OCCULT: Local Experts Disagree

(Continued from Page 1)

Some of the best information is in the hands of counselors who work with former Satanists. But, because of professional ethics, these counselors decline to share specific information and only talk in general terms.

Ed Hutchingson, a counselor at the Gathering Place says, "We've seen about four or five young people involved. I don't think a lot get involved, but those who do get pretty deeply. It's a quick way out of the LDS culture, because LDS talk of God and the exact opposite is Satanism."

Hutchingson said involvement in Satanism is often just a tip off that something else is wrong in a young person's life. Just as drug abuse is a red flag that something is wrong, so may involvement in the occult or Satan worship." Hutchingson said.

"He said when he asked some former Satanists he works with if they would be willing to talk to the press, they said they would not because they took vows not to talk about it and feared retribution from dark powers if they did.

Some Satanists work with troubled youth. They keep Satanism in the dark and make interviews with those who know most - the Satanists themselves - difficult.

The director of a youth group home in Utah County, who said he did not want to be identified, said he has worked with six youth who have been either lightly or deeply involved in Satanism.

Within the past 18 months Casto has talked with about a dozen high school students, male and female, who claimed to have attended a cult "meeting" or been involved in the occult at some level.

"Down here we haven't run into formal organizations, although that seems to be the intent of some kids. Their statements are they aren't real organized and that mostly it's been experimentation."

Ever since he started with the sheriff's office eight years ago, Casto has heard stories about black masses being conducted in area canyons, "but no officer has come upon a bonfire-hooded-type altar, sacrifice ceremony."

Although Casto has talked to a couple of individuals who practice Satanism on a regular basis, he said he thinks fears of the occult being on the rise here are blown out of proportion.

"It's very informal and the kids are unknowledgeable about how to really do it. Certainly nothing we've run into indicates that any group does it on a regular practicing basis."

"Kids come and go and nobody

At any given time, there are a handful of admitted devil worshippers getting treatment at the
County Sheriff’s Office
Suspected Covens

By VICKI BARKER

Two buildings on Iron ton Hill have served as witches covens in the past and may continue to, but the Utah County Sheriff’s Office doubts such activities are regular and will halt altogether at those sites soon because of publicity.

Sheriff’s Deputy Doug Witney said an old barn and an abandoned two-story house up the road a bit are known sites of previous gatherings suspected to be covens of witches and Satanic priests. But he suspects these days the buildings draw mostly onlookers and thrill-seekers who have heard about the Satanic, vulgar graffiti on the walls.

The property they are on is owned by Brigham Young University, and recently the sheriff’s office posted “No Trespassing” signs there.

Detective Peter Bell, director of the sheriff’s office Intelligence Unit, said the signs went up late in April after officers discovered evidence of possible devil worship activities at the old barn.

Deputies Witney and Jim Tracy pulled over a car that had been seen exiting the Iron ton Hill road, suspecting the driver was under the influence of alcohol. Bell said that during a subsequent search of the car, the officers found “tools” of Satan worship: an incense holder, slate disks inscribed with the word Satan in bold letters, a pentagram on a slate disk, a parchment with a prayer to Satan on it, and a box with a purple ribbon hanging out of it.

Because the law prohibits searching closed containers without a warrant, the officers did not pursue any of the cases further.

In the car was a woman 20 years old and two males aged 17, according to Bell.

The detective said that in an interview a few days later, the woman who resides in Provo told him she had belonged to another coven and then started her own. “She talked of rituals and worship,” he recalled.

“She said she always knew she was of Satan, the ‘black sheep’ of the family—that she always had it, but actual participation in a coven was only the past three years,” Bell reported.

He observed that she was good-looking, had a career going well and turned out to be very pleasant. The sheriff’s office tracked down five youths on that one and Bell said they were not devil worshippers that he could ascertain.

The detective had deputies check the barn site on Iron ton Hill weekly, and evidence of activity has been reported since the night the officers pulled the witch and her party over for suspicion of alcohol.

Any activity now could simply be a return of fishermen at the pool of water behind the barn where there are bass.

We were getting bombarded with reports after that because of the comment that the officers had,” Bell said.

“Whoever broke in was either a true Satan worshipper...or was somebody who wanted to make you think that.”

“The average 17-year-old is proud and to have a cop ask them questions isn’t cool,” Bell explained.

Around the first of May, the Utah County Sheriff’s Office investigated two burglaries in South Utah County. At the Santequin site, Satanic symbolism was found, leading investigators to suspect devils worshippers. Bell said the culprit party is suspected to be a member of the Provo witch’s coven.

He reported they had drawn an inverted pentagram and left the words, “Osbourne was here.” Osbourne is a member of a rock music band.

“Whoever broke in was either a true Satan worshipper and was apparently using his power to commit the crime, or was somebody
The detective, in an interview a few days later, told the woman who resides in Provo that she had belonged to another coven and then started her own. She talked of rites, covens, worship,” he recalled.

“She said she always knew she was of Satan; the ‘black sheep’ of the family — that she’d always had ‘it,’ but actual participation in a coven was only the past three years,” Bell reported.

He observed that she was good-looking, had a career going, had been a Brigham Young University student, and was raised Mormon. He said he had to ask, with all that going for her, why would she turn to devil worship.

“She says, ‘The best way to answer that is: I’d rather have $50 now than $500 later that I’m not sure I’ll get. I just love the power.’”

He explained that she could not accept the Mormon faith that God would reward his servants later for their good works on earth.

“She wanted to be rewarded now rather than the hereafter.”

When one of the youths was questioned about what went on at the barn, he denied conducting a sacrificial ceremony although officers reported a “weird, sweet smell,” green candle wax and bird feathers on the floor of a connected shed.

that he could ascertain.

The detective had deputies check the barn site on Ironton Hill weekly, and evidence of activity has been reported since the night the officers pulled the witch and her party over for suspicion of alcohol.

Any activity now could simply be arrival of fishermen at the pool of water behind the barn where there are bass.

“We were getting bombarded with reports after that because of the bass in the area, but nothing about activity at night,” he said.

“I would say that from the time deputies first noticed the activity, there’s been at least one more (incident).”

Bell said the so-called witch told him there were other covens in the valley. “She herself knew of one other.”

He said she confirmed that the brick house up the road had once been an “intense” gathering place for devil worshippers, “but it has been desecrated since then” because of outsiders snooping around. Satanists consecrate their gathering sites and abandon them when trespassers intrude upon the “hallowed” grounds, according to Bell.

“Personally, I don’t feel that anybody would go back there to devil worship. The same thing’ll happen at the barn, too, because it’s been widely publicized.”
The director of a youth group home in Utah County, who said he did not want to be identified, said he has worked with six youth who have been either lightly or deeply involved in Satanism.

"I believe that 30 percent of those involved in the correctional system in Utah have been deeply involved in Satanism while 60 percent have had some involvement," he said.

Official action is being taken by the Utah County Sheriff's Office to stop the spread of Satanism, according to Detective Peter Bell.

Three months ago, Bell became director of a new Intelligence Unit that is building a file on occult activities.

The detective said he knows of three women — in Spanish Fork, Provo and Genola — who profess to be witches. He has also interviewed five people who claim to be members of two different covens.

He said the membership apparently has not exceeded seven at any one point.

The witch in Provo, 20 years old, had two 17-year-old male roommates who inscribed Satanic symbols at the site of a burglary in May in south Utah County.

He also noted reports from his father, a custodian at Spanish Fork High School, of pentagrams, swastikas and the 666 configuration being drawn on walls and structures at the school.

"Generally when people see that, they feel that's a warning sign, but dabbling is my assessment of Satanism around here," Bell said.

In an interview during the burglary investigation, Bell said the so-called witch told him she had belonged to another coven in the valley and then started her own.

"She talked of rites, covens, worship," he recalled.

A fellow sheriff's deputy, Witney, said he believes Satanism is growing. Witney investigated a number of incidents over the past year in which he has been contacted to clear up activity going on there.

A hood experience that's gone on for decades. Just a part of growing up, I suppose."

At any given time, there are a handful of admitted devil worshippers getting treatment at the Youth Center at the Utah State Hospital, according to Center Director Don Dixon.

Dixon, who has been the Youth Center administrator 10 years, said it has been over the past 5-6 years that he has been particularly aware of kids coming to the state hospital with problems related to Satanic practices.

"We have found it to be a frightening problem. A trend certainly is going on.

Jerry Scott, commander at the Utah County Jail, said he is not aware of any Satan worshipers in the current inmate population. His Gene Thorne, a counselor at the Provo Glenwood School, said it is his impression that devil worship is a "growing phenomenon, in terms of my own experience and in terms of seeing it operating in the youngsters' lives. But it may be we're just more aware of it.

The school for troubled boys "constantly" gets referrals of kids aged 12-18 years old who are heavily into occult practices.

"We don't accept them. They're like crusaders and martial adherents. We just don't need that in this close a community," he said.

However, Thorne said some devil worshippers do avoid detection until they are accepted as residents.

He said several he has interviewed "have talked in more than just curious levels, say, in terms of 'it is likely, it may happen,' that there is more than just potential.

"The ones heavily into it are impressed with the fact that they're not alone, that there is a cadre of kids in their class of neighborhood: that they aren't 'loners on an island.'"

Thorne, said he is getting the feeling devil worship among youth is more widespread and growing more common, but he also said he thinks interest in it drops off after age 18.

"I'm not in the habit of keeping count of kids and there are contacts.

"There's a lot of high school kids into it," he said. "They're keeping it real quiet because it'll cause big talk because this is a Mormon society."

Val Harris, Third District Juvenile Court director, said it would be difficult to get a finger on how much occult activity is going on because of the oath of silence.

"Somebody gets very vocal about something and they just disappear. The code of silence and oaths they take are probably much stronger than the Matza," Harris said.

Detective Dick S. Case, also with the law office, said his unit is told about any activity but is not called in to investigate it.

"I can't say this is a big program there are problems with Satanism.

"We don't get too many like that; maybe a couple a month. We put through a small percentage, enough that we see it. Not even one percent of the kids going through here have had problems with it, and maybe they are not even aware of it."

Evans pointed out that it is crimes that suggest possible Satanic involvements that bring devil worshippers into the Provo Youth Home, "such as cruelty to animals, sex abuse, homosexuality."

Evans has worked at the detention center for four years and said that
Daily Herald he is looking for a cult to join and there are choices.

"There's a lot of high school kids into it," he said. "They're keeping it real quiet because it'll cause big talk because this is a Mormon society."

Val Harris, Third District Juvenile Court director, said it would be difficult to get a finger on how much occult activity is going on because of the oath of silence.

"Somebody gets very vocal about something and they just disappear. The code of silence and oaths they take are probably much stronger than in the Mafia," Harris said.

Detective Dick Casto, also with the sheriff's office, was giving talks on witchcraft until January 1985. The talks were requested by parents in Utah Valley who noticed children getting into tarot cards, common paraphernalia of the occult.

Casta said his impression is mostly the kids were looking for answers. "They weren't over the hill." He said he is inclined to think the aura— if not the practice of Satanism— is growing, particularly in rock music.

"It's become an item of discussion among the kids. They want to know about it."

Casta said even elementary school children seem to be getting exposed to it, although they may not know what any of it means. His kids, for instance, recently brought home drawings of pentagrams and when he asked what the drawings were, they answered "just pretty like it."

"We don't get too many like that; maybe a couple a month. We put through a small percentage, enough that we see it. Not everyone percent of the kids going through here have had problems with it, and maybe they are not even avid about it."

Evans pointed out that it is crimes that suggest possible Satanism involvements that bring devil worshippers into the Provo Youth Home, "such as cruelty to animals, sex abuse, homosexuality."

Evans has worked at the detention center 13 years and said that the whole time, devil worshippers have made their way into the center.

"We do see kids hooked into it, so it very definitely exists," he said.

Val Harris, the juvenile court director, said there seems to be an increase in the number of youths coming into the system with problems related to Satanic practices which end up drawing authorities' attention: drinking, rebelliousness, weird hair-dos, inappropriate attire.

"We do know the ungodly, child referrals are always increasing. Cruelty to animals has increased a little bit. We are not seeing a large increase in drug abuse, but we are in alcoholism and child abuse. How it all ties in, I'm not sure," he said.
Is Satanism Wave of Future?

By PATRICK CHRISTIAN

Parents would be surprised just how many kids are playing with Satanism, especially if their kid is doing it," says a 16-year-old Utah teenager who was deeply involved in the occult.

The youth, one of the rare refugees from Satanism willing to say anything about their involvement, asked not to be identified.

He said there are about 20 involved in the occult to a greater or lesser extent in every neighborhood.

Local law enforcement agencies disagree. Spokespersons for Utah Valley's police agencies do not believe involvement is high.

Local counselors say people are more aware of the occult and knowing just how involved people are is difficult to say.

Something is going on, police say, because they have seen Satanic symbols on walls of abandoned buildings. But heavy metal music is replete with Satanic themes and symbols may have more to do with the music that practicing witchcraft.

Animal slaughter has also been detected in some locations where Satanic symbols have been found which could indicate animal sacrifice associated with Satanism.

Al Carlisle, a Utah State Prison clinical psychologist, says there are books about Satanism such as "Satan's Bible" being sold locally and somebody is buying them.

He says Satanism is popular in high schools in Las Vegas, but believes it is seldom practiced in Utah schools.

However, he believes and has told police officers at Utah's police academy that Satanism is the trend of the future and is growing in popularity.

"I don't think it's something the public should be overly alarmed about. It's a problem, but there are bigger problems," said Mark Evans, director of the Provo's Home.

"A lot is because of the publicity. It's being uncovered," observed Jack Christianson, a cop in The Church of Jesus Christ of Latter-day Saints and a seminary teacher.

Special Report

Satan Worship in Zion

This is another in a series of articles examining the deep-seated Satanic worship in Utah Valley. The series, written by Patrick Christian and Vicki Barker, is the result of dozens of interviews with psychologists, counselors, therapists, law enforcement officers, people experienced in the occult and Satanism, both academically and as practitioners. The articles are an attempt to educate readers on the prevalence of Satanic worship in this area including what it is and how it can affect people's lives.


**Zion**

Zion's depth often shines brightly through the eyes of its readers, who are continually drawn to its pages. Patrick interviews officers, and asks them to share their experiences and insights about what it is like to work in Zion.

said Malcolm of the Provo Youth Council. "The public is not aware of the incredible work that goes on here."

Christianson, a bishop of Jesus Christ of Latter-day Saints and a seminary teacher at Timpview High School in Provo, said, "Like Prince — he's not new, he's been around for years. All of a sudden he's a big hit," Christianson said.

"Satan wasn't nearly as blatant as it is now. It's just completely open now; nothing's hiding it."

Since the publishing of his book in the fall of 1984, "Music: Apples or Onions?" which addresses the issue of Satanism in rock music, Christianson has been invited to lecture about the subject throughout the United States and in other countries. "That tells me it's a universal problem," he said. "I think it's pretty widespread."

Christianson suspects most of what he has been hearing about the occult in Utah Valley is speculation, but he does have two or three students who tell him strange and scary things are happening. Just recently Christianson dealt with one teenager who apparently was a devil worshipper and tried to kill his own parents.

Another of Christianson's students told him about having to move out of an apartment at Brigham Young University in 1983 because he had discovered roommates involved in a Satanic seance and orgy.

Part of the mystery is compounded by Satanists' penchant for secrecy. "It's a joke," he said, "but there are a lot of kids involved."

Although Casto has talked to a couple of individuals who practice Satanism on a regular basis, he said he thinks fears of the occult being on the rise are blown out of proportion.

"It's very informal and the kids are unknowledgeable about how to really do it. Certainly nothing we've run in to indicates that any group does it on a regular practicing basis."

"Kids come and go and nobody
SATANIST: Experience In the Occult

(Continued from Page 1)

"Initially we killed cats and stuff — not such a bad deal because there's cats all over the place, you know."

"We slit their throats across and then cut down to get lots of blood so everyone could drink it."

"It was salty and sort of scary but I went for it anyway. You sorta just don't think about anything else."

As the drugs were used before or during these rituals, Vincenil said, "We usually just bought a bottle of Jack Daniels and smoked a little pot."

The group of Satanists he associated with at the time started killing larger and larger animals.

"We started going on people's farms taking their pigs and goats to sacrifice."

He said after the sacrifice the hooves and ears would be cut off and kept.

"Jack had a whole bag full of them. He kept them in a black sack, but for some reason wouldn't never let anyone look inside."

The Lure

For the young teenager, graduating to sacrificing larger and larger animals concerned him.

Vincenil said in the back of his mind he wondered where it would lead. He wondered if human sacrifice might be at the end of the road.

"I was scared and I just thought I wanted to do it. It's all about the power."

Also there was the power, it seemed the more experienced and deeply involved a Satanist was, the more power they had.

"Jack had the power to make you see things. He would stare in your eyes and you would see visions. It's more or less an acid trip, you know, but he could do it without drugs."

Vincenil said that when Jack did this to him he saw "dark tunnels spinning around."

He said that even now that he has turned away from Satanism and isn't doing drugs on a daily basis anymore, he's convinced Jack's levitating objects was not a trick or an illusion.

"It was real; I know it was. He could not only do it in his house, but could go into anyone's house and pick up a glass or beer can without touching it and could even do it in front of non-believers."

Inexperienced as he was, Satanism also gave Vincenil a feeling of power.

"We would see those church guys and feel we were just about 10 times bigger and badder than they were."

Vincenil said when he and his Satanist friends would meet Christian's on the way to church, they would go out of their way to approach the Christians and say, "Satan rules."

The rituals and manifestations of Satanism he witnessed confused him, but it was the thrill of the chase, he said, that kept him involved.

Special Report

Satan Worship in Zion

See related stories on Page 4
drugs, more women, lots of friends and more Satanic music.

"Jack supplied us with women, drugs and alcohol and never asked anything in return for them."

He said women who befriended Jack were promiscuous and often available to his friends.

Of his past experiences in Satanism, Vincenti said, "You get totally rowdy and don't even think - just go out and do things. It's sort of like nothing can stop you and you're just going to keep going."

He had discovered some of the darkness of hell he had written of while practicing Satanism:

"To those who must seek Life, I pledge you this:
Thou must discover the darkness of Hell,
And possess Satan's power.
For he is the master, the holy one.
The only one who can give you life.
So save your soul or you'll never grow."

JUDGE: Bullock Comments

(Continued from Page 1)

create as many headaches for Bullock as during the Lafferty trials. Gilmore's case didn't attract wide media attention until after the conviction; it was the prospect he would become the first man in years to suffer the death penalty that sparked media attention and that came as he approached sentencing.

Bullock's other two notable cases were Hunter vs. Intermountain Health Care and Whitehead vs. American Motors. Hunter vs. IHC was significant because famed Wyoming lawyer Jerry Golden represented Hunter and Hunter was awarded $7 million at that time the largest verdict in Utah history.

Whitehead vs. AMC was significant in that it brought AMC's corporate lawyers to town to defend.
Should Satanism Be Talked About

By VICKI BARKER
Herald Staff Writer

Is ignorance bliss? Is awareness addicting?
Some say to be aware of the occult is to become accepting and tolerant. Others say to be aware is the first step toward prevention. Still others say the issue is knowing when to quit, when you know enough.

Can one be too aware of Satan?
"Satan seems to be the new thing on the horizon," observed Dr. Pat Esplin, a counselor for the Timpanogos Community Mental Health Center in Provo. "I'm really uncomfortable with all the media reports. He has had enough press already."

"Esplin's not a lone voice in the valley. In researching the subject to prepare a special sermon, one who believes evil is best fought by an informed army, in which case there is no such thing as too much information; and those who ride on the "honor no evil, speak no evil" bandwagon and believe the less said, the better.

In the case of the occult, some "researchers and experimenters who have delved into the subject report that in an inexcusable way, they had trouble getting out of the commitment after a certain point.

They doubt there is such a thing as "dabbling" in evil.

Others — psychologists, law officers — say there is a lot of dabbling going on as opposed to "heavy" practice. They have observed that most people outgrow the interest, just as most of today's adults outgrew the Ouija board.

The question of how close you can get to the devil's web without getting bound in it has even the experts disagreeing.

One man playing recordings of so-called Satanic rock music at the pulpit to warn people what to watch out for will be criticized by another who says that is how the devil gets his music heard by people who otherwise would not be exposed.

One teacher, believing that one can learn from others' experiences, will assign students to read a true account of someone who was in a cult and committed suicide. Yet another teacher will advise students to shun the same book, believing it plants the seed of curiosity that ultimately grows guidance. But discuss it they should, he said, in order to know the "little bit is a curiosity builder."

Dick Casto is one who says awareness is good "if there's enough of it."

As an example, Casto cites the book "Jay's Journal," published in 1979, as the diary of a young man who got involved in the occult at 14 and committed suicide when he was 16.

The book refers to occult activities he participated in, including a "black" wedding ceremony, summoning Satan, seances, orgies, and cattle mutilations.

Dell Publishing Company reported the book sold 218,111 copies across the country before it went out of print.

"If someone were to read it with parental input or someone who understands it, it would be great. But these kids are looking for travel," Casto said.

Paula Jones, librarian for the Springville Public Library, says she would rather not have the book. "It's just like a handbook," Jones said.

Traffic Blocked, Two Injured in Juab County

By MYRNA TRAUTVEIN
Juab County Correspondent

NEPHI — 1-15 traffic was blocked in two lanes for more than an hour and two young people were seriously injured in four separate accidents in Juab County over the weekend.

Utah Highway Patrol Trooper Norm Anderson said two of the accidents occurred within feet of each other on I-15 just three miles north of Mona Saturday, although one occurred in the morning and the other in the afternoon.

In the first accident, Frank Willard, 39, was southbound on I-15 when the flat-bed truck he was driving overheated and he pulled to the side of the roadway at 9 a.m.

According to Greg Newton, Juab County Fire Marshal, Willard thought he saw a ditch with water in it and stopped. Willard jumped from the truck and started walking to the water when he heard a loud blast. He turned back to find the cab in flames.

Willard was trapped behind the cab and explained Newton. "He had a 50-gallon drum inside of problems for us," Newton explained Newton.

Traffic and all the gas burned.

Obituaries

Death Notices
who understands it better, that would be great. But sometimes these kids are looking for a direction to travel," Casto said.

Paula Jones, director of the Springville Public Library, said she would rather the public not know about the book. "It's just like a handbook on how to conduct Satanic rites — a horrible handbook." Jones said.

Based in part on the diary of a boy who got involved in occult at 14 and committed suicide when he was 16, the book refers to occult activity participated in, including "black" wedding ceremonies, invoking Satan, seances, or satanic mutilations. The book sold 216,111 copies in 20 countries before its list of print.

"Some people were reading it, parents or someone else, to get a feel for what the kids were doing," Casto said.

Druscilla Smith, director of the Pleasant Grove Library, refuses to stock the book because, she says, parents don't want their children reading it. "I don't like it if absolutely be too suggestive.

"We feel some music will be destructive to these kinds of kids. We don't want to dictate, except if it is extreme groups that convey that attitude," he explained.

Malcolm Evans, director of the Utah County Youth Home in Provo, said supervisors quickly squelched conversations about the occult among residents there, just as they would break up a conversation about drugs and hot-twing cars. They will also take away writing materials if they find someone drawing Satanic symbols or writing about devil worship, Evans said.

The attitude is similar at the Provo Canyon Boys School, where, says Dr. Gene Thorne, heavy metal music is prohibited.

Thorne, who has counseled young boys who practiced Satanism, is among those who advises staying away from the subject altogether. "I just avoided it for fear I'd get caught up in it. It surely seems to affect their lives, so something has a power, whether it is what they believe it is or whether it is just the way they think," he said.

Curiosity, Thorne contends, is the first step toward involvement. And the media — records, tapes, movies, books — "tend to make things attractive."

If seminary teacher Jack Christenson at Timpview High School could have his way, the kids would take his word for it and leave the matter alone.

Injured in Juab County Accidents

The truck started back to get water when he heard an explosion.
Ex-Satanist Relates Dark Road

By Patrick Christian
Herald Staff Writer

"Satan come please.
he said he liked.

He talked quietly, almost timidly. He is thin with long, blond hair
and a tattoo of a cross he once
knifed into his arm with blue dye.

Like his friends and others, Vin-
ceniel was lured into Satanism
with music and drugs, he said.
Long before the opportunity
presented itself, he liked heavy-
metal music and was primed with
the Satanic themes of the music.

The Meeting

"All of a sudden there was this guy
named Jack. He came from who
knows where.

"I was walking down the road
around midnight going home and I
saw this dude coming," says Vin-
ceniel.

Jack was about two years older,
short, with thin, long hair. He had
dropped out of school, and was
heavily involved in Satanism.

"He was pretty wild looking.
I thought to myself, 'I better get out
of this dude's way or he'll probably
kill me.

"All of a sudden he said, 'Hey

Jack: Come here man,
be a smoke so I gave him

He started talking
and told me where he lived.
I told my friends that
next thing you know..."
sloughing school and going to his house every day.”

First Ritual
The first Satanic ritual Vinceniel attended was at Jack’s house. He described the experience as both “scary” and “fun.”

“I picked up a friend and we walked into Jack’s house. The walls had heavy metal posters.

“Everything was set up and he told us we were going to have a seance.

“So we say ‘OK, alright, sounds cool’.”

During the ritual, things “flew around” in the darkened room; deep voices were heard. Jack mumbled a couple of words and a small candle’s flame suddenly erupted into a ball of fire.

“Jack read from a book he called the Black Book. I had sweat pouring down me,” Vinceniel said. “It was scary but it was fun.”

More Rituals
Subsequent Satanic rituals included sacrificing animals and drinking the dying animal’s blood.

At these rituals, it was always dark. Vinceniel said Jack always wore a black robe with red lining.

In an area of the room where the ritual was being performed a black candle burned on a skull with two red candles nearby.

“Jack would read from the Black Book — not out loud where you can understand it; but kind of mumbles, you know. The rest of us took sugar and drew the pentagram on black velvet.”

There were always about 10 or 12 people at these sacrifices to Satan. And Vinceniel said he usually knew most of them.

(See SATANIST, Page 3)
Satanic
Continued from page A1
On Tuesday, Neck said today there was no evidence of cannibalism.
Constanzo apparently introduced a sort of voodoo or black magic to the area, Neck said.

The ritual has overtones of a religious cult that has been exported out of Cuba and Haiti as ‘Santeria,’ Neck said, based on feathers and other evidence of rituals at the ranch and the Matamoros home of a woman also sought by police.

Cauldron contained turtle shell, bones and possibly human blood.

er organs of victims were eaten.
Felipe Flores, spokesman for the Mexican attorney general’s office, said that during the ritual killings, victims’ brains were cut out and put on fire, mixed with blood, herbs, rooster’s feet, goat’s head and turtles.

The Mexican attorney general’s office described Constanzo as a “psychic” to members of the voodoo-practicing sect, and said he believed he had fled into the United States. Mattax said the cult is believed to have had 10 members.

Resign
Continued from page A1

The bond was approved with Sump’s resignation, which could not be reached this morning.

The bond will be earmarked for the renovation and building of elementary schools. The election is scheduled for June 6.

Sump’s move did not come as a complete surprise, Nerhus said. Before he accepted the job he had been the primary to jump-start the campaign, she said.

The only request we made is that if you leave, don’t do it in the last 30 days,” Nerhus said.

Sump, a veteran of the Michael Dukakis, Richard Gephardt and Walter Mondale campaigns, said he was in favor of the fledgling bond campaign’s response, particularly from teachers and parents.

It’s just a groundswell that’s blossoming incredibly,” he said.

It’s totally winnable, just because the need is so strong.”

Bond backers argue that the money is desperately needed to relieve overcrowding in the district’s elementary schools.