

DRUGS, DEMONS & DELUSIONS

The “Amazing” Saga of Rebecca and Elaine

G. Richard Fisher, Paul R. Blizzard, and M. Kurt Goedelman

SOURCE-CHECKED ENGLISH RECONSTRUCTION

Prepared from the 17-page Portuguese PDF supplied by the reader and checked against a surviving English reprint of the Personal Freedom Outreach article. The underlying article was published in The Quarterly Journal, Personal Freedom Outreach, Vol. 9, No. 4 (October-December 1989). This edition is a reconstruction, not a facsimile or scan of the original journal. The 2003 Portuguese translator’s presentation and added notes are retained in English and explicitly labeled.

EDITORIAL NOTE ON THIS RECONSTRUCTION

This PDF uses the uploaded Portuguese document as its textual base. A surviving English reprint identifying itself as “reprinted by permission” from The Quarterly Journal, Personal Freedom Outreach, Vol. 9, No. 4 (October-December 1989), was used to check the article title, section headings, proper names, source titles, dates, quoted terminology, and endnote references. Where a clear translation error or bibliographic drift could be resolved, the English has been corrected. Portuguese-only additions by Matheus Barbosa (“Soldado de Cristo”) are preserved as translator material rather than silently folded into the 1989 article.

The online English reprint used for source checking is available at: https://welovegod.org/guide/drugs_demons_and_delusions/ . The Portuguese translator identified his source as the former GeoCities page <http://www.geocities.com/Heartland/2919/brown.html> . This reconstruction does not claim to reproduce the typography, pagination, or every word of the original printed PFO journal.

PORTUGUESE TRANSLATOR'S PRESENTATION (2003)

Words of Jesus: "But if he will not hear you, then take with you one or two more, that in the mouth of two or three witnesses every word may be established." (Matthew 18:16)

I was able to get my hands on this booklet on June 27, 2003, after finding another article about the same author which pointed out serious heresies in her books. The Christian community is giving far more attention to heresies, which are easier to follow, than to the Bible itself. My purpose in this translation is for it to be completely truthful and effective, so that the People of God will not continue in this blindness, believing anything they see or hear, but will instead follow the Scriptures alone - Sola Scriptura.

So that the brothers and sisters will not distrust my translation, the original page was given as:

<http://www.geocities.com/Heartland/2919/brown.html>. I recommend that you ask God to remove anything that may hinder your understanding of what follows, especially sin. I do not mean that we are all blind, but some of us, even after finding evidence of the heresies in the books, are so blind that they deny it and resort to biblical passages taken out of context - just as many biblical passages in Rebecca Brown's books are taken out of context.

I also ask brothers and sisters who have websites to link to this page, which is the "official" translation of this booklet - Dr. Rebecca Brown, *Drugs, Demons & Delusions* - and to take this booklet to evangelical bookstores so that the sale of books by this author, Rebecca Brown, may cease.

Initially this translation may not be perfect. When I found the booklet, I got rid of some of her books; I saved others because they had been loaned out. Even so, it is my duty to obtain all the books again and adapt the page citations and anything else necessary.

May the peace of the Lord be with everyone, and may God help and bless you in this reading.

As for my personal opinion of the books, I would say: do not read them, even for consultation alongside this booklet. Keep in mind that God does not allow His children to be taken from His hand; many "mature" believers have allowed themselves to be deceived by the works of Satan, and many blindly defend them, forgetting that what truly matters is that we serve God, while causing infernal divisions in the Church.

I am convinced that Rebecca Brown's books are the result of Satan's strong attempts to invade Christian homes and corrupt our minds, then our spirits and our communion with God.

Matheus Barbosa

Translator's note: Any translation error or correction could be sent to the email address printed in the original Portuguese edition.

Other articles about Dr. Brown and her books listed in the Portuguese edition: "The Curse of Curse Theology" (English); "Rebecca Brown or Ruth Irene Bailey"; "A Siren Voice in the Service of the Spirit of Deception."

DRUGS, DEMONS & DELUSIONS

The “Amazing” Saga of Rebecca and Elaine

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) told their story to Jack Chick, whose Chick Publications company 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 also had an 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, gained notoriety as a publisher of sensational stories, most notably those of John Todd, who claimed knowledge of an occult conspiratorial society called the Illuminati, and Alberto Rivera, who claimed to have been a Jesuit priest who witnessed all kinds of ungodly activities and plots by the Roman Catholic Church. (2)

Chick was no stranger to controversy, but considered anyone who disputed his publications' claims a spiritual enemy. On the tape *Closet Witches 2* he says, in substance, that listeners should watch those in Christian circles who attack Rebecca and Elaine, because the attackers might be satanists or witches pretending to be believers in Christ.

Readers and listeners are expected to believe these two women, Rebecca Brown and Elaine. We realize that the information contained here is sensitive and will reopen a wound for family members close to the situation. This is not an attempt to dredge up the past, but to expose the truth about these alarmist teachers.

ELAINE'S STORY

Elaine says she was born with a cleft palate that required surgery. Her family could not afford the cost. Then, she says, a nurse told her mother the surgery could be performed in exchange for a small sample of Elaine's blood, supposedly for experimental use. Elaine says the blood was instead 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 after being inducted into Satan's service at a witch camp. There she began climbing the ladder of power in witchcraft. She says she became increasingly powerful until, at a national competition of witches, she surpassed all her colleagues and was named the highest-ranking 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 for the rest of the stay. I was given beautiful clothes, whatever I wanted; I was bathed, my hair was fixed, and I was waited on. At the parties I was always accompanied by a handsome man who was also my bodyguard. ... My escort always tasted my food to make sure it had not been poisoned.” (3)

That was not all, Elaine says. She married Satan himself, who wore a white tuxedo and rented a Presbyterian church for the ceremony. After saying their vows, the newlyweds traveled by limousine to the airport and to Satan's luxurious private jet, she says. On the way to their “haunted honeymoon” at a mansion in California, Satan sampled expensive wines and champagnes. (4)

Elaine says she became Satan's representative on an international level, traveling around the world and meeting government officials and foreign dignitaries in connection with arms transactions. She says she was possessed by a demon named “Mann-Chan” and spoke foreign languages fluently. (5)

[Portuguese translator's note: Elaine says, “Mann-Chan spoke through me, always in the native language of the person I was speaking with, without any accent,” and also that “Mann-Chan spoke all languages fluently.”]

Elaine links Roman Catholics to the worldwide occult network she says she directed: “The Pope knew very well who I was. We worked closely with the Catholics - especially the Jesuits - as well as high-ranking Masons.” (6)

“THAT DOCTOR MUST BE KILLED”

Then came an assignment that would change her life, Elaine tells Chick. Satan told her that in his “special” hospital there was a young doctor who thought she was very clever. The doctor had dared not only to preach and pray, but also to interfere with the work of witches in the institution. Elaine says Satan ordered her to organize a nationwide effort among the most powerful witches to destroy the doctor. He did not care how it was done, but the doctor was to be killed as quickly as possible. (7)

The young doctor was Rebecca Brown, an intern. Elaine had her assignment and went to work. Yet, Elaine says, whenever she directed incantations toward the doctor, the demons returned unable to complete the work. (8) Elaine says the difficulty in reaching Rebecca spiritually became a defeat for Satan.

Satan was angry, Elaine says. She recounts that Mann-Chan and the other demons went directly to Satan and told him what she had done. Satan then came to speak with her. Unlike earlier encounters, when he would approach her, touch her shoulders, or embrace her, he remained at a distance with powerful demons around him and angrily demanded to know what she was doing. Elaine answered, “I’m leaving you.” (9)

A furious argument followed and Elaine ordered him to leave. She says that over the next two weeks Satan visited her perhaps twenty times, sometimes using charm and trying to act like a lover, but usually furious. He tried to persuade her that Jesus was dead and made many threats, but neither he nor his demons came close to her. (10)

REBECCA AND ELAINE MEET

Satan’s next move was to make Elaine ill and put her in that “special hospital,” where she was admitted under Rebecca’s care, Elaine says. At this point Rebecca takes over the narration.

Rebecca says God told her that Elaine still had hundreds of demons and needed deliverance. Rebecca says God told her to have Elaine move in with her because Elaine did not yet have enough faith to stand on her own. She was divorced and had no close friends; her daughter was being cared for by a half-sister because of Elaine’s prolonged hospitalization. Rebecca says God told her Elaine would rather commit suicide than fall back into the hands of the cult. Bringing Elaine into her home would therefore direct the attacks toward Rebecca’s own house. With the hospital allegedly under satanic control, Rebecca says she and Elaine became targets of “the Brotherhood.” (11)

Rebecca goes on to describe God making many covenants with her and giving her visual and audible revelations. The descriptions are vivid and graphic.

In one account, an angel was sent by God to kill Elaine after she had become a Christian. Rebecca describes “a shining figure dressed in white ... 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 shone with a pure white light.” (12)

[Portuguese translator’s note: The translator apologized if this passage did not match the Brazilian edition of Prepare for War exactly and explained that the English reference was page 17.]

What was the angel’s message? Rebecca quotes him: “I was sent by God the Father to kill this one who is rebellious and disobedient. She has angered God.” (13) Why had God sent an angel to kill Elaine? Rebecca explains that God had ordered Elaine to make a covenant with Him to protect them from an upcoming attack by local satanists. Elaine had refused, insisting that she would fight and protect them herself. (14)

Rebecca says, in effect, that God 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 face-down on the floor (15) and pleaded with the “Father” to spare Elaine’s life: “Let your anger fall on me instead of Elaine.” The “Father” grants the petition. The angel puts his sword into its sheath and tells her that her petition has been heard and granted, then vanishes. (16)

STRANGE THEOLOGY

In Closet Witches 2 Rebecca describes something like “counter-petitioning God,” in which she pleads with God not to allow Satan to do things to other Christians. Apparently she receives flashes of Satan's plans and asks God not to let them be carried out.

Rebecca also details some unorthodox views of God the Father and Jesus Christ the Son. In Prepare for War she describes a conversation with Jesus. She says the Lord's gentle voice told her to speak to Him. She answered that she could not talk because she felt no different and that all He did was get angry. Jesus, in the account, responds that He is not angry with her and never has been; He understands weakness because He has experienced it, while the Father has never experienced weakness and therefore becomes angry when His people are weak. (17)

The purpose of the article is not to refute every extra-biblical element of Brown's theology; the authors present these as two conspicuous examples of what was being promoted.

“COVENANTS” AND “COMBAT”

Rebecca goes on to say God wanted to make another covenant with her to enter a “deliverance ministry.” She says God warned her that this would be a call to “directly fight Satan,” resulting in suffering and persecution, changing her career plans, bringing loneliness and rejection, eventually forcing her out of medical practice, and costing her family. (18) She felt that if she did not accept this covenant, she would lose her relationship with God. (19)

Rebecca says she accepted the commission. Elaine joined her, fresh from eight weeks of exorcism involving Mann-Chan and many other demons. Together they joined God in fighting Satan. (20)

Their first challenge was the satanists at “Memorial Hospital.” Demons and witches - with the witches allegedly being doctors and nurses on the hospital staff - were making patients sick. Their ministry, Rebecca says, blocked much of the witchcraft taking place there. This defeat, together with Satan's loss of his bride Elaine, “caused Satan to lose face in his kingdom,” Rebecca says. (19)

Rebecca says Satan launched a counterattack and sought to make Rebecca and Elaine human sacrifices. The Lord's protection prevailed, however, and Rebecca says God wanted her to continue in internal medicine and open a private practice so that she would have many patients, allowing Him to bring people to her for ministry, especially cult members. (21)

Rebecca says that in her new location she was privileged to bring approximately one thousand people out of satanism. Every cent she earned, she says, went to help them with food, clothing, transportation out of state, medical care, and other needs. (22)

Rebecca and Elaine tell of encounters with Satan, demons, satanists and witches, curses and counter-curses, being shot at, and having their home attacked. Rebecca says satanists were “instruments in the death of my mother.” (23)

One final event sent them fleeing for their lives, Rebecca says. Satan allegedly struck a final blow against their ministry: while the two women were away from home for a few hours, satanists entered and destroyed everything they owned, hacking apart the contents of the house and even killing their pets. They also destroyed her office. Rebecca says she and Elaine escaped with only their lives and the clothes they were wearing, and that Satan's attack was so well planned that everyone turned against them. They had no choice but to leave the state. (24)

WHO ARE THESE WOMEN?

Answering that question is at the heart of any investigation of what they promote and of Chick's publications about them. Those who have tried to interview them have found them elusive. Author Jerry Johnston, for example, wrote in Edge of Evil that Rebecca would not permit Elaine to be interviewed about a black mass because the subject was too hard on her and it took weeks for her to recover. (25)

Looking into Rebecca's life is also difficult. For starters, she was not always 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 February 11, 1986, Ruth Irene Bailey of Apple Valley, California, together with her attorney Robert Salisbury of Anaheim, requested a legal name change to Rebecca Brown. The stated reason was that the petitioner had become better known by the proposed name through its use as a pseudonym and in ministry. (26)

Since Rebecca's two books were published in 1986 and 1987, it seems unlikely that she had become widely known by the pseudonym by the second month of 1986. If the purpose had been to hide from "the Brotherhood," the effort would have been futile if one assumes that such people could discover the information supernaturally, even without reading the San Bernardino Daily Press, where notice was published once a week for four weeks before the hearing. The name change was officially registered April 25, 1986.

Rebecca had a reason to change her name. The authors argue, however, that it was not the notoriety gained under her new name, but the notoriety gained under her old one.

PHYSICIAN TO FANATIC

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

She then moved to Muncie, Indiana, to begin her internship and residency at Ball Memorial Hospital. This is the "Memorial hospital" she repeatedly describes in her books and tapes as one of Satan's "special hospitals." (31) Ruth began her internship with good recommendations from her school and two respected physicians, Dr. Cavins and Dr. Steel of Indianapolis. According to the article, however, an obsession with demons and deliverance soon developed.

Dr. John Cullison, director of medical education at Ball Memorial, told the Indianapolis News that Dr. Bailey had provided very good care for a couple of years after joining the residency staff in 1979, but that he later began receiving reports that she was exorcising demons in the intensive care unit and asked her to leave. (32)

During her internship and residency, her behavior became increasingly unusual. She began using candles in patient rooms during exorcisms. (33) She reportedly told patients that she was "chosen" by God as the only physician able to diagnose certain ailments and conditions which other doctors could not, and that other physicians - including doctors at Ball Memorial Hospital and St. John's Medical Center - were actually witches, demons, devils, or evil spirits. (34)

Hospital representatives would not comment on confidential records, but they did refute a number of her claims. For example, in *Closet Witches 1* she says she always had the chapel to herself because no one used it. A visit to the Ball Memorial chapel indicated that it was well used and that Bibles were available.

She also claimed that within six months of the start of her training, the hospital administration removed all Gideon Bibles from patient rooms. (35) A hospital representative denied the claim, and Gideon Bibles could be found in hospital lobbies and waiting rooms.

She further claimed that ministers visiting patients were prohibited from visiting anyone except their own parishioners and could be escorted out if found evangelizing other patients; she said a chaplaincy service was not permitted and portrayed this as an attempt to wipe out any mention of Christianity within the hospital. (36)

Many large hospitals have policies protecting patients from ministers or exorcist-healers who try to enter rooms to cast out demons or apply healing techniques. Ball Memorial did not have a resident chaplain, but did provide facilities for pastoral counseling and care.

A Medical Licensing Board later heard that Bailey had stated on numerous occasions that she possessed the ability to "share" her patients' illnesses while fighting witches, demons, and evil spirits supposedly causing the illnesses. (37)

Ruth and Elaine did meet at Ball Memorial and eventually lived together. The article argues, however, that the actual story of their meeting and relationship bears little resemblance to the version told to and promoted by Jack Chick.

THE "HIGH PRIESTESS" ELAINE

Edna Elaine Moses was born Edna Elaine Knost in New Castle, Indiana. In 1986 she legally returned to her maiden name, Edna Elaine Knost. (38) Elaine was born with a cleft palate that left her face somewhat disfigured. In *Closet Witches 1* she says she hated people because she had been badly mistreated at home and school, and that children her own age made her life miserable because of her deformities. (39)

Interviews with members of Elaine's family portrayed her as living a life permeated by fabrications. They reportedly expressed little surprise at the wild stories promoted in Rebecca's books and said Elaine would do almost anything to receive attention. One repeated behavior, they said, was pretending to have seizures in public.

One medical record says Elaine had a "mixed personality disorder" and was "of questionable reliability." (40) The article says this becomes evident when the cassette version of her testimony is compared with the book and when her and Rebecca's story is examined closely.

For example, Elaine told Chick that she had an enormous ability to influence others and make them act according to her will, and that her physical strength was unusual. (41) On *Closet Witches 1* she described attacking a football player in high school who had insulted her. She said he weighed about 265 pounds, that she knocked him down and beat him so badly he needed reconstructive work, breaking his nose and jaw and knocking out teeth, and that it took eight teachers to pull her off him. Chick then asked how large she was; she answered that she weighed about 95 pounds and stood around five feet four inches.

In *He Came to Set the Captives Free* she told the story again, changing the number of teachers to five, the boy's weight to around 200 pounds, her own weight to under 100 pounds, and the injuries to a broken nose, jaw, and facial bones. (42)

The differences between these versions could be understandable when recalling an event years later. What the article considers significant is that interviews with several of Elaine's high-school classmates, including members of the football team, reportedly denied that the incident ever occurred, regardless of which version one accepts.

EXPERTS?

Jack Chick says in *Closet Witches 1*, "These two ladies are experts in the world of the occult." Elaine says she was a trained witch and had been married to Satan. Yet, in telling their stories, Rebecca and Elaine use "satanists" and "witches" almost interchangeably. The article argues that witchcraft and satanism are distinct and not necessarily compatible.

Former witch Tom Sanguinet stated in the October-December 1983 *Personal Freedom Outreach* newsletter that there is no real connection between satanism and witchcraft; only in newer occult systems had the two become mixed. He said satanists worship negative entities or deities, while witches do not necessarily believe in Satan.

Ex-occultist Johanna Michaelsen likewise wrote in *Like Lambs to the Slaughter* that one of the fastest ways to anger an ordinary witch is to accuse him or her of devil worship, and that their literature and lectures repeatedly ask people to stop confusing them with Satan worshippers.

Elaine describes a "camp" where she says she was inducted into witchcraft and satanism. She says she went there during a summer vacation, was taken to dormitories, and found museums, libraries, clairvoyants, hypnotists, palm readers, tarot readers, voodoo practitioners, and other occult activities. Some people lived there year-round, she said, and the cult operated there without the public knowing. (43)

Based on Elaine's description and location, the article suggests she was probably referring to Camp Chesterfield, the Indiana Society of Spiritualists camp in Chesterfield, Indiana, established in 1886 by Dr. J. W. Westerfield. (44)

As with satanism and witchcraft, spiritualism is a distinct practice. The article argues that an expert should not confuse these three religions. Spiritualists are not witches; spiritualism blends Christian terminology, spiritism, and later New Age terminology, but is not the same thing as either witchcraft or satanism.

A visit to Camp Chesterfield reportedly found that the site broadly resembled Elaine's description, although important details did not match. There were no dormitories, though two motels might look like dormitories to someone passing through. No staff member interviewed remembered Edna Elaine Moses or Edna Elaine Knost, though they were familiar with stories of this kind about the camp.

Elaine says she signed her name in blood and became part of "the Brotherhood" there. She does not state her age, but says it happened during summer vacation when school was out, placing the event during her youth, probably her teens. Interestingly, the caption beside her senior picture in her 1965 high-school yearbook says she was a member of the school's Bible Club. (46)

ANOTHER MARRIAGE GONE BAD

Chick's books and tapes gloss over Elaine's earthly marriage and divorce. Rebecca says God told her to bring Elaine into her home because Elaine did not have enough faith to stand alone, and that Elaine's husband had left her and remained with the satanists. (47) On Closet Witches 1 Rebecca likewise says Elaine's husband had left her and stayed in the cult.

Rebecca and Elaine's story places their first meeting at Ball Memorial Hospital around 1980. Court records in Henry County, Indiana, show that Edna Elaine Knost married on December 18, 1966, in a ceremony performed by a Foursquare Church minister in New Castle. (48) Two and a half months later, her husband filed for divorce, alleging treatment in a cruel and inhuman manner that made it impossible for them to live together as husband and wife. (49)

Thus the documentary evidence shows the marriage ended in 1967, about thirteen years before the time implied by the book and cassette. Soon after separating, Elaine returned to live with her mother and stepfather. Through the late 1970s she remained in New Castle and worked at several jobs, including as a car-hop at a drive-in restaurant and as a car-wash attendant. She also spent considerable time in and out of local hospitals for various surgeries. (50)

[Portuguese translator's note: The translator explained the unfamiliar term "car-hop" as an attendant who carries orders to parked cars, as seen in older films and cartoons - essentially service from car to car at a drive-in.]

Elaine later received training and was licensed by the State of Indiana as a Licensed Practical Nurse (LPN), allowing her to work in nursing homes.

The article argues that this verifiable chronology contradicts Elaine's claims that she served as Satan's international representative, met foreign government representatives seeking money for weapons, traveled to Mecca, Israel, Egypt, and the Vatican to meet the Pope and coordinate Satan's programs, and met famous rock stars who signed contracts with Satan for fame and fortune. (51)

Chick's literature says pressure was applied to stop their ministry of exposing satanists and witches in the hospital and surrounding communities. Rebecca claimed the mayor, police chief, and many police officers were satanists, making it impossible to seek police help. (52) She also described continual harassment by an enraged cult. (53)

The article gives a different explanation: Ball Memorial officials had had enough of Rebecca's behavior, which included exorcisms in hospital rooms, candles, and claims that she alone had been chosen by God to diagnose certain diseases. (54) Hospital officials eventually asked her to leave.

Chick's literature does not mention her dismissal. Rebecca instead says that after completing her residency in internal medicine and critical care, she opened a medical practice in a small town about sixty miles from the city where Elaine had allegedly been initiated into satanism, and that the next three years were intense. (55)

Evidence cited in the article shows that Rebecca established a general practice in Lapel, Indiana, with financial support connected to St. John's Hospital, a Catholic institution in nearby Anderson. (56)

The authors call this an interesting twist given Chick's hostility toward the Roman Catholic Church. In Closet Witches 2, Chick asks Elaine whether satanists, Masons, and Catholics formed a kind of "trinity of evil" working together. Elaine says they coordinated their efforts. Chick asks whether all three would work together to eliminate someone; Elaine answers yes and says Catholics, Masons, and satanists all use the same occult abilities.

In Prepare for War Rebecca devotes a chapter to the question "Is Roman Catholicism Witchcraft?" She says anyone who does not live in the true Gospel of Jesus Christ is unsaved, and that someone who refuses to tell Catholic friends this truth while maintaining a false friendship becomes a participant in the evil of Roman Catholicism and is "practicing witchcraft." (57) The article points out the irony that, by this reasoning, Rebecca's association with a Roman Catholic hospital would itself make her a practitioner of witchcraft.

From the outset of their stay in Lapel, the article says Rebecca and Elaine deceived the public. A front-page story in the May 26, 1982 Lapel Review said Rebecca was establishing a general medical practice there. The article stated that she, "her sister," and two friends working with her looked forward to joining the community. (58) The authors say this and other reports show that Rebecca and Elaine represented themselves as sisters. (59) Edna Elaine Moses even used Ruth's surname and called herself Elaine Bailey; Lapel residents confirmed that the women claimed such a relationship.

Rebecca claims she made contacts during this period and was privileged to bring nearly one thousand people out of satanism while practicing in Lapel and living at a farmhouse near Pendleton. "We ran sort of an underground railroad," she

says. (60) If true, the article calculates, she would have had to rescue an average of about 1.3 people per day during the twenty-five months from April 1982 through May 1984 - a rate the authors call phenomenal.

Circumstances around Rebecca and Elaine in Lapel also grew strange. Rebecca's version says the battle escalated; satanists were instruments of her mother's death; Elaine was in a semi-coma from leukemia and bedridden for six months; and satanists finally entered the home while the women were away, destroyed their belongings and pets, destroyed the office, and left them with only the clothes on their backs. She says their church, families, and others turned against them, and that family members tried to have them permanently committed to a mental institution, leaving them no choice but to flee the state. (61-64)

Rebecca concludes that many other events happened which she did not have space to detail. (65)

The article says documentary evidence tells another story. First, there is no basis for the claim that satanists caused Rebecca's mother's death. According to the official Marion County, Indiana death certificate, Lois M. Bailey died on December 31, 1982 at St. Vincent's Hospital in Indianapolis from a heart attack. She was seventy-five. (66) Rebecca said she was seventy-four. (67)

MAJOR INVESTIGATION BEGINS

Another detail Rebecca does not mention is the allegation that she abused Elaine. Documents cited by the article say she did. On October 17, 1983, Officer Samuel E. Hanna of the Madison County, Indiana police received a call from a social worker at St. Vincent's Hospital in Indianapolis. A woman had been admitted whose entire body was covered with lesions. She was incoherent, had suffered a drug overdose, and had been near death. The patient was Edna Elaine Moses. A preliminary investigation identified Dr. Ruth Bailey (Rebecca) as the principal suspect. (68)

Officer Hanna, described as a born-again Christian, became responsible for the major investigation. Months of work followed involving 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, barring her from practicing medicine in Indiana for ninety days. (69)

Further investigation and affidavits revealed that, in less than six months, Rebecca had issued more than one hundred prescriptions to four pharmacies authorizing the purchase of 330 vials of Demerol, a highly addictive painkiller. (70)

On May 22, 1984, the Licensing Board extended her suspension another ninety days. Its order stated that Rebecca continued to represent a clear and immediate danger to public health and safety if allowed to practice medicine and ordered her to submit to a complete physical and mental examination at the Board's expense.

By then Rebecca had left Lapel. A copy of the order was sent by certified mail to a post-office box in Niles, Michigan, where she signed for it on May 29, 1984. The investigation continued and led to a hearing in September 1984. The September 21, 1984 Indianapolis News reported that she did not attend the six-hour case and, under the applicable procedure, her failure to appear resulted in the allegations being treated as established. Nineteen witnesses testified; several reportedly refused to reveal their current addresses because they feared retaliation and said Dr. Bailey had a gun and threatened people she claimed were possessed.

The newspaper reported that witnesses had seen Dr. Bailey injecting herself, Mrs. Moses, and Mrs. Moses's teenage daughter with Demerol and morphine. Large quantities were kept available, and the house was littered with used needles and syringes. A former live-in employee testified that the house had become filthy and that she removed eighteen bags of garbage. In the bedroom where Dr. Bailey and Mrs. Moses slept in the same bed, she described overflowing ashtrays, food-encrusted dishes, animal feces, and many books on demonology.

THE VERDICT

The Indiana Medical Licensing Board hearing concluded with a "Findings of Fact, Conclusions of Law & Order." The eight-page report called for the immediate revocation of Rebecca's medical license. Among the findings quoted in the document were the following:

8. On numerous occasions the respondent knowingly and intentionally misdiagnosed patients, including Edna Elaine Moses (also known as Elaine Moses or Elaine Bailey), Claudia Moses, Lucia Lively, Luccinda Sisson, Kelly Sisson, Cheryl Maynard, and two patients identified only as V.B. and K.W.
9. The misdiagnoses included alleged leukemia, various disorders, gall-bladder disease, brain tumors, and other ailments and conditions which the respondent said were caused by demons, devils, and other evil spirits.
10. In fact, the patients were not suffering from the diagnosed ailments and conditions described above.
11. On numerous occasions the respondent told patients that she was “chosen” by God as the only physician able to diagnose certain ailments and conditions which other physicians could not, because other physicians - including doctors at Ball Memorial Hospital in Muncie and St. John's Medical Center in Anderson - were actually “demons, devils and other evil spirits.”
12. The respondent inappropriately treated Edna Elaine Moses's purported leukemia with massive doses of Demerol and Phenobarbital, to the point that the patient tolerated doses far beyond the normal range and up to three times the recommended therapeutic dose of Phenobarbital.
13. The respondent gave Claudia Moses, a fifteen-year-old mentally impaired daughter of Edna Elaine Moses with an intellectual age stated as eight years, numerous injections of Demerol for alleged nausea and allowed Claudia to administer Demerol injections to herself.
14. On numerous occasions the respondent supplied patients with excessive amounts of prescription drugs and/or controlled substances without proper explanation, instruction, or charting.
15. Numerous patients had to undergo detoxification and withdrawal from excessive amounts of controlled substances which the respondent prescribed or administered without valid therapeutic reasons.
16. While Edna Elaine Moses was under the respondent's immediate care, her family had to have her admitted to the St. Vincent's Hospital emergency room and subsequently committed to LaRue Carter Hospital in Indianapolis for detoxification from excessive controlled substances administered for the purported leukemia, and for treatment of multiple infections, including urinary-tract infections, catheter infections, and externally caused lesions.
20. The respondent stated on numerous occasions that she possessed the ability to “share” her patients' illnesses in fighting witches, demons, and evil spirits allegedly causing the illnesses, and that she was “sharing” Edna Elaine Moses's leukemia.
21. Without a valid therapeutic reason for self-diagnosis, the respondent self-medicated with nontherapeutic amounts of Demerol for the leukemia she supposedly shared with Elaine, and also for an alleged malignant brain tumor and myasthenia gravis.
22. Witnesses said the respondent habitually received nontherapeutic doses of Demerol, injecting the backs of her hands, the insides of her thighs, or wherever she could find a suitable vein.
23. The psychiatrist appointed by the Board who examined the respondent and reviewed patient statements diagnosed her as suffering from an acute personality disorder including demonic delusions and/or paranoid schizophrenia.

Based on the findings, the Board's conclusions of law included severe drug habit or dependence endangering the public, improper prescribing or administration of drugs outside generally accepted therapeutic purposes, and gross negligence in the practice of medicine.

The article emphasizes the evidence of Demerol overdoses by both Elaine and Rebecca. It quotes a prescription-drug guide describing possible effects of Demerol overdose and dependence as including disorientation, hallucinations, unstable gait, paradoxical behavioral disturbances, weakness, fainting, dizziness, impaired concentration, dependence, confusion, and convulsions.

The authors state that it is impossible to determine how much, if any, real contact with Satan Elaine and Rebecca had while under the influence of drugs. They argue that drug-influenced states did not constitute direct revelation from God and that the women's interpretations were being fed by their condition. They compare Rebecca and Elaine's perception of facts and personal experiences to an image in a fun-house mirror: something is visible, but reality is badly distorted.

The article concludes that Rebecca and Elaine's story, as told to Chick, contains extra-biblical claims and fails when measured against the authors' understanding of Scripture. The authors also argue that the extensive documentation and

testimony from police, doctors, lawyers, family members, and acquaintances cannot simply be dismissed as a satanic scheme to discredit the women.

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

The authors accuse Jack Chick of continuing to mislead the public by promoting questionable and sensational testimonies. They express the hope that he will acknowledge the troubled history described in their investigation and admit that he was deceived. They also pray that Rebecca and Elaine will repent of lies and deceptions that, in their view, create harmful suspicions among Christians and damage the Church.

SOURCE-CHECKED ENDNOTES AND PORTUGUESE TRANSLATOR'S NOTES

1. Video tape on file. [Portuguese translator's note: "Closet Witches" had no Brazilian translation at the time; the translator suggested the literal rendering "Bruxas de Armário."]
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, M.D., *He Came to Set the Captives Free*. The Portuguese edition cites Editora Dynamus, Belo Horizonte, Minas Gerais, 1996, p. 42; the original English endnotes cite Chick Publications, 1986, p. 56.
4. *Ibid.* Portuguese edition, pp. 46-47; original English edition, p. 61.
5. *Ibid.* Portuguese edition, p. 48; original English edition, p. 62. [Portuguese translator's note: Elaine says Mann-Chan spoke through her in the native language of the interlocutor without an accent and that Mann-Chan spoke all languages fluently.]
6. *Ibid.*, Portuguese edition p. 48; original English edition p. 63.
7. *Ibid.*, Portuguese edition p. 62; original English edition p. 79.
8. *Ibid.*
9. *Ibid.*, Portuguese edition p. 62; original English edition p. 80.
10. *Ibid.*, Portuguese edition p. 64; original English edition p. 82.
11. *Ibid.*, Portuguese edition p. 72; original English edition p. 92.
12. Rebecca Brown, M.D., *Prepare for War*, Chick Publications, Chino, 1987, p. 17.
13. *Ibid.* [Portuguese translator's note: For *Prepare for War*, the translator could not adapt the quotations or page references to the Portuguese book because he did not own that edition.]
14. *Ibid.*, p. 16.
15. *Ibid.*, p. 18.
16. *Ibid.*
17. *Ibid.*, p. 226.
18. The Portuguese edition cites *He Came to Set the Captives Free*, p. 76; the original English endnotes cite *Prepare for War*, p. 32.
19. Portuguese edition: p. 78; original English endnotes: *ibid.*
20. Portuguese edition: *He Came to Set the Captives Free*, p. 81; original English endnotes: *Captives*, p. 101.
21. Portuguese edition: p. 76; original English endnotes: *Captives*, p. 99.
22. *Prepare for War*, p. 224.
23. *Ibid.*
24. *Ibid.*, p. 225.

25. Jerry Johnston, *Edge of Evil: Rise of Satanism in North America*, Word Publishers, Dallas, 1989, p. 173.
26. San Bernardino, California County Clerk Document, no. VCV 009038.
27. Application for License to Practice Healing Art by Examination submitted by Ruth Bailey to the Medical Licensing Board of Indiana, #76607, issued 8/14/79.
28. *He Came to Set the Captives Free*. Portuguese edition cites p. 9; original English endnotes cite p. 8.
29. Application for License, op. cit.
30. Letter from Indiana University School of Medicine to Ball Memorial Hospital, Muncie, Indiana, July 9, 1979.
31. *He Came to Set the Captives Free*. Portuguese edition cites p. 62; original English endnotes cite p. 101.
32. *Indianapolis News*, Sept. 21, 1984, p. 5.
33. Interview with Detective Samuel E. Hanna and Captain Tim R. Davis, Madison County, Indiana Police, June 1989; tape on file.
34. Finding of Fact no. 11, Ruth Bailey, M.D., Before the Medical Licensing Board of Indiana, Cause #83 MLB 038.
35. *Captives*, p. 9.
36. *Ibid.*, p. 9.
37. Finding of Fact no. 20, Cause #83 MLB 038.
38. San Bernardino, California County Clerk Document, no. VCV009037.
39. *Closet Witches 1*, side two, Chick Publications, Chino, California.
40. State's Exhibit #22, "In-Patient Admissions" and "History & Physical" reports for Moses, Edna E., Medical Record No. 89477.
41. *Captives*. Portuguese edition cites p. 21; original English endnotes cite p. 27.
42. *Ibid.* Portuguese edition cites p. 21; original English endnotes cite p. 28.
43. *Ibid.* Portuguese edition cites p. 26; original English endnotes cite p. 32.
44. *Chesterfield Lives - Spiritualist Camp 1886-1986: Our First 100 Years*; self-published, 1986.
45. *Captives*. Portuguese edition cites p. 23; original English endnotes cite p. 29.
46. *New Castle High School Yearbook 1965*, p. 51, New Castle, Indiana.
47. *Captives*. Portuguese edition cites p. 72; original English endnotes cite p. 92.
48. Application for Marriage License, State of Indiana, Henry County Book 54, p. 586.
49. State of Indiana, Henry Circuit Court - January term 1967, Cause #67-C-92.
50. State's Exhibit #22, op. cit. [Portuguese translator's note: The translator explained "car-hop" as an attendant serving customers in parked cars at a drive-in restaurant.]
51. *Captives*. Portuguese edition cites p. 48; original English endnotes cite 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 for War*, p. 224.

56. While St. John's Hospital would neither confirm nor deny financial assistance in establishing Rebecca's (Ruth Bailey's) private practice, State's Exhibit #16, St. John's Medical Center, Anderson, Indiana Chronology - Doctor Ruth Mailey [sic], records a September 20, 1983 interview between Rebecca and hospital administrator Sister Michaelleen in which Rebecca expressed concern about her finances and how much she owed the hospital. Lapel residents and police officials also indicated St. John's financial involvement in opening the practice. Following Rebecca's departure from Lapel, ownership of the house used as her medical office was transferred within six weeks from Rebecca to the State Bank of Lapel and then to St. John's Hospital (Madison County, Indiana records, Book 619, pp. 216 and 740).
57. Ibid., p. 166.
58. The Lapel Review, Lapel, Indiana, May 26, 1982.
59. State's Exhibit #16, St. John's Medical Center, Anderson, Indiana, Chronology - Dr. Ruth Mailey [sic], pp. 1-6.
60. Prepare for War, p. 224.
61. Ibid.
62. Ibid.
63. Ibid.
64. Ibid., p. 225.
65. Ibid., p. 224.
66. Official copy of Certificate of Death #08291, Lois M. Bailey.
67. Prepare for War, p. 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 March 15, 1984 by the Health Professions Service Bureau.
70. Affidavits of pharmacists from Marsh Pharmacy, Anderson, Indiana; Hollon's Drugs, Anderson; Lapel Drug Store, Lapel; and Gene Maddy Drugs, Anderson.
71. Indianapolis News, Sept. 21, 1984, p. 1.
- The Portuguese document states that the material was extracted from: <http://slytherin.hypermart.net/rebecca/>

ONLINE ACCESS SUPPLEMENT TO THE ENDNOTES

Verified September 20, 2026. The links below supplement the original endnotes rather than replace them. “Direct scan/preview” means the cited work itself is viewable online; “transcript/reupload” identifies a later copy; and “related contemporary coverage” is corroborating material rather than the exact source named in the 1989 article. Access restrictions and availability may change.

Underlying PFO article. Full-text web reprint of “Drugs, Demons & Delusions,” identifying itself as reprinted by permission from The Quarterly Journal, Personal Freedom Outreach, Vol. 9, No. 4 (Oct.-Dec. 1989). [Full-text reprint](#) | [1991 PFO booklet catalog record](#)

Notes 3-11, 20-21, 28, 31, 35-36, 41-43, 45, 47, and 51 - He Came to Set the Captives Free. Internet Archive has a scanned copy of the original 1986 Chick Publications edition. It is access-restricted and is generally available through the Archive/Open Library preview or borrowing interface rather than as an unrestricted download. [Internet Archive - 1986 Chick edition](#) | [Open Library record](#)

Notes 12-19, 22-24, 55, 57, and 60-67 - Prepare for War. Internet Archive has a scanned copy of the original 1987 Chick Publications edition; online access is restricted to its preview/borrowing interface. [Internet Archive - 1987 Chick edition](#) | [Open Library work record](#)

Note 25 - Jerry Johnston, The Edge of Evil. The 1989 Word Publishing edition cited by the article is represented by a scanned Internet Archive/Open Library copy; access is through preview/borrowing. [Internet Archive - 1989 edition](#) | [Open Library record](#)

Note 39 - Closet Witches 1. A surviving third-party YouTube upload of the 1986 Jack Chick interview is available, along with a later full transcript that embeds the recording. These are not archival Chick Publications pages; the authorization status of the YouTube upload has not been independently verified. [YouTube - Part One](#) | [Transcript and embedded audio](#)

Notes 52-53 - Closet Witches 2. A third-party YouTube upload of Part Two is likewise available, with a later full transcript and embedded recording. [YouTube - Part Two](#) | [Transcript and embedded audio](#)

Notes 32 and 71 - 1984 medical-license proceedings. The cited Indianapolis News articles have not been located in a freely accessible stable online scan. UPI published contemporary coverage on September 21, 1984 reporting the Indiana Medical Licensing Board's revocation of Ruth Bailey's license and summarizing testimony from the hearing. This is related contemporary coverage, not the cited newspaper item. [UPI Archives - Sept. 21, 1984](#)

Note 44 - Chesterfield Lives: Spiritualist Camp 1886-1886. A complete public scan of the cited self-published centennial volume was not located. The Indiana Historical Bureau's official Camp Chesterfield history cites the volume directly in its notes and provides useful contextual documentation. [Indiana Historical Bureau - Camp Chesterfield](#)

Note 46 - New Castle High School Yearbook, 1965. An alumni yearbook index lists the 1965 Chrysler/New Castle yearbook and links to an online viewer hosted by Classmates; the viewer may require an account or other access step. [1965 yearbook listing](#)

Primary records not yet located online. During this update I did not locate stable, publicly accessible scans of the specific San Bernardino name-change files (VCV009038/VCV009037), Indiana Medical Licensing Board Cause #83 MLB 038 and its exhibits, the Henry County marriage/divorce files, the cited Lapel Review issue, or the Lois M. Bailey death certificate. Their original endnote citations are therefore retained without substituting secondary webpages.

Editorial note: URLs were checked for public accessibility on September 20, 2026. The linked supplement is an editorial addition to this reconstruction and was not part of the 1989 PFO article or the 2003 Portuguese translation.

PROVENANCE RECORD

Underlying article: G. Richard Fisher, Paul R. Blizard, and M. Kurt Goedelman, "Drugs, Demons & Delusions: The 'Amazing' Saga of Rebecca and Elaine," *The Quarterly Journal, Personal Freedom Outreach*, Vol. 9, No. 4, October-December 1989.

Portuguese translation layer: credited to "Soldado de Cristo," signed Matheus Barbosa in the presentation, dated by the translator's narrative to June 27, 2003.

Uploaded Portuguese PDF: 17 pages; generated in OpenOffice.org/Writer according to embedded metadata; the supplied file represents a later PDF compilation of the 2003 Portuguese translation.

This edition: source-checked English reconstruction prepared from the reader-supplied Portuguese PDF, with bibliographic and textual checks against the surviving English reprint. It is intended for research and comparison and is not presented as a facsimile of the 1989 journal printing. This linked research edition also adds an editorial online-access supplement mapping selected endnotes to publicly accessible sources.