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MAY 1990

SAT 3 Feb 90 PDI
The Tribune Daily News Tribune
(Mesa Tribune)

Anti-Satamists spreading fear for profit, experts say

Richards Pollino Tribune writer

Richard Pollio Tribune writer
Satanism has become an industry in America. But black-robed devil worship-
pers aren't the industry's leaders. A fundamentalist preacher is the more likely profiteer. Book con-
tracts, television appearances or the coin of trade in the triumph of
the cult speaking engagements are
called experts claim 50,000 people
believe the nation is washed in
babyliving Satanists. Some so-
called experts claim 50,000 people
a year are actually sacrificed to

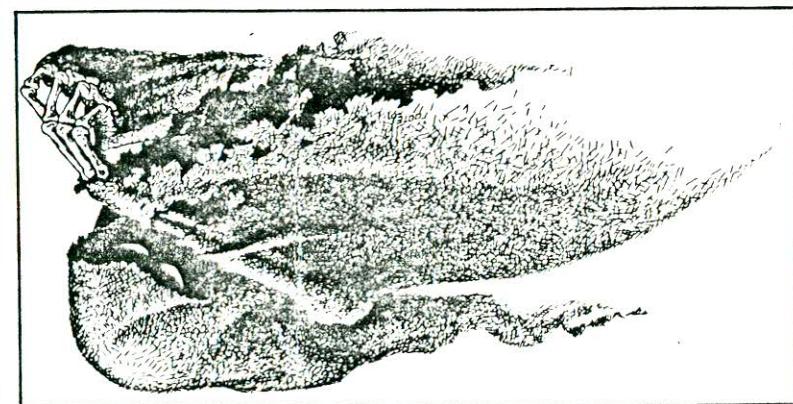
“What shocked us was the total lack of evidence to support those allegations”, Carlson said. “The people who are spreading these underhanded stories are散布其他社區的人民，這些人可能就是那些散播謠言的人。據說，這些謠言是由於一些被認為是占星術的幸存者所散播的，他們說自己在謀殺案中受了傷，並說他們有占星術的能力。這些謠言已經引起了恐慌，並且導致了許多不必要的緊張和恐懼。

Item: "They have an active voice to share
the Good News of Jesus to the people's
deepest need. Faith flows in a gift of
knowledge and word of wisdom as she
speaks and sings."

Item: "A new and exciting church has
begun in the Phoenix metro area . . . This

People's background — years of work
writers offer little meaty information on
writing with subjective nectar, but the
see their stories told. Not only are they
written the way organizations would like to
These are press releases, mind you.
as she builds them up in the Lord . . . ”
imparts her gift of encouragement to ladies
with the excitement of a cheerleader. Rose
Andrews. She is anomaly in sharing the Word
Item: “This month's speaker will be Rose
Lessing wherever he ministers.”
talent to his world ministry, he is always a
hall century of experience. From his musical
talented minister of the Gospel with about a
year, our readership is a tremendous

has been placed, sitting at the feet of Jesus,"



Please see Satanism / D2

Organizers of seminars offered

allegations are opportunityists who have done some shoddy research." The exaggerated claims that play big in tabloids and trash TV may be nothing more than a wide-scale hoax, but hoaxes can pay

Associated Press

Bush admin's more open by

...he said we will not back off," on

Baker said through negotiations, but Baker expressed hope for settling the conflict different countries, but Bakker the church leaders and religious leaders did not back off" on

Both the church leaders and religious leaders did not back off" on

President Bush's leadership. She said under Bush's leadership, she had a good

line," with President Carter, a South

The said church relations were

called in and told them they were

consists of members other churches have run off. These good people, you

were given orders from God, or

deacons made and passed a motion to

let the poor preacher go. Then they began looking for another pastor.

Finally, they found a young man

whose name close to his throne.

These words came across as if they

were serve ran off the last three minis-

ters we sent it is probable they will

died, Peter brought her back to life.

acts for the poor, and when she clothes for the poor, and the making acts who spent her life making for Dorcas, the woman in the Book of multy emergency food and clothing program for the needy. It is named active in the Dorcas Society, a com-

Like other Seventh-day Adventist congregations, the Trempe Church is said. Like other Seventh-day Adventist congregations is that we believe in salva-

"That hasn't been done," Hadley

come", and then shall the end

Tithing is strongly followed, with

all tithes going to higher church

worship at 11 a.m. Saturdays.

Mattew 24:14. "And the Gospel of

has Sabbath school at 9:30 a.m. and

Mt. Sinai. The Temple congregation

Ten Commandments given Moses on

seven day and re-emphasized in the

from creation when God rested on our

Christ's part, the delay is on his

"We believe the delay is not on his

ment."

The Sabbath for Sabbath was

Dorcas alive," Hadley said wryly.

"We have a hard time keeping

the date setting of 1844," what he

is still, even though "we get credit for

that up-front cost would seem

strange at first. It would, however,

they spoke of each application with

what they meant only God knew.

They asked, "Brother Pastor, what

research for his will in the ministry of

they spoke of each application with

they spoke of each application with

they spoke of each application with

formed.

After the "Great Disappointment"

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ILLINOIS

THE PANTGRAPH, Saturday, Feb. 17, 1990 A9

Evangelical Christians preparing assault on evil spirits

By Los Angeles Times

PASADENA, Calif. — Under the militant banner of "spiritual warfare," a growing number of evangelical and charismatic Christian leaders are preparing broad assaults on what they call the cosmic powers of darkness.

Fascinated with the notion that Satan commands a hierarchy of territorial demons, some mission agencies and big-church pastors are devising strategies for "breaking the strongholds" of those evil spirits alleged to be controlling cities and countries.

Some proponents in the fledgling

movement already maintain that focused prayer meetings have ended the curse of the Bermuda Triangle, led to the 1987 downfall in Oregon of free-love guru Bhagwan Shree Rajneesh and, for the 1984 Summer Olympics in Los Angeles, produced a two-week drop in the crime rate, a friendly atmosphere and unclogged freeways.

This is not the cinematic story line for a religious sequel to "Ghostbusters II," yet the developing scenario does have a fictional influence; interest in spiritual warfare has been heightened by two best-selling novels at Christian bookstores. "This Present Dark-

ness," by Frank Peretti, describes the religious fight against "territorial spirits mobilized to dominate a small town." A second novel by Peretti has a similar premise.

Fuller Seminary Professor C. Peter Wagner, who has written extensively on the subject, led a "summit" meeting on cosmic-level spiritual warfare Monday in Pasadena with two dozen men and women, including a Texas couple heading a group called the "Generals of Intercession" and an Oregon man who conducts "spiritual warfare boot camps."

In his opening remarks, Wagner said: "The (Holy) Spirit is saying

something to churches through these (Peretti) books even though they are fiction. People are reading these books that would never read our books."

Contrary to segments of Christianity that think of the devil as a biblical-era representation of evil not too credible or useful today, theologically conservative churches virtually assume that Satan is a real, active being in the world. Moreover, in Pentecostal and charismatic churches — where speaking in tongues, healing and other supernatural "gifts of the Holy Spirit" are practiced — some clergy conduct "deliverance minis-

tries" in which they claim to exorcise personal demons.

But clergy exploring high-level spiritual warfare point to the Letter to the Ephesians, among other biblical sources, for their marching orders against "world rulers of this present darkness." Some say they have discerned the names of the ruling princes.

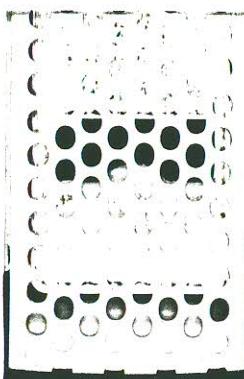
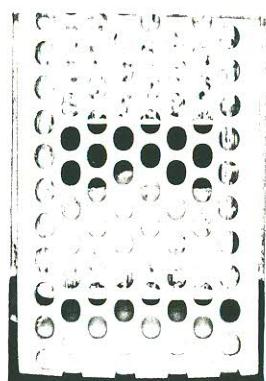
Nevertheless, "caution was expressed at the Pasadena meeting for several reasons.

Ridicule from the outside world and by more moderate churchgoers is one concern. "I don't want to get so far out that they think I'm L

Ron Hubbard," said the Rev. Dick Bernal of San Jose, Calif., referring to the late science-fiction writer and Scientology founder.

"This is exciting," the pastor added. "But what's flaky, what's believable, what's scriptural?" Bernal's own literature, however, appears more confident — suggesting that an evil prince over part of the United States "is a religious spirit who keeps people bound up in useless traditions" and giving directions for removing a curse on a neighborhood.

Another cause for caution, said Wagner, is the danger involved.



FROM THE COVER

Turin

Continued from Page D-1
Turin's pool of official exorcists.

Two events in 1988 further contributed to the city's satanic image.

First, the Pope spoke of the devil during a visit to Turin: "From the history of salvation, we know that where there are saints there is also another person who presents himself not by his name but the name of others. He is called the prince of this world, the demon."

A month later, Turin hosted a weeklong conference on demonology that bitterly divided local politicians, church officials and academics.

Church officials deny Turin has a greater problem with the devil than other cities, pointing out that Milan tops Italy with eight exorcists of its own. Milan has a population of 1.5 million, compared with Turin's 1 million.

Dabblers in the occult

"Turin has an image it doesn't deserve," Ruata, 74, said in an interview at the archdiocesan offices. "I wouldn't make Turin out to be the capital of the demonic empire."

Most agree, however, that Turin has an unusually high number of

magicians, seers, faith healers, mind readers, astrologers and others dabbling in superstition and witchcraft. They advertise continuously on private television and radio.

"There are more than 100 of these types of agencies in Turin," Ruata said. "They charge \$400 as the initial fee for removing a spell. It's a huge form of trickery."

Ruata says he is approached every day by people who believe they are possessed by the demon. Nearly all, he says, are people with psychological problems or who are superstitious.

Actual demonic possession occurs in "perhaps 2 or 3 percent" of the cases, Ruata said. He said he has personally performed only one real exorcism.

"Real diabolical possession involves a great aversion for the sacred," he said. "The possessed will spew out terrifying curses and speak foreign languages which they never learned. Sometimes levitation occurs. They rise up, then fall back like a sack of potatoes. It's horrible. Then the phenomenon goes away and they don't remember anything."

While there are people in Turin who turn to the church to combat demons, there are others who pay devotion to Satan in secret, ritualistic ceremonies.

Ruata says devil worshipers have robbed churches of hosts, the bread consecrated for the Eucharist, and other objects for use in "black Masses."

Gianluigi Marianini, a Turin television personality, political figure and demonologist, claims the city has 40,000 satanic followers.

"The ones I've known are everyday people," Marianini, 71, said, stroking his white goatee. "They don't give any outward sign of anything. They just have this dark corner of their lives. They are usually people who are frustrated with

their lives and choose this parallel religion out of disillusionment."

Dembech, the author, disputes the 40,000 figure.

"It's already hard enough to find 40,000 perfect Christians," she wrote. "The real Satanists in this city can be counted on one hand."

Sign of devil worship

Turin's devil worshipers have sometimes left behind signs of their activities.

Last year, for example, a satanic cult was blamed for desecrating an ancient church in the suburb of Pianezza, plundering the tombs of clerics buried there centuries ago and using the bones for a macabre ritual.

The bones were found scattered around the church and some tombstones were crushed.

Marianini said several young girls found murdered in the countryside south of Turin in recent years have born signs of ritual sacrifice. "The girls were killed by sword or dagger, their money and jewelry were untouched and there was no sexual assault."

He said he has seen basement temples used for black Masses. They are equipped with a black marble altar, an upside-down crucifix, black candles and wooden balls, "which are said to contain pieces of human hearts," he said.

During black Masses, according to eyewitness accounts, participants at times show up hooded and the ritual sometimes ends in sexual orgies.

An example of the undeserved attention given the devil occurred in 1988 when the murders of a young Turin couple were blamed on a satanic ritual, drawing such lurid headlines in the normally staid local newspaper, *La Stampa*, as "Fear of the Devil Killed Them." Last month, a court put an end to the hysteria, ruling they were victims of a cocaine ring. "The Devil Acquitted," said *La Stampa*.

The Rev. John Navone, an American theologian at the Pontifical Gregorian University in Rome, believes Satanism is no more prevalent in Turin or Italy than in other modern, industrial societies.

"What about Los Angeles or Miami or Seattle?" he asks. "I think there is probably more Satanism in the United States than Italy. The fact that it is a scandal in Italy is perhaps a sign of the society's health."

Minister debunks Satanism stories

By Tom Pantera

STAFF WRITER

Sensational stories of women used to breed babies for satanic sacrifices have been blown out of proportion, a nationally known expert on new religions told a conference audience in Moorhead Thursday.

J. Gordon Melton, a Methodist minister and director of the Institute for the Study of American Religion in Santa Barbara, Calif., spoke to a workshop on Satanism at Concordia College. The workshop marked the final day of a conference which began Monday on cults, Satanism, the occult and the New Age.

Melton told his audience that stories of babies being bred for ritual sacrifice began in 1980 with publication of a book called "Michelle Remembers." The book told the story of Michelle Smith, who said she had been ritually molested by members of a satanic cult in 1954 and 1955. The book, which gained renewed life when it was issued in paperback in 1983, and other accounts were interpreted by a San Francisco police officer named Sandy Galant as evidence that missing children had been kidnapped by cults to be used as sacrifices.

In the last 10 years, Melton said,

300 to 500 women have reported being used as "breeders" to provide babies for sacrifice. However, he said, it "is fairly clear there is not a network of ritual child abusers."

Case histories of virtually all the women making those claims show a background of incest and other sexual abuse, and the women clearly had been traumatized, he said. The stories of ritual abuse probably served as a way for them to distance themselves from the trauma of abuse suffered at the hands of those closest to them — their parents.

And on a practical level, anyone believing those stories would have to believe that 300 to 500 separate satanic groups have existed for more than 25 years and have kept their activities secret — including sacrifices of large numbers of ba-

bies whose bodies would have required disposal.

Even with all of the allegations of ritual sexual abuse and sacrifice of babies, "there has not been a single case that has been able to be prosecuted," he said.

In an interview, Melton said unverified reports of satanic cult activity have generated "a tremendous amount of hysteria."

He blames much of that hysteria on an organization called the Cult Awareness Network, which emerged nationwide in the mid-1970s as a major anti-cult force. By the mid 1980s, he said, the organization "had run out of a real program. All of a sudden, the Satanism thing comes along."

Satanism actually is not much of a threat, he said, except for its connection to gang activity in some larger cities. Groups of neo-Nazi

DOB 1960

skinheads and another group called the Stoners, whose activities center around drugs and drug dealing, have latched on to some satanic symbols and beliefs and that has made them even more menacing. Satanism is "a way I'm saying I'm bad and you better stay out of my way," he said.

But for law enforcement people, rumors of satanic cult activity generally "raises false issues," he said.

Real satanic churches do exist but do not practice human sacrifice, he said.

In fact, he said, hysteria is not confined to stories about satanic churches. He said recent concerns in this area about the MasterPath are unwarranted. Some have called the church a cult and parents have had their children deprogrammed, but it is only a cult "in the sense that a cult's any group you don't like." MasterPath is a legitimate religion with its roots in an Indian religion called Santmat, he said.

And Melton has little time for deprogrammers.

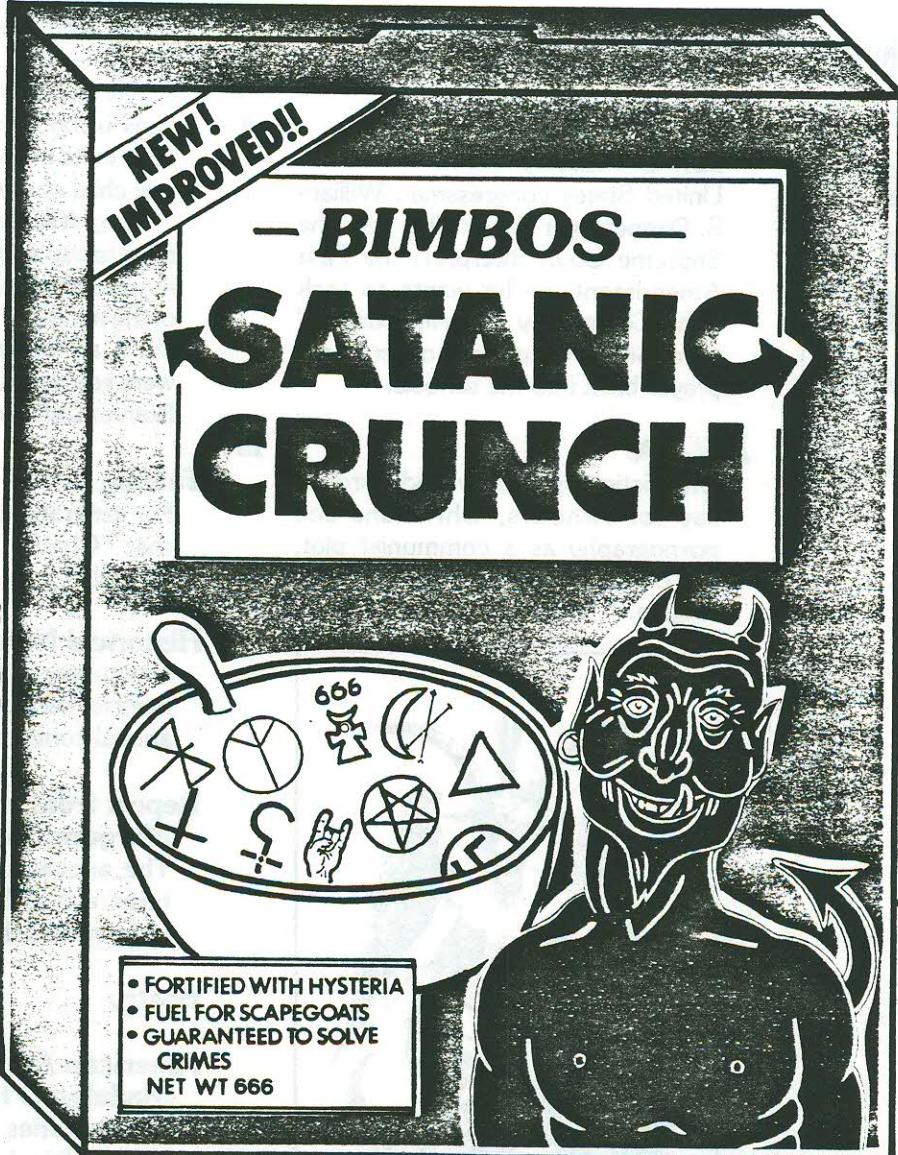
"Deprogramming offends me in the extreme," he said. "I would not be a nice person if ... people started doing that to me or my church members."

American Atheist

May 1989

A Journal of Atheist News and Thought

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Bimbos for Satan

American Atheist

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Cover design by Nicki Jensen.

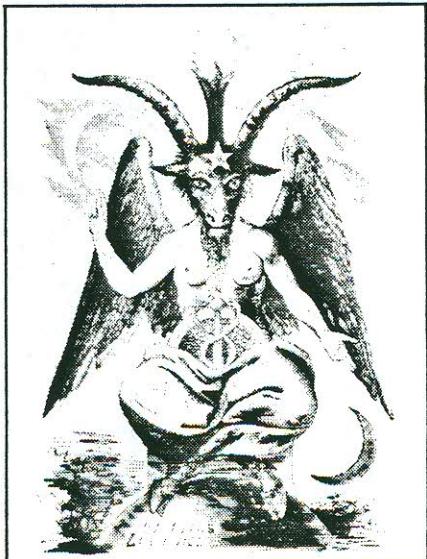
Editor's Desk R. Murray-O'Hair

Director's Briefcase Jon G. Murray

United States congressman William E. Dannemeyer doesn't like how the Supreme Court interprets the First Amendment, so he wants to tack "The Community Life Amendment" onto the Constitution in order to get prayer back into the schools.

Ask A.A.

One dictionary has few kind words to say for Atheists, Christians see pornography as a communist plot, and one supporter is "stickering" it to religion.



A Special Section on Satanism
Conrad Goeringer finds the facts behind the current hysteria over Satan's Underground in three articles.

Bimbos for Satan — The actual history of satanism has little to do with the current scare that satanists are after our kids and our cattle. But then

3 actual facts have little to do with it either. — 20

The New Witch-hunt — Are Christians using claims of widespread satanic cults to divert attention from the real child abuse problems? — 36

Drug Killings Fuel Hysteria — A drug group's grisly murders in Matamoros, Mexico, caught the attention of the nation — as did claims that they did it all for satan. But their rituals were really part of a religion related to Roman Catholicism. — 39

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Talking Back

For generations Atheists have known that "Charity Doesn't Start in the Church."

Historical Notes

Ninety years ago Atheists debated the need for secular Sunday schools at an annual convention.

Report from India Margaret Bhatty

The annual manifestation of a god turns out to be nothing but "Humbuggery and the Light on the Hill."

Poetry

American Atheist Radio Series Madalyn O'Hair

For centuries the Roman Catholic church did a booming trade in "Holy Relics."

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Under the Covers

A new book tracks the big business and billions of dollars behind "Spiritual Warfare: The Politics of the Christian Right."

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Are satanists really after our kids?

Bimbos for satan

This article is based on a talk given to the American Atheists National Convention in San Diego, California, over the March 24 weekend. Conrad Goeringer is presently working on a sequel to "Bimbos," which will focus on the merchandising of satan hysteria — from "mental health deprogramming" to dangerous trends in law enforcement.

One of the more bizarre claims being made today by fundamentalist Christians concerns the alleged existence of "Satan's Underground," a cult-movement of devil worshippers who, it is said, engage in a wide variety of activities ranging from ritual murder and kidnapping of children, to drug dealing and peddling of "kiddie porn." Other charges against this "underground" include cattle mutilations, desecration of churches, "breeding" of children for human sacrifice, and even the seduction of teenagers by promoting "heavy metal" music, pornography, and amorphous "New Age" philosophies. Satan's Underground is well organized and well funded; its ranks include doctors, lawyers, teachers, military personnel, and corporation magnates, along with a camp following of rock musicians and crank dealers; law enforcement authorities are just beginning to unmask this nefarious conspiracy which, more than Communist party cells, is America's Best Kept Secret.

That's the theory, anyway, of "Satan's Underground." The folklore elements in this tale existed in movies like *Rosemary's Baby* or the *Omen* trilogy, or books like *Night Church* by best-selling author Whitley Strieber (who, incidentally, now claims to have been the subject of a medical exam by aliens on board a UFO). The tabloid press has long relished tales of devil cults — one paper recently warned that Christians would be executed and the church "utterly destroyed" under a satanic dictatorship now being planned.

The legend of Satan's Underground,

though, is now "out of the closet." Geraldo Rivera, ABC's "20/20," Oprah Winfrey, and others have done "specials" on modern satanism in America; often their guests include so-called experts on occult crime, alleged "ex-satanists," unidentified "law enforcement officials" (many of whom are, in fact, no longer affiliated with police agencies), authors who, by virtue of writing a book on the subject, are presented as having some sort of special inside knowledge, and even those claiming to have participated in satanic activities which have included murder, child kidnapping, and child pornography.

Talk shows which play to the "Satan's Underground" theme often include dire warnings from "experts" on how our "children are being seduced," and the predictable reaction of outrage of audience participants.

All of this could be dismissed as mindless religious quackery and paranoia were it not for the growing "call to arms" being made for legislation and political action to combat satan and his underground. Numerous groups have called for censorship or "ratings" on musical albums containing occult or devil-worship references; parents are warned to "keep an eye" on what their children read, or how they dress (tattoos, black leather, pentagram-rings are "warning signs" of satanic influence). "Tough new legislation" is called for as a remedy to "combat" child pornography or the selling of "sexual material" to minors. The militaristic jargon is no accident — fundamentalists consider themselves locked in a virtual "war" with the devil and his earthly minions.

What and where is the evidence, if any, for "Satan's Underground"? Are the claims being made by talk-show hosts, "experts" on the occult, religious advocates, and self-proclaimed "ex-satanists" actually grounded in fact? Are their allegations based on verifiable evidence?

Or, as I maintain, is there something else going on here?

Conrad Goeringer is the director of the Tucson Chapter of American Atheists.

Conrad F. Goeringer

Satan's Underground is, in truth, a twentieth-century folk legend — better yet, a social legend. Legends of this sort are a word-of-mouth truth with minimal basis in fact, which comes to be widely accepted as true. Often, legend has a remarkable immunity to truth.

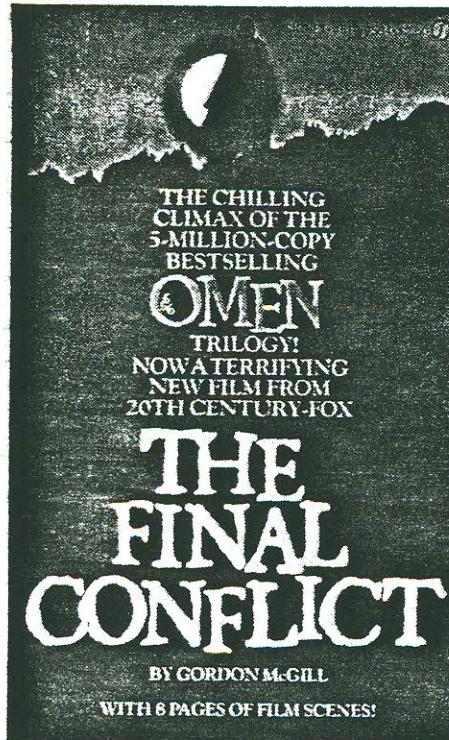
In the case of Satan's Underground, we can observe two salient features. First, the "evidence" is anecdotal, or has little basis in fact. Second, the legend serves to promote an agenda for fundamentalist political/moral value systems.

• • • • •

In the spring of 1988, a bighorn sheep which for years had been a popular attraction at the Arizona-Sonora Desert Museum was shot, and the head stolen. There was extensive media coverage; immediate speculation blamed the atrocity on "satanists," suggesting that the ram's head was to be used in some sort of Black Mass ritual. There was no evidence whatsoever for this bizarre theory; it appears now that the motive was to obtain the head of the sheep as a trophy. One wonders if this accident, had it taken place a decade ago, would have elicited such unfounded dreaming by the media.

Two other examples typify the suspicion and paranoia about "Satan's Underground," and the protean vitality of social legend.

Beginning about 1977, rumors were circulating in fundamentalist circles that the McDonald's hamburger chain donated money to the Church of Satan; Ray Kroc, founder of McDonald's, supposedly admitted this on the "Phil Donahue Show," claiming that this accounted, in part, for the fabulous success of the Golden Arches. This rumor was traced to a small fundamentalist church and had spread throughout the country in part because of the photocopy machine. Unsigned pamphlets making the allegations about McDonald's were being reproduced samizdat-style, and mailed out (often anonymously) to con-



gregations, civic groups, and individuals. I happened to receive a copy which was barely readable — it must have been recopied dozens of times before landing in my mailbox. McDonald's eventually took the rumors seriously and even enlisted the aid of Jerry Falwell in denying the anonymous charges of satanic entanglement. That development made the wire services, thus giving the legend another round of publicity. Yes, Kroc had been on the "Donahue Show," but the most exciting tidbit he offered was that the new "filet o' fish" was soon to be test-marketed in the Midwest. Sorry, no Big Macs with Red Devil's Hot Sauce, or, Heaven forbid! devil's food cake on the dessert menu!

That social legend died, but the notion that some powerful cabal was connected with satan worship did not. In 1980, the Procter and Gamble Company was accused of having a satanic connection because of its popular logo, which portrayed a moon-face on a background of stars. Again, the version was that a company official let this diabolical truth out on the "Donahue Show" (or "Sixty Minutes," depending on the source); like McDonald's, Procter and Gamble tried to ignore the rumors, but by 1982, 15,000 calls per month were flooding its consumer service department. There was a brief countercampaign by the besieged soap and toothpaste maker, but, alas,

The *Omen* trilogy was a box office hit and perpetuated the imagery of earlier cinematic representations of Satan. Damien Thorne is the "Antichrist" supposedly prophesied in the Christian Bible; everywhere, he is seducing young people, gaining political power and plotting against god. In one scene, Damien addresses his "disciples" (a satanic coven), who are "everyday" people who lead a secret life in service to the devil. This demonology flourishes today: fundamentalists warn that satanic groups are "America's best kept secret" (a claim with little evidence presented).

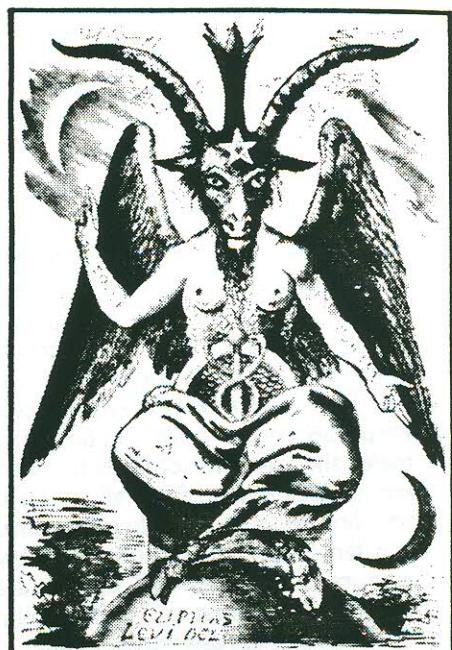
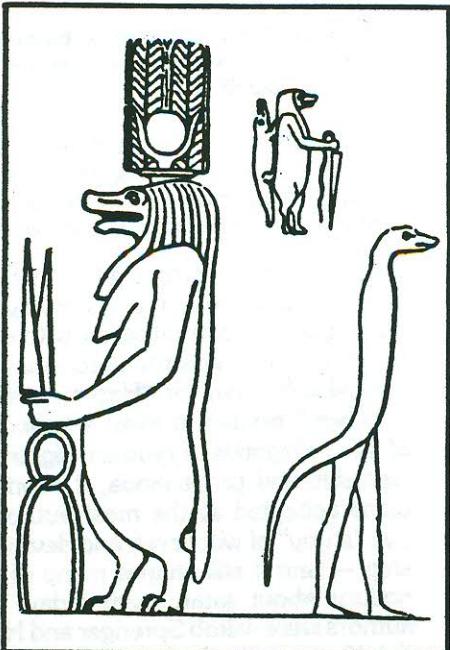
The Omen was, according to producer Harvey Bernard, designed to "scare people back to church."

this job was too big even for the guys who manufacture Crest. The company abolished the stars and moon logo, which incidentally, had been a popular advertising motif at the turn of the century. Eventually, the rumors died out.

Origins

To comprehend the modern fears of satan and satanism, we first have to appreciate the deep historical roots of human belief in evil. Pre-Christian religions often had numerous deities which, to varying degrees, personified some degree of malevolence. Most thinking in the history of religious development concludes that these entities, though, were like men — a mixture of good and bad, capable of healing or harming. For instance, the Indian goddess Kali is a symbol of destruction, but she is also capable of great generosity and kindness to her favorites. Specific evils were often attributed to individual supernatural entities. The Chinese believed in a wicked sky dragon which would swallow up the sun (a metaphor for solar eclipses). Assyrians had a number of evil spirits; their god of the winds — visualized as having a dog's head and a serpent's tail — spread disease.

By about the sixth century B.C., though, gods symbolizing the essence of good and evil appeared in the teachings of Zoroaster; his doctrine held a



Early representations of devils. Egyptian god Set and the Babylonian god of Chaos, Tiamat, were early conceptions of the Darkness principle, having its origin in Ahura Mainyu. Variations of the horn god were common throughout the Middle East. The nineteenth-century occultist Eliphas Levi portrayed the Sabbath Goat as a hermaphrodite (note breasts and the phallus in caduceus form). This demon continues the role of the horn-god Pan in Western mysticism, as do the "horns" of the moon (popular in Hispanic cultures when portraying the Virgin of Guadalupe and other fertility-goddess portrayal of Mary).

dualistic view of universe, with two fundamental forces — good and evil, light and darkness — which he termed Ahura Mazda and the demonic Ahura Mainyu. Both were locked in eternal battle, with man being created by Mazda to defeat evil through the agency of free will. The bifurcation of the universe was to have an enormous impact on Christian theodicy. The early Jews absorbed much of this dualism, and satan — originally meaning "accuser" — became the embodiment of pure evil.

The early Christians also viewed satan as adversary; Augustine taught that evil was, in fact, a creation of god, a mechanism for separating the elect from the damned. As the church gained social and political hegemony, gradually replacing the state authority of the old Roman Empire, its view of satan underwent substantive changes.

Early Jewish legend-makers saw satan as embodied in opponents of Jewish nationalism, including Pompey and Herod. Writers of the New Testament adopted this same view, but with a twist — satan worked on earth through the Antichrist, or Beast, perceived as the Roman Empire, whose emperors insisted they be worshipped as gods — thus, the references in the Bible to the "name of blasphemy." Emperor worship was part of the binding glue which held

together the far-flung empire, and it was the refusal of Christians to practice this "blasphemy" which transformed them from religious dissidents into outright enemies of the state.

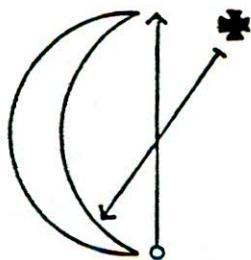
After absorbing Persian and Jewish conceptions of evil, the established Christian view of satan was influenced by the nature cults of northern Europe — pagan religions which worshipped variants of a horned fertility god. Some worshipped a wood spirit or tree god which, incidentally, accounts for much of the symbolism in our modern Christmas. In Greece, there were the bloody rites of Dionysus, a goat god and lord over vegetation. There was the widespread cult of Priapus, who was imagined as having the body of a goat proudly displaying an enormous phallus, and who ruled over fields, bees, and sheep. In Egypt, there was still the religion of Osiris, tree spirit, god of fertility, regeneration and vegetation.

So, wherever Christian missionaries ventured, they encountered entire cultures that worshipped bulls, rams, and stags, and which believed in horned gods with large phalluses. Pagans conceived of the world as mystical and enchanted, a place where woods abounded with spirits taking the form of nymphs and lust-filled satyrs.

All of this clashed with the Christian

virtues of restraint, modesty of body, and shunning of lust and other bodily appetites. The church encouraged the role of beggars, pietists, or those who withdrew from the world to live a solitary life of prayer in the desert or mountains. Many Christians were ascetics who believed that bodily comfort was a distraction from worship and suffering. There exists an extensive body of writing on ascetics who engaged in self-flagellation or lived in pig slop; men like St. Simeon Stylites, who spent much of his waking hours standing on one leg, were revered as standards of holiness. Saint Anthony, the founder of Christian monasticism, took an almost perverse delight in self-torture to the point of near-insanity by his own sexual fantasies. Later, those running the Holy Inquisition would blame the devil for tempting them with visions of sensual women to distract them from their efforts. All of this was a marked contrast to that world of scantily-clad nymphets and prancing horned gods running around with leering grins and erect phalluses! Satan finally emerged as a mosaic — an evil entity of this world who would ensnare men through vice and pleasures of the flesh, a being on one hand repulsive, on the other so tempting.

Another important component in this fabrication of the devil was woman,



Left: This symbol, drawn or painted on rocks or trees, represents animal as well as human sacrifices.

Right: Notice that the pentagram is inverted to represent the Baphomet (goat's head). It depicts satan and the domination of the Antichrist over the Trinity.

which underpins why much of the witchcraft hysteria has traditionally been directed against the female sex. Early church fathers like Augustine perceived females as a bizarre composite — temples built over a sewer. Woman was a perpetual source of temptation for the male; she used her charms to distract and seduce males. After all, it was Eve who first bit into the apple in the Garden of Eden! Sexuality was surrounded with an aura of taboo as well, again a stark contrast to the lust and debauchery of the horned gods and fertility cults.

With this, the bifurcation of nature was complete — flesh against spirit, darkness against light, satan against god. The material world became the realm of He Who Had Been Wronger, and the potential delights of earthly existence were condemned — everything from sexual gratification to the accumulation of personal property, gaudy display, even certain kinds of music. In the twelfth century, a church work titled "Hortus Delicarium" even warned of the pleasures of gardening.

Despite the heavy burden of sin to which many areas of human conduct could lead, though, there appears to have been a general understanding of the church's hypocrisy. Women were locked away in either home or convent, but that did not protect them from the lustful passion of churchmen, many of whom seduced female members of their own laities. Convents were frequently denounced as "hotbeds of filthy conversation, drunkenness and vice," all against a background of long-winded sermons which painted a bleak picture of hell populated with sinners.

There was a political dimension to this as well. Satan emerged in feudal times as a symbol of rebellion and defiance to ecclesiastical authority. Peasants constituted the vast bulk of the population of Europe and were considered the property of feudal lords. There was only a small petit bourgeois class of merchants, and at the crest of the social pyramid resided a smaller

caste of lords, aristocrats, and clergy. There were onerous taxes, and surplus was often extorted by soldiers of the nobility, who even confiscated wives and daughters as if they too were a form of exchange like grain. This entire hierarchical social order was, according to church teaching, ordained by its god.

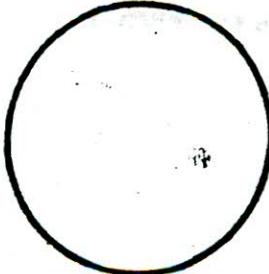
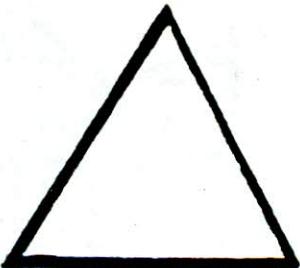
Remnants of older, pagan religions — so vociferously condemned by the church — had a strong appeal to this peasant underclass. Pagan rites promised something very lacking for this segment of society — power and enjoyment of life. What we today call "witches" claimed to have powers and knowledge which, for a fee, could be used to the benefit of the petitioner. Often these women had a developed knowledge of healing through the use of herbs and other substances — not the most rigorous and scientific methodologies, but in many ways superior to the church-sanctioned "medicine" of the time.

And there was heresy, much of it coming from the Holy Land as a result of the Crusades. Much of this heresy was a reaction to rampant corruption in the church. There were Templars, Manicheans, Cathars — on and on, whole proselytizing movements which constituted a threat to centralized church power. The Holy Office of the Inquisition was established, and the Dominicans were put in charge of this new battle against satan and heterodoxy.

Some of the stories from this time are horrifying, but some are rather revealing, even amusing. According to one fifteenth-century account, one village was so besieged with the antics of witches that the churchmen organized a hunt to uncover the lair where witches had sequestered the genitals of men they had molested. Supposedly, this castration could be carried out while the males were asleep. According to this tale, the lair was found, genitals intact, including the penis of the village priest — easily recognized because "it was so much larger than any of the others." Now, we can laugh at this preposterous

tale, but this was promulgated as truth, as fact, presented as real history by two Dominicans in a treatise on witchcraft and satan. This was the notorious *Malleus Maleficarum*, or "Hammer of the Witches," printed in 1486. A collection of lies, allegories, Freudian nightmare fantasies and propaganda, it soon became accepted as the most authoritative "study" of witchcraft and devil worship — and it still shapes many of our notions about satan, even today. The authors were Jakob Sprenger and Heinrich Kramer, who had earned a living as inquisitors in the Austrian Tyrol. There had been numerous complaints about the brutality of their methods, and the *Malleus* was, in effect, a defense of their own atrocities, as well as a projection of their own sadomasochistic fantasies. According to the *Malleus*, witches existed in the real world, not as mere figments of human imagination; they could influence the thoughts of men, cause storms and famines, and even fly through the air. They were even capable of employing their supernatural powers, claimed Kramer and Sprenger, to "bewitch their judges by a mere glance from their eyes." Torture was justified in the *Malleus* as one method of extracting confessions from the accused; there is one reference, for instance, to two witches who were "questioned gently . . . , being suspended by their thumbs."

In the *Malleus* and subsequent records of interrogations of alleged witches and others "possessed" by demons, we have a revealing insight into the psychopathology of clerics and other officials running these inquisitions. They often tell us more about the witch hunters than the witches whom they supposedly hunted! Inquisitors often worked as roving professionals, "ghost busters," cosmic narcs who charged handsome fees to "cleanse" a town of witches. Even orthodox Christians had money extorted from them under threat of being "exposed" in league with satan. One of the more notorious inquisitors was Conrad of Marburg, a pious sadist, who



Left: A power cone (triangle) on the ground confines the demonic force that is conjured up during satanic rituals.

Right: The "magic" circle, used in rituals where the altar is set up inside a large circle. The magic circle symbolizes eternity. It protects or confines demonic or negative forces.

under torture extracted outrageous confessions of toad worship and other heretical activities from innocent people. ("Compulsive confession" without torture was also surprisingly common in such inquisitions; a form of this may well exist today with self-proclaimed "ex-satanists" making "public confessions" to undocumented charges of murder, ritual sacrifice or child molestation.)

Something which today we call the "old religion" may well have survived throughout Europe, in reaction to church corruption and as a symbol of peasant defiance. There probably was no one "old religion," however; depending on the region, different gods could be worshipped and different rituals used. It was not a centralized orthodoxy like the church, and teachings could be passed down through generations using oral tradition. The *Malleus* lists six great festivals of this old religion, including Halloween and St. Thomas Day, December 21. These pagan feast days commemorated "natural" events such as the winter solstice, or the reaping of the harvest. Ironically, it was the Christian church which had co-opted these holidays (for instance, transforming the solstice into "Christmas").

So, many contemporary notions about satan, black magic, witchcraft, and other areas of the occult stem from an invention of Christianity — writings like the *Maleficarum*. Rather than obtain genuine confessions (if this were even possible!), inquisitors often "led" their victims into confessing to rituals, beliefs, and stories the inquisitors themselves believed, or wanted to believe in — self-fulfilling prophecy under duress and torture. (A variant of these may be operating today, especially when cases of supposed "devil worship" involve children. See "The New Witch Hunt.") Another irony is that occultists today often take as "legitimate," or part of occult tradition, a teaching or artifact invented by the church.

There were, of course, individuals, even groups of people, who firmly be-

lieved themselves to be in league with satan and his servants. One story is that of Louise Maillat who died in France in 1620 because of a childish game she had played over twenty years earlier. In the summer of 1598, Louise was an eight-year-old who decided to make herself the center of attention by behaving in a peculiar manner. She began crawling, uttering strange sounds, until an "exorcist" was summoned. The priests believed her to be possessed by five demons who spoke through the child, and claimed that they, in turn, were controlled by a woman named Françoise Secretain. Secretain was arrested and tortured after a confession of sorts, in which she admitted to having sexual relations with the devil. She was finally executed. Years later, herself again under suspicion, Maillat was also killed. Incidentally, there are parallels between stories such as this and movies today like *The Exorcist*. Children are often portrayed as prime candidates of demonic possession, during which invisible demons are, somehow, "inside" the child. Accusations of bizarre behavior in children prompted the Salem witch craze; one must ask today how reliable similar reports may be, including accusations made by children.

While the devil and witchcraft had all of the symbolic trappings of a religion or rite of the lower classes reacting to feudal and church authority, contact with the Far East also posed a threat to orthodox church teachings. Many alleged heresies originated from the East, frequently brought back to Europe by crusaders. One of the more famous cases was that of the Templars, a protective order founded to guard missionaries and pilgrims venturing to the Holy Land. In 1312, the Templars were condemned; by then, they had accumulated great wealth, and loaned money to the church and to various kings. Under torture, many Templars confessed to worshipping satan in the image of a hideous head, Baphomet. Initiates were supposedly forced to spit and trample on the

cross, renounce Christ, perform homosexual acts, and literally kiss the buttocks of the Grand Master of the Order. Most historians believe, though, that these charges were fabricated. King Philip of France seized most of the Templars' treasury for his severely depleted vaults. It is possible, though, that there was some truth in these charges, at least from the perspective of the church; the Templars had come in contact with cults like Gnosticism. It has also been theorized that Baphomet was a military propaganda device to ward off the Saracens.

Ironically, as Templars and other heretical movements were stamped out, their real (and supposed) bodies of teachings were incorporated into Western mysticism, what an occultist named Aleister Crowley would, in the 1900s, call Magick; much occult tradition, then, burst forth from the collective subconscious of paranoid inquisitors!

And the hunting of witches and heretics was a business. Property of the accused would be seized, and numerous people were employed in this medieval "cult busting" enterprise as jailers, torturers, exorcists, even carpenters to build gallows! A similar pattern exists today — there is a virtual industry of people warning us about satan, running talk shows, "deprogramming" those allegedly linked to "satanic cults," grinding out news about Satan's Underground, and "counselling" young people (and others) "addicted" to the "occult." It is a thriving enterprise for those promoting satan, or what the general public believes to be satanic, as well — one organization to be examined is the Church of Satan whose founder, Anton LaVey, has reaped a publicity and financial harvest from his enterprises!

By the 1700s, inquisitions and witch hunts were generally a thing of the past. Satan as archfiend of the church and a symbol of peasant rebellion was dead. Satan was transformed into a device of debauched sexual theatre.

Long before heavy metal music, long

before Ozzie Osbourne and high school "satanic cults" which helped some "high priest" seduce the head of the cheerleading squad, there was one of the truly great rogues of history, Sir Francis Dashwood.

There were numerous "societies" at this time which came to be identified as Hell Fire Clubs — little more than excuses for sexual libertinism and debauchery, along with excessive drinking, taking of drugs, macabre theatre, and riotous partying. A Mr. Connally held satanic orgies at his hunting lodge on Mount Pelier in Ireland, complete with mock crucifixions. The notorious black mass was part of the show; it required a willing, preferably curvaceous female to serve as an "altar," and, of course, the High Priest was "high" in more ways than one! Dashwood lived from 1708 to 1801, came from a wealthy family, was bored, and enjoyed a reputation as a rake and prankster. He purchased an old abbey, decorated it with phallic devices, and attracted a circle of fellow debauchees who referred to themselves as the Medmenham Monks. Women who participated in their sexual junketing were called, of course, "nuns." There were elaborate satanic rituals (all with a predictable, erotic ending!). Each "monk" had his own "meditation cell" outfitted with a bed; on the door of each cell was a number, one, two, or three, denoting how many bottles of wine the monk could consume before passing out. Dashwood was reportedly a "three-bottle man." The Hell Fire Club became an attraction for a jaded, bored aristocracy and an international curiosity (Benjamin Franklin even tasted the delights of its hospitality). There were other groups, of course, like the Brimstone Boys and the Blue Blazers, but none succeeded in developing the reputation of Dashwood and his association. The colossal, ominous figure of satan which had struck men dumb with terror and awe had by the eighteenth century acquired the status of a carnival freak. Satan had become a device of theater



Early conceptions of satanic rites. Again, Satan is portrayed as a form of the horned god with tail and phallus. The "kiss of shame" was a metaphor dating back to the persecution of the Knights Templar.

for the rich and an object of sexual, even intellectual curiosity.

The parallel today, of course, is satan as stage prop; diabolism is a "special effect" for rock concerts. Satanic symbolism also serves as what one sociologist has termed the "Booga Booga" factor where adolescents provoke and annoy parental authority figures.

In America, the fear of witches and the devil prompted laws giving the death penalty for sorcery as early as 1636 in Plymouth colony. Connecticut and Rhode Island soon followed, and by 1648 there were even executions in Boston and Hartford. In Pennsylvania, only two cases were recorded. William Penn intervened and did not allow them to turn into full legal proceedings.

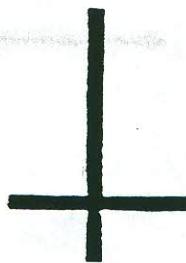
The witch hysteria in Salem, however, was deeper. Puritans came to America seeking refuge from the corruption they saw endemic and rampant in the Church of England — ironically, Anglicans had found this same sort of vice in the Church of Rome. The Puritans thus sought a utopia, a heaven on earth, but found instead a hostile, bitter, cold, and untamed land populated with Indians whom they considered to be the legions of hell incarnate. Smallpox outbreaks, poor harvests, even the deaths of children at birth were seen as the work of

the devil, requiring extra vigilance on the part of the holy elect. Cotton Mather proposed that Judgment Day was at hand and that satan had intensified his activities. There was more than poor climate, disease, and lack of food at work, however; Puritan ideology was not a cheerful one. Indulgence in many forms was repressed and severely punished, with the law giving strict sanction for drinking, swearing, or licentiousness. In Massachusetts, it was punishable to walk on the street on Sunday except when going to or from church!

The details and history of the witch craze in Salem are well documented; one of the best information sources is the book *What Happened In Salem* by David Levin of Stanford University. The first to be accused was a black servant of a minister's family named Tituba. The young daughter and female cousin of the parson began to act strangely, ranting, contorting their bodies, and crying out that they were bewitched. The epidemic spread, hundreds were rounded up and questioned, and many "confessed" after being imprisoned.

One of the lessons of Salem is that perceived epidemics of demonic possession tend to occur most frequently in times of social tension and adversity. Also, these outbreaks take place in

Left: The cross, upside down, represents blasphemy of Christianity — particularly against Jesus Christ.



Right: The upside-down cross is broken — signifying the defeat of Christianity among the occultists.



areas where political and church authority is most manifest, and where mechanisms for venting social tensions are the least developed. Isolated colonies, convents of secluded nuns, monasteries of penitent monks — these are the types of social matrixes where fears and repressed fantasies break through the boring routine of life, often taking the form of delusions of satanic repression, fear of witches and demons, and compulsive confession. Even the innocent can become ensnared in the web of this dynamic, gladly confessing to crimes and inventing whole scenarios of lurid behavior, often that of their own repressed psychological projections. One example was the woman in Salem named Deliverance Hobbs, accused by her own children of being a witch. She became an enthusiastic confessor, even to the point of generating contradictory accounts of her own and others' supposed activities.

Another accused, William Barker, confessed that satan and his agents planned to overthrow the church of god and establish in its place a Kingdom of the Devil on earth (a familiar theme today in Christian fundamentalist literature). For this the Prince of Darkness would provide no immediate riches, but instead would erect a new social order where there would be, in Barker's words, "social equality and where each man was free to live bravely." Taken in this context, the whole episode stemmed, in part, from boredom, repressed emotions, even political and social discontent. Some have even theorized that the hysteria resulted from hallucinogenic mold growing in stored and rotten grain.

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Given the lurid history of witch and devil hysteria, a distinct pattern emerges. It becomes helpful to view this entity we term "satan," indeed much of the occult, as a social metaphor — signs of repressed fantasies and desires. The debauchery of the Hell Fire Clubs and

the pious fears of Salem colonists reflect opposite sides of the same coin.

In addition, we see the devil as a being defined, created, fabricated out of fears and warnings often emanating from church sources such as the *Malleus*, from the writings of self-proclaimed "exorcists," or the delusional rantings of people who themselves "confessed" under torture and duress. This pattern is manifest today, of course. Fundamentalists have their own agenda in promulgating the legend of Satan's Underground. Mental health professionals can find a lucrative, new fountainhead of "occult addicted" patients (covered by insurance!). Those in the media have an opportunity for high ratings by doing "specials" on devil worship. Law enforcement has a new enemy to fight in a time of tighter constraints. Finally, there is a growing army of new "professional inquisitors"; they wear business suits instead of monkly robes, and appear on news or talk shows as "occult investigators" or "specialists" on "occult crime."

Part two: "satan" today

In terms of public consciousness, talk about modern satanism, devil worship, or "occult crime" is relatively new. We are, in fact, witnessing the birth of a new social legend, much like the "popular wisdom" about paranormal hoaxes like the Bermuda Triangle, UFOs, or Atlantis. We should put the legend of Satan's Underground in the context of the so-called New Age. This term is an umbrella word which covers a wide spectrum of beliefs and vocabulary; one publishing house which caters to this market uses terms such as "alternative ways of thinking," "expanded consciousness," "new planes of belief," "emphasis on spirituality." The "New Age" is anti-empirical — one "senses" or "feels" assorted "energies" and "powers." It refers to the paranormal, those phenomena outside of or on the fringe of scientific method and our everyday experience. It includes ghosts, ESP, dowsing,

healing with crystals, tarot, astrology, "channeling," spiritism, palmistry, "alternative health modalities," body polarity alignment, UFOs, Atlantis, and dozens of other subjects. While New Age belief is usually based on little if any verifiable evidence (being rich in claims with a paucity of facts), it does require that people *not ask for sources of evidence concerning the claims being made*. What passes as "proof" is often anecdotal: "My grandmother had a dream about a plane crashing and the next day someone died in a jet disaster. . . ."

Surveys suggest that most of the population today is receptive to at least some of these notions, although they rarely, if ever, think critically about some of the claims. Similarly, while many express a belief concerning the existence of ghosts, or UFOs or astrology, they are painfully uninformed about basic science and how technology works. We are, in a sense, barbarians in polyester.

While the content of paranormal beliefs is not new — "channeling," for instance, is merely "spiritualism" and trumpet-meetings with a new twist — the current enchantment with this crankery has its roots in the so-called counterculture movement of the 1960s. Theodore Roszak, writing in *The Making of a Counter-Culture*, saw it as a reaction to American technocracy — "that social form in which industrial society reaches the peak of its organizational integration." This view divided the world. On one side were governments, corporations, science, imperialism, conformity, and Reason. Opposed to this was an emergent culture of instinct, youth, living "in harmony" with nature, "alternative lifestyles" and values. It was all so pell-mell, yet far too simplistic. The ultimate enemy, though, was Reason. Wrote Roszak:

Western society has over the past two centuries incorporated a number of minorities whose antagonism toward the scientific world

view has been irreconcilable, and who have held out against the easy assimilation to which the major religious congregations have yielded in their growing desire to seem progressive. Theosophists and fundamentalists, spiritualists and flat-earthers, occultists and satanists . . . it is nothing new that there should exist anti-rational elements in our midst. What is new is that a radical rejection of science and technological values should appear so close to the center of society, rather than on the negligible margins. . . .

Roszak welcomed this new antirationalism, and thought that the counterculture was an unstoppable force in human history. Others like Samuel Florman perceived the antitechnological bias which emerged from the 1960s as an "irrational search for scapegoats." People nevertheless dropped out, lived in communes, experimented with drugs and new living arrangements, and to a high degree embraced the New Age spirit. The music, the rituals (in this case huge rock concerts like Woodstock or Altamont), the looks, even the language, all became identified with this period.

If the turn of the century was the "lost generation," in which Hemingway's characters were wanderers, then the 1960s people were in critical respects a generation of seekers.

There was reaction to all of this, and part of it was from conservative, fundamentalist religious groups. Billy James Hargis of *Christian Crusade* published a tract maintaining that rock and roll music, specifically the Beatles, was a form of satanic brainwashing, and that communists were "programming" an entire generation into political pacifism, drug use, immorality, and degeneracy. Other fringe groups viewed the "counterculture" phenomena as a plot manipulated from Moscow, Peking or Tel Aviv — or orchestrated by some mastermind, hidden cabal. As the Puritans of Salem



viewed the breakdown of their world as caused by on the devil and his legions, so fundamentalists reacted to social changes breaking forth in the 1960s. The irrationalism was on both sides of the political spectrum.

You might say that in the mid-1960s in San Francisco and Berkeley — the mecca of counterculture belief — people were looking for answers to something. Some people had answers (or claimed to) — perhaps not the right ones, but answers that many would gladly listen to, even accept. There was a proliferation of organizations, movements, cults, churches, communes, and a popularization of "self-improvement" groups ranging from EST to Scientology.

One person who certainly had answers some wanted to hear was Anton Szandor LaVey, who had shaved his head, donned a devil's costume and founded the Church of Satan. LaVey remains a colorful character and a San Francisco fixture, whose biography will be a real piece of Americana. At sixteen he debated whether to become a hoodlum or join the Foreign Legion; instead, he joined the Clyde Beatty Circus as a cage boy and roustabout, obtaining a street-level education carnies style. He played the theater organ in burlesques and consortied with a girl named Norma Jean Baker long before she was known as Marilyn Monroe. For LaVey, being a carnies was a formative experience — for the carnies, the world is full of "marks," suckers, chumps, and customers — tell them what they want to hear and they will pay you for it!

In one biography, LaVey is quoted:

Satan transformed from demon to carnival freak. Anton LaVey, founder of the Church of Satan and former carnies, helped to "popularize" satanism, especially during the 1960s and 1970s, and remains a popular target for religious fundamentalists. His *Satanic Bible* is popular with teenagers interested in the occult.

On Saturday night I would see men lust after half-naked girls dancing at the carnival and on Sunday morning, when I was playing organ for tent show evangelists at the other end of the carnival lot, I would see these same men sitting in the pews with their wives and children asking god to forgive them and purge them of carnal desires. And the next Saturday night they'd be back at the carnival or some other place of indulgence. . . . I knew then that the Christian church thrives on hypocrisy, and that man's carnal nature will out no matter how much it is purged or scourged by any white light religion. . . .

In 1951, LaVey left the carnival and enrolled in the City College of San Francisco. He took a job as a photographer with the San Francisco Police Department, staying there for three years. He had a mild interest in the black arts; the police called him in on the "nut cases." One, for instance, was a couple who insisted that their house was haunted. LaVey found that strange banging noises in the house were caused by a loose shutter. Fixing this problem proved insufficient, though; LaVey then conducted an "exorcism," and the residents were finally satisfied. LaVey developed a growing interest not only in the occult, but in how people reacted to it, to their fears and superstitions.

From 1960 onward, LaVey organized seminars in his house. Then on April 30, 1966 (Walpurgis Night), he shaved his

head, proclaimed Year One of the Age of Satan, and began to orchestrate his reputation as the Black Pope. In May 1967, he grabbed headlines by baptizing his daughter Zeena into the Church of Satan and having the baptism legally recorded. He held Black Masses with a heavy dose of costuming and theatrics where a nude female served as the altar; LaVey engaged in mock sexual intercourse during the ceremony for the benefit of ever-present news cameras.

When a United States Navy seaman who happened to be a church member died, LaVey officiated at the funeral with a full Naval Honor Guard. That attracted more headlines. He then served as a consultant for the movie *Rosemary's Baby* (based on the best-seller by Ira Levin) and is listed in the film credits. Today, the requirements and practices of the Church of Satan are listed in information handbooks for chaplains in the armed forces — no doubt those practices have all the flair and theatrics of a good horror flick.

All this attracted news media, the curious, and a band of followers ranging from Sammy Davis, Jr., to Jayne Mansfield.

LaVey's Satanic Bible is part outrage, part "me generation" philosophy, and part theater. His nine Satanic Principles include:

- Satan represents indulgence instead of abstinence . . .
- Satan represents vital existence instead of spiritual pipe dreams.
- Satan represents kindness to those who deserve it, instead of love wasted on ingrates!
- Satan represents vengeance instead of turning the other cheek!
- Satan represents all of the so-called sins, as they lead to physical, mental, or emotional gratification!
- Satan has been the best friend the church has ever had, as he has kept it in business all these years!

Curiously, these "principles" have

The second generation of Satan as Carnival Freak. Army Intelligence Major Aquino and Lilith Sinclair (aka "Pat Wise") of the Temple of Set. Like the Church of Satan, the Temple has repeatedly denied links to illegal and violent activities, but with little success. The colorful, Halloween-like costuming and mumbo jumbo make an easy target for fundamentalists and others promulgating Satan's Underground mythology.

much of the mean streak one finds in contemporary "get ahead" seminars and classes on "industrial management." One hears the words of Ron Gekko in the movie *Wall Street* — "Greed is good! Greed is good!" Perhaps the Black Pope missed his calling as a commodities dealer, arbitrage trader, or character in *Bonfire of the Vanities*.

Far from being "Satan's Underground," LaVey and his church are very public and very high-profile. Several years ago, fundamentalists circulated an anonymous pamphlet which maintained that McDonald's contributed money to the Church of Satan, and that Chairman Ray Kroc had admitted this fact on the "Phil Donahue Show." Kroc had, in fact, been on "Donahue," to announce a new filet o' fish sandwich for test-marketing. The long-lived rumor was finally traced to an obscure fundamentalist church where, thanks to the miracle of the photocopy machine, it had received wide distribution samizdat-style. LaVey, however, appears to have little need for the Golden Arches, having done quite well for himself through church enterprises like his newsletter, *The Cloven Hoof*, and sales of books and literature. For \$100 per year, you too can join the festivities of the Church of Satan.

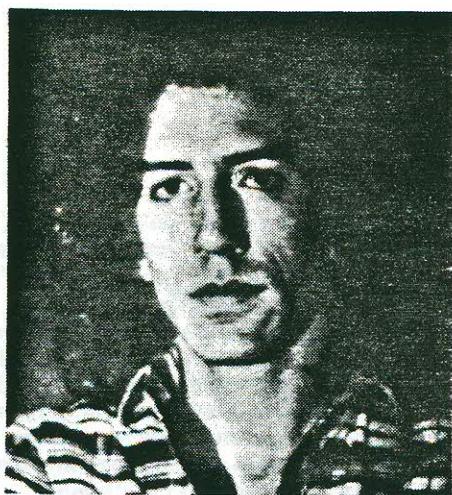
While LaVey has denounced charges of animal mutilation, human sacrifices, and other atrocities (noting that they seem to be the business of Christianity!), a type of "guilt by association" taints him in documentaries and writings about "Satan's Underground." The mere presence of a copy of the *Satanic Bible* is a "sign" or trigger for self-proclaimed "occult investigators." Would the *New York Times* or *House Beautiful*



receive such attention?

LaVey follows in the footsteps of a long line of occultists who actually invent their own rituals; many ceremonies in groups such as the Church of Satan are, in fact, lifted from the writings of horror author H. P. Lovecraft. Arthur Lyons, popular author of occult topics, has noted how high school "covens" must even improvise from movies such as *Rosemary's Baby* or the *Omen* series. Life in the occult subculture becomes much like its parent culture — everything becomes a multigenerational "copy" of reality. "Satanism" becomes more and more an embellished pastiche, a caricature, indeed a media creation feeding off itself. A suitable parallel might be an "authentic Old West" tourist trap peddling "Indian artifacts" manufactured in Taiwan. "Satan's Underground" is manufactured in horror novels, television and movie fabrications, imaginative news accounts, and the theatrical pranks of high school "satanists."

Throughout the 1970s, LaVey's church flourished, and grottoes (local chapters) were established in cities like Boston, New York, Detroit, Los Angeles, Seattle, Phoenix, Las Vegas, and Chicago. Spokesmen for the Church of Satan claimed ten thousand members, but disgruntled supplicants cited figures as low as three hundred. Arthur Lyons' estimate of 5,000 is probably the most accurate. Some viewed LaVey's operation as a reaction against their own strict fundamentalist upbringing, while others were attracted by the atmosphere of sexual tolerance, or the prospect of erotic adventure. The spectrum of membership ranged from doctors and lawyers to bartenders and, allegedly, FBI agents.



Lyons notes that one common lament church members felt was a lack of control over their own lives — a curious similarity to those who join other religious or quasi-religious movements. Through the Church of Satan, one obtained a healthy dose of excitement and exoticism; one anthropologist who studied the church observed that members sought

successes denied them — money, fame, recognition, power — and with all avenues apparently blocked, with no apparent means by which legitimate effort will bring reward, they turn to satanism and witchcraft....

This explanation may well apply to much of the current fascination with the occult. As we shall soon see, various occult groups offer the kind of power and control over one's life and circumstance which those in anxiety-ridden conditions seek.

As with the Christian church, the Church of Satan has had its heresies and organizational problems, its factions and breakoff splinter groups. In February 1973, the Dayton, Ohio, grotto had its charter revoked following allegations that certain leaders engaged in stealing property. A rival Church of Satanic Brotherhood was founded, but without the influence of the colorful LaVey, it soon withered. Another faction was the Ordo Templi Satanas, which expired soon after its "High Priest" moved to Florida and announced his conversion to Christianity.

One faction managed to survive — the Temple of Set — named after the

Egyptian god of darkness, and headed by Dr. Michael Aquino. After serving as editor of *Cloven Hoof*, Aquino left the church in 1975 after accusing LaVey of selling priesthoods. With a woman named Pat Wise (she now calls herself Lilith Sinclair), he started the Temple. It too is public, and Aquino is a frequent guest on the television/radio talk show circuit, busy denying the usual charges of baby burning, child molesting, ritual murder, and so on. Allegations that Aquino himself had molested children had been investigated, and no charges filed. Following an appearance on "Geraldo," angry United States congressmen succeeded in having this case "re-investigated." What is most interesting about Aquino's circumstances is that nothing he says or does ever seems to satisfy his accusers.

Another group is the Church of Satan Magistralis Grotto, founded in the Netherlands in 1972 under the supervision of Martin Lamers. This former actor had helped bankroll the stage version of *Oh! Calcutta!* In 1976, his Dutch *Kerk du Satan* was established in one of the back-to-back buildings he purchased in the heart of Amsterdam's popular red light district. In the other building, the ever-inventive Lamers opened up Walburga Abbey, a so-called club where patrons paid by the minute to observe "monastic sisters" dance and masturbate on stage. The Dutch authorities revoked the tax exemption for both the church and the club, refusing to believe that the "stage" was really an "altar" where monastic "sisters" would "perform acts of symbolic communion with Shaitan" or that the admission price was a "religious donation."

Michael Aquino first met LaVey in

Another example of Satan as carnival freak. Walburga Abbey (left) of the Kerk du Satan in Amsterdam, brainchild of Martin Lamers.

Paul Valentine (right), self-described "Potentate" of the Church of Satanic Liberation, is the "Roman Polanski of the Satanic scene." His real job as an English instructor gives a whole new twist to the phrase "to sir, with love!"

1969; he was a lieutenant in Army Intelligence, specializing in psychological warfare. He served nine months in Vietnam in the Cavalry Squadron of the Eighty-second Airborne. In addition, he has a doctorate in Business Administration, and during his army career wrote a paper on tactical and strategic concepts behind the neutron bomb.

Membership in the Temple of Set is estimated at two hundred.

Another group, the newest organization to emerge on the satanic scene, is the Church of Satanic Liberation, run by a thirty-one-year-old English teacher named Paul Valentine. Membership is recruited through magazine ads; Valentine admits to a heavy emphasis on sexual ritual (so-called Sex Magick), and dubs himself the "Roman Polanski of the satanic world." A good line, perhaps, in a singles bar?

None of these groups have been linked directly to any of the illegal activities which comprise the alleged Satan's Underground: no bodies, no proof of murder, no kiddie-porn, no drug deals, no grave robbing. Newspaper accounts of supposed satanic violence often mention such groups in passing (a kind of journalistic "guilt by association").

The "evidence" widely quoted as proof of Satan's Underground is used to support allegations of widespread criminal activity. Even after being exposed as false or misleading, however, this "evidence" still is widely reported, passed on as presented in the media (often by self-appointed "experts"). Similar themes ranging from "satanic baby-breeding" to "human sacrifice" become part of the tapestry of this legend. In addition, there is a growing tendency to consider just about any violent crime as having "pos-

sible" occult overtones.

In this connection, it may prove instructive to examine briefly the case of executed mass-murderer Ted Bundy. The Bundy case involved numerous murders, a wide geographical region of the country, numerous police jurisdictions, communications problems between and among the numerous investigators, and legal obstacles. As the case developed during early 1974, there was an outbreak of unsubstantiated reports of "cult activity" and "cattle mutilations." "All of this smacked of devil worship," notes writer Ann Rule in her study of the Bundy case, *The Stranger Beside Me*. There was already the usual inundation of "tips" and "leads" from psychics and astrologers; their information apparently proved as ephemeral and untrustworthy as stories of sacrificed cattle being used for Black Masses. Police in Seattle maintained "file 1004," a record of allegations and reports on occult activities. As publicity and speculation on the Bundy case grew, so did reports of "Ted" showing up at Black Masses and cult meetings; Rule informs us that one rumor claimed that murdered and missing girls were "sacrificed" and their headless bodies dumped into Lake Washington.

"Satan's Underground" thus becomes a convenient and exciting "conspiracy theory," a "hidden dimension" to color already grotesque events, and to satiate an apparent public longing for "news behind the news."

Alas, the truth about numerous allegations is less exciting than a horror novel or grade-B horror flick.

Item: After a two-day dig in a wooded area outside of Toledo, Ohio, in June of 1985, police fail to substantiate charges made by several "informants" who claimed they attended human sacrifices. Nevertheless, Lucas County Sheriff James Telb speculates to the media that upwards of eighty victims may have been sacrificed by an unnamed satanic cult.

Item: In 1987, in Brookville, Indiana, a

LARRY KAHANER

pair of severed female legs of victim Monica Lemen, a twenty-one-year-old Cincinnati waitress are found, and police arrest John Fryman. He is a paroled felon; a search of his mobile home turns up a black "ritual room" with satanic literature, black candles, and other related paraphernalia. There is widespread media speculation that he, in turn, is part of a larger cult involving animal and human mutilation — no additional bodies are found, however, nor is any cult discovered.

Item: In 1986, in El Paso, Texas, there are allegations by self-proclaimed "ex-satan cultists" who claim they participated in murder rituals of babies and transients. Full-scale investigations by police find no bodies, and no corroborative evidence. Meanwhile, authorities in eastern Tennessee report that they have been "run ragged" by claims of similar activity, yet have found no evidence for these allegations.

Item: In the summer of 1984, a seventeen-year-old self-proclaimed satanist named Richard Kasso and an eighteen-year-old friend, James Triano, are charged in the murder of seventeen-year-old Gary Lauwers. All three belonged to a sinister-sounding group called Knights of the Black Circle which dabbled in satanism; they drank animal blood, listened to heavy metal music, and used lots of drugs. The murder was thought to have been part of a satanic ritual, but turned out to be the result of a drug rip-off.

Item: Henry Lee Lucas confessed to

Another essential "source" in the legend is the book *Cults That Kill* by Larry Kahaner. Everything from "grisly homicides" to "stories of child abuse" and "cattle mutilations" are (1) supposedly demonstrated as being relevant, true facts and (2) linked. Kahaner sees "occult crime" in the same light as terrorism, drug crimes, and computer crime have been in past years. The book is filled with claims and speculations of so-called cult cops (many of whom quote dubious information sources), and with conveniently unidentified (and allegedly real and truthful) "practitioners of the black arts." Like *The Ultimate Evil*, this book lacks good documentation and evidentiary material.

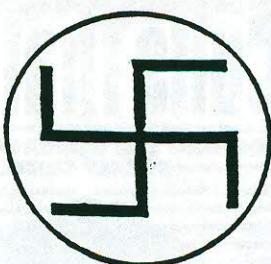
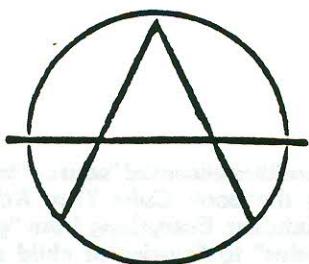
the killing of over 360 youths after supposedly luring them to his Texas ranch and molesting them. He told the FBI he belonged to an international devil-worship ring called Hands of Death, which had a training camp in the Florida everglades and supposedly engaged in animal crucifixion, cannibalism, kiddie-porn, and drinking of blood. No camp was ever found, no such organization discovered, and the FBI is now openly skeptical of Lucas.

Item: On the "Oprah Winfrey Show" last summer, unidentified "ex-satanists" claimed to have engaged in human sacrifice at rites of the Church of Satan; when questioned by Michael Aquino, they could not identify other members and admitted that they couldn't "prove" their allegations or report the incident to the police since no one would believe them.

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One source for tracking allegations about Satan's Underground is the book *Cults That Kill, Probing the Underworld of Occult Crime*, by journalist Larry Kahaner. The book is long on charges, but lacks substantive, corroborative proof. Unidentified persons like "Phil, a thirty-year-old bus driver in the Chicago area" are quoted as charging:

Some people in our group have parents who were satanists. . . . How many people? About fifty at any time . . . I won't tell you about



Left: This symbol, drawn or painted on rocks or trees, represents animal as well as human sacrifices.

Right: When turned in this direction, the swastika (gammadion, Fylfot, or croix pattée) depicts the elements or forces turning against nature. It is used now by cults opposed to Christianity.

our specific activities . . . we do whatever we want . . . if you think I'm going to admit illegal action to you, you're crazy . . .

One group quoted in *Cults That Kill* is CASH — Continental Association of Satan's Hope. CASH literature was found in the home of a young male who, according to a quoted police lieutenant, shot his brother. Allegedly, CASH pamphlets were circulated at a Motley Crue rock concert, including a nine-page photocopied "ritual manual" titled "The Power of Satan." It began:

Dear Member:

Welcome to the good times ahead! First of all, Satan and his organization would like to thank you for showing faith and solidarity . . .

Then followed instructions for prayers to demons and suggested rituals for seducing desirable females.

CASH, while sounding more like a cereal box prize offering, is widely referred to in fundamentalist warnings about Satan's Underground. The group runs ads in occult and "true detective-style" pulps, promising readers to "turn your fantasies into reality and discover for yourself the infernal power of Mighty Satan!" CASH offers a magazine called *The Rage* for \$23 per year, which promises cures for illness, quick ways to wealth, and tips on seduction. Operating CASH is Eric McAllister, a Britisher; he promises:

Find out how good it feels to have security in your life, to know if anything goes wrong you will always have someone to turn to to help you out of the toughest jams!

All for \$23 per year. Another group widely referred to in the Underground legend is the sinister-sounding "Sons of Lucifer." A British con-man named Derry Knight was convicted of fraud

after suckering Anglican clergy and others out of \$313,000 to battle this nonexistent cult. Knight claimed to have been inducted into Sons of Lucifer at age twenty by his grandmother. (Again, there is the persistent theme of "generational satanists.") No evidence of this supposed two-thousand-member group ever surfaced, though, and Knight spent the money on himself (he had prior convictions for fraud and rape.) Many clergy, however, still believe Knight's mythology.

Warlords of Satan is a group whose literature espouses "nothing less than to turn human beings into prey." A mimeographed "Warlords" flyer declares:

Justice, equality or world harmony should be forgotten. The coming rule of Satan means power to the leaders and slavery to the followers.

WOS even claims a "hidden chapter" within the KGB.

Arthur Lyons tracked this nasty-sounding cult to the offices of a mild-mannered accountant in Minneapolis who dabbles in the occult. He runs a fictitious outfit called Temple of Baal which claims to be a "spiritual organization dedicated to conquest, dominance, murder and slavery."

Whatever the motivations are of Messrs. McAllister, Knight, et al., their (humorous?) efforts have earned them a role in the satanic legend. (One is reminded of the rich legacy of hoaxes in America, from the Cardiff Giant to a group which demanded that "naked" animals be clothed!)

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Aside from charges of ritual murder, slavery (especially the phobia of "women in bondage") and other fantasies, there is a strong element in the Satan's Underground legend of supposed mutilation of cattle and other animals. The cattle mutilation story is itself a social legend —

these animals are allegedly discovered mutilated, dissected, drained of blood and missing parts used in satanic rituals. Fundamentalists claim that the rectum, lips, ears, eyes, and intestines are particularly desirable to black-robed cultists. The animals are supposedly "dissected" with sharp instruments in the hands of someone with "professional skill"; the organs are never found.

Scavengers, however, have sharp claws and beaks which can often tear soft tissue as well as any knife-wielding surgeon. Vulnerable and, frankly, tasty areas of any carcass include lips, ears, and eyes. Blood can quickly congeal and dry; often, the "mutilated" animals when discovered have been dead for several days.

One study on the cattle mutilation phenomenon was done by Prof. James Stewart of the Department of Social Behavior at the University of South Dakota. He dismisses the reports and media and mass delusion, noting that autopsies on the "mutilated" animals were less than thorough, and that cattle remains usually were in advanced stages of decomposition. Stewart did maintain, however, that "the most salient conducive feature" to this phenomenon was rapid, "blanket communication of the generalized anxiety of the actors." Reports of mutilations operated in cycles, and the nature and details of the reports changed constantly as transmitted from person to person.

In the history of the cattle mutilation legend, everything from UFOs conducting biological experiments, to satanists, to blood-drinking Vietnam War veterans who owned helicopters were offered as an explanation. A helicopter or UFO would account for the astonishing "fact" that no human footprints were found at the sites in question (so would factors such as rain, or that *there were no cattle mutilators!*).

How did this astonishing tale become tied to the "Satan's Underground" legend?

One clue is in Kahaner's *Cults That*

Kill, in which an August 1979 police report is quoted. The report originated in Kansas from an anonymous twenty-three-year-old white female, who claimed to be a high-echelon member of an unidentified satanic cult. Over a five-year period, she was purportedly involved in trips to outlying rural areas where cattle were killed and the blood was ostensibly removed by using an old embalming machine. The animals' eyes, tongues, sex organs, and udders were removed also. The police report continued:

She related the cult she belonged to was quite wealthy and had a helicopter and several van-type trucks . . .

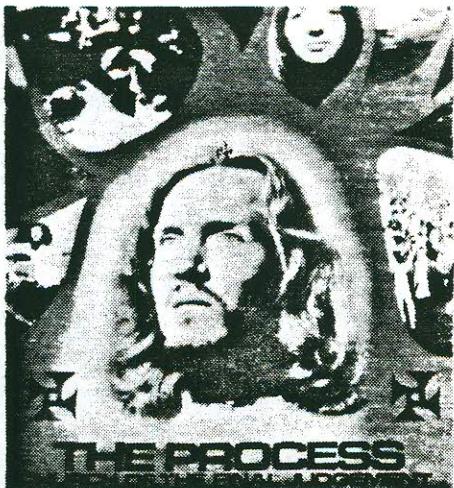
When using the vans,

They would also have a telescoping lift which she stated was about 200 feet long mounted outside the truck, and would use that to extend a man out to the cow, and he would mutilate it from a board platform on the end of the boom and would never touch the ground. . . .

This outrageous, unsubstantiated report ("hearsay") was circulated on a regional police intelligence wire service, and is still quoted by certain law enforcement officials who dub themselves "occult crime experts" and "cult cops." Kahaner maintains that such events did occur and continue even today, but offers no proof.

There are plenty of problems with this incredible report, one which truly rivals most "UFO sightings" and other almost paranormal claims.

Why not simply buy cattle on the open market, and then mutilate them? If secrecy is so vital to these "cults," why risk exposure by careening around the countryside with vans and huge "boom" extensions? Most "mutilations" supposedly take place at night; would not police, even ranchers, be suspicious of



vehicles like this venturing into the countryside? And most of that terrain where "mutilations" supposedly took place are described as "remote" or "off the road" — not exactly easy driving for utility trucks.

There are even more problems with the helicopter theory. Aside from being visible on radar (and, therefore, easy to track down as evidence), helicopters are highly visible and noisy. Would not a craft such as this (especially one with a platform or dead cow suspended beneath it) attract considerable attention from law enforcement authorities?

Finally, if the goal is secrecy — note the emphasis that "footprints are not found" — why engage in such an activity in the first place? Trucks and helicopters seem to defeat this purpose. Also, the largest extension platform vehicles used by major metropolitan fire departments extend to 120 feet — a 200-foot boom (two-thirds the length of a football field!) would be a monstrous, cumbersome, noisy behemoth on the road, let alone in the backwoods!

One curious aside to the animal mutilation business involves Ed Sanders, author of the book *The Family*, about the Charles Manson murders. Sanders had edited a "newsletter" focusing on cattle mutilation, claiming that the killings were often done by Vietnam veterans with access to heavy-lift choppers. Early copies of *The Family* were pulled because of allegations which Sanders made regarding links between Manson and a Luciferian group called "The Process Church of The Final Judgment." The Process also appears in a recent book in the Satan's Underground legend, *The Ultimate Evil*, by Maury Terry. The Process was the invention of

A publicity poster for The Process Church of Final Judgment. Process operator Robert DeGrimston had a background in Scientology, then broke off into the self-improvement business. Adding in some bizarre exotic imagery and mysticism, he cooked up The Process. Writer Maury Terry hypothesizes that a "Process offshoot" may have linked the Charles Manson family and the Son of Sam case in New York; much of this effort, however, relies on innuendo and a good dose of paranoid imagination. The Process nevertheless lives as an artifact in the legend of Satan's Underground.

Shanghai-born architectural student Robert DeGrimston More and his ex-prostitute wife Mary Anne; they had met while enrolled in a Scientology course in London. In 1963, they struck out on their own to cash in on the New Age business, founding a self-improvement group called Compulsions Analysis. This evolved into The Process, complete with a swastika-like symbol of four Ps joined together. In 1966 they purchased land in the Yucatan in Mexico and started a commune there with about thirty followers. There DeGrimston began to imagine that he was the reincarnation of Jesus Christ. Process theology taught the existence of three gods — Jehovah, Lucifer, and Satan — and that at the final judgment, all would be reconciled and unified.

From Mexico, the group ventured to the United States and tried to effect a merger with the Church of Satan. LaVey dismissed the Processarians as "kooks," however. The group was visible during the late 60s in a number of cities, especially the Bay Area.

Ed Sanders suggests that "links" existed between and among the Manson Family and assorted occult "killer cults"; The Process is mentioned — Manson lived near their headquarters and wrote an article for the "Death" issue of *The Process* magazine.

Maury Terry rejuvenates this conspiracy theory of a "killer cult," but with a new twist — he sees an unidentified splinter group from The Process which may be a link between the Manson murders and the Son of Sam case 3,000 miles away and over a decade later. As in Sanders' book, the "evidence" is sketchy and, at best, circumstantial. It would make good reading as a detective

novel, but *The Ultimate Evil*, despite its gripping cover, remains unconvincing

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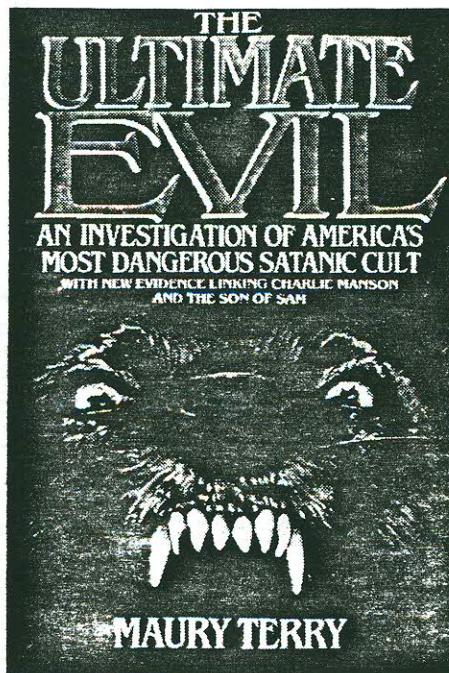
In fundamentalist literature about Satan's Underground, music emerges as an important component in the "plot" to seduce teens into the service of the devil. Depending on the source, the music ranges from mere rock and roll (including the Beatles) to the heavy metal of bands like AC/DC and Motley Crue. The mere presence of such albums in a teenager's record collection is a "warning sign" to fundamentalists and others that "other problems" like drugs, sexual promiscuity, or satan worship exist. Pity the teenager who happens to own some old blues and jazz recordings like "Gimme That Ol' Black Magic!" or lyrics declaring, "I got my jellyroll workin' for you!"

Record sales of heavy metal groups run into the millions, even when panned by critics and "mainstream" publications like *Rolling Stone*. Groups such as Iron Maiden, Black Sabbath, and Mercyval Fate are usually conjured as "evidence" of satanic influence in the music industry. Indeed, there are thousands of teenagers packing into concerts and flashing the "sign of the horns" chanting the name of satan, wearing black T-shirts and sporting jewelry with the inverted pentagram.

One has to ask, though, "So what?"

Most of these rock personalities deny any link to satanic undergrounds, and find the whole controversy somewhat amusing. One could suggest that the criticism from fundamentalists and other anti-heavy metal groups has boosted sales of albums allegedly containing "hidden" satanic messages, and boasting gaudy covers that look like they came from a grade-B horror film.

Music critic Robert Hilburn of the *Los Angeles Times* sees nothing ominous, though, in the elaborate concerts heavy metal activists like to perform, this modern example of satan-as-carnival-



freak. He writes:

I don't think the kids take it more seriously than going to a movie on a Saturday night . . . [T]he biggest danger is that parents will overreact . . .

That is precisely what entertainment writer Aidan Kelly notes, theorizing that these concerts employ the "Booga Booga" factor. Just as the primitive witch doctor shouted "Booga! Booga!" (or something like it!) to scare demons away, kids attend these outlandish concerts as a form of social bonding and to, in effect, annoy parental authority figures. Dee Snider of Twisted Sister claims:

Our music is for kids who have parents beating them down and telling them what they can and cannot do. . . .

One of the more bizarre aspects of the music-Satan's Underground link involved claims of backmasking, or inserting hidden messages into music. Supposedly, this "programs" the listeners and makes them more suggestible to subconscious persuasion. Charges abound that heavy metal and other rock music contain satanic lyrics, in effect, read backwards. There are a number of books warning of this pernicious con-

A book not to judge by its cover — *The Ultimate Evil* by Maury Terry, which claims to be "an extraordinary exposé proving that there is indeed a nationwide satanic cult active today . . ." Despite this grand claim and ferocious cover, the book is filled with personal speculation and anecdotal evidence. Terry maintains that a "possible" faction of The Process links the Charles Manson case and the Son of Sam murders of David Berkowitz. The book appears as an information source in publications which promote the Satan's Underground legend.

spiracy which are popular in fundamentalist circles, including *Backward Masking Unmasked* by a youthful evangelist named Jacob Aranza. This book has an enthusiastic introduction by former Louisiana State Senator Bill Keith, president of the Creation-Science Legal Defense Fund. Keith authored the Louisiana creation-science bill struck down by the United States Supreme Court in 1987. Another book, *The Devil's Disciples: The Truth about Rock* is authored by a former rock and roll musician named Jeff Goodwin, and published by Jack Chick (best known for bizarre fundamentalist comic books and tracts). Claims in this book include:

- Black Oak Arkansas has a song with the backward message "Satan, Satan, he is God . . ."
- A song by the group Styx about cocaine has a hidden lyric "Satan, move, move in our voices . . ."

When hysteria about backmasking first made headlines, my own first thought was that the affair was an ingeniously designed ploy hatched by record companies. How many thousands, even hundreds of thousands of albums were purchased (and subsequently ruined) by teenagers and stiff-lipped preachers trying to play records backwards (let alone make sense of it all)?

One should also ask how effective



Rather than striking men "dumb with terror and fear," satanism becomes integrated into the culture of spectacle. The mere presence of occult symbols on album covers guarantees good sales to adolescents who often see "heavy metal" as revolt against parental authority. The outrage of fundamentalists and others merely intensifies this perception. Groups such as Black Sabbath and Ozzie Osbourne have accumulated substantial wealth catering to this market. Their onstage antics require elaborate costuming and light shows; their appeal is less satanic propaganda than it is fantastic in its visual extravagance. For many teenagers, fascination in such music and trappings is ephemeral. Are modern-day parents (the grown "children of the 1960s") not hypocritical in condemning this music, when their parents expressed similar disapproval of earlier rock and roll?

such backmasking would be. The notion that we "absorb" all messages from our sensory environment is a far too simplistic model of how the human mind and human understanding works.

Why would such lyrics be used in so clandestine a fashion when they can be used openly? Mick Jagger is reasonably frank in singing "Sympathy for the Devil" — no need for backmasking here!

Nevertheless, charges of youths being "seduced" by music will continue to sound like a broken record.

Summary

The evidence for a monolithic or organized underground of satanic groups engaged in violent, illegal activities is suspect and wanting. Joseph Kraynak, a crime analyst with the San Bernardino Police Department, noted in regard to "occult crime": "One hears about cases, but when you track them down, you find you're chasing mostly shadows." There are lone killers like Richard Ramirez who claim to be satanists; perhaps this will become the latest tool in the legal arsenal of defense attorneys — "Your Honor, the devil made my client do it!" Nevertheless, the burden of proof in claiming the existence of "Satan's Underground" rests with those making the assertion.

Second, hysteria about satanism threatens to contribute to a climate of fear, social repression and intolerance. Many of the anti-rock, anti-heavy metal groups are promoting a social-religious agenda, calling for government con-

trols, even outright censorship of albums and lyrics. The Parents' Resource Music Center has pressured the recording industry for a "rating" system similar to that used in films, and a "review" of contracts with "certain" musical performers. One plan would mandate plain wrappers for certain album covers, a large identifying X for music featuring profanity, suicide, or homosexuality, and a large O for records with occult references. By this criterion, perhaps the works of James Joyce, Steinbeck, or any number of popular new fiction writers would qualify for such a mark. (Ironically, this all smacks of the "Mark of the Beast" so feared by Christian fundamentalists, a mark required by the Antichrist for all those engaged in business). This particular censorious scheme was sent out by the center in a letter signed by sixteen wives of United States congressmen!

All of this suggests that we must be vigilant in allowing hysteria over "occult crime" to become a factor in law enforcement. Police — if we must have them — should be as apolitical and secular as possible. With the proliferation of "anti-cult" and "anti-devil" groups, often fundamentalist in nature, there has been an aggressive outreach to "educate" police agencies about the supposed threats and character of Satan's Underground. One such operation is File 18, published by a church in Boise, Idaho. File 18 is basically a "clip job," listing "reports" of satanic/cult activity culled from newspapers and the fundamentalist press. Only law enforcement personnel

and others approved by the File 18 board of directors may receive the publication.

Satan's Underground as a legend now possesses a dynamic of its own. Devil cultists now assume the status held by Jews, communists, "insiders," "capitalist schemers" or other groups identified as part of some vague conspiracy. Conspiracy theories provide quick, understandable, and simple explanations to the world, especially in times of social dislocation and stress.

Arthur Lyons has observed that as case after case of supposed "cult crime" has been exposed as misleading, conspiracy buffs seize upon more outlandish claims to support their hypothesis. One example has to do with "satanic baby breeders" — women who give birth to children secretly at home, without birth certificates; the children are then either raised for kiddie-porn or prostitution, or are used in human sacrifice rituals. No bodies or other evidence has been discovered, though, for such charges — fundamentalists then claimed that satanic groups were using portable cremation vans. The theory thus constantly changes to accommodate the lack of evidence. (Ritual murder of children has been a traditional charge made by anti-Semites, especially the Nazis.)

The FBI Behavioral Research Unit has found that many of the claims which constitute the Satan's Underground legend result from a "cross-contamination of ideas" which takes place between parents, social workers, law enforcement groups, and even children. It is im-

portant that already controversial areas such as charges of child molestation and other forms of abuse not be infused with emotionally laden fantasies of satanism. Mills College psychologist Aline Kidd warns that so-called ritual child molesting has become "the pop art of the child abuse field. . . ."

As an aside, J. Gordon Melton of the Institute for the Study of American Religion has noted that the hysteria of satanism appears to have blinded many people to an obvious fact — most proven cases of religiously-connected child abuse happen to be among fundamentalist Christian groups. A short list includes the Gideons (Florida), River Of Life Tabernacle (Montana), Covenant Community Fellowship (Indiana), and the New York-based Church of Bible Understanding.

We should become aware of the social bigotry underpinning much of the legend of Satan's Underground. Societies appear to have a deep-seated need for scapegoats and "enemies." Traditionally, Jews, blacks, poor people, political dissidents, or those with a minority sexual orientation have served quite conveniently for this purpose. It establishes an "us" versus "them" syndrome; individuals become typecast, stereotyped, and objectified.

• • • • •

The legend also requires that we become more skeptical and critical of what we read, see, and hear in our news media. Media today is often unconsciously driven by a sort of "hot news" factor, with the focus of the news constantly changing. Last year it was pit bulls and street gangs — now it's satan or assault rifles. Furthermore, newspapers and other media are no better than the reporters and other personnel hired to staff their operations. If people do not think critically, if they do not learn how to think in schools, then their reporting skill will inevitably reflect this



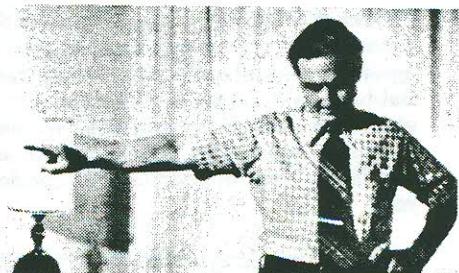
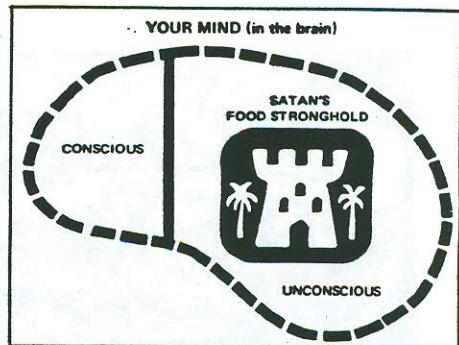
Above left: Upwards of 40 percent of people surveyed now believe that satan exists as a "real personality" in the world, and is a source of evil and temptation. The fundamentalist "gutter cults" portray an almost childlike "bogeyman" lurking behind every conceivable temptation, from masturbation and desire for material success to — yes — even banana creme pie.

Above right: Another primitive conception of the devil and temptation from the fundamentalist tract *Help Lord, The Devil Wants Me Fat!* A literal view of sin and temptation is depicted. By conjuring the devil, behavior (such as possible addictions) which involves complex psychological and social factors is suddenly reduced to the status of a "moral flaw," for which "Jesus is the answer." Fundamentalist conceptions of the world, besides being simplistic, can often verge on paranoid: satan and his legions are lurking everywhere, in satanic covens, churches, halls of government, and the aisles of the local grocery store.

deficiency.

Finally, there is the whole question surrounding the nature of evil. Upwards of 40 percent of the American people believe that the devil exists as a personality; this assumption coexists with strong beliefs in astrology, ESP, tarot, UFOs, and other New Age infestations of superstition. But if His Infernal Majesty did exist, he would soon be in the unemployment line. Human beings, under an assortment of political and religious creeds, have indeed stolen the old boy's thunder. Since the turn of the century, over 100 million people have perished in man-made catastrophes, including wars, political purges, pogroms, extermination campaigns, planned famines — often in the name of some god, or the race, or the nation-state. A good chunk of our planetary resources is devoted to getting ready to kill the other guy, or at least put him in jail.

It is ironic that Satan's Underground, his "legions," are characterized as



"Satan, in the name of Jesus, take your suggestions and get out of here. I command you in His name to depart from me!"

spending their free time jaunting around draining cattle blood, tipping over tombstones, or fiddling with record albums. I, for one, cannot help but imagine that if satan did exist, he would be sporting a uniform or coat and tie. He'd be interested in dumping toxic waste into the sea, or making sure that every nation (from superpower to Third World dictatorship) was armed to the teeth. He'd be one of the "ins" of society calling attention to the virtues of patriotism and conformity. He would do all possible to promote orthodoxy, steep the populace in the bliss of mindless conformity and obedience to authority. True evil is often commonplace and banal.

Indeed, under the banner of "fighting the devil" we have persecuted, burned, censored, outlawed, and regulated. The only difference between now, the end of the 1980s, and, say, four hundred years ago is that we can, in our time, do all of this so much more efficiently and ruthlessly. *

The new witch-hunt

What happens when unsubstantiated rumors about "satanic cults" and "ritual child abuse" gain widespread public credence?

The McMartin Pre-School trial may be a dangerous harbinger of civil liberties violations to come.



Conrad Goeringer

On television talk shows, in books and magazines, in sermons from church pulpits, even in mental health counseling, "ritual child abuse" has become the latest buzzword and object of fascination.

Violence against children has long been a practice in American society; some research claims that up to 20 percent of children experience some level of abuse ranging from beatings and physical mistreatment to sexual molestation. The psychological dimension of child abuse is complex — abusive parents often were themselves victims of similar violence during their own childhoods. Other contributing factors can be the stress and pace of modern life with its demand for the two-income family and religious standards which insist that children obey and submit to parental authority.

"Ritual child abuse" is a notion which has emerged in the context of modern fears of alleged satanic cult activities. "Occult crime experts," ex-law enforcement personnel, and religionists who have an active interest in promoting the legend of Satan's Underground utilize the phrase quite frequently. Charges are made that (unnamed) devil-worship cults molest children as part of their ritual, exploit them sexually for the production of so-called "kiddie porn," and even murder infants. As the legend has matured and gained wider public belief, even more bizarre and unsubstantiated fantasies have emerged, including that of "satanic baby breeders" — women who are supposedly impregnated with the intent of giving birth to unregistered children who will be sacrificed for their "life force" during a black mass. There are also rumors that women are kidnapped by cults for this purpose (a variation of the old "white slavery" phobia). Women claiming to have been such "baby breeders" have appeared on television programs like "Geraldo"; rarely are specific names or events mentioned, and these women appear to enjoy a peculiar immunity to legal prosecution, de-

spite their alleged role in various crimes. The public is asked, in effect, to blindly accept these and other allegations about the legend at face value.

The entire issue of child abuse raises a plethora of legal and moral issues.

There is the implicit assumption, of course, that sexual contact or activity with children is wrong, but that religious indoctrination is, somehow "good." Objections to child abuse and molestation usually concentrate on this sexual dimension; little attention is paid to the child's fundamental rights or autonomy. After all, that would constitute a threat to the entire structure of how we manage, "train," and replicate our offspring to accept the prevalent religious and ideological standards of our culture. "Kiddie porn" is condemned because it is sexual, not because children are coerced or ordered into it — as they are in going to a church, mosque, or temple. The issue of compulsion and individual autonomy, even for children, is not raised.

(Notice how "kiddie porn" is now often mentioned in the same context as "regular" or adult pornography. Religionists and others who agitate for censorship of books, magazines, and videos now do so by conjuring the possibility that children "could be exposed" and thus harmed by such material.)

Indeed, one might argue that children are now being exploited in yet another way; children now become the *raison d'être* for a slew of new laws and restrictions, everything from fingerprinting prospective teachers, to undermining rights of privacy and of the accused during criminal proceedings.

The McMartin Pre-School trial is now in its second year, and may well become the longest criminal trial in the history of the United States. The case drew national attention with its spectacular charges of nursery school kids being raped, sodomized, and beaten during devil-cult rites. Seven people were originally charged in the multicount indictments, including Raymond Buckey and his mother, Peggy McMartin Buckey.

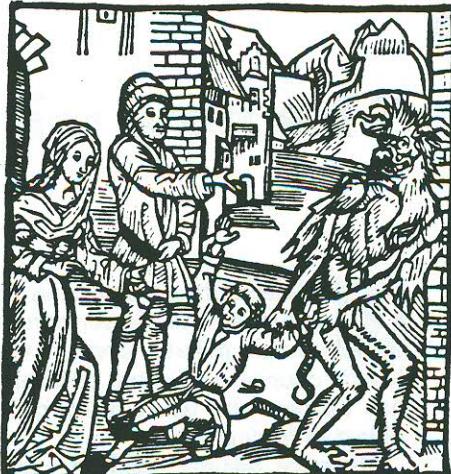
Below: A Dutch poster advertises an anti-semitic film during the 1940s. In it, a Jew is portrayed as a devil.

The preliminary hearing consumed eighteen months and included over a year of prosecution testimony from sixty-one witnesses. Raymond Buckey spent more than four years in jail before raising bail — so much for the notion of being “innocent until proven guilty”! Two of the defendants are bankrupt. Finally, charges against five people were dropped due to “lack of evidence,” leaving Peggy and Raymond Buckey.

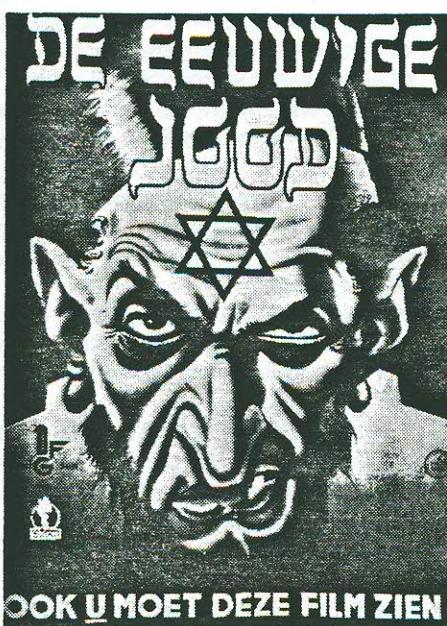
These legal proceedings have now cost more than \$15,000,000; testimony has filled 50,000 transcript pages. Four of six alternate jurors have been excused, two of them for medical reasons. One juror is now complaining that the company he worked for is going out of business, so the judge in the case is considering having Los Angeles cover his financial loss for the duration of the trial.

There is growing and compelling evidence that a cross-contamination of ideas has taken place between parents, children, law enforcement authorities, and those interviewing the children for evidence. This is not a new phenomena; children in similar cases often can be “coached” or led by investigators, or give answers they sense will “please” those asking questions. Children can also lie, or they can misunderstand the significance of a question being asked. Even pointing to parts on a plastic doll — a standard technique used in child abuse investigation — can have a different significance to a child than to an adult.

“Ritual child abuse” is also being employed as a defense for “tougher laws,” even for discarding important rules of evidence in court proceedings. The “Geraldo” show is a high-profile forum for self-proclaimed “children-advocates”; there are frequent moans from the audience and similar condemnations from Mr. Rivera when, for instance, it is learned that charges against an accused molester were dropped “for lack of physical evidence,” or that this individual still works in a school system! One wonders exactly what rights, if any, the



Left: A seventeenth-century woodcut pictures a demon carrying out a child promised to the devil.



accused might have in Judge Rivera's courtroom.

The McMartin Pre-School case is now used as “evidence” in the Satan’s Underground legend that other institutions are “infiltrated” by child-molesting satanists to feed their supposed insatiable lust for ritual murder, kiddie porn, and other diabolical activities. The defendants have not been convicted; even if they are, what really happened at McMartin may indeed turn out to be substantially different from what has been depicted in the “devil worship” legend. Just as questionable “UFO encounters” are quickly incorporated into flying saucer mythology, so McMartin Pre-School becomes a highly embellished “example” of organized satanism in action.

“Ritual child abuse” is shocking similar in its hysterical overtones and struc-

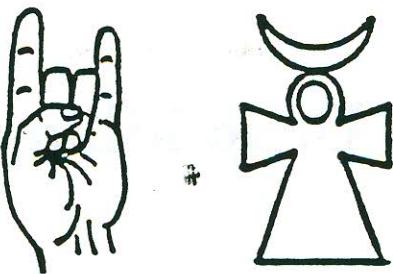
ture to charges made against Jews in Russia and Nazi Germany of “ritual child murder.”* Jews then were charged with kidnapping Christian babies, sacrificing them in cabalistic rites often held in a Christian cemetery where tombstones would be overturned and other vandalism carried out.

One aspect of child abuse which is not basking in the limelight of public exposure and indignation is that which takes place in an “accepted” religious context. J. Gordon Melton of the Institute for the Study of American Religion has observed that the overwhelming percentage of documented organized child abuse rituals has taken place in crank fundamentalist cults like the River of Life Tabernacle. Abuse in such controlled, authoritarian religious environment ranges from starvation and prayer atonement to “Bible discipline” whippings. Just as secluded and repressed situations (nunneries, abbeys, retreats) have been opportune areas for epidemics of “possession” or other witch hysteria, so they can be fertile ground for child abuse.

The double standard, of course, is that violating the rights of children in the name of “satan” or some other object-goal is wrong; religious indoctrination, though, even “Bible discipline,” is not only right and proper, but cause for adulation.

Similar hypocrisy exists when examining the agenda of religionists and other “advocates” for children. Children are the latest excuse for demanding that censorship be invoked, even when the material is adult in content. Again, any

*As organized religion mobilizes against perestroika and other social reforms in the Soviet Union, there has been a renaissance of crank religious and political fundamentalism, often directed against Jews, “decadent youth,” and political reformers. The Pamyat (“Remember”) group, for instance, warns of “immoral Western influences” like rock and roll, and suggests that “Zionists” have subliminally inserted the Star of David logo on the front page of *Pravda*!



book, magazine, or program could be viewed by a child. The assumption is that such exposure is demonstrated to have a negative effect; "child pornography" or the "possible effects" of pornography on children now becomes an excuse and tool for banning *Playboy*, even R-rated videos.

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Does any form of "ritual child abuse" take place, and to what extent? Is "Satan's Underground" involved?

Again, the evidence is thin. Even when invoking the most general definitions of "child abuse" and "ritual," even when including incidents of a lone adult abuser, there are far, far more charges than credible evidence:

Item: In Bakersfield, California, authorities announced that they investigated charges of seven adults participating in a "satanic cult" which ate human body parts, drank blood, molested children, and murdered children in black mass ceremonies. No bodies were found, and several children admit that they made up the stories. No charges are filed.

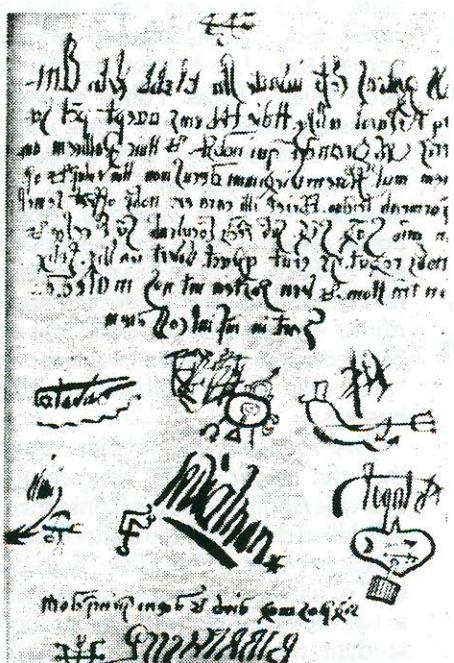
Item: On the "Geraldo" show, a self-appointed "occult crime expert" maintains that such practices are "widespread," but offers no specific documentation.

Item: In Orange County, a probation officer who conducts "seminars" in "occult crime" and "ritual child abuse" claims in a television interview that teenage devil cultists are using human fetuses to make ceremonial candles. In a later, off-camera interview, she is forced to admit that her information is second-hand, that she "heard" this tale from somebody else.

Item: In October 1984, terror sweeps several California towns and parents lodge charges of satanic rituals, drinking of blood, human sacrifice, animal mutilation, and even cannibalism. Despite a multimillion-dollar, inter-agency probe, none of the charges are ever substantiated.

Left: At the University of Texas, this is a "Hook 'em horns" football victory gesture. But it has also always represented the Devil's Triad. It is usually given with the left hand.

Right: The notorious Black Mass needed an indicator as to where and when the mass would be held. This combination, adroitly placed, warned everyone of the place and time.



The pact between the devils and Urbain Grandier, introduced as evidence at his trial at Loudun in 1634. This pact is written in Latin, using looking-glass letters, from right to left (since the devils did most things in reverse, to show their opposition to Christianity).

The signatures of Satanas, Beelzebub, Lucifer, Elimi, Leviathan, and Astaroth are subscribed.

tiated. This lack of evidence, though, is then cited as "proof" of how "well concealed" satanic cults can evade the law!

If ritual child abuse has become the latest "pop psychology" in the child treatment field, it has also become an integral component in the Satan's Underground legend. With everyone from law enforcement agencies to the courts and legislative bodies being inundated with the propaganda of the legend, however, there are serious social implications which threaten the civil liberties of everyone. *

Drug Killings

(Continued from page 40)

on "occult crime" or "satanic activity." Often, these actors are well-versed in the literature of fundamentalist, anti-occult groups such as File 18, or Back in Control. Their speculations can be reinforced by the chance presence of "indicators" of "occult crime" — perhaps a suspect in a crime has a tattoo, or maybe there is a pentagram spray-painted on a wall. In media coverage of some crimes, the fact that a copy of the *Satanic Bible* was found at the scene receives special attention. So much the better. The actors then lend their "professional opinions" about the "possible" involvement or connections to other groups, or speculation that this one, isolated incident is "linked" to "similar" events elsewhere.

All of this is amplified by mass media and a "feedback" loop comes into play. The school boycott mentioned earlier is an example of such feedback; other factors like rumor-mongering also enter into the drama.

Finally, after the initial incident subsides, it is incorporated into the "official" Satan's Underground legend as "truth"; it is referred to in subsequent discussions of Satan's Underground, complete with its embellishments and half-truths. There is often a theological twist in the form of comments about the "need for strong morality" to "protect" teenagers and others from involvement in satanic cults and crime. Liberal use of issues such as drug dealing and violent crime is employed.

Indeed, the Satan's Underground legend now enjoys sufficient media and public attention to, in effect, manufacture its own facts. The outlandish charges made on "Geraldo" or the "Oprah Winfrey Show" demonstrate that in the television market-ratings game, the most bizarre and bigoted speculations are as good as gold. *

Drug killings fuel hysteria

Media publicity and hysteria about the drug murders in Matamoros, Mexico, demonstrate how the Satan's Underground legend exploits current events, and perpetuates its own mythology.



Conrad Goeringer

The slayings of over a dozen persons, including an American college student, in Matamoros, Mexico, this year have been a publicity bonanza for speculation about "satanic cults." The murders took place on a ranch about ten miles from Matamoros, across the U.S.-Mexico border from Brownsville, Texas. Police seized narcotics and discovered a grave with mutilated bodies, along with kettles filled with human body parts, blood, skulls, and animals. On Tuesday, April 11, police also found the remains of University of Texas student Mark Kilroy, who had reportedly been abducted and sacrificed as part of a voodoo-style ritual. Suspects told police that such sacrifices "protected them" in their drug-dealing business.

The Mexican authorities maintain that the leader of the drug-smuggling cult was Adolfo de Jesus Constanzo. He was killed during a May 5 shoot-out with police in Mexico City. The "high priestess" or witch of the group, Sara Aldrete, a twenty-four-year-old former college student, was captured. The two are believed to have directed the drug operation and ordered the human sacrifices, beatings, and boiling of brains and other organs for ritual purposes.

No connections found

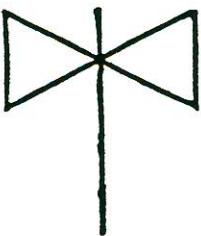
As news of the Matamoros killings spread, so did speculation that this was a "satanic cult slaying" linked to similar incidents and groups elsewhere. Little mention was made, however, that much of the ritual appears to resemble Abakua, a religion based on a bizarre composite of African and Roman Catholic superstition. It is similar to voodoo and Macumba, and variants of this practice exist within Marielito gangster organizations which President Carter welcomed into the country during the 1970s Mariel boatlift. (Castro found this an opportune time to empty his jails and lunatic asylums.) Many of the Mariel thugs were settled in America, thanks to the efforts of "social service agencies" funded by the Roman

Catholic church.

No links surface, however, between the events in Matamoros and drug slayings elsewhere, or any of the groups cited in the Satan's Underground legend. Nevertheless, self-proclaimed "occult crime expert" Ted Gunderson, an active promoter of the legend and former FBI agent, erroneously connected the Matamoros murders with a drug rip-off/slaying near Tucson, Arizona. Investigators in that case found no evidence of ties to the Matamoros group. Appearing on the "Geraldo" show which focused on the Matamoros slayings, Gunderson rattled off disconnected events, claiming that they were "part of a pattern," and warned that this sort of activity was widespread. The enthusiasm of Geraldo Rivera was dampened, though, when one investigator admitted that the Matamoros suspects made no mention of the devil or satan in statements to the police. Geraldo quickly switched from that detail to anecdotal testimony from two "ex-cultists" (one of whom had "found Jesus") who claimed that they had dealt narcotics for satanic groups.

Religious context ignored

While the major activity of the Matamoros group appears to have been dealing in drugs (with the occult mumbo jumbo used as a "protective" sideline), little media attention was devoted to the religious context of this incident, other than conveniently branding it "satanic." The Matamoros rites appear to be a hodgepodge of different voodoo-Macumba rituals. This type of superstition is widespread through the Caribbean and Latin America, coexisting with Roman Catholic ritual, even to the point of incorporating Roman Catholic symbolism. Practitioners of the Abakua cult, for instance, often wear distinctive tattoos with lines, numbers, arrows, and figures of Jesus or Saint Barbara (patron saint of miners and gunners, "Saint Barbara" is a patron also of Marielito thugs; throughout much of the American Southwest, there are "botanicas" (usu-



The double-bladed ax, painted on the body of the deceased, is used in the death ritual.

ally with names like "Botanica de Santa Barbara") which sell candles, statues of Jesus and Saint Barbara, Day-Glo icons, even "water of Saint Barbara" which supposedly can render a person invisible when applied. The botanicas also peddle assorted herbs and roots which are used as healing remedies and even poisons for enemies.

The human sacrifice part of such superstition uses cauldrons known as *Nagangas* into which victim's blood is poured; other ingredients may include body parts, or the head and bones of a sacrificed animal.

One variant of Abakua worships Chango, the monkey god, who seems to somehow coexist in this theological pantheon with Jesus and Saint Barbara. The Macumba form transforms Chango into a god known variously as Ozo or Oozu, depicted as a male sporting a top hat and a cape and smoking a cigar. The female principle is a more seductive form of "the mother," Saint Barbara, known as Pompagira. She is dark-haired, sensuous, and provocative, with thick red lips and protruding breasts. Pompagira enjoys cigars, liquor, gambling, and the company of men. Within the Macumba cult, burning a candle is seen as a propitiatory act to Oozu or Pompagira; when a petitioner seeks divine intervention into a situation involving other people (for instance, in obtaining a lover), a candle is often burned next to a highway intersection, since these divine figures control the "intersection" of events in human life.

Saint Barbara is shared by both Macumba and Abakua. In the latter, occult forces or spirits are said to be contained in liquid-filled vessels. Some ceremonies take place near cemeteries due to the supposed proximity of spirits; these rites can involve stealing heads and other body parts from graves. Still another religion known as Palomayombe uses human skulls, as does Santeria (which usually contents itself with muti-



The upside down cross with a question mark hung on it, an ancient Roman symbol known as the Cross of Confusion, questions Christianity.

lation of small animals).

All of these religious or spiritual practices have parallels in the more "respected," mainline religions such as Roman Catholicism. During the Roman Catholic mass, for instance, there is symbolic cannibalism and blood drinking. One may even argue that with the Mystery of Transubstantiation, wine is transformed into the actual "blood of Christ" and gulped down by the priest! The "Holy Communion" wafer is the factual flesh of Jesus. What could be more grisly?

Throughout Latin America, Roman Catholic authorities maintain a strange "peaceful coexistence" with the rites of Santeria, Macumba, and other quasi-religions involving Saint Barbara and Jesus. Despite the supposed political secularization in countries like Mexico, there remains an overwhelming cultural grip which the church (and other types of superstition) enjoys. Against a backdrop of "gutter" Catholicism, with its festivals and cults of the Virgin, more bizarre offshoots and crossbreedings with pagan religions can easily flourish.

Hysteria spreads

Just days after the slayings were reported, rumors began circulating about the extent of the "satanic cult" in the Matamoros murders. Several Mexican radio stations warned that children were being kidnapped by devil-worship cults. "A sort of hysteria spread across the community all because somebody starts a rumor for no reason at all . . ." remarked Gus Guerra, a school superintendent. Within hours, parents began taking their children home from schools. In the McAllen, Texas, school district, about a third of the 19,000 students were absent on the Friday after the Matamoros killings.

Across the country, there was an outbreak of speculation about "satanic cults," and a wave of workshops on "occult crime," all of which served to generate further hysteria. Jonathan Heilner,

666

The mark of the beast, who is the Antichrist or Son of Satan, is represented by the numerals 666 (Revelation 13:16-18).

a thirty-nine-year-old minister told his tale of sacrificial altars, candles, and ritual sacrifices which he claimed to have witnessed as a teenage cult member to the Associated Press. He maintained that the Matamoros incident was "descriptive of what a satanic cult can be like and do."

During the first week of May, the Matamoros hysteria took a new twist during a broadcast of the "Oprah Winfrey Show." It was on this show over a year ago that Michael Aquino of the Temple of Set had appeared during a program devoted to satanism. Unidentified audience members were claiming to have participated in a range of illegal crimes, including murder and kidnapping. Ms. Winfrey expressed little interest in questioning the veracity of such unsubstantiated charges and admissions of criminal guilt. In the May 1989 show, allegations were made that Jews practice ritual killing of children. These charges were made by an unidentified "guest" using the alias of "Rachel." The *New York Times* reported:

During the program broadcast last Monday, Winfrey introduced the guest as someone who was undergoing long-term psychiatric treatment for multiple personality disorder.

The woman told Winfrey that she had witnessed the ritual sacrifice of Jewish children and had been a victim of ritualistic abuse . . .

Social contagion

The type of hysteria outlined here is one important vector in spreading and perpetuating the Satan's Underground legend. The trigger is usually something like a murder, report of a missing child, even a drug deal. The already extant legend is raised. New "actors" then enter the drama — usually, the "occult crime" experts, or even law enforcement authorities who have attended "seminars"

(See "Drug Killings" on page 38)

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June 30, 1989

Highacres
Hazleton, PA 18201

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Sirs:

As a folklorist who has studied the current wave of rumors and myths concerning alleged "satanism," I was shocked when you devoted three pages to undocumented misinformation and only part of one column to Rev. Jacobson's and Dr. Helgeland's rational debunking of the same topic (June 14, pp. 15-17, 39). Satan himself, the source of lies and misinformation, must have thoroughly enjoyed the spectacle.

Will future issues tell us how Freemasons dedicate their souls to the devil, how nuns strangle their babies in convent basements during religious rites, and how jews abduct babies to make matzo bread? After all, many "specialists"--including Luther himself--believed some of these lies.

BILL ELLIS

Conyngham, Pa.

Biel Ellis

Local ministers stepping up crusades against satanism

By ANDY SALVAIL
Journal Staff Writer

It has been three years since Sean Sellers, an Oklahoma City teenager, fatally shot his sleeping mother and stepfather in the head, a heinous act which he later claimed was committed "in homage to Satan."

Not quite two years ago, three Missouri high school students — all reportedly worshipers of Satan — invited a fellow classmate to witness the sacrifice of a cat. Armed with baseball bats, the trio clubbed both the cat and the boy to death.

And early last year, a 15-year-old Vermont girl shot herself in the head with a rifle, moments after writing her parents a suicide note stating that she believed in Satan and hoped they would understand.

Three days following that tragedy, a 14-year-old New Jersey boy bludgeoned his mother to death, unsuccessfully attempted to kill his father and brothers, then slashed his own throat. He, too, was a satanic follower.

No local teen homicides officially

have been linked with satanic worship. But Shreveport police have reported finding evidence of animal sacrifices, and city officials recently asked police to investigate rumors of unusual rituals being held beneath the Texas Street Bridge downtown and strange symbols scrawled on walls and sidewalks in Shreve Square.

The investigation showed the reports were groundless, but it didn't stem rumors that satan worshipers had a circle of followers in the city.

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A number of educators, ministers and psychiatrists say the isolated, violent crimes attributed to satanism are the result of mental illness, and other reports of devil worshiping are exaggerated.

But some local Protestant fundamentalist ministers believe these stories and others — including the recent case in Matamoros, Mexico, where at least 12 people were sacrificed by a demonic cult of drug smugglers — indicate a worldwide resurgence of satanic worship and related atrocities.

Alarmed by the recent killings

and local reports of occultism, the ministers said they are stepping up their anti-demonic crusades by telling youth groups about the "warning signs" of satanic and occultic activity.

The signs are not just the obvious acts of demonic worship, such as drinking the blood of slaughtered animals or reading from the satanic bible, they say.

There also are subtle, seemingly harmless "occultic" practices which could make people more susceptible to outright involvement in demonic worship, acts that could lead to tragic consequences, the ministers are preaching and teaching.

One fundamentalist youth minister in Bossier Parish teaches teenagers and pre-teens that horoscopes, transcendental meditation, acupuncture, freemasonry, Mormonism and "heavy metal" music make people susceptible to involvement in satanic and occultic acts.

He is not alone in supporting that theory. Religion experts say ex-

tremist sects of Protestant fundamentalist denominations traditionally have lambasted horoscopes and rock'n'roll as having evil influences on society.

But Protestant fundamentalists are not the only groups who fear that demonic activity is spreading.

About two weeks ago, a Louisiana House committee voted 4-2 to give law enforcement officers the legal authority to fight Satan worshippers. After hearing pleas from sheriff's deputies of Calcasieu and Rapides parishes, they voted to strengthen existing laws and penalties on ritualistic practices, such as drinking animal blood.

However, college educators and other church officials — both of fundamentalist and moderate denominations — say those anxieties are unwarranted, and the hype does more to stoke the flames of teen-age demonic worship than douse them.

Some also fear that hype will lead to "witch hunts," where rumors will lead to teens being falsely suspected and accused of satanism.

Some people who label people or ideas as satanic are simply confused, said the Rev. E.L. Ikerd, a Southern Methodist.

"They don't know what niche to put something in, they don't know what to call it, so satanism is one term they might use," he said.

Ikerd said mislabeling also occurs because some people cannot accept non-traditional behavior and ideas.

"A lot of things people don't like, or understand, they term as satanism," he said.

Some Protestant fundamentalist ministers might lump Mormonism and Judaism in the same category as satanism because those two religions teach that Jesus Christ is not the one true son of God, Ikerd added.

An educator at Louisiana Tech in Ruston, Dr. Jerome Tobacyk, associate professor of psychology, studies human relationships and beliefs. He said cases of teen-age devil worship have been overblown.

"There is some social problem with satanism, but it's not as big as some people say," he said. "It's a case of exaggeration."

But to David Mercer of Cypress Baptist Church in Benton, the dangers of the occult are a clear and present danger.

With hopes of quashing youth interest in "a lack of anything wholesome," he has given teens and other children under 13 a list of musical artists who "are involved in occultic practices, spiritism, or are practicing satanists." Sammy Davis Jr., Paul McCartney, Rod Stewart, Michael Jackson and country singer Waylon Jennings were named, along with over 40 heavy metal bands. (Sellers, and other young satanic worshipers who recently have committed murder, reportedly had an obsessive interest in heavy metal music.)

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In addition to the music list, Mercer has another list containing "activities which we know today are harmful." Those activities, which he says are related to satanic and occultic practices, include: "playing with horoscopes, magic of any kind, playing the games of Dungeons and Dragons, and hypnosis of any kind."

Also, "(activities) that cause you to blank out your mind and have other stuff placed in it" can lead to demonic or occultic harm, the list states. Those "activities" include meditation, including transcendental meditation, "acupuncture, an Eastern religious practice," Mormonism, and freemasonry.

Mercer said all those activities are inter-related, with satanic worship, that there is little difference between the occultic and

satanic interests.

"The activity is one and the same," he said. "Satan's work is subtle. People are involved in it without realizing it.

"When you flirt with it, you're going to get burned."

Cypress Baptist Church, affiliated with the Southern Baptists, a Protestant fundamentalist denomination, is located a few miles north of Bossier City. Mercer said about 50 junior and senior high school kids last month attended his youth group seminar on satanism. Some mentioned that they knew of schoolmates who are involved in devil worship.

Satanism is a growing concern at Airline and Benton high schools, Mercer said.

"It is happening with kids in the Bossier area," he said. "The kids said they knew of other kids who had sacrificed animals. And some of the junior high kids knew of adults who are involved in that. From what I've read, it's not just a teen thing, and it's hard to get out of."

If parents believe that a teenager's interest in the occult is just one aspect of "the rebellious stage," they still should keep a close watch on the child, Mercer said.

"It's probably a dangerous phase. Anytime you become involved in even the slight things you're going to become desensitized," he said.

Mercer said there are ways of recognizing occultic or satanic behavior in a teen-ager, or "warning signs" such as a teen's experiencing abrupt emotional changes, rejecting "wholesome" values, showing an interest in books dealing with the occult, participating in transcendental meditation, becoming reclusive,

showing an obsessive interest in "heavy metal" music and scribbling satanic slogans on notebooks, papers and human body parts.

"A lack of anything wholesome is a really good sign," he said.

Use of illegal drugs and alcohol, and engaging in pre-marital sex, also are inter-related with evil activities, Mercer teaches.

During the seminar, Mercer showed teens portions of a videotaped Geraldo Rivera television news special on satanism. Featured on the show were killers Charles Manson and Charles Gervais.

Gervais, an inmate at Angola State Penitentiary in Louisiana, hammered and strangled a woman to death. He said he committed the murder in Satan's name so that when he dies, he will "gain control of 10,000 souls in Hell." He showed no remorse as Rivera questioned him.

Mahson was the guiding influence of several cult murders in California in 1969. In the taped interview, he said he could either be an agent of God or Satan, and would "butcher again" if ever set free.

Mercer said he also tells kids of the dangers of listening to musical artists who might be involved in the occult. Aside from "heavy metal" bands — who regularly use demonic symbols and slogans as a marketing tool — he warns of other, more mainstream groups and artists who are involved in the occult, like Paul McCartney, Tina Turner, The Who, Michael Jackson, Bananarama and the late John Lennon.

Even Sammy Davis Jr. makes the satanic list.

Aside from music, Mercer said the teen-agers and other children in his youth group are taught to become aware of other satanic or occultic signs. If one should recognize such activity, they should confront the person who may be involved in demonic worship and show them an alternate way of life.

"You can't dogmatically scream at them," Mercer said.

But what if a person's best friend becomes drawn to occultic acts or is a devil worshiper?

"If our buddies are involved, maybe we should still care about them but find new buddies," he said.

Other local churches are holding satanic awareness programs for their youth members as well.

Rev. Donald C. Cottrill, minister of Summer Grove Methodist Church in south Shreveport, said his youth director this year has already held two seminars on satanism for junior high and senior high school students.

He said the recent tragedy in Mexico spurred the decision to hold a seminar.

"One reason we deal with it is because it has become newsworthy. We try to deal with the latest events," he said.

He said that some of the senior youth group members, most of whom attend Southwood High School, said they know or "have suspicions" of classmates involved in satanic activities.

"A lot of things people don't like, or understand, they term as satanism."

— Rev. E.L. Ikard
Southern Methodist Church

"How prevalent it is, I don't know," Cottrill said. "I don't think we would raise it in our program unless it was a concern to them."

Summer Grove is affiliated with the United Methodist denomination, considered less fundamentalist than

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most Southern Baptist and Southern Methodist groups.

While some churches are holding seminars, youth ministers of other fundamentalist denominations say they are using different approaches to combat teen-age demonic activity.

Mike Back, youth director of the

"Listening to heavy metal is just a way kids rebel against society. For the most part, they grow out of it."

— Dr. Jerome Tobacyk, La. Tech

First Assembly of God in west Shreveport, said he has never held a seminar, but talks informally with young church members about the subject. "I have had certain experiences with youth in the area," he said.

Meanwhile, Denny Duron, an associate pastor at First Assembly of God, has been working on televangelist projects on satanism, such as "The Cult Explosion" which has been aired locally, Back said.

Other fundamentalist ministers agree that there is a need to address the issue of teen-age satanism, but say that less zeal will garner better results.

Mike Johnson, youth director at Calvary Baptist Church, also in south Shreveport, said an already pressing schedule may keep him from holding a three-day seminar on satanism that was tentatively scheduled this summer.

A former Caddo Parish schoolteacher, he said that he saw

evidence of satanic worship in classes and halls at Captain Shreve High School, with a few students carrying the satanic bible.

"You're just talking about two out of 2,000 students," Johnson said. "I knew of no satanic bible study groups."

Johnson said it is wrong to label heavy metal fans as satanic followers, but agrees with Mercer's philosophy that teens who listen to the music may be more susceptible to occultic activities.

He said he believes that over-emphasizing Satan and his works is dangerous as well.

"We can spend so much time focusing on the negative things, but at the same time we need to assert the positive — becoming Christ-like," he said.

"Some youth ministers have gone off the deep end, the way they see satanism under every rock."

He said nationally, demonic worship may be widespread, and he believes Satan is "a real force to be reckoned with."

He teaches teens to help those who have taken the occult too far.

"There's no need to say, there they are, stay away from them," Johnson said. "You need to draw them out of it."

But the Rev. Ikerd, while saying that he believes in the "literal" devil, feels that some fundamentalist ministers wrongfully take specific Bible scriptures verbatim. Their misinterpretations often lead them to term certain religious groups, non-traditional beliefs and other activities as "satanic," he said.

"You can't take a bit of scripture and use it as law," Ikerd said. "As a

minister, you should take everything into proper context; (the scriptures) all tie together."

Dr. Tobacyk of Tech said those who choose satanism are searching for an ideology. "Most are people who have been rejected by society; they are 'marginal,' intense people who use a lot of drugs and alcohol," he said.

He said some people likely view "heavy metal" fans as satanists because "other people with ideas interpret it that way."

"If you were to go to a seance, expecting something to happen, and then suddenly you see or hear some unusual things, you may be misconstruing normal events," he said.

"I don't think we would raise it in our (youth) program unless it was a concern to (teens)."

— The Rev. Donald C. Cottrill
Summer Grove United Methodist

That theory, he said, can be applied to the fundamentalists' furor over "backward masking" messages on albums.

"If you give a person the expectation that the record says 'We Love Satan' when played backward, they'll construct it that way, no matter what is actually said."

Heavy metal groups use the demonic angle as an advertising strategy, Tobacyk said.

"It's just a music art form," he said. "Listening to heavy metal is just a way kids rebel against society. For the most part, they grow out of it."

experts

Catholic Diocese launches anti-Satanism ministry

By RICHARD C. DUJARDIN
Journal-Bulletin Religion Writer

PAWTUCKET — Eighteen months ago, several youths approached the Rev. Paul E. Desmarais wanting to know what to do about schoolmates they suspected were worshiping Satan.

The Roman Catholic priest, spiritual director of diocesan youth centers in Pawtucket and Riverside, says that spurred him into thinking that he should hold a workshop on the occult.

But he says, "I couldn't find any

expert to speak. So I started doing my own research."

That research, and talks and interviews with young people from all around Rhode Island, has convinced the priest that involvement in Satanism and the occult is much more widespread than most people realize. "It's a serious problem, and a problem that's affecting us now."

Last week, in a move that reflected growing concern among Church leaders, Bishop Louis E. Gelineau appointed the priest to coordinate a

The task force report said that there are 50 practicing Satanists in the maximum security section of the Adult Correctional Institutions, and that at least 45 people under age 18 have received psychological counseling because of Satanism.

"Reported incidents have come from virtually every community in the state," according to a statement from the diocese. "These include incidences of Satanic and occult rituals, child and sexual abuse, grave desecrations/robberies, animal killings and sacrifices, attempted and at least three ritual murders. Some of the reported ritual practices have involved children as young as nine years old."

Father Desmarais, 37, says he gave 20 workshops on the topic during the last year, and at the end of nearly every one at least one or two teens would tell him of their dabbling in occult or Satanic practices.

"They don't necessarily belong to Satanic covens or churches. Most are just by themselves, or with a group of friends, practicing things they get out of a Satanic bible or a book of rituals," Father Desmarais says.

He disputes assertions by some experts who say there has been little increase in activity by Satanic groups in the last 20 years. It all depends, he says, "on which level of activity you are looking at."

He agrees that the number of people belonging to organized Satanic covens or churches probably has not increased very much.

"But when you look at the two lower levels of involvement, kids who dabble in it, either by themselves or with four or five friends, then you do find a definite rise. I've talked with kids in every area of the state, and know it's widespread."

"It's safe to say that every city and town in the state has at least five kids who are involved some way in Satanism."

The priest said he knew two youths who committed suicide after getting involved in the occult, and he knows others who have been close to suicide.

He says he will emphasize education in the new ministry, and that he must alert people what to look for. He says he feels an obligation to point out that not every group using magical spells or ritual killing has a Satanic connection. For example, he says, witches — members of the Church of Wicca — are members of the occult but are not involved with Satanic ritual.

"They use what they call 'white magic.' They want nothing to do with devil worship. Part of my work will be to help people distinguish between these things."

Father Desmarais says he also expects to devote considerable time talking to people who are "involved in the occult world and want to get out."

Such counseling, he says, can be low-key. "What you try to do is help them with the issues that got

new diocesan Agency of Ministry for Occult Awareness.

A task force established by the bishop in January recommended the new agency. The task force, citing information provided by Detective Sgt. Edmund F. Pierce of the Warwick Police Department, reported that at least 17 Rhode Island schools have "Satanic/Witchcraft" groups, and that six suicides, four attempted suicides and four suspected suicides have been linked to the occult.

Pierce specializes in the occult and teaches police officers what he knows about Satanism.

them into the occult initially.

"For example, I remember one teenage boy who was using a yellow potion and a spell to try to get people to fall in love with him.

He'd rub the liquid on his hands, say a chant, and shake the hand of the person he was trying to make like him.

The priest said he sees little need for "deprogramming" to extricate people from an occult group. Such methods, he says, are based on the theory that the person has been brainwashed into joining the group.

"That may be a problem more with the cults than with the occult," he says.

As for the chances of his being called on to perform an exorcism — performed after experts decide the devil has possessed someone's body — Father Desmarais thinks they are remote.

"The recorded instances of true demonic possession are few and far between. Exorcism is a very involved process. You need to have experts review the case. You need permission from the bishop. I don't know if there ever has been an exorcism in the state of Rhode Island."

Children may become targets of satanic torture

By CARA NETH
The Coloradoan

Children may become the innocent victims of physical and psychological torture inflicted by practitioners of Satanism.

Experts report the incidence of ritualistic child abuse is on the rise in Colorado because of the increasing number of fringe religious organizations in the state, many of which may have satanic connections.

Mental health professionals in Fort Collins and Larimer County report they have seen some cases of satanic ritualistic child abuse in the area during the last few years.

The Rev. Wayne Van Kampen, an authority on Satanism and chief pastoral officer at Denver's Bethesda PsychHealth Institute, says most ritualistic abuse follows a similar pattern. Ritualistic abuse involves threats, secrecy and retaliation for violating that secrecy. It usually occurs in groups that are dominated by an all-powerful leader, he said.

Children who suffer ritualistic abuse may be forced into crime, abusive ceremonial rituals or even sacrifices.

A Fort Collins psychologist, who asked to remain anonymous to protect the interests of her clients, said she has worked with five children in the last 18 months who reported what seems to have been sexual abuse in the context of satanic rituals.

This psychologist, who specializes in family counseling, has worked with sexually abused children and their families for about 12 years. Most of the children she sees are of preschool age.

Despite her experience working with troubled youngsters, the psychologist said at first the possibility of local children being abused in satanic rituals shocked her.

Children who have undergone ritualistic abuse may behave differently than children who have suffered other types of abuse, she said.

"Ritual abuse occurs in the context of a ritual, and typically more than one person is involved," she said. "That's usually not the case in other kinds of abuse."

In an article entitled "Investigating Satanic Cults," Robert J. Gillespie, dis-

trict attorney of Luzerne County in Pennsylvania, said satanic cults may use abusive tactics similar to those practiced by the late leader of the People's Temple, Jim Jones.

"Law enforcement officials involved in investigating these (satanic) cults note they are loosely tied together and use the same procedures followed by Jones in obtaining children for the sexual and psychological pleasure of cult leaders," Gillespie wrote.

Gillespie said these cults use isolation and drugs to force children to conform, and reinforce these factors with physical and mental torture.

Children who have been forced to participate in satanic rituals have described grisly experiences to law enforcement officers and therapists, Gillespie reported.

Some children said they were bound by chains to force them to keep quiet during the ritual, he reported. Some children said they have seen animals killed and dismembered during ceremonies, and some of the children said they were sexually abused with the animals' mutilated bones.

During the ritual, children are sometimes ordered to eat pieces of the sacrificial animal's flesh or to drink its blood to "purify their souls for Satan," Gillespie reported.

Other children have told police they were forced to stab, dismember or have sex with dead bodies — often bodies of drifters who couldn't be identified, Gillespie wrote.

Some children who have been exposed to ritual abuse are extremely self-destructive and feel strongly that they are "bad," the Fort Collins psychologist said.

Kenneth Wooden, a producer of "20/20" and author of "The Children of Jonestown," has encouraged law enforcement workers to look for the following factors when investigating possible cases of ritualistic child abuse:

■ Meeting place: Children who have suffered abuse may be able to identify specific aspects of where the abuse occurred.

Rituals often are performed in traditional churches or large, open rooms where the colors black, white and green predominate. A table or a traditional altar is often present in the room for preparing sacrifices. Candles and incense are also common.

■ Individuals: Children may be able to describe costuming and people who were present during the abuse. Wooden said the leader of a satanic cult is often identifiable by a missing middle finger.

■ Activities: Children may witness sacrifices, including the presence of a woman in white placed on a black altar for a virgin sacrifice.

Education may be the only way to stop ritual abuse of children, Gillespie said.

For the psychologist who works with Fort Collins children who have been exposed to such horrors, Satanism and its after-effects are very real, and very frightening.

"Maybe it scares me for the same reasons it's so hard for people to believe it," she said. "The idea that evil is good is so opposite to how I was raised and what I believe in."

Rise in satanism among teens alarms authorities

By Jeff South

OF THE TIMES HERALD STAFF

It took intensive counseling in a psychiatric hospital to find out why the sullen 16-year-old boy had kept a gun under his bed. Finally, the youth admitted he planned to kill his parents, said Dallas psychologist Jim Mullen.

The motive was easier to discern. Tattooed on the patient's hand was the number 666, the number associated with Satan.

"He believed that evil was good," Mullen said.

Mental health professionals in North Texas say they have seen an alarming increase in occult activities among teenagers in recent years. An obsession

with satanism, they say, has caused profound emotional problems and bizarre behavior among growing numbers of young people.

"It's scary stuff," said Linda Kelly, director of adolescent services at Green Oaks Hospital in Dallas. "This is like the ultimate rebellion, the new way of expressing opposition to the establishment."

In response, some mental health specialists are taking a new approach to satanism, likening it to drug addiction and recommending hospitalization. Psychiatric hospitals in the Dallas-Fort Worth area have led the nation in publicizing and treating the problem, said Hope Evans, president of the DFW chapter of the Cult Awareness Council.

Last month, for example, three area treatment centers conducted seminars to warn parents and

teachers about the symptoms and dangers of devil-worshipping cults.

In many parts of the nation, the mental health community is "not taking the problem seriously," said Evans, whose group tracks satanic and other "destructive cults." She estimated that every high school in the region has at least one coven of satanists.

Critics say some psychologists and mental hospitals have greatly exaggerated the threat and incidence of adolescent involvement in the occult.

Mental health experts have used the specter of satanism to drum up business, said Steven Monk, an attorney in Fort Bend County, southwest of

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Houston. He represents a 17-year-old girl who police say orchestrated a murder and two murder attempts by a teenage gang called the Wolverines.

After the attacks in September on the teenagers' parents, authorities described the Wolverines as a satanic cult. This prompted a psychiatric hospital in Fort Bend County to conduct a conference about the occult. A capacity crowd of more than 350 parents attended.

The meeting was conducted by the author of a book about cults, Monk said.

The man "happened to be selling his book in the hall at the time. He was making outlandish remarks like, 'There's 60,000 satanic ritual deaths of children every year.' No facts, nothing to substantiate that," Monk said.

Law enforcement officials have since concluded the Wolverines weren't devil worshipers, just troubled teenagers.

Some psychologists also are worried about sensationalism. They fear parents might overreact to claims of satanic messages in rock music and to television programs such as Geraldo Rivera's recent special about Satanism.

"Just because a kid is listening to [heavy-metal rock groups] Metallica or Guns N' Roses doesn't mean he's out in the woods killing goats and drinking their blood," said David Welsh, a psychologist affiliated with Psychiatric Institute of Fort Worth.

Still, he said, parents should have "legitimate concerns" when their children exhibit multiple signs of what could be cult involvement: withdrawal from the family, a paranoid insistence on privacy and a radical change in personality.

'It's an inverted system where anything good is evil and evil is good.'

Psychologist Jim Mullen

An obsession with the occult, Mullen said, can lead to animal sacrifices, drug abuse and other criminal activity, as well as self-mutilation. An ardent satanist might "eventually engage in suicide or murder," he added.

At least two teen suicides last year in the Dallas area had satanic overtones, said Carol Kleinman, director of outpatient services at Green Oaks Hospital.

One youth committed suicide in a cemetery; another left behind a "Book of Shadows," a diary in which the writer offered her life to the devil, according to mental health experts.

Their concerns parallel the warnings of area law enforcement agencies, which in 1987 agreed to pool information on devil worshipers and other cults. Police said they believed some animal mutilations, graveyard robberies and vandalism — such as graffiti of inverted crosses and pentagrams — were satanic behavior, not simply criminal mischief.

Subsequent incidents have supported that belief. Three Midlothian teenagers convicted last year in connection with the killing of a Midlothian undercover police officer consulted an amulet before the slaying, for example. The case prompted a rash of calls to the Cult Awareness Council and seminars last summer by psychiatric hospitals in Denton and Arlington.

Some teenagers have schizo-

phrenia or other mental illness before getting involved in the occult, Mullen said. Others have low self-esteem, join a cult and then develop mental disorders, he said.

"In the initial stages, there's a lot of bravado," Mullen said. "But then kids begin to lose control."

In the past six months, he has treated 16 occult cases, including a boy who cut out his dog's eyes and another who insisted he was the reincarnation of Aleister Crowley, the father of modern Satanism.

"It's an inverted system where anything good is evil and evil is good," Mullen said.

Some cult members freely indulge in drugs, sex and violence, he added.

Believing or pretending they have supernatural powers, teenage satanists thrive on the attention and fear they inspire, Mullen said. Shock value "is the hook that draws a lot of kids into this stuff."

Hard-core satanists, Kelly said, consider themselves "the Marines of the occult. It's a macho thing."

Young satanists want to be rejected and feared, Mullen said. Instead, parents should give them "unconditional love," he said. "Tell them you see good in them."

"Keep the lines of communication open," Kleinman advised.

Some cult members will quit voluntarily, she said, and others might need hospitalization to isolate them from fellow satanists.

In the hospital, cult members undergo physical withdrawal symptoms, including nausea and pupil dilation, said psychiatric nurse Carla Pfeiffer, a "deprogrammer" for people leaving satanic groups and other cults. The dependency on their cult, she said, is "very, very physical" — as strong as an addict's need for alcohol or drugs.