

Bodies in Guyana Cause

Confusion

Before the Horror

By Charles A. Krause

Washington Post Staff Writer

GEORGETOWN, Guyana—When Rep. Leo J. Ryan's party first reached Jonestown, we were all struck by the neat wooden structures so far from civilization and by the mix of blacks and whites, young and old—seemingly normal people who, we were told, had willingly chosen to live so far from home.

Marceline Jones, the Rev. Jim Jones' wife, met us as we left the Jonestown dump truck that had brought us from the Port Kaituma airstrip, where our plane had landed several hours before and where Ryan would be killed along with four others the next afternoon.

Marcie, as everyone called her, invited us to the pavilion, where Jones awaited us and where he would lead his followers in a mass suicide less than 24 hours later. 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.

Marcie told us that supper—hot pork sandwiches and greens, fruit tarts and coffee—was ready. We would be told proudly by our hosts that everything we ate had been raised in Jonestown, this quasireligious, socialist agricultural commune carved out of Guyana's remote rain forest.

As we walked to the pavilion, residents of the commune greeted us individually and escorted us along. They engaged us in conversation, asking about our trip, telling us how glad they were we would have a chance to see that Jonestown was not the concentration camp its detractors had made it out to be.

Most of the commune residents, those who were not part of the welcoming party, were eating dinner in a nearby dining area, washing clothes in the open-air communal laundry or baking bread.

See JONESTOWN, A17, Col. 1



By Frank Johnston—The Washington Post
Guyanese troops examine weapons found at Jonestown Colony.

JONESTOWN, From A1

Children gathered around swings and benches near the pavilion and Jonestown appeared to be just what its brochures said it was: a peaceful place where people of all races and ages could live in peace without the violence and hate they had known in the ghetto and without the materialistic anxieties of their native United States.

Jonestown was an experiment in socialism, we were told, where money, power and elitism had been eliminated. The hundreds of seniors, as the aged were called, got the best medical attention and their lives had new meaning.

For the young blacks among the more than 800 residents, Jonestown offered an escape from the drugs and crime in which we were told many of them had been involved before coming to Guyana. And for the middle class, college-educated whites—who seemed to hold the top leadership positions—Jonestown seemed to be a logical extension of the civil rights and antiwar battles they had fought over the past decade. It was the socialist society that they wanted for their native country, but that they realized was impossible, at least for now.

Although we had been told that once we got to Jonestown we would be free to wander and talk to anyone we wished, we began to feel we were being guided.

First to the pavilion, then to sit down with one of our new "friends," then to meet the leader himself, who sat at the head of our table complaining about a 103 degree fever he said he had suffered from that day. We then went to eat dinner and to watch an elaborate and highly professional two hours of entertainment provided by the Jonestown band and various amateur singers in the commune.

Ryan sat meanwhile to the side of the pavilion interviewing persons he had requested to see. "Concerned relatives" who came with us on the plane were meeting with their sisters, sons, nieces or parents. Some of the conversations were strained. Others animated. But nobody had yet told anyone that he or she wanted to leave Jonestown.

After dinner and during the show, I walked over to Ryan to ask him if he had learned anything. He said no, not very much yet, but pointed to a tall, middle-aged white man with a crew cut who, along with all of the more than 700 Jonestown residents in the pavilion that night, moved to the soul music played so loudly that it was difficult to hear, to talk, to ask questions—or to have them answered.

Ryan said there was something very unnatural about the middle-aged and older people, black and white, standing, clapping and jiving to music that



By Frank Johnston—The Washington Post

A masked medic in Jonestown looks at a trunk filled with 800 American passports.

may have appeared to me young, but not to the old.

It was an observation I would not forget. It was the first real sign that maybe these people had been either programmed or somehow forced to act in a way that conformed to an image Jones wanted to project.

I also wouldn't forget the man whom the congressman pointed out. His name, I later learned, was Tom Kice Sr., and he would be shooting at me and the others at the airstrip the next afternoon.

As I walked around the pavilion, I noticed that most people scattered as soon as I came near. I also noted that

someone would always come along and be friendly. "Hi, how are you doing? Don't you want to listen to the music?"

Sure," I said, "but I can hear it from here. I'm curious to see your facilities."

The usual response was that there would be a tour the next day, that people probably were asleep in the cabins. Or some other reason was given why I really shouldn't wander around on my own.

I decided to return to the table where Jones was talking to some of the other reporters who had come along. Mark Lane and Charles Garry, Jonestown's two lawyers, were there, as were several young people who I would later learn were Jones' principal lieutenants.

"People here are happy for the first time in their lives," Jones was saying. "When can this dialogue (between Jonestown and its detractors) stop so we can all live in peace? I don't want to tear these people up."

"We can do a good job for Guyana and for the United States if they would just leave us alone," he said.

He was asked if his Peoples Temple was a religious movement and he looked to Lane and Garry for a moment before answering.

"Yes, very much," he said. But then he said he was a Marxist, too, "in the sense that I believe in living together, sharing work, goods and services."

I was sitting right next to Jones and I remembered something Grace Stoen, a former Peoples Temple member by whom Jones claimed to have fathered a son, had told me. She told me Jones, for all his insistence that he was a caring, unselfish man, was in fact incredibly vain and power hungry.

"Just look at his sideburns," she said. "He fills them with eye liner." I was curious.

It was true.

Suddenly, as I was staring at Jones' sideburns, his demeanor turned. I didn't hear the question he had just been asked, but the answer, I thought, was revealing: "Threat, threat, threat of extinction!" he raged. "I wish I wasn't born, at times. I understand hate, love and hate. They are very close."

"They can have me," he said. "In many ways I feel like I'm dying. I've never felt this way before."

Someone asked Jones about the beatings that reportedly took place at Jonestown, about the black box that residents were said to be placed in for days at a time when they did some-



By Frank Johnston—The Washington Post

Bodies lie near the tub containing the cyanide that was used to poison hundreds.

thing Jones didn't like, about the endless sermons he preached that kept his people, even the aged, up until 2 or 3 in the morning even though they had to rise again at 6 a.m. to begin work.

This prompted another rage and I almost felt sorry for the man. He was obviously sick physically and some of what he said seemed incoherent at times.

"I do not believe in violence!" "Violence corrupts. And then they say I want power. What kind of power do I have walking down the path talking my to little old seniors?"

"I hate power," he continued, his rage growing.

"I hate money. The only thing I wish now that I was never born. 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."

The music had ended. The interview had ended. Except for, Ryan, Ryan's aides, Lane, Garry and a representative of the Guyanese government, the rest of us were soon on our way back to Port Kaituma, where Jones had arranged for us to sleep on the floor of a discotheque.

It was the last place Don Harris and Bob Brown of NBC and Greg Robinson, a photographer for the San Francisco Examiner, would sleep; they would die the next afternoon.

That night, we were sitting around having a drink when a local policeman came to the discotheque. He sought us out and told us some things, one of which was particularly interesting. He said he knew for sure that there was at least one gun in Jonestown, an automatic rifle, that had been registered with the Guyanese government.

Don Harris asked Jones about the gun in an interview that he taped when we returned to Jonestown the next morning.

"A bold-faced lie!" Jones thundered. "It seems like we are defeated by lies."

Jones said he believed there was a conspiracy against him and against the Peoples Temple, a conspiracy that he blamed for a number of law suits that he said prevented him from returning to the United States.

"I wish somebody had shot me dead," he said again. "Now, we're substituting a media smear for assassinations."

Suddenly, the word came that several families had decided to leave with Ryan. People were gathering. Tension, for the first time, was so apparent that it could be felt.

Circumstances were pressing in. Facts were beginning to overcome Jones' denials as fast as he could

make them. Don Harris was throwing questions at Jones, hard questions that events were making even harder to answer.

"The more that leave, the less responsibility we have," Jones was saying after denying that anyone wanted to leave the idyllic life Jonestown offered. "Who in the hell wants people?"

Harris returned to the question of guns at Jonestown. "This is rubbish, I'm defeated," Jones said, clearly near the breaking point. "I might as well die. The guns have never been used to intimidate people. Anyone is free to come and go."

"The only thing I feel is that every time they go, they lie. What I thought was keeping them here was the fear

of the ghetto, alienation, the fear of industrialized society.

"I must have failed somehow."

"I want to hug them before they leave," he said as events were quickly moving beyond his control. More people wanted to go. I will let them. But they will try to destroy us. They'll try. They always lie when they leave."

People were crying. Families were divided, with some members wanting to go but others not—or fearing they couldn't.

Al Simon packed up his three kids and wanted to leave. As we were walking back to the dump truck for the final trip to Port Kaituma airstrip, Simon's wife began screaming, "No, no, no!" Someone whispered to her: "Don't worry, we're going to take care of everything."

Ryan returned to the pavilion to see about the custody problem. We went to the truck. A few minutes later, as we waited, we heard a commotion. The newsman ran to the pavilion, but were stopped by mean-looking security men.

Harris was allowed in as our representative. He came back to say that someone had tried to kill Ryan.

Suddenly, the congressman emerged and walked towards the truck. His clothes were covered with blood. The other man had been cut by his own knife as Lane and others wrestled with him to save Ryan's life.

Ryan was OK. But the violence had started. It was about 3 p.m. Saturday. Within 3½ hours, three gunmen would attack us as we tried to board chartered aircraft and then, in a final act of desperation, Jones would order the mass suicide his people had rehearsed so many times before.

Steven Jones, 19, who was in Georgetown when the suicides took place, said yesterday that his father had gone crazy and that Jonestown had reflected his paranoia. But Jones said his father's dream of a socialist unity was still valid, that it had proved that socialism could work.

Asked if Jonestown had not been an experiment in fascism—with its armed guard and other means of preventing people from leaving—rather than an experiment in socialism, Jones replied: "My father was the fascist. Jonestown was and still could be beautiful."

Many Missing in Jungle

GEORGETOWN, Guyana—International bodies are searching for hundreds of bodies lying under the hot tropical sun and the mystery of hundreds more Americans who have disappeared in the jungle now dominates this languid capital.

First, an American military task force tried unsuccessfully here yesterday to begin shipping bodies of the victims of Saturday's forced mass suicide at the Jonestown community to the United States. The U.S. State Department then authorized the Guyanese government to begin burying the bodies here.

But Guyana then informed the State Department that it still wants the United States to take all the bodies from Jonestown out of Guyana. The U.S. mission here said last night that plans were still going forward to continue identifying bodies and arrange transportation for them.

Earlier, the U.S. military had decided it would be unable to land giant transport planes any closer to Jonestown than the international airport near here. There also was uncertainty about whether the U.S. helicopters already here could ferry the bodies from Jonestown to the cargo planes without refueling.

Meanwhile, the bodies were continuing to rot in the tropical heat and humidity. The few journalists able to tour Jonestown yesterday found the bodies badly bloated and decomposing badly. One U.S. military technician at the scene said that if the bodies were not moved or buried very soon they would burst.

In the wet, snake and jaguar-infested rain forest around the Jonestown site, Guyanese police continued to search for several hundred more Peoples Temple members believed to have disappeared when the others took cyanide poison under orders from their leader, former San Francisco city official

See GUYANA, A17, Col. 1

GUYANA, From A1

Jim Jones, who then died of gunshot wounds.

Many accompanying Rep. Leo J. Ryan (D-Calif.) on the fact-finding mission to Jonestown that ended in the murder of Ryan and four in his party followed by the mass suicide, believe they saw 800 to 900 people living in the commune. Its leaders claimed the population was closer to 1,000.

Yesterday, only a few Jonestown residents who escaped the mass suicide emerged from hiding in the rain forest, and speculation grew about what may have happened to the others.

Leaders of a group of relatives of Peoples Temple members, who long have charged publicly that their kin were being imprisoned and abused by Jones and his followers in San Francisco and Jonestown, theorized here that Jones' lieutenants had gradually killed off many Jonestown resi-

dents who were too old to work.

That theory, however, would not explain the difference between the 800 or so people seen by reporters in Jonestown only last week and the more than 400 bodies counted after the forced suicide Saturday night.

Another theory is that while Jones directed the poisoning of the 400 residents gathered in the middle of Jonestown, some of his lieutenants led or chased masses of other residents into the forest and shot them there. This theory is buttressed somewhat by the disappearance of at least one cult gunman, and by the discovery of an arsenal of weapons and ammunition in Jonestown. In addition lawyers Mark Lane and Charles Garry heard screaming and shooting in the underbrush as they fled into the forest from Jonestown when the killings began.

Guyanese police are working on a third theory. They reportedly believe that when Jones ordered everyone in the compound to gather and drink the poison, hundreds of residents of buildings on the compound periphery fled into the forest. Some may have been shot and killed by Jonestown guards.

Others, including many elderly people believed to be among the missing, may have succumbed to the elements. And many more, according to this theory, may be wandering in the forest, lost or still afraid to come out.

Police are searching the many trails that wind through the forest leading to small mining camps, agricultural settlements and villages of indigenous Indians, looking for survivors or any word of their passing.

The thick forest is made up of tightly packed trees and dense underbrush that make it easy to lose one's way. Although

Port Kaituma is only five miles from Jonestown in one direction, the outpost of Matthew's Ridge is 20 miles away in a slightly different direction, the rest of the forest around Jonestown is uninhabited except for widely scattered miners and Indians. It is also filled with water, swamps and tropical insects.

In addition the Guyanese have been able to mobilize and transport to Jonestown only a limited search party of 100 to 200 officers.

There were reports yesterday that about 20 survivors have turned up at various outposts and are being brought here for medical treatment and questioning.

Four young men were seen at the central police station here late yesterday afternoon. One was recognized by a San Francisco television reporter as a member of the Peoples Temple and he told the reporter, before being taken away by police, that he was "glad to be out of there." Police would not identify any of the four or allow them to be interviewed.

Police are trying to determine whether criminal charges should be brought against anyone still alive in connection with the forced mass suicide or the ambush shortly before of Ryan and the 30 persons who accompanied him to a nearby landing strip at the end of his visit to Jonestown.

The police have in custody three top lieutenants of Jim Jones. One of the three, Larry Layton, was identified by witnesses,



Associated Press

Steven Jones, son of cult leader Jim Jones, tells reporters his father was "a man possessed."

Including Washington Post reporter Charles Krause who was at the scene, as one of the gunmen who fired automatic weapons at Ryan and his party of aides, newsmen and detectors from Jonestown on the airstrip five miles away at Port Kaituma. It was not discussed where and when Layton was arrested.

The other two under arrest, Mike Prokes and Tim Carter, were taken into custody in Port Kaituma, not far from Jonestown. They and Layton have been identified by defectors from Jonestown as being among the lieutenants of Jones they feared the most. There also are reports from several sources that each of the three men was found by police with large amounts of money in his possession.

The police also have under house arrest 46 people, Temple church leaders and members who were in the sect's Georgetown headquarters at the time of the murders and mass suicide in Jonestown. Their house on the edge of the city is surrounded by Guyanese troops.

These 46 persons include 19-year-old Steve Jones, the only surviving natural child of Jim Jones; Steve's adopted brother, Jim Jones, Jr., and the members of the Jonestown basketball team. The team, of which Steve Jones is a member, had played the Guyanese national basketball team Friday night, while Ryan was in Jonestown.

Defectors from Jonestown who left with Ryan's group Saturday have told reporters that members of the basketball team were trained sharpshooters who practiced with weapons at Jonestown.

The defectors also said there was a plan, in the event a mass suicide was ordered at Jonestown, for Peoples Temple gunmen to travel to the United States and kill critics of the cult who were regarded as its enemies. There also were to be mass suicides at the Georgetown headquarters and the Peoples Temple church in San Francisco.

Knowledge of all this was vigorously denied yesterday by Steve Jones at a press conference the Guyanese authorities allowed him and a handful of others from the Peoples Temple Georgetown headquarters to hold in a police meeting room here.

Jones portrayed his father as a deranged man who had surrounded himself with mentally unstable lieutenants who ruined what had been a successful experiment in utopian socialism.

"I will never denounce the fact that I am a socialist," Steve Jones said. "We had worked hard building a beautiful thing... all races living together. We never dreamed that this would happen."

He said his father had become extremely paranoid and lived in a dream world, acting out fantasies from various books he read. "He claimed he was afraid of nothing,"

which was bull; he was afraid of everything," Steve Jones said of his father. "He claimed he had no ego, which was the total opposite; he had the biggest ego of anyone I ever saw."

"I now can almost say I hate this man because he has destroyed everything I lived and worked for."

Steve Jones portrayed himself as a frequent opponent of his father on ideological issues at Jonestown. He said he had taken over from his father the day-to-day running of farming and construction in the commune. He hinted that he had hoped to take over power completely before his father did something rash.

"But I'm only 19," Steve Jones said. "What should I have done, left Jonestown and all the people I love there? How would that change things?"

He acknowledged that Jonestown residents were coerced into staying there, were not always housed and fed as well as they should have been, and sometimes were punished violently. But he denied knowing anything about the weapons and ammunition and the \$1.5 million in cash, personal checks and U.S. Social Security checks found by police who have searched Jonestown since the mass suicide.

"That makes me more angry," the tall, gaunt young man said. "That money could have been

used to improve things."

Sitting alongside Steve Jones, Paula Adams, a soft-spoken woman who had been a secretary and administrator at Jonestown before falling into disfavor with Jim Jones, tearfully told how Jim Jones had kept her young child hostage at Jonestown to prevent her from leaving. So instead, she said, she had moved into the Georgetown headquarters house.

For nearly four years, she said, she had worked as a trusted aid to Jones, had helped negotiate the Jonestown lease of 3,000 acres of Guyanese land from the government here, and had sat in on meetings with Jones and Guyanese government officials.

But recently, she said, she discovered she was "no longer trusted because I questioned the propaganda and the over-reacting to things," such as the desire of relatives to visit residents and check conditions there.

When asked by a reporter if she knew what had happened to her child in Jonestown, she began crying and, unable to speak, shook her head to indicate that she did not know.

Steve Jones concluded by referring to the killings in Jonestown and emphasizing for the reporters and Guyanese police in attendance: "I don't want to be associated with what happened."

Indianapolis to Guyana: A Jim Jones Chronology

Here is a chronology of events in the life of the Rev. Jim Jones, head of the Peoples Temple.

1953—Jim Jones, a 22-year-old undenominational minister, opens a small interdenominational church in Indianapolis, selling monkeys to raise money for a church.

1961—Jones, an advocate of civil rights, is named director of the Indianapolis Human Rights Commission.

1961-1963—Jones spends two years as a missionary in Belo Horizonte, Brazil. He pays a brief visit to Guyana.

1963—Jones returns to his Indianapolis church, now called The Peoples Temple Full Gospel Church, affiliated with the Disciples of Christ.

1964—Jones is ordained as a Disciples of Christ minister.

1965—Jones moves with about 100 followers to Redwood Valley, 100 miles north of San Francisco, claiming that the secluded area will be safe in the event of a nuclear war.

1966-1969—Jones purchases a church and other property.

1971—Peoples Temple purchases the Albert Pike Memorial Temple in San Francisco and a second church in Los Angeles.

1973—A church party of 20 visits Guyana.

1974—Jones negotiates a lease with the Guyanese government covering 27,000 acres in the jungle.

1975—Jones becomes involved in

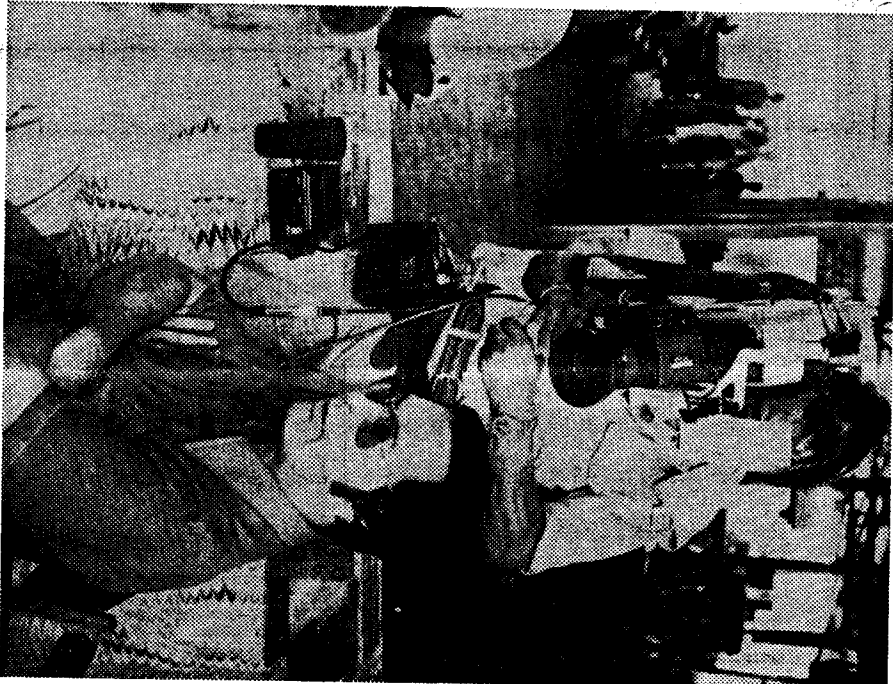
San Francisco politics, winning the friendship of several major political figures for his support of their campaigns.

1976—Mayor George Moscone names Jones to the San Francisco Housing Authority and Jones' lawyer, Tim Stoen, is hired by District Attorney Joseph Freitas.

1977—Articles critical of Jones, based on interviews with former Peoples Temple members, appear in New West magazine and in local newspapers. They charge that Jones has hoarded \$5 million in property and cash and is beating members and taking advantage of the elderly. Jones resigns from the Housing Authority by shortwave radio from Jonestown in Guyana.

Nov. 7, 1978—Rep. Leo J. Ryan (D-Calif.) announces he plans to visit Jonestown to investigate charges made by constituents.

Nov. 13, 1978—Ryan and his group visit Jonestown, are entertained and invited to stay overnight. The next day, while waiting for transport out of the area with a number of members who asked for help in leaving Jonestown, Ryan and four others are slain and a dozen others are injured in a barrage of gunfire. A short time later, some 400 Peoples Temple members commit suicide by drinking a blend of soft drink and cyanide. Jones' body is found with a bullet wound in the head.



1978, the San Francisco Examiner
Jim Jones being filmed by NBC's Bob Brown, who was later killed.

Zablocki Unit Working to Finish Probe Begun by Ryan

By T. R. Reid

Washington Post Staff Writer

The House International Relations Committee yesterday launched an investigation into "all aspects" of the murders and suicides at Jonestown, Guyana, including the State Department's handling of complaints about the U.S. religious community there.

Chairman Clement J. Zablocki (D-Wis.) pledged, in effect, to complete the investigation begun two years ago by committee member Leo J. Ryan (D-Calif.), who was murdered by members of the Peoples Temple Saturday at the close of a visit to Jonestown, the cult's commune in Guyana.

Zablocki said the investigation, to be conducted by the committee staff until the 96th Congress convenes in January, will review complaints that the American embassy in Georgetown responded inadequately to complaints from relatives of temple members about forced labor and torture at the four-year-old settlement.

But Zablocki said that inquiry will be just one facet of the committee's probe. "This investigation is not intended to point fingers," he said. "We want to review all aspects of this, from the time the camp down there was started."

State Department officials yesterday said U.S. embassy officers in Guyana had made several trips to Jones-

town this year to look into charges of abuse but found no evidence to substantiate the reports.

Following Ryan's murder and the murder or suicide of more than 400 of the cult's followers Saturday, relatives of cultists and former members have portrayed Jonestown as an armed camp in which residents were threatened with death if they resisted the harsh regimen decreed by founder Jim Jones.

The FBI said it will undertake a separate investigation of Ryan's murder, including the possibility of a conspiracy, under a statute that makes killing a member of Congress a federal offense.

The FBI's San Francisco office said it is investigating rumors that Peoples Temple members planned to kidnap or kill other federal officials.

A new mystery surrounding the Rev. Jones' church surfaced Monday when the Guyanese government made public excerpts of letters from 39 prominent Americans praising Jones and the temple. The Guyanese government said it had relied on these "letters of reference" when it agreed to let Jones start his 4,000-acre settlement.

The excerpts referred to letters from, among others, Vice President Mondale; Health, Education and Wel-

fare Secretary Joseph A. Califano, and Sens. Warren G. Magnuson (D-Wash.), Henry M. Jackson (D-Wash.) and Mike Gravel (D-Alaska).

None of the five had any record or recollection of such correspondence when contacted yesterday.

A half-dozen other political figures picked at random from the list of 39 names said their files showed no correspondence to or about Jones. One person on the list who had written Jones was Rosalynn Carter. In 1977, she sent a polite, noncommittal reply to a letter Jones had sent her.

The Guyanese embassy here said it does not have the actual letters from which the list of references was compiled, and thus cannot judge their authenticity.

The Social Security Administration said yesterday it had investigated Jonestown early this year after receiving reports that recipients there were assigning their Social Security pensions to Peoples Temple.

That investigation found no evidence of a formal contract assigning pension benefits to the church, a spokesman said, and the probe was terminated. Social Security recipients can hand over each check to others if they wish, but cannot make a formal assignment of their pension benefits. The Defense Department yesterday

dispatched three large HH-63 helicopters on the 20-hour flight from Eglin Air Force Base in Florida to Jonestown to supplies and equipment to Army and Air Force workers at the settlement.

The military contingent was given a dual mission—finding and treating survivors and identifying and interring the dead.

Continental Airlines Adds D.C. Service

Continental Airlines will begin non-stop service on its newly awarded route between Washington and Houston on Jan. 2, with discounts of up to 25 percent, the Los Angeles-based airline announced yesterday.

Continental will offer two flights to Houston International from Dulles International Airport, and two flights back each day.

Discounts off the regular coach fare of 20 or 25 percent, depending on the day of week, will be offered with no restrictions for a certain number of seats on each flight, Continental said. In addition to the advance-purchase Super Saver fares with their discounts of up to 40 percent.

Relatives Wait To Know Fate Of Loved Ones

Associated Press

The letter reached Rosa Polk from her sister: "A gorgeous place . . . I just love it here." It was dated Nov. 7.

The "gorgeous place" was Jonestown, Guyana—where, last weekend, some 400 persons died in mass suicide evidently led by their cult's founder, the Rev. Jim Jones.

The note arrived in Memphis, Tenn., on Monday—and only added to Rosa Polk's agony.

"I just want to see if she is one of the living or one of the dead," Mrs. Polk said.

That is a mystery haunting hundreds of American families, with relatives who belonged to Jones' Peoples Temple and had followed him to his agricultural commune in Guyana.

Those families are among the victims of the tragedy. Here are some glimpses of what they are thinking:

Samantha Tucker of Tulsa, whose mother, Mary Rogers, was with the group, was told by the State Department before last weekend that her mother was alive. But the two women hadn't spoken in four months.

"They couldn't talk on the phone," Mrs. Tucker said. "They couldn't hardly write or send messages. All their mail, all their passports and all their money was kept by him (Jones)." The mass suicide, she said, "wasn't any surprise. I know they were supposed to commit suicide if anything ever happened to him."

Flora Scott, 60, of Muskogee, Okla., doesn't understand why her daughter, Doris Lewis, 38, of San Francisco, joined the group and took seven children to Guyana. "I've been to some of the meetings but I didn't think too much of Jim Jones. I thought he was just brainwashing the people and taking their money," Mrs. Scott said.

Daisy Chaffin of Springfield, Ohio, speaks of her own six-month stay at the Peoples Temple in San Francisco as she awaits news of her daughter, Patricia Chaffin Parks, 44, son-in-law Jerry Parks, 46, and two of their three children. "There were good things at the temple," she says. "A hospital and food for the poor." Jones, she said, "seemed like a nice fellow, always

having breakfasts and dinners for the poor . . . But he made fun of God, I think. I kind of ignored it, but then I decided I didn't need Jimmy Jones and his temple. I think he was trying to make them think he was Jesus." Some reports have said a temple member killed Saturday was Patricia Parks, but Mrs. Chaffin says the age given—18—indicates that Patricia's daughter Brenda, 18, may have been confused with her.

The Rev. John Moore, pastor of the First Methodist Church in Reno, Nev., wonders about the fates of two daughters, Ann Moore, 24, and Carolyn Layton, 33, former wife of Larry Layton, who was arrested after Sturday's airport shootings. "Larry was such a mild, lovable, passive darling. It's hard to believe he could be involved with this," said Moore's wife Barbara. "It's one of the mysteries of life." The minister and his wife visited Jonestown last May. "We were favorably impressed with the way they had cleared so much land, and with the child care and health services," Moore said. "Everyone seemed to be in good spirits."

In Detroit, the Rev. Robert B. Hicks, 76, hoped his two daughters and two grandsons were safe and wondered what had happened to change Jones since Hicks had shared the platform with him three years ago, when "he had an attitude and a spirit that was beyond reproach." His wife Mary agreed, but said she hadn't heard from her daughter Shirley in six months, and only had a three-minute phone conversation with her daughter Martha about two months ago. That call alarmed Hicks, because Martha only talked about "clouds, eggs and the weather," answering no other questions. "It was a peculiar conversation at the time," his wife noted. "But we thought nothing about interpreting it until we heard about the trouble."

After Guyanan Violence, Army



Soldiers in Port Kaituma stand guard at the airfield where Rep. Ryan's group was attacked.

By Frank Johnson—The Washington Post

Moves to Take Control



Tim Carter, third from left, is held by the Guyana military in connection with Rep. Ryan's death.

By Frank Johnston—The Washington Post

New Violence Is Feared Despite Heavy Security

By Bill Wallace

Special to The Washington Post

BERKELEY, Calif.—Although the Peoples Temple cult seems to have been obliterated in the deaths of hundreds of members in Guyana over the weekend, former members and some Bay Area law enforcement agencies are not convinced that the possibility of violence no longer exists.

Only hours after the mass suicide-murder of temple members in Jonestown, Guyana, on Saturday, an anonymous caller threatened to kill Will Holsinger, one of the late Rep. Leo J. Ryan's (D-Calif.) staff members who participated in investigating the temple and whose father, Joseph, was Ryan's administrative assistant. FBI agents investigating the possibility of a U.S.-based conspiracy behind Ryan's murder also are investigating the threat against Will Holsinger.

Bay Area residents with family members in the cult as well as some former temple members have been assigned police to protect against possible new violence.

Berkeley police have been guarding former members of the temple who run a halfway house, the Human Freedom Center, on a round-the-clock basis for former cultists. Although the number of guards has been reduced, officer Dick Berger said "we still have people on duty there, and will for as long as is necessary."

San Francisco police have been assigned to protect former temple members and their families in the wake of reports that a "hit list" was kept by the temple's leader, the Rev. Jim Jones. According to former members, those on the list were to be killed in the event that something happened to Jones or the Peoples Temple.

"There have been requests for protection from many people following the shootings in Guyana, although you will understand we're not at liberty to tell you who from," said Sgt. Gerald McNaughton, a spokesman for the San Francisco police. "We are evaluating each request as they come in and providing police protection where it seems really necessary."

Despite the heavy security, some former cult members remain fearful. Jim and Teresa Cobb, and Wanda Johnson called a press conference at the Human Freedom Center yesterday to say they believed Jones may still be alive—that the body found in

Guyana may be a double for him.

"Nobody here is going to believe that Jim Jones is dead until we see fingerprints, X-rays or some other physical evidence that the man found dead in Guyana is, in fact, Jim Jones," center spokeswoman Polly Morton said.

"I can tell you that we know of one former temple member who has in the past been forced to dye his hair and wear makeup in public in order to pass as Jim Jones. To us the possibility of a double is very real."

FBI sources said no physical evidence has been released confirming that the body in question is that of Jones.

Despite the atmosphere of fear and suspicion, things remained quiet yesterday at the Peoples Temple building in San Francisco. Onlookers continued to hold an uneventful vigil in front of the building, while police watched, no members appeared to make statements.

Meanwhile, Ryan's body was flown into the Bay Area. Family and staff members are to attend his funeral this morning.

Parrot Returned to Fla. Zoo

MIAMI (UPI)—The case of the Tight-lipped Dade county Public Safety Department officers restored the bird to its perch at the Crandon Park Children's Zoo Monday, three months after it disappeared. The officers refused to say where they found the rare yellow-headed parrot, and no charges were filed in connection with its disappearance.

Zoo director Robert Yokel decided that the parrot, somewhat thinner but otherwise apparently unharmed, will have to spend two weeks in quarantine. Then she can resume her place in the zoo and her starring role in the Skipper Chuck television show.

In Los Angeles the Associated Press reporter, that Dr. Carlton Goodlet, Jones' doctor, said earlier this week that he had flown to South America to examine Jones in August and insisted that his patient enter a hospital, but Jones was reluctant to.

Goodlet refused to discuss the specifics of Jones' case, but writer Donald Freed, who spent a week at the Guyana compound in August, said Jones told him he was dying of a "cancer or cancer-like" disease.

Freed said Jones may have subconsciously linked his fate with that of his settlement, projecting pessimism throughout the enclave and contributing to a siege mentality.

Goodlet agreed that Jones was "distressed" about the illness. "He knew so much depended on his good health," the physician said. "The whole idea [of the settlement] was built around his availability."



Gale Robinson sits by casket of son, newspaper photographer Greg Robinson, at Los Angeles International Airport.

Associated Press