

SATANISM/THE OCCULT AND CRIME/ABUSE/SACRIFICE

In this section we have several articles including news reports of ritualistic killings, suicide, and illegal drugs; an article from the Drug Awareness Network concerning warning signs to look for to recognize ritual crime behavior before it happens; a list of symptoms characterizing ritual abuse that are not seen in sexual abuse; and finally, a selection from Anton Levy's *Satanic Bible* on the subject of human sacrifice.



GUEST ARTICLE

Dabbling their way to ritual crime

by Det. Rbt. J. Simandl
and Bette Naysmith, MPA

During the past ten years our society has become increasingly aware of criminal acts perpetrated by groups involved in ritual activities. These groups pose a particular problem when they are able to redefine their members' value systems through behavior modification techniques (regardless of whether the techniques are methodically applied by a leader or develop in a haphazard fashion by the members themselves) and use this redefined value system as justification for criminal ritual activities.

This report focuses on the ritual dabbler, the fastest growing level within the ritual abuse/satanic belief system. Other identified levels, discussion of which is beyond the scope of this report, are the self-styled, secondary and primary.

Dabblers - people who undertake something superficially or without serious intent. Ritual dabblers - who are they? Generally speaking they are middle and upper class teens of high intelligence, who are creative, curious, and possibly under-achievers with low self-esteem. Dabblers have been identified between the ages of nine and 28.

Ritual dabblers have made headlines when their value system glorifying death and sacrifice to Satan has erupted into murder. January 17, 1988 in Douglasville, Ga., 15-year-old Theresa Simmons was strangled by three other teenagers in a ritual sacrificing her soul to Satan. In December 1987, three 17-year-old high school students in Carl Junction, Mo., beat to death 19-year-old Steven Newberry as part of a sacrifice to Satan.

How do they get involved? A peer may peak their interest in the new belief system, the "intellectual challenge," and a "member's ability to have power over others." Or an adult leader may lure them in through involvement in free sex and drug parties. Reliable information reveals two types of adult leaders, one involved for self gratification, the other recruiting for upper levels of cult involvement.

If the lure is a party, the prospective member learns there is a special room a select few may enter. During the party this person could be put into a compromised position and photographed or video taped.

Then, if invited into the special room, he is introduced to the new belief system and possibly agrees to sign a contract to Satan stating he will sacrifice himself at a certain age. If reticent to do this, the videotape or photos can be used to induce participation. (In this belief system it is thought that the sacrifice of animals or humans gains participants the power of the sacrificial victim. They believe that the ultimate sacrifice is to kill themselves and be brought back to life as stronger beings.)

Once a member, different ritual activities commence. They may include, but are not limited to, ceremonies in wooded areas, cemeteries, commercial or residential buildings, or abandoned buildings, the drinking of blood, wine and/or urine mixtures, the use of drugs, and the mutilation and sacrifice of animals. The size of the dabbler ritual group varies in number from two to three people and up.

Fantasy role playing games, heavy metal music, books and movies can influence and possibly enhance the dabbler's involvement in ritual activities. However, if properly monitored and not taken to extremes, the activities are not considered dangerous.

As involvement progresses, dabblers may participate in criminal acts such as desecration of graves, theft, selling drugs, and arson. When some members of the group become bored with animal sacrifices, the next step is human sacrifice or suicide. At this point many members become frightened and attempt to leave the belief system. To escape they may seek hospitalization, enter a substance abuse program or commit suicide.

Through educating themselves, parents, teachers, medical personnel, and law enforcement can identify behavior changes and warning signs, and act on them before a tragedy occurs. Look for changes such as:

- bitter hatred toward family and family religion
- drastic drop in grades from A's to D's or F's
- cut or tattoo marks on the body
- little or middle fingernail on left hand painted black (left is evil, right is good)



Det. Rbt. J. Simandl



Bette Naysmith

- involvement with alcohol and illegal drugs
- use of satanic nickname
- use of various alphabets such as Egyptian, witches or one of their own creation

When one or more signs are found, parents are encouraged to look in their child's bedroom and other locations where ritual items might be found. These locations include the attic, basement, a home computer with secret access code, record album covers, school locker (homeroom, gym or band), tree house or other outdoor areas. Dabblers can be creative, so numerous hiding places are possible.

Parents are looking for a black covered book, a spiral or composition notebook or it's computer counterpart. The book may be used as a diary and could identify the names of other members, types and locations of rituals, and contracts for suicide or homicide. Other items to search for are ceremonial knives (odd-shaped in some cases), candles, chalice, robes, photographs, videos, books about the belief system, animal bones, and human bones, specifically skull, rib, upper right leg, and the upper portion of right arm.

If these items are found, it is preferable that the child not be confronted nor the items removed until a knowledgeable person can assist in interpreting the dabbler's level of involvement and the resources for appropriate intervention. A copy of the diary, made without the child's knowledge, will prove useful in the evaluation. Resources may be law enforcement, school counselors, legitimate clergy, or mental health personnel.

Experts anticipate an increase in dabbler ritual activities and crimes in future years and challenge society to become knowledgeable about the phenomenon. The goal is to prevent suicide and criminal acts from occurring and to maintain open communication with youth. The bottom line is guiding our youth in becoming law abiding critical thinkers.

(Det. Simandl is a gang crimes and ritual abuse specialist for the Chicago Police Department. Bette Naysmith is chairman of the Cult Awareness Network ritual abuse advisory committee.)

Ritual Killings Have Satanic Overtones

Within the past five years, ritualistic child abuse has become an emotionally charged issue that has rocked communities and divided parents, social workers, therapists, and law enforcers—some who charge a growing conspiracy of satanic worship, others who cry witch-hunt.

In Roseburg, Oregon, for example, Edward J. Gallup, Sr., an elderly Nazarene minister, and his adult son, Edward Gallup, Jr., were convicted earlier

this year of molesting children in the family's three day-care centers. In that case, children have alleged chanting, wearing of black robes, and burning of candles, according to prosecutor Bill Lasswell.

No consensus has emerged on the reality of ritualistic abuse, nor its extent. Many professionals, however, are believing the seemingly unbelievable. They point to the detail and consistency of stories from children nationwide.

Satan's underground?

San Francisco police officer Sandi Galant, considered an expert in occult crimes, is convinced ritualistic abuse occurs nationwide, although not on a widespread scale. She first became aware of such cases as early as 1979, four years before the McMartin case catapulted ritualistic abuse to national attention in 1983 with tales of drugs, bondage, and animal sacrifice at a prestigious Southern California preschool. Two of the seven original defendants remain on trial.

Others believe ritualistic abuse occurs on a large scale, and that a satanic conspiracy is not out of the question.

"It's pandemic," said Larry Jones, a Boise, Idaho, law enforcement, professional who has studied cult crimes. He believes some high-ranking satanists may be directing an organized assault, but admits no hard evidence exists.

But a parallel phenomenon might support the existence of ritualistic abuse. Adults who claim to have been ritualistically abused as children have been seeking counseling in offices around the country. Their stories are remarkably similar to the ones told by children today.

Some of these "adult survivors" are going public with their stories and aiding law-enforcement and child-activist groups. Joan Christianson, a California

Critic also contend that too many interrogations can pressure children into making false allegations. One newspaper, the *Memphis Commercial Appeal*, has labeled the ritualistic allegations "urban legends," oft-repeated stories with no basis in reality.

"Some kids may be making it up, some are confused, some may be manipulated into saying these things," conceded John Rabun, a Baptist minister and deputy director of the National Center for Missing and Exploited Children. "But some of it is undoubtedly true. I can't see how in this day and age someone can say this is not going on. We've taken down [arrested] priests and ministers for molesting kids. Why not practicing Satanists?"

Rabun is careful to avoid taking the satanic emphasis too far, however. He and other observers believe ritualistic abuse does occur, but only in a tiny percentage of child sexual-abuse cases, trailing far behind incest and conventional forms of day-care abuse. And not all perpetrators are necessarily Satanists—nor are all Satanists abusers.



Evidence: Hints of the occult appear in some murder and child-abuse cases.

woman who claims she was raised in a well-organized satanic cult that abused children, has spoken to therapists and police officers under the sponsorship of the California Consortium of Child Abuse Councils. Christianson believes people need a "basic foundation in good versus evil" to understand why some occult or satanic groups might practice ritualistic abuse. She says one of their basic strategies is to corrupt what the Bible teaches, particularly with regard to children. "If they can destroy [children's] innocence without destroying their lives, they can receive more power."

Lauren Stratford, another adult survivor, has detailed a childhood of sexual abuse and pornographic exploitation in her new book, *Satan's Underground*. As Stratford matured, the abuse acquired a satanic focus after the head pornographer became a Satanist.

Stratford, now a Christian, claims eyewitness knowledge that some, but not all, satanists do torture, sexually abuse, and even kill people, including infants obtained specifically for ritual sacrifice. The motive: worship to Satan.

Panic-driven hoax?

But naysayers are crying hoax. They fear a post-McMartin panic may have resulted in the accusation of innocent adults.

"It's the adult interviewers who are bringing these ideas to the children," said Berkeley, California, psychiatrist Lee Coleman, who has testified for the defense in child-molestation cases. Acknowledging that some children may have been sexually abused, he charges that suggestive questioning by overzealous interviewers has elicited false allegations of ritualistic abuse. Said Coleman: "In the name of protecting [children], these professionals are abusing them by putting fear into them."

"You don't want it to get to the point where there's an alarmist trend," Galant said. "We can truly look at it as sick and evil, but to say it's coming out of an organized satanic movement is something else."

Technically, one cannot be prosecuted for performing some satanic rites because of the right to religious freedom. "In this country, one has a constitutionally protected right to be a Satanist as long as you're not violating the law," said Rabun, a former law-enforcement investigator.



Jones

Rabun believes that focusing on satanic or occult trappings, rather than establishing the basic elements of a crime, can jeopardize child-molestation cases already burdened with special difficulties.

Spiritual warfare

Secular law-enforcement agencies and courts may be obligated to downplay satanic or occult elements. But some Christians becoming familiar with ritualistic abuse feel a moral obligation to get involved.

"Victims can't really be free or have peace until they find the Lord," Stratford said. "The only way to counteract the power of darkness is through the power of Jesus Christ." But she and other Christians aware of the issue agree that the church is woefully ill-equipped to deal with ritualistic abuse.

"You'd think the church would be the first to believe in Satan's powers of darkness," Stratford said. "But one of the major hurdles victims of satanism face is finding a church that will accept them," said Stratford, who encountered the same problem when she began seeking help. After one rejection, she stayed away from churches for a year.

Many victims not only avoid church because they fear they will be judged, but also because they wrestle with anything Christian.

"There's such a real battle going on inside their minds having to do with God," added Paul Lackore, who leads a support group for survivors of ritualistic abuse. "They've been told and brainwashed that God is bad, Christians are bad, that Christians would judge them, that God would damn them."

Lackore predicts pastors and churches will begin to see and hear more about ritualistic abuse, and that Christians should begin interceding for victims. "More and more survivors are going to come forward," he said.

By Katherine Kam.

CHRISTIANITY TODAY

September 2, 1988

Nation/world

For teen, satanism was fatal attraction

NEWARK, N.J. (AP)—In November, Thomas Sullivan Jr.'s teacher at a Catholic school assigned students to research other religions. The studious 14-year-old did his paper on Hinduism but police say he became more interested in the subject that earned friends an A: satanism.

Within weeks, the all-American neighborhood paperboy became a defiant, hostile teen buried in library books on the occult and listening to heavy-metal rock music.

His teachers noticed the transformation and warned his mother last Thursday. By Saturday night, mother and son were dead.

Police say Sullivan was entranced by the occult as he stabbed his mother at least 12 times and tried to kill his father and 10-year-old brother by setting fire to their Jefferson Township house. Then he slit his throat and wrists with a Boy Scout knife, slumping dead on bloody snow in a neighbor's back yard.

Word of the murder-suicide and the hint of cult worship among other youngsters left the rural 45-square-mile township in northwestern New Jersey searching for answers to questions few ever imagined they would ask.

"I'm willing to bet there's got to be more involved," Mayor Fran Slayton said. "There's just something that's bothering me about this

situation. It bothers me that a good kid like that can go in two weeks."

Counselors are working with Sullivan's classmates at the Rev. George A. Brown Memorial School in nearby Sparta, and the mayor said a town meeting has been scheduled for next week to help concerned parents.

Thomas Sullivan Sr. is burying his wife and son in private. But he has spoken to some reporters, recalling how his son's obsession turned from model airplanes to the occult and urging parents to heed such changes in their children.

Sullivan told the New York Daily News that all last week his son had been singing a song "about blood and killing your mother."

He said his son had told a friend of a vision in which Satan came to him, wearing his face, and urged him to kill his family and preach satanism.

"The rest, I think, is history," Sullivan told New Jersey Nightly News.

Investigators said the boy indicated in a suicide note that the murder and suicide were planned and influenced by his interest in the occult. They also said the teenager argued with his mother before the attack.

Last week, Sullivan was caught passing a classmate a note that had to be reversed and held up to the



Thomas Sullivan Jr.

light to be read, Police Chief George Stamer said.

The note's message seemed to be in Latin and had to do with the occult, he said. Stamer is trying to determine if other area youngsters are involved.

"This is a whole new area for me. I spent most of last night trying to read up on what I could get my hands on," Stamer said. "I made a couple of calls to psychologists, who briefed me a little bit to help me get a better understanding."

At the school on Tuesday, several guidance counselors and priests from the Diocese of Paterson were helping students cope.

"The counselors' role at the moment is basically listening, letting the kids know it's okay to ask questions, to grieve," diocesan spokesman Tim Manning said.

Teen convicted in case of alleged satanic sacrifice

CARTHAGE, Mo. (AP) — A teenager was convicted Wednesday of helping bludgeon a classmate to death with baseball bats and put the body in a cistern, a slaying described by a psychiatrist as a satanic sacrifice.

The jury deliberated 2½ hours before returning the first-degree murder verdict against Ronald Charles Clements, 17, of Carl Junction, in the slaying Dec. 6 of Stephen Newberry, 19, also of Carl Junction.

Another teen-ager pleaded guilty to murder in the slaying in exchange for a promise from prosecutors not to seek the death penalty; a third teen-ager is awaiting trial.

Newberry was struck at least 50 times with baseball bats, authorities said. His body was found a day later in a cistern in a wooded area near the Kansas border.

Clements had conceded taking part in the crime, pleading innocent by reason of mental disease or defect. In closing arguments, attorneys clashed over his mental state.

Under Missouri law a person is absolved of responsibility in a crime if it can be shown that a mental disease or defect prevented him from knowing right from wrong or being able to conform his actions to the law.

Defense attorney Ross Rhoades asked jurors to reflect on evidence of Clements's chaotic family life, including his parents' turbulent marriage, and his dependence on drugs, dabbling in satanism and lifelong fascination with violence.

Jasper County Prosecutor David Dally said in closing arguments that it

was clear that Clements acted deliberately.

"You heard one of the psychiatrists offer a possible reason: This young man had been getting his high off drugs for a number of years," Dally said. "He had been getting his high off music that I don't care for and I'm sure you don't.

"He decided it was time for the ultimate thrill — to see what it would be like to kill another human being," the prosecutor said. "And, ladies and gentlemen of the jury, he has to be punished for it."

Dr. William Logan, director of the department of law and psychiatry at the Menninger Clinic in Topeka, Kan., said Clements followed along when his friends suggested making "the ultimate sacrifice to Satan, a human sacrifice."

Logan said Clements understood the killing was wrong but could not separate the act from fiction.

"He almost expected (the victim) to be there the next day at school," Logan said.

Drug thugs seek safety in occult

'Synthetic Satanism' led to torture, human sacrifices

By Michael Hirsley

Drug smuggling is such a high-risk life of crime that many people involved in it who fear being killed—particularly those who are superstitious—seek protection from the "magic" of occult religions, experts say.

That is a consensus among experts on primitive religions and cults trying to shed light on the gruesome slayings of 13 people whose bodies were found buried at a ranch in Mexico just across the Texas border.

Suspects in custody said Adolfo de Jesus Constanzo, who is being sought as the suspected ringleader, told them human sacrifices would protect their drug-smuggling ring from police and bullets.

Piecing together clues that have emerged in the drug- and cult-related killings, those familiar with the symbolism of the grisly evidence uncovered at the scene say there is no clear connection to any one occult belief.

Rather, they say, there appears to be mixing, and perversion, of elements from at least three—Santeria, an Afro-Cuban religion whose rituals include animal sacrifice; Bruja, a belief in witchcraft dating to 16th Century Aztec Indians in Mexico; and Satanism. Rituals of the latter two have, at some points in their histories, included human sacrifice.

Carl Raschke, director of the Institute for Humanities and professor of world religions at the University of Denver, called the practices of the Mexican murder ring "a custom-made religion, a synthetic Satanism."

The strongest link, he said, is to a Mexican underground cult called Santismo, whose practices include cutting out human organs and offering them in sacrifice to gain magical strength from the gods. Santismo is based on "fantasies about the ancient warrior strength and

magic of the Aztecs," Raschke said.

J. Gordon Melton, professor of religious studies at the University of California at Santa Barbara and director of the Institute for the Study of American Religion there, said, "As best I can see, what we've got there is a group doing its own thing, taking a little Bruja from Mexico, a little Santeria from Cuba and a little Satanism from the U.S."

Another element, he said, "could be Hollywood movies, and how they portray occult groups, linking them to human sacrifice." He cited the 1987 film "The Believers," which made a muddled connection among child sacrifice, cults and Santeria.

Melton and other researchers emphasized that Santeria does not, and never has, sacrificed humans in its rituals.

Santeria and Palo Mayombe, a similar religion with origins in the Congo, call for sacrifice of animals to a number of gods, said Mercedes Sandoval, an anthropologist at Miami-Dade Community College who has studied Santeria for years and has advised law-enforcement officers about it.

She and Raschke emphasized drug smugglers' fear of death as a prime force driving them into occult religions.

"Their paranoia is consistent with that of the ancient warriors Santismos and Brujas seek to emulate," Raschke said. "Aztecs were paranoid."

"It is true that a lot of drug traffickers get involved with Santeria, thinking they will be protected by its magical practices," Sandoval said. "They feel paranoid about being killed by enemies or police. They believe they need some magical manipulation to protect them."

That brings them to Santeria, whose appeal includes a generally nonjudgmental attitude toward personal conduct. "Another appeal is

that, unlike mainline religions whose concern is focused on the hereafter, Santeria offers help here and now," Sandoval said.

Among the religion's 40 gods, the hunting god Ochosi is often summoned through animal sacrifices by "many who live an antisocial life," she said. Ochosi is understood to be the owner of jails, "and many feel they can stay out of jail by making sacrifices to Ochosi," she explained.

Among the items found at the mass death site, a goat's head, chicken feet and a turtle could be ascribed to Santeria practice, Sandoval said.

But such items as blood-drenched children's clothing and an altar—found at the home of Constanzo's colleague, Sara Villareal Aldrete—smack of Satanism, according to Cynthia Kisser, executive director of the Cult Awareness Network.

"This doesn't look like true Satanism," she said. "I haven't seen or heard anything about the common satanic symbols ... ancient alphabets, five-pointed pentagrams, the circle of power, three sixes, ritual daggers ... in this case."

Melton, a longtime cult researcher, said unresolved questions in the drug-cult connection include "Which came first? How much of the ritual practice was introduced by the leader, and how much was the prevailing belief that participants brought into the operation?"

Jill Raitt, professor of religious studies at the University of Missouri, said a larger question is raised by the macabre manifestation of "religious practice."

"Is this a religion at the bottom of the continuum, or is this the inversion of religion?" she asked. "What is the relationship, for example, between the societal practice of Aztec civilizations in sacrificing humans to perpetuate their race and this practice of cutting out brains to protect against bullets?"

OUTDOORS

Satanic cults growing in preserves

This is going to be an ugly little story about how some people use our forest preserve woods outside Chicago.

It is not about goofy picnickers or drunken hijinks or the wanton, inexcusable slaughter of plants and wildlife by raving idiots.

Those, unfortunately, are the usual nasties—and there's nothing usual about this bunch.

This likewise is not about bodies dumped by hit men or the poor girls or children who wander into trouble. The libraries are full of headlines about them.

This is new and growing: The demented cults that use the woods to coldly sacrifice animals—and, it is feared, possibly even humans—in satanic rituals.

According to law enforcement officers, this happens more than most of us can imagine.

And the cops themselves are warning each other to be careful.

"If you're walking deep in the woods and you see anything like this, get back out and call for help," a veteran of cult investigation told the annual meeting of Illinois conservation police last week in Peoria. "If you see animals hanging from trees, get out. If a person comes up to you and says he's seen something 'funny' going on, get out and get some help. That could be a warning."

The speaker was Craig Tisdale, an animal control officer from the Winnetka Police Department. For the last year, he has specialized in investigating cult-based animal abuse cases for the Illinois Department of Agriculture's Bureau of Animal Welfare.

Tisdale told of cult practices in some of the most remote corners of public woods, "and not just in the forest preserves, not just in Cook County, but in every region of the state."

He said the bloody rituals take place mainly on satanic holidays but can occur at any time, late at night.

"They always are in very remote, hard-to-reach places, through brush that you have to work to get through," he said. "They have trail markers and lookouts, and some of them are armed. They are booby-trapped with Vietnam-like punji stakes or spikes hammered through planks. There are trip wires and neck wires to knock you down."

He fixed an icy look upon some 150 cops in the room. "If you ever do walk into a ceremony, you'll never get your Model 66 out of your holster," he warned. "You'll be dead."

Tisdale showed investigative videos of satanic sites in the Chicago area. There was a broken angel tombstone marker along with several animal carcasses near an abandoned cemetery close to O'Hare. There was an inscribed rock altar in another woods. The most sensational find was a ceremonial gravesite in the deep forest near southwestern Willow Springs last November.

That one brought out police in full, for the initial signs were ominous. Along with ritualistically butchered deer and other animals, investigators found an inverted cross and a child's gym shoe near the shallow grave. Trees were splattered with what seemed like blood and painted with satanic symbols. Grottoes and the grave dripped with candle wax.

Fortunately, no human remains were found, and the "blood" turned out to be theatrical makeup. But the police believe that these sites hint of a violence to come.



John Husar

On the outdoors

Tisdale said most of the forest sites are being used principally by teenagers and young adults who are experimenting with the occult. Hard-core Satanists and adults who use cults to trap youngsters into the marketing of sex and drugs are much more circumspect, he said. Another category of users, Tisdale said, are the nuts, "people that satanic cults don't even want."

He said current investigations conclude that satanic ceremonies invariably have the goal of human sacrifice. "We are convinced, but cannot prove, that babies and others have been used," Tisdale said. "We believe that some of these established groups breed babies for sacrifice. We suspect that runaways are enticed, then kidnapped and used. These could be street kids from Clark Street on the North Side. Kids aren't reported missing from there. They're already missing from other areas—Des Moines, perhaps."

Tisdale said volumes of satanic books and heavy-metal rock records on the market provoke cults to grow. He said police suspect that several teenage suicides have resulted from satanic cult suicide contracts.

"Remarkably, these are not poor, lower-class kids," he said. "They usually are middle- to upper middle-class, kids from comfortable or decent homes, sometimes religious homes, kids who are rebellious, just like we were. I haven't yet seen any cult kids from the lower class. I do see kids who are bored with the good life."

Tisdale said his investigative role is to try to disprove any cult ties to acts of animal abuse. "But whenever I can't, it's time to look around," he said.

The animals he finds often have had their blood drained and been surgically adjusted. Eyes are missing, and hearts have been cut out. One deer near Willow Springs had its head sawed open with the brain removed. Recent cult-related incidents include a fire in a shack on public land along the Sag Channel near Worth and a new report of slaughtered deer near Joliet.

Tisdale said Chicago-area cults seem to favor stone altars, hanging animals from trees, effigies and mausoleum burglaries. They like to hold ceremonies in forest preserves near cemeteries.

Law enforcement currently is limited to checking for minor offenses such as illegally disposing of animal carcasses, cruelty to animals, slaughtering without a license and illegal killing and possession of deer, plus drug, alcohol, trespass and public nuisance provisions.

Tisdale wants to see a county, state or federal task force formed to investigate cult problems. He said the Chicago Police Department and state police Division of Criminal Investigation currently have detectives assigned to cults.

But all they can tell you right now is to stay out of deep woods near cemeteries late at night when fires are flickering, especially when the moon is full.

**SYMPTOMS CHARACTERIZING SATANIC RITUAL ABUSE NOT
USUALLY SEEN IN SEXUAL ABUSE CASES**

PRESCHOOL AGE CHILDREN (from original list of 29)

- #1. Preoccupation with urine and feces. Use of words for urine and feces that are not used at home (espceillay "baby" words like "poopoo")
- #2. Discussion of feces or urine on the face or in the mouth. Constant discussion of urine and feces at the dinnertable.
- #3. Urine or feces strewn or smeared in the bathroom
- #4. Inability to toilet train a child because the child is afraid (as opposed to not ready to be trained or ina power struggle with parent). The child may reveal fears of having to eat the feces if (s)he uses the toilet.
- #7. Mutilation themes predominate. Child acts out severing, sawing off, twisting or pulling off body parts. Aggressive words include cut, saw, slice, chop. Taking out eyes or removing other parts of the face and heard are common themes.
- #8. Harming animals, or discussion of animals being hurt or killed.
- #9. Preoccupation with death. Child "practices" being dead, asks if (s)he will die at age 6 (the Satanic number), asks whether we eat dead people. Questions are distinguishable from normal curiosity about death by their bizarre quality.
- #10. Fear that there is something foreign inside the child's body – e.g. ants, ice, a bomb.
- #11. Fear of going to jail, being tied up or caged. References to the police coming after the child.
- #13. Fear of "bad people" taking the child away, breaking into the house, killing the child or the parents, burning the house down.
- #17. Odd songs or chants by the dhild that are sexual or otherwise bizarre, or that have a "you better not tell" theme.
- #20. Constant fatigue, illness, flare-up of allergies. Vomiting
- #24. References to people in scary costumes, especially monsters.
- #26. Discussion of being taken to people's houses or other locations (junkyard, church, hospital, another schol) that are not normal school outings.

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Cult of the Red-Haired Devil

A drug bust uncovers an evil brew of satanism and murder

BY RICHARD WOODBURY
MATAMOROS

On the bleak, brown plains of Mexico's Rio Grande valley, drug smuggling is nearly as common as a coyote's yowl. Thus Mexican police were not all that surprised last week when a search of a cattle ranch 20 miles outside the town of Matamoros turned up 75 lbs. of marijuana. But the investigation took a darker turn when the authorities showed the ranch's caretaker a photo of Mark Kilroy, 21, a University of Texas senior who had vanished a month ago.

Yes, the worker recalled, he had seen Kilroy, and pointed to a rust-colored wooden shed 400 yards away. There, under a gray, misty sky, the police made a ghastly discovery. In and around a corral, they found several makeshift graves; the overpowering stench of decaying flesh led to digging that eventually uncovered the corpses of 13 males, one as young as 14. Several of the victims had been slashed with knives, others bludgeoned on the head. One had been hanged, another apparently set afire and at least two pumped with bullets. Some had been tortured with razor blades or had their hearts ripped out. Nearly all had been severely mutilated: ears, nipples and testicles removed, the eyes gouged from one victim, the head missing from another.

When officers entered the darkness of the 15-by-25-ft. shack, they found a squat iron kettle whose contents suggested that more than just a band of ruthless killers had been at work. Inside the pot, resting in dried blood, were a charred human brain and a roasted turtle. Other containers held a witch's brew of human hair, a goat's head and chicken parts. After arresting and questioning four suspects, the Mexican police pieced together a horrific tale of a voodoo-practicing cult of drug smugglers who believed that orgies of human sacrifice would win satanic protection for its 2,000-lb.-a-week marijuana-running operation to the U.S. "They felt that all the killing would draw a protective shield around them," observed Texas Attorney General Jim Mattox. "It was religious craziness."

All but two of the victims were apparently plucked at random from the coun-



The sickening evidence: a cauldron of human and animal parts



Constanzo



An official removes the 13th victim

tryside surrounding Matamoros. They included Kilroy, a premed major who vanished March 14 after a night of spring-break revelry in the town's cantinas. At 2 a.m. he was lured toward a pickup truck by a thin, scar-faced man who offered a ride. Two toughs threw him into the back and sped off. Five blocks away, Kilroy attempted to escape, but was recaptured and driven to the ranch. There he was gagged and blindfolded with heavy gray tape and tossed into the darkened shed.

Kilroy's captors brought bread and water, assuring him there was no danger. But twelve hours later he was abruptly led outside and executed with a machete slash to the back of his neck. The man who wielded the weapon, according to Mexican police, was the cult's ringleader, Adolfo de Jesus Constanzo, 26, a lanky, red-haired Cuban American who grew up in Miami. Constanzo, still being sought at

week's end, inspired such fervent loyalty among his followers that he was known as El Padrino, the Godfather.

According to officials, Constanzo commissioned Kilroy's abduction by ordering his followers to "go out and bring in an Anglo male." Constanzo, who as a youth in South Florida reportedly practiced Santeria, the Caribbean voodoo, led the crazed rituals that accompanied the bloodletting. In the killing field, police found dozens of long candles as well as garlic, peppers and scores of half-burned cigars—the accoutrements of an African offshoot of Santeria known as Palo Mayombe.

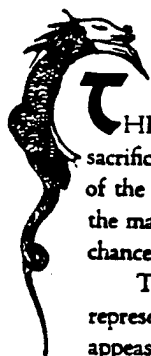
To ingratiate themselves with the devil, the killers boiled the brains and hearts of their victims, mixing the concoction with leg and arm bones and animal heads. So vicious were the devil worshipers that it took two pathologists laboring at a Matamoros mortuary almost four days to complete the autopsies. Several victims remained unidentified, but at least one other young male may have been an American kidnaped from neighboring Brownsville, Texas. Besides Constanzo, authorities sought three other suspects, including the Godfather's companion, Sara Maria Aldrete, 24, a Mexican honor student at Texas Southmost College in Brownsville. Searching Aldrete's home in Matamoros, police found a blood-spattered altar and candles.

Paraded before reporters in Matamoros, the four already under arrest acknowledged the grisly deeds but showed little remorse. The shirt of one suspect was pulled back to show a series of scars in the form of inverted crosses, an apparent sign that he was selected to kill. Later, police dispensed their own summary justice. Hauling one of the dopers back to the grave site, they forced him to dig in the blazing sun until he uncovered the 13th body.

Texas officials credited the discovery of El Padrino's cult in part to Mexico City's drug crackdown along the border, but that was small comfort to the families of Mark Kilroy and the other dead. As relatives of more than 100 missing people crowded Matamoros' funeral homes to learn if their loved ones were among the victims, whispers of other demonic bands and hideous deeds swept the Rio Grande valley. As preposterous as the rumors were, they would have sounded far more bizarre a week ago, before the tale of El Padrino and his followers became known.

Topic: Satanism/Human Sacrifice
From: Anton LeVay, *The Satanic Bible*,
(New York: Avon Books, 1969), p. 87-90.

ON THE CHOICE OF A HUMAN SACRIFICE



THE supposed purpose in performing the ritual of sacrifice is to throw the energy provided by the blood of the freshly slaughtered victim into the atmosphere of the magical working, thereby intensifying the magician's chances of success.

The "white" magician assumes that since blood represents the life force, there is no better way to appease the gods or demons than to present them with suitable quantities of it. Combine this rationale with the fact that a dying creature is expending an overabundance of adrenal and other biochemical energies, and you have what appears to be an unbeatable combination.

The "white" magician, wary of the consequences involved in the killing of a human being, naturally utilizes birds, or other "lower" creatures in his ceremonies. It seems these sanctimonious wretches feel no guilt in the taking of a non-human life, as opposed to a human's.

The fact of the matter is that if the "magician" is worthy of his name, he will be uninhibited enough to release the necessary force from his own body, instead of from an unwilling and undeserving victim!

Contrary to all established magical theory, the release of this force is NOT effected in the actual spilling of blood, but in the death throes of the living creature! This discharge of bio-electrical energy is the very same phenomenon which occurs

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during any profound heightening of the emotions, such as: sexual orgasm, blind anger, mortal terror, consuming grief, etc. Of these emotions, the easiest entered into of one's own volition are sexual orgasm and anger, with grief running a close third. Remembering that the two most readily available of these three (sexual orgasm and anger) have been burned into man's unconscious as "sinful" by religionists, it is small wonder they are shunned by the "white" magician, who plods along carrying the greatest of all millstones of guilt!

The inhibitive and asinine absurdity in the need to kill an innocent living creature at the high-point of a ritual, as practiced by erstwhile "wizards," is obviously their "lesser of the evils" when a discharge of energy is called for. These poor conscience-stricken fools, who have been calling themselves witches and warlocks, would sooner chop the head off a goat or chicken in an attempt to harness its death agony, than have the "blasphemous" bravery to masturbate in full view of the Jehovah whom they claim to deny! The only way these mystical cowards can ritualistically release themselves is through the agony of another's death (actually their own, by proxy) rather than the indulgent force which produces life! The treaders of the path of white light are truly the cold and the dead! No wonder these tittering pustules of "mystic wisdom" must stand within protective circles and bind the "evil" forces in order to keep themselves "safe" from attack—ONE GOOD ORGASM WOULD PROBABLY KILL THEM!

The use of a human sacrifice in a Satanic ritual does not imply that the sacrifice is slaughtered "to appease the gods." Symbolically, the victim is destroyed through the working of a hex or curse, which in turn leads to the physical, mental or emotional destruction of the "sacrifice" in ways and means not attributable to the magician.

The only time a Satanist would perform a human sacrifice would be if it were to serve a two-fold purpose; that being to release the magician's wrath in the throwing of a curse, and more important, to dispose of a totally obnoxious and deserving individual.

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Under NO circumstances would a Satanist sacrifice any animal or baby! For centuries, propagandists of the right-hand path have been prattling over the supposed sacrifices of small children and voluptuous maidens at the hands of diabolists. It would be thought that anyone reading or hearing of these heinous accounts would immediately question their authenticity, taking into consideration the biased sources of the stories. On the contrary, as with all "holy" lies which are accepted without reservation, this assumed modus operandi of the Satanists persists to this day!

There are sound and logical reasons why the Satanists could *not* perform such sacrifices. Man, the animal, is the godhead to the Satanist. The purest form of carnal existence reposes in the bodies of animals and human children who have not grown old enough to deny themselves their natural desires. They can perceive things that the average adult human can never hope to. Therefore, the Satanist holds these beings in a sacred regard, knowing he can learn much from these natural magicians of the world.

The Satanist is aware of the universal custom of the treader of the path of Agarthi; the killing of the god. Inasmuch as gods are always created in man's own image—and the average man hates what he sees in himself—the inevitable must occur: the sacrifice of the god who represents himself. The Satanist does *not* hate himself, nor the gods he might choose, and has no desire to destroy himself or anything for which he stands! It is for this reason he could never willfully harm an animal or child.

The question arises, "Who, then, would be considered a fit and proper human sacrifice, and how is one qualified to pass judgment on such a person?" The answer is brutally simple. Anyone who has unjustly wronged you—one who has "gone out of his way" to hurt you—to deliberately cause trouble and hardship for you or those dear to you. In short, a person asking to be cursed by their very actions.

When a person, by his reprehensible behavior, practically

cries out to be destroyed, it is truly your moral obligation to indulge them their wish. The person who takes every opportunity to "pick on" others is often mistakenly called "sadistic." In reality, this person is a misdirected masochist who is working towards his own destruction. The reason a person viciously strikes out against you is because they are afraid of you or what you represent, or are resentful of your happiness. They are weak, insecure, and on extremely shaky ground when you throw your curse, and they make ideal human sacrifices.

It is sometimes easy to overlook the actual wrongdoing of the victim of your curse, when one considers how "unhappy" a person he really is. It is not so easy, though, to retrace the damaging footsteps of your antagonist and make right those practical situations he or she has made wrong.

The "ideal sacrifice" may be emotionally insecure, but nonetheless can, in the machinations of his insecurity, cause severe damage to *your* tranquility or sound reputation. "Mental illness," "nervous breakdown," "maladjustment," "anxiety neuroses," "broken homes," "sibling rivalry," etc., etc., ad infinitum have too long been convenient excuses for vicious and irresponsible actions. Anyone who says "we must try to understand" those who make life miserable for those undeserving of misery is aiding and abetting a social cancer! The apologists for these rabid humans deserve any clobberings they get at the hands of their charges!

Mad dogs are destroyed, and *they* need help far more than the human who conveniently froths at the mouth when irrational behavior is in order! It is easy to say, "So what!—these people are insecure, so they can't hurt me." But the fact remains—*given the opportunity they would destroy you!*

Therefore, you have every right to (symbolically) destroy them, and if your curse provokes their actual annihilation, rejoice that you have been instrumental in ridding the world of a pest! If your success or happiness disturbs a person—you owe him *nothing!* He is made to be trampled under foot! IF PEOPLE HAD TO TAKE THE CONSEQUENCES OF THEIR OWN ACTIONS, THEY WOULD THINK TWICE!