

Lecture
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Transcript from Lecture
on Satanic Cults

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on
Satanic Cults

(including: Rev. Maurice Raymond, St. Anthony's R.C. Church, Freeland, Pa.)

And one of the biggest things that Jason said is about staying away from and don't get involved. The easiest way and the best way that we know how at this point is education. And education is exactly what we're doing right now, going out (static on recording) trying to make the public aware of what's happening and what could happen. And we're bringing to you our personal experiences which we have been involved in as far as the line of investigation.

When we think of cults, the word itself, we have two different descriptions. One we're concerned with is the passive cults which are things that--groups that we've seen in the last couple years. We're talking the Moonies, the Forever Family which was a few years ago. We have the Hare Krishnas that were around our area and also the Reverend Jim Jones. Those are sort of passive cults (static) recruiting people (static) isolating them (static) in what we call the brainwashing effects then tends to take over.

They try to literally brainwash you, destroy you as far as your ideals are concerned, destroy you as far as your morals are concerned. They want you to only believe what they preach, and what they practice and tell you to practice, you will practice.

When we look at the passive-type cults, we can see how

they start to expand (static) starting to get larger. We have to look an awful lot deeper because of the fact that any cult, whether it be passive cult like the ones I just named, or destructive cults which are the Satanic cults, they're all there for one purpose, and the one purpose is the power. They want to control. They want the power. They want to be the only person or the centralized person to handle this, to control that power.

That's why one of the cults have what they call a high priest or a priestess who is in charge. They're not there to do it for nothing. There's a motive and--behind everything that they do and usually the motive is their own gain, whether it be a power struggle, whether it be monetary gain or in the Reverend Jim Jones, it would be, with his people and his followers, mainly infiltrated the political aspect of the country, especially in San Francisco. They were involved in politics left and right.

Then there came--I believe it was a Representative Leo Ryan who did an investigation. He was the one who was killed over in Guyana along with four other people who were there doing investigative reporting. And lo and behold the Reverend found that his group was going to be exposed for what they really were, and at that point we had the mass suicide of all these people because of this guy (inaudible).

The other cults, the Moons, are the same way. Everyone is looking for that ultimate control, an ultimate power that

they can have, they alone can have. And if it means the destruction of people who are involved, the destruction of their followers, they're going to do that because they don't care what's going to happen to you as a follower or what you're involved in. Their ultimate goal and that's for them (inaudible) power.

Then we change over to another group which we call the destructive cults, and a destructive cult is the Satanic cult. We as practicing Christians are taught from birth what we are to do, what is good and bad, good from evil, right from wrong, and what should happen. When you're talking a Satanic cult, we're talking a completely different and completely opposite type of belief from what we have, from what we were taught.

The Satanic cults come in different stages, as Jason covered, and two of the most--and we're going from one extreme to the other--is the self-styled or what we call the dabbler. Those are the people who are just getting involved, who are actually in the first stage, who are listening to the rock music, who are reading Satanic bible, who are starting to practice their own little religion themselves as far as worship of Satan is concerned.

Then going to the extreme, we have the hard core people who are involved, who at this point an example would be out in California where we have (inaudible) school where it was involved

in the Satanic cult activity out there, where people are killed, offered up as sacrifices or animals were sacrificed. So there are two different extremes when you're talking about cult activity.

Our involvement began in 1984, in the fall of 1984, when we received information from the Children's Hospital in Pittsburgh, Pennsylvania, and at that point it was relayed to us through the psychologists and the psychiatrists at the hospital that they at that point were treating two children, one seven and one nine years old, a boy and a girl, brother and sister, who apparently have been involved in some type of Satanic worship and ritual abuse. Once again, being very skeptical, we sat back and--just doesn't seem--not for our area. Something like this can't happen in Luzerne County. We're a little bit out of the way from everybody. We're sort of a little bit slower in our progress. It can't be coming to our area; there's no way that this can happen.

Well, prior to us going to Pittsburgh, myself and a State police officer had the opportunity to go to Vermont and meet with a gentleman by the name of Ken Wooten. He was a producer for the ABC newsreel 20/20, and Ken did an extensive investigation, reporting investigation, concerning the sexual and ritual abuse of children throughout the country.

He at that point gave us sort of a--if you want to call it a crash course on what we should look out for and what is going to happen to us when we get involved. And one of the

big things he said is, you're going to take this back after you do your investigation and depending upon what you find, it's going to be hard for you to talk to your supervisor and tell him what you have because the very first thing is believability of it, and be ready for that.

One of the other things that he told us is you're going to run into a stonewall effect because of the fact that the groups that we're talking about, Satanic groups, destructive cults, are the type that are very, very secretive; ultimate secrecy is their motto. They have to keep the (inaudible) deep within. Nothing goes out or any further. If there is a problem, they're just going to disappear from you.

Well, we had the opportunity at that point to go to the Children's Hospital. We had the opportunity to interview the psychologists and the psychiatrists concerning what was happening, and a brief rundown of what we came across at that point was that two children of the ages I just gave were involved in a daycare center (inaudible). There was a headmaster of the daycare center and at that point the headmaster had four other children besides these two that were involved, would take them out into a wooded area behind his daycare center, would make the children perform sexual acts on themselves and on the other children that were there.

Now, we're talking age groups from anywhere from five years old to eleven years as the maximum in this group. The

children were also made to watch the headmaster and another aide that was involved slaughter animals, namely a deer that they could recall, the children could recall. They then drink the warm blood of the deer and eat the raw flesh of the deer.

The family at that point were experiencing a lot of psychological problems with the children: a lot of bedwetting, the children couldn't sleep at night, a lot of eerie, vicious nightmares, and they very definitely felt that there was something wrong with the children attending this center.

The parents approached the group that was in charge of the center. At that point the center just dispersed. The headmaster left. The headmaster we located out in Erie, Pennsylvania. The other children that were involved with the group were interviewed by us, and we found that two out of the other four children that were involved were in their first stages of being indoctrinated into this cult activity.

The investigation at that point, after the Children's Hospital in Pittsburgh let us do--go to the family to see if we could talk with the family. We made no contact that evening in Pittsburgh. The family was relocated in Pittsburgh at the time because of the children being in the hospital. We made contact that night. We were supposed to meet with them the following morning. By the time the trooper and myself got out to interview the family at nine o'clock in the morning, the family had left the area. No contact from them.

At that point we ran into what we call our first

stonewalling effect which we were told we were going to run into. And we immediately started to branch out the investigation, going into backgrounds of other people that may have been involved, backgrounds of the group that was running the center also. And we found out that it was very closely linked to three people, and that was all. Not counting the children, there were three adults that were involved. The other members of the group had no knowledge of what was going on. It was sort of a free run-of-the-mill-type deal for these three people who were running the center.

Our attempts to locate the family of the victims in this case proved to be fruitless. And for a year and a half period of us trying to accumulate as much information through the investigation as possible, we found the family once again. They were located in the Wapwallopen section of the county. Once again we tried to make contact with them. We spoke to a neighbor who was there. The next day we go back; they had moved once again. Everything from the home was removed completely.

Our findings at that point lead us to conclude that the family also had been involved in the cult activity or the threat to the family was so great that they just wanted to forget, leave everything alone and get as far away as possible. It's still an open investigation until today. There have been no criminal arrests made at this point because of the fact of a

lack of information that is received through the investigation.

And it's normal in this type of an incident, in this type of an investigation involved, to come to a point where you're going to be stonewalled or you're not going to be able to do anything further.

The problem that we have in law enforcement is as far as Satanic worship is concerned, we're guaranteed something under the Constitution of the United States that says that we have the right to practice whatever religion we want to. And it's hard trying to go out there to try to stop someone from practicing this religion because we're overstepping our bounds. And the only hope that we have as law enforcement officials is, if it comes to the point where they cross that gray line from worship into a ritual or in a case like this, it would be the sexual abuse of the children or some type of a crime has been committed, then we have to proceed as quickly and as strongly as possible in order to get some type of a prosecution before something very definitely--

It's an open case. It will stay open pending further information which could come at any time, and we're hoping something like that happens. We're not the only ones who have run into this problem. We've made contact with different police departments throughout the United States, and we have found out--especially down in the South where the Satanic worship is at a high and out in the California area, that the

police departments, the investigating agencies and the FBI that were involved, had also run into the same type of problem where they'd get to the point where there should be prosecution. Yet you run into that stone wall. You run into that effect where nothing else could be done, and it's sad. It's really sad to deal with something like this, and it's frustrating.

But you have to take into consideration when we're dealing with Satanic cults is you wipe clean everything that you know, everything that you've learned as far as your teachings, whether it be religious teachings, whether it be moral teachings, your self-esteem. You have to wipe everything clean because the Satanic worshippers are very definitely completely opposite of what you know and what we believe in.

Example: We hold sacred a meeting place which is our church, our parishes. That's the best place for them to do something as far as desecration is concerned. The host, the best to desecrate because of the fact of what they're doing, what they're doing to God.

We see, we hold dear as our crosses upright. Their cross is inverted. We pull fully to us as a star with one point facing up; their star is with two points facing up, completely opposite of what we have.

When you're dealing with issues in Satanic cults, you have to look at what you have learned in the past and what your teachings were, and just have to think opposite because

that's exactly what's going to happen. See, the opposite of what we feel is good is their evil. And they're out there. And they're out there looking. They're not out advertising in the local news media that we're going to have a Satanic worship tomorrow night up in Freeland; why don't you come on up and everybody join us. That's not the way it is.

And they're not out there for the older people and the people who are already adults because of the fact that those people are already set in their ways. The older person is harder to convince, harder to draw into the cult because they're already molded, they're already shaped, they already have their values proportioned. So the best person for them to look for is going to be what we call the vulnerable person, and usually it's a child. And what better as far as age group to take into consideration, but a young child or a toddler because of the fact that those of you who are parents know, a child is growing up. That's the kinder years. That's the years when you're starting to really teach them. You're showing them what's right and what's wrong. You're starting to mold the child to be exactly like you are and what your beliefs are, what your feelings are.

So they want to do the same thing. This group is out there, and they'd love to get their hands on a young child, a young child that they can take into the cult and they can mold, and have that child do exactly what they want. It's not that hard when you're dealing with children. It's not hard to

influence a child. The best person in the world to influence is a child. You see that in many cases of child physical and sexual abuse, especially sexual abuse when you have a person who is a pedophile or a person who is involved in molesting children who lives in the community, and that person goes out and tries to influence young children, whether by befriending them, giving them--buying them things, offering them money; taking the child in and using that child for their sexual activity, their sexual appetites.

And that's exactly what these people do. They're out there. They're trying to get the child. They're trying to use the child. And they know it's a lot easier to deal with a child than it is to deal with an adult.

The second classification of people who they like to go after are the teenagers, but as everybody in the room knows, we get to that certain age in our lives when we become teenagers and gosh only knows, we know everything in the world about everything. And we can quote you anything you want to know because I'm a teenager and I've been through it and I (inaudible) there and I know everything. My parents, they're old-fashioned. They don't know what's going on. They don't know what's happening. Nobody else in the community knows. I know better. I'm the Joe cool kid down the street who learned everything because I'm 14, 15, 16 years old. And I have a head on my shoulders and I'm going to use it.

That seems to be, but you've got to realize, you can be 95 years' old but you still didn't grow up, because as time goes on, day after day, you still have something to learn out there, very definitely. You're just getting there.

But the big thing, especially for the teenagers because of the rebellious years, is to get involved with someone who acts like they do, whether it be a person who are in their late thirties, early forties or even late twenties, who are involved with something like this; to get them involved, to be with a group who thinks like you do, that tells you that what you're feeling and doing is right, because of the fact that you're involved with someone who's older than you are, who says because you give your mom and your dad a hassle or because you go out and break windows down on the corner, that it's good and that you're right and you know what you're doing; because they tell you to be in at certain hours and they're wrong, and they're just giving you a hard time. Because you meet up with a person like that does not mean that that person has your best interest (inaudible) because they definitely do not.

They're the same thing as a passive cult because they're there for one reason. Their one reason is to get that power, and if they can use you as a little flunky to get some power, they're going to use it. And that's that.

They're out there for that group. They're out there for the teenagers.

Once you're involved with the cult activity, it's not an easy thing to get away from. And a first involvement may be just the isolation, that they just pull you away from the family, just that they pull you away from your friends, and they try to keep you isolated once you're inside the group. Isolation so you don't hear anyone telling you what you're doing is wrong or what you're doing is bad. So the first thing is, your child is either kidnapped or the child runs away.

And the child is within this small group of followers of the cult, and at that point everything that's said to you is how great you are or how good you are, how everything that you're doing is right. And now they're using what we call the brain-washing effect. They're starting at that point to relieve you of all that you've been (inaudible) through the years. They're starting to change your mind and roll you over to their thinking, to what they want you to think. But they're using you to do it. They're using you to the point where they're sort of deprogramming you from your present knowledge and reprogramming you into their auxiliary output that says, hey, I've got you now and you're going to listen to me, and you're going to do exactly what I tell you to do.

Once inside the cult and once you're involved with the brainwashing and the deprogramming at that point, there comes another point where you have to start participating. Participation at that point could mean starting out with just listening

to some heavy metal rock music, starting to read Satanic bibles, starting to be involved in a ritual, Satanic ritual, and then gradually lead to bigger and so-called, in their perspective, better things. You generally will be involved in what they call a black mass. You'll then be taken in and initiated as one of their members and one of the cult people. And then at that point your focus will change to one certain person who again is this high priest or high priestess who is involved or who is in charge of the cult and the activity.

And everything is structured around this person. Why? We go right back to the beginning--because of that need for power; that person who has to have everything. And you are just one of the followers.

It happened with drug addiction, a way to keep you inside the cult. It can happen by blackmail, whether you commit a crime. It happens when they have you desecrate churches.

Probably one of the big things that we see around this area now is desecration of cemeteries. We had incidents up in this end of the county that there were monuments knocked over. Up in Lackawanna County, that incident last year where the grave was apparently tried to have been re-opened. There were candles placed all around the grave and they're trying to raise the people up.

I mean, it's desecration, very definitely. But in that aspect, in Lackawanna County, it's gone one step further because

now, not only desecration is occurring; now we're getting to the point where there's a person for them trying to re-open that grave, the purpose being to have a ritual, to try to raise the spirit; desecration, a possibility.

But we don't know (inaudible) or how far they're going to go.

Once you're inside and once they have you involved in the cult, you have to realize they're going to use as many things as they can in order to hold you; whether it be blackmail because of something you did or somebody forced you; whether it be drug addiction (inaudible) you can't get out because they're your supplier, your main supplier; or whether it be psychological torture that they've put you through or even physical torture that they have put you through. And there's evidence of that. That's the sad part.

Then there comes a time where lo and behold little Johnny or Jimmy or Sally figures, it's going too far. I'm really getting worried that something is going to happen and I have to try to get out, very definitely have to try to get out. And they try to make that break, try to make that move so they're away from the activity. But they find out at that point that it's the hardest thing to do because once you're entrapped, once you're involved at that point, to leave them and break away from the cult is very, very difficult.

Statistics show that people who were involved--and I'm talking hard core cultists saying this, people who've been

involved with sacrifices, people who have been involved in mutilating even themselves, their rate of deprogramming to get that out of their system, to get them back into the mainstream, is zero. Zero. That's how bad--and we're talking hard core Satanists, someone who very definitely is in it.

Statistic-wise, very definitely, and it can be shown. The FBI put out a report and it shows how many suicides they had concerning it. It showed how many actual bodies were found as part of rituals that were involved because of what was happening, because they were trying to get out.

But probably the best evidence in the world is the piece of evidence that we have, and again, it's from sitting back. People just don't realize what's happening and what's going on. The best piece of evidence is right here and over-- which are two pieces of paper which say the words to some of the songs--one of the songs is "The Chosen," and the other piece of paper which is a suicide note from a young boy in Luzerne County who was involved and felt that "suicide is the only way out; it's the ultimate, and I've just got to die. I have nothing to live for but Satan."

Evidence, facts, we have it. It's not the only one. And that's the ultimate in this thing, because of the fact that you can't get out, you can't break away. It's not like smoking, definitely not. You can go out there and you quit, you know, cold turkey. Definitely not. You're feeling something altogether different. You're dealing with probably the greatest

gift that was ever given to you by God right here, and when we start really messing with that, you've got yourself some problems.

And that's exactly what happened here. So the ultimate is suicide, the easiest way out. The easiest way out; why? Because they don't have to face everything. They don't have to go through everything anymore. They don't have to worry about reality. I can't get out because I'm afraid of what they might do to me from the cult. Or I can't get out because I'm hooked, I'm addicted. What am I going to do? Or I can't get out because I don't want to get out. Tonight I had my high, I had my shot. You know, I'm up. I'm flying. I'm about 50 feet off of the ground, and tonight I'm going to go to Satan and I'm going to offer him everything.

And because you're out there tripping some place, and you slice your wrists, it's over; it's done. For what? For nonsense. The ultimate. Because somebody talked to you a while before and started telling you how good things were and how great things were, and how they can change things for you; and how if you come with them and go with them and believe in them, how they'll make reality go away. And you can have everything.

Well, you have to realize that no matter what you take, whether it be a drug or anything whatsoever, alcohol, reality is going to be there when you come down tomorrow. And you're going to have to start all over again and stare right at it.

It's not going to go away. Nobody is going to change reality for you outside of you, yourself and the way you handle it. And that's sad because that's what they prey on. And that's why they prey on the kids: because they're the most impressionable. They're the easiest ones to sit down, to try to give them this line of garbage that can make them go to bigger and better things. That can never happen.

And right in the beginning, as we said, what we're looking for and what we're dealing with are not people who care about you or people who care what they're going to do for you or what they can do for you or how they can help you. What they want to get out of it and what they need to get out of it, and that's the power and that's the control. And if they can control you, they have everything.

It's sad in dealing with these cases. It's sad to see a young person who's a victim of a suicide. There are multitudes of reasons, whether it be drug addiction, whether it be part of a Satanic ritual, whether it be because of psychological problems that they may have, nothing is that bad that it can't be worked out one way or the other. But yet in some cases we just don't realize that. We don't realize what we can do and how we can get away with something--get around something by just a little bit of work and maybe know someone else who can help us can get around the problem.

It's sad when you go to a scene, especially in teenagers, and you're involved with investigations of suicide. And you try

to sit down with the family members and you try to put things together. Why would something like this happen? Were there any indicators or were there any problems? I didn't see anything. I can't believe anything like this could happen. How could it happen?

Well, maybe what it takes at that point is for the parents just to open up their eyes a little bit more and a little bit wider because in the same situations, sure, we have indicators around the house. Common binder in school. Open it up and what do you see? You see drawings of devils. You see drawings of evil beings. You see drawings concerning the rock groups that are around. And you see warning out of there. Is that an indicator? Very definitely it's an indicator. Not saying that it's going to happen or it's going to lead to suicide. A contributing factor? Very definitely a contributing factor.

Notes, something like this, how intelligent, put on a piece of paper, beware of (inaudible) stuff about prescription drugs and what you should take and what you shouldn't take. And then on the back the boy has written the words from "The Chosen", and underneath he has his signature and the song and the lyrics of Ozzie Osborn. He has signed anti-Christ with the inverted "T" with "666" on the bottom of it. A contributing factor? Very definitely. An indicator? Definitely.

Around the house (inaudible). Signs, symbols. The children are out there. Especially school teachers. I mean,

besides the parents, the school teachers are the next persons who have more contact with those children than anyone.

I started out in doing investigations in child abuse, physical and sexual abuse of children. And gosh, one of the hardest people in the world to get to report an incident of child abuse is a teacher. And we went to the schools to present a program and said why. Well, because of the fact, we don't want to get involved. We don't want the parents to come back and say we're saying that they're abusing their child or anything like that. That's a lot of garbage. Don't even tell me that. Hey, you're a professional person. You were put there for a reason, and you're going to tell me that you don't care and you don't want to get involved? No. That's not the way it is. If I was like that and everybody else was like that, we might as well just rack up and let everything run rampant throughout the country.

That's exactly what we get down to. We preach to them, please, if you see anything out there--if the child would come in and the child would be bruised today and three, four days later or five days later, he's got another bruise--and that's not talking little black and blue such as kids get when they're playing around or anything--I'm talking something that's serious.

Or the child comes in and the child can't move their arm for a few days. Or the child misses school, then all of a sudden comes in and you see the child's arm is wrapped up or the face is bandaged or there are really heavy black and blue marks

on the child. You have to have the intelligence to figure out there might be something going on here; something must be wrong.

You should know the children that you're dealing with. Get a little background on the parents. You can do it in a very easy manner where you don't have to let them know what you're doing or what's happening or what's going on with them. Please, please just look. You realize what could happen and what could be going on. Take the initiative to go out there, to say something because of the fact that with child abuse, we've been running into such great problems within the last couple of years. In Pennsylvania we have a toll-free number that you can call. It's an anonymous line; you don't even have to give your name, just that you suspect something may be happening.

And, in fact, what they did back in 1984, I believe it was, 1985, they even amended the law, the C.P.S. law, Act 124, where people who are reporters, who report child abuse cases, are exempt. They're not liable to any type of prosecution or retaliation of anything as far as suit is concerned. They're exempt from that.

These are things that were done to try to get people to come out and report. That's the exact same thing we're dealing with here because of the fact that you see things that are happening. You see these things at home or parents see them at home as far as the (inaudible) is concerned. If you

see the markings, don't just forget about them. If you have to, just store it in the back of your mind and know that it's happening. Then if you turn around and you come up with something else, other markings, or if you come up with something that looks like it's a note, maybe even misconstrued as a suicide note, file that. Think of what you saw before and try to put things together. But don't wait until the last minute. Just wait until the moment when it's too late and you have to call and say something happened to my child and the child is dead. It's not worth it then.

No matter how much of this you saw or how much of this you have in the house, you might as well just throw it away because it's not going to do any good at that point except when somebody brings it in and somebody shows someone else about it.

This was a mother who had problems with her son, who very definitely saw something was happening; who went to an agency and luckily the agency that was involved told her what to be on the lookout for, what she should be aware of.

She came home one day. He was always there when she came home. She didn't see him around. She heard the music playing. She finds a note that was left on the stereo that downstairs. She runs upstairs and she goes into the bedr and she finds the stuff. Luckily to the point where sh what she was looking for prior to that. She knew wha^t happening. She saved him; she got him in time befor

drastic could happen to him. Why? Because she was educated. She knew what was going on. She knew what to look for.

We hear different things. Jason even talked about the music and the acid rock and the heavy metal music and all, and we say, well, because the kids are listening to it, that, hey, you know, they're into it. They're going to be Satan worshippers and all that. Jason (inaudible). He likes the music, he listens to it. There are many more out there who like the music and listen to it. It doesn't prove very definitely that just because you put the headphones on and you're going to listen to Ozzy Osborne that you're going to go out and start worshipping and start to cut people up and all of this. That's not gonna--that's not what we're trying to say.

But there are some underlying effects that it has, very definitely. You've heard the thing probably in the past couple of years or so that if you play the music backwards, singing chants and worshipping of Satan. Very definitely. I think that that stuff is probably done for a reason. They know it; it's been indicated, that they've gone and they've played the music back and they've heard certain things. Very definitely.

So someone has the intelligence to think these things up. Someone's putting them there for some reason, and is it just to the point that we're ignorant of the fact, that we don't want to know? Are we afraid? This is probably a big thing. It really definitely means something.

Years ago if we had a problem within the family, if it

was a mental health problem, if we had a person who was either retarded or mentally ill, it was like a closet effect. You would hide everything in the closet and not let anyone know what was happening to your family. It's the biggest sin in the world, they felt.

We turn around now and we find out that everything is open, that we can help people who have problems and it's not a big sin or a shame to have anyone who's mentally retarded or anyone who has a problem in the family. Sometimes it's a blessing because of the fact that you learn now more things than what we would know and that we take for granted in our normal lifestyles because something drastic happens to us and we have to learn how to cope.

And it's the same thing with this; we're dealing with suicides and dealing with Satanic cults and rituals, and the same thing dealing with it from your aspect and from my aspect as to whether or not it could happen; and if it does happen, behold, what do we do. In our family we can't tell anyone because that's all I'd have to do--have someone find out that my Johnny or Joey is involved, that they're worshipping the devil. Gosh, I can't let that happen. There's just no way I can let that happen.

You definitely have a right to be afraid of things like that, but don't let that stop you from doing something about it.

On a personal note, I don't know how much Jason has been involved as far as reading is concerned, but since 1984

we've been doing a lot of investigating and probably a lot of-- an awful lot of reading, and I've found myself sitting at home, reading some of the things--reading through the Satanic bible, reading through some of the literature that's passed out by these organizations and by these groups. Sometimes I could sit there for hours because all of a sudden I just get wrapped up and drawn right into it.

My wife will come in and she starts yelling right away. "What's going on? Are you starting to change your reading? (Inaudible) something's happening to you!" And then I sit back and I think, oh-oh, what did I do, like there's something wrong. But she's right sometimes because of the fact that I'm getting so wrapped up in it. Is it curiosity? Yes. That's what it is for me, very definitely, because I'm curious to find out what's been happening, what they're doing and what new things they're trying to do. And if I can be curious, you can be darned sure than a youngster can be curious after reading something like that that says it's really out of this world, the greatest thing going. Gosh, my curiosity is up. I got to really see what happens here.

So very definitely I see it from my end. In fact, tonight I'm coming up here. I had a bad day at the office so naturally I take it out on everybody as people do, and she says, "You're not going to be going speaking anymore. What are you doing?" she says. "You're changing. When you're getting ready to speak, you change into a different person."

It gets you. It really get you into the point where you get so curious and you want to find out. You want to just keep reading and reading.

(Tape ends here on side 1, interrupting dialogue.)

That's probably the new thing that maybe everybody-- all the parents run out and they buy their children for Christmas are the new games. We have Dungeons and Dragons and all these other demons (inaudible), all these games that are out. And luckily within our area, we have had nothing concerning any repercussions from those types of games. But I have-- and I'm not sure if I have it with me or not--but there is an organization that was formed. It's called BADD, Bonded Against Dungeons and Dragons, and it was formed by a mother whose son committed suicide. And it was because of his involvement in this game.



It's to the point where--in the game itself, you portray yourself--you take on the characteristic of another person and what you're supposed to do really at that point is make believe that you are this person and you are supposed to rob, to pillage; you're supposed to murder--anything that you can in order to gain (inaudible) in this game.

And what has happened is throughout the country, they have done a--because this mother--the same thing as Mothers Against Drunk Driving, a mother had an incident, a mother whose son committed suicide which she related to the game, formed the organization of other parents who had similar incidents with

their children as far as suicide was concerned and (inaudible).

And they put together this information and here they find now that because of the fact--what you're doing actually when you play this game is you're playing a role and it's sort of like a role reversal. You're taking on the role of this--whether it be a demon or (inaudible) or whatever character you're portraying at that point and as time goes on, the longer, the longer that you play it, in your subconscious mind you're storing all of this violence and you're storing all of the things that you're taught by playing this game.

And it got to the point--using an example, out in I believe it was California, a mother who had two sons that were involved--one was, I believe, ten and the other one like maybe seven, eight years old. And they were playing the game and it was a night and day thing with the kids, constantly playing the game. Well, the little brother at that point went and took something off of the older brother, and the older brother had a sword that apparently was with this game or (inaudible) with this game--went after his brother in a rage because he took a little trinket off of his game and he portrayed himself as being one of the role characters in this game, and he stabbed the young brother and he killed the young brother.

When they asked him why--and I'm talking after months and through psychological work-ups and all the evaluations--they asked him why, he said, "I got real mad at him, I got real mad at him and because that would be the end of the game."

His subconscious related back to the role that he was playing in that game where he unleashed that violence towards his younger brother. It's documented, very definitely.

There's a book that was put out that's--I thought I had it with me but--it's--bothered about Dungeons and Dragons, and it's put out by the BADD organization. If you need a copy or you want a copy just to--for research, I have it at the office. Please give me a call. I'll give you the names of who you can send to. I believe the pamphlet is free. And it gives you a full listing of all the games that are involved. I think there's like ten games or something that's involved in this. And it'll tell you incidents which have happened relative to these games throughout the country, different parts of the country.

It's something that very definitely should be looked in to. I don't know from the parents here but, gosh, I know we took a ride one day up to one of the department stores. It was around Christmastime last year, and I was amazed at the number of games (inaudible) Dungeons and Dragons that were going like hotcakes. They couldn't even keep them in because everybody and their brother was buying them.

And then sitting back and realizing if these people only knew what they could be involved in or what could happen. And there is people who play them. There is people out there who play the game, who feel that maybe they play it once a week

or maybe once a month or something like that and it's not going to happen; I'm not going to get involved. Well, very definitely you might not, but you've got to realize that depending upon the type of person you are, (inaudible) person--I mean if you're sound as far as mentally and you have yourself set in ways that you're not going to change, all well and good. But what about somebody else? What about the kids that are there?

Again, reverting back to the vulnerable, your young children and your teenagers who are still in that position. I mean, for you as an adult, it makes no difference. I mean, I can handle that, I can handle anything (inaudible). There's no problem with that. (Inaudible.)

But, you know, take into consideration what can happen or what would happen if it got into the wrong hands. Maybe it's just the fact that, once again, it's just that ignorance that we have. We don't want to know or we don't want to see it (inaudible) same thing happened with the Mothers Against Drunk Drivers. They're against it, very definitely, and they have a right to be, and it doesn't take effect until one of yours--something happens to them. And then everybody (inaudible).

I think that's probably a lot of the problem and, once again, from our perspective, education is probably the best thing that can happen. We're talking here in Luzerne County that we haven't seen anything that has been involved outside of the incident that I was telling you about in 1984--but we haven't

really seen anything compared to other parts of the country. We haven't seen the mass sexual abuse of children. We haven't seen the mass murders. We haven't seen sacrifices, ritual sacrifices. We haven't seen ritual crimes to the proportion of homicides, anything on that order. But we have seen the overspill, if you will, of Satanic uprisings within our area. We've seen it when we drive down the street and we see the markings of a goat head that are drawn on a building or we see the upside down cross or the words, "anti-Christ" written down or the words, "Salem", written down, or pentagrams; you can see them on buildings.

We took a ride last weekend to the Poconos. There was an old abandoned church that was off on one of the side streets around the (inaudible) country road. It was boarded up and right on the front door was a big circle drawn with the inverted cross on it.

Somebody is out there. Somebody very definitely is doing it. They didn't do it on the street; they did it on the church. So it's somebody who is gradually moving up in that stage.

The stage that we see around here in our area is the dabbler stage, the self-styled Satanist. As Jason told you in the beginning, someone who's just getting involved, just starting to read a Satanic bible, someone who's just starting to get into it; definitely the dabbler. And it's there. But to the point

of being actually hard core, I think that's one thing that we can thank God for, is that we haven't had it in our area. But there's nothing saying that it can't. Very definitely nothing can say that it can't.

And are we in a position where we can do something about it? Yes, very definitely. What we can do is exactly what you're doing tonight: is to sit, listen, to try to become familiar with some of the things that Satanic symbols or rituals concern, Satanic signs, movements and what they do. And more so to be open-minded about what is happening or what could happen, and not to try to shrug it off, push it off and say it can't happen here; it won't happen here. Because, in fact, it did one time and very possibly it could once again.

I really think that if you look at some of the other programs that you're going to be having here at St. Anthony's, they're all great programs. One of them is going to deal with another side, the church's side of the Satanic worship.

Probably two of the best that are going to be (inaudible) are going to be the ones on teenage suicide and the one that's right there; the last one's going to be, "You Never Listen To Me," about the parents and the child and their bond together and their understanding (inaudible).

Our problem is society today has changed to the point where we take an awful lot of things for granted. We no longer have the one-family--one working person family. Now it's

usually two people in the family have to work in order to survive because of our situations. We don't have the Mom home waiting for the child to come home from school and always there, making something to eat, always really being on our backs (inaudible). But now we've got to the point where the children come home and there's nobody there, and there's a T.V. dinner and a note, you know. If I'm not home, just throw it, pop it in the oven; you're okay.

We're not blaming anyone for doing that because, again, it's one of the aspects here, a part of life. Our society has changed so much that we have to do that. But our society has not changed to the point where we cannot sit down, whether it be an hour, even a half hour at night, just to sit and communicate with each other and just to talk. What's happening, what's going on?

That's why people out there on the other end of the spectrum, people who are involved in Satanic movements--that's what they're looking for, because they know the cooperation--they know that the conversation between the families--it's not there anymore. And they know at that point that they can capitalize on something that we may have forgotten about or we have lost.

And as I said, I think it's more to our advantage here tonight, because of the fact that we're getting maybe a firsthand view of--if you want to consider it a second- or third-hand

view--whichever--but I for one can very definitely tell you that what the program is about is Satanic worship is here, it is in our area. And it's like the old proverbs we've heard before and the old things we've heard about the drug scene; when you start out with marijuana, right away you go to something a little bit heavier, then a little bit heavier, then finally you're hooked and you're an addict.



Very definitely that's what we're talking about here because of the fact you're starting out--or they're starting out with something that's very, very minimum, very small, which is dabbling, putting markings up and drawings up. And then all of a sudden it starts to progress, and all the contributing factors that we listed all come together and finally something happens where we go from what we know, what we should do, to the other extreme of what they want us to know and they want us to do. And at that point we're lost. And that really is the sad part.



But if I've left you with anything tonight, maybe it's the challenge to open your eyes just a little bit wider to take a look at what's around and what's happening. If you have to file it in the back, then file it back here for some future reference, but don't ignore it. Don't hope that it goes away. Don't disbelieve it, because it's sad to say, there is living and there is dead proof of what's going on in the real world out there. And that's that.

Thank you very much for your time and if anyone has any questions, please--myself or my sidekick, Jason, will (inaudible) handle anything that you throw at us, hopefully.

(Inaudible comments made by unidentified woman.)

FATHER RAYMOND: Good evening. I'm not going to say much tonight because we're going to talk about the church's response to this and go to the scriptures for you on the third week of this series, but because some of you won't come back, I will tell you one thing as a clergyman. My biggest problem--and I'll give you an example.

A young man came to my door. It was a Wednesday evening because we were getting ready for prayer meeting, and he rang the doorbell. I opened the door and he pushed right through me. He almost walked through me, literally. And he's pacing up and down in the office and he's holding his head, and he's--I said, "What's the matter with you?" And he said, "I saw the devil." And he slammed down the Satan bible on my desk, which I'm very afraid of; I won't touch it.

You know, and my first response was, "Yeah, you saw the devil. What were you on now?" And then it dawned on me that that's what most people do. They're denying that Satan exists. And guess what? That's what he loves. He doesn't want to be acknowledged. Believe that he doesn't exist and he can do all his damage.

He does exist. He's very real. And he's a real (inaudible) and you better believe it. That's the thing and that's the message. If he can get us to believe that he doesn't exist, boy, he can work tremendous things in this world. He can overturn our spiritual lives and really hurt us spiritually.

So I want you all to do one thing: believe that he exists. He's a real person and you can find that in your scriptures. Jesus had a Bible with him all the time. And he's a real person.

And he never comes as he really is because if he did, we'd see him (inaudible) easy to reject. He comes as a college professor, he comes as a doctor, he comes as a teacher, and he's always bringing something good like he did to the Lord. When Jesus was fasting, he said, "Turn these stones into bread." Very tempting, very good. What's wrong with that? There's nothing wrong with that. Turn these stones into bread. That would have been a great miracle.

He always comes giving us something good. He always comes in the outfits of different people, as someone good. Believe it. Don't deny him because that's what he likes.

Thank you.

(Random questions from the audience.)

Q I have a comment. About four or five years ago on 20/20 they did a special on children that had been runaways

and abducted, and they found that a lot of these children had been used in Satanic rituals, and these children's bodies had been burned beyond recognition. That's why they couldn't trace the children.

And one other thing with Satanism, too, is that it will lead to capitalism in its worst state. And I don't know how many people know how perverse this can become, but it can become quite perverse and it is very frightening.

A Very definitely. Since the program you're talking about, four or five years ago, they have done a program through Ken Wooten. In fact, I have some information where the-- he was the District Attorney at the time, Bob Gillespie, sent out throughout the country some questionnaires to the other district attorneys, requesting information concerning crime that involved missing children and Satanic rituals.

And that was probably the 20/20 newsreel that he put together, this Ken Wooten, and it showed that most of the missing children, very definitely, who were not located were victims of rituals, sacrifices.

Q That's really heartbreaking for the parents, too. Parents have to understand that you can buy books of spells, Satanic spells, in any book club. I could order them today.

A True.

Q And if you're not careful, everything that you need to perform any Satanic ritual is out there. The information

is always available and it is so dangerously easy to get involved.

A Very definitely, and that is what we're seeing an awful lot now where the youngsters in school, as Father just explained of the boy who came to him would have the bible there. You would be surprised of how many the school--you go through the lockers, you look around and you see what they're carrying home sometimes, and you'll find it. It's very readily accessible to get it. I mean there's no restrictions on buying this stuff.

In fact, the people who are involved in these things print their own newsletters. I mean there's actual communicators. There's actual magazines that are published on a monthly basis that give you a list of meeting places, where they're going to be, what they're going to have, all the different items that you can order; anything you can think of. (Inaudible) publications and it's free. I mean it's all over.

We have resources that we have to try to tap in on, if I will, and we've picked up some information, a lot of information. There are some places where we've even subscribed to different magazines. And they don't care; they don't care who you are or what you are. They're going to send it. I mean if they can get anyone interested in it, very definitely they will. Very definitely, and leading to the point (inaudible) cannibalism. I explained the situation we had in Luzerne County where they ate the raw flesh of the deer and drank the warm blood. I mean, it's there, very, very definitely.

Q And the thing with Halloween, right, too, I have never let my children out on Halloween night, too, because I have studied this for years, and Halloween is their high holy night as with the Catholic church, your high holy day would be Easter. Theirs is Halloween. Well, you just don't let your children wander around on a night like that in the dark. That's asking for trouble.

And my neighbors criticized me with that attitude at first, but over the years with the things that have been going on during Halloween, they've come to see that, hey, this isn't right. There's something wrong here.

A A lot of it sometimes--we are our own worst enemy. And I can go on record at this point saying to you, you can mark my words, because of the fact that Halloween is coming this month, what you're going to see in the local news media is a big thing blown up about Satanic cults and what's going to happen on Halloween night. Very definitely. You have to be frightened of something like that happening.

We've had local media who did articles who really blew it out of proportion, what we have around here in Luzerne County, in our area. Then we've had other media do (inaudible) I hope I took and I related to you is that it's to the point where yeah, it's here but it's not as widespread as everybody is saying or as everybody's thinking. (Inaudible.) It's here, we have it. It doesn't mean that you have to go out and you have to--excuse me but then to buy crosses and holy water and everything to

protect ourselves. I mean, it's a shame but--

Q No. As you say, education is your best--

A Right.

Q --defense.

A Exactly. (Inaudible) comes to that because of the fact that we (inaudible) become so frightened of what may happen. We have a great deal to be frightened about. We have influences coming from the other side, yeah, very definitely. You know, they're out there and they're ready to (inaudible) your kids.

I had a woman, one of the other lecturers, who said, is it true, the article I read in the paper, about the blond-haired, blue-eyed children being picked up, you know, that they were (inaudible). Gosh, I mean, if we're going to start that and we're going to start saying something like that, anybody who has a child with blond hair and blue eyes (inaudible) we're not going to see them.

And we've had nothing like that. I think it was again an article in the newspaper--where they concocted the story, who they contacted, we don't know. But that's sad. That's very sad that something like this happens.

You're correct in saying Halloween, very definitely. Halloween, very definitely, is a mischief night. It's a most holy night as far as they're concerned, and it is a night which they consider a night of sacrifice and ritual.

I remember last Halloween I spent in a cemetery and it wasn't in our county, because of the fact we listened to

newspapers (inaudible) because the newspapers said that in an area cemetery--and I'm not talking this area here--in an area cemetery there was supposed to be information they had received that a ritual was going to be held for the sacrifice (inaudible) a group from New Jersey coming in.

I mean, we got ourselves in an uproar and we went down and we sat and--you sit in a cemetery all night on Halloween night (laughter)--

(Inaudible) we're our own worst enemies when it comes to something like that. There was nothing out there, but that's not saying it's not happening. It's not going to be publicized. They're not going to tell you that we'll be meeting in the center of the square or anything like that. It's to the point where everything is hidden. Everything they do is secrecy.

To come upon something like that is, you know, really playing it safe. You're just going to stumble onto it.

The incident up in Lackawanna County at the cemetery, I believe that was prior to Halloween that that happened. And, again, there was some rumors floating around then afterwards that come Halloween, the most holy night as far as they're concerned, something is going to happen. Well, I--once again, I (inaudible) they have another holiday that was around our type of Good Friday and, in fact, Good Friday was their opposite holiday, their holy day.

There was an article prior to that in the newspapers concerning Satanic (inaudible). I had a program or something up

in Lackawanna County concerning Satanic (inaudible). Well, we're talking--well, actually it was like Holy Thursday to Good Friday. At our house, I received phone calls--you wouldn't believe it. I couldn't count the phone calls that we had because of different police organizations, private individuals that I spoke to who I had acquaintance with, relaying information that they saw this happening, this is going to happen tonight; we have information that they're going to have a ritual; a black mass is going to be held here.

And it's--at that point (inaudible) things that may happen and that may go on. It's not going to be that open. You're not going to hear (inaudible). You're just going to stumble across it (inaudible) secrecy.

It makes us very leery because, again, we're our own worst enemies when it comes to something like that.

(Inaudible question regarding books that are available in any Christian bookstore about Dungeons and Dragons, etc.)

A (Inaudible) point that you made and Father Raymond also. When we're talking Satanism, (inaudible) saying you have Satans, Satanic worship, I guess it's just a general thing, a perception we have of this person, Satan. (Inaudible) that is right here in front of us, but you can't see him and that doesn't mean anything. You know, he's not here in our existence.

But we're only talking form. We're talking Satan to use it like as a word because of the fact (inaudible). It's the evil part, the good versus the evil. And Satan doesn't mean

Mr. Satan, Joe Satan--(Laughter.)

What it means is Satan is something wrong, something bad, something evil.

So whether it be worshipping, whether it be sacrifice, even if it comes to the point where drugs are used, that's Satan. Very definitely it's Satan because it's evil. It's something that can hurt you or harm you. So we use it in a general category and we call it Satanic or Satan. But it's not one person (inaudible). There are a lot of misconceptions on that--(inaudible) one person that's lurking (inaudible) corner in the shadows. That's not what we're dealing with. We're dealing with evil itself.

(Inaudible question.)

A We'll take it in two stages: number one being probably a generalization of what you're saying, just using it in cults in general and Satanic cults; cults in general.

They're looking for what I said in the beginning, the vulnerable child, a vulnerable child being number one, the child whose (inaudible); the child who comes from a broken home; the child who may have a drug addiction problem; the child who, you said, has very low self-esteem; the child who may have been the--considered within the family to have been the unwanted child growing up, the black sheep of the family; the child who's out there looking for something because they don't have it at home or anywhere else, so they have to try and look for it somewhere else out there.

Intelligent? Very highly most of the time in intelligence especially in dealing with the Dungeons and Dragons game. You're looking at that game, you're talking children who are of very high intelligence, who are (inaudible).

And again, I'm going to refer back to some stats and some investigations that were done. They find out that apparently the child who was of higher intelligence because of the fact that they're storing so much at that point, and their knowledge is focused in one area, whether the area being the academic area at that point. They're leaving this area open where it seems to be through their research that the more academically inclined child is the child who finds themselves involved with the games. And they're the child that gets themselves tied up in it moreso than a child who (inaudible) as an average student, you know, academically or (inaudible).

And that's sad because again, you're taking two different, you know, extremes, I would say. (Inaudible) but they're looking for the vulnerable child, the child that often needs (inaudible), that needs the help, that needs the understanding, that needs the caring, that needs the buddy system. Everything will be all right. Don't worry. (Inaudible) I'll take care of you. I'll do whatever we can, and we'll try to work it out.

That's the same thing going back to a child abuser, a molestor, the pedophile (inaudible). They're looking for that same child, someone who is out there. Maybe he comes from a large family (inaudible). So (inaudible) that child, giving that child money, presents (inaudible) and they start reigning

that child in.

That's the exact same thing these people do. You have to look at the child who has some problems, that would be vulnerable in any manner but moreso family background, family situation, drug addiction, if there's alcoholism in the family, something on that order. The child is just not getting the response and the contact from the family or from-- the group itself are going to be right there.

(Inaudible question.)

A We can't actually even stereotype people who are involved in the cult itself because (inaudible) we're out there talking, as I explained to you, and there may be people in the audience--I mean, it's hard. I go out on the street and if I'm talking with someone, I don't know (inaudible) I'm talking as far as background goes and so forth, or what they're into or what they're not into. But it could be, it could be a doctor or a lawyer or a policeman. It could be really any aspect whatsoever in the walk of life that may be involved with this.

(Inaudible question regarding the book, "The Ultimate Evil" by Morey Carey.)

A Charles Manson, definitely, he's practicing. The only thing--I have a question. Have you read the book?

(Inaudible question.)

A He didn't say anything about Son of Sam (inaudible). Was he practicing Satanism or--

Q There's a whole group of them. It's an extremely long book, and the man had ex-policement that were working

with him, and they tied it all up throughout the United States. They do not have a number on the people who are involved.

A Yes.

Q I don't understand where you get the Dungeons and Dragons thing from. I've played the game before and I like it, and I see no Satanic anything in it at all. First of all, at the beginning, at the first chapter, it says right off, right away, do not make your characters evil; make sure they're good. They have chaotic and they have, you know, the good characters, and they say make your characters good; you're fighting evil. You're fighting--you're killing monsters.

A You used the magic word; what did you just say? Killing.

Q But they're like good killing evil; you're good killing evil, and it's not really human. And there's--you know, there's no such thing as monsters so you're only killing imaginary evil.

A See, that's what the problem is. Again, going back to the research, all right, and if you want, as I said, if you want to give me your name and that, and afterwards I'll send you a copy of this thing that we have for researching (inaudible).

But what you're saying, here again, it's not that it's real; they're telling you that, that it's not that it's real, and they're telling you that you're fighting against evil which naturally you're supposed to do. But it's what happens to you

and what your perception is as time goes on. While playing this game, you're getting involved in a role reversal, all right, when you're playing it, and it turns to the point where you're going to do anything it takes to rid evil. Am I correct?

Q It warns against that.

A Right.

Q It warns against playing too much.

A Right. Why does it warn you? If there's a warning on it, there's something wrong with it. You know, I mean I'm not being sarcastic but still, it's to the point where it's determining what good and evil is. And what their research shows here, the sample one, because of the fact that this young boy was playing it, felt that his younger brother did evil to him, he had the right to lash out at him.

Q But that's making anything that's made to be good-- you can make anything made to be good, you know, a learning experience, into something evil.

A If it stays that way, definitely, sure. But how many people can you actually say--well, you, yourself, how many times did you play it, how frequently?

Q Well, for a while in the one summer I was playing it almost every day. I think it's like the fact is, it's the most challenging for your mind. It's not like a board game where you just move your pieces around; it gets you involved. That's what I like about it.

A That's where the problem comes in because of the fact, that's what you do (inaudible). You're looking at it as a role reversal and that's (inaudible).

(Inaudible question and answer.)

