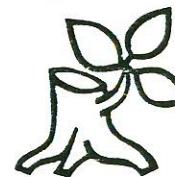


# THE BACK SIDE OF SATAN

by  
Morris Cerullo

(See Chapt. 17, about Mike Warble.)



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## Commendation

I want to express my deepest appreciation to Jean Jolly who spent many long hours laboring over this manuscript to bring it to its completed form. Though a member of my staff, she went far beyond the call of duty in her devotion to this project.

Morris Cerullo

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## PREFACE

### Pinpointing the Enemy

As I stepped off a plane in India several years ago, I was met by my oldest son, who had traveled there with my advance team.

His face was white. He looked terrible—I thought I was seeing a ghost.

"David, what's wrong?" I asked.

"Dad, I don't know!" he said. "There's something in the air here. There is just something about this place that is making me sick. I don't understand it."

I understood it.

I had been to India before. I knew of the countless false gods that are worshiped by the Indian people. The oppression of these demon spirits is so thick you can feel it in the air. I knew this was what was making David sick.

As I travealed in prayer in my room for the mass evangelistic crusade I was to conduct there, something came over me that I had never felt before. I felt as though I were being literally torn apart in my inner being. I cannot describe the scene. Alone with God, I began to call out certain things by name and bind them in the name of Jesus: the spirits of sin, the spirits of sickness, the spirits

of religion, the spirits of the false cults, the spirit of idol worship.

This went on for hours. Finally, victory came. We went through our whole campaign in India without one problem.

What God revealed to me during this time is one of the reasons behind this book.

I had been on the foreign field for twelve years prior to this experience. I was already well aware of what the church calls "demon powers." When I went into these countries, the anguish I went through in prayer in order to win a victory was indescribable. I struggled in such prayer because I knew I was combating special forces. I knew I was coming to grips with the supernatural powers of the enemy! I knew that these powers must be defeated in prayer before I ever left the prayer room!

However, I had never applied this principle in America; because here, you see, we think of ourselves as civilized people. We are educated people. So I used an entirely different approach at home than I did on the foreign field.

Now, however, I felt God speaking to my heart that this key, the key used for such victories on the foreign field, was also the key for victories in America.

The Lord said to me, "Son, you must realize that in the United States of America you're not dealing just with ideologies. You're not dealing with rebellious youth who are disenchanted with the hypocrisy of their parents. You're not dealing with kids who are trying to tear down the establishment. You're not just dealing with the drug culture."

"If you will go deep to the root of the problem, you will find that you're in a *spiritual* battle."

#### *Spirits!*

Small wonder that Paul, under the inspiration of the Holy Spirit, penned this strong warning in the sixth chapter of Ephesians: "For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places." (v. 12)

I began to realize that there were tremendous spirit forces working in America to tear down the structure of our society. In fact, I believe with all my heart that the

devil has assigned special spirits to this task.

One of the devious ways in which these spirits are working is to draw young people, as well as older folk, by use of the supernatural, into snares of occultism and Satan worship. This is a spirit that is coming more and more upon America. We see it everywhere.

Someone said to me, "Reverend Cerullo, we don't mention the word 'spirits' in our church anymore because my pastor says we are not to scare people."

Let me ask you this: *How can you fight an enemy you have not marked? How can you fight an enemy when you close your eyes and pretend he does not exist?*

He is here! The fight is on! And more and more of our American young people are becoming involved as this spirit sweeps through America.

At our Youth Action Center in San Diego, which is our youth outreach program with a twenty-four-hour hotline counseling service, we have seen a marked increase in calls from those who have become involved in occult practices and are in desperate need of help. At this writing there are several young people manning the telephones at the center who have been delivered from these satanic practices.

One young woman, who became one of our dedicated helpers, was involved in Satan worship for ten years. She has been delivered by the power of God. Now she, and others like her, are seeking to help those who have been similarly entangled.

It is my prayerful hope that this book, assembled after long research, will serve both as a warning to those tempted to taste the dark powers of Satan's underworld, and as a help to those who have already been enslaved and would like to be free.

To the ensnared I say, "You shall know the truth, and the truth shall make you free." (John 8:32) Jesus Christ is the Truth. He is the Answer. The Holy Spirit is the Power that enables us to break every fetter of the devil.

There are many faces of Satan....

The Bible says he disguises himself as "an angel of light." (2 Corinthians 11:14) He is also called "a deceiver" in Revelation 20:8 and Revelation 12:9, in which it is said of him that he "deceives the whole world."

Most of man's problems, dilemmas, and even his sicknesses and sorrows can be traced to the invasion of spirits into men's lives. These spirits, whether they are negative thoughts, hatreds, prejudices, lusts, or inordinate passions, are real. They are tearing at the life style and stream of American Puritan heritage.

Thank God, we have a greater power than the devil. In 1 John 4:4 the Bible says, "You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world."

Through pinpointing our enemy and taking dominion over him in the authority of Christ, we can put the enemy on the run. That's why I selected the title *The Back Side of Satan* for this book.

May God bless this book to your heart is my earnest prayer.

Morris Cerullo  
San Diego, California

# 1

## Personal Encounter

The air of the stadium in Haiti was electric as time drew near for the opening service of the crusade which we had been invited by President Francois Duvalier to conduct in that country.

Five thousand people were jammed against the platform we had erected. Another ten thousand were packed into the stands.

Scattered through the crowd were 300 Haitian voodoo witch doctors whose plan was to create havoc, wreck the platform, and kill whomever they could—mainly me!

As the Christian leaders with whom I was making the trip sought to open the meeting and give testimonies, these red-shirted voodoo doctors began their rhythmic chant, "Boom . . . boom . . . boom . . . boom. Boom . . . boom . . . boom . . . boom." It was havoc. I could tell that Satan had really unleashed a host of spirits against this work of God.

A few hours earlier, when we had arrived in Haiti, a long string of limousines was waiting to take us on a parade through the city to our hotel. I was in a car with high officials including Senator Arthur Bonhomme and a general.

This was in 1960. I didn't know anything about Haiti

# 5

## Classroom Invasion

A satanic Black Mass celebrated right on the campus of an American high school? Unthinkable! Or is it when you consider the course our nation's public schools have taken just in the last decade or so?

Don Carpenter, writing in the Montrose, California, *Ledger* of June 9, 1971, declared, "When prayer was eliminated from the schools, it was a compromise. When Satan replaced God, it was a surrender."

This writer then pinpointed a growing public concern over the revolution which has rocked our public schools from all levels: kindergarten up to higher education.

The public school system of America, remember, was once founded on the Word of God. Years ago *Pilgrim's Progress* was a standard textbook. Without traveling that many years back, many can remember when "The Lord's Prayer" was recited during home room period, or when the teacher could select a portion of Scripture for devotional reading.

Those days are gone, due largely to the efforts of atheist Madalyn Murray O'Hair and Supreme Court rulings regarding prayer and the Bible in public school.

What is transpiring today in the schools will shock

many parents, for Satan is meeting with surprisingly little resistance as he attempts to use the classroom to capture the minds and imagination of our young people.

Courses in the occult abound in many schools, and actual witchcraft rites have been reported in some classrooms. Experimental college courses are being funded by tax money, and in some cases known witches are teachers.

Though witchcraft purports to be a religion, there is no hue and cry about separation of religion and public education where the occult is involved as there was over the Christian religion.

However, not every community is taking this onslaught of the enemy without a battle. Residents of the California city of Fresno took concerted action to pressure the school board into dropping courses in the occult from the curriculum after they discovered what was happening in the local classrooms.

Their success in the battle should be an inspiration to leaders in other communities to take up the standard to combat this growing spiritual menace.

Fresno is a good example of how Satan infiltrates the schools, and also a good example of how a community can defeat this type of activity.

On the surface, the community appears to be a pleasant, progressive city which is facing up to the challenges of the future. It has high-rise buildings and modern shopping centers, two newspapers, two colleges and several dozen churches.

But drive around Fresno and you find some disquieting reflections of the times.

On Blackstone Avenue is one of three shops in town which sells pornography. Two blocks from Fresno City College is a bookstore which deals in literature of the occult and the black arts. Near Fresno State College is another bookstore where the owner says he cannot keep up with the demand for a popular item, the *Satanic Bible*.

Talk to Fresno residents, and after you find out all the good things about the city, conversation turns to discussion of bombings of public buildings. Concern is expressed over the existence of the pornography bookshops

and the influence they have on young people and the city's "all-American" image. You also find people who are concerned with drug abuse and the soaring venereal disease rate.

People also are disturbed over the schools—about what is being taught, and about where their tax dollar is going.

Apparently the first infiltration into the schools was made at Fresno State College, where a course entitled "Mysticism" was introduced in 1968. This was taught by Dr. George Kauffman, a professor of chemistry with unimpeachable credentials in the field of chemistry.

His credits include work experience with Humble Oil and General Electric companies, a teaching assignment at the University of Texas, and participation in research at the Oak Ridge National Laboratory. Also he has traveled to the Soviet Union where he presented papers at the International Congress of the History of Science. With this background it seems a waste that he would be assigned to teach in the occult field.

For five semesters the course attracted no special attention, although it dealt with mysticism, Satanism, witchcraft, and magic.

Then a routine press release was issued by the college news bureau regarding the appearance on campus of John A. Ferro, whose topic was to be "Satanism and the Dark Side of Life."

Following are some quotes from the news release.

"His talk is sponsored by the Form Arts Committee of the College Union, and he will be the guest of Dr. George B. Kauffman, an instructor in the college's course in mysticism. Ferro will also spend time in seminars and discussions with Dr. Kauffman's class on Satanism, witchcraft and magic.... Ferro is a student of Crist Lovdjieff and worked with Anton Szandor LaVey, high priest of the Church of Satan in San Francisco."

The press release also said Ferro would emphasize the carnal aspect of man's nature as well as the functional value of satanic personification. Satanism would be discussed as a philosophy of revolt and emancipation.

"The lecture is open to the public," the release continued, "and the day chosen for Ferro's appearance is

'Walpurgisnacht' or the eve of May Day in which witches traditionally ride to an appointed rendezvous."

Murray Norris, alert editor of the prize-winning *Fresno Guide*, sent an observer to this particular "rendezvous" in the person of Father Cecil Barron of St. Anthony Claret Catholic Church.

Father Barron had spent fifteen years in England where he had witnessed the practice of Satanism. He was especially interested in Ferro's talk since the Catholic Church is one of the prime targets of Satanists, whose Black Mass mocks the Catholic Mass.

At the lecture, Ferro boldly stated that "the core of Satanism is that it is a philosophy of revolt. There is far more in Satanism about revolt than anything else."

Father Barron's report declared that Ferro "attacks all the known moral standards of society as well as all religious tenets. He degrades man to the level of an animal. He urges man to become a god unto himself. Satanism destroys the whole structure of society because the licentiousness of it is beyond comprehension. Satanism is out to destroy everything decent."

The priest also questioned whether the "teaching of Satanism at Fresno State was a proper use of our tax monies."

Residents made suddenly aware of the presence of Satanism in their city fired off a barrage of indignant letters to the editor.

"Just who wouldn't be angry . . . our tax money being spent for such an ungodly and ridiculous course?" demanded one writer, who signed the letter with the slogan "Prayer Changes Things."

But reaction to the college course was mild compared to what happened when it was revealed that a course in witchcraft was being taught in the local high school.

Entitled "Literature of the Supernatural," these high school courses were credited by bookstore owners with triggering an interest in the occult that sent sales zooming on books dealing with black magic, witchcraft, and devil worship.

"I don't know how deep they go into it in class," one

bookstore owner said, "but they certainly get these kids interested in witchcraft and worship."

While some school officials denied that students were being actively indoctrinated in witchcraft, young people nonetheless were exposed to courses which taught them how to become witches or warlocks; how to perform a Black Mass; how to cast a horoscope; how to tell fortunes; how to read tarot cards; how to document psychic experiences; how to conduct a séance, and other practices in violation of God's laws, city and state codes, and the United States Constitution.

Father Barron again became a spokesman for opponents to the classes, condemning any course which taught witchcraft to young people.

"This is the height of infamy," he declared. "Witchcraft is a part of devil worship. They're all connected . . . witchcraft, black magic, and devil worship. They may seem like something to play with when they cover these things in class, but they are getting close to things that pertain to Satanism."

"The *Bible* condemns witchcraft and says that they that do such things shall not inherit the Kingdom of God" (Galatians 5:21), he pointed out further.

The high school pilot course had been requested by a teacher named Edna Eisentrager in a communication to Edison High School Principal William Gillen. The new course was needed, Mrs. Eisentrager's request form stated, because "students have shown an avid interest in supernatural literature."

In a standard form requiring information as to bibliography for the course, the following paperbacks were listed: *The October Country* by Ray Bradbury; *Witches, Warlocks and Werewolves*, edited by Rod Sterling.

She said the subject would not require specially trained teachers; there were informed people already available.

Initiated as an elective in the English Department, the course was divided into areas covering psychology, vampirism, lycanthropy (werewolves and other changelings), spiritualism, monsters, witchcraft (sorcery, magic, and voodoo), divination (necromancy, augury, and astrology), and

study of *The October Country* (modern supernatural).

"The reasons why man has developed fears of the unknown, and the forms these fears have taken, will be highlighted to help the student examine his own fears and superstitions." This was part of the study, according to Mrs. Eisenstager's written plan.

Books originally requested for the course were by well-known authors, many that parents would not find objectionable. But in reality nearly 100 hardcore occult books were used as primary resources instead of the books mentioned in the original requisition for the course.

The new course opened at Edison High School with 150 students enrolled in five classes taught by Mrs. Eisentrager. The next year the course was introduced at Hoover High with an enrollment of 120 students and at Roosevelt with 46 students.

Students interviewed said they took the courses because they could make an "easy" A or B.

Requirements for a passing grade were listed as follows: "Read at least four books, and study one particular area in depth so that you can perform a demonstration for the class or give an oral report in which you tell what you have learned and your conclusions with the reasons why you feel as you do (belief, disbelief, skepticism, etc.) or submit a written report to the teacher."

This course was clearly dabbling in the area of beliefs and was challenged before the school board by Miss Marilyn Affeldt, a *Bible* saleswoman.

"The matter of beliefs is not an English subject, nor is it a subject for any school teaching," argued Miss Affeldt before the Fresno School Board. "It is clear that this is not an English course. It just happens to be written in English. This is, instead, a course dealing with beliefs, and this is illegal, just as any doctrinal or religious course would be illegal."

Miss Affeldt researched the State Education Code for ammunition for her board appearance and found that the definition for "Literature of the Supernatural" was at odds with the state mandate for high school English courses. She also found that federal money was being used to subsidize the occult courses in some situations.

Citing specific portions of the Federal Education Act of 1965, Miss Affeldt declared, "The English elective courses being presented in our Fresno High Schools are clearly outside the intent of that act." She charged that so-called "enriching" courses had been substituted for mandatory ones.

Requirements for getting an A in the course were spine-tingling! For this requirement a student was required: "Read at least six books and study one particular area in depth. Join with at least three other members of the class who are studying in your same area and meet with them at least twice each week for group discussion or experiments. Prepare an original individual or group discussion or presentation for the teacher and the class: a bulletin board display, or a piece of supernatural fiction in poems or short story or play, or a séance, or fortune telling demonstration using various methods, or a supernatural creation using media other than language (sculpture, painting, movie), or a group presentation of a supernatural play, or rewrite a true incident or a short story in a play form, etc., or teach at least four people individually or in groups: *I Ching*, how to read the tarot cards, the art of astrology, palmistry, etc., or chart a horoscope for at least four people (including the teacher) or study J. B. Rhine's clinical experiments for ESP and set up a laboratory situation in which you test at least ten people for ESP powers and write up the results of your tests, or study Dal Lea's methods for documenting psychic experiences and describe, document, and present a written report on at least five psychic experiences."

The combined bibliography from two Fresno high schools for "Literature of the Supernatural" included 100 hardcore occult books, including such titles as *Diary of a Witch* and *Book of Fortune Telling* by Florida witch Sybil Leek; *The World Within* by Gina Cerminara, which deals with reincarnation for solving personal problems; *Dreams—Your Magic Mirror* by Elsie Sechrist, which promotes dream interpretations; *The Betty Book* by Stewart White, said to be "revelations from the unseen side of life;" *The Door to the Future* by Jess Stearn, which says that the future can be predicted through psychics; *Practical Mysticism* by Evelyn Underhill, a learn-how book of using mysticism;

*The Haunted Mind* by Dr. Nandor Fodor, which advocates levitation and astral projection; *True Experiences in Communication with the Dead* by Martin Ebon, which promotes spiritism; *Astrology, the Space Age Science* by Joseph Goodavage, which attempts to add credibility to astrological predictions; *I Ching—Book of Changes* by Wilke Wilhelm, which tells how to practice the occult; and *Enigma of Out-of-Body Travel* by Susy Smith, which deals with astral projection.

What benefits did the students taking the course derive from it?

One student who took the course in the spring semester of 1971 picked werewolves as his project.

"I read some material on werewolves and talked about it in class. This did not help my English in any way. It really didn't help at all. The only thing I could say was that it might have helped my public speaking, but I was taking a public speaking class anyway. I took the class because I didn't know what other class to take. I talked to other kids, and I figured it would probably be easy. They offered classes in composition, but they were too hard, or over my head. But what I really needed was a class in basic English . . . something that would help my spelling.

"In the classroom, there were books like *Man, Myth and Magic*, the *Satanic Bible* and *The Black Arts*, a big formula dictionary on witchcraft which contained things about incantations.

"The teacher said she had gotten in trouble teaching the course in the past. So we all had to have a special project. Some girls the quarter before had gotten her in trouble when they put on a Black Mass demonstration. She didn't want anything like this to happen again," the student said.

The Black Mass to which he referred took place on a Friday the 13th at Hoover High School. Details of the mass are sparse. Students would not talk about it.

Another student described a class in "Literature of the Supernatural" in which a student speaker discussed the "world of astral projection."

"He said one of the ways to get into the astral world was to take drugs, but that this would destroy your body.

So he said you should get there by concentration. He said he could talk to the dead and that he had the power to see other lives he had lived in reincarnation. He claimed he was reincarnated as an Eskimo and as other people in past lives."

The student also described a séance held in class.

"It took in about thirty people. We left the classroom and went into this soundproof room at Hoover. A black candle was lit, and we tried to contact this kid's uncle. The teacher wasn't in the room, but she let us go to the séance.

"One student got up in class and said his mother was a witch. She had been practicing since she was a girl, and she only considered herself an amateur. He told about books that had certain marks in them put there by other witches and said if anyone tried to use the book, something drastic would happen to them—like an accident or something. He also said that when his father died, a group of witches came to his house and sat around a table, and his father's voice came through one of the women. It was weird!"

Many students who were exposed to the "Literature of the Supernatural" felt they had been misled and deprived of correct English instruction.

"I didn't get anything out of it. It was just a big waste of time for an easy grade," one boy said.

"What bothers me," confided one girl who is a devout Christian, "is how much students seemed to look forward to playing occult games as soon as they were out of the classroom. There's no telling what a lot of kids have gotten into as a result of the ideas they got in the course."

It was through the Fresno newspaper that the parents and other concerned citizens of that community first became aware of what was happening in their schools, and Editor Norris is to be commended for the fight he led to rid the community of that blight.

When the story was revealed in the *Fresno Guide*, public reaction was almost unanimously against the course.

"If you can teach Satanism and witchcraft in the schools," one woman said in a letter to the editor, "why can't we have God and prayer back in the schools?"

The school board heard about the taxpayers' anger through the great number of protest letters which flooded the newspaper office. Threats of recall against the board were heard, and suggestions of taxpayer marches.

But the greatest resource the community had was prayer—the spiritual battle done in a number of Fresno churches. Dozens of prayer groups met morning, noon, and night to pray against the continuance of occult courses fostered upon the children of the community. Included were housewives, businessmen, blue collar workers, and farmers.

Nor were the prayer bands limited to what are normally called "fundamentalists." They included members of every denomination in Fresno, Catholic, Protestant, and Jewish.

"There must be 500 people in Fresno who meet regularly for prayer and Bible study," Norris reported. "Don't underestimate the power of prayer. It does work. It worked in Fresno."

After a two-hour hearing in which some eleven persons spoke out against the course, the Fresno Board of Education and school administrators announced that they had arrived earlier at a decision to drop the course, "Literature of the Supernatural," from the coming year's curriculum. This was at least a temporary victory for Fresno citizens.

School Superintendent Dr. Arnold E. Finch was quoted in the *Fresno Bee* as saying: "It has not been the practice of the district to continue to offer elective courses whenever there is a sizable misunderstanding and misinterpretation of the content or intent of the course."

#### Misunderstanding? Misinterpretation?

The high school courses were not reassigned for the following year, nor did Dr. Kauffman's course on mysticism open on the Fresno State campus. However, it was offered at the "Experimental College" under the title of "Alchemy," still taught by Dr. Kauffman.

Fresno is not alone in its fight against occult courses in public schools.

My researchers discovered that half of the public schools contacted are teaching occultism! This is done under deceptive course titles or through campus lecture series where off-campus speakers come and advocate occult involvement.

San Diego State College is funding an experimental

college course in witchcraft taught by an admitted witch. said also to be a member of the Gay Liberation League. Also in the San Diego area, an occult course is being taught for seventh graders at Hale Junior High School.

"It was the most signed-up for elective," according to the teacher of the class who was given the teaching assignment from administrators even though he said he preferred not to teach the subject.

At San Francisco State, although "Magic Myths of Medicine" relating to voodoo was discontinued, a new course was started entitled "Mystic of Metaphysics."

San Francisco has occultism in the junior high schools where a "mini course" is taught in English classes.

A summer extension course entitled "Mystical and Scientific Basis of Divination" was given at UCLA.

At Oglethorpe College in Atlanta, 190 students are enrolled in five classes on the occult with a waiting list of 500 for the next session. The teacher is Anita Josey who claims that she is psychic.

Regarding the phenomenal interest in her classes, Miss Josey said, "This is just a drop in the bucket compared to what is going to happen all across the country. This is just the beginning."

The popularity of occult courses continues at various high schools around the nation. The "Literature of the Supernatural" course has been offered in Sanger High School and a similar course entitled "Magic, Myths and Science" was taught at Lodi High School, both in California. In Minneapolis at South and Washburn High Schools, 172 students are taking the course under the title "The Occult."

Courses have sparked other types of occult interest including the formation of the Samohi Occult Club at Santa Monica High School in California. Club members sell knick-knacks on campus to raise money to buy supplies for their practices.

The Denver Free University requires a \$10.90 surcharge for its course on "Theory and Practice of Witchcraft." The extra fee is said to cover the cost of candles, bats, blood, and other items needed for the class.

It might be interesting to note that when community pressure is applied to occult practices as a whole, those

involved begin to claim that witchcraft is a religion and demand their "religious rights" under the first amendment to the Constitution.

If we accept their own definition of witchcraft as a religion, then why is this "religion" permitted in schools where Christian activities are not condoned?

And why is it taught where Bible classes are banned?

It would seem that the abolishment of public prayers and other religious activities in tax-supported schools applied only to the Christian religion.

Witchcraft or any other occult being taught in public schools should be opposed vigorously because of the non-academic value and the serious problems to which such studies lead, such as demon possession, unstable personalities, mental derangement, criminal tendencies, and possible self-destruction—a road easily traced in our occult files.

Also, the need for legislation in this area is clear. If witchcraft should be defined as a religion by lawmakers, then it should be excluded from public schools as Christianity is.

*However, legislation itself is not the answer to the crisis in America. This is part of the revelation insight into the spirit world that God gave me—which led to the production of this book.*

God revealed to me that we are not dealing with men, nor with political ideologies, nor with hippies, nor with drugs, nor with horoscopes, but with spirits and principalities, and the forces of the enemy.

He also revealed to me the answer.

He said to me, "Son, the answer cannot be legislated from Washington, D.C. As long as you try to meet these forces with a solution from man, you are wasting your time."

*There is only one way to stop what is happening to our kids today.*

That's when you and I break through in the spirit world, get hold of those principalities and those demons and those spirits which are controlling and dominating and driving the lives of these kids, bind them in the name of Jesus and cast them out!

## 6

### The Devil's Advocate

Satan's quest for respectability and academic acceptance didn't pause at the high school or state college level.

A milestone of sorts was reached on June 16, 1970, when a large, well-known university bestowed a Bachelor of Arts Degree in Magic upon Phillip Emmons Isaac Bonewits, a one-time disciple of the Church of Satan described as a "social misfit" by a former teacher.

The degree was signed by Governor Ronald Reagan and administrators of the University of California at Berkeley.

"A bit weird" by his own summation, the diminutive 107-pound Bonewits roams the streets of Berkeley attired in a medieval red satin outfit with a large sword on his belt. Armed with his university credentials, he has opened a "Wizard Consulting Service" in Berkeley.

California has more than its share of "different" people or "characters," so many in fact that such places as Sunset Strip in Hollywood and Telegraph Street in Berkeley have become tourist attractions just to "see the people."

Our purpose here is not to single out one person for his strange costume or unconventional behavior, but to question the action of school administrators in engaging in such

from burglary to fraudulent use of a credit card. I went to court July 26—first day of our highest holidays, Lammas, which is July 26 to August 1. It was a good sign."

Then, asked by reporter Edna Buchanan why Satan hadn't delivered her from her current predicament, Kim Brown smiled and said, "He has to a point, hasn't he?"

This young girl's life was marred with truancy, pool hustling, shoplifting, temper flare-ups, burglaries, Satan worship, witchcraft practices, and murder, and with possible indications of homosexuality and prostitution.

Kim's life started in an all-American surrounding, and she ultimately ended up in prison for murder.

What lies ahead for Kim Brown?

Only God knows.

It is impossible to bring this chapter to a definite close, because, at this writing, Kim Brown is at large, having escaped from the penitentiary in Florida shortly after material for this chapter was researched.

In fact, because our files on her background and friends are so comprehensive, a detective from the San Diego sheriff's department spent several hours pouring over our material for leads in trying to find her.

Considering the violence and lawlessness of her background, it is almost inconceivable that the record won't be continued with other crimes. The headlines may yet again bring out a bloody story of satanic worship and senseless killing, unless!

Unless, somehow, somewhere... satanic murderer Kim Brown comes into contact with the saving grace of the Lord Jesus Christ and takes the way out of the satanic web in which she is entangled!

Hopefully, prayerfully, she will be one who has tasted deeply of the things of evil but will find the road to peace and love.

The picture is grim, but not hopeless. I will be relating to you later cases I know in which God has wrought marvelous deliverance to such captives.

He is able!

One John 3:8 says, "The Son of God appeared for this purpose, that He might destroy the works of the devil."

## 11

### The Inhumane Society

Humans are not the only beings to meet with gory violence at the hands of occultists!

Practitioners have left behind a long and bloody trail of tortured and misused animals that sickens the imagination. Some of these instances have already been mentioned, but these are just a drop in the bucket compared to a long list of such brutalities that have been reported.

The brutal slaughter of animals including birds, goats, hamsters, rabbits, dogs, and cats during satanic rites proves that among the sick minds of practicing occultists there is no humane society.

The *Satanic Bible* by Anton LaVey states that "an animal is never slaughtered for the purpose of using all or a part of that animal in their satanic ritual." However, many police investigators have noticed an increase in unusual animal deaths and place the blame on witchcraft and other satanic practices.

Voodoo rites in Haiti and in the American Southeast and Southwest often included the slaughter of chickens, with the blood supposedly being drunk by the high priest or sprinkled about during the ceremony.

In the southern California seaside community of Venice,

police have reported finding the bodies of slain animals along the beaches.

In October of 1971, officers went to the beach after a woman called to say she saw a van of hippie types unload a box which appeared to be dripping blood.

When officers dug up the "casket," they found not a human body, but that of a large German shepherd dog which had apparently been sacrificed in a satanic rite. These details were described by Captain Bob Vernon.

"Its throat had been cut and there was some evidence of skinning the dog," Vernon says. "According to several guys I talked to who were at ceremonies like these up in the hills, they try to pull the hide off the dog before it dies. They try to keep it alive and let it walk around without its skin on. The groups are definitely tied in with witchcraft and Satanism."

"When you talk to these people, they readily admit that they are followers of the occult," Vernon said, "and, that they have various types of ceremonies, even to the point of mixing the animal blood with LSD and drinking it in order to heighten their trances."

A Florida farmer told an interviewer that black chickens, white guineas, and some types of young goats and lambs are practically unobtainable on the market because so many are being used in rituals.

Latin cults in Miami have paid as much as \$150 a night to use remote sheds or shacks in the agricultural sections of the county for their sacrificial rites. One researcher discovered that as much as \$3,000 has been paid to a "priest" to perform certain occult rites.

A writer in Miami who raises homing pigeons, as a sideline has been making a small fortune selling the same birds over and over to Cuban occultists. The homing pigeons are used in a ritual where they are passed over the person's body—assuming all the person's ills and bad luck—and released to fly speedily away.

Other less expensive birds and animals are sacrificed—chickens or goats—with the blood caught in small bowls.

The entrails of the sacrificed animals are used in various voodoo-type ceremonies by superstitious Cubans, then cooked and eaten along with the bodies.

In satanic worship services held in San Bernardino, California, animals were sacrificed "as a proxy for a human," according to one practitioner. "Instead of sacrificing an infant, which is suggested in ancient rituals, the sacrifice is made the same way but with an animal. You can't get thrown in jail for killing an animal—yet," the former Satanist said.

"A lot of times, the blood of the animal, after being consecrated to the devil, is used in the communion ceremony," the ex-Satanist claimed. "Flesh is eaten raw on the communion wafers.

"Animals used in the sacrifices are never handled very humanely. They're not drugged first—they're just hauled up on the altar, and the cruelty begins as they are cut, poked, and ripped apart. They are killed in a very crude manner. Disemboweling is not an instantaneous death.

"The ceremony calls for going through the satanic ritual, consecration, sex, and then a dog is slit open. The high priest takes out certain sections or organs and uses them in sacrifice.

"Then the blood is drained at the same time. The animal usually doesn't die until some of the organs are cut out, so the animal is alive during the first part of the procedure," the former Satanist recalled. "It's agony for the animal."

Occult movies often depict animal sacrifices. One person interviewed described a sacrifice involving a cat which took place on a private beach on the boundary line of Los Angeles and Ventura counties on Highway 1. The group met when the moon was full.

"It was gruesome," he declared. "They took lighted firecrackers and sat a living cat on them. The cat was blown to smithereens. It was sickening."

If the *Satanic Bible* prohibits animal sacrifices, why is it done by Satanists?

To begin with, most occultists do not adhere to Anton LaVay's *Satanic Bible*. Actually very few of those who are officially connected with his organized Church of Satan prescribe to his bible's doctrine on animal sacrifices. Many have been known to participate in their own variety of satanic sacrificial rites.

Several other occult practices such as witchcraft and voodoo do not adhere to this bible and do use animal sacrifices.

We mentioned that one of the motivating factors that attracts people into the occult is *the desire for power and control over others*. Since the practitioner of witchcraft may wish to avoid prosecution for murder as the result of sacrificing a human being, he seeks a substitute. What better substitute than a helpless animal?

The act of killing the animal symbolizes power to the sick mind of the perpetrator. The person doing the killing may have deep-rooted resentments against other people, and killing the animal may symbolize to him killing the hated person.

The requirement of having their subjects drink animal blood, as has been discovered in some instances, serves as a "test" to separate the "men from the boys." Those who want to get into witchcraft and Satanism badly enough must endure the most disgusting practices as a test of their sincerity. Those who can make it through the trials and initiation rites, no matter how sick they may be, are finally "acceptable."

It is difficult to determine to what extent animal sacrifices are used in occult practices because these practices vary so much from place to place and from country to country.

There is no doubt that the practitioners of blood sacrifices do murder humans at times, as apparently was the case in the California schoolteacher and Montana social worker as noted previously.

In the San Jose area, police discovered two female bodies which had been stabbed a total of 300 times and partially drained of their blood. It was believed that these women were prostitutes or "non-established" types, ideal victims for Satanists because no one would miss them.

There is no doubt that the minds which concoct these senseless and barbaric tortures of animals and humans are sick, twisted by the forces of evil which control them.

It is hard to believe that someone entering the occult world would, as one of their first acts, engage in such practices. But the fact remains that a person is initiated

into the occult by committing a definite act, no matter how insignificant it appears. This innocent beginning has the strong possibility of leading the "dabbler" down the dark labyrinth to this evil sickness.

## 17

### Secrets of a Satanist Priest

"If you're *really* a witch and *really* have power—let's see you burn that building down!"

This was the challenge presented to his older step-brother by a young San Bernardino, California, boy. It did not go unheeded!

"I put a spell on the building, which was a bar," says twenty-five-year-old Mike Warnke. "That night the grease in the kitchen overheated and the place caught fire. It burned to the ground."

What he had said in jest had come to pass. The young boy was convinced: Mike's power was real.

From this incident Mike, too, became convinced of his powers as a witch. As verification Mike related story after story regarding happenings in which he later participated. In fact, his influence brought him to the post of Master Counselor in one of the largest Satan worshiping organizations in Southern California.

For reasons of his own, Mike has asked us not to use the name of that organization, which is reputedly still in existence.

I came into contact with Mike when he was a cardio-pulmonary technician in the United States Navy. He has

since been discharged from the service. The story Mike has to tell is bizarre.

An orphan boy with a "catch-as-catch-can" religious background, while still a teenager he became the revered high priest of a 1500 member Satanist cult.

His story is not a pretty one, even omitting episodes so secret they are still known only to him. Because of his former involvements there is always the possibility that something violent might happen to Warnke.

Mike told us that his father was a six-times-married, small-time hood and dope pusher who died when Mike was eleven years old. His mother had already been dead for three years, and his stepmother at that time was a nineteen-year-old girl who beat Mike with a dog leash.

Memories of his early childhood in Tennessee are not happy. There was lots of drinking, and he remembers his father driving around with a machine gun on the car seat beside him. Once his father's car was machine gunned while Mike was in it.

He remembers being threatened by adults that he would turn out "just like your dad" if he were not careful.

After his dad's death, Mike went to live with two aunts for the remainder of the school year. When he was twelve years old he went to live with a half sister, who was much older than himself, and her husband. They became "Mom" and "Dad" to him and he still holds them dear, though at times their relationship has been rocky.

Mike helped launch troubles within this new family as soon as he arrived at their California home. They were Catholics. The conflict was largely due to the difference between Mike's past religious background. His staunch Church of Christ aunts had armed him with anti-Catholic literature and ample warnings as to Catholic heresy.

As soon as Mike arrived he informed his new family they would all die and go to hell because they were Catholics, and that furthermore the pope was the Antichrist.

His new family did not insist he become a Catholic, but they did insist he learn what Catholicism was all about. So they enrolled him in St. Francis de Sales Catholic School in Riverside.

Starved for a mother's love, Mike there came under

the kindly influence of Sister Mary Frances, a Dominican nun whom he describes as the sweetest woman he has ever known. Other sisters and one of the priests also impressed him quite favorably, and he quickly became interested in the mysticism of the church.

The language of the Mass, the rituals themselves, the vestments and miter all captured the admiration of the youngster, and he became completely involved in the church. He links his need of a mother image with his adoration of the Virgin and says he began to spend hours upon his knees before the statues.

The youth made all A's in religious subjects and began planning to enter seminary. In fact he did attend classes there during the summer.

Religion, however, began to interfere with his social life, and he slowly drifted away. His foster parents drank frequently, and he started drinking and dating frequently.

Then he entered San Bernardino Valley College and changed his appearance: his hair grew long and he bleached it white, he purchased weird clothing from rummage shops, and began to frequent coffee houses. Soon his heavy drinking became a real problem, and he turned into a teenage alcoholic. After a while alcohol no longer "did anything for me," as he recalls—and he was ripe for the scene which followed.

A friend offered him some marijuana. Though he at first refused, he began using it with his roommate to avoid being an outsider. This was in 1965 and preceded what he refers to as his "short but brilliant" career in dope and witchcraft.

Mike began to get loaded with drugs frequently, and even ate "pot" on his food. Next came his experiences with peyote, mescaline, "reds," and "speed."

Dr. Timothy Leary's defense of the use of LSD fascinated him, but he also felt to use the psychedelic drug was scary. He approached it rather cautiously at first as member of an authorized college control—group experiment. However, he liked his first experience so much he began to trip regularly. Then he was introduced to the needle at a party, and found he had gone from smoking pot to shooting heroin in little more than two months.

Formerly a husky, good-natured guy, he began to neglect food and dropped to a weight of around 110 pounds. His school work also suffered, and he became a drop-out from his classes. He continued to hang around the campus to hold discussions under the trees with other pseudo-intellectuals, and to pursue his new career of pushing dope.

The same friend who turned him on to marijuana and who had been supplying his dope needs now went a little further and invited him to a party. About eighteen or twenty people were involved. The proceedings began with the use of dope and degenerated into a sex orgy. This orgy took place in San Bernardino, in a palatial home on a hill overlooking the city.

"It was one big sex deal, indecent, perverted," he recalls.

About this same time Mike began transporting dope and carrying messages for those involved in dope-running and in other secret practices. One day he found himself initiated into a Satanic witchcraft organization.

A barn in an orange grove was the site of the coven's rituals, which were similar in structure to the Catholic High Mass. A stone altar, which had grooves cut in it to catch the flow of blood, stood before an inverted cross. A goat head idol was in evidence, and a pentagram, where spirits came after they were summoned during various incantations. Part of the service included participants offering themselves to the devil.

The coven could call up three messengers or spirits at each of these rituals and send them to execute any task. Some covens had as many as six messengers working for them and could call them up by name, Mike says.

When a hex was proposed, one of the members would mention what they wanted done, and others would vote on it either by raising their ring hand in assent or placing the hand flat on a table to dissent. The coven ring, worn on the index finger of the hand, has a design featuring a left hand with a crescent and star in the palm.

If the verdict was to afflict a certain person, the group would invoke the spirits with incantations and would "get a presence."

"You could feel it," the youth said.

"Some people could be hexed without all this rigamarole simply by the power of suggestion and their own superstition," Mike said, "but some couldn't be buffaloed, and we had to use powerful stuff."

The "powerful stuff" can be demonstrated by what happened to a college professor who had irked the group. The coven sent demons to oppress his children. These children began experiencing mysterious pinches which left them with bruises. The father could even see the pinching being done as the skin raised and turned purple, but the pinchers were unseen. In addition, cultists branded a star into the wooden front door of the professor's home. The professor contacted the worshipers, and after he promised a cease-fire, the spirits were called off.

Mike quickly became deeply involved in the practices of witchcraft, to the extent that his brother claims he saw Mike in trances at various times when his body would become so stiff that he could be supported by neck and heels as his body was placed between two chairs.

Possessed with the proverbial "gift of gab," Mike advanced rapidly through the ranks of the coven until he became one of the three master counselors in the group.

Because he was the ritual high priest, he presided at all meetings. He also arranged parties to lure other people into the organization through dope and orgies, and succeeded in promoting membership growth from 500 to 1,500 members.

His organization friends included two college professors, a high city official, a high police official, and a practicing physician who often acted as their doctor.

His Satanist group was more or less overseen by an elite ultra-secrective and highly financed group known as the Illuminati, rumored to be a widespread ring of Satan worshipers involved in an international conspiracy to pave the way for the rise of the Antichrist.

There were three degrees of membership in Mike's organization.

The first involved private parties with "little satanic overtones" where minor rituals were used as a prelude to orgies.

Next were secondary rituals used on minor occasions for "the binding together" of members in fellowship. "Sort

of a Sunday-go-to-meeting sort of thing," Mike explains. These were held in a warehouse.

The third level of participation in the coven involved the satanic rituals of the group, including blood sacrifices and ritualistic murders. These required the use of a nude female as a simulated sacrifice. After going through the motions of disembowelment, the members would cut the head off a chicken instead and let the blood run over the woman's body.

Mike says he saw convicted killer Charles Manson at such a ritual once and that Manson "thought he was being shortchanged. He favored actually sacrificing the person." He described Manson as being a person who "bugged everybody he was around. He was too intense. He made people nervous." And, he added, "Manson had bad eyeballs."

Mike described another ritual which included the use of "red bread" and "red drink." The "bread" was flesh, and the "drink" was blood.

The flesh eaten was usually that of a human finger which had been whacked off with a hatchet. No one was forced into offering a finger, but several were willing to do it as a sacrifice to the devil. Mike says it was an honor among Satanists to have one or more fingers missing. After the ritual, the person was taken to a physician friendly to the coven. This doctor also was used for other medical purposes, such as when members of the coven would deliberately break someone's hands.

Often representatives of the mysterious Illuminati would show up, always well-heeled and driving flashy cars, according to Mike. They usually came to observe, but they made the priest nervous.

"When they weren't around, I was the big cheese and had the power," he says, "but when they were there everybody catered to them. I felt like a fish."

Acceptance into the Illuminati was considered the "goal" by these Satanists. Once in that organization, you "really had it made." Mike claims he once saw an Illuminati pay out \$150,000 in cash in a dope deal.

It was believed the Illuminati were behind many mysterious events. For example, when a satanic priestess in Gardena went **beserk** and hurt some people, it was believed

that Illuminati money served to hush the deal and bail the girl out.

Prompted by the Illuminati, Mike's coven arranged an automobile "accident" for a man who had quit the organization. After his release from the hospital, this man quickly rejoined the club.

It was also believed that the Illuminati were behind a three-day conference held in Manhattan which Mike attended. This particular conference stressed refining the rituals, and one complete day was spent in acting out and refining the rites. This conference was held in the huge home of a man believed to be an Illuminati agent.

Other conferences Mike attended were in Salem, Massachusetts, and in San Francisco, California.

In Salem, the witch in charge was Bridget Bishop, who claimed to be a descendant of one of the Salem witches. Her claim is that the people burned at the stake were not the witches; the real witches were the ones who stirred up the trouble.

The San Francisco conference was called by the Church of Satan in January of 1966 and had newspaper coverage, although most Satanist activities were ultra-secrective in those days.

It was here, among other places, that Warnke saw Manson. Though he did not see Anton LaVey at this event, he had seen him at others and described him at that time as "panhandling around the edges."

During this time, Mike was living it up to the hilt. He had two apartments with rent completely paid, furnished as extravagantly as he wanted. A seemingly endless supply of funds was available to him for whatever he desired. He was supplied with a car and driver, and a "servant" whose main function seemed to be to acquire money for him if he needed anything. He was also given \$3,000 worth of new clothes, lot of books, and "plenty of broads and booze." He particularly enjoyed being driven around in the silver Continental at his disposal. This high living was made possible, according to Warnke, because the group controlled the illicit dope market in the area.

"Satan supplied my needs," Mike adds. "Many people who believe in God don't believe in the devil, but I would

pray to the devil, and he would answer. I was in Satanism for what I could get out of it. Everyone in it was there for some reason of gain. All of us were greedy for something."

One member he especially remembers was a highly intellectual, beautiful, and wealthy girl, who was power hungry. Others were in "for kicks." Even students who hung around avowedly to study the group became trapped in its vicious society and lost their objectivity. Warnke knows of only two who were able to maintain their objectivity and get out in time.

"It wasn't really so much *the worship* of the devil as it was a *partnership* with the devil," Warnke maintains. "You give him what he wants, and he gives you what you want. The only thing is you always have to pay him back, not only when you die, but right here."

The wages Warnke had to pay were high, but he claims it was poetic justice. He lost everything he had even faster than he had acquired it. How it happened was simple.

He became sick. One day he was so sick that he couldn't even prepare his own "fix." A girl friend did it for him and in so doing, overdosed him. He almost died. In as impersonal a way as possible, Mike's former associates came to his rescue.

Stripped naked, he was dumped out of a car at the emergency entrance of a private hospital. Since Mike was obviously without funds the hospital would not treat him. Instead he was transported to the county hospital and admitted there under the name John Doe after he refused to tell his real name. It took eight days for him to "dry out," but before that he knew the gang was through with him.

Among the "friends" who had dumped him off at the hospital was the man he had succeeded as master counselor and Warnke's "servant," who became his successor.

When Mike was finally released he discovered that all his clothes and furnishings were stolen, and that the money and friends of the past were both gone. He managed to scrounge up just enough funds to buy an unregistered Smith and Wesson .38 police gun with one bullet.

He was in the midst of composing a suicide note when

he heard some Christians pass by, singing happily. Their joy made him so mad he decided not to commit suicide.

Instead he went to the nearby Navy recruiter and signed up to be inducted into the service immediately. Since the recruiter was trying to fill a quota he helped get Mike's police record waived so he could be inducted.

After getting off the bus at boot camp, however, Mike had a change of heart and tried to get back on the bus. The driver refused to take him back to town.

His enlistment was a delight to the sergeant, who ordered Mike's shoulder-length white hair to be shorn, leaving one long strand like a queue. Mike was ordered to Scotch tape this strand to his head at night so it would not be torn out by mistake. The hair became a source of constant embarrassment to him.

Also an irritation to him were two barracks mates, Tom and Bob, who enticed him into attending chapel with them. Afterward Mike ridiculed the chapel service, but he could not overlook the deep concern Tom and Bob continued to show him.

Still suffering drug withdrawal flashbacks, Mike was frequently violently ill. He would perspire so much his bedclothes would become soaked, leaving him wet with chills. Then Tom and Bob would hang his blanket up to dry and give him theirs, despite their own discomfort. They would also get up and bring him a glass of water when he needed it.

One night when he was on fire watch, Mike toured the barracks and noticed how restless the other men were in their sleep, moaning and tossing about. Only two, Tom and Bob, slept like babies.

Mike noticed one of them had left a Bible open where he had been writing a letter home. The pages were open to John 3:16, a portion of Scripture dear to the hearts of Christians: "For God so loved the world, that He gave his only begotten Son, that whoever believes in Him should not perish, but have eternal life."

Mike figured he had tried everything else and decided there and then to become a Christian. Only nineteen years of age, yet with hideous experiences already on his conscience, he hid in a mop closet, put his head down on his

arms on top of a mop bucket and prayed to God.

Mike did not go to bed the rest of that night. Instead he sat on his bunk praying to God and reading the Bible. The next morning he was grinning, with a happy glow on his face. Tom and Bob knew then that something had happened to him. The three young sailors began to have prayer and Bible studies together as the two older Christians gently led Mike into spiritual growth.

His family also knew something had happened to him when he went home on leave. He got along with everyone!

One day on a hometown street, Mike and a buddy encountered Sue, a girl he had known in school and who was a Christian. She had a friend, Laurie, along, and soon she and Mike began dating. Later, however, he married Sue, and continued his career in the Navy as a medic in Vietnam. During his tour of Vietnam duty he received eight distinguished service medals including the Vietnamese Cross of Gallantry and the Purple Heart.

"You might hear someone say that they are a white witch or a gray witch," he says, "but there's no such thing as a good witch. They make witchcraft their business, and they use bait to get people involved. They use everything from drugs right on down to 'harmless little parties.'

"Many people think it's a game. Maybe if I'd known what it was like, I wouldn't have become involved. My friends were injured, my wife was injured, my parents were endangered. It's only because of Jesus that I was able to get out."

Even since then he has been attacked both by spirits and by humans in an effort to get him to rejoin the organization.

"You can't just pay lip service to the devil," Warnke warns. "With him it's cash and carry. I gave him people, and he gave me what I wanted—money and a good time."

However, when the money and the good times were gone it was the Lord Jesus who gave him forgiveness of sins, peace in his heart, and his Christian wife and son.

## 18

### Meditation—Trip to Chaos

The stranger who stood at the door of Roger Houtsma's apartment in Sacramento, California, was somber.

"I have come to teach you advanced techniques of meditation," he told the younger man.

Roger was eager to learn new techniques. In the days before consulting gurus and practicing yoga became the fashionable thing to do, he had been led to the meditation scene through experimentation with LSD, tarot cards, and astrology. Now he was ready for something deeper.

As the stranger seated himself lotus-fashion on the floor, the expression on his face was transformed from one countenance to another with breathtaking rapidity before Roger's startled eyes. Finally the alterations ceased, fixing on one face in which the eyes were "an effervescent light," Roger said.

"That white light entered my body through my eyes and filled the inside of my being," Houtsma recounted later. "It was very spacious. From that moment on I knew that this spirit had taken over a portion of my will. After that, things would happen and I would do things—over which I had no control."

This was just one of a number of weird manifestations