# Drugs, Demons and Delusions: The "Amazing" Saga of Rebecca Brown

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Stories about a marriage to the devil, hospitals and city governments run by Satan worshipers, a camp in the woods for witches and a one-woman war against the forces of darkness are just a few of those told by a self-proclaimed former witch and a physician who claims to have delivered her from demonic bondage.

Rebecca Brown and Elaine (no last name is given), have told their story to Jack Chick, whose Chick Publications company has published it in two cassette tapes, Closet Witches 1 and Closet Witches 2, and two books, He Came To Set The Captives Free and Prepare for War. Rebecca and Elaine have also had opportunity to promote their message on the syndicated talk show Geraldo in 1987.(1)

Chick Publications, once known primarily as a publisher of Gospel tracts, has gained notoriety as a publisher of sensational stories, most notably those of John Todd, who claims to possess knowledge of an occult, conspiratorial society called The Illuminati, and Alberto Rivera, who claimed to once have been a Jesuit priest who witnessed all kinds of ungodly activities and plots by the Roman Catholic Church.(2)

Chick is no stranger to controversy but considers anyone who disputes his publications' claims a spiritual enemy. On the tape Closet Witches 2 he says "I think the listeners should watch carefully who in the Christian circles will attack Rebecca and Elaine to destroy their credibility and the message on this tape. More than likely the attackers just might turn out to be satanists or witches pretending to be believers in Christ and it is going to be very, very interesting to watch."

The story readers and listeners are expected to believe centers on two women, Rebecca Brown and Elaine. We realize that the information contained here is sensitive and will be opening a wound that will again hurt family members close to this situation. This is not an attempt to dredge up the past, but to expose the truth about these alarmist teachers.

{mospagebreak title=Elaines Story}

ELAINE'S STORY

Elaine says she was born with a cleft palate that required surgical repair. Her family could not afford the cost of surgery. Then, Elaine says, a friend told her mother the work could be done in exchange for nothing more than a thimbleful of Elaine's blood. The blood would be for experimental use, Elaine says her mother was told. However, Elaine says, the blood was used in a ceremony in which she was sold to Satan.

Elaine goes on to tell of events that led her to further involvement in witchcraft and satanism. She describes her rise to power into satanism after being inducted into Satan's service at a witch camp. There she signed her name in blood and set out to climb the ladder of power in witchcraft. She tells of growing more powerful until, at a national competition of witches, she surpassed all her colleagues and was named top witch.

"A crown of gold was placed upon my head and my fellow cult members bowed down and gave homage to me," she says. "I was treated like a queen ... I was given all the beautiful clothes to wear that I could possibly want. I was bathed, my hair fixed and I was waited on hand and foot by servants. There were parties and I always had a handsome escort who was also my body guard ... My escort always tasted all of my food before I ate to make sure that it wasn't poisoned." (3)

That wasn't all, Elaine says. She married Satan himself, who donned a white tuxedo and rented a Presbyterian church for the ceremony. After saying their vows, the newlyweds were whisked off by limousine to the airport and Satan's luxurious private jet, Elaine says. On their way to their "haunted honeymoon" at a mansion in California, Satan sipped "very expensive wines and champagnes." (4)

Elaine says she became "Satan's representative on an international level" going around the world to meet with heads of state and foreign dignitaries to negotiate the sale of arms. She was possessed by a demon named "Mann-Chan" and spoke foreign languages fluently, she says. (5)

Elaine links the Roman Catholic Pope into the worldwide occult network she says she headed. "The Pope knew very well who I was. We worked closely both with the Catholics -- especially the Jesuits -- and the high-ranking Masons." (6)

{mospagebreak title=That Doctor Must Be Killed}

"THAT DOCTOR MUST BE KILLED"

Then came an assignment that would change her life, Elaine tells Chick. Satan told her there was a "'young smartly doctor' at his 'special' hospital in a nearby city. This doctor was not only greatly interfering by 'preaching and praying everywhere,' but had also actually dared to interfere with a number of his top witches and their work at that institution." Elaine says "Satan ordered me to organize a nationwide effort among all the top witches for that doctor's destruction.He didn't care how we did it, but that doctor must be killed, and quickly." (7)

The young doctor was Rebecca Brown, an intern. Elaine had her assignment and she went to work. However, Elaine says, "every time I did an incantation in the direction of that doctor, the demons came back unable to get through." (8) Elaine says her difficulty in wrecking Rebecca spiritually turned into a defeat for Satan. Through this purported incident and other events, Elaine became a Christian.

Satan was angry, Elaine says. "The first thing that they (Mann-Chan, and fellow demons) did was fly right off and tell Satan what I had done," Elaine tells Chick. "Then the fur started to fly. That night after I had returned home Satan came to talk to me, but things were strangely different. Usually Satan would come up to me and put his hands on my shoulders or hold me in his arms. This time he stood back away from me and shouted 'What the Hell do you think you are doing?' 'I'm leaving you,' I replied." (9)

A heated discussion ensued and Elaine ordered him to leave. Elaine says "Satan came to me nearly twenty times over the next two weeks. Sometimes in a very charming mood, attempting to be a lover, but usually in a rage. He tried to persuade me to change my mind." <10>

{mospagebreak title=Rebecca and Email Meet}

REBECCA AND ELAINE MEET

Satan's next move was to make Elaine ill and put her in "that particular hospital," where she was placed under the care of Rebecca, Elaine says, and the story's narration is picked up by Rebecca.

Rebecca says God told her Elaine still had hundreds of demons and needed deliverance. Rebecca says "(God) told me that He wanted me to have Elaine move in with me immediately as she did not yet have faith enough to stand on her own. Her (earthly) husband had left her and remained with the satanists." (11) Since the hospital was under the control of satanists, Rebecca says she and Elaine were targets of "the Brotherhood" (i.e., a group of people who are directly controlled by, and worship, Satan).

Rebecca goes on to tell of God making many covenants with and audible revelations to her. The descriptions are vivid and graphic.

In one description, an angel was sent by God to kill Elaine after she had become and Christian. Rebecca relates her encounter with "a shining white-robed figure .. with a drawn sword in his hand. He was tall, very tall. His head nearly touched the ceiling of the room. He radiated power and his countenance was fierce. His skin was bronzed and the sword in his hand shown with a pure white light" (12)

What was his message? Rebecca quotes him: "I am sent by God the Father to kill this one who is so rebellious and disobedient. She has angered God." (13) Why had God sent an angel to kill Elaine? Rebecca explains: "He [God] had commanded Elaine to make a covenant with Him to protect them from an upcoming attack by the local satanists. Elaine had refused to do so, stubbornly insisting that she would fight and protect them." (14)

Rebecca says, in effect, that God had sent an angel to kill someone who would not make a covenant with Him to protect her from being killed.

Rebecca says she "threw herself prone on her face on the floor... (15) and pleaded with "Father" to spare Elaine's life. "...let your anger fall on me instead of Elaine," she sobs. Angry "Father" grants her petition: "The angel placed his sword into its sheath. 'Arise, woman,' he said. 'Your petition has been heard and granted.' Then he vanished." <16>

{mospagebreak title=Strange Theology}

STRANGE THEOLOGY

In Closet Witches 2 Rebecca describes something called "counter petitioning God" in which she pleads with God not to let Satan do things to other Christians. She apparently gets flashes of insight into Satan's plans and then asks God not to let them be carried out.

Rebecca also details some unorthodox views of the character of God the Father and Jesus Christ the Son. In Prepare for War, Rebecca describes a conversation she had with Jesus:

"Suddenly, that gentle voice of the Lord spoke to me again saying,

'Talk to me, child.'

'I can't talk to you, Lord, I don't feel any different than before, and all you do is get mad!"

But I am not mad at you, I never have been. You see, I, Jesus, know how you feel because I have experienced weakness. Father has never experienced weakness, so He usually gets angry when His people are weak." (17)

While the purpose of this article is not an attempt to refute all of the faulty extra-biblical notions of Brown's theology, these are two glaring examples of what is being promulgated.

{mospagebreak title=Covenants and Combat}

"COVENANTS" AND "COMBAT"

Rebecca goes on to say God wanted to make another covenant with her to enter into the "deliverance" ministry. Rebecca says she was told by God that this covenant was her call to "directly combat Satan and his demons" which would result in "loosing [sic] my career, my family, all my friends and nearly everything I held dear." (18) She felt that if she did not enter into this covenant with God that she would lose her relationship with the Lord. (19)

Rebecca says she accepted the commission. Joining her was Elaine, fresh from an eight-week exorcism of Mann-Chan and several hundred other demons. Together they joined God to fight Satan.

Their first challenge was the satanists at the "nearby hospital." Demons and witches - the witches were doctors and nurses on the hospital staff - were making patients sick. Their ministry, Rebecca says, blocked much of the witchcraft that was going on there. This defeat of Satan, coupled with the loss of his bride - Elaine - "caused Satan to lose face in his kingdom," Rebecca says. (20)

Rebecca says Satan launched a counter-attack, threatening to make Rebecca and Elaine human sacrifices. However, the Lord's protection prevailed and Rebecca fulfilled His desire to "open a private solo practice so that I would have a broader range of patients. This was necessary so that He could bring to me the people I was to minister to, especially cult members." (21)

Rebecca says that at her new, small-town location, she "was privileged to bring close to a thousand people out of hard-core satanism ... . Every penny I made went to help these people with food, clothing, transportation out of the state, medical care and so on." (22)

Rebecca and Elaine go on to tell of encounters with Satan, his demons, satanists and witches, curses and counter-curses, being shot at and having their house bombed. Another blow, Rebecca says, was that satanists were "the instruments of my mother's death."(23)

One final blow sent them running for their lives, Rebecca says:

"Satan struck one of his final blows to our ministry in that area. The satanists swept in, and in one night, while Elaine and I were out of the house for a couple of hours, destroyed everything we had. They axed everything in my home, even killing our precious pets. They also destroyed my office and everything we had. Elaine and I escaped with our lives and the clothes on our backs, that is all. Satan's attack was so well planned that at the same time everyone turned against us ... . We had no choice but to flee the state." (24)

Their next stop, so the story goes, was a Chick Publications, where they told their story.

{mospagebreak title=Who Are These Women?}

WHO ARE THESE WOMEN?

Answering that question is at the heart of any investigation of their claims and Chick's publications about them. Finding the answers was not easy. For those who have tried to interview them they are elusive For example, author Jerry Johnson, in his book, Edge of Evil, states that Rebecca would not permit Elaine to be interviewed on the subject of a black mass claiming it is too hard on her, taking weeks to recover."(25)

A look into Rebecca's background also is difficult. For starters, one must know that she has not always been Rebecca Brown, M.D. She changed her name from Ruth Irene Bailey, M.D. In a petition to the Superior Court of California, County of San Bernardino, dated Feb. 11, 1986, Ruth Irene Bailey, of Apple Valley, Calif., along with her attorney, Robert Salisbury, of Anaheim, requested a name change to Rebecca Brown. The reason given was: "petitioner has become

known more by the proposed name through use as a pen name and use of the name in ministry than by her present name." (26)

Since Rebecca's two books were published in 1986 and 1987, it seems unlikely that she had become very widely known by her pen name in just the second month of 1986. Doing it to hide from "the Brotherhood," would be futile since one assumes those people could divine that information supernaturally even if they didn't see it in the San Bernardino Daily Press, a general-circulation newspaper where it was published once a week for four weeks prior to the date set for hearing on the petition. The name change then was officially registered April 25, 1986.

Rebecca had reason to change her name. However, it was not because of the notoriety she had gained under he new name, but the notoriety she had achieved under her old one.

{mospagebreak title=Physician to Fanatic}

PHYSICIAN TO FANATIC

Ruth Irene Bailey was born in Shelbyville, Ind., to Ebner and Lois Bailey on May 21, 1948. She was raised in Indianapolis. She completed high school, then earned an A.A. degree in nursing at IUPUI (Indiana University - Purdue University at Indianapolis) in May 1968. (27) She then worked as a nurse for seven years, (28) (on the tape, Closet Witches 1, she says she was a nurse for 10 years). She entered Indiana University at Purdue in September 1976. (29) She then transferred to Indiana University at Indianapolis School of Medicine. She received her Doctor of Medicine degree on April 30, 1979. <30>

She then moved to Muncie, Ind., to begin her internship and residency at Ball Memorial Hospital. This is the "nearby hospital" she refers to repeatedly in her books and tapes as "one of Satan's special hospitals." (1) Ruth began her internship at Ball Memorial with good recommendations from her school and two reputable physicians, Drs. Cavins and Steel of Indianapolis. However, it appears that early in her internship, she developed an obsession with demons and deliverance.

A spokesman from Ball Memorial, Dr. John Cullison, director of medical education, told the Indianapolis News that "Dr. Bailey provided 'very good care for a couple of years' after joining the hospital's residency staff in 1979. 'But then I began getting reports she was exorcising demons in the intensive care unit,'he said.'I asked her to leave.'" (32)

During her internship and residency at Ball Memorial, her behavior became more bizarre. She began using candles in the rooms during her exorcisms. (33) Many times she told her patients "she was 'chosen' by God as the only physician able to diagnose certain ailments and conditions which other physicians could not. She believe that other physicians, including physicians from Ball Memorial Hospital in Muncie, Ind., and St. John's Medical Center in Anderson, Ind., were, in fact demons, devils and other evil spirits' themselves." (34) No one at Ball Memorial would comment on these reports, citing confidentiality of records, but hospital representatives did help refute many of her charges.

For example, on Closet Witches 1 she says: "I always had the chapel to myself because no one ever used it." A visit to Ball Memorial's chapel indicated it was well used and that Bibles were available.

She says that "within six months of the start of her training at that hospital, the hospital administration had all the Gideon Bibles removed from the patient rooms." (35) A hospital representative denied this claim and Gideon Bibles can be seen in lobbies and waiting areas of the hospital.

She also says: "any minister that was coming to the hospital to visit patients was not permitted to visit with anyone except their own private parishioners, and, if the nurses found them evangelizing other patients they were to have them escorted from the hospital by security and asked not to return again. A chaplaincy service was not permitted, which was also unusual. Indeed, it seemed as if an effort was being made to wipe away any mention of Christianity within the walls of the hospital." (36)

Many large hospitals have policies to protect patients from ministers or exorcist/healers who try to go from room to and cast out demons or apply healing techniques. As to a chaplaincy service not being permitted, Ball Memorial does not have a resident chaplain but does have facilities for pastoral counseling and care.

Her behavior became more bizarre as her obsession with demons worsened her mental state. At a later date, a Medical Licensing Board would hear that she had "stated on numerous occasions that she possessed the capability of 'sharing' her patients' illnesses in fighting the demons, devils and other evil spirits that were allegedly causing the various ailments and conditions." (37)

Ruth and Elaine did meet at Ball Memorial and eventually began living together. However, the real story of their meeting and relationship bears little resemblance to the story told to and promoted by Jack Chick.

{mospagebreak title=The High Priestess Elaine}

THE HIGH PRIESTESS ELAINE Edna Elaine Moses was born Edna Elaine Knost in sleepy New Castle, Ind. In 1986 she legally returned to her maiden name. (38) Elaine was born with a cleft palate which left her face somewhat disfigured. She tells Chick in Closet Witches 1: "I hated people, I had been so badly mistreated at home, I had been badly mistreated in school. Nothing like peers to hurt you the worst, kids your own age can just make your life miserable and it did mine because of my deformities." (39) It appears that Elaine carries some psychological scars from he disfigurement and the teasing she endured because of it.

Interviews with family members of Elaine disclosed her as living a life permeated with lies and fabrications. They expressed little surprise to her wild tales promulgated in Rebecca's books. Elaine's exaggerations proved, at times, an embarrassment for these family members, noting she would do almost anything to receive attention. For instance, one method repeatedly utilized by Elaine was her pretending to have seizures at public functions.

One medical record says Elaine has a "mixed personality disorder," and "is of questionable reliability." (40) This is evident when the cassette tape version of her testimony is compared with the book version and when one looks carefully at the story she and Rebecca have told.

For example, Elaine tells Chick she had a "fast-growing ability to influence others, to make them do as I wanted. I had unusual physical strength as well." (41) On the tape Closet Witches 1, Elaine says she used that strength in high school when she attacked a football player who called her a name in the school hallway. "... there was a football player, he weighed about 265 ... I ran at him knocked him down and began hitting him and I beat his face so badly that he had to have repair work done. I broke his nose and his jaws and knocked out his teeth, and it took eight teachers to get me off this boy. I would have killed him." Chick then asks, "Elaine, how big were you then?" Elaine responds, "Oh, I only weighed about 95, something like that. I stood about 5-foot-4."

In He Came To Set The Captives Free, she tells the story again, changing the number of teachers to five, the boy's weight to around 200 pounds, her own weight at 98 and the injuries to a broken nose, jaw and facial bones. (42)

The discrepancies between those two versions of the story are understandable. Anyone speaking off the cuff about an event that happened years ago could change such details slightly with each retelling. What is significant about the story is that interviews with several of Elaine's high school classmates, including members of the football team, denied the incident, as described by Elaine, never occurred -- no matter which version one cares to believe.

{mospagebreak title=Experts?}

EXPERTS?

Jack Chick, in Closet Witches 1 says, "These two ladies are experts in the world of the occult." Elaine says she was a trained witch who was married to Satan. In telling their stories to Chick, Elaine and Rebecca refer to satanists as witches and vice versa. Yet, anyone with even a little knowledge about the occult knows that witchcraft and satanism are not the same, nor are they compatible.

Former witch Tom Sanguinet stated in the October-December 1983 Personal Freedom Outreach newsletter that, "There's not a connection really between witchcraft and Satanism. It's only been in the neo-system of the occult that witchcraft and Satanism have taken this melding. Satanists have always worshipped the negative entities or deities - the temple of Seth in ancient Egypt, for example. Witches don't fear God and they don't believe in Satan."

Ex-occultist Johanna Michaelsen concurs with this distinction. On page 316 of her book, Like Lambs to the Slaughter, she states: "There is probably no faster or more efficient way to enrage your average witch than to accuse him or her of devil worship. Their literature and lectures are filled with pleas and/or demands that people stop confusing them with Satan worshipers."

Elaine describes a certain "camp" where she was inducted into witchcraft and satanism. She describes this "camp" in great detail:

"I stepped directly into this cult when I went to that summer camp with Sandy. I was very excited by the time we arrived. With excite- ment you lose a lot of what you see and hear. We were taken first to the dorms where we were to stay and made to feel very welcome. The camp had many facilities: museums, libraries, different houses where you could go to clairvoyants, hypnotists, palm readers, tarot card readers, voodoo experts, etc. Some of these people lived there year 'round, some didn't. This was the place where the cult officially meets with the unknowing public." (43)

Based upon Elaine's description of the camp and its location, she is probably referring to a spiritualist camp known as Camp Chesterfield (Indiana Society of Spiritualists) in the town of Chesterfield, Ind. The camp was established in 1886 by Dr J.W. Westerfield. (44)

As with witchcraft and satanism, spiritualism is a distinct practice not to be confused with the others. Chick calls Elaine and Rebecca "experts" on the occult, but an expert would not confuse these three religions. Spiritualists are not witches. Spiritualism mixes Christianity, Spiritism and lately has taken on "New Age" terminology. It is by no means Christianity but neither is it witchcraft or satanism.

A trip to Camp Chesterfield revealed it to be nothing like Elaine describes. There are no dormitories, as Elaine recalled, but there are two motels that look like dormitories to an outsider driving through the camp. No staff member interviewed could remember an Edna Elaine Moses or an Edna Elaine Knost, but all were familiar with the kinds of stories told about their camp.

Elaine says she signed her name in blood and became a part of "The Brotherhood at this camp. She does not say how hold she was when she did this but says it took place during the summer. "School was out at the time and as I had nothing else to do I decided to go." (45) This places the event some time during her youth, probably her teens. Interestingly, the caption next to her senior picture in her high school's 1965 year book mentions that she was member of her school's Bible Club. (46)

{mospagebreak title=Another Marriage Gone Bad}

ANOTHER MARRIAGE GONE BAD

Chick's books and tapes on Elaine and Rebecca gloss over Elaine's earthly marriage and divorce, where Rebecca says: "He [God] wanted me [Rebecca] to have Elaine move in with me immediately as she did not yet have faith enough to stand on her own. Her husband had left and remained with the satanists." (47)

Likewise on the tape Closet Witches 1, Rebecca claims: "...Father was quick to answer me, He told me that I must get Elaine and move her into my home with us, because she would commit suicide rather than fall into the hands of the cult, that her faith wasn't strong enough yet, her husband had left her. He remained in the cult.

Elaine's and Rebecca's story puts their first meeting at Ball Memorial Hospital around 1980. Research into court records of Henry County, Ind., found that Edna Elaine Knost was married Dec 18 1966, by the minister of the Foursquare Church of New Castle, Ind., (48) and that 2-1/2 months later, her husband filed for divorce, citing her treatment of him in a "a cruel and inhuman manner and that on account of the treatment so received it has made it impossible for said parties to live together as husband and wife." (49)

So, documentary evidence shows that the marriage was dissolved in 1967, some 13 years prior to what is alleged in the book and cassette tape. Shortly after separating from her husband, Elaine returned to live with her mother and step-father. From that time, until the late 1970s, she remained in New Castle working at various jobs which included a car-hop at a drive-in restaurant and a car wash attendant. Also during this time Elaine was continually in and out of hospitals in the New Castle area for assorted surgeries.(50)

Some direction seemed to come into Elaine's life as she received training and was licensed by the State of Indiana as a Practical Nurse (LPN), which allowed her employment at area nursing homes. Thus it can be concluded through a definite verifiable chronology Elaine's claim to have been Satan's international representative on an international level, meeting with foreign governmental representatives who petitioned "for money for arms" and having "been to Mecca, Israel, Egypt, also the Vatican in Rome to meet with the Pope... for the purpose of coordinating Satan's programs with Satanists in other lands," and meeting "many of the well-known Rock music stars" who "all signed contracts with Satan in return for fame and fortune" are fictitious. (51) The facts clearly demonstrate a life opposite the notoriety she alleges.

The Chick literature tells of "pressure" put on them to stop their "ministry" of exposing satanists and witches at the hospital and surrounding communities. Rebecca says: "I knew that the mayor of that town and the chief of police as well as many of the policemen were satanists so I couldn't go to the police for help." (52) "The cult was furious and they let us know in no uncertain terms they were furious. There was all kinds of harassment." (53)

The real story is that officials at Ball Memorial Hospital had had enough of Rebecca's her bizarre behavior which had grown to include rites of exorcism in hospital rooms involving the use of candles and claims "that she was chosen by God as the only physician able to diagnose certain ailments and conditions." (54) Finally hospital officials asked her to leave Ball Memorial Hospital.

The Chick literature never mentions her dismissal from Ball Memorial. Rebecca just says: "After I finished my residency in intern medicine and critical care, I opened a medical practice in a small town about 60 miles from the city in which Elaine was initiated into Satanism. Over the next three years life was intense." (55)

Evidence shows that Rebecca did set up a general practice in Lapel, Ind., with financial support from St. John's Hospital, a Catholic institution in nearby Anderson. (56)

This adds an interesting twist to the story, given Chick's widely known hatred of the Roman Catholic Church and anything associated with it. On Closet Witches 2, Chick asks Elaine: "With your background in the occult and the 'craft, did you sense a 'Trinity of evil' within the church whereby you, the satanists, and the Masons and the Catholics all work together? Is there a harmony some way, could you recognize one another?"

Elaine responds: "Sure Jack ... we did and were able to coordinate all of our efforts so we all worked in sync with one another."

Chick: "In other words, if you were going to take someone out, all three of you would work together?"

Elaine: "Yeah, primarily they would ... Catholics and Masons and satanists, they all use the same abilities of occultism."

In her book, Prepare for War, Rebecca devotes an entire chapter to the Roman Catholic Church called, "Is Roman Catholicism Witchcraft?" There she states: "Anyone who does not live in the true Gospel of Jesus Christ of the Bible is not saved. If you do not tell your Catholic friends this truth, but continue in a false friendship with them, then you are a 'partaker' in the evil of the idolatrous system of Roman Catholicism -- you are practicing witchcraft." (57) Based on that statement and by virtue of her association with a Roman Catholic hospital, Rebecca was practicing witchcraft.

From the outset of their stay in Lapel, Rebecca and Elaine deceived the public. A front-page story in the May 26, 1982, edition of The Lapel Review newspaper said Rebecca was establishing her "general medical practice" there. An article under the headline "Dr. Bayley [sic] to open practice in Lapel," stated, "She and her sister and two friends working with her are very much looking forward to joining the community here." (58) (emphasis added) From this report and others, we learn that Rebecca and Elaine were passing themselves off as sisters. (59) Edna Elaine Moses even took Ruth's last name and called herself Elaine Bailey! Lapel residents confirmed that they claimed such a relationship.

Rebecca claims to have "made contacts during that time and was privileged to bring close to a thousand people out of hard-core satanism while practicing in Lapel and at her farmhouse residence in nearby Pendleton. "We ran sort of an underground railroad," she says. (60) If her claims are true, she would have had to rescue from satanism an average of 1.3 people per day during the 25 months (April 1982 through May 1984) she lived in the area. Any Christian minister or counter-cult worker would agree that such a rate would be phenomenal.

But as they did at Ball Memorial, circumstances in Lapel surrounding Rebecca and Elaine grew strange. First, Rebecca's version: "...the battle escalated, becoming even more intense. (61) The Satanists were instruments of my mother's death. (62) Elaine was by then in a semi-coma from her leukemia and was totally bedfast for over 6 months. (63) Satan struck me one of his final blows to our ministry in that area. The Satanists swept in, and in one night, while Elaine and I were out of the house for a couple of hours, destroyed everything we had. They axed everything in my home, even killing our precious pets. They also destroyed my office and everything we had. Elaine and I escaped with our lives and the clothes on our backs, that is all. Satan's attack was so well-planned that at the same time everyone turned against us. Our church decided we were serving Satan and refused to help us. My own father and the rest of my family turned against us. Elaine's family helped destroy everything we had. Members of both our families moved to try to get us permanently committed to a mental institution. We had no choice but to flee the state." <64>

Rebecca concludes: "Many other events happened which I do not have the space to detail." (65)

Documentary evidence shows a different story.

First, there is no ground for Rebecca's claim that "Satanists were instruments of her mother's death." According to the official copy of the "Medical Certificate of Death from the Marion County [Ind.] Health Department," Lois M. Bailey died Dec. 31, 1982 at St. Vincent's Hospital in Indianapolis of a heart attack. She was 75 years old. (66) Rebecca says she was 74. (67)

{mospagebreak title=Major Investigation Begins}

MAJOR INVESTIGATION BEGINS

Another detail Rebecca fails to mention is allegations that she abused Elaine. Documents show that she indeed did abuse Elaine.

On Oct. 17, 1983, officer Samuel E. Hanna of the Madison County [Indiana] Police received a phone call from a social worker at St. Vincent's Hospital in Indianapolis. The reason for the call: A woman had been admitted into the hospital whose entire body was covered with lesions. She was incoherent, had received an overdose of drugs and was near death. The patient's name was Edna Elaine Moses. A preliminary investigation found the prime suspect to be Dr. Ruth Bailey (Rebecca). (68) Officer Hanna, a born-again Christian, was the party responsible for spear heading the major investigation of Rebecca. Several months of investigative work followed which involved the Attorney General's office, the

Federal Drug Enforcement Administration, St. John's Hospital, the Indiana Medical Licensing Board and others.

Based on the investigation, the Indiana Medical Licensing Board issued an "Emergency Suspension" of Rebecca's license, which barred her from practicing medicine in Indiana for 90 days." (69)

More investigation followed, additional affidavits were taken and a "Request For Admissions" by Rebecca was secured. Among other findings, the exploration revealed that Rebecca, in less than six months' time had issued to four different pharmacies a total of more than 100 prescriptions for Demerol, which authorized purchase of 330 vials of the highly addictive, painkilling drug. (70)

Following that discovery, the licensing board issued an order filed May 22, 1984, extending Rebecca's suspension for 90 more days. The order further stated, "That Respondent [Rebecca] continues to represent a clear and immediate danger to the public health and safety if she is allowed to continue to practice medicine, and that the reasons enumerated for the prior order of suspension in this matter have not changed." (emphasis added) The order further called for Rebecca to "submit to a complete physi- cal and mental examination at the board's expense."

By this time, Rebecca had fled Lapel. A copy of the board's order had to be forwarded to her by certified mail to a post office box in Niles, Mich., where she signed for it on May 29, 1984. The investigation continued and resulted in a hearing in September 1984. The Sept. 21, 1984, edition of the Indianapolis News reported that "She [Rebecca] did not attend the six-hour hearing of her case yesterday, and by law her failure to appear meant the state had proven her guilty by default." The paper further reported that 19 witnesses gave testimony during the hearing, several of whom "declined to reveal their current addresses, saying they feared retaliation from Dr. Bailey. The physician carries a handgun and has threatened to harm people she claims are possessed, they said."

The newspaper article went on to report that "Several witnesses said that they saw Dr. Bailey [Rebecca] inject herself, Mrs. Moses [Elaine] and Mrs. Moses' teen-age daughter with Demerol and morphine. Great quantities of drugs were kept on hand, and the Bailey home was littered with used needles and syringes, witnesses said." Further, a former live-in housekeeper for Dr. Bailey testified that "the home was 'filthy' when she and her daughter moved in. 'I hauled out 18 bags of trash,' she said. In the room where Dr. Bailey and Mrs. Moses shared a bed, there were overflowing ashtrays, plates of leftover food and animal feces, she testified. The house was full of demonology books."

{mospagebreak title=The Verdict}

THE VERDICT

The Indiana Medical Licensing Board"s hearing concluded and a "Findings Of Fact, Conclusions of Law & Order" was issued. The eight-page report called for the immediate revocation of Rebecca"s medical license. Among the most telling excerpts are:

8. That on numerous occasions Respondent [Rebecca] has knowingly and intentionally misdiagnosed her patients including, but not limited to her patients by the names of Edna Elaine Moses, a/k/a Elaine Moses, a/k/a Elaine Bailey (hereinafter collectively referred to as "Edna Elaine Moses"), Claudia Moses, Lucia Lively, Luccinda Sisson, Kelly Sisson, Cheryl Maynard, and two (2) patients identified only as "V.B." and "K.W."

9. That the "misdiagnosis" referred to in "Finding of Fact" no. 8 above, included misdiagnosing alleged leukemia, various blood disorders, gall bladder disease, brain tumors and various other ailments and conditions all of which Respondent stated were allegedly caused by demons, devils and other evil spirits.

10. That in fact, the patients referred to in "Finding of Fact" no. 8 above, were not suffering from the diagnosed ailments and conditions referred to in "Finding of Fact" no. 9, above.

11. That on numerous occasions Respondent stated to her patients that she was "chosen" by God as the only physician able to diagnose certain ailments and conditions which other physicians could not because the other physicians, including physicians from Ball Memorial Hospital in Muncie, Indiana and St. John's Medical Center in Anderson, Indiana, were, in fact, "demons, devils and other evil spirits" themselves.

12. That Respondent was inappropriately treating Edna Elaine Moses' purported leukemia with massive doses of Demerol and Phenobarbitol to the point where the patient would tolerate 600 to 900 cc injections of Demerol, a fatal dose of which is normally in the 150 to 200 cc range, and up to three times the recommended therapeutic dose of Phenobarbitol.

13. That Respondent gave Claudia Moses, a 15-year-old mentally impaired daughter of Edna Elaine Moses who possesses the intellectual age of an 8-year-old, numerous injections of Demerol for alleged "nausea" and allowed Claudia to administer injections of Demerol to herself.

14. That on numerous occasions the Respondent would supply her patients with excessive amounts of legend drugs and/or controlled substances without any explanation, instruction, or appropriate charting.

15. That numerous patients of the Respondent had to undergo detoxification and withdrawal from the excessive amounts of legend drugs and/or controlled substances which the Respondent was prescribing and/or administering without valid therapeutic reasons.

16. That while Edna Elaine Moses was under the immediate care and treatment of Respondent, the family of Edna Elaine Moses had to have Edna admitted to St. Vincent's Hospital Emergency Room in Indianapolis, Indiana and subsequently committed to LaRue Carter Hospital in Indianapolis, Indiana, for detoxification from the excessive amounts of controlled substances which Respondent was prescribing and administering for Edna"s purported leukemia and for treatment of the multiple infections, including infections of her urinary tract and infections of various catheters including a "Hickman" catheter used to facilitate the administration of intravenous medications and also for treatment of externally caused lesions...

20. That Respondent has stated on numerous occasions that she possessed the capability of "sharing" her patients" illnesses in fighting the demons, devils and other evil spirits that were allegedly causing the various ailments and conditions and that she was, in fact, "sharing" Edna Elaine Moses' leukemia.

21. That without a valid therapeutic reason the Respondent self-diagnosed and self-medicated herself with non-therapeutic amounts of Demerol for her "leukemia" that she was allegedly "sharing" with Edna Elaine Moses and also for treatment of an alleged malignant brain tumor and myasthenia gravis.

22. That Respondent has been witnessed routinely receiving non-therapeutic doses of at least 3 ccs of Demerol on an hourly basis by injecting herself in the backs of her hands, the inside of her thighs, or wherever she could locate a suitable vein.

23. That the Board-appointed psychiatrist who examined the Respondent and reviewed statements made by her patients diagnosed the Respondent as suffering from acute personality disorders including demonic delusions and/or paranoid schizophrenia.

Finally, based upon the foregoing "Findings of Fact," the Board then made its "Conclusions of Law," about Rebecca, which included findings of her:

"(D) addiction or severe dependency upon alcohol or other drugs which endangers the public by impairing a practitioner"s ability to practice safely...

(3) Prescribing or administering a drug for other that generally accepted therapeutic purposes; and,

(4) Gross negligence in the practice of medicine."

The most important point of the medical report is the divulging of Demerol overdoses by both Elaine and Rebecca. Addiction to Demerol, a depressant, has clearly identifiable side effects. The Essential Guide to Prescription Drugs describes the side effects of a Demerol overdose: "Disorientation, hallucinations, unstable gait, paradoxical behavioral disturbances may suggest psychotic disorder." The Guide goes on: "weakness, fainting, disorientation, dizziness, impaired concentration, dependence, confusion, convulsions."

It is impossible to determine how much, if any, real contact with Satan Elaine and Rebecca had while under the influence of drugs. But one can be sure that their drug-influenced states brought no direct revelation from God. Both were feeding and fueling the interpretations of their fantasies. Rebecca and Elaine's perception of the facts and personal experiences are akin to the image one sees in a fun house mirror -- the image is there but is a complete distortion of reality.

Rebecca's and Elaine's story, as told to Chick, with its extrabiblical claims and sinful origins cause it to be found wanting when held up to the standard of God's Word. Further we cannot ignore the vast amount of documentation and testimony given by police, doctors, lawyers, family members and acquaintances; nor can we give heed to the claim that they are part of Satan's ploy to discredit Rebecca and Elaine.

Ruth Bailey's medical career had been cut short as she had "deteriorated into a woman plagued by drug addiction, religious extremism and a belief that patients and colleagues were possessed by devils. (71)

Jack Chick continues to deceive the public with his promotion of questionable and sensationalistic testimonies. The advancement as such in no was edifies the body of Christ. It appears Chick has, himself, fallen prey to Satan's wiles. Let's hope in the future he acknowledges the sordid and suspicious past of these ladies and admits he has been deceived. Our prayer, too, is that Rebecca and Elaine will repent of the lies and deceptions which cause evil suspicions among Christians and serve to harm the church.

{mospagebreak title=Endnotes}

ENDNOTES:

1. Video tape on file.

2. See further, The Journal of Pastoral Practice, Vol. 3, No. 4, pp. 99-103; Vol. 5, No. 2, pp. 83-88; Christianity Today, Feb. 2, 1979, pp. 38-42; The New Logos Journal, March/April 1979, pp. 67-69; Cornerstone magazine, Vol. 9, Issue 53, pp. 29-31. 3. Rebecca Brown, MD, He Came To Set The Captives Free, Chick Publications, Chino, Calif., 1986, pg. 56.

4. ibid., pg. 61.

5. ibid., pg. 62.

6. ibid., pg. 63.

7. ibid., pg. 79.

8. ibid.

9. ibid., pg. 80.

10. ibid., pg. 82.

11. ibid., pg. 92.

12. Rebecca Brown, MD, Prepare For War, Chick Publications, Chino, 1987, pg. 17.

13. ibid.

14. ibid., pg. 16.

15. ibid., pg. 18.

16. ibid.

17. ibid., pg. 226.

18. ibid., pg. 32.

19. ibid.

20. Captives, pg. 101.

21. ibid., pg. 99.

22. Prepare, pg. 224.

23. ibid.

24. ibid., pg. 225.

25. Jerry Johnston, Edge of Evil, Rise of Satanism in North America, Word Publishers, Dallas, 1989, pg. 173.

26. San Bernardino, California County Clerk Document, number VCV 009038.

27. Application For License To Practice Healing Art By Examination submitted by Ruth Bailey to Medical Licensing Board of Indiana, #76607, date issued 8/14/79.

28. Captives, pg. 8.

29. Application for License, op. cit.

30. Letter from Indiana University School of Medicine to Ball Memorial Hospital Muncie, IN, July 9, 1979.

31. Captives, pg. 101.

32. Indianapolis News, Sept. 21, 1984; pg. 5.

33. Interview with Detective Samuel E. Hanna and Captain Tim R. Davis, Madison County, Ind., Police, June 1989; tape on file.

34. Finding of Fact, no. 11, Ruth Bailey, M.D., Before Medical Licensing Board of Indiana Cause #83 MLB 038.

35. Captives, pg. 9.

36. ibid., pg. 9.

37. Finding of Fact, no. 20, Cause #83 MLB 038.

38. San Bernardino, California, County Clerk Document, number VCV009037.

39. Closet Witches 1, side two, Chick Publications, Chino, Calif.

40. State's Exhibit #22, "In-Patient Admissions, and "History & Physical" reports for Moses, Edna E., Medical Record No. 89477.

41. Captives, pg. 27.

42. ibid., pg. 28.

43. ibid., pg. 32.

44. Chesterfield Lives - Spiritualist Camp 1886-1986 Our First 100 Years; self-published; 1986.

45. Captives, pg. 29.

46. New Castle High School Yearbook 1965, pg. 51, New Castle, Ind.

47. Captives, pg. 92.

48. Application for Marriage License, State of Indiana, Henry County Book 54, pg. 586.

49. State of Indiana, Henry Circuit Court - January term 1967, Cause # 67-C-92.

50. States Exhibit #22, op. cit.

51. Captives, pp. 62-63.

52. Closet Witches 2, side two; Chick Publications, Chino.

53. ibid.

54. Findings of Fact, no. 11, Cause #83 MLB 038.

55. Prepare, pg. 224.

56. While St. John's Hospital would neither confirm nor deny its financial assistance in establishing Rebecca's (Ruth Bailey's) private practice, States Exhibit #16 (St. John's Medical Center, Anderson, Indiana Chronology - Doctor Ruth Mailey (sic)) records a September 20, 1983 interview between and Rebecca (Ruth Bailey) and hospital administrator Sister Michaeleen in which Rebecca "expressed concern about her finances and how much she owed the hospital particularly." Further Lapel, Ind., residents and police officials (Detective Samuel E. Hanna interview) indicate St. John's financial involvement in Rebecca's opening a general medical practice in Lapel. Finally, following her exodus from Lapel, possession of the house which served as Rebecca's medical office was transferred within a six week time period from Rebecca to the State Bank of Lapel to St. John's Hospital (records from Madison County, Indiana, Book 619, Pages 216 and 740).

57. ibid., pg. 166.

58. The Lapel Review, Lapel, Ind., May 26, 1982.

59. States Exhibit #16, Saint John's Medical Center, Anderson, Ind., Chronology -- Dr. Ruth Mailey (sic), pp. 1-6.

60. Prepare, pg. 224.

61. ibid.

62. ibid.

63. ibid.

63. ibid.

64. ibid., pg. 225.

65. ibid., pg. 224.

66. Official Copy of Certificate of Death #08291, Lois M. Bailey.

67. Prepare, pg. 224.

68. Case Complaint Report Madison County Police #83-K-4001.

69. Emergency Suspension, in the Matter of Ruth Bailey, M.D., License No. 29402, received Mar. 15, 1984 by the Health Professions Service Bureau.

70. Affidavits of pharmacists from Marsh Pharmacy, Anderson, Ind.; Hollon's Drugs, Anderson; Lapel Drug Store, Lapel, Ind.; and Gene Maddy Drugs, Anderson.

71. Indianapolis News, Sept. 21, 1984, pg. 1.

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