

Temple Cult, Guyana Made Odd Couple

By Karen DeYoung

Washington Post Foreign Service

GEORGETOWN, Guyana—
The Rev. Jim Jones and his
odd flock were not strangers
to the people of this isolated,
sparsely populated country.

But neither were they
friends.

Guyanese questioned here
yesterday said they knew of
the Peoples Temple commu-
nity, and of the foreigners
who lived there, but had little
idea who they were or why
they were in Guyana.

Still reeling from the shock
of the massacre, they repeat-
edly referred to it as "trouble
between Americans" that may
have taken a place on their
soil but had little to do with
their country.

"We had no problems with
them before this," Guyana's
information minister, Shirley
Field-Ridley, said yesterday.
"They obeyed all the laws."

Leading opponents of Prime
Minister Forbes Burnham's
government contended, how-
ever that the Peoples Temple
seemed exempt from many of
Guyana's laws, particularly
those governing payment of
import and export duties and,
as became clear last weekend,
the regulation of firearms.

But, as an editor of the lead-
ing opposition newspaper
said, "We never really investi-
gated them. There were lots
of charges and suspicions, but
at the same time I received
numerous letters from friends

See GUYANA, A13, Col. 1

Brotherhood Impelled Them to Join

Trail Began and Ended in Death

By John M. Goshko
Washington Post Staff Writer

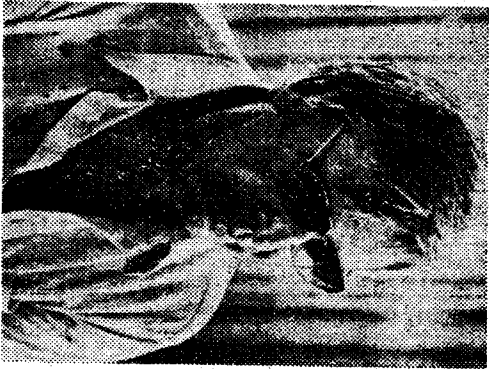
The trail that led Rep. Leo J. Ryan (D-Calif.) to his death in the jungles of Guyana began two years ago and thousands of miles away in San Francisco with another death—that of a young religious cult member.

When the mangled body of Bob Houston, a railroad worker, was found on the San Francisco tracks in the predawn hours of Oct. 5, 1976, the incident was written off as an accident.

But the dead man's father, Sam Houston, an Associated Press photographer, was a friend of Ryan. Shortly afterward, according to Ryan's aides, Houston told the San Francisco-area congressman how his son's body had been found on the day after he announced his intention to quit the religious cult known as the Peoples Temple.

In what his aides described as an emotional scene, Ryan, who had once been the younger Houston's high school teacher, promised to look into the activities of the cult, which had a flourishing membership in the San Francisco area.

See RYAN, A14, Col. 1



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REP. LEO J. RYAN
... shortly before his death

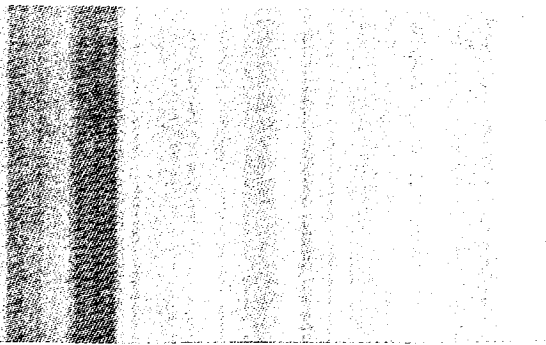
'Beautiful and Cohesive Group'

By Joel Kotkin and Bill Wallace
Special to The Washington Post

BERKELEY, Calif.—It started out "as a fun kind of thing," Diana Mills, a one-time member of Peoples Temple, recalled here yesterday. The attractive 18-year-old sat expressionlessly as she tried to explain what led her and her entire family to spend six years under the control of the Rev. Jim Jones, the temple's charismatic founder.

Mills, her parents, two brothers and two sisters joined the church in 1969. They embraced its communal lifestyle and radical politics, enjoying to the fullest its peculiarly intense feeling of love and brotherhood. She also remembered all those wonderful "recreational" activities that included horseback riding and swimming. The family left a comfortable suburban home in Contra Costa County, just north of Oakland, and moved to Ukiah, Calif., where Jones originally started his temple after moving from Indianapolis. Later on, the Millses accompanied Jones as he established his headquarters in San Francisco.

See PROFILES, A14, Col. 5



U.S. Air Force personnel and Guyana Fire Service member (left) survivor of shooting from plane.



Charles Garry, a lawyer for the outlaws, shows how Rep. Ryan was threatened with a knife.

Cult Was on Good Terms With Guyanese Leaders

GUAYANA, From A1

In the United States telling me what a wonderful group it was."

For the most part, however, distance and lack of communications made the Temple community something unknown to most Guyanese in any more than a vague sense.

Clearly, Jones and the Temple were in favor with the Burman government.

When important visitors came to the community, such as California's Lt. Gov. Jerry Peralta last year, they were often hosted by Deputy Prime Minister Ptolemy Field and received by Burnham.

Temple adherents, who maintain a large residence in Georgetown and operated a second hand clothing and junk store here, often attended government functions en masse, local residents said.

During a hotly contested political campaign last summer, when Burnham won a re-election, Temple members were often seen at the polls, but Temple people did door-to-door canvassing.

Aside from any direct political connections, however, the Peoples Temple Agricultural and Medical Project was the largest and best example of a government land use project designed to allow groups of outsiders to develop. The barely unpopulated jungle



good character and the good works of the organization.

One letter, in October, 1977, came from Dyanally, who spoke of a "politically motivated conspiracy" against "one of the most committed activists and finest human beings I know—Rev. Jim Jones."

Dyanally, referring to campaigns against himself as a black politician, told Burnham that Jones was the "target of the most gnawing and vicious conspiracy yet . . . scurrilous lies." Money, he said, "is being spent by this conspiracy in an attempt to destabilize the agricultural project in Guyana and to apparently bring about the elimination of Rev. Jim Jones."

Garry, a well-known California activist attorney who was retained by the Temple when the press attacks started, said Jones became increasingly paranoid. At one point last year, both Albert Davis and Terry Newton, both alleged Temple members, listed to broadcast radio-telephone messages of support to Jonestown.

At the same time, Temple literature, both here and in California, began to concentrate more on the "conspiracy."

"The sources of these allegations," one "dear friend" letter from the Temple said, "are racists, law violators and common terrorists who were up and following the line advocated by the

yellow, the jaggery, unpopulated jungle that covers most of Guyana.

At Jonestown, named after the community's leader when it was founded in late 1973, the members cleared and ploughed some of the desert jungle in South America. Situated 150 miles northwest of Georgetown, the area is reachable only by truck or by air.

Additionally, Jones espoused an ideology, which his wife in an interview several years ago called "Marxist social philosophy," that was in line with that of both Burdman and leading political opponent Cheddi Jagan.

Since he was first elected in 1964, two years before British Guiana became independent and changed the spelling of its name, and especially in the 1970s, Jagan has been increasingly to the left. His government, which has nationalized most foreign enterprises and maintains close ties with Cuba, is considered socialist.

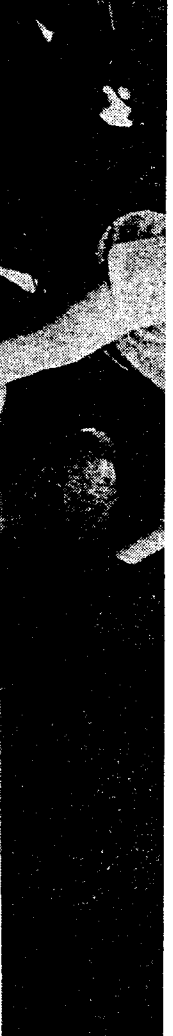
Jagan is a Marxist, and there was apparently little objection to a community that most agreed was a working socialist society.

While racial problems between East Indians and blacks—Guyana's two main racial groups—were historically bitter, the position in Guyana is that of a country with racial harmony.

Visitors to the temple community have said that such harmony appeared to be a reality at Jonestown, and temple publicity noted that 90 percent of the community's residents were black or from minority groups.



MARK LANE
lawyer for cultists



Group hearing Jonestown Saturday news includes members of Ryan's investigative team and possibly some of the cultists who had decided to leave.

characterized Temples Temple for many years."

According to Temple Attorney Charles Garry, Jones leased 4,980 acres from the Guyana government, with an option for 17,000 more.

Temple literature describes Jonestown founders as a small group of pioneers who used sweat and determination to carve out of the jungle an agricultural project they expected in three to five years.

In the meantime, with funds supplied from the United States, they built homes, workshops, a sawmill, communal halls and schools at Jonestown. Most time was spent cultivating the crops, mainly, according to the literature, cassava, a potato-like root that is a South American staple. The literature says they grew "170 crops."

While recent visitors estimated the number of Jonestown residents at 700 to 800, one Temple publication put the number at 1,500 last year. In an interview, yesterday Garry, who had directed the community as "parade commander" following visits in the past, said that "several hundred" new arrivals had come to Jonestown in recent months.

Newsletters were sent to U.S. temple members, in much the same manner as Catholic and other Protestant Third World missions inform their members, telling about medical and senior citizen projects, special schools and community projects. None of those descriptions is disputed by local residents.

Reporters who survived the fatal congressional mission said "that, before the massacre, they had been on balance favorably impressed with the community's facilities."

Rep. Leo Ryan (D-Calif.), the congressman who was killed there Saturday, reportedly told others in the group that, except for its isolation and other impediments that prevented those who wanted to from leaving, he was favorably impressed with the project.

There was little visible activity by the temple community in the small, sleepy capital of Georgetown, yesterday. One of the protesters with yesterday's march said that "several hundred" new arrivals had come to Jonestown in recent months.

People rarely spoke about religion to strangers.

Guyana's socialism, temples and mosques pepper the city. "We are very religious people. We questioned them about the nature of their faith because we were curious," the local resident said, but they just smiled and talked about agriculture.

The temple also ran a twice-weekly radio program here that one person said concentrated mainly on "biblical reports and praise of 'Jesus' who is referred to in temple literature as 'the bishop.'"

Jones moved fulltime to the Guyana community in spring of 1977, Garry said, and was helped in the months following by a back in his health described in earlier news accounts as half-American Indian, John was short, somewhat overweight and usually wore light-sensitive glasses darkly tinted. He rarely came to Georgetown. In the summer of 1977, not long after Jones arrived, unfavorable publicity alleging extortion of California farmers and physical punishment most began to reach Jonestown. Slater and quickly reached Guyana. Local rumors—none of them confirmed, but all widely circulated here—told of trips by a converted fishing trawler owned by the community and ostensibly used to transport produce to Georgetown markets.

The boat, it was said here, often traveled several miles out to sea to meet a freighter and pick up goods that were transported back to Jonestown without government inspection or payment.

There was widespread speculation here—speculation not even on other news outlets—that arms were being brought ashore.

The issue of weapons is a touchy one in Guyana, where gun permits are reportedly are sometimes given out on the basis of politics. Supporters of Jagan's opposition party, who live primarily in rural areas, while Burdman's party stalwarts center in Georgetown, have charged that they have been denied permits for guns to defend their hahn farmers have no trouble.

Following a highly critical article in New West, a California magazine, Temple officials in San Francisco received letters to Burdman from prominent California's attending to Jones.

know their unexcused absence of wife. We are certain that these people are being held for their self-willful actions in recent months."

"Contrary to any malicious allegations," the letter said, "we don't have corporal punishment of any kind and never have had."

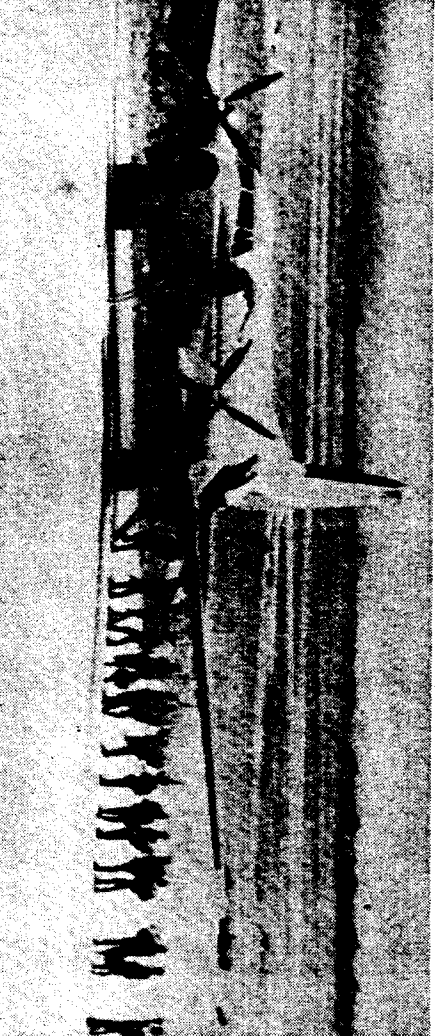
Late last month Ryan, who had received letters from constituents asking Peoples Temple, called Jones and the came in a Nov. 6 letter from Mark Lane, an attorney and noted conspiracy theorist.

"You should be informed," the letter said, "that various agencies of the U.S. government, the Federal Bureau of Investigation, the Peoples Temple and the U.S. State Department, are currently investigating the Peoples Temple."

The reference was apparently to U.S. customs seizure and search of goods being sent to Jonestown over the past year and what the temple said was an order by the Department of Health, Education and Welfare, preventing the mailing of U.S. Social Security checks to temple members in Guyana.

"Some of the members of the Peoples Temple have had to flee from Guyana to the U.S. in order to enjoy rights which were not available to them within the U.S.," Lane said. "You should know that two different countries, neither one of which has entirely friendly relations with the U.S., have offered refuge" to Jonestown residents.

They walked out to the main road and on toward Port Kaituma eventually being picked up by a Guyanese government truck that took them to the police station at Port Kaituma from where the government took them back to Georgetown. Lane and Garry stayed here yesterday. Lane and Garry stayed here yesterday. Lane and Garry stayed here yesterday. Lane and Garry stayed here yesterday.



Guyanese troops board aircraft at Georgetown on way to compound of U.S. cultists at Jonestown to search the area and provide security.



STEVE SUNG
... escaped with wound

Peoples Temple Had History of Threats, Violence

By Art Harris
Washington Post Staff Writer

The violence deep in a South American jungle that ended Saturday with the slaughter of hundreds was not an isolated event, but the bloody climax to a history of threats and violence against a charismatic leader, the Rev. Jim Jones.

The religious group's tactics of persuasion ranged from mass letter-writing campaigns and anonymous, late-night telephone calls to reporters and editors warning of unspecified consequences that would follow unwelcome publicity, to an assault dispatched to Barram and who sought to leave the fold.

But what began with a few letters to San Francisco publications, and other tactics of intimidation, ended with apparent mass suicides—murders in the Guyanese jungle and Peoples Temple on to Hindu High U.S. government officials in case Jones was arrested in Guyana.

Ryan Probe Began, Ended With Death

RYAN, From A1

Over the ensuing months, Ryan's dogged poking into the affairs of the Peoples Temple and its leader, Jim Jones, produced a picture of an organization that outwardly presented respectability but concealed a dark, intensely through violence and fear.

Prognosticators of former cult members and the relatives of those on the inside Ryan compiled a thick dossier of allegations that the cult, both in California and at its agricultural commune in Guyana, was holding people against their will, subjecting them to harsh physical punishment and forcing them to surrender all their belongings and money to the Peoples Temple.

But his staff aides charged yesterday, when Ryan tried to get the State Department to do something about the reports of abuse in Guyana, the department's efforts proved so unproductive that he finally felt compelled to go to Guyana and investigate the situation on his own.

There, he witnessed last weekend in his own eyes a chain of events that saw the murder of Ryan and four companions and the apparent mass suicide-murders of hundreds of the cult's members.

Yesterday, friends and aides of Ryan bitterly declared—that he was a victim of the cult's manipulative nature in Guyana and warned the congressman of the dangers he would

The alleged kidnap plot, revealed to FBI agents Sunday by a number of apparently was a contingency plan in the event of a "catastrophe."

"The allegations are not garbage," Charles J. McKinnon, special agent in charge of San Francisco's FBI office, said when asked what credibility he gave the reports. "The information we have is reliable. Whether we'll be able to prove it in court is another matter."

Each threat to his constituents led Rep. Leo Ryan (D-Calif.) to travel to the Peoples Temple jungle town of Jonestown in Guyana to investigate whether Americans were being held against their will. In fact, the congressman, who was killed for the search, received a letter from Jim Jones, the Peoples Temple personal friend of Ryan's but an unimpressed friend from Peoples Temple Attorney Mary Lane prior to the

"We find it difficult to say to any congressman that he should not visit any American citizens, particularly his constituents, anywhere in the world," Bushnell said. "It was proper for us to leave to him the choice of whether or not to hike the U.S. consular officials in Guyana had visited the commune four times this year."

Most recently on Nov. 7—and, on each occasion, had privately interviewed cult members described in complaints from relatives as being held against their will.

More than 75 temple members talked to our consular officers over the last year, and not one complaint of mistreatment," Bushnell said.

He said the department had several briefings for Ryan, the most recent on Sept. 15. In them, Bushnell added, the congressman was told that the commune had armed guards, that it was in a remote inaccessible area with no significant law enforcement presence, and that the U.S. consular office was 150 miles away in the capital, Georgetown, were limited in terms of the protection it could provide.

However, despite the facts cited by Bushnell, questions were still being raised last night by Ryan's friends and relatives of people in the cult.

Several relatives, for example, pointed out that information about the department for that person asking the Peoples Temple in recent months was sent a Frenchman really that de-

warning of trip, Ryan went anyway. "He knew he would not be welcome with open arms, but he certainly didn't expect such a senseless thing as this," Cook said.

Jones, a flamboyant leader who of his party of thousands of followers, went so far as to arrange phony assassinations attempts on his own life, any cult members a spect by Jones would be interrupted by the crack of gunfire and he would announce that people were trying to kill him.

"Paranoia" is the term some former members use to describe the "hearing madness to discipline followers. Reports reached the United States of an elderly woman being knocked unconscious by Jones, who also exhorted cult members to spy on one another.

No suit was filed against the man-agers of the cult, but Wright said she received midnight phone calls warning her not to publish the article. Members of the cult were exhorted

dark-blue suits and sunglasses. "It was just such a 'front square' that visited the offices of New West Pacific and the offices of Jones and Peoples Temple for publication in August 1977.

"They threatened us with libel suits if we printed the story," said New West executive editor Rosalie Wright. In a telephone interview yesterday, the article described faked faith healings by Jones, members being forced to burn their belongings, and financial measurements and a creed that required total obedience to Jones.

Former members of the cult were quoted in the article as saying that members had been intimidated into signing powers of attorney to Peoples Temple and signing false confessions to such crimes as child molestation, as well as prevailing them from defecting.

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to deluge New West and other publications critical of their leader with letters and threats. The article also mentioned the January 1978 shooting of a woman in San Francisco and Los Angeles, and Wright, who moved from her home and sent her children into hiding.

Such tactics had succeeded in having the article killed by a former editor, and had intimidated Julie Smith to the point that she turned her profile of Jones into a "Goddam value."

"It was so distressing," Smith said at the time, "that this was the thing I did at you. All the letters, all the phone calls, all this murmuring from people in high places. What happened in my case was that I ended up being completely ineffective."

Under prodding from Jones, businessmen, cult leaders and publicists have been able to mount a series of media and public relations programs that the Peoples Temple brought into the largely black Pittsburgh District. It was an impressive show of force.

For her mother, Jeanne, 38, a former Seventh-Day Adventist, the temple seemed like a special "Utopia," an ideal refuge from the violence and decay of modern America.

"When we first joined it, it was beautiful, heavenly, wonderful," she said. "I was a young girl, and I walked into the church, everybody greeted you with hugs I had never experienced this kind of love before."

For the father of the family, Al Mills, 59, it was politics that drove him to the temple. A veteran of the 1960s civil rights movement who once married with Martin Luther King Jr. in Selma, Ala., Mills was the head of the social action committee of the local chapter of the NAACP, which he fully agreed with Jones' brand of socialism.

"We went into the group thinking it was a very warm, loving family. They stood for the cause of black people and a more equitable society," Mills said. "It was warm and loving."

A political and religious group, former temple members, had different motives for joining the group to day, at last, the nightmare may be coming to an end.

Letters urging another look at Jones poured into the San Francisco Examiner after the newspaper published an article delving into Jones' history of domestic violence, threats of the cult. The wife of the paper's editor and publisher, Reg Murphy, who had been kidnaped several years ago and held for \$700,000 ransom by a right-wing terrorist, was threatened again yesterday, said a source close to the paper. The threat was believed to be from someone connected with Jones' group.

Mysterious visitors, assaults in her home and threats against her family have also haunted residence reporter Kathy Havel from a Mills attempt to interview Jones in Guyana.

Her trip last May turned into a nightmare when fans broke out in adjoining rooms of her quarters. Upon returning home, she was confronted by three men in her living room and warned not to write anything more about Peoples Temple.

Love, Brotherhood Drew Them to Cult

PROFILES, From A1

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ably provocative things as forcing young women to walk in front of the entire congregation in their underwear.

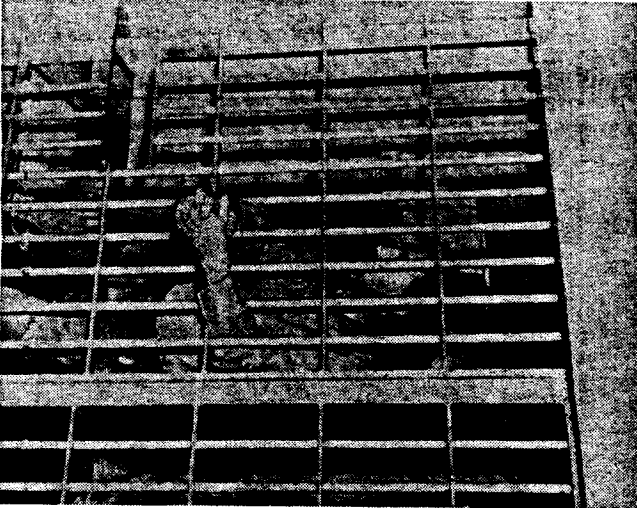
"He [Jones] completely humiliated you," she recalled yesterday. "He stripped you, you would have died if he had not held you."

For Diana and other members of the Mills household, who now run an organization called the Human Freedom Center, a Berkeley-based counseling organization for former cult members, there will be no more threats. But there are many others, enticed by FBI special agent Bob Fuller as up to 200 across the country, who remain hidden, still frozen in fear by Jones, even in death.

For them, the terror hasn't ended. Several members have dropped out of sight during the past year, and following discussions of the violence and horror. "I don't know if any cult has engaged in."

One man who formerly belonged to the cult has, in effect, gone underground, using the family's address as a family in the church who initially agreed to be interviewed about the strange happenings inside Peoples Temple. He pointed back to cannot

"They have a hit list," she explained. "I'm told that it's possible that I may be on it because of the statements I have made and by legal action against the temple. I'm afraid for my children that I'll never hold off



Associated Press

In 1976, then Assemblyman Ryan spent a week living behind bars at California's Folsom prison to learn what was needed for prison reform. "The great-est thing I learned there was not to be afraid anyone," he later told a friend.

sporadic interviews that U.S. conflict conferred with senior State Department officials in Washington.

failure to adequately investigate the situation in Guyana and warn the state department of the dangers he would face there.

One member of his House staff, who asked to remain anonymous, summed up their feelings this way: "Sure, State briefed him completely on what they knew, but when he got there he found out they didn't know very much. They didn't warn him of what he'd be walking into. They made it sound like a bed of flowers."

These charges were denied quietly but not completely by State officials who handled both that next investigation at the Guyana commune had been investigated, conscientiously and that Ryan had been investigated conscientiously and that Ryan had been told of the perils he might encounter. At a lengthy meeting with reporters, John A. Bushnell, a deputy assistant secretary of state for international affairs, said he had been given all the pertinent information and department's possession but had not been advised either to make or avoid the trip.



Entrance to Peoples Temple in San Francisco.

Associated Press

department for information about the Peoples Temple in recent months were sent a form-letter reply that described the Guyana commune in almost rosy terms. After noting that U.S. consular officers periodically visit the commune, the letter added: "It is in a foreign country being reinforced by consular officials with officials who deal with the Peoples Temple, that it is impossible anyone is being held in bondage. In general, the people appear healthy, adequately fed and housed, and satisfied with their lives on what is a large farm. Many do hard physical labor, but there is no evidence of persons being forced to do anything against their will."

In private, some department officials said a small embassy like the U.S. mission in Guyana, which has two overworked consular officials, doesn't have the capacity to make in-depth investigations of the type Ryan wanted. Officials noted that distance and difficult terrain made it impossible to visit the commune except at

sporadic intervals, that U.S. consular guarantees of religious freedom placed restrictions on the kind of information consular officials could make, and that many officials being sent out in a foreign country being government has a record of enforcing odd religious sects in general and the Peoples Temple commune in particular.

But, some of the officials conceded privately, the big unsure of participation by U.S. citizens abroad in cults and counterculture activities during recent years has caused many embassy officers a permissive approach toward their own problems.

That, they said, frequently has been the case even when complaints are forwarded for investigation from high-level government officials, such as Secretary of State Cyrus R. Vance and Vice President Mondale, who had received complaints from relatives of Temple members. For example, the officials pointed out, when Ryan last

conferred with senior State Department officials in April, by they were more copied with Dept. officials in Nicaragua and undoubtedly too busy to pay much attention to a group of religious fanatics in Guyana. But the officials insisted that given these limits, the department, working through the embassy in Guyana, conscientiously tried to check out every allegation of abuse it received about the commune. And, they added, despite the fact that the State Department had done all that was possible within its power.

Following the meeting, the officials said, Viron P. Vaky, assistant secretary for Inter-American affairs, sent a message to the embassy in Georgetown, Guyana, to find out how the commune was doing. Vaky's message added that the congressman indicated that he was planning to visit Guyana because he felt "stronger measures were now required."

Temple Unlikely to Continue

By Lou Cannon
Washington Post Staff Writer

SAN FRANCISCO—The strange religious cult known as Peoples Temple apparently has perished with its founder in Guyana.

"Jim Jones was this church," said a woman who identified herself as a "former loyal supporter" of Peoples Temple. "Without him, there isn't to count anyone."

The woman agreed to talk on condition she not be identified. She said she had been in the wood-paneled former synagogue that is headquarters for the cult are alive, out of danger and do not intend to kill themselves. She also said that many would be leaving as soon as they received word about the fate of the Temple and relatives in Guyana. She said she had been contacted by San Francisco police contacted this account.

"Everybody's all right in there and I'm convinced they're not going to hurt one another," said San Francisco Deputy Police Chief Clem Deamalis after a tour of the temple yesterday afternoon. He said a search Sunday turned up no signs of weapons.

The woman said she had seen the woman in prison in a black section of San Francisco. She said she had seen her with a man hand held together by the personality, discipline and political manipulateness of the founder.

Even before the massacre in Guyana, the church was a fading presence in San Francisco. Recently, Teen-Angel, a prominent member in Los Angeles, where she had a home, died to only a handful of her admirers.

In the wake of the killings in Guyana, prominent political figures who once had endorsed and praised Jones recruited for safer ground. San Francisco Mayor George Moscone acknowledged he had been taken in by Jones and said he had heard about the murders of Rep. Leo J. Ryan (D-Calif.),

San Francisco District Attorney Joseph F. Freitas, another notable figure, declined to respond to questions about whether an investigation was supposed to have made into Peoples Temple turned up anything wrong.

Just about every law enforcement agency here agreed that Peoples Temple should have been investigated by state authorities.

The state attorney general's office said it had received a letter from a "reviewer" and decided that the inquiry was a matter for local officials. The FBI said it had never been asked to look into the affair by the State Department.

And San Francisco Supervisor Quentin Kopp, a probable candidate against Moscone in the next mayoral campaign, blamed by the State Department and the nation.

"The three emergency calls to mind the case of 1977," he said, "when we were investigating the accusations of physical and mental tortures in Peoples Temple here and the conduct of Jones," Kopp said, "I refused to do it. The district attorney said he would do it, and he's never done a thing."

In fact, no one seems to have done much of anything.

Jones was an ordained minister of the Christian Church, a member of the Disciples of Christ, and a member of the church, which stresses the autonomy of individual denominations, had investigated Jones but taken no formal action.

"I assume there will be formal action," the church official said. "The whole problem of Peoples Temple presented two faces to San Francisco yesterday. One was the front entrance on Geary Street, where the baroque door of heavy wood was held shut. The other was the back door, which was the door of Peoples Temple of the Disciples of Christ, Pan-American Brotherhood, and advertised church services on Friday and Sunday.

The other facade was a back street dominated by television cameras where relatives of church members in Guyana tried by to taunt impetuous persons who watched the crowd from a parking lot behind a thin metal fence.

Once a young black man tried to enter. He was pushed back by police. When he was pushed back, he was treated into the parking lot to a man what appeared to be a cup of coffee, an onlooker pointed at a sleeping dog and said, "You'd better try that out on the dog first."

Late in the day, a Peoples Temple minister who identified himself as Archie James came out and said: "We're what we're, and we're in the middle of what we're doing. I'm not sure if we don't know anyone that can help."

When someone asked if he felt any guilt, James replied, "Guilt for what?" Then he climbed into his salmon-pink Dodge Polara and drove away.

A delegation of four ministers inquiring about the fate of people in Guyana was allowed into the parking lot yesterday but not admitted to the temple.

One of the ministers, Bishop Paul Miller of the Christian Church, afterward said sadly to reporters, "I've never known church doors to be closed to a minister. . . . I'm going home and leave it to God."

Parlier in the day, a well-dressed black man who said he was a Baptist minister peeped for a long time at the temple, which is conspicuous in the area because of a powerful shortwave antenna and seven

that I may be on it because of the statements I have made and by legal action against the temple. I'm afraid I've decided that I'd better hold off talking to anybody about this, at least until I know what's happened to my family members in Guyana."

Other former temple members and their relatives would talk to reporters only through their attorneys, calling in through "safe" pay telephones from undisclosed locations. Even some lawyers who had worked for former cult members and their families feared publicity.

How did you find out about me?" one lawyer asked when called, regarding a former client who had tangled with the temple. "I was just thinking to myself how lucky I was not to have been named in the papers today when you called."

Another attorney who had represented a former temple family in a lawsuit against the church pleaded, "I can't print my name in your press because you know what might happen."

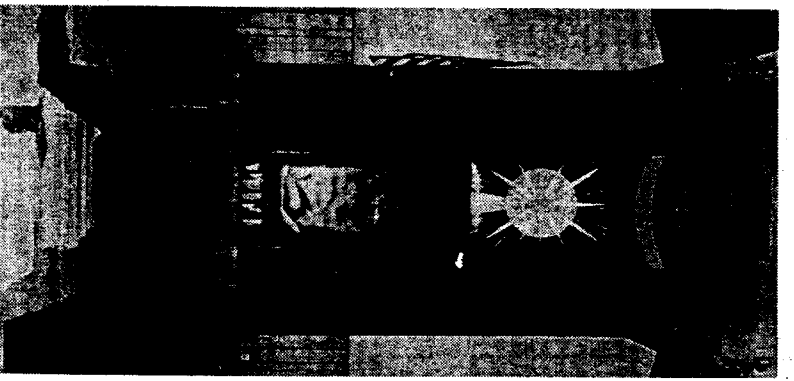
Jones to take control of their lives—even to the point of turning father against child, child against father—begin in 1972, they report.

In fact, when Al and Jeannie Miller wanted to leave, their children at first refused to go with them. When they first went out of the commune, there were the only ones Jeannie Miller recalled Sandy and Diana (two of their children) told us, "Please move far away so we don't have to be the ones assigned to kill you."

But soon the children, too, were harassed by the beatings, which as the former temple members say, were not even on because a central part of the commune's discipline was vein of sodium began to emerge. "There were more and more beatings," she said, "they'd put a microphone to a child's face during a beating. You'd hear the child scream in pain and Jones giggling."

Diana recalled that her sister Sandy was finally hit by the temple in 1973. Jeannie Miller recalled, "I've seen some of the beatings and humiliations, sometimes including such sex-

that I may be on it because of the statements I have made and by legal action against the temple. I'm afraid I've decided that I'd better hold off talking to anybody about this, at least until I know what's happened to my family members in Guyana."



United Press International

Jones Rehearsed Cultists in Mass

By Larry Kramer
Washington Post Staff Writer

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 Peoples Temple, Jones constantly used fear of violent death or persecution as a tool to mold his band of ex-convicts, drug addicts, misfits and lost souls into a cohesive, almost military, congregation.

"Suicide was ingrained in his philosophy," one former cult member said yesterday. Everyone who joined Peoples Temple not only entered into a suicide pact, but frequently rehearsed the morbid act with Jones.

A master manipulator, Jones fre-

quently used public beatings and pep talks to impress his followers with his contention that the United States was on the verge of a fascist takeover and antiblack race war.

When he took some 1,200 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."

But 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.

Jones told his disciples that trouble

was always 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 television interview telecast yesterday, "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 he had just conducted a test of their loyalty.

"There was constant talk of death," another former resident of Jonestown

Suicide, Ex-Members Say

in Guyana, Deborah Layton Blakey, said yesterday. "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."

Jones had something for everyone to fear. For blacks, it was the eventual rise of a Nazi-like state that would destroy all blacks. For his white followers, Jones would keep them in line with tales of a fabricated Central Intelligence Agency hit list they were supposedly on for their involvement with his movement.

At Jonestown, Jones convinced his followers that they were in constant danger of being captured and tortured by mercenaries.

There would be frequent nighttime drills, complete with "blaring sirens," according to Blakey. People would be told they were surrounded by mercenaries, and thus should prepare to die bravely.

In other tests, small children were pushed underwater until they almost died. "You could hear the child screaming all the way there and back ... 'I'm sorry, father. I'm sorry, father,'" Blakey said. "If he doesn't scream loud enough how sorry he is, then he'll (Jones) send the child back down."

Last weekend, no one had to be sent back down.

Washington Post special correspondent Marshall Kilduff contributed to this article.



MARSHALL FARRIS
"picked up and left wife of 40 years"