

National Consortium on Alternatives for Youth at Risk, Inc.
5250 17th Street, Suite 107/ Sarasota, Florida 34235 / (813) 378-4793

KIDS AND CULTS - II

Our first mailing on cults and occults in July, 1989 was received with much interest, and several people have requested to be added to our mailing list. An educator in Ohio duplicated the July mailing for 600 teachers in the school system.

We called the Criminal Justice Index for research on juvenile involvement in cults and the occults, and were told that the preponderance of occult/related crimes had surfaced in 1988 and 1989. Therefore, there would be no reports until 1991 or later.

Judge William D. Staley of Papillion, Nebraska is sharing two articles in this mailing which deal with the influence of the occult mysticism on adults and young people.

The need "to belong", acceptance by others, and the personal identification (the tattoos, and the clothing with symbols or color) certainly are major influences on the participation of juveniles in the occult movement.

Please let us know if you have a need for research on a subject pertaining to the problems that youngsters are encountering today. During the next few months we will be sharing programs on child abuse, incarceration of juveniles, school dropouts with follow-up, teen parenting, etc.



Detective: Rape Suspect Is Satanist

By DOMINIC BENCIVENGA

Staff Writer

A 27-year-old suspect in a series of brutal assaults on elderly women who live in Manatee County trailer parks told Palmetto police detectives Friday that he is a satanist and that he attacked the women to "gain power," police said.

Willie J. Hills, of 703 30th St. E., was charged by Palmetto police detectives and Manatee sheriff's detectives with attempted murder, rape and armed robbery. The detectives say he attacked three women in separate incidents over the past 2½ weeks.

"He said he was the son of the devil," said Palmetto Detective Terry Castellow, who added that Hills confessed to two attacks in Palmetto. "He has a tattoo of the devil's horns on his chest and he said that the motive for the attempted murders and rapes was to gain power. He said with each attack, the power lasted longer."

Hill is accused of robbing and beating a 72-year-old Bradenton woman on Sept. 10 in her trailer home on Orlando Avenue. In the two Palmetto assaults, an 88-year-old woman was found beaten and raped on Sept. 5 in her home at the Palmetto Mobile Home Club, 1201 Eighth Ave. W. It was not clear whether the attack occurred the same day the woman was found.

The first attack took place on Aug. 30 in the Jet Mobile Home Park, where an 84-year-old woman was raped and beaten.

Sheriff's officials maintained earlier this week that the cases did not appear to be related, but said Friday that they had been sharing information with the other law enforcement agencies involved. In each attack, the assailant apparently cut a window screen and climbed into the trailers. Once inside, he attacked the women and stole their valuables.

The arrest marked the end of an intense, three-week manhunt by Palmetto police. However, observation and luck played a major part in Hills' apprehension.

Hills was arrested Thursday by Palmetto police on charges he stole a car at the city library, sheriff's officials said. While Hills was being booked in the Manatee County Jail, both an undercover detective and Lt. John Potts spotted him and noticed that his appearance matched a composite drawing of the suspect in the Bradenton attack, said Capt. Mike Mayer, head of the sheriff's Criminal Investigations Division.

Sheriff's Detective Alex Ribachuck, who was working on the Bradenton case, ran a check of fingerprints on property recovered from that burglary. The prints matched those of Hills, who was charged Friday with the attack. Palmetto police were contacted and, after questioning Hill, charged him with other attacks.

"The apprehension of this guy is the result of cooperative efforts of both agencies," Castellow said. "Many long hours of patrol have been spent in the trailer parks . . . trying to catch this guy."

Castellow said that, for the past two weeks, Palmetto police officers were stationed in each of the city's trailer parks nightly for six-hour shifts. Police visited each of the trailer parks and warned residents to keep their windows shut and doors locked.

Hills was arrested Thursday on the auto theft charge at about 1 p.m., after he grabbed a set of car keys off a table top in the Palmetto library, jumped into the victim's car and drove off, according to arrest reports. Police spotted and followed Hill, who fled from the car, and after a brief foot chase, they captured him in the 600 block of 12th St. W.

Hills has been charged with armed robbery, burglary with assault, false imprisonment, grand theft auto, battery, two counts of grand theft and resisting arrest without violence.

Nation/world

3 Milwaukee women charged in bizarre ax attack

MILWAUKEE (AP)—Three women accused of attacking a man with an ax in hopes of using him for a human sacrifice face preliminary hearings this week on charges of attempted first-degree homicide.

Neighbors, meanwhile, say they had few indications of the bizarre behavior described in the criminal complaint against the three.

"They kept to themselves," said Chester Wojciechowski, 64, who lives next door to the apartment

where two of the women live. "They were quiet. I'd pass them in the street, and they'd say 'Hi.' "

According to the complaint, Deborah Kazuck, 26, told authorities she had been the mother of Jack the Ripper in a previous life, and she felt that if she killed, she would prove her love to him in an attempt to get him to return to this world.

Kazuck, Catherine Lipsham, 22, and Ramona Barry, 27, were formally charged Thursday.

Bail was set at \$75,000 for Lipsham and Barry, who live at the address where last Monday's attack occurred.

Kazuck, who lives at another South Side address, was ordered to undergo psychiatric evaluation.

Authorities said the victim, Jeffrey Meka, 26, of Milwaukee, received a gash in his forehead requiring 50 stitches when he was hit with the ax.

A police search of the apartment

living room found letters about death and killing and a picture of an ax buried in what appeared to be a human skull, the complaint said.

The complaint said Meka, who had met the women in a park about two weeks earlier, went to the apartment late Monday after Barry telephoned and said she was alone and frightened by a storm.

When he went to use the bathroom, he heard a noise and, pulling back a shower curtain hanging over the bathtub, saw Kazuck, standing in the bathtub with Lipsham, grasping an ax with both hands and thrusting it into his forehead, the complaint said.

It said the women chanted "redrum," the backwards spelling of "murder" that was featured in the Stephen King horror novel and motion picture, "The Shining."

The two women tried to grab Meka as he fled, but he managed to escape and get medical help, the complaint said.

DESTRUCTIVE CULTISM GAINED MOMENTUM OVER LAST DECADE

by Lori Cidylo

November 18, 1988, marked a grim anniversary. On that date 10 years ago, more than 900 people were led to their deaths by the Rev. Jim Jones as part of a final, macabre cult ritual in Georgetown, Guyana. Members of the People's Temple were urged by their leader to drink grape-flavored punch tainted with potassium cyanide. Some did so voluntarily. Those that refused were shot and killed.

Many mental health professionals who are experts on cultism agree that destructive cults have not abated since the Guyana incident but have, in fact, grown more powerful and sophisticated. Cults have gained momentum in the last decade because they have permeated the societal mainstream. Imagine a group of high-ranking business executives attending a company-sponsored "awareness" seminar in the ballroom of an opulent hotel or a homemaker recruiting friends into a pyramidal sales organization. According to Steven Hassan, a psychologist who has counseled more than 1,000 former cult members and wrote *Combatting Cult Mind Control*, such seemingly innocuous scenarios accurately reflect the cult phenomenon today. Cult members no longer wear saffron robes, nor do they dance or recite mystical incantations on subways and in train stations. Cult members have learned the art of subtlety and practice it well.

Cult Demographics

There are approximately 3,000 destructive cults in the United States alone, with California, Nevada, Washington state, and Idaho comprising what is known as "the cult belt," containing the highest number of cults per capita. According to several studies, between five and 10 million Americans have been involved in a cult group at some point in their lives. Margaret T. Singer, a professor in the department of psychology at the University of California who has counseled hundreds of former members from all over the world, estimates that approximately three million adults between the ages of 18 and 25 are involved in cults. A random survey of 1,000 high school students in the San Francisco bay area found that 3 percent of students reported that they

were members of a cult group, and 54 percent reported at least one contact with a cult recruiter.

The two primary purposes of a cult are to recruit new members and to raise funds. Since both these activities require articulate, intelligent individuals, cults

"Cults destroy the ego authority of the individual and create a helpless child."

often pursue the brightest people they can find. Cults want people who function well and are productive. Because young people can eat and sleep less, they often make up the core pool of workers, but cults need and seek out people of all ages. Middle-aged professionals are recruited to help run cult-owned businesses, and many cults specifically target the elderly, hoping to coerce them into changing their wills and leaving property and financial holdings to cult leaders.

Psychiatry's Reaction

John Hochman, M.D., assistant clinical professor of psychiatry at UCLA and vice chairman of the Commission on Cults and Missionary Efforts for the Jewish Federation Council of Greater Los Angeles, said that while the facts about cults are disconcerting, what is equally distressing is psychiatry's reaction to cults. In a recent seminar on cults at the U.S. Psychiatric Congress in New York City, Hochman said that most psychiatrists, while experts on human behavior, are largely unaware of the powerful techniques used by cults and their inherent destruc-



siveness. A common reaction from psychiatry, he said, is that cults and certain kinds of people, those with passive-dependent personality traits, are "a match made in heaven." Hochman stressed that cults actually stifle an individual's growth: "If someone is dependent and immature going in, that person will emerge even more dependent and more immature. Cults destroy the ego authority of the individual and create a helpless child." It is absolutely essential that psychiatrists and other mental health professionals understand the dynamics of cultism, Hochman said.

Louis Jolyon West, M.D., professor and chairman of the department of psychiatry and biobehavioral sciences and director of the Neuropsychiatric Institute at the UCLA School of Medicine, added that many professionals in psychiatry, psychology, sociology, and religion act as "apologists" for cults, minimizing their harmfulness. "They believe," said West, "that the people who suffer from mental illness as a result of cult involvement are few, and that they would have become ill even if they did not join a cult."

Singer argued this point in her article, "Coming Out of the Cults." "Many therapists try to bypass the content of the experience in order to focus on long-term personality attributes. But unless he or she knows something of the events of the experience that prey on the former cultist's mind, we believe, the therapist is unable to open up discussions or even understand what is happening." Singer pointed out that the therapist may "mistakenly see all the ex-cultist's behavior as manifestations of long-standing psychopathology" rather than symptoms of his or her present experience.

Former cult members frequently report that they had difficulty locating a mental health professional who understood the nature and the magnitude of their experience and could help them sort through the after effects, a fact

Cults...supply "ready-made" decisions and outline a clear "meaning of life."

Singer confirmed, alleging that many psychiatrists, psychologists, and social workers view cults as "a passing fad." Singer also pointed out that professionals tend to believe that there must be pathology in the family for one of the members to have joined a cult. "We see this same blaming-the-victim in rape cases," she said.

Why People Join

Almost anyone who is in a period of loneliness, which often engenders feelings of isolation, is vulnerable to the flattery and deceptive guises cults use to recruit new members. Common transitional situations such as divorce, the death of a loved one, moving to a new city, or losing a job, make us feel depressed, alone, and vulnerable. Singer, who interviewed over 300 former cult members for her article, wrote that many of those she spoke with had a temporary sense that "life was meaningless." For young people, cults promised and provided simple "solutions" to the various "developmental crises" they were experiencing regarding issues such as dating, marriage, and sex. Cults, she writes, supply "ready-made" decisions and outline a clear "meaning of life."

Often the most seductive lure, not only for the young but for people of all ages, is the promise of love, friendship, and acceptance. Cults promise what seem like unconditional warmth and acceptance. Initially, members shower potential recruits with encomiums, a process known as "love bombing." These are normal, healthy people who are experiencing a temporary bout with depression, said Jean Merritt, a psychiatric social worker who has counseled both former cult members and their families for 16 years. Merritt said that a fair number of people who have been approached by cult recruiters "when they were feeling good laughed it off knowing exactly that this was probably a cult. They were not the least bit interested. Then they were approached again when they weren't feeling so strong, and off they went."

Cultism and Mind Control

What, precisely, distinguishes a group as a destructive cult? According to Michael D. Langone, Ph.D., director of research and education at the American Family Foundation, an organization that collects information on cults to promote greater awareness, a cult is "a group or movement exhibiting a great or excessive devotion or dedication to some person, idea, or thing; and employing unethically manipulative techniques of persuasion and control designed to advance the goals of the group's leaders, to the actual or possible detriment of members, their families, or the community... Unethically manipulative techniques of persuasion and control" include but are not limited to "isolation from former friends and family, use of special methods to heighten suggestibility and subservience, powerful group pressures, information management, suspension of individuality or critical judgment, promotion of total dependency on the group and fear of leaving it."

According to Singer, most cults can be classified as follows: eastern religious, Christian aberrational, satanic, occult/witchcraft/voodoo, spiritualists, racist, Zen and Sino/Japanese philosophical-mystical, flying saucer and outer space, psychotherapy, mass therapy or transformational training, political, new age, commercial (cults that promise exciting and lucrative careers), and communal self-help. The key to determining whether a group is a destructive cult or simply a group whose beliefs are unusual or bizarre is to examine whether the group makes use of "unethically manipulative techniques of persuasion and control."

Criteria Defined

Robert J. Lifton, M.D., psychiatrist, renowned cult expert and author presented eight criteria for determining whether such control is present in his book, *The Future of Immortality and Other Essays for a Nuclear Age*. These criteria are widely used to determine whether a group is a destructive cult.

They are as follows:

"Milieu Control." Cults create a "totalistic" environment. Lifton wrote. Effective methods include grouping people together; isolating them from non-members; making use of psychological pressure, geographical distance, or unavailability of transportation; and sometimes using physical coercion. Often the sequence of events is rapid, with seminars, lectures, and group encounters gradually becoming more intense and taking place in increasingly more isolated surroundings, creating both physical and psychological impediments to leaving. Because cults face an outside world that is not amenable to them, they must keep a tight rein on conditions within the group in order to preserve loyalty. Although these processes conflict with an individual's autonomy, when the control is rigorous enough, it eventually becomes self-imposed—the individual continues to manipulate his or her own thought processes without the aid of external control and soon learns to manipulate others.

"Mystical Manipulation." Events are carefully planned and managed by the leadership but are made to appear spontaneous. Often, for example, it appears that the leader has special powers. The Rev. Jim Jones, the leader of the People's Temple in Guyana, "diagnosed" and "cured" people of diseases they never had in a staged effort to convince his followers that he had the power to heal. In est (Erhard Seminars Training) while participants sat listening to one seminar, machines positioned underneath their chairs registered them automatically for the next, one former

Many cult members believe that they have the right to deceive people for a "higher" purpose...

member reports. Members were later told that they had been "chosen" to complete the program.

Many cult members believe that they have the right to deceive people for a "higher" purpose, such as spiritual salvation. One group refers to this practice as "heavenly deception."

"Demand for Purity." The ethos of the cult demands that the individual embrace a simplistic all-or-nothing way of thinking, a "pure" philosophy where reality is based on two polar extremes, good and evil. Absolute purification is an ongoing, institutionalized process whereby members work to attain a perfectionistic ideal set forth by the group.

"The Cult of Confession." This feature is closely connected with the demand for purity. "Confession" is the process by which purity is attained. The group mobilizes an individual's guilt and shame by demanding a confession of "sins," often in front of a group. Afterward, members of the group criticize the individual who has confessed. One group terms this ritual "being in the hot seat." The purpose is to foster regret and loathing of the past so that the participant will welcome the chance to make a "positive" change. Ostensibly, everyone confesses to gain humility; in reality, they do so in order to gain the "right" to judge others.

"Sacred Science." Many groups try to increase their credibility by claiming that their doctrine is "scientifically" proven. This tends to attract more people to the cult, especially those who can't be swayed by religious rhetoric alone. The group may claim to have developed a "comprehensive human science that has the answer to every question on human behavior and psychology." One group manages to convince prominent scholars to speak at its functions.

"Lording of the Language." Destructive cult groups tend to use clichés and catch phrases in response to most questions. Rather than answer a question honestly and directly, members, and especially leaders, throw out one of these phrases. This kind of language system has enormous appeal and psychological power because every issue can ultimately be boiled down to a simple set of principles. Ordinary words already familiar to members from their pre-cult life also become redefined to suit the group's purpose. In one group, for example, a former member said the word "freedom" was redefined to mean "the ability to follow God's way as told by the leader." "Freedom was redefined for us," the former member said, "so that we lost even the ability to think."

"Doctrine Over Person." In destructive cults there is frequently a conflict between what one is supposed to feel according to the group's doctrine and what one actually feels. The group may deem that the individual is supposed to feel happy with his or her new way of life, but the individual may not feel happy at all. He or she may feel confused or frightened, but the doctrine always takes precedence over what the person feels. The group resolves such cognitive dissonance by systematically invalidating the deviator's feelings. Thus, the individual quickly comes to associate feelings of dissonance with feelings of guilt. Because the individual does not want to experience the pain of guilt, he or she learns to suppress all doubts. Sometimes, if the contradiction between what the group deems it is appropriate to feel and what the individual actually feels is too great, he or she may realize what is happening and leave the group.

"Dispensing of Existence." Those outside the group, such as parents and friends, are labeled "evil" or "satanic" and do not have the right to exist. This

creates a dread of ever leaving the group because members fear being ostracized. Sometimes the dispensing of existence takes on a more literal form, as when Jim Jones ordered his followers to "dispense" with their lives by drinking poison.

Different from a Religion

Many destructive cults purport to be new religions trying to take root amid a sea of outside persecution. They may invoke Jesus Christ or Socrates in a passionate attempt to prove that all great leaders and movements are misunderstood in their own time. However, there are definite differences between a destructive cult and a religion: truthfulness in the revelation of doctrine and informed consent.

"If I apply to be a Catholic," Singer said, "the priest will spell out in utter detail the church's doctrine and practices by making me take religious instructions. If I try to become an Episcopalian, a Baptist, a Seventh-Day Adventist, a Jew—any of the institutionalized religions—they want full-capacity informed consent. Whereas the cults start with duplicity and deception."

Singer wrote that the Church of Scientology, the Children of God, The Way International, the Tony and Susan Alamo Christian Foundation, the Love Israel Family, and the Body of Christ all use coercive methods of conversion. David Halperin, M.D., who serves as a psychiatric consultant to the Jewish Board of Family and Children's Services, a cult awareness group that offers information on specific groups upon request, also cited Direct Centering, Lifespring, and est (also known as The Forum) as groups that produce "psychiatric casualties" in some cases.

Another factor which distinguishes cults from religions is that there is a pressure to conform in the former that is completely absent in the latter. Dr. Elavil Yeakley, a psychologist at Abilene Christian University, studied the psychological profiles of hundreds of members of cults and compared them to members of mainstream religious groups. The latter group consisted of members of Baptist, Catholic, Lutheran, Methodist, and Presbyterian churches, as well as members of the mainline Church of Christ. The cult group consisted of members of the Boston Church of Christ, the Church

of Scientology, the Hare Krishnas, Maranatha, the Children of God, the Moonies, and The Way International.

Yeakley used the Meyers-Briggs Type Indicator (MBTI), a diagnostic test used to obtain personality profiles. He found that a significant change had taken place in the personalities of those who were members of cult groups. Although members belonged to different groups, there seemed to be a movement toward one "standard" personality that occurred regardless of the original personalities of the members. By contrast, when members of mainstream religious groups were given the MBTI, no significant changes in personality were detected. Yeakley believes that cults actually transform people, giving them new personalities, a process he refers to as "cloning."

Life in the Cult

The life of a cult member is highly regimented and extremely restricted. Members spend their time fund raising, recruiting, and employing various thought-stopping techniques, including long hours of prayer and chanting, or meditation. In one Zen sect, 21 hours of chanting on 21 consecutive days several times a year is required of all members. One former member of the Hare Krishnas recalls that she chanted the phrase: "Hare Krishna, Hare Krishna, Krishna, Krishna, Hare, Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare" 1,728 times per day while she was a member. Several groups, Singer reported, "send their members to bed wearing headsets that pipe sermons into their ears as they sleep, after hours of listening to tapes of the leader's exhortations while awake." All of these procedures—chanting, meditating, and listening to hours of lectures—induce what Singer terms "altered states of consciousness." Members become less able to reason and more open to suggestion. One group actually tells its members that rational thought will prevent them from reaching God.

Often members of cults are not permitted to hold outside jobs, and if they are, they frequently must turn their earnings over to the cult. Sometimes members must give up much more than mere earnings. Members of the Ecclesia Athletic Association in Sandy, Ore., an outgrowth of the Waits Christian Center

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founded by former basketball player, Eldridge Broussard, Jr., had to sign a statement declaring all "ambitions, desires, past and future commitments, relationships, expectations, assets, gifts, talents, and connections under the total control of Eldridge John Broussard, Jr." In addition, members agreed that all decisions, "financial, social, recreational, educational, dietary, romantic, and any not mentioned above, must pass his scrutiny and obtain his approval."

"The damage done from living in a cult may not be readily apparent to family members, friends, or even—in the early stages—to someone casually meeting such a person for the first time," said Steven Hassan, author of *Combating Cult Mind Control*. "But many forms of violence, from the very gross to the very subtle, are the inevitable result. Some members of destructive cults suffer physical abuse during their involvement, in the form of beatings or rape, while others simply suffer the abuse of long hours of grueling, monotonous work—15 to 18 hours a day, year in, and year out."

"In essence," Hassan said, "they become slaves with few or no resources, personal or financial, to leave the group, and the group does everything it can to keep them as long as they are productive. When they fall sick or are no longer productive, they are often kicked out."

One of the key indoctrination techniques that cults use is what Hochman terms the "infantilization" of members. He said that this process is "the opposite of psychotherapy. In psychotherapy, you discover that people have some infantile traits, and you help them work through (those), but cults, through a series of rewards and behaviors, bring out and encourage these traits."

The Ecclesia Athletic Association kept the children of its members completely separate from their parents.

Children are not amenable to the cult framework because they require someone to care for them and make decisions on their behalf. Their presence hinders the process of infantilization that cults must use to make adults psychologically malleable. The Ecclesia Athletic Association kept the children of its members completely separate from their parents. Fifty-three children, who ranged from 3 months to 16 years of age, were kept in a four-bedroom farmhouse in Sandy, Ore. until October 14, when four Ecclesia members carried the bruised, lifeless body of 8-year-old Dayna Lorea Broussard, daughter of founder Eldridge Broussard, Jr., into a fire station. An autopsy revealed that the girl had been beaten to death, and police arrested six members of Ecclesia, including the four who carried the body to the station. Since then, authorities at the Oregon Children's Services Division have begun transfer arrangements for the remaining children who, authorities say, were "systematically beaten." They will be placed with relatives in California.

The Case of Carol Giambalvo

Carol Giambalvo was 34 and newly divorced when her fiance, Noel, then 50, introduced her to a group he was involved in called est, Ethard Seminars Training, founded by Werner Erhard in San Francisco. As Carol witnessed the positive changes in Noel, which he attributed to his experiences in est, her enthusiasm and curiosity about the group grew. It wasn't long before she signed up for "training" and became involved in the Hunger Project (also founded by Werner Erhard). Recruits were told that they would be working to help ameliorate world hunger. The group also promised that it could help members abandon all the destructive patterns they were practicing in their lives that were hindering their personal growth and that they would become "enlightened."

Carol's first day of training began at 9 a.m. Participants were instructed to lie down, relax, and mentally locate various parts of their bodies. "Locate a space in your right big toe," the instructor would command, "thank you. Now locate a space in the corner of your left eye," and so on until the participants had worked their way from head to toe. Afterward, a tape of waves crashing against the shore of a beach was played which induced a hypnotic effect. Training continued until 3 a.m., with only one brief pause for a hasty meal, and resumed promptly at 9 a.m. Afterward, Carol recalls, she felt "euphoric, on an energy level I had never experienced before."

Shortly thereafter, membership in the group took a decidedly less-than-euphoric turn. During one session, Carol said the group leader asked her why she was sitting in the "victims' row." When she replied that it was because she had diabetes, he told her that she had "created" her condition in order to gain her reticent father's attention as a little girl. Carol, who says that she does not generally cry, broke down sobbing in front of 250 people. She felt utterly humiliated. Despite the incident, she soon quit her job as a legal secretary and became a full-time "volunteer" for the Hunger Project, working from 35 to 40 hours a week proselytizing and lecturing on hunger and—ironically—on cult awareness. At about this time, Carol said her daughter had joined a group that she felt certain was a cult. As she and her husband obtained information

"Here I was talking about cult awareness, and my husband and I were in one!"

on cults in an effort to help their daughter, they also began lecturing on cult awareness. The Hunger Project was not aware of what they were doing.

It was during one of these lectures that Carol first realized the nature of the group in which she had become involved. She recalls the moment clearly: She and Noel were lecturing at a local high school. When it was her turn to discuss some of the techniques used by cults, "I looked down at the page, and suddenly I couldn't continue. I thought, 'these are the techniques we use in the Hunger Project!' I couldn't go on speaking. Here I was talking about cult awareness, and my husband and I were in one!"

Used Mind Control

Believing that the group had been using mind control, a growing sense of discomfort began to gnaw at her. The epiphany came when she said she realized that the group had taken away something that had once been very precious to her—her belief in God. She went on a religious retreat, something she had not done for a very long time. After re-examining her feelings regarding her faith, she felt that she had to make a choice between the group and God. After five years in the group, she decided to leave, although she was desperately afraid of what would happen to her once she left. The group told members that if they left, their lives would not work. Carol believed that if she and her husband stopped attending seminars, their marriage would not survive.

In retrospect, Carol says, "You feel like you're more in control of your life than ever before, and you don't see the emotional manipulation. When someone says 'mind control,' you laugh and say, 'who are you kidding? No one's in control of my mind.' You don't see it until you study the mind control techniques."

Carol is currently the national coordinator of FOCUS, a support group for ex-members. She is also a member of the board of directors of the Cult Awareness Network. She and her husband, who is now retired, do exit counseling part time.

Werner Erhard, the founder of est, has estimated that more than 750,000

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people have taken his training program and more than five million people have participated in the Hunger Project. The Toronto Council on Mind Abuse reports that they continue to receive more complaints about est than any other group, according to Hassin.

The Case of Paul Engel

It was 1975, and Paul Engel had just graduated from the State University of New York at Binghamton with a major in psychology. Having recently suffered a romantic breakup, Paul was depressed and decided to hitchhike to San Francisco to stay with relatives. He was on his way back to New York when a member of the Unification Church approached him in a gas station and asked him if he would like to come to "a free community dinner" at their Unification Center where he would meet "a community of people looking for a better way of life." Paul asked whether the Unification Center was affiliated with the Unification Church. The member said that the group was called New Educational Development and that it was not affiliated with the Unification Church. Feeling lonely, Paul thought, "why not?" and went.

At the dinner that evening, he met many young people like himself. They were warm, friendly, and seemed to be intellectually curious as well as socially conscious. "They paid a lot of attention to me, they made me feel wanted," he recalls. Soon Paul found himself listening to a lecture where "they were saying things you couldn't really argue with, like that people should be good and giving." After the

lecture, the group convinced Paul to stay the night and go on a workshop the following weekend. At the workshop, "things became even more intense. I was never alone. I had to be with them all the time. We had six to eight hours' worth of lectures every day," Paul recalls, "and everything was very well structured, very well planned... Before each lecture, they had us sing songs like 'Onward Christian Soldier' to pump us up."

Afterward, members met in small groups to discuss the lecture. In the beginning, "Whenever you would say something, whatever it was, the group would clap and give you lots of support. Then suddenly all that attention and positive feeling was gone, and you felt kind of cold and out of place. You only got it when you accepted their ideology," Engel said if a member became "negative" (challenged the group's doctrine), he or she would promptly be criticized. "We want 100 percent positive energy," the group would remonstrate. The strategy was so effective, for Paul, who had doubts and questions, that he didn't voice them. A reflective person with an avid interest in philosophy, he wanted to find out more about the group, to give it a chance. "I wanted to find my way out of where I was. I was trying to find answers for myself in my life regarding spiritual issues, where I fit into the world, the meaning of life, things of that nature," Paul said.

Begged Him to Stay

After the weekend, he was ready to go home, but it was not to be. The group pleaded with him for hours, begging him not to go. Several members spoke with him individually, and then collectively, playing on his sense of guilt about leaving them. "Come live with us for just a week up on our farm, then you can go home if you don't like it," they promised. Paul acquiesced.

By the end of the week on the farm, however, he began to sense manipulation when the group announced that "the Messiah was here on earth, but he had to come from Korea and we had to wait." He also happened to run into a few members of the group in Los Angeles, and one of them wore a button with Sun Myung Moon's picture on it. At this point, he realized that the group had lied to him when they said they were not affiliated with the Unification Church which Moon heads.

By this time, Paul said, his father had become increasingly concerned about him and asked Paul if he could visit him. The group warned Paul that his father was "satanic" and that he would oppose the group, but he wanted to see his father. In order to appease him, a brief visit was allowed. At this point, Paul was rising at 5:30 a.m., singing as he got up, and praying and cleaning by 6:00 a.m. He then engaged in group reading of Moonie material, quickly downed a meager breakfast aptly named the "liquid fast" (a drink which consisted of pureed banana and orange and was followed up by coffee or tea), and went either to sell flowers or clean carpets in department stores. He did not return again until 12:00 or 1:00 a.m. He never questioned this routine or the fact that he received no remuneration for his services. Paul believed that his work would "enable the heavenly kingdom to come on earth through everyone's subservience to Moon."

Was Able to Leave

Fortunately, Paul's father had been counseled by a rabbi, a former member of the Unification Church, and a psychologist on how to handle his visit with Paul. He was told only to try to get his son to break the routine in which he had become so immersed and not to judge him or the group harshly. He was able to get Paul to come home to New York. The effort was successful, says Paul, because his father handled the situation in a calm, nonjudgmental fashion, and because "I still had a little bit left of my own mind, although most of it had already succumbed to their mind-control practices."

During his recovery, Paul realized that he had entered "a world similar to George Orwell's *Nineteen Eighty-four*." Every aspect of his life had been carefully orchestrated and controlled. When Paul returned home, he found himself replicating his former lifestyle. He continued to deprive himself of adequate food and rest, and he was still proselytizing, just as he had when he was with the group: "I kept trying to 'perfect' myself so that I wouldn't need to eat or sleep." It also took a long time to undo the damage wrought on his sexuality as a result of the guilt-inspiring messages of the group. Group members believe that having sexual relations outside of Moon's directives is "a crime worse than murder. Basically what I had come to feel was that I couldn't even kiss someone unless I knew that I was going to be married to that woman for life. It really hampered my relationships."

Paul Engel is now 35. He has since received his masters degree in social work and currently serves as director of adult services for YMYWIA, the Young Men's and Young Women's Hebrew Association in Queens, N.Y. He is also vice president of the New York and New Jersey chapters of the Cult Awareness Network.

During Paul's stay, an NBC documentary exposed the group, and they renamed themselves Creative Community Project. Hassin reports that the Unification Church currently has hundreds of front organizations, including various businesses and political organizations.

Problems Upon Reentry

Former cult members experience a variety of problems once they reenter society. According to most experts, there is a tendency to slip into dissociated states. These episodes replicate the state of mind former members experienced during hours of meditation, lectures, or hypnosis during their cult days. Former members often slip into these trance-like states when they encounter stress. Sometimes certain words, ideas, or situations will trigger the condition. Carol Giambalvo recalls that after she left The Hunger Project, "It was like being detached from my body and watching my life. As soon as

I would start to feel pain, I would detach myself from it. It's almost like living in a fantasy world. You can think you're going crazy." Because the

Former members often slip into these trance-like states when they encounter stress.

group Carol belonged to hypnotized members to the sound of waves. Carol found herself dissociating whenever she went to the beach: "I would feel really euphoric, and while that might sound good, it's an unreal euphoria. It's scary." Gradually, Carol learned to associate the sound of waves crashing along the beach with more pleasant thoughts.

While some former cult members who experience this phenomenon fear that they are losing their sanity, as Carol did, others interpret these episodes as a sign that God is "calling" them back to the cult. Singer said that the condition usually diminishes with time, as in Carol's case.

According to West, there may be other dissociative symptoms as well, including partial or patchy amnesia regarding experiences in the cult, *déjà vu*, derealization, emotional numbing, and an inability to relate to people. There may also be flashbacks and recurring dreams that feature vivid images of traumatic events. These may produce sleep disorders such as insomnia or nightmares.

Susceptibility and Loss

Former members also tend to suffer from an inability to make decisions, susceptibility to suggestion from others, a loss of self-esteem, loneliness, and depression.

Cults frequently make all decisions for their members, telling them what to wear, what to eat, and sometimes how to shower, and what positions to sleep and make love in. When these individuals emerge, they often have great difficulty organizing their own lives; they must relearn how to care for themselves. Some former members, reported Singer, must be told to buy an alarm clock and notepad in order to write out a plan for the day.

Former cult members may also be incapable of asserting themselves. Because they were taught not to question but to listen, believe, and obey, they cannot judge how they should respond to a request. Instead, they simply do whatever is asked of them. Ordinary statements made by friends, family, coworkers, and even strangers are taken as "orders."

Some loss of self-esteem often occurs when members realize that they were deceived and manipulated. They may also feel angry and cheated about the time lost to the cult. Suddenly they realize that they are behind their peers both in terms of career and personal life, John Hochman said. Their peers may have already married, had several children, and established careers, while the former cult member feels, in many ways, as though he or she has

Members feel that they are part of those "chosen" to carry out vast humanitarian efforts...

just graduated from college. Some people may respond to this dilemma by indulging in excesses they otherwise would eschew. They may become promiscuous or go on eating or drinking binges. The result of these gratuitous splurges is intense guilt and shame that must be worked through.

Loneliness is also frequently a problem for former members. No matter how detrimental a cult might have been, leaving it still involves abandoning friends, people with whom a bond has been forged through the sharing of such an emotionally charged experience. Former members must find new friends in an unfamiliar and confusing "outside" world.

Depression often plagues former members as well. In the cult, members felt a strong sense of purpose. The grandiose goals some of the groups purport to pursue, such as saving the world and eliminating poverty or the threat of nuclear holocaust, lead to a sense of being on an incredible mission. Members feel that they are part of those "chosen" to carry out vast humanitarian efforts, and it can be a powerful letdown to leave such an ethos to lead an "ordinary" life.

Former cultists also suffer from extreme guilt over the deception they practiced on people during fundraising and recruiting. Many lied about the nature of the organization and controlled the mail, phone calls, and visits of other cult members. Many feel guilty about those they recruited who are still in the cult. Some have left whole families behind and are confused about whether they should endanger themselves by going back to save them.

Psychosis Possible

According to West, sometimes former cult members emerge with organic psychosis due to brain damage sustained as a result of beatings or malnutrition. Halperin said that people who have been involved in "mass therapy" cults often have brief but very severe psychotic episodes that have a manic quality to them. Halperin, who has hospitalized a number of patients who have become psychotic as a result of a cultic experience, described the dynamics of cult-induced psychosis: "These groups are often a very regressive experience. They are often extremely critical and judgmental. They are also quite intense so that a person who may have been able to manage his or her life previously is subjected to an experience where he or she is vigorously criticized by an entire group of people." The group often sets unrealistic expectations. When they are not met, the member is taunted and rebuked as a failure.

Halperin stressed that contrary to prevailing beliefs, those who become psychotic as a result of cult involve-

ment do not always fall into the category of having had severe deficits prior to involvement. "I have seen people who were highly functional and successful before entering the group become psychotic," he said. One patient, a teacher who was head of her school's English department, joined a cult and became psychotic within four days. She had no previous history of psychiatric illness. Fortunately, she recovered, but there are many others who do not. Carol Giambalvo's daughter, Terry, became involved with the Hare Krishnas at the age of 18. Carol said the group, which demands that its female members behave in a submissive manner and not look at male members above the foot level, threw Terry into a cold shower for three days when she looked at a male member directly. By the age of 21, Terry was no longer functional. The group deposited her on the front step of a mental hospital. She was diagnosed as manic depressive and psychotic. Terry is now 30 years old and has been in and out of psychiatric institutions since 1980. She, too, had no previous psychiatric history.

Treatment

According to West, who has treated many cult victims, the most difficult aspect of treatment is the dissociative disorder that afflicts many former members. He believes it is essential to try to get patients to relive some of the experiences they had even though they may be reluctant and fearful about doing so. Many former cult members have had extremely traumatic experiences that are often buried by amnesia. In these instances, special techniques such as hypnotherapy may be necessary.

West also advocates group therapy as an adjunct to individual psychother-

apy because "it is almost impossible for a psychiatrist, who is a sort of authority figure, to enable the patient to overcome the special problems that result from cult involvement. Whereas

...the most difficult aspect of treatment is the dissociative disorder that afflicts many former members.

if the patient is in a group with others who have been through similar experiences, he will be able to express himself more freely. The psychiatrist doesn't know from first-hand experience what goes on in a cult. The other people in the group do." Singer added that many cult members fear they will never recover their full functioning. "Learning from the group that most of those affected eventually come to feel fully competent and independent is most encouraging for them."

West believes it is beneficial for the patient's full recovery if the psychiatrist works with another therapist who is a former cult victim. Many former members become exit counselors. Carol Giambalvo and her husband, Paul Engel, and Steven Hassan are all notable examples. As West points out, "Some of these counselors are quite good and can help in ways that are worthwhile supplements to more medical types of management."

Much progress has been made in understanding destructive cults and how they affect people. DSM-III now includes a category that addresses cult victims ("Atypical Dissociative Disor-

der 300.15"). There is clearly a need, however, for more mental health professionals to educate themselves about the special problems posed by cults and to learn how to treat them.

Resources for Practitioners

Cult Hotline & Clinic of Jewish Board of Family & Children's Services (operates 24 hours) (212) 860-8533.

*JFICCS, a nationwide resource center, has information on specific groups. David Halperin, M.D., serves as psychiatric consultant.

Cult Awareness Network (212) 777-7137

Interfaith Coalition of Concern About Cults (212) 983-4977

American Family Foundation (617) 893-0930

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Primordial and familiar, fantastic and credible, most ancient and foul seducer—his presence is once again among us, the stuff of grisly headlines. A being of many names, we call him the evildoer, mischief-maker, Lucifer, demon, tempter, serpent, fiend, Beelzebub, Baal, the devil and...



Satan

Even in a country accustomed to violence looming nightly on TV news shows, the story from the Mexican border town of Matamoros was shocking. In the aftermath of a drug raid by Mexican police, 13 bodies, including that of a 21-year-old Texas premed student abducted from the streets of Matamoros, were unearthed from a mass grave. All had been tortured or mutilated in sacrificial rites. The alleged murderers are members of a cult that sought to curry favor with the devil. "They felt that all the killing would draw a protective shield around them," said Texas Attorney General Jim Mallox. "It was religious craziness." For many people it was as if the origin of the world's madness was being properly credited at last: That bottomless wellspring of evil—the devil—was to blame. Even before Matamoros, however, talk of



the devil and satanic groups had been on the rise in the U.S. Feeding a kind of low-grade hysteria were sporadic reports of exceptional cruelty, from alleged cases of child molestation in Manhattan Beach, Calif., to an adolescent murder near Joplin, Mo. Some of these incidents were indeed characterized by such occult touches as inverted pentagrams or the number 666. In combination with fundamentalist alarms over the "satanic" link to some heavy metal music, parents and professionals have grown increasingly concerned. Two thirds of the American public believe the devil exists, and half of those see evidence that he directly affects their lives. In an effort to take the measure of the longest-lived villain in history, LIFE interviewed a number of experts on the subject. Their ideas are presented on the following pages.

Who the Devil Is

FATHER JOHN NAVONE, a theologian at the Pontifical Gregorian University in Rome, Italy.

In traditional theology, the devil is a malfunctioning, deranged angel. Devils are a category of angels that slipped. There is a radical distortion there. They don't think right. They don't love right. Something that was created good went wrong.

I think the basic Catholic does believe that there is a real devil and there are real devils.

MONSIGNOR CORRADO BALDUCCI, a former Vatican diplomat, has been studying demonology for 35 years and holds degrees in theology, philosophy, civil and canonical law.

There's a lot of confusion about the devil. We can't arrive at what he is by reason. Reason cannot demonstrate either his existence or his nonexistence. Why? Because the devil is a spiritual being and spiritual beings are not the fruit of reason.

The devil exists because God has spoken of his existence in Scripture. It is not a truth you can prove.

It is a truth of faith. The devil is not the God of evil, as the Manichaens [third century] and other heretics said. He is also not "Evil," a theory that is very much in vogue today.

The devil is also not—I would like to think it's superfluous even to say it—that monster with the horns and the tail that art began to present us with in the 10th or 11th century.

FATHER EMILE LAFRANZ of New Orleans is a veteran exorcist and performer of "delirances."

Satan is not a symbol, not a medieval thing of the past. He is very real. He is a being who is consumed by pride and hate and will do anything to keep the mission of Jesus from being accomplished.

REVEREND WILLIAM R. NYE, pastor of All Souls Universalist Church in Brooklyn, N.Y., is a clinical psychologist with the Institutes of Religion and Health.

What amazes me is the number of people who are really quite outside even fundamentalist religions but who believe in the devil, just as part of the atmosphere. That may be partly because the evidence of the devil is more dramatic than the evidence of a benign counterposing force, call it God or whatever you will. As Milton pointed out, the devil is more interesting.

REVEREND AL SHACKLEFORD is vice president of public relations for the executive committee of the Southern Baptist Convention in Nashville.

To me personally, and I would assume for the vast majority of Southern Baptists, Satan is a reality, he is a being, he is going to and fro on the earth seeking those that he can lead astray from allegiance to God.

PAUL VI, the Pope from 1963 to 1978, made several public statements on the devil. This speech was delivered at a general audience on November 15, 1972.

He is the enemy number one, the tempter par excellence. . . . He is the secret enemy that sows errors and misfortunes in human history. . . . The treacherous and cunning enchantor who finds his way into us by way of the senses . . .

ANTONIA VEY is the founder of San Francisco's Church of Satan, established in 1966.

Satan is a symbol, nothing more. He's a symbol of man's carnal nature—his lust, greed, vengeance, but most of all his ego. Satan signifies our love of the worldly and our rejection of the pallid, ineffectual image of Christ on the cross.

Possession and Exorcism

JOHN PAUL II, the current Pope, made this statement at a general audience on August 13, 1986.

It is possible that in certain cases the evil spirit goes so far as to exercise his influence not only on material things but even on man's body, so that one can speak of "diabolical possession."

FATHER GABRIELE AMORTI is one of four official exorcists of the Catholic Church in Rome.

People don't go to church anymore, they go to fortunetellers, card readers. They give themselves to superstition. So it's logical that there is an increase in diabolical influence. Especially the young—the young are hit very hard because they behave the same way they do with drugs. They start with a séance or they go to a medium out of curiosity, thoughtlessly. And then they can't get free anymore.

When a person is convinced that he is possessed by the devil, you can be sure that there is no devil. The devil, when he is there, does everything to mask his presence.

Only by means of exorcism can you be sure if a person is possessed. That is, you can't study all the symptoms, study the family history and the opinions of the doctors who have treated him. That's not the way it works. First you look at all those characteristics to see if there is sufficient motive to do an exorcism. But it is only during the exorcism that you become aware if the devil is there or not.

The sum of things makes it evident. Screaming, biting, agitation, speaking in tongues, aversion to anything sacred. Sometimes it's terrible. I can look into a person's eyes and understand, although the devil tries very hard to mask his presence. The theoretical position [of the Church] is exact: Everyone believes in the existence of the devil. But the practical position is that while once all dioceses had exorcists, now very few have them. Once people ran to the exorcist. Now the exorcist is the last resort.

FATHER M. is a 45-year-old Catholic priest from upstate New York who has performed a half dozen simple exorcisms but prefers that his name not be used.

Haitians come up from the city who have been cursed or spelled or hexed; some of that is real and can be dealt with very simply without any big hoopla if you know what you're doing. The voodoo stuff is real, and the Haitians know that once you've come amok with the voodoo high priest, you've got to come to the Church to get rid of it.

FATHER GUGLIELMO LAURiola, currently the authority on exorcism for the Archdiocese of San Francisco, performed nine or 10 exorcisms, not all of them successful, while stationed in Korea.

I believe exorcism is a conflict of powers—the darkness has to be overcome by the light. To do this a priest has to prepare spiritually—do penance, pray—in order to grapple successfully with the dark side. Exorcisms aren't always successful. It's not an automatic function of the ritual. Its success depends on the spiritual condition of the priest. I have to say that mine haven't always worked. Sometimes to be freed, you have to go to another priest.

The first exorcism I performed was very frightening for me. When they brought the young man to me, he was suffering greatly. He was foaming at the mouth. He was grinding his teeth. He lunged for me at one point. I held up my crucifix and prayed. I felt spiritually more than physically attacked. There's often this strong physical reaction from the sufferer. We're dealing with incredible forces and unpredictable reactions, and after all, we're only poor human beings.

At the end of the rite, he fell so completely limp on the floor I was afraid he had died. He later became very devout and brought many people to the Church.

Why We Need the Devil

MARC GALANTER, a New York psychiatrist, is the author of *Cults: Faith, Henling, and Coercion*.

There is a defense mechanism called splitting, in which one divides things up into good and evil, harmful and un-harmful, friendly and unfriendly. The devil persists for people because he personifies evil in that way.

THE COMMERCIAL APPEAL in Memphis published a series on child abuse entitled "Justice Abused" in January 1988.

Allegations of satanism—of rites involving mutilation, infant sacrifice and devil worship—have emerged in more than 100 child sex abuse investigations across the country....

In four years, though, investigators have found no evidence to support fears that cults are preying on the nation's children. The Commercial Appeal studied ritual sex abuse allegations in 36 cases and found instead that many of the stories labeled "satanic" or "ritual" have the hallmarks of "urban legends."

"Urban legend" is a term coined by sociologists to describe fascinating and colorful tales that spread rapidly across the nation, usually with little change in detail, but that rarely can be traced to any actual event.

Saturn

SANDRA DALY GALLANT is a 17-year officer with the San Francisco Police Department who has been investigating cults since 1978.*

Prior to 1983, stories of ritualized abuse and strange rites weren't appearing in child abuse cases. That I know from personal experience. Between 1983 and 1985 the media weren't discussing them so there was no media contamination. However, investigators in the field kept hearing these stories—we kept hearing these stories independently and thought we were the only ones. Then in 1985 stories of ritualized abuse began to surface, and we in the police began to take notice. These children all tell similar stories, describe similar events. I worked with one little girl who drew the ritual itself. In it she was holding a knife over a little child, and above the image she wrote "Praise the Devil."

ANTON LA VAY

The popularity of my books and of satanism in general is based on America's need for constant change. The zeitgeist in this country is producing a new society where television is really the reigning religion. And of course, despite all that TV can do, there's still something missing. Satanism provides that.

Let's give me credit for having moved society—up or down—but for at least having moved it. The Catholics were once thought of as devils by the Protestants. The Protestants were devils to the Catholics. The Jews were considered devils by both. The white man was considered a devil by the Chinese. Now who is to say who in fact is evil?

PAUL JASLER is a former sergeant in the Albuquerque, N.Mex., police department and now a consultant on ritual crimes.

You see a lot of reporting about this phenomenon saying that what we are seeing is the result of what Hollywood has portrayed. But where did Hollywood get the idea originally? When you see the real thing happening, who got it from whom?

An example: A 13-year-old boy got involved through heavy metal music, satanic music. One particular group has a song called "Possessed," which is really an indoctrination song on how to sell your soul to the devil, which he did. So he did that and got more and more interested. Within a year he got to the point that he was practicing magic and demonstrated that it actually worked. This was verified through a teacher at the school. His mother had a live-in boyfriend, and he did not like this man, and he got to the point that he was going to commit murder. He told me he put a spell on this man to injure him, and Satan actually talked to him and told him it was going to come to pass in four days. Exactly four days later the man fell down and injured his leg severely. The next thing the boy was told was that he had to kill this man, and that's where he became afraid. He didn't want to commit murder, but he knew from his study of what was involved that he could not get out. We got him out.

It's out there, and you can believe it or not.

MARC GALANTER

There is tremendous pressure in society to find some evil subculture and to say "Ahh!" when there's something deviant afoot. It makes the world more understandable. After Matamoros, I was interviewed by a reporter from a television station. He needed some footage on why Satanists were going to be killing people in New York next, and I could tell I was disappointing him.

MARIE ROUGEMAN is an officer with the Denver Police Department and a member of the Chicago-based Cult Awareness Network.

Satanism is the basement of the occult. The only reason I'd say there is some kind of network is the amount of similarities in ritualistic signs that crop up, like the Goat of Mendes mask—the old goat's head symbol—the black robes, the way rituals are reported.

There are some fundamentalists out there that run dog and pony shows and never give any substance. They hype it all up and claim there are Satanists behind every rock.

One thing you can safely say is that if 2 percent of Satanists are involved in sacrifice, 99 percent are involved in the dealing and making of drugs.

DR. CARL RASCHKE is a professor of religious studies at the University of Denver.

Satanism is to a drug cartel what New Age training is to a lot of corporations. It creates a magical worldview filled with absolute terror and the most macabre forms of cruelty and violence in order to ensure loyalty among the operatives of international drug trafficking. Matamoros shows that.

Teens, Music, Drugs and the Devil

ALAN ROCKOFF is the public prosecutor of Middlesex County, N.J.

The subliminal message of heavy metal is violence and sexually deviant behavior. You're going to have a problem with your kid if you have a problem kid to begin with. Many young people grasp onto the satanic-inspired lyrics for purposes of lashing out at society and for destroying themselves.

MARC GALANTER

Kids will use whatever's around, whatever's disruptive, to express rebellion. Kids who are going to be in trouble are going to pick up deviant stuff where they find it, but it's a subculture, not a cult.

A subculture tells them that heavy metal is associated with the devil. With a high degree of instability—and teenagers are a group of high instability—if it happens to coalesce around a particular group you can get this kind of negativity. And drugs do play a role in loosening a kid's moorings.

We know that suicide has increased among teenagers in the last few years. I would not be surprised if we see an increase in middle-class murder as well. The times are different because of the breakdown of community, of traditional values and of religions as well. These cults are replacing them in some ways. □



Rock's Ozzy Osbourne was a prototype that linked the devil and heavy metal.

Mother Gets 7 Years For Starving Girl, 4

MILTON (AP) - A mother who starved her 4-year-old daughter to death because she thought the child needed exorcism to cleanse her of evil spirits received a seven-year prison sentence Tuesday for third-degree murder.

Circuit Judge George Lowrey gave Darlene Jackson, 33, of nearby Pace the maximum penalty allowed under state sentencing guidelines.

Defense lawyer Leo Thomas said Jackson may be free in six months because of credit for 594 days already served, time off for good behavior and the early release of inmates to ease prison overcrowding. Assistant State Attorney Kim Skievaski disagreed but declined to give his own estimate.

Jackson, formerly of New York City, told the judge she would testify against Mary Nicholson, an evangelist also charged with murder in the death of Jackson's daughter, Kimberly McZinc. Nicholson is accused of influencing Jackson to withhold food from Kimberly after persuading her the child was possessed by demons.

"For the remainder of the years that I have, I will dedicate that time to working on exposing people like Mary Nicholson," Jackson told the judge. "There are other Darlenes and there are other Kimberlys."

The state Department of Health and Rehabilitative Services twice sent investigators to the mobile home Nicholson's family shared with Jackson to check on reports that Kimberly was being starved and beaten, but the agency took no action before the child's death on Feb. 8, 1988.

Lowrey also ordered Jackson to serve a concurrent five-year term, the maximum possible, for child

abuse, pay \$23,379.41 in court costs and go on probation for eight years upon her release.

Jackson pleaded guilty to both counts in March in a plea bargain struck while a Santa Rosa County jury was deliberating during her trial on first-degree murder. The original charge could have brought a sentence of life in prison without parole for at least 25 years. The state was not seeking the death penalty.

"I don't believe ... that you intended the death of your child," Lowrey told Jackson as she stood before him wearing a pea green, jail-issue jump suit and wiping tears from her eyes.

But, he said, as a mother she had a special obligation to protect her child, and she failed in that because she didn't stop to think and use her common sense.

He also said that, unlike most defendants who appear before him, Jackson has a college education and society rightfully expects more from those who have been given such a privilege.

Jackson has a master's degree and worked as a computer specialist with American Telephone & Telegraph Co. in New York City from 1979 until 1986. She returned to her native South Carolina, where she briefly took a teaching job, before moving to the Florida Panhandle. Pace is about 10 miles northeast of Pensacola.

Skievaski, the prosecutor, said he was satisfied with the sentence, which he had recommended as one of two alternatives. The other was to go outside the guidelines and give her 20 years.

The child's father, Kenneth McZinc, a federal employee in New York City, also was satisfied with the alternatives, Skievaski said.

Doctors Hope to Treat Teens' Satanic Focus

CHICAGO (AP) - Psychiatrists and psychologists at Hartgrove Hospital bristled Wednesday at being called modern-day exorcists, but they are creating one of the nation's first treatment programs to wean teen-agers from Satanism.

"In no way are we comparable to the old exorcists," said Michael Weiss, an adolescent psychologist at the North Side hospital, which plans to begin offering the program this month.

"The kids who will be admitted will be here primarily because of their behavioral and emotional problems. No one will be hospitalized for strange beliefs or unusual values that we would disagree with," Weiss said.

"I don't think there is any doubt Satanism is a growing problem," said social worker Dale Trahan, who has been researching satanic beliefs for three years and was contracted to organize the program for Hartgrove's new Center for the Treatment of Ritualistic Deviance.

"We don't know the percentages because so much is secretive, but we do know ... it is beginning to show up throughout the country," Trahan said.

More such programs will be needed as police, teachers and parents learn to recognize involvement, said Jerry Simandl, a Chicago police youth officer and expert on satanic cults, who has helped train the Hartgrove staff.

In the program, teen-agers will spend four to eight weeks as inpatients and undergo individual and group counseling. Most of the youths will enter the program voluntarily.

Hartgrove's facility - to be staffed by specially trained psychiatrists, psychologists, social workers and nurses - should receive its first

patients in two to four weeks, and initially will take as many as six patients at a time, Weiss said. A similar program exists at Denver's Bethesda PsychHealth.

The new program will seek to undermine Satanism's underlying belief system, which hampers conventional treatment.

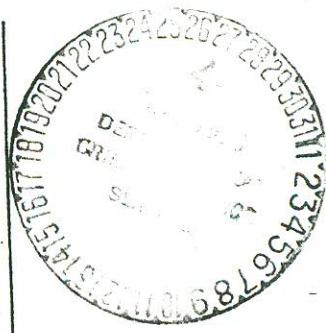
Satanism "gives them the promise of power and privilege beyond anything they ever imagined. Not only can they have everything they want ... but can do so while totally indulging themselves in drugs, sex or any momentary pleasure," Weiss said.

"We try to help them see how unrealistic the promises are. Our ultimate goal is to make them able to function in the world so they can have a reasonable and successful life for themselves and not harm anyone else."

Youngsters involved in Satanism often exhibit unusual behavior, which can include suicide attempts, violent rages, rejection of family, drug use, sexual promiscuity, a drastic drop in grades, intensified rebellion, a strong interest in heavy-metal music, role-playing games or horror films, and the use of occult symbols such as "666" or upside-down crosses, Trahan said.

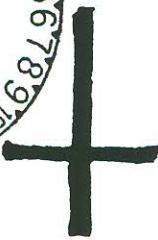
"They usually are intelligent, creative and bored with traditional pursuits. They generally have a feeling of being different and not belonging, are often underachievers and generally have a feeling of being powerless," he said.

"One of the problems is helping people see and diagnose the problem," Trahan said. "Often, people with a little bit of knowledge think they see it everywhere and think if a kid is into heavy-metal music he must be a Satanist, but that's not true."





SOME COMMON SIGNS OF THE CULT AND OCCULT



ANTI-CHRIST



HELL



CROSS OF NERO



ANKH



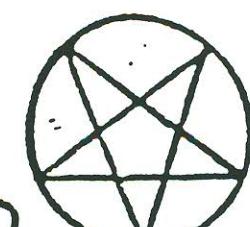
CROSS OF CONFUSION



DIANA & LUCIFER



PENTAGRAM



BAPHOMET



HEXAGRAM

666 FFF



THE MARK OF THE BEAST (REY 13: 16-18)



POWER'S



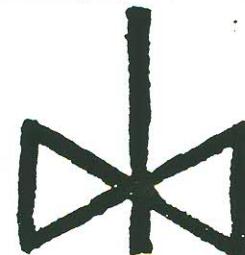
DEATH



SWASTIKAS



ANARCHY



ANTI-JUSTICE



PYRAMID & SCARAB



ZOSO



MARKOS



CABBALA

PREM ↑ R AMEN

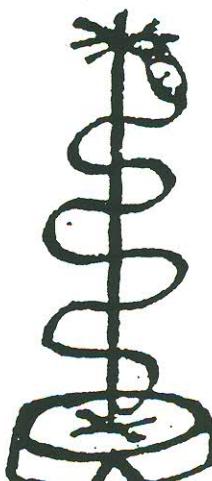
"NOE TO YOU"

7/6 10/9 12/13

NEMA NATAS LIVE-EVIL REDRUM

AMEN SATAN

MURDER



VOODOO INITIATION SERPENT

V.R.V.H.86

THE REAWAKENING

BY FAYE SNIDER

*Challenging a destructive cult's
hypnotic grip*

N

ORM AND BEA CAME TO SEE ME IN THE SPRING OF 1985 about their daughter, Marla, a once gregarious and ambitious college senior. Several months earlier, Marla had converted to born-again Christianity and undergone a complete personality change. She had become a member of a dogmatic fundamentalist group called The Divine Way, whose founder and leader was a charismatic man named Sam Carlton. Calling herself a "converted Jew" she had renounced her former life, becoming detached, reclusive, and distant from family and friends.

In a journal she shared with me, Bea described the conversation in which Marla told her parents about her new spirituality: "I cannot describe the shock, dismay, pain, and sense of unreality that came over me as I listened to her . . . Glassy-eyed and utterly convinced of her version of the truth, she spoke as if she were in a trance, chanting and citing chapter and verse from the New Testament. All [my] reference[s] to her past learning or logic fell on deaf ears. She had a biblical reference for every question and a theological reason for every concern.

"My emotions did not touch her. She was prepared for tears, outrage, shock, and anger. I was, after all, uninformed. As a Jew, I was culpable



inasmuch as I had no information about the New Testament, and had thus cut her off from the Lord's ultimate truth . . . Her words played to a part of me that felt guilty. I was left feeling vulnerable, defenseless, and as if the child I knew had died . . ."

Maria's Christian beliefs traumatized Bea and Norm. In many Jewish families, the loss of a child to Christianity is like a living death. Highly Orthodox Jews even hold a formal mourning ceremony for the apostate. Marla's family were Reform Jews, and they felt a deep sense of transgression. They agonized about what they might have done wrong to bring themselves and their daughter to this pass. Shame, depression, and guilt left them vulnerable to the well-meaning advice of friends, clergy, and "knowledgeable" acquaintances who offered half-baked theories of personality, child dynamics, and family systems that merely reinforced their own sense of helplessness and self-blame. To me, however, it was clear that Bea and Norm had little control over their daughter's transformation, and very little information about the phenomena of destructive religious cults.

I began my work with Bea and Norm by educating them about cults. Through our reading and discussion, we learned to identify signs of cult involvement: sudden cut-off from family, precipitated by total immersion in a group; growing isolation from close friends; a change, often dramatic, in communication style (Marla now spoke only in the language of the Bible, and her letters were largely composed in biblical verse); euphoria with the group, the member's "new family," and concomitant obliviousness to, or disdain for, the feelings of the "old family."

Three months after college graduation, Marla accepted a job as secretary to a pastor of The Divine Way and found an apartment with two other women from the ministry, thus closing the circle of her new life. I decided that Bea and Norm should visit Marla to determine for themselves whether or not she was actually in a destructive cult, and the depth of her involvement. While The Divine Way demanded totalitarian obedience from members, it maintained a facade of reasonable accessibility before the public, not unlike the Jim Jones ministry in its early, pre-massacre days. Since Bea did not feel able to accompany him, Norm arranged a visit with Marla by himself to "understand her world." After some initial hedging, Marla agreed. She took him to a converted house where

LIKE MOST MEMBERS OF DESTRUCTIVE CULTS, MARLA HAD BEEN INDUCTED INTO AN ALTERED STATE OF MIND THROUGH A VARIETY OF MIND-CONTROL PRACTICES: MESMERIZING HARANGUES BY CULT LEADERS, ROTE LEARNING, AND CONTINUAL REITERATION OF THE GROUP'S BELIEFS.

both families with young children and older couples sang and prayed together. Despite his own distress, Norm could understand Marla's attraction to this warm, secure, family-like environment. That night, Marla, with her fine, rich voice, sang a hymn to Jesus in Hebrew, which nearly broke Norm's heart.

From Marla's letters, we learned how her world had become totally dominated by the church and its doctrines. Every letter was filled with psalms and references to the church. On her rare calls home, she and her parents had virtually nothing to say to each other. From my experience, I could tell Bea and Norm that she was definitely involved in a destructive cult, and that without intervention, she might take many years to "wake up" and come out on her own. The prospect of all those lost years in their daughter's life spurred her parents to begin planning strategies for getting her out.

LIKE MOST MEMBERS OF DESTRUCTIVE cults, Marla had been inducted into an altered state of mind through a variety of mind-control practices: mesmerizing harangues by cult leaders, long sessions of group chanting, rote learning, and continual reiteration of the group's beliefs couched in its distinctive religious jargon. Without countervailing information from newspapers, books, television, and the outside community, and with every

moment of her day tightly structured, Marla became totally immersed and dependent upon a new reality. So how were Bea and Norm to help her? We decided early on that coercive deprogramming, forcefully removing Marla without warning from the group, was out of the question. Such tactics are harsh and can precipitate what has been called "snapping"—complete disorientation, confusion, and a psychosis-like break with reality—which can have permanently damaging consequences.

We instead concluded that Bea and Norm needed to keep their connection with Marla while continuing their search for the right exit counselor, a new breed of noncoercive cult interventionists. Fortunately, Marla still seemed to want some connection with her family. Eight months after Marla had joined The Divine Way, Bea arranged to meet her for lunch. It was the first meeting between them in five months. Bea's journal entry describes her shocked reaction to Marla's appearance: "She looked very heavy and bloated. Her honey-toned hair was dull, and her bangs hung heavily, screening the glistening daze of her eyes. Her normally rich and expressive voice was flat and monotonous. We were tense with one another, but the conversation flowed easily nevertheless. Our old ability to chat and connect was still possible . . . Before I knew it, she was talking about a new friend, a 30-year-old man named Donald, a farmer [and member of The Divine Way] with whom she had a special relationship . . . I asked her if he was her boyfriend. She replied, 'Mom, we don't call it that here. The Bible forbids touching or kissing or behaving like girlfriend/boyfriend.' Proudly, she stated how different the experience of friendship was for her, and how relaxed she felt in a system in which there was no social pressure to be otherwise . . . I found myself empathizing with her, remembering the safety of dating rules during the '50s . . .

"Our departure was tender . . . I wanted our farewell to be as good and close as possible. Knowing she would not be coming home for Chanukah because she would be away on a two-week missionary trip to Puerto Rico, I had carefully shopped for her gifts in advance. As I handed them to her, her face lit up with surprise. She asked, 'Who are they from?' I replied, 'Your father and me.' She seemed relieved. We hugged fondly and lovingly in farewell."

AFTER CHRISTMAS, BEA AND NORM learned that Donald had experienced a vision that he interpreted as God telling him to marry Marla. On that basis, he and Marla were engaged. When she came home in late January to tell her parents that she was thinking of marriage, Bea asked her to consider the step to marriage carefully, and Marla compliantly agreed.

Bea and Norm's first reaction was to believe Marla. They did not know, however, that in The Divine Way, once a woman is engaged to a man, she is his woman in the biblical sense—his chattel—and obliged to give him complete obedience.

The possibility of this marriage galvanized Bea and Norm into action. Now they swallowed their sense of humiliation and spoke with everyone they knew, gladly seeking support and advice. They decided to do whatever was needed to extricate their daughter from the hold of the cult. I referred them to two different exit counselors, both noncoercive deprogrammers. Both confirmed the likelihood that Marla was heavily indoctrinated, and on the verge of a disastrous union that might embed her in the cult for life. There was consensus that events needed to be slowed down so that an intervention could be carefully planned.

One exit counselor, Steve, helped Bea and Norm design a plan in which they would begin building a bridge of trust by gradually moving into Marla's world. Next they were instructed to organize a support network of family members. Everyone they approached wanted to help, though some relatives needed coaching, especially those traditional Jews who thought Marla should be expeditiously snatched away and immediately thrust into a Jewish experience. The family began writing and calling Marla, letting her know of their love and concern, but, under strict instruction, offering no judgments of her behavior. Marla was both surprised and pleased. She had not seen or spoken with her relatives in two years and presumed they had written her off.

In spite of these contacts by family members, Bea herself had little contact with Marla and, struggling for a way to reach her, recalled their mutual pleasure in seeing the film *The Color Purple*. Using the form of the "Dear God" letters of the movie, Bea decided to write her daughter in the style and language of prayer. Bea was afraid of offending Marla by making conscious use of religious forms, but I encouraged her to do so, believing that it enabled her to express indirectly but openly her love and sorrow. Bea sent

Marla the following letter, in which she described her concerns about her daughter: "Who am I, God, but a mother struggling . . . I was taught that the first rule of family was to stay connected, no matter what. I am trying, but it's very hard. Are you testing me, as you did Job? . . . Satan did not win with him.

"God, why does she no longer believe in the Old Testament commandment Honor Thy Father and Thy Mother? Last March she told me that she believed in that commandment devoutly and that she wanted my respect. She said that she would like to bring Donald to meet me and her father. God, if our respect was so important, why didn't she try harder to get us together?

"Do you think I am too slow? Is it unreasonable for me to want to meet Donald's family? Is it unreasonable for me to be a part of my daughter's wedding?"

The risk paid off. In late March, Marla called and spontaneously came home, accompanied by a group member. (In destructive cults, as a means of controlling information, members often watch over one another when there is contact with family or outsiders.) Marla asked Bea to go for a walk, and told her how much the letter had meant to her. Mother and daughter had a long, unreserved conversation about the idea of God, the nature of belief, and the different ways of experiencing religion. They agreed not to lose touch, and Marla promised to bring Donald home soon.

In the sessions that followed, we carefully assessed Marla's emotional availability. I had learned from psychiatrist Saul Levine, an expert in cult psychology from Toronto, that cult members learn to separate personal constructions of the past from events of the present. Information and activities are organized to maintain the person's focus on the group and its doctrines, and dissonant or conflicting information is ignored or blocked. The individual forms a self duality, with the cult self submerging the past self. Levine said that in his experience, it is not unusual for an individual to begin to "wake up" some time during the second year of cult involvement. He thought that Marla's communication with her mother was awakening the dormant sense of her own history and her "real" self. He cautioned, however, that a noncoercive and immediate intervention was critical in light of the impending marriage.

BEA AND NORM BEGAN WORKING intensively with an exit counselor named David, a former cult member with recent experiences with exiting other Divine Way members. He came to visit Bea and Norm at home for a weekend, to interview them, Marla's brother Neil, and a few carefully selected college and high school friends to develop a profile of Marla and her relationship to The Divine Way. During the weekend, David spoke with four of Marla's friends and learned about her pre-cult self—particularly, how she thought and how she had met the crises of adolescence and young adulthood. He learned that Marla was an adventurous and spiritual woman, extremely trusting and impulsive, who sometimes jumped too quickly and intensely into new relationships.

Bea and Norm also learned that Marla had been afraid to face the world immediately after college graduation, but felt too proud to return home to live. As a child of the '60s, she particularly valued individuality and self-reliance. Bea and Norm had raised their children to be independent and competent, but Marla, facing the difficult transition to adulthood, sought a more secure base in a new community that offered simple answers to the complex problem of growing up.

Bea and Norm contracted with David for a midsummer intervention. Since such interventions work best in the context of a loving family, David recommended that Bea include Marla's closest family members—her uncle, aunt, and their spouses, as well as her brother Neil and her parents. David warned that Marla would be confused, vulnerable, perhaps angry, and scared. She would need a safe holding environment to protect her from "floating" or dissociative episodes that are common in people overwhelmed with information severely contradicting their most vital beliefs. Because depression or panic could trigger an effort to contact The Divine Way, Marla needed to be watched at all times. So that the cult could not trace her, a remote place with no phone would be found for the intervention. David also recommended bringing in two former Divine Way members and a female exit counselor whose experience was similar to Marla's.

Bea and Norm went into action immediately. They convinced Marla to bring Donald to Boston for a luncheon meeting with them. After she finally met Donald, Bea wrote in her journal: "Donald is a tall, heavyset, muscular Irishman... I well understood Marla's attraction to his soft and kind manner. Lunch was strained and awkward. Donald and Marla sat across from one another and I could sense how closely Marla watched Donald for cues. I was grateful for all the preparation I had received. It helped me stay calm and focused on our goal... Norm spoke with firmness and conviction about our unhappiness that they had planned a July

wedding without ever introducing us to the groom. Donald was cautiously sympathetic. Marla's eyes were riveted on his face.

Donald responded that they might be willing to postpone. I burst into tears of relief... Just before leaving, Donald said they would put off the wedding until fall, that his own mother felt the same way I did, and wanted at least to meet us before the wedding. We agreed to phone his parents and arrange a trip to their home. We were ecstatic! We had the time we needed."

AUGUST 1ST WAS THE TARGET DATE for the intervention. Norm and Bea rented a remote lakeside cottage in New Hampshire. All the relatives agreed to come. In the meantime, Bea and Norm planned a day visit with Donald's family, following which they would visit Marla's Divine Way friends to become "educated" about her world. In exchange, Marla agreed to join her parents for a visit to New Hampshire to "educate" her relatives about her new life. Having carefully constructed an image of themselves as pliable and cooperative in the eyes of Donald's family and the cult, Bea and Norm were not suspected of harboring any secret plans. Indeed, Marla's pastor and Donald encouraged Marla to make the trip, and on the target date, she willingly joined her parents to drive north together.

The intervention took a full week. During the first day, everyone sat together in a group for three hours while David spoke about his personal experience in a cult, how he became disillusioned and had walked out on his own. Marla was very distrustful, but still intrigued enough to ask him if they could talk alone. During the next three hours, they isolated themselves from the family while she grilled him on his life and beliefs. She found him to be open, honest, and above all, consistent in his representation of who he was. She began to understand how much her family cared about her to make this effort to get her the information they thought she needed. So she agreed to listen to what David had to say about The Divine Way, as long as he did not try to "unconvert" her.

David showed Marla research about The Divine Way in which Sam Carlton, its leader, was quoted saying that he was more than simply a minister, but was God's personally anointed, in effect a redeemer or savior himself, whose own words were holy. That her revered minister would be capable of such spiritual arrogance and heresy was too

much for Marla, shaking the very foundations of her faith. She refused to accept the news and ran to her room. Her brother Neil managed to cajole her back. Outraged at this information, Neil challenged Carlton's credibility. "Do you know what Carlton is saying?" he demanded of Marla. "He is saying he is God, that anything coming out of his mouth is as if God were speaking. Do you understand that? nothing but a con?" Neil reminded Marla of charismatic figures they had admired when they were younger, who had their power go to their heads. Gradually brother and sister began talking more quietly about why they were drawn to such people, and what personal qualities drew followers to a charismatic individual.

Once Marla could accept the possibility that Sam Carlton was a false teacher, she could question other aspects of cult life as well. David played videotaped documentaries about destructive cults, and when Marla withdrew, unable to take any more, the family gently pursued her with their own questions. On Monday afternoon, when Marla was grieving the loss of her Divine Way friends, her aunt tearfully challenged her with the contradiction between the unconditional love of her parents and the hypocrisy of the group, asking "What kind of loving friends cut you off from your family?" Later, Marla told Bea that she had found her aunt's tears very moving evidence of her family's love and commitment. As Marla put it later, "I realized that if the family can't even get through this process, then I needed to pay attention."

By the fourth day, Marla felt reasonably clear that she wanted to leave The Divine Way, but needed more time with the counselors. She and David together

worked on a strategy for informing the group that she would not be immediately returning. At this point, Marla told her parents that she previously had warned Donald that her family might kidnap and try to deprogram her. They had agreed that he would come after her if she did not call in by Tuesday night. On Wednesday, in fact, Donald did go to Nashua, called upon Marla's relatives, and filed a kidnapping charge against her parents at the local police station. This drama raised the question of Marla's reaction should she be personally confronted by a representative of The Divine Way. Would she accuse her parents of kidnapping, as many partially deprogrammed cult members do, or would she stand firm? Marla knew she was vulnerable to Donald. With her family's encouragement, Marla played out possible scenarios of meeting with Donald and other group members, and became more certain of her ability to resist efforts to draw her back into the cult.

On Thursday, two former members of The Divine Way were flown in to tell Marla their experience of the group and explain why they had left. Marla liked them immediately. A married couple, they had been part of The Divine Way administrative staff. Unlike Marla, however, they had walked out because the evidence of spiritual and financial deceit was too flagrant to ignore. Marla could talk with them about Donald and her sense of vulnerability and obligation to him. They helped give her the courage to break away from him as well as the cult.

When Marla finally felt certain that she could not return to the cult or marry Donald, she was faced with the formidable question of how to pick up her life again. She decided on a two-week stay at

Unbound, a cult rehabilitation center in Iowa City where she could sort out the experiences of the past two years and plan her future. When she completed the systemic and family-oriented program at Unbound, Marla decided to return to her parents' home to live. A few weeks later, she found the courage to face Donald and tell him of her decision not to marry him or return to the group. She realized that The Divine Way was all that they had had in common; the relationship did not really exist outside the group.

FOR OVER A YEAR AFTER SHE LEFT, cult members called or wrote to Marla, refusing to believe she had gone willingly and telling her she had been brainwashed. Now, two years later, cult members still sometimes call. On Passover, Donald's mother called to wish Marla and the family a happy Easter. Bea calmly explained that the family celebrated Passover, not Easter. Marla's only reaction was that "Donald put her up to it."

Marla's experience of night terrors has gradually subsided. She works full time, plans to go to graduate school, and has many close friends. She is currently in individual psychotherapy with a therapist experienced with the effects of trauma and mind control. Norm and Bea have reaffiliated with a temple, but Marla cannot tolerate organized religion at all. Over time, she has gradually come to participate in the family's rituals at home. She cherishes Passover, and in the spirit of ecumenism, she invites her Christian and Jewish friends to participate at her parents' table.

The therapeutic work with Marla's family illustrates the necessity of understanding the context of destructive cults their values, and the mind control techniques they use. Of course, not all cases end as successfully as this one. In spite of well-conceived interventions, some cult members refuse to leave and remain cut off from their families for years. It should be noted, however, that the experience of even an apparently failed intervention can ultimately have an effect. I recently heard of a young man who left a cult seven years after an unsuccessful deprogramming attempt. Although cut off from his family, he could not forget his father's words during the intervention—"You belong with us." ■

Faye Snider, M.S.W., is in private practice in Boston, Massachusetts. Address: 33 Oak Vale Road, Waban, MA 02168.

RESOURCES FOR DEALING WITH DESTRUCTIVE CULTS

THE KEY TO A SUCCESSFUL INTERVENTION IS THE CAREFUL MATCHING of resources with the family and the cult member. The American Family Foundation (AFF) is a network of professionals who work together as cult observers, researchers, and interventionists. AFF also publishes a newsletter called *The Cult Observer*, which collects press reports on cultism and unethical social influence. The address is P.O. Box 336, Weston, MA 02193 (617) 893-0930.

The Cult Awareness Network operates a 24-hour-a-day hotline providing information to the general public. Its address is 2425 West Pratt Boulevard, Suite 1173, Chicago, IL 60645 (312) 267-7777.

Another organization that operates a hotline and helps match families with professionals experienced in working with cult members is the Jewish Board of Family and Children's Services, Cult Clinic Service, 1651 Third Avenue, New York, NY 10028 (212) 860-8533. □