What happened? Where did it all go wrong?'" Hunter said in an interview at the converted Hudson River mansion that serves as headquarters of his fellowship. His wife, Dorothy, sat at his side, and Hunter recalled their first meeting with Jones:

"I was executive secretary of the Church in Society of the Christian Church, Disciples of Christ, and a social worker who was a member of our congregation said, 'I'd like you to meet a young man; he has similar interests.'"

"He was a minister, a Methodist pastor, with a congregation that included a small ecstatic group of people. He was involved in peace and social justice and he was in touch with depressed people. He lived with them," Hunter said.

Eventually, Hunter said, Jones withdrew from the Methodist fold and set up his own temple in a former synagogue on North Delaware Street in Indianapolis. His congregation, consisting of more black than white

members, began to appeal also to fringe groups.

Jones purchased the building from a congregation headed by Rabbi Maurice Davis, now of White Plains, N.Y., for \$50,000 "which he paid back over the course of several years."

The rabbi, ironically, has since become prominent in organizing families to fight religious cults. "Jones's name kept cropping up in the work I do in deprogramming," Rabbi Davis said, "but there was no indication of his organizing such a cult in Indianapolis."

Jones, in his People's Temple, found transients and set up a soup kitchen. He visited a congregant in a badly run nursing home, "carried her out in a blanket," according to Hunter, and started his own nursing homes.

"They were crowded, but clean and humane, and for a while they were among the best in the city," the executive director said. "Soon he began to demand sacrifices — members of his church gave more liberally of their time and money than those of other churches."

Jones had what Hunter calls a "very positive personality" and seemed to be able to raise money easily. "He once said, 'Everything I touch turns to money. I'd have been a millionaire if I had not been called this way,'" Hunter said.

Jones, Hunter recalled, was seen by many as a person much more heavily committed to social concerns than the average, but a person with driving desire.

Rabbi Davis recalls Jones as being primarily involved in interracial matters. "He had an interracial family," he said. "He was part Indian, his wife was white, they adopted children of different races" — one was black and one was Korean — "and finally, in about 1964, he left Indiana, saying it was too racist for him."

Hunter recalled that, too, and more: "Jim had also become interested in the atomic bomb, Vietnam, and other matters. He had left for a while to teach at the University of Hawaii and he spent two years in Brazil organizing orphanages and a mission.

The Indianapolis church was disbanded after Jones and his followers left for California. "We visited them there once," Hunter said. "He had built a church and included a swimming pool in the sanctuary. It was supposed to be for baptisms but he told the kids to use it after school."

Hunter, whose Fellowship of Reconciliation organized some of the first freedom rides in the South and spawned both the American Civil Liberties Union and the National Conference of Christians and Jews, said that Jones demanded much from his members in the fields of social and racial justice.

"He once told me he demanded that each member of the congregation write a letter about some social issue," Hunter recalled. The pastor had set up shelters for brutalized animals, initiated a job rehabilitation program and sent young people to college.

Hunter shook his head. "Jim had ambitions and he was autocratic. The idea of that community in Guyana was not evil, hacking out a community of love. But bodyguards to enforce love?"

Rabbi Davis said, "I keep thinking what happens when the power of love is twisted into the love of power."

Then he recalled an incident in Indianapolis: "When he bought our temple we had an eternal light going. Jim asked us to leave it. He wanted to keep it burning as a sign of our friendship and what we stood for. All last night I kept wondering, where did it go out?"



NBC reporter Don Harris interviews Jim Jones a few hours before Harris was killed by a Jones death squad on airfield near the temple.



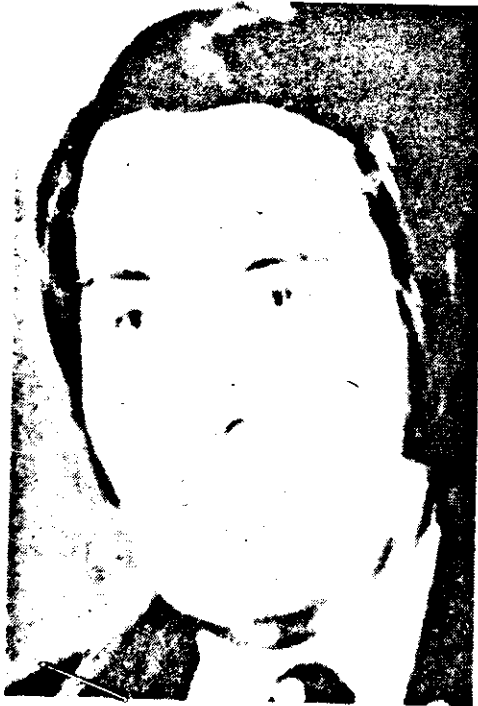
Harris and Rep. Leo Ryan talk at airfield minutes before they were gunned down. NBC-TV film photos taken from television screen and sent via UPI.



Jim Jones, leader of the People's Temple cult lies shot to death in his jungle retreat. The lone survivor said Jones put a bullet through his head as 900 followers died.



The killer-brew equipment, gathered after the massacre by Guyanese officials.



The Rev. Jim Jones, People's Temple founder, in 1976 photo.



Dr. Larry Schacht, who mixed the brew, in yearbook photo.



Rep. Leo Ryan relaxes in Guyana hotel with unidentified aide, a few days before his murder.

by Alvin B. Webb
United Press International

GEORGETOWN, Guyana — They killed the babies first.

Mothers brought their infants to the altar of death, cradled in their arms. Children were led by the hand. Nurses moved from one trusting child to another, squirting cyanide down their throats with syringes while their parents looked on.

Near the altar the Rev. Jim Jones, 46, sat on a throne-like chair on a platform, presiding calmly over this great extravaganza of death.

Within moments convulsions began to wrack the tiny bodies of the children, white foam frothing from their lips.

The children began to cry, small voices wailing in a wilderness of murderous suicidal mania. They trembled, fear in their eyes. For one brief moment, panic swept the disciples of the Peoples Temple.

Jim Jones sensed it. He leaped to his feet, exhorting, shouting. "We must die with dignity."

As if by godlike command, all doubt vanished and as the last rays of sun filtered through the Guyanese jungles, 900 of the followers of Jim Jones drank poison and died in satanic ritual. Most were Californians. Most were black.

"The first adult to die was a young woman who went up with a baby in her arms, had the poison shot down her throat, walked into a field and sat down and died," said Odell Rhodes, the only known living witness of the mass suicide.

That last hour is almost impossible to visualize. Rhodes, 36, a recovered drug addict with a long arrest record in Detroit, provided a rambling account:

"They (the medical teams) took equipment into a tent, used as a library and school, large syringes minus the needles, plastic containers with the poison."

The poison was cyanide and contained tranquilizers and painkillers to ease the agony of the deadly poison. It was washed down with grape KoolAid.

"They would draw an amount out in the syringes and administer it by simply squirting it in people's mouths.

"Then they would give them a small drink of punch to wash it down.

"Many of the children volunteered to take the poison. I can't say why most people were found face down. They were falling different ways."

"Then the children started to cry."

Rhodes said he escaped when he went with a nurse to find a stethoscope.

"I went out the back door and crawled under a building," he said.

Most of the disciples went into the main auditorium to die. At the back of the hall, mounted on a stage, was a plaque in black. It read: "Love one Another."

Not since the Nazi death camps of World War II has a scene so stunned the world.

Fields covered with the dead, many lying in embrace, surrounded the People's Temple, a ramshackle wooden structure in the center of the commune — victims of one of the most awesome mass suicides in history.

Within the space of a few minutes at dusk on Saturday, Nov. 18, the lexicon of history's horrors had to be expanded to include: Jonestown.

Warren Jones was born in 1932 in Lynn, Ind., the son of a poor family which lived mainly off an army pension the father received for being gassed in World War I.

A childhood friend, Thelma Manning of Fort Myers, Fla., remembered that Jones' mother was a "strong, independent, intense" person who worked at different jobs to help support the family.

"Old Jim (the father) didn't do much," Mrs. Manning said. "Just went uptown to play cards with the boys."

Jones loved animals as a child and Barbara Shaffer, a first cousin who still lives in Lynn, recalled, "sometimes he'd have six or

seven cats or dogs following him around.

"I also remember we always had funerals for our pets," Mrs. Shaffer said. "Another thing I remember is he was always interested in being a minister."

"He was always interested in the church," Mrs. Vera Price, another childhood playmate from Lynn recalled. "We used to play pretend church and he'd be the preacher, standing up and making sermons."

Jones used to "baptize" the other children in a creek that ran through the town.

"He never drowned anybody I know of," Mrs. Price said.

Alvin B. Webb, former UPI Europe and Asia news editor and chief reporter in Vietnam, is head of a special UPI newsphoto team from north and South America in Guyana to gather facts on the mass suicide that the State Department reports took the lives of 900 members of the Rev. Jim Jones Peoples Temple deep in the Guyana jungle. In addition, UPI bureaus in San Francisco, Washington, Houston, Indianapolis, and many other points have contributed additional information on Jones and his sect for this story.

"I had a hunch something bad was going to happen to him," said a former acquaintance who did not want to use his name. "He was smart as a whip but had some strange ideas. He never fit in with the town. He was different."

If the town of Lynn did not like Jones, Jones detested Lynn. He attended high school in nearby Richmond where he was known as something of a loner. The only mention of him in the graduating class yearbook said inexplicably, "Jim's six-syllable medical vocabulary astounds us all."

Later on, when he had built his fanatical following, Jones tried to go home again. In June, 1976, he detoured 11 busloads of disciples to his hometown. But even then, Lynn, Ind., was not impressed with its native son.

"I didn't agree with some of the things he was supposed to have done," Mrs. Myrtle Kennedy recalled of the 1976 visit. "Like healing people. I believe that's God's work."

Jones left Lynn upon graduation to pursue his climb toward self-deification.

"Jones started out in the Methodist church but got disenchanting," said Thomas Dickson of Tampa, Fla., a former associate minister of Jones' Peoples Temple.

"He told me there was no love in the (Methodist) Church and he said that's what made him decide to start his own church," Dickson said.

Jones enrolled in Indiana University and his freshman roommate, Kenneth E. Lemois, recalled "Jones believed himself then to be a Messiah."

Jones spent a summer at Purdue and then enrolled in Butler University in Indianapolis in 1951. He spent the next 10 years as a part-time student earning a degree in secondary education.

By this time Jones had married a nurse at Reid Memorial Hospital whom he had met while working as an orderly — one of many jobs he held while putting himself through school.

In 1956 Jones opened his first People's Temple and adopted his first cause — the plight of blacks in a city with its share of racial unrest.

He had worked in several small churches in the city and at the last, the Laurel Street Tabernacle, he was expelled for advocating the admittance of blacks to the congregation.

Jones and his wife adopted eight children — some of them black — and kept his fledgling church going by opening a soup kitchen and by giving away old clothes they collected.

Jones, who would later confide in a friend that his father had been "a Ku Klux Klan type" and that he had "never seen a Negro until I was 12," moved his church into a black neighborhood.

For his pains he earned the wrath of many whites and his church was the target of macabre menaces — dead cats were thrown into the congregation and crosses burned on the lawn.

But he also was named executive director of Indianapolis' Human Rights Commission where former Mayor Churches H. Boswell remembered him as a "very quiet, non-aggressive person, who, in 1964, was ordained a minister in the Christian Church.

One year later he gave up the fight and, denouncing Indiana as a "racist" state, led 140 of his faithful to Ukiah, Calif.

It was the first step on the journey to death.

In Ukiah, Jones' horizons began to expand. Jones began to draw disciples from the lonely, the elderly, the desperate — hopeless people who would give all they had for the promise of eternity.

Many of the elderly new converts turned over their Social Security checks to Jones. He promised to take care of them for the rest of their lives and gave them a \$2-a-week allowance.

"He made them cash in their insurance," former member Birdie Marable said. Jones told them they did not need insurance, promising they would never die.

Jones began to buy property from the donations. At the time of his move to Guyana, Jones had sold nearly all of his property in Redwood Valley. The county assessor had put the value at \$1 million but Jones sold it for much more.

More and more converts donated land to Jones' church. Jones promptly sold it. In 1976, records show Jones sold 11 pieces of property worth \$217,000. Six of those were sold by Jones on the same day the owner gave them to the church.

Jones also learned the boundless capability of human belief.

At church services Jones would sell pictures of himself to his disciples. Each picture was designed to protect the holder from fire, assault, even cancer.

But each picture would work for only one catastrophe, so church members had to buy a full set to get total protection. Al Mills, the church photographer, said the picture concession alone netted up to \$3,000 each weekend.

By the early 1970s, weekend church services in San Francisco and Los Angeles were bringing in between \$25,000 and \$35,000.

But other, more sinister changes were taking place in the heart and mind of Jim Jones. He began to believe in his own messianic mission and he learned the power of fear.

"He would threaten people, tell them something tragic would happen if they left," Dickson recalled. "No one else was supposed to have anything but he had three Cadillacs and plenty of money. He was making slaves out of the people.

"I told him the day I left, 'Jim, you're a devil. Something serious is going to happen to you,'" Dickson said. "And he said, 'It won't happen to me. You're speaking against the anointed Prophet of God.'"

Another member who left the cult, Deanna Mertie of San Francisco, said he forced members to stand on street corners with donation boxes and beg.

"They made us go," she said. "If we said 'no,' you'd have to answer to Jim and the Council. Jim would decree a punishment."

The punishments began to turn more and more toward the physical — boxing matches, flagellation and, of course, sex.

"I am God! I am God!" Jones would shout at his congregation. "He pointed toward a 70-year-old woman," ex-cult member Grace Stoen recalled. "You don't worship me enough. Strip naked!" She refused and the entire congregation — about 2,000 people — moved in around her to make her do it."

"Then he pointed to another woman and said, 'You strip,'" Mrs. Stoen said. "She started to unbutton her blouse and he said, 'Because you believe, you don't have to.' But that old woman had to. Right in front of everybody."

Steve Katsaris, a psychologist from Potter Valley, Calif., who failed to pry his 25-year-old daughter from the cult, said Jones' policy was "not to allow husbands and wives have sex together."

"He (Jones) reserves the right to have sexual relations with both men and women because he is the only one capable of giving true love," Katsaris said.

Katsaris said that if a man and woman wanted to have sexual relations, they had to apply to the "relations committee" and wait three months for a decision.

"One young couple couldn't wait three months and was found to have had intercourse before the three month waiting period was over," Katsaris said. "As punishment they had to have sex in front of the whole group — 1,200 people."

Sophia Smith of East Oakland said that members had to go through regular confessionals — "catharsis" sessions, the church called them — in which they had to write down and give to Jones an account of all their sexual experiences.

"This was a sign of loyalty demanded by Jones. To have to make up your own confessions — and it was always about adultery, child molesting, homosexual activity, exposing oneself in the park."

Two California newspapers, the San Jose Mercury and the Los Angeles Times, carried reports which said Jones forced both male and female members of the People's Temple to have sex with him.

Jones had a secretary who would call up both male and female members and say, "Father hates to do this but he has this tremendous urge and could you please..." the Times quoted Mills as saying.

After the "catharsis" sessions, Jones would prescribe punishment. Usually they were beatings.

"It started with light spankings," Gary Lambrev said. "Then small sticks, then the oak board, then boxing matches."

Miss Mertle estimated she saw up to 300 beatings of people, some as young as four, others up to their late 50s.

"The blows were usually administered by a 200-pound woman," she said. "If the victim struggled, he was spreadeagled by other members. A microphone was placed near his mouth to amplify the screams."

Jones would stand by impassively while the beatings were going on, Miss. Mertle said. "Occasionally he would say 'hit him harder' and sometimes he would laugh."

The spankings led to boxing matches in which strong members would keep whoever was being punished in the ring until he was completely whipped.

"Some of them couldn't even get up off the floor," she said. "Even children weren't exempt from the boxing bouts."

Through terror and brainwashing, Jones began to marshal a small army. He turned it toward political battles.

Jones became popular with several California politicians and Willie Brown Jr., a state legislator, explained: "Numbers of people gave him clout. He is virtually able to produce physically more people (at a rally) than anyone I know."

Jones presented himself as a champion of liberal causes. Jones political work gained him chairmanship of the San Francisco Housing Authority, a post he resigned by telegram after he reached Guyana.

Visitors to his temple included Gov. Edmund G. Brown Jr., San Francisco Mayor

George Moscone and Los Angeles Mayor Tom Bradley. Letters praising his work came from First Lady Rosalynn Carter and late Sen. Hubert H. Humphrey.

Shortly before he left for Guyana, Jones was accused of stuffing ballot boxes. District attorney Joseph Freitas appointed Timothy Stoen, assistant DA and a member of the People's Temple, to investigate. Stoen cleared Jones of the charges.

However, it was because of the Stoens that Jones decided to flee the United States — a flight that would lead him and hundreds of his followers to perhaps the most bizarre deaths in modern times.

Grace Stoen joined the People's Temple in November, 1969. Her husband was already a member. They had a child, John Victor.

Jones claimed the child as his own. A heated custody battle ensued. Grace Stoen insisted she had never had sexual relations with Jones. Others said she did.

Grace Stoen and her husband became estranged. Jones had decided to move his church to a foreign country. The California Supreme Court awarded custody of the boy to the Stoens. But Jones took the boy with him to the jungles of Guyana.

The child died with Jones in the ritual suicides.

"When I was in the church I truly believed that nobody could ever leave," Grace said. "Then a group of eight left. This was when the suicides first began to be brought up."

Suicide became more and more of a fixation for Jones.

For 14 months Jones and his cult lived in the beautiful jungle wilderness that is Guyana, his temple "dedicated against the evils of racism, hunger and injustice."

Then came danger.

Rep. Leo Ryan, D-Calif., announced he would go to see the People's Temple first hand to investigate charges by voters that Jones was holding members against their will.

Ryan and his party spent a day at the commune. He found disciples who wanted to leave.

"They will never make it to the United States," Jones said. Then came the death knell. "We will all commit suicide."

Jones had ordered the "hit squad" to attack Ryan and his party of defectors at the Port Kaituma air strip. The gunmen attacked the plane with precision and returned to headquarters.

Among those who told Ryan he wanted to leave was Gerald Parks, 46. He wanted to take his family. Another was Larry Layton.

As they prepared to leave the commune with the defectors, Ryan and his party ran into trouble. One of the disciples grabbed the California congressman and held a knife to his throat.

Lawyer Mark Lane, who with attorney Charles Garry represented the People's Temple, intervened and Jones finally ordered Ryan released.

But at the airstrip, death waited.

As the party was about to board one of two light planes to take them back to Georgetown, Layton pulled a pistol and opened fire. From the side of the runway a tractor-trailer moved into a gear and a group

of six armed men opened fire on the whole group.

Ryan, 53, NBC television reporter Don Harris, 42; NBC cameraman Robert Brown, 36, both from Los Angeles; Gregory Robinson, a photographer for The San Francisco Examiner, and Parks wife, Patricia, 45, a cult member who was trying to escape, all were killed.

But the horror of the ambush was only a prelude of what was to come.

Jones called his council together and made the announcement that the entire commune was to commit suicide. One young woman protested.

"Traitor! Traitor! the others shouted.

For some months Jones had put his disciples through a mass suicide drill. Now was the time for the real thing. Jones called the commune physician, Dr. Larry Schacht of Houston, Tex., and told him to prepare the cyanide poison.

Schacht emptied his medicine chest into a huge tub which he then filled with grape flavored Kool Aid. He gave what was left of the cyanide to the nurses to administer to the children.

One after another, the disciples of Jones drank the poison.

Within four or five minutes after drinking the devil's brew, each died. Most lay face down. Men and women were found in final embraces. Friends had their arms around one another's backs. One couple had placed their small boy between them and the three died together, their arms entwined.

Bodies were piled on bodies. Here and there arms and legs protruded upward in grotesque positions.

One 76-year-old woman, Hyacinth Thrus, slept through it all and survived.

When the first Guyanese troops entered Jonestown, they counted 409 corpses lying around the commune. But they didn't disturb the bodies and look underneath.

The shock and horror struck again five days later when U.S. officials announced the number of dead would be more than double that figure.

The question was why.

"He thought that if the Parks (family defectors) were allowed to leave and get away with it, others would come from the United States and take away their families," Rhodes said.

"Jones couldn't see his organization breaking up. He had a tremendous ego."

But for those who had escaped from Jonestown before the Jonestown horror, fear still remained.

Grace Stoen and others swear that Jones had formed an assassination squad charged with murdering anyone who left the commune.

San Francisco police chief Charles Garry conceded, "We have a knowledge of a purported 'hit squad' and a 'hit list.'"

Neva Sly, another ex-member whose husband had put the knife to Ryan's throat in Jonestown, said she is certain he is now one of Jones' "Angels," as the hit team is called.

"My main plea is to the assassinating squad," she said. "Please stop! People have a right to their beliefs."

For others, Jones' death was the final act of doing of evil incarnate.

(Mount Clipping in Space Below)

Bodies, 'one under other,' raise Guyana toll to 775

JONESTOWN, Guyana (UPI) — Exhausted U.S. soldiers Friday kept finding "bodies, one under the other" at the Jonestown mass suicide scene and officials said as many as 800 men, women and children had died in the jungle commune suicide ritual.

"I spent 34 months in Vietnam, and this is the worst I've ever seen," one officer said.

The death toll in the mass suicide reached 775 by late Friday. Previously the death toll had been put at 408.

"We keep finding bodies, one under the other," Col. William I. Gordon, director of the U.S. task force at the Peoples Temple commune where the Rev. Jim Jones' fanatical followers drank cyanide with grape Kool-Aid Saturday night.

Many of the newly found bodies were children under 15 who lay under the corpses of adults. There were at least 180 victims under 15 among the dead.

In the auditorium where most of the people died was mounted a small plaque in black that read, "Love one another."

On the stage was Jim Jones' throne-like chair from which the leader of the cult exhorted his followers at the bizarre communion of death at sundown Saturday, "You must die with dignity."

U.S. military officials said they were no

longer looking for survivors, apparently because of the task of recovery of new bodies they unexpectedly found. Thirty-nine survivors had been found by Friday.

The odor from the swollen, decomposed bodies was overwhelming. As the troops moved one body, frequently they would find another below it — sometimes a child, sometimes an adult.

"Bodies were just piled up," one source said. "It seems the Guyanese (troops) were not going through them very thoroughly."

A spokesman for the U.S. Embassy, which was providing the official body count, said the death toll probably would rise to about 800.

Gordon said, "I cannot confirm or deny that, but we recovered between 620 and 700 bodies. We expect to finish the job early Sunday or as late as Monday morning."

In the capital city of Georgetown, sources close to police said Edward Bikman, 43, hometown unknown, will be charged today with four counts of murder in the throat-slashing slaying in Peoples Temple sect member Sharon Amos and her three young children in Georgetown last Saturday and with one count of attempted murder against Stephany Jones, another cultist.

In Jonestown, the exhausted U.S. soldiers
(See TEMPLE, Page 16)

(Indicate page, name of newspaper, city and state.)
Pages 1 & 16

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to 775

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and airmen working day and night were anxious to get out. One of the factors that could affect the recovery operations was the changeable tropical weather.

Lt. Col. Howard Paris said some of the buildings in the commune had been ransacked but said he had no idea by whom.

"We went into the buildings, we found some ransacked, but we don't know if this was the work of vandals," he said.

About 100 bodies were still lying about the open-air assembly hall Friday afternoon along with the bodies of many dogs. All the corpses found so far have been in or near the auditorium.

No bodies have been found in the nearby jungle, where authorities at first theorized that hundreds of sect members had fled for their lives.

Strewn about the stage were musical instruments, including electric guitars, as well as the microphones and stereo equipment that Jones used to broadcast his death appeal.

Also on the stage was a large sign proclaiming: "Those who do not remember the past are condemned to repeat it."

Other details of the suicide horror were given Friday in Georgetown by a witness, Odell Rhodes, 33, of Detroit, a onetime drug addict, who said Jones supervised the ritual while seated in his raised chair, then took his own life with a bullet in the brain.

"We began discovering bodies and we kept discovering more and more and more ... And we figure there may be a few more."

Moskatelli said that "as far as can be determined," all died of poisoning.

In Washington, the State Department said, "Current total estimates are that there could be up to 800 bodies in Jonestown. What is happening is that they are finding bodies under bodies."

Deputy Assistant Secretary of State John Bushnell said the new count had only just emerged because priority was given to identifying known bodies and searching for survivors.

Shaver said the newly discovered corpses were "at the site" but whether in the temple or in the jungle "I'm not sure precisely."

But only 39 survivors have turned up and the new death toll could account for most of the missing people.

Guyanese Deputy Prime Minister Ptolemy Reid told parliament Friday government records showed 915 members of sect had entered the country.

Rhodes said the infants and children were the first to die.

They were led — many crying — to a table at the steamy assembly hall where the commune nurse squirted cyanide down their throats with a syringe and then gave them a grape Kool-Aid mixture for a chaser.

Rhodes said after Congressman Leo Ryan, D-Calif., and his investigating mission left Saturday for a nearby airstrip, Jones called a mass meeting and declared, "They will never reach the United States and we will all commit suicide."

Commune members murdered Ryan and four other Americans as they boarded planes to return to Georgetown. A few hours later just after sunset the 46-year-old Jones called the members of the cult to a mass meeting at the temple's auditorium where a caldron of cyanide and soft drink, tranquilizers and pain killers awaited them.

U.S. Embassy spokesman Fred Shaver said, "It appears the original count is seriously in error. At this time 485 bodies have been removed. Twenty more bodies are at the Jonestown site, and the head count has reached 270," a total of 775. "There are more expected as the head count continues."

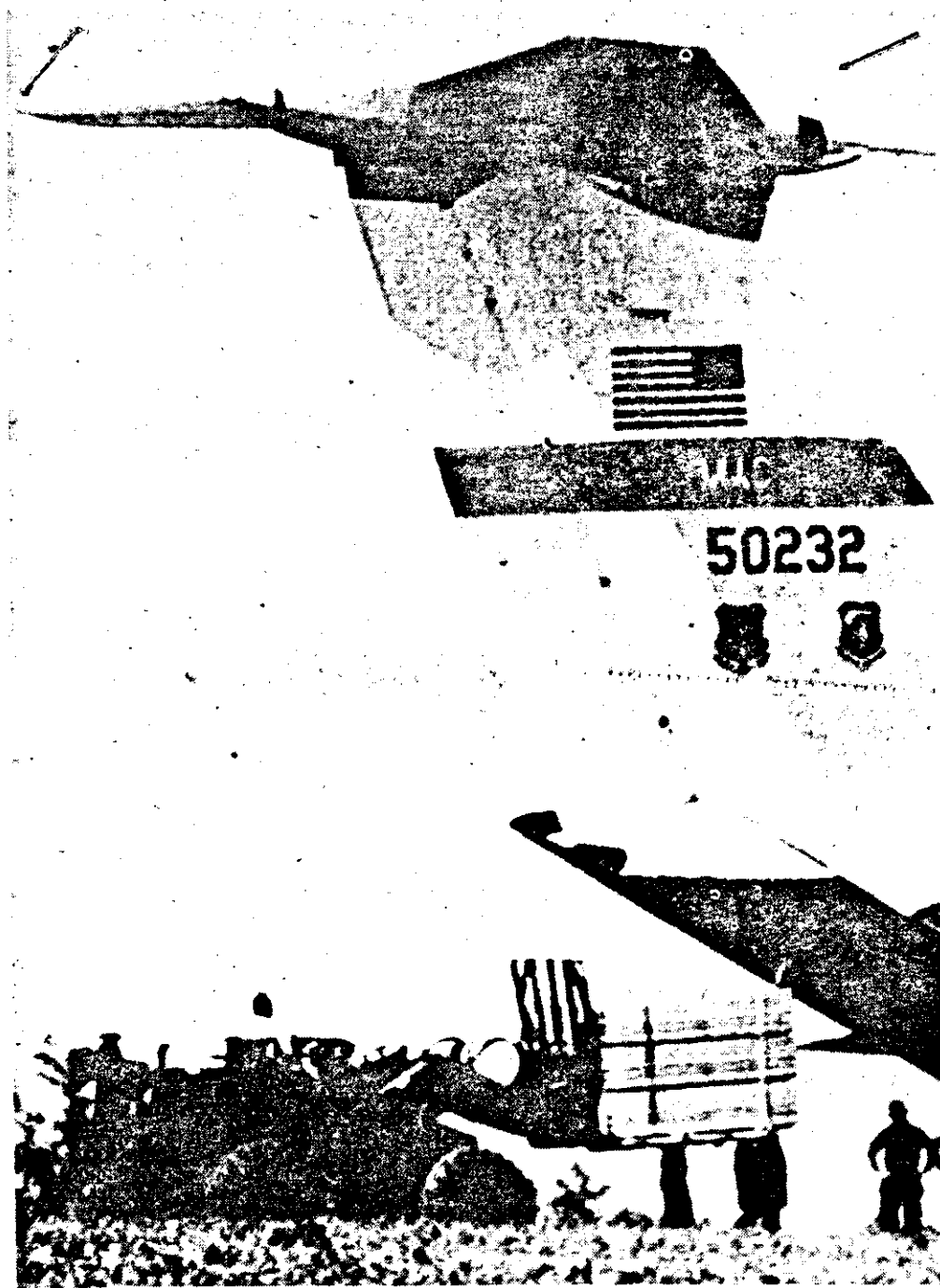
Five other cult members died away from the commune — one killed in the airstrip massacre and a mother and her three children found with their throats cut in Georgetown — for a total to date of 780.

U.S. Army Capt. Tom Moskatelli said the new bodies were discovered when the American troops moved into a new area on the other side of the temple from where the first mass of bodies were piled up.

"They found smaller adults and children under larger adults' bodies."



ODELL RHODES



A U.S. military front-loader lifts a pallet of coffins containing the bodies of the Jonestown massacre victims onto the loading platform of a Military Air Transport Command Friday at Georgetown's International Airport. Officials said the total number of victims of the bizarre rites may go as high as 800 persons. (UPI photo)

(Mount Clipping in Space Below)

U.S. offers explanation on revised suicide count

NEW YORK TIMES NEWS SERVICE

WASHINGTON — The State Department found itself on the defensive again Friday about the tragedy in Guyana, this time in its effort to account for the abrupt rise in the body count of People's Temple suicides from about 400 to nearly 800.

Pressed at a news briefing repeatedly for an explanation as to why several days passed before several hundred bodies were located, a high-ranking State Department official offered two explanations:

—The United States Army Graves Registration unit had given priority not to counting but to identifying bodies and packaging them for evacuation. Only as they progressed with the gruesome task did they become aware that the original body estimate by Guyanese police had been far too low.

—Other American army personnel flown to Guyana had given their highest priority to cooperating with the Guyanese search for sur-

vivors of the People's Temple, especially when it seemed earlier this week that scores of hundreds might have escaped from Jonestown.

John A. Bushnell, deputy assistant secretary of state for inter-American affairs, told a news conference that the figure of 400 to 410 bodies had been only "a rough, preliminary estimate" by the Guyanese police contingents when they first entered the Jonestown area.

Another administration official, also in direct contact with American operations in Guyana, said the Guyanese police had carried out only a hasty and superficial original count because they feared they might contract diseases from contact with the decomposing corpses.

The Guyanese government cited the fear of an epidemic when it asked American authorities to abandon their plan to bury the People's Community members in Guyana and to evacuate them to the United States as soon as possible.

Bushnell said Friday that in many cases the graves registration squads discovered the corpses of small children under the bodies of their parents. He said that at least 180 children under 15, including many infants, were among the 775 bodies that had been counted up to noon Friday.

It was evident, however, that the official explanations by Bushnell and others of the dramatic increase in the body count neither satisfied questioners nor silenced those who have been critical of the government's handling of the Guyanese tragedy from the first report last Saturday of the killing of Rep. Leo J. Ryan and four other Americans after their visit to Jonestown.

All week, the State Department has found itself on the defensive, responding to charges that it failed to warn Ryan adequately of the danger involved in his visit to Jonestown and to questions on why United States consular of-

ficials failed to discern the character of the People's Temple during periodic visits to the community.

At Friday's news conference, the department spokesman, Hodding Carter 3d, was asked whether the State Department would become "more aggressive in the future in investigating cases such as this."

Carter said he thought it obvious that the government would examine what happened in this case and "what can be learned from it," but he added that consular officers in Guyana had investigated the People's Temple aggressively within their mandate.

Department officials have said repeatedly that consular officers cannot be expected to behave as agents of the Federal Bureau of Investigation and that the officers were inhibited by constitutional guarantees from interfering in Guyana with what supposedly was an American religious establishment.

(Indicate page, name of newspaper, city and state.)

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