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C.J. the AMERICAS

COLOMBIA

War With The Drug Cartels

by Dick Ward

Not too long ago a senior Colombian police official remarked that people in the United States do not really know how powerful the forces are that control the drug trade in Colombia. It is not only their money, which buys politicians, police and military people, he said, it is the fear which they can unleash on this society.

In the aftermath of violent confrontations over the past month, and a mounting "war" with the drug cartels, the people of North America have come to see what many in South America have been saying for a decade. Drug trafficking is not something that can be stopped by an individual country, and as long as there is such a large demand it may be a problem which cannot be controlled in developing countries. "After all," said one Colombian police official, "you can't control it in the United States with so many more resources than we have."

In pouring more than one billion dollars in military equipment, drug enforcement, and justice department personnel

into the battle, President George Bush's actions may be too little and too late to save Colombia as a democratic society.

In many ways, according to several analysts, it is rather amazing that Colombia has maintained even the semblance of a democratic system. "It is not that most people are corrupt," one military officer said, "but it is easier to ignore what is there than to try and fight it. You really don't know who the enemy is in this kind of war." Reports of a corruption ridden system have been common for more than a decade, and when an individual chooses to fight it he or she and their families are generally easy targets for assassination. Since 1981 more than 200 judicial figures have been murdered. In the past months, leaders from virtually every segment of society have been the successful targets of assassination squads. The murder of presidential aspirant Senator Luis Carlos Galan, at a

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CJA FILE**CULTS EVOKE SOCIETAL CONCERN**

The following articles and information were drawn from a variety of sources and represent growing concern with the phenomenon.

Police Departments Try To Pick Up On Satanism

When sheriff's officers in Camden County, New Jersey began to find obscure symbols, what appeared to be runic writings and some tombstones turned over in a county cemetery last spring, they thought it was nothing more than the work of teen-age vandals.



This symbol meant peace in the 1960's but is being found at occult sites along with a new meaning. It's being called the "Cross of Nero" and means the defeat of Christianity as the cross arms are "broken."

But then shocked officers discovered the newly opened grave of an infant in the cemetery. The body was undisturbed, although someone had dug down four feet before apparently being frightened off. Undersheriff George Fallon was convinced that, bizarre as it seemed, some sort of satanic cult, possibly bent on sacrifice of an infant's body, was at work. He did what a growing number of police departments around the country are doing these days: he sent a pair of officers to a seminar to try to learn more about the workings of satanic cults.

"Basically, they went for general intelligence purposes," said Sgt. Phil Dollarton, a spokesman for the

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Youths In The Occult: A Model of Satanic Involvement

by Dr. Ronald M. Holmes

Is Satanic involvement among America's young people in pandemic proportions? Many believe the youth and adults alike are turning to the occult in an alarming rate. Almost daily, alarming stories are offered regarding babies being sacrificed by Satanic covens; other children abducted by cults to be used in Satanic rituals; women claiming to have been "breeders for Satan," and more bizarre recollections of stories often to be told in greater detail if one would only buy their books which will tell the full story.

This "rush to Satan" is typically viewed as symbolic of deeper problems existing in the psyche of the Satanic member. If there were no problems, there would be no need to turn to the demonic world.

Law enforcement has joined the band-wagon. There have been more than a few police officers appearing on national radio and television shows telling stories of their investigations into the disappearances and alleged murders of young children. Few stories, however, have been verified. Despite this, their stories continue to be told.

What is lacking in this discourse of youth in Satanism is a differentiation among the youth according to the level of commitment and dedication to the doctrine and lifestyle of the occult.

Youth Involvement in Satanism

The young person in Satanism is typically a convert. Obviously, there are exceptions. The daughter of Anton LaVey, the founder and high priest of the Church of Satan, was born into the Satanic religion as many young people are born and reared in the faith of their parents.

But the overwhelming number of young people currently practicing black magic rituals, conjuring up demons and casting spells, are converts. How does one become a member of an occult group? There are no simplistic answers which adequately explain this process.

Learning the lifestyle of Satan involves the same learning processes as another youth who expresses an interest in Boy Scouts, cheerleading, 4-H, etc. This adolescence will gather information and artifacts of his interests. The youngster who shows an interest in baseball, for example, starts to learn the rules, other players, the enhancement of skills necessary to participate in the sport. Furthermore, he maintains relationships with others who share his specific interests. The same scenario is true for another youth who joins a band. The skills must be taught and learned. But just as importantly the words, ideas, customs and beliefs of the subculture must become a part of the personality structure of the adherent. The youngster leaning in the direction of occult involvement will display these same behavioral patterns. As the Little Leaguer or the musician, the devotee of the demonic seeks out those who share common ideas.

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BOOK REVIEW

CULTS THAT KILL: Probing The Underworld of Occult Crime

by Larry Kahaner
 Warner Books: New York
 (1988), Pp. 279
 Indexed, Illustrated, Photos

Cult related murder appears to be on the up-swing in the United States, or perhaps the increase is due to better reporting.

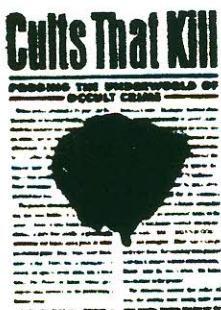
Certainly the subject has become of increasing interest to law enforcement officials.

The author provides a vivid description of everything from satanic cults to black magic and pornography groups. Of particular value to law enforcement officials are sections on symbols, tatoos and other indications of cult murder.

Through the eyes of cultists, the victims who survived, and the police investigators who specialized in this area, Kahaner describes the organization, structure and links between groups. He notes that this is not a book for the squeamish, although in fairness the author has not overly sensationalized the phenomenon. His findings are disturbing, and represent yet another new challenge for society in coping with the secret societies that foster ritualistic sacrifices.

In a concluding chapter on the future, the author uses the words of police officers who investigate cult crime (cult cops) to illustrate the diverse views and opinions of the people on the front line in combatting this menace.

Dick Ward



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sheriff's department. "We want somebody who's well-versed in all aspects of criminality."

The Camden officers were among some 45 people, mostly police officers, who attended a three-day course on Satanism and the occult and their connection with criminal activity conducted last April in Philadelphia under the auspices of the University of Delaware. It was the second course of its kind offered by the university and interest has mushroomed.

"This is a very, very popular course," said Jacob Haber, the school's continuing education specialist who develops seminars for the criminal justice community.

Because of the growing interest in Satanism and cult activity, Mr. Haber has organized more than a dozen such seminars around the country.

While skepticism remains about the prevalence of the practice of Satanism, law-enforcement officials said they needed to know more about it because, they said, skeptical or not, they are having to deal with what appears to be growing incidence of cultism.

The New Jersey State Police now have two officers assigned to investigate cult crimes, including Satan rituals. The Chicago Police Department has an officer who specializes in gang and satanic cult crimes.

In Worcester, Mass., where a Satanism seminar for police officers will be held in mid-December, Lieut. Paul Campbell, a police department spokesman, said that a number of incidents had spurred interest in learning more about Satanism and the occult. The incidents included desecrations at a synagogue and a Roman Catholic church, toppling of more than a hundred gravestones at a

cemetery, and the scrawling of the numerals "666," symbol of the Antichrist on a religious statue.

By coincidence, the Satan course last April convened the day that the discovery of 13 bodies, victims of what law-enforcement officials said was a drug ring's cult sacrifice, was announced in Mexico.

For most Americans such incidents probably seem to be just another streak of madness running through society. And to those who have studied the subject Satanism is a handy catchall for a range of dark beliefs. The crimes run from what might be regarded as vandalism to much more serious matters of grave-robbing and ritual murder. There is no central clearing house for the tabulation of such offenses, so there are no hard numbers to go by.

But there are straws in the wind, and some are disturbing.

Earlier this year, about 25 teenagers were arrested during a mock satanic

ritual in an abandoned building near Albany.

Thomas Wedge, a former Ohio police officer who conducted the April seminar in Philadelphia, showed a photograph of an Oklahoma City teen-ager who killed his parents because he believed they interfered with his Satan worship. A New Jersey teen-ager a few years ago killed his parents because, he said, Satan commanded him to.

Researchers like Mr. Wedge, the author of a book, "Satan Hunter," said that Satanism is in fact a recognized and constitutionally protected religion and no trouble results so long as no laws are broken. It is, he said, the "non-traditional" Satanist, the drug-driven dabbler or the deranged, who is apt to cause trouble.

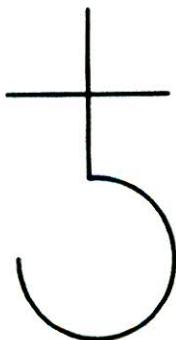
NY Times News Service

Occult Symbols

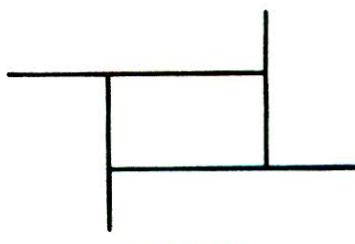
The following symbols are often found at or near occult sites.



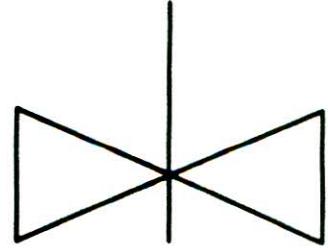
The Inverted pentagram.



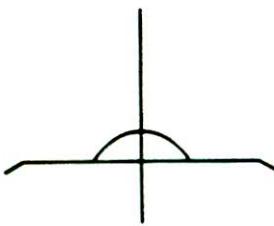
The Cross of Confusion: This symbol, from the ancient Romans, questions the existence of Jesus Christ and the validity of Christianity.



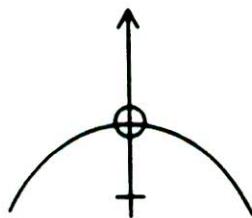
Power symbol.



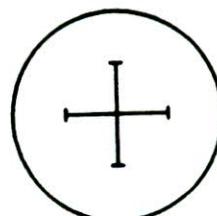
Anti-Justice: An ancient symbol of justice was the double-bladed axe. Here it is inverted to mean anti-justice.



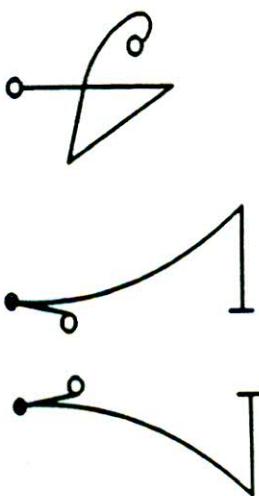
Satanic Traitor: This symbolizes someone who has betrayed his Satanic coven. It is used in death threats, rituals of revenge. It has been found on corpses.



Sex magick area: This shows that an area is being used for sexual rituals.



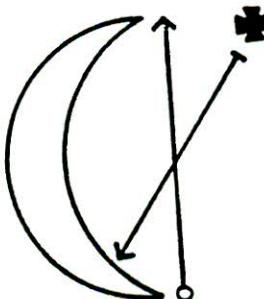
Black Mass indicator



Trail markers: These may be found to show the way to a site.



This is the sign of the baphomet, a goat head inside an inverted pentagram within two circles.



This symbol represents animals as well as human sacrifices. This symbol can be drawn or painted on rocks, trees or on the animal or victim itself.

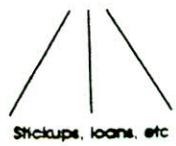


Variations on "666."

Santeria Tattoos



Drug dealer
(Stylized sailboat)



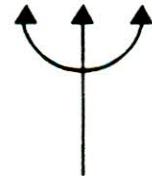
Stickups, loans, etc.



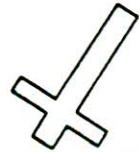
Executioner



Kidnapper



Enforcer



Supplier of Weapons & Equipment

Source: Larry Kahaner, *Cults that Kill: Probing the Underworld of Occult Crime*
Thomas W. Wedge with Robert L. Powers, *The Satan Hunter*

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values, attitudes and an occult ideology. The adolescent will initially "come to Satan" as a self-stylist, a dabbler; the young person must learn the prayers, doctrines, dogma, etc. What is slowly inculcated into the value system of one born into a particular faith must be quickly learned from sources other than the traditional ones of family, school or traditional religious sources with the dabbler.

The Process of Satanic Involvement

Youths interested in learning more about Satanism will use the same cognitive techniques used by other youths interested in joining socially approved groups.

To learn more about Satanism, the youthful self-stylist becomes involved in a network of activities which are indigenous to Satanists. A model of Satanic involvement examines the youth's movement into Satanism. This model is dynamic; it proceeds forward as one propels into the process of indoctrination. But just as one moves forward into Satanism, one can also reverse the process depending on a variety of different external social forces as well as changes within the personality of the adolescent.

The Stages of Involvement

There are four stages in the process of Satanic involvement. These stages are "process-linked"; what is learned in an advanced stage is predicated upon the learning experiences of the preceding stage(s).

The birthing ceremony may include a true blood baptism, with blood sprinkled or poured over the body of the initiate, strangely reminiscent of the water baptism in Christianity.

STAGE 1. The youth in the occult is immediately drawn into the world of black magic and the worship of the devil because he is told that great worldly power and temporal glory will be his for the asking. The trinity of the occult, Lucifer, Satan and the Devil, will give him what he asks. But there is a price.

In some fashion, the adolescent becomes aware of the occult, and this emerging interest is manifested by a variety of activities. Some youths become obsessed with heavy metal music and the lyrics. In addition, the youngster may display an interest in learning more about seances, fantasy role playing games, such as Dungeons and Dragons, along with an interest in other popular games such as the Ouija Board.

In such manners, the adolescent launches an interest which reflects his perceived needs and his affiliation with those significant others. With some, this initial involve-

ment is so significantly negative, the wheel will not only stop as far as further involvement in Satanism is concerned but may indeed reverse its spin. The adolescent will then turn to other activities which may be indeed socially approved.

STAGE 2. In this second stage, the initiate is now exposed to Satanic philosophies and becomes one with the demonic belief system. Activities which follow indicates the young person's total dedication.

The initiate becomes cognizant of the various demonic signs: the Symbol of Baphomet, the inverted pentagram, and other such symbols. This new member learns the prayers, spells, doctrines, dogmas of the faith, holydays, rituals, and the importance of being baptized in the blood of Satan. The initiate is required to undergo a birthing ceremony. This is symbolic of a baptism; the new member of the group becomes an official member of the coven by being baptized into the faith of the occult. The birthing ceremony may include a true blood baptism, with blood sprinkled or poured over the body of the initiate, strangely reminiscent of the water baptism in Christianity.

The neophyte in Satanism is now in a posture to "sell his soul to the devil." By doing this he can now become one with the total Satanic belief system.

The wheel continues now to roll forward into further involvement.

STAGE 3. Now that the youth has progressed into the world of the Satanic, he is now accepted into the secret and religious ceremonies of the coven. The young person becomes entrenched in the dogma of the demonic. He learns of the various sabbats and the reasons for their celebrations. He participates in the sacrifice for Lucifer. The youth at this Stage understands that Lucifer demands **blood** sacrifice; and the tenets of the faith demand only that certain animals are suitable and dogmatically correct. This selection of animals for sacrifice should alert the investigator to the level of personal affiliation and participation. Often, dogs and cats are sacrificed by the uniformed. The Satanist at this level of participation and sophistication with the occult understands the proper animals for sacrifice and realizes that a cloven hooved animal or a black bird is a proper sacrificial victim.

Attending the sabbats, the equinoxes, May Day, the Night of the Beast, etc., all become a part of the ritual process of the initiate. The young person now understands the purpose to each ritual as well as appropriate prayers and sacrifices to be offered.

One sacrifice that the new member into Satanism may become involved with is the human sacrifice. At this stage the member becomes acutely aware that humans are indeed sacrificed for the devil, and the form of sacrifice will take one of two forms: blood or fire. The blood sacrifice is preferred since the murdered person

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has the chance of later being reincarnated. With the fire sacrifice, however, the total being has been destroyed and the soul has been given to Lucifer never again to be rejoined with the body. A sacrifice by fire is used against those enemies of Satanism or former members who have turned their back on the coven. This becomes a frightening prospect for some young people who want to leave the coven because of their changing perspective on the worth of the occult. This threat is used to ensure that the member will never inform the authorities about the activities of the coven itself.

STAGE 4. In the final stage of total involvement in Satanism, the young person becomes firmly committed to the occult lifestyle. Because of this total commitment, the youth is now not only a part of the occult subculture but also is accepted by other participating members.

In the sabbats, the initiate is intimately involved in the sexual orgies which are often an integral part of the worship ceremonies. Obviously for the seriously disenfranchised members of the youth subculture, this can be a powerful drawing force into full membership.

But there is a dark side to this stage. The young person often exhibits behavior which is indicative of a self-defacing character. It is not unusual for some to practice self-mutilation. Razor or knife cuts on the arms, legs, chest, etc., are not atypical at this juncture for this devotee.

Often a change in the perception of the worth of the child's own life is evident. Certain behaviors reflect a form of symbolic suicide. It is not unusual for the young person to attempt or be successful in committing suicide. Of course, if the adolescent is successful in giving the soul to Lucifer, Lucifer becomes stronger. Remember, Lucifer is not God and as such is not all-powerful. Lucifer gains strength from the reception of souls which have been offered.

Satanic Behavioral Patterns

With the explanation offered above which describes the various stages of demonic involvement among young people, there are accompanying sets of behaviors which are clearly visible. These behavioral patterns are deliberate for various reasons. First of all, the

wearing of occult symbols, clothing or jewelry, such as the Cross of Confusion, the inverted pentagram, etc., will alert other members to the identity of the wearer. It also is a way to identify the convictions of the wearer to others who share a common spiritual ethos.

In addition, the demonic symbols serve as evidence of the fervor and esteem which the youth has in Satanism. Many members of a society certainly know some of the Satanic symbols, but how many know about the ank, Dianna's morning star, and even the Swastika? Too often this latter symbol is confused with Nazism, not Satanism.

The adolescent's set of behaviors will necessarily become demonstratively different because of the involvement with the demonic. The youth will now in all likelihood change friendships and associate with those whom he feels

a sense of kinship and community. The young person will also experience a decrease in school commitment as well as a general lowering of academic performance. Certainly, many new members of the occult will become involved in drugs: cocaine, heroin, marijuana, and alcohol. These new interests will impact upon the relationships within the family and more time is spent alone, often in the

solitude of his own room. What is indeed occurring is a revamping of old behavioral patterns and instituting of new ones which typically are fundamentally different and reflect his new interests.

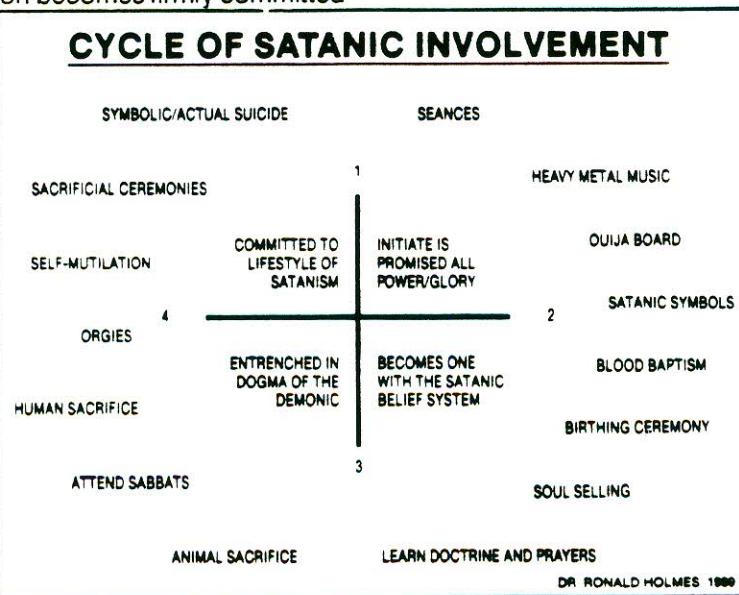
Societal Responsibilities

In viewing children, societal members evaluate young people much differently from adults. Youth are perceived as immature and not able to make vital decisions for themselves. The socialization agencies within the society, the family, the schools and law enforcement, all must examine the situation for what it really is, a very serious social problem. The unique combination of all three with their focus upon the welfare of its young people certainly deserves attention and remedial action.

Summary

Whether there is more of an involvement of the youth in this society in demonic activity or whether there is simply more known is not crucial to the problem. The problem may indeed be pandemic proportions and

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effecting every community in the country. But what is unfortunate is there is little reliable knowledge to understand the involvement of America's youth in the Satanic subculture.

As indicated with a young person moves into the lifestyle of Satanism and there are visible signs to this process of involvement. This article deals with the possible manner in which a young person will delve into the world of the demonic and what happens along the way of this involvement. What is especially important with this schematic representation is that it serves as a visual aid toward the understanding of what the occult has to offer the young person as well as what the youth will behaviorally represent.

Despite the claims of many both inside and outside the criminal justice system, Satanism may not touch the many thousands and even millions of the adolescents in our society. But even if the numbers are much smaller, it is still indeed a serious, and in some cases, a deadly problem.

Reprinted with permission from The Journal, Official Publication of the National Fraternal Order of Police, Vol. 18, No. 3, Summer, 1989.

About the Author



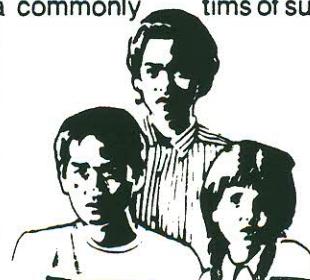
Dr. Ronald M. Holmes is a Professor of Criminal Justice at the University of Louisville. He is the author of more than thirty articles dealing with issues in criminal justice and is also the author of several books including Sex Offenders, and Serial Murder and his latest book, Profiling Violent Crimes will be released this fall. Dr. Holmes has been consulted on more than one hundred sex and homicide cases for psychological profiling.

YOUTH

Teenagers Account For Two Out Of Three Abduction Homicides

Adolescents at highest risk

Researchers found that 14 to 17 year old adolescents account for nearly two out of three victims of suspected stranger abduction homicides, representing the highest rate of all the age groups studied. Approximately 7 per 1 million youth aged 14-17 years, compared with fewer than 1 per 1 million children aged 0 to 9, were abducted and murdered by strangers. This finding conflicts with a commonly held belief that younger children are at greater risk of stranger abduction homicides than older children. It is not possible to determine from the information available whether the murdered adolescents had run away or had been thrown out of their homes. But it does suggest the need to assess the potential danger to teens, particularly those made more vulnerable to crime victimization because they have run away or been forced from their households.



Minorities show higher rates

Although a greater number of white children were abducted and murdered by strangers, whites have the lowest rate compared to all other racial groups. The total rate for blacks (6.46 per million black children) was found to be more than three times higher than the rate for whites (1.79 per million white children). Asian children (4.4 per million Asian children) were victims of such crimes at twice the rate as were white children. The rate of child abduction homicide is higher for blacks than whites in all abduction categories, and especially high when circumstances cannot be determined.

Regional differences

In contrast to established geographic patterns of youth homicides, a different pattern emerged in the case of stranger abduction homicides of youths 14 to 17. General homicide rates for this age group typically have been highest in the South and lowest in the Northeast. The Incidence Studies' data for 1980-84 show the highest rate of stranger abduction homicides of children to have occurred in the Northeast (4.71 per 1 million children), followed by the West (2.94 per 1 million children), with the Midwestern and Southern States reporting significantly lower rates (1.67 and 1.64 per 1 million children, respectively). Given the large number of adolescent victims, the possibility exists that this may reflect teenage runaways to the big cities.

Reprinted from Juvenile Justice Bulletin, OJJDP, January, 1989.

OCCULT

Ritual Killings Laid to Liberian

by Kenneth B. Nobel

Eleven people, including Liberia's Defense Minister, have been arrested and charged with the ritual murder of a policeman as part of a plot to overthrow the Government.

The plot began in March, court papers charge, after the Defence Minister, Maj. Gen. Gray Allison, sought the aid of a "medicine man" to help him advance in his career.

Prosecutors assert that General Allison had been told he would need a potion of human blood and body parts to perform "juju" or "harsh medicine." The potion would then be used against Liberia's President, Samuel K. Doe, presumably to cause his death and bring down the Government.

A few days later a decapitated body was found lying across a railway track near General Allison's home with its heart ripped out. The body was later identified as that of J. Melvin Pyne, a local policeman.

The killing remained unsolved for several months until late June, when General Allison was arrested and charged with first-degree murder. He was also accused of engaging in "ritual intended to promote his own selfish and greedy desire."

Tried by Military Tribunal

The general, who faces a maximum penalty of death if convicted, was removed as Defense Minister after his indictment and went on trial before a military tribunal on July 10. His wife, Angeline Watta, and nine others were indicted as co-conspirators, but will be tried separately by a civilian court.

A few days later a decapitated body was found lying across a railway track near General Allison's home with its heart ripped out.

General Allison has vigorously denied the charges. Among those testifying against him were Sekou Sacko, the "medicine man," and a nurse who said he had cut off Officer Pyne's head. The trial is expected to end shortly.

The ritual killing has gripped Liberia this summer because the defendants are not marginal members of society but pillars of the establishment. Before his arrest last month, General Allison was among Liberia's most prominent political figures.

News articles about the trial often note that General Allison and his wife were known as devout Christians.

They were recently named Liberia's father and mother of the year.

"Without saying whether he's guilty or not, when people of his caliber, who profess to be Christians, are even mentioned as being involved, it shakes the faith," said Michael Kpakala Francis, the Roman Catholic Archbishop of Monrovia. "It's sickening."

The unfolding of the murder case has forced people of this country on the western bulge of the continent to confront the enduring influence of magic, witchcraft and the belief in a universe filled with spirits that can be placated with charms and human sacrifices.

While Liberia was founded in 1822 by freed American slaves, neither Christianity nor Islam has ever gained a firm rooting here. About 65 percent of the two million people are followers of various tribal religions, 20 percent are Muslims and the rest Christians.

The practice of using "juju" for individual advancement is also often reported in newspapers in the Ivory Coast, Ghana, Nigeria and Sierra Leone. But nowhere else in West Africa, it seems, does belief in juju and Christianity overlap.

"The revelations of the past few weeks are eloquent examples of our wicked ways," said an editorial in *The Daily Observer*, a Monrovia newspaper. "Ritualistic killing has become so rampant in our society that whenever there is a Liberian, his pride is hurt, he hangs his head in shame."

Dozens Charged Over Years

While General Allison is the most prominent Liberian to have been charged with ritual murder, dozens of business leaders, politicians and even clergymen have been charged, and sometimes convicted, of similar charges over the last few decades.

In 1987, six people, including a close aide to President Doe, were executed for the ritualistic killing of two boys.

General Allison's court-martial has been conducted behind closed doors, but in daily accounts of the trial made public by the Government, the former Defence Minister has steadfastly insisted on his innocence.

Whatever the court may decide, however, many people here have been struck by the words of a speech General Allison gave six years ago. In it, *The Daily Observer* reported, Mr. Allison complained that ritual killings were posing a severe threat to the security of the nation, adding, "Anyone found guilty of being a ritual killer must face the firing squad."

SERIAL MURDER

20 Years After The Murder, Manson Case Still Casts A Spell

Twenty years after the Tate-LaBianca murders shocked the world, devil worshippers have not forgotten Charles Manson.

The flood of fan mail that he receives in his jail cell every week includes letters from Satanist who idolize one of America's most notorious killers.

Two decades later, Stephen Kay, one of the prosecutors who convicted Manson and others of the Tate-LaBianca murders, relives the case every time he argues against releasing one of the killers on parole.

"To me, it doesn't seem to have happened that long ago," he said.

The awful memories also readily come back to Doris Tate, mother of the most famous victim, actress Sharon Tate, every time she counsels other parents of murdered children.

"I relive the case but at the same time I realize how important it is for these people to fight," she said.

The murderous two-day rampage through Los Angeles also casts a spell well beyond those personally involved in the case. For some, it stands out like some bloody exclamation mark at the end of the 1960s.

"This is looked at as the most famous case in U.S. criminal history," Kay said in an interview. "It's a case that seems to capture the imagination not only of American people but throughout the world."

It was early on August 9, 1969, that four members of Manson's "family" -- on a "creepy-crawly" mission -- invaded the plush Beverly Hills estate rented by Tate and her husband, film director Roman Polanski. They butchered the 26-year-old starlet and four guests.

The following night, Manson himself tied up Rosemary and Leno LaBianca, the owner of a supermarket chain, in their Los Angeles home and left his follower to carve the up with silverware from the LaBianca kitchen.

Manson, Susan Atkins Patricia Krenwinkel and Leslie Van Houten were convicted of murder and sentenced to the gas chamber. But when California's death penalty law was invalidated in 1972, the sentences were commuted to indeterminate terms as long as life.

They have been eligible for parole since 1978 and the regular parole hearings help keep the case alive.

Now the 20th anniversary of the Tate-LaBianca murders is bringing public interest to crescendo.

Some have theorized that the murders sounded the death-knell of the social revolution of the 1960s. Manson

had simply taken the communal lifestyle of free sex and drugs to its violent extreme.

According to Ed Sanders, author of one of the numerous books on the case, it was "the death of hippie."

Kay, a youthful 46-year-old who still musters a grim intensity when he discusses the case, vehemently rejects that theory.

"Manson and the family hated hippies. They referred to themselves as "slippies" because they were going to slip under the awareness of society.

"That's my bottom line," he says, pounding his desk. "They weren't hippies."

Kay is dedicated to keeping Manson -- now 56 and jailed in a new maximum security prison in central California -- and his "family" behind bars. The best way to do that, he says, is to keep the memories alive.

"I relive the facts of the case in every parole hearing," he said. "I make it seem like it happened yesterday to people on the parole board so they can relive the horror of it..."

"I want them to relive the murders so they can understand how horrible these people were and why they should never be released on parole."

Kay dismisses any possibility of rehabilitation.

"Manson hasn't changed. He doesn't put on any pretence of changing," said Kay, who adds that Manson has threatened his life three times.

He said the others were "basically model prisoners."

"But they are model prisoners for one reason -- because they know that's their only ticket out of prison," Kay adds.

"They can spend the rest of their lives being model prisoners. I don't want them out in society, they're nothing but trouble."

Twenty years after her daughter's death, the pain is still immediate for Doris Tate, flaring up every time she answers a call from another parent of a murdered child.

But Tate, director of the Los Angeles chapter of Parents of Murdered Children, accepts the role that her involvement in the case has thrust on her.

"They (bereaved parents) use me as an example of what they can do," she said. "If I did not accept the obligation this role places on me ... I wouldn't feel I was doing justice to her (Sharon's) death."



MANSON