



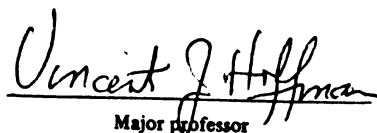
THESIS



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A Content Analysis Regarding the Police Role in  
Dealing with Satanic Crime and Youth.

presented by  
Sabrina Renee Newsome

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A CONTENT ANALYSIS REGARDING THE POLICE ROLE  
IN DEALING WITH SATANIC CRIME AND YOUTH

By

Sabrina Renee Newsome

A THESIS

Submitted to  
Michigan State University  
in partial fulfillment of the requirements  
for the degree of

MASTER OF SCIENCE

Department of Criminal Justice

1992



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## ABSTRACT

### A CONTENT ANALYSIS REGARDING THE POLICE ROLE IN DEALING WITH SATANIC CRIME AND YOUTH

By

Sabrina Renee Newsome

The purpose in this study was to analyze how the police role in dealing with satanic crime and youth was defined in the current (1980-1990) literature. In the past decade, there has been increasing concern about satanic crime and youth and the extent of police involvement in dealing with this problem.

Four types of sources were analyzed in this study: popular, professional, research, and miscellaneous literature. Sixty-six articles were gathered and searched; 38 were discarded, leaving 28 articles to be analyzed.

The content analysis indicated that 39% of the articles viewed the police role as order maintenance, whereas 61% of the articles viewed the police role as law enforcement. The professional and popular literature viewed the police role as predominantly law enforcement, whereas the research and miscellaneous literature viewed the police role as order maintenance. This difference in

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note

Sabrina Renee Newsome

role perception suggests role ambiguity, which has been noted historically.

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This thesis is dedicated to my family for all their love and support throughout the years, and for their belief in me when I doubted myself.

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## ACKNOWLEDGMENTS

I would like to take this opportunity to express my deepest thanks to my thesis committee, Drs. Vince Hoffman, Charles Corley, and Ken Christian. Their support, help, and encouragement were instrumental in the completion of this thesis.



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## CHAPTER I

### INTRODUCTION TO THE STUDY

#### Introduction

The connection between satanism and crime is a public and police concern. Although the exact connection is unclear, satanism is being linked with and often blamed for some crimes. For example:

In Montpelier, Vermont, a 16-year-old honor student shot himself through the heart as a result of having a spell placed on him by an occult group. Investigation revealed that drugs were involved. (Kouri, 1988, p. 5).

In Chicago, three 17 year olds, one a senior class president, were charged with beating a teenager to death. They claimed they would be rewarded by Satan. Drugs played a part in the death ritual. (Kouri, 1988, p. 5).

In St. Louis, a 38-year-old woman was murdered by two friends. The victim was bound and gagged and died of strangulation. They were involved in satanic ritual and were under the influence of drugs. (Kouri, 1988, p. 5)

The preceding are just three examples of cases of known "ritualistic" violence.

Practicing satanism is not a crime, although some evidence has shown a connection between satanism and law breaking. The crimes most commonly related to satanism are vandalism, desecration of churches and cemeteries, thefts from churches and cemeteries, and animal

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mutilations, as well as child abuse, kidnaping, murder, and human sacrifice. Teen suicide and the formation of the teenage gangs responsible for many of the above-mentioned crimes also have been related to satanism. However, even though there seems to be a connection between these crimes and satanism, the nature of the connection remains unclear (Lanning, 1989).

Kouri (1988) believed that many cases are not classified as ritualistic crime because police investigators overlook evidence of such. He stated that crimes committed in the name of Satan have increased during the past few years. Although the exact number is unknown, some authorities believe there may be more than 300,000 adherents of satanism (Kouri, 1988).

Satanic cults may seduce some teenagers with sex and drugs, and the promise of power. In fact, satanism may be the ultimate form of rebellion against parental control and society. The apparently increasing number of teenagers who are dabbling in satanism and the occult is a cause for concern for parents, school officials, and society in general.

Although many people are interested in the phenomenon of youths' involvement in satanism or the occult, there is no effective networking among the individuals and agencies involved with these youths, or among the individuals and agencies involved in investigating the effect of

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satanic activity on youths. More information is needed concerning the reasons youths become involved in satanism and the areas in which such involvement is most prevalent. Researchers investigating this phenomenon often have their own subjective views and perspectives on what satanism involves. However, it is important for researchers to take an objective stance or at least to understand and set aside their own beliefs about the issue if they are to investigate this phenomenon effectively.

Certain problems are inherent in conducting an exploratory study and interviewing professionals and families about youths' involvement with satanism. Everyone has unique ideas about and definitions of satanism. This, coupled with denial, perhaps due to fear or ignorance, makes an investigator's task difficult and discouraging, and the resulting information unreliable or false. Respondents' forgetting, lying, and/or exaggerating are also problems that make investigations of this nature difficult and the findings unreliable. Some professionals and family members may forget important details with the passage of time or lack of concern. Still others may blatantly lie, out of ignorance or fear.

Although the above-mentioned problems may hinder and discourage an investigator, a number of questions regarding youths' involvement in satanism need to be

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explored. One such question concerns the police role in dealing with youths involved in satanic crime. The police often are contacted to help in such situations or are the first to discover the crime scene or ritualistic settings. Some police have been accused of ignoring the connection between youths and satanic crimes. Another question involves the characteristics of youths who dabble in satanism.

#### Statement of the Problem

Limited research has been conducted on the topic of satanic crime and youth. As a result, many issues surrounding the problem need to be explored, such as the following: Should the law enforcement perspective on satanism focus only on crime and its investigation and ignore the perpetrator's satanic beliefs? Should the role of law enforcement officials with regard to satanic crime be strictly one of investigation, or should the police's role include education--that is, teaching others about satanic crime and youth? Should the police role with regard to satanic crime and youth include public relations, as well as crime-prevention or safety programs (Lanning, 1989)? Do law enforcement officials need to be educated about satanism? If so, how and by whom?

The role of police is generally defined as being twofold: law enforcement and order maintenance (Brown,

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1988; Lipsky, 1980; Radelet, 1986; Senna & Siegel, 1984). The police's law enforcement and order maintenance roles are ambiguous in many situations, especially in regard to dealing with youths involved in satanic crime.

Some police professionals have asserted that law enforcement officers must be objective fact finders and should focus on crime and not evidence of satanic activity, such as satanic graffiti or a satanic altar (Lanning, 1989; Merrill & Newsham; Michigan State Police, 1988). Other law enforcement professionals, such as Kouri (1988) and Wertheim (1989), have said that investigators arriving on the scene of a homicide or suicide should be open-minded with regard to possible ritualistic or satanic connections to the crime. If police can better understand the mind-set of the perpetrator, they will be in a better position to discover his/her identity. Also, if certain evidence links the crime to occult activity, chances are that drugs also are involved because, in known ritualistic cases, drugs almost always have been present (Kouri, 1988; Wertheim, 1989).

Although there is general consensus that satanic/ritualistic crime takes place, ambiguity exists concerning the role that law enforcement officials should perform in dealing with such crime. Beyond the general identification of the crime, what is the role of the law enforcement official? This question, which is discussed

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in depth in the review of literature, has been answered in various ways, ranging from the view that the police should perform a solely investigative role to the belief that they should play some type of social service role.

Because of the researcher's interest in young people and her criminal justice background, the problem to be investigated was narrowed to the role of police in dealing with youth and satanic crime. Thus, the major problem of concern in this study was the role ambiguity that exists concerning the police role in dealing with satanic crime and youth. Is this role described as law enforcement or order maintenance, or both?

### Purpose

The researcher's primary purpose in this study was to analyze how the police role in dealing with satanic crime and youth has been defined in the current literature (that published between 1980 and 1990). To this end, a content analysis of articles published in the popular, professional, and research literature and miscellaneous other materials was performed.

A secondary purpose was to compile information and develop a profile on the characteristics of youths involved in satanism and the occult, which can be used in educating law enforcement personnel and community members about this important concern. To accomplish this purpose,

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the researcher conducted interviews with individuals such as child care workers, police officials, psychologists, and parents involved with youths who have dabbled in satanism.

### Need for the Study

There is a need to reduce the ambiguity concerning the police role in dealing with satanic crime and youth. To address this need, the researcher attempted to determine how various authorities have portrayed this role, by analyzing the content of articles on this topic in the current literature. In addition, law enforcement personnel need information on the characteristics of youths who dabble in satanic activity and crime. Such information can help them in conducting their investigations, as well as in educating the public about this important concern.

### Research Questions

The main research question posed in this study was: What is the police role in dealing with satanic crime and youth, as described in the popular, professional, and research literature and in miscellaneous other written materials? For purposes of data analysis and discussion, this question was broken down into its four components:

1. How is the police role in dealing with satanic crime and youth viewed in the popular literature?

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2. How is the police role in dealing with satanic crime and youth viewed in the professional literature?

3. How is the police role in dealing with satanic crime and youth viewed in the research literature?

4. How is the police role in dealing with satanic crime and youth viewed in miscellaneous other written materials?

### Delimitations

Only articles published between 1980 and 1990 were analyzed in this study. In addition, the content analysis was limited to those articles pertaining to both satanic youths and the role of the police in dealing with these young people. The methodology is discussed more fully in Chapter III.

### Definition of Terms

The following terms are defined in the context in which they are used in this study.

Cult. A cult is a system of religious or magical beliefs. The term also is used to describe practitioners of those beliefs, ceremonies, and patterns of worship (Michigan State Police, 1988).

Law enforcement. Law enforcement is the application of legal sanctions by the police, usually by means of an arrest, to persons who injure or deprive innocent victims of their rights (Wilson; cited in Radelet, 1986).

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Occult. The word "occult" means hidden. Lanning (1989) described the occult as the action or influence of supernatural powers, some secret knowledge of those powers, or an interest in paranormal phenomena.

Order maintenance. Order maintenance is the police action of handling disputes, or behavior that threatens to produce disputes, among persons who disagree about what ought to be right or seemly conduct, or about assigning blame for what is agreed to be wrong or unseemly conduct (Wilson; cited in Radelet, 1986).

Ritual. A ritual is a prescribed form of religious or magical ceremony, often designed to invoke a deity. Rituals are characterized by participants' symbolic attire and formalized behavior and may involve imitating the deity in a ceremonial context in order to obtain supernatural power, spiritual illumination, or other specific blessings from the deity that is being worshipped (Michigan State Police, 1988).

Ritualistic crime. For a crime to be considered ritualistic,

It must have been committed within the context of a transcendent, religious, or supernatural purpose. A ritualistic crime may be committed, according to an established or prescribed procedure, as a rite or ceremony, and may include the use of words, symbols, or objects of special significance to the participants. (Wertheim, 1989, p. 97)

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Satanists. Two broad types of satanists have been defined in the literature. Religious satanists are members of a church that is well-organized and highly structured, with a hierarchy of members. These are traditional satanists, who are recognized as members of a religious organization. As far as authorities know, religious satanists have not violated the law while practicing their rites (Michigan State Police, 1988). Satanic cults are groups of self-styled satanists who are involved in violent rituals that may include crimes (Kouri, 1988). The police role in dealing with youths who have dabbled in the latter types of practices was the focus of this investigation.

Youth. A person between 10 and 17 years of age.

### Summary and Overview

Chapter I contained an introduction to the study and a statement of the problem. The researcher's purposes in conducting the study were stated, as were the research questions. Key terms used in the study were defined.

Literature on the police role and role ambiguity is reviewed in Chapter II. The methodology used in the study is described in Chapter III. Results of the content analysis performed in the research, as well as findings from the interviews with individuals involved with satanic youths, are presented in Chapter IV. Chapter V contains a

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summary of the study, conclusions drawn from the findings, recommendations for further research, and implications for the practice of law enforcement.

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## CHAPTER II

### LITERATURE REVIEW

#### Introduction

The researcher's purpose in this study was to investigate how police roles in dealing with satanic crime and youth are defined in the literature. Ambiguity concerning the police role in dealing with particular situations is not a new phenomenon. However, the recent increase in concern with satanism has brought to light another facet of police role ambiguity. In this chapter, literature on the police role, the "new" type of youth crime--termed satanic/ritualistic crime, and the resulting police role confusion related to such crime is reviewed.

#### Police Roles: A Historical Perspective

The Anglo-American system of policing encompasses a variety of both explicit and implicit functions. Since 1829, in the United Kingdom, the primary functions of police have been to preserve peace and to prevent crime. Although it is generally assumed that civilian policing in the United States has followed this model, similarities in the British and American policing practices have been more theoretical than real (Radelet, 1986). In the United

States, the functions of peace keeping and crime prevention have not been given the priority in police attention that they have received in England.

In early America, the police had undifferentiated functions. They were public servants, with duties pertaining to public health, clean streets, and a variety of other concerns, their principal job being to maintain peace in the streets. Thus, it was easy to make the police scapegoats for any problem because their functions were so widespread. When a problem arose, the police were the first ones who were called to remedy it; if the difficulty was not corrected, the police were blamed.

In British policing, the two most important functions of civilian police were crime prevention and the maintenance of peace, whereas in American policing the two primary functions were the protection of society and law enforcement. Having two such broad functions often causes confusion and difficulty among the police themselves and within the community. Protection of society can include a wide array of duties, ranging from education to maintenance of peace. Therefore, this ambiguity about the police role has been a problem since the beginning of American policing and has had a direct influence on the manner in which police agencies have been organized, the standards regarded as germane in recruiting, the kind of training a police officer receives, and the beliefs and

values considered important in the craft. Every police recruit is subject to this ambiguity pertaining to the police role, i.e., what he/she is expected to do and what the priorities are (Brown, 1988; Lipsky, 1988; Radelet, 1986; Senna & Siegel, 1984).

At the turn of the century, maintaining order was still the paramount function of the American police. However, two early twentieth-century influences shifted the emphasis from the order-maintenance function to that of law enforcement. One influence was Prohibition, which forbade the sale or manufacture of alcoholic beverages. This law put police in the position of choosing between condoning corruption and making a nuisance of themselves. The other influence was the Great Depression of the 1930s, which focused public attention on bank robbers and other desperado-type criminals. The watchman function of police was losing ground, and the law enforcement function was being emphasized (Radelet, 1986; Senna & Siegel, 1984).

Another important influence on the police role was President Hoover's appointment of the Wickersham Commission, which was created to study police issues on a national scale. In its 1931 report, the commission declared that the average police supervisor's term of office was too short and that his responsibility to political officials made his position insecure. The

commission also said that there was a lack of effective, efficient, and honest patrolmen. It claimed that no intensive effort was being made to educate, train, and discipline prospective officers or to eliminate those who were incompetent. The Wickersham Commission found that, with few exceptions, police forces in cities with populations above 300,000 had neither adequate communications systems nor the equipment necessary to enforce the law effectively. The police task, according to the commission, was made much more difficult by the excessively rapid growth of American cities in the preceding half-century and by the tendency of ethnic groups in large cities to retain their languages and customs. Finally, the commission said that each officer and patrolman was given too many duties. The commission considered both police and politicians as blameworthy, and reform became the catchword. The argument was that, because the police can prevent crime, intolerable crime rates indicate that the police are not doing their job, and this must be a result of political influence (Radelet, 1986; Senna & Siegel, 1984).

Superfluous police services were questioned: Did these constitute "real police work?" Both the police and the public portrayed the police mainly as crook catchers. Yet, this view of police work was still confusing and did not correspond with the reality of their duties. The



police were still handling family fights and troublesome teenagers. Because they perceived that they could not prevent crime, police officers began to manipulate records to make the arrest rates and deterrence of crime appear more favorable from the standpoint of public expectations.

The American police began to see their role change from a predominantly watchman to a predominantly "crook-catching" emphasis, in accordance with their perception of the public's expectations. As the public demanded more police attention to containing crime, the police moved in that direction, even as they realized that what they could do in this regard, unassisted by the community, involved more pretense than actual performance (Radelet, 1986).

As in the past, one of the controversies in policing today concerns the role or roles of the police. In the field of criminal justice, a frequently discussed problem is role conflict. Role conflict is the occurrence of two or more role expectations such that the compliance with one makes compliance with another difficult (Kalinich, Stojkovic, & Klofas, 1990). The police seem to perform dual roles, but in each community and in each police organization the emphasis on the primary role may differ. Even today, one can generate a heated argument in police circles about whether it is appropriate for the police to be proactive in the community, rather than being simply

reactive. Should police work to prevent crime, or should they enforce the law after the crime has been committed?

The police's two conflicting roles are maintenance of peace versus prevention of crime (Kalinich et al., 1990; Lipsky, 1980; Radelet, 1986). In a marital relationship, suppose the partners have not simply different, but sharply conflicting expectations of each other's roles. Such a predicament can breed trouble. In a student-teacher relationship, conflicting role expectations can spawn difficulty. The teacher might view the needs and learning of a student differently than the student perceives his/her own needs and learning capabilities. For example, a teacher might believe that the student is not putting forth a total effort, and yet the student claims he/she is working as hard as he/she can. These conflicting expectations can cause great difficulty.

The foregoing illustrations of role conflict become more complicated when they are applied to the relationship between the police and the communities they serve. Police role conflict is much greater than student-teacher conflict because the police have many different "students" to whom they must relate. They may serve one community that is wealthy and another community that is poor, and 8,000 individuals from diverse background within those communities. A single police agency is politically accountable to many divergent communities and must respond

to all of these communities, not merely to one. These communities' expectations and roles often are not only different, but also conflicting.

Over the years, many observers have pointed out the widespread confusion and lack of consistency and consensus among police officers themselves concerning their role, so the concept of role conflict or role confusion is not new. In discussing the role question, it is important to recognize that the debate does not concern whether the police should be relieved of either of their principal functions--law enforcement or order maintenance. It is recognized that police work includes both functions. Rather, the debate about the police role as law enforcement or order maintenance has to do with emphasis--that is, which role do the police perform in certain situations? For example, when encountering a teenage fight, the police role is more likely to emphasize order maintenance rather than law enforcement because blame often is not apparent and conviction is difficult. When the police break up a teenage fight, this often deters future fights.

What is order maintenance? Wilson (cited in Radelet, 1986) defined order maintenance as the handling of disputes or behavior that threatens to produce disputes among persons who disagree about what ought to be right or

seemly conduct, or about assigning blame for what is agreed to be wrong or unseemly conduct. Examples would be a family quarrel, noisy drunkenness, a tavern brawl, and a street disturbance by teenagers. Although a law might be broken in such instances, the police do not view their responsibility as simply comparing a particular behavior to a clear legal standard and making an arrest if the standard has been violated. In many order-maintenance situations, police are ambiguous about enforcing a codified role. Blame may be more important than guilt to the participants. More often than not in peace-keeping situations, the officer will not make an arrest because most such infraction are misdemeanors, and in most states an arrest can be made only if the victim is willing to sign a complaint (Radelet, 1986).

Wilson (cited in Radelet, 1986) defined law enforcement as the application of legal sanctions, usually by means of an arrest, to persons who injure or deprive innocent victims of their rights, as in burglary, purse snatching, mugging, robbery, or auto theft. Once the officer establishes reasonable guilt, no question remains concerning who is to blame. The officer is expected to prevent the violation from occurring in the first place or to make an arrest. The task is to deter or to apprehend the criminal (Senna & Siegel, 1985).

The contrast between what the police actually do and the provisions that must be made for staffing and directing the police agency raises a multitude of contradictions and conflicts within which the police must work. As one examines more closely the various factors that shape police functioning, one finds that laws, public expectations, and the realities of the tasks in which the police are engaged require numerous compromises and often place the police in a no-win situation (Brown, 1988; Radelet, 1986).

The Criminal Justice Perspective on  
Satanic Practice and Crime

In the past few years, a new situation has emerged on the criminal justice scene. The police are now having to deal with satanic crime--that is, crime and crime scenes that have been connected or are believed to be connected to the satanic belief system. As described earlier, the law, public expectations, and the realities of the situation make the police role confusing and often conflictual. This situation of satanic/ritualistic crime and youth has posed a new role dilemma for the police: Is their role in dealing with satanic crime and youth one of order maintenance, law enforcement, or both?

### Types of Satanic Practitioners

Criminal justice professionals usually discuss four types of satanic practitioners:

Youth subcultures and dabblers. The first type of satanic practitioners includes members of youth subcultures or dabblers who do not know the actual rituals that are used in the satanic church but make up their own rituals and forms of worship. Most teenagers who are involved in fantasy role-playing games, heavy-metal music, or satanism and the occult seem to be going through a stage of adolescent development and commit no significant crimes. The teenagers who have more serious problems and commit more serious crimes are usually those from dysfunctional families or ones who have poor communication within their families. These troubled teenagers turn to satanism and the occult to overcome a sense of alienation, to obtain power, or to justify their antisocial behavior. For these youths, it is the symbolism, and not necessarily spiritual motivation, that is important. For example, the number 666 represents the devil. These youths may tattoo the number on their bodies or write it on a wall, but they do not necessarily "worship" or understand the preaching of the devil (Bailey, 1990; Curran, 1989; Holmes, 1989; Lanning, 1989; Mulloy, 1989; Wheeler, 1988).

In exploring what satanism is and why some youths dabble in satanism, professionals have identified certain

personality variables and characteristics of youths who may be involved in satanism. According to this profile, these adolescents tend to be loners who report feelings of alienation and isolation. They tend to have low self-esteem and are disconnected from their families, culture, and peers, and from religious and community values. They are unhappy with their families and perceive their family members as being unhappy with them. Recurring thoughts of suicide and death are common. Alcohol and drug abuse almost always are present in these young people. These youths feel powerless and are unwilling or unable to compete; they may just want to escape from pressure--from family, school, and society. Devil worship may provide an escape from boredom through activities that generate tremendous excitement (Wheeler, 1988).

Self-styled cultists. The second type of satanic practitioners, as related to both youths and adults, is the self-styled cultists. These practitioners are involved in serious criminal activity and use the satanic belief system to rationalize their actions. These practitioners have little or no spiritual motivation. Symbols may mean whatever they want them to mean. Some molesters, rapists, drug dealers, and murderers may dabble in the occult and commit crimes in a ceremonial or ritualistic way. Their involvement in satanism and the

occult is a symptom of the problem and a rationalization and justification of their antisocial behavior (Bailey, 1990; Holmes, 1989; Lanning, 1989; Mulloy, 1989).

Traditional and organized practitioners. The third type of satanic practitioner includes the traditional and organized practitioners. These are the "true believers," who are spiritually involved. They are usually wary of outsiders. These practitioners are organized and generally belong to the satanic church founded by Anton LeVay (Bailey, 1990; Holmes, 1989; Lanning, 1989; Mulloy, 1989).

In the Satanic Bible, Anton LeVay (1969), author of the book and founder of the Church of Satan, set forth the philosophical position of the church in the following nine statements:

1. Satan represents indulgence instead of abstinence!
2. Satan represents vital existence instead of spiritual pipe dreams!
3. Satan represents undefiled wisdom instead of hypocritical self-deceit!
4. Satan represents kindness to those who deserve it instead of love wasted on ingrates!
5. Satan represents vengeance instead of turning the other cheek!
6. Satan represents responsibility to the responsible instead of concern for psychic vampires!
7. Satan represents man as just another animal--sometimes better, more often worse, than those that walk on all fours--who, because of his



"divine spiritual and intellectual development," has become the most vicious animal of all!

8. Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification!
9. Satan has been the best friend the Church has ever had, as He has kept it in business all these years.

LeVay's philosophy is that a person lives only for today and should indulge in all of life's good feelings (Story, 1987).

Occult networks. The fourth type of satanic practitioners includes members of occult networks. Some criminal justice professionals believe that these practitioners belong to a nationwide secretive network and may be involved in organized crime (MCJA Conference, 1989). It is difficult to determine how many of these cults are operating in the United States. It is believed that such cults function under the same basic principles as the Church of Satan. However, some major distinctions exist between the two groups. The belief systems of satanic cults are somewhat less sophisticated and dogmatic than those of the church, their rituals are less formalized, and there is a greater propensity to engage in criminal activity. These activities include, but are not limited to, drug trafficking, kidnaping, rape, pornography, child molestation, and homicide (Bailey, 1990; Holmes, 1989; Lanning, 1899; Mulloy, 1989).

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### Stages in Youths' Involvement in Satanism

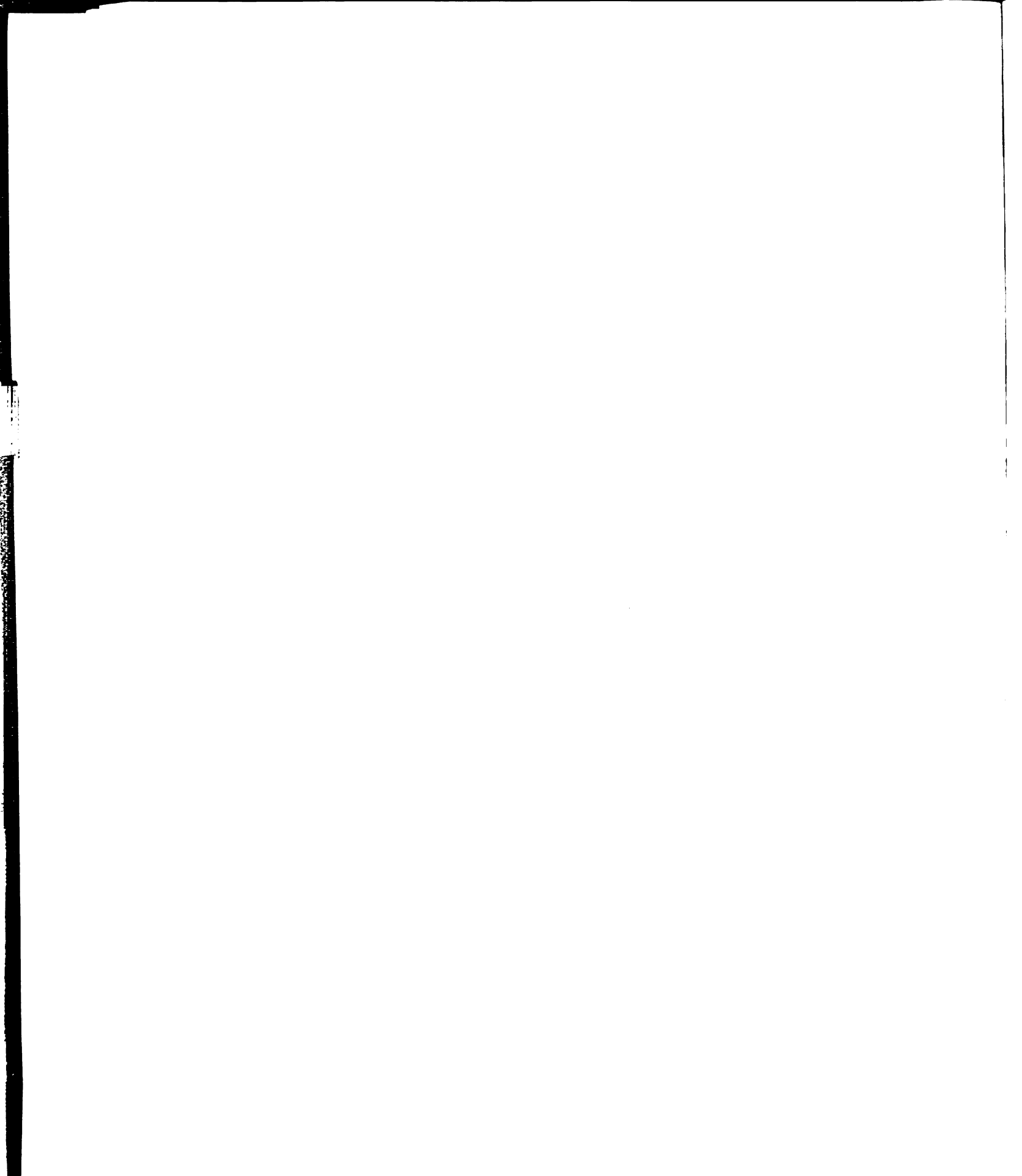
Criminal justice professionals have defined four stages in youths' involvement in satanism. In the first stage, the youngster is immediately drawn into the world of black magic and devil worship because he/she is told that great worldly power and temporal glory will be his/hers for the asking (Holmes, 1989).

In the second stage, the youth is exposed to satanic philosophies and becomes one with the demonic belief system. The youth undergoes a birthing ceremony, symbolic of a baptism, in which he/she becomes an official member of the coven or congregation of satanists.

In this third stage, the youth is accepted into the secret and religious ceremonies of the group or coven. He/she understand the purpose of each ritual and knows the appropriate prayers and the sacrifices to be offered.

In the fourth stage of total involvement in satanism, the youth becomes firmly committed to the occult life style. The youth's perception of the worth of his/her own life often changes. It is not unusual for the youngster to attempt suicide or to succeed in taking his/her own life (Holmes, 189).

Many satanic groups encourage their members to use whatever means are available to advance their goals, whether these means are legal or illegal. The dynamics of



the various forms and levels of involvement in satanism often place the police in a problematic situation. Should the police treat the first form, or dabbling, in an order maintenance role and the other forms in a law enforcement role? When encountering a satanic situation, what should the police do? Should they only look for the crime? Should they try to help prevent youths' involvement in satanism? In essence, what is the role of police in dealing with satanic crime and youth? Is it one of law enforcement, order maintenance, or both?

#### The Police Role in Dealing With Satanic Crime

Police often are called to assist in a variety of situations. When other resources are unavailable, the police are called, or when a situation arises and there is a question about whom to call, the police are sought first because of their public visibility and expertise. Because of the laws, public expectations, and the situation itself, the police role often is confusing and conflictual. Some situations require an immediate arrest, whereas others require a peace-keeping effort. The literature on the role of police in dealing with any situation, including satanic crime and youth, focuses on two functions: law enforcement and/or order maintenance.

One law enforcement perspective on satanic activity, as noted by Lanning (1989), is that the police role is that of law enforcement and therefore must focus on the investigation of crime. However, just because an activity is satanic does not necessarily mean it is a crime or that it is not a legitimate religious practice protected by the First Amendment of the United States Constitution. Because of his/her personal religious belief system, a law enforcement officer might view Christianity as good and satanism as evil; therefore, the officer might regard satanic practices as somehow unlawful. However, under the Constitution, the practice of both Christianity and satanism is neutral and not illegal unless a crime is committed. In other words, the religious practice itself is not against the law, but the illegal action of the practitioner is illegal.

For example, the black mass of satanic worship is not against the law, but if animals are sacrificed during the black mass, the person mutilating the animals is held accountable for the action because such mutilation is unlawful. If a rapist was saying prayers of the Catholic church as he perpetrated the crime, the person would be held accountable, not the Catholic belief system.

Lanning (1989) believed that this distinction between a religious belief system and the illegal action of the practitioner is an important concept, but one that is

difficult for law enforcement officers to accept. These officers are paid to uphold the Constitution and to enforce the penal code, even though they personally may uphold the Ten Commandments and view satanism as evil and wrong. Therefore, from this perspective, the police officer, as a law enforcer, must focus on the crime that has been committed and not on the religious beliefs of the perpetrator.

Police officers must overcome their own religious biases and be objective fact-finders. Their job is not to believe what satanic youths say as to their involvement in satanism or other activities; rather, their job is to listen and determine whether a crime has been committed. In the law enforcement role, according to Lanning, it is not the job of police officers to prevent satanists from engaging in noncriminal teachings, rituals, or other activities. Their only role is to investigate the crime that has been committed, disregarding the religious beliefs of the perpetrator.

Another perspective on the police role and satanic activity is that identifying the perpetrator's belief system will aid in the investigation. Bailey (1990) and Wertheim (1988) believed that identifying the perpetrators' belief systems will help narrow the field of suspects. Although the focus on crime is primary,

knowledge of satanism and the occult is the key to successful investigation of satanic or occult crimes. Crimes committed by serious satanists present the greatest problems for investigators because of the personal beliefs of the investigators and the difficulty of identifying crimes as ritualistic. A general knowledge and understanding of satanism enhances and facilitates the investigation. In some instances, the police officers may act as educators, teaching their fellow officers, as well as the public, about satanic crime and its investigation.

The investigator arriving on the scene of a crime must be open-minded with regard to the possible connection of ritualism or satanism to the crime. The officer must be sensitive to the possibility that what appears to be a routine suicide might be neither routine nor a suicide; rather, the victim might have been involved in satanism. According to the satanic belief system, suicide is not viewed as a bad or a wrong alternative; instead, it may be viewed as the highest form of sacrifice (Bailey, 1990; Kouri, 1988).

Pilant (1989) believed that education on satanic involvement is vital, not only in understanding the dynamics of ritualistic crime and the perpetrators' mindset, but also in preventing the hysteria aroused by the evil nature that Satan represents, which often accompanies this type of crime.



Here, again, the police role is ambivalent. Is the role of police one of law enforcement, as Lanning described it, or one of order maintenance, as Kouri and others delineated it? The confusion does not concern focus, but rather emphasis. The focus for police officials is crime, but what role should they emphasize in dealing with satanic crime and youth? Should it be law enforcement, order maintenance, or both?

#### Summary

Confusion about the police role is not a new phenomenon. Many police officers face the dilemma of how to handle certain situations, one of these being satanic crime and youth. The emphasis on law enforcement still seems to be prevalent in today's society, although it is being deemphasized. At the same time, police officers are dealing with marital disputes and troublesome teenagers and performing the order-maintenance role. This role ambiguity probably will remain. Now a new situation--satanic crime--is demanding public and police attention. Here, again, confusion regarding the police role is evident. Which emphasis should the police adopt in dealing with satanic crime and youth?

## CHAPTER III

### METHODOLOGY

#### Introduction

What is the police's role in dealing with satanic crime and youth? Should there be policies and procedures for how the police should deal with satanic crime? These questions have been explored to some extent in the literature, but few researchers have answered them. For this reason, the present researcher investigated the topic of satanic crime and youth, as well as the role of law enforcement in dealing with this issue.

The research question addressed in this study was: What is the police role in dealing with satanic crime and youth, as described in the popular, professional, and research literature and in miscellaneous other materials? For analysis purposes, this question was broken down into its components:

1. How is the police role in dealing with satanic crime and youth viewed in the popular literature?
2. How is the police role in dealing with satanic crime and youth viewed in the professional literature?

3. How is the police role in dealing with satanic crime and youth viewed the research literature?

4. How is the police role in dealing with satanic crime and youth viewed in miscellaneous other written materials?

### Method

Because the researcher did not know what to expect in the way of relationships among variables, an initial investigation was conducted in an exploratory manner to identify important variables. Lacking any rigorous theory or precise expectations, the researcher used a purely exploratory methodology. The literature on satanic activity was reviewed to aid in understanding the topic. Because of the vagueness and generality of the literature regarding satanic crime and youth and the lack of awareness of the topic, interviews were conducted with individuals thought to have been involved with satanic youths, to explore the topic and to narrow the focus of the investigation. The interviewees were child-care workers, police officials, psychologists, and parents of youths who had been involved in satanic activities.

The researcher asked the interviewees about satanic youths' behavior and background. These questions pertained to the youngsters' family history, aggressive or passive behaviors, the demeanor of the youths, and peers'

acceptance of the youngsters. Although there was a structured format, each interview followed whatever course seemed appropriate in light of the answers to previous questions and the subjects' depth of experience and involvement with satanic crime and youth.

During the course of this initial investigation, specific commonalities of satanic youths were identified. Based on the interview responses, satanic youths seem to have the following characteristics: They tend to be white males and females between the ages of 12 and 16. Often they come from rural areas where there is little for young people to do. They are from various socioeconomic backgrounds, although most seem to come from the lower- to upper-middle classes. These youths usually have family problems. Parent-child interaction are very poor; the child is neglected and perhaps even physically abused. Satanic youths tend to be involved with drugs and sexual behaviors, listen to heavy-metal music, and are likely to be involved in self-mutilation--that is, most of these youths carve satanic symbols on their bodies.

In addition, many new problems and questions arose during the initial investigation. One persistent question was the role of law enforcement officials in dealing with satanic crime and youth. Police often are called to investigate strange behaviors or are consulted when parents and/or community members do not know what to do

about such behaviors. Police seem to be a readily available resource when problems arise, so they often are the first ones to enter a satanic situation.

This researcher investigated the interaction of police with satanic youths by analyzing written materials focused on the police role in dealing with satanic crime and youth. The content-analysis method was used to analyze the relevant literature to determine the perceived role of police in dealing with satanic crime and youth.

#### The Content-Analysis Procedure

The content-analysis method has been defined in many ways. Walizer and Wiener (cited in Wimmer & Dominic, 1990) defined content analysis as any systematic procedure that has been devised to examine the content of recorded information. Krippendorff (cited in Wimmer & Dominic, 1990) defined it as a research technique for making replicable and valid references from data to their context. Kerlinger (cited in Wimmer & Dominic, 1990) defined content analysis as a method of studying and analyzing communication in a systematic, objective, and quantitative manner for the purpose of measuring variables.

Important characteristics of content analysis are that it is **systematic, objective, and quantitative**. First, content analysis is **systematic**. This means that

all of the content under consideration is to be treated in exactly the same manner. In addition, the evaluation process itself must be systematic; that is, one and only one set of evaluation guidelines is used throughout the study.

Second, content analysis is **objective**; that is, the personal idiosyncrasies and biases of the investigator should not enter into the findings. If the analysis is replicated by another researcher, the same results should be obtained.

Third, content analysis is **quantitative**. The goal of content analysis is to represent a body of messages accurately. Quantification is important in fulfilling that objective because it helps researchers in their quest for precision (Wimmer & Dominic, 1990).

Content analysis generally is employed for one of the following purposes: (a) to describe the content of communication, (b) to test hypotheses concerning message characteristics, (c) to compare media content to the "real world," (d) to assess the image of particular groups in society, and/or (e) to establish a starting point for studies of media effects (Wimmer & Dominic, 1990).

In the present study, content analysis was used to describe the content of communication--that is, literature on the police role in dealing with satanic crime and

youth. Content analysis was used in a descriptive manner, to identify what exists or what the writers were saying in the articles. Through this analysis of articles, the researcher identified how various writers have described the role of the police in dealing with satanic crime and youth.

In conducting a content analysis, certain steps or stages need to be considered and used as a guideline. Wimmer and Dominic (1990) listed the following steps:

1. Formulate the research questions or hypotheses.
2. Define the population in question.
3. Select an appropriate sample from the population.
4. Select and define a unit of analysis.
5. Construct the categories of content to be analyzed.
6. Establish a quantification system.
7. Train coders and conduct a pilot study.
8. Code the content according to established definitions.
9. Analyze the collected data.
10. Draw conclusions and search for indications.

The preceding steps are not necessarily followed in that order. They need to be used solely as a guideline for the content analysis.

### Research Design and Scope

Articles and information on satanic crime and youth were found in various sources. The search started in spring 1989 and continued through spring 1991. Although the literature for this investigation is defined, the body of literature on satanic involvement is still increasing. Therefore, no articles were sought after spring 1991. At this stage in the ongoing study of the phenomenon, based on the results of the informal interviews mentioned earlier in this chapter and the seeming confusion within the literature on the role of police in dealing with satanic youth, the researcher decided to conduct a content analysis of the existing literature to determine how a variety of professionals have viewed the role of police in dealing with satanic crime and youth.

Only the recent literature on satanism, that published between 1980 and 1990, was analyzed. No articles were found that had been published before 1980. This dearth of literature could be the result of the scant public attention given to satanism or the fact that strange satanic behavior has gone unrecognized.

Sixty-six written sources were found that contained material concerning involvement in satanic activity. Of these, 38 were discarded because they did not deal with both satanic youth and the police. The 28 remaining



articles were given an identifying number and then classified by type: popular, professional, research, or miscellaneous (including handouts). Within the framework of the content-analysis format, each article was closely analyzed to determine how the role of police--law enforcement or order maintenance--was defined in dealing with satanic crime and youth.

Content analysis, as a mode of observation, requires a considered handling of what is to be analyzed, as well as an analysis of the information that is collected (Babbie, 1989). The unit of analysis was articles dealing with the police role in dealing with satanic crime and youth. Few books on the subject were found; thus, the researcher decided to use articles because they were readily available.

In analyzing the content of the articles, the researcher determined whether the police role was defined in the article as one of law enforcement or order maintenance. A matrix was constructed, in which each article was categorized by type (popular, professional, research, or miscellaneous) and its depiction of the police role in dealing with satanic youth and crime (law enforcement or order maintenance). (See Table 3.1.)

**Table 3.1.--Sample of the matrix used in the content analysis.**

Type of Article	Article ID No.	Police Role	
		Order Maintenance	Law Enforcement
Popular	001	0	
	002		X
	003	0	
Professional (Law Enforcement)	004	0	
	005		X
	006		X
Research	007	0	
	008	0	
	009	0	
Miscellaneous	010		X
	011		X
	012		X

**Key:** 0 = Order maintenance  
X = Law enforcement

### The Data-Collection and Coding Process

The articles examined in this study were classified into four categories:

1. **Popular literature:** These included articles from newspapers and magazines.
2. **Professional literature:** These included articles written by professionals in the criminal justice field and articles published in police journals.
3. **Research literature:** These included academic articles, published in research journals, that were

written by professionals outside the criminal justice field.

4. **Miscellaneous:** These materials included hand-outs, transcripts of media presentations, and similar types of written sources.

After classifying the articles by type, the researcher read the articles and analyzed their content according to the two major police roles, keeping in mind the role definitions delineated in the literature. The roles were defined as follows:

1. **Order maintenance:** Order maintenance is the handling of disputes, or behavior that threatens to produce disputes, among persons who disagree about what ought to be right or seemly conduct, or about assigning blame for what is agreed to be wrong or unseemly conduct (Wilson; cited in Radelet, 1986). The role of the officer in such instances would be one of peace keeping and could include the prevention of crime through education. Thus, this could be viewed as a social service role. Key words pertaining to the order-maintenance role that were found in the latent content of articles were awareness, understand, prevent, inform, preserve, teach, train, present, and educate.

2. **Law enforcement.** Law enforcement is the application of legal sanctions, usually by means of an arrest, to

persons who injure or deprive innocent victims of their rights. The task is to apprehend or to deter the criminal; this would encompass investigation, arrest, and so forth. Therefore, this could be viewed as the crime-control role. Key words pertaining to the law enforcement role that were found in the latent content of articles were investigate and protect.

In coding the manifest or visible surface content of the articles, specific references to police roles were sought, for example, the words order maintenance and law enforcement. The latent content also was used to define the police roles when the specific terms order maintenance and law enforcement were not used in the article.

In articles that implied but did not state the role of police, the latent content was identified by means of key words found in the article, as follows:

1. In articles in which the law enforcement role was only implied, the key words that were found were investigate and protect.

- a. Investigate: to study by close examination and systematic inquiry.

- b. Protect: to shield or guard.

2. In articles in which the order maintenance role was only implied, the key words that were found were awareness, understand, prevent, inform, preserve, teach, train, present, and educate.

- a. Awareness: informed, having knowledge.
- b. Understand: to grasp the meaning of.
- c. Prevent: to keep from happening or existing.
- d. Inform: to give information or knowledge.
- e. Preserve: to keep safe; maintain, guard, protect.
- f. Teach: to make one know the disagreeable consequences of an action.
- g. Train: to cause to grow.
- h. Present: to bring before the public.
- i. Educate: to train, instruct, and teach.

### Limitations

In coding the latent and manifest content of communications, some limitations occur, as in any research design. Coding the manifest content--that is, the visible surface content--has advantages in terms of reliability and disadvantages in terms of validity. Conversely, coding the latent content has the advantage of looking at the underlying meaning of communication but has disadvantages regarding reliability and specificity (Babbie, 1989). Therefore, to minimize the above-mentioned limitations, the researcher coded both latent and manifest content.

In addition, the researcher took precautions to strengthen reliability and validity, which can be weak in content analysis. Although taking such precautions did

not guarantee reliability and validity, an attempt was made to enhance these qualities.

If content analysis is to be objective, the measures and procedures used must be reliable. Reliability is present when repeated measurement of the same material results in similar decisions or conclusions (Wimmer & Dominic, 1990). In an attempt to strengthen the reliability of the present research, category boundaries were defined precisely and with maximum detail because having vague or ambiguously defined categories makes it difficult to achieve reliability.

In addition to being reliable, a content analysis must yield valid results. Validity is the degree to which an instrument actually measures what it is intended to measure. Validity is of special concern in content analysis and is closely connected with the procedures used in the analysis. If the sampling design is faulty, if categories overlap, or if reliability is low, the results of the study will possess little validity. The adequacy of the definitions used in a content analysis bears directly on the question of validity. If the categories are rigidly and satisfactorily defined and if the procedures have been conducted properly, then one can assume that the measurement was valid. Here, again, the researcher attempted to define the categories adequately

by reading the various materials several times. Key words were strictly defined to aid in classifying the articles and to help strengthen the validity of the study.

#### Summary

This chapter contained a discussion of the methodology used in the study. The research questions were restated, and the content-analysis procedure was described. The research design and scope were set forth, and the data-collection and coding process was explained. Last, the limitations of the study were discussed. The results of the study are presented in Chapter IV.

## CHAPTER IV

### RESULTS

#### Introduction

The researcher's main purpose in this study was to investigate the police role in dealing with satanic crime and youth. The research question was: What is the police role in dealing with satanic crime and youth, as described in the popular, professional, and research literature and in miscellaneous other written materials? For analysis purposes, this question was broken down into its four components:

1. How is the police role in dealing with satanic crime and youth viewed in the popular literature?
2. How is the police role in dealing with satanic crime and youth viewed in the professional literature?
3. How is the police role in dealing with satanic crime and youth viewed in the research literature?
4. How is the police role in dealing with satanic crime and youth viewed in miscellaneous other written materials?

The number of articles analyzed from each type of source is shown in Table 4.1.



Table 4.1.--Number of articles on the police role in dealing with satanic crime and youth from each type of source.

Type of Source	Number of Articles Found
Popular	10
Professional	6
Research	6
Miscellaneous	6
	—
Total	28

### Results of the Content Analysis

The goal in this study was to discover how the role of police in dealing with satanic crime and youth has been delineated in the existing literature; this was done through a content analysis of related articles. As suggested in the literature reviewed for this study, the police functions often are ambivalent and contradictory, but officers perform primarily two roles: order maintenance and law enforcement.

In analyzing the articles selected for this study, the role emphasis was confusing. In classifying an article as order maintenance, the researcher looked for certain key words, such as educate, train, prevent, inform, awareness, understand, preserve, teach, and prevent. In classifying an article as law enforcement, the researcher looked for the words investigate and

protect. In some articles, the role of police was described as both order maintenance and law enforcement. In such instances, the article was classified according to the role discussed most prominently.

The data gathered from the content analysis of all the related articles concerning the two police roles are shown in Table 4.2. Twenty-eight articles were analyzed in this study. In 11 (39%) of these articles, the primary role of the police in dealing with satanic crime and youth was viewed as order maintenance, whereas in 17 (61%) articles, the primary role of the police was perceived as law enforcement.

Table 4.2.--View of the police role in dealing with satanic crime and youth in the articles analyzed for this study.

Type of Source	No. of Articles	Police Role			
		Order Maintenance		Law Enforcement	
		No.	%	No.	%
Popular	10	1	10	9	90
Professional	6	0	0	6	100
Research	6	6	100	0	0
Miscellaneous	6	4	66	2	34
Total	28	11	39	17	61

Note: For a bibliographical list of the articles in each category, see Appendix B.

The results for each specific type of source are discussed in the following paragraphs.

**How is the police role in dealing with satanic crime and youth viewed in the popular literature?**

In reviewing the literature on the police role in dealing with satanic crime and youth, the researcher found ten articles in the popular literature (newspapers and magazines). In one article, the role of police was viewed as order maintenance; in the other nine articles, the role of police was perceived as law enforcement. The popular media often sensationalize particular subjects; satanic crime is one such topic. In the articles analyzed for this study, the details of satanic rituals and suspected crimes were described, often without any supporting evidence. For example, one writer stated:

In Roseburg, Oregon, Edward J. Gallup, Sr., an elderly Nazarene minister, and his adult son, Edward Gallup, Jr., were convicted earlier this year of molesting children in the family's three day-care centers. In that case, children have alleged chanting, wearing black robes, and burning of candles. (Kam, 1988, p. 53)

Six of the articles in the popular literature began with and explained related incidents. In these articles, the police role was defined as looking for, providing, and finding evidence. The articles suggested that cases similar to the one mentioned above baffle authorities because they can find little evidence to corroborate the children's charges. It was also said that authorities

need to probe for evidence of criminal activity connected with satanic involvement.

In the article in which the police role was classified as order maintenance, the writer said it is important for authorities to identify and understand satanic groups' activities and goals. With that understanding, police officials can hinder satanic groups' recruitment efforts and help steer vulnerable youths away from these groups.

**How is the police role in dealing with satanic crime and youth viewed in the professional literature?**

In reviewing the literature on the police role in dealing with satanic crime and youth, the researcher found six articles in the professional literature (articles written by criminal justice professionals and writings published in police journals). In all six of these articles, the police role in dealing with satanic crime and youth was viewed as law enforcement oriented. However, although the primary role or the one discussed predominantly was law enforcement, there was little consensus as to the importance of education for police officers concerning satanic crime. All of the writers focused on the investigation of crime, but they differed on the need for police knowledge concerning satanic involvement to aid in investigation. Five articles focused on investigation with an emphasis on knowledge of

satanic involvement for understanding and guiding the investigation and understanding the perpetrator. For example, the five articles emphasizing knowledge contained information on the types of symbols and activities that can be looked for in investigating crime and its possible connection to satanism. At a crime scene, indications of satanic activity include such things as animal parts; unusual drawings, writings, and graffiti using satanic symbols; and/or the presence of altars, bowls and colored salt, and skulls. These articles included information on the satanic symbols and some of their meanings.

The one other professional article disregarded the importance of police knowledge of satanic involvement and emphasized investigation of the crime. The article was confusing because it focused strictly on investigation, yet it explained and informed the reader about satanic involvement. For example, the writer classified satanic youths into three categories: (a) youth subculture, (b) dabblers (self-styled), and (c) traditional (orthodox, multi-generational). The writer went on to assert that satanic investigation is not important; only the investigation of the crime is significant. The reader was left to wonder why the writer bothered to delineate the categories of satanic youths. The author stressed that the personal beliefs of the perpetrator are not police

concerns; rather, the crime that has been committed is their sole concern. He explained:

The law enforcement investigator must objectively evaluate the legal significance of any criminal's spiritual beliefs. In most cases, including those involving satanists, it will have little or no legal significance. If a crime is committed as part of a spiritual belief system, it should make no difference which belief system it is. The crime is the same whether a child is abused or murdered as part of a Christian, Hare Krishna, Moslem or any other belief system. Crimes generally are not labeled with the name of the perpetrator's religion. (Lanning, 1989, p. 79)

In this instance, the article was classified as law enforcement, although the role emphasis was confusing.

**How is the police role in dealing with satanic crime and youth viewed in the research literature?**

In reviewing the literature on the police role in dealing with satanic crime and youth, the investigator found six articles in the research literature (academic articles, published in research journals, written by professionals outside the criminal justice field). In all of these articles, the police role was described as order maintenance. The writers focused on what satanism is and why youths may turn to satanic involvement. They often stressed that satanism is a cause for concern in the community as a whole, i.e., parents, schools, and police officials. In these articles, police officers themselves were quoted to support the writers' arguments and as a source of information. For example, Mulloy (1989) quoted a police officer's statement describing youths labeled

self-styled dabblers in satanism: "These are the ones who commit the low-level crimes, desecration of cemeteries, cruelty to animals, criminal trespassing, malicious mischief" (p. 8).

The research articles stressed the importance of involvement and help from the police. Help could include teaching, preserving the family, and making arrests. The writers also stressed that police do need to know what is going on with regard to satanic practices. One writer suggested that police often deny any type of satanic activity and stressed the importance of police accepting the fact that such activity is taking place, which will be a help to the community and their own investigations (Pilant, 1989).

**How is the police role in dealing with satanic crime and youth viewed in miscellaneous other written materials?**

In analyzing the miscellaneous materials (handouts, transcripts of media presentations, and similar types of written sources), the researcher found four articles that stressed an order maintenance role and two that stressed law enforcement. These materials differed in the types of information they presented. The law enforcement materials stressed crime scenes and investigation. Although these sources were categorized as law enforcement, the information they contained had to do with educating people

about satanic involvement. For instance, two writers implied that the role of police was law enforcement, i.e., strictly investigation, yet they promoted education on satanic crime. These articles were included in information packets given to police and others attending a seminar on satanic crime. The articles emphasized police investigation of the crime only, yet they contained information on satanic symbols, paraphernalia, and holidays (for example, the number 666 represents the devil, and mutilated animals represent satanic offerings). (For further examples, see Appendix A, Occult Criminal Investigation.) Although the number 666 painted on a wall is not the crime being investigated, the article still explained its significance but emphasized that the crime is the only thing of importance. This writer's view of the police role was ambiguous because he stressed investigation as well as education on satanic crime.

The other articles in this category stressed the order maintenance role of the police. They explained what satanism is and why youths may turn to it. The writers stressed the need for police involvement to aid in understanding and helping.

#### Comparative Analysis

The four types of articles analyzed in this study all related to satanic involvement and the police role in



dealing with such activity. All but one of the 28 articles reviewed latently expressed the police role in dealing with satanic crime. These articles had general tones as to the role of police, and key words were identified. The writer of the other article manifestly stated the role of police as law enforcement.

In reviewing the articles and classifying the types, the researcher noted some similarities and differences among articles in the four categories. As mentioned before, the content of all of the articles pertained to the police role in dealing with satanic crime and youth. The articles also shared a focus on the police role as one of investigation, but they differed in the extent of police involvement that was advised. None of the writers argued against the police focusing on crime first; rather, they argued for or against the importance of knowledge about satanism and the police role in dealing with such knowledge; e.g., Should police be informed on what satanic involvement is? Should police be the ones to inform others? Do they need to be educated on the topic, or just focus on crime?

In the professional articles, the most important police role was investigating crime. Most of these articles expressed that education on satanic involvement is advantageous in the investigation of crime. The crime and evidence come first, followed by the identification of

satanic activity. In contrast, in the popular articles, the identification of satanic activity seemed to be foremost, followed by finding evidence to link the activity with satanism. Whereas the police role was still investigation, the emphasis was on finding evidence to fit the "satanic" crime, which the media already had labeled as such.

In the popular articles, an incident was described and termed satanic; the writers then said the police needed to probe for evidence of satanic activity or satanic involvement. The research articles tended to look for explanations of satanic involvement and emphasized that there is cause for concern. The police, as well as families and the community, need to get involved and help one another combat the satanic situation. The police role was seen as order maintenance in that they need to help educate others about satanic involvement and crime in order to help prevent such occurrences. The miscellaneous materials tended to be split with regard to the police role. Some of them stressed investigation, as did the professional articles, whereas others stressed order maintenance, similar to the research articles.

In the articles reviewed, the perception of the police role was somewhat ambiguous. The police look heavily to discovering crime and investigating it. Still,

others are requesting more involvement than this from the police. The police often are called upon and looked to for guidance and support that is outside the sphere of crime and investigation, as many of the research articles implied. The police are often in the forefront in many situations and need to be well versed on a multitude of topics so that they can give the requested support and guidance.

The role emphasis of order maintenance or law enforcement often places police in a situation to which there are no easy solutions. Police agencies and writers in the field of criminal justice are focusing on and emphasizing law enforcement in situations involving satanic crime. The research literature and some other articles emphasized not only law enforcement but also order maintenance, thus adding to the role ambiguity surrounding the police role.

## CHAPTER V

### SUMMARY AND CONCLUSIONS

#### Summary

The police role in dealing with the public and crime is twofold and often confusing. Order maintenance and law enforcement are the primary roles of police, but which role has been emphasized in the literature on satanic crime and youth was the question explored in this study. The researcher's primary purpose was to determine how the role of police in dealing with satanic crime and youth has been defined in the current (1980 to 1990) literature. The main research question addressed in this study was: What is the police role in dealing with satanic crime and youth, as described in the popular, professional, and research literature and in miscellaneous other written materials? Specific questions were as follows:

1. How is the police role in dealing with satanic crime and youth viewed in the popular literature?
2. How is the police role in dealing with satanic crime and youth viewed in the professional literature?
3. How is the police role in dealing with satanic crime and youth viewed in the research literature?

4. How is the police role in dealing with satanic crime and youth viewed in miscellaneous other written materials?

After reviewing the literature pertinent to the topic under investigation, the researcher located and gathered articles concerning the police role in dealing with satanic crime and youth. Sixty-six articles were found that contained materials concerning satanic activity. Of that number, 28 met the criterion of dealing with both satanic youth and the police. A content analysis of these articles was performed, and the findings were used to answer the research questions.

Major findings of the study were as follows:

1. In 61% of the articles analyzed, the role of police in dealing with satanic crime and youth was defined as law enforcement; in the other 39%, the police role was viewed as order maintenance.

2. In all of the professional/police articles, the role of police was viewed as law enforcement. In contrast, in 11 out of 22 (50%) of the research, popular, and miscellaneous articles, the primary role of police was seen as order maintenance.

### Conclusions

The content analysis of articles relating to satanic crime and youth revealed an ambiguous perception of the

primary role of police in dealing with this concern. That is, the controversy regarding whether the police role is primarily order maintenance or law enforcement is still evident. The emphasis on which role police should perform in particular circumstances, as in the satanic crime and youth situation, is twofold. As evidenced in the literature, ambiguity about whether the police role is primarily order maintenance or law enforcement has existed since the beginning of policing. This ambiguity also appears to exist with regard to the police role in dealing with satanic crime and youth.

Some writers of articles in the professional literature argued that investigation is the police's primary role in any crime, and that there is no need for policies and guidelines that outline the police role in satanic crime (Lanning, 1989). Other writers stated that it is important for police to identify satanic youth and crime because such identification would aid in investigating and understanding such activity (Wertheim, 1989). Thus, one conclusion from this study is that unambiguous policies and guidelines and clear communication on what the police should do are needed to facilitate investigations.

The analysis was inconclusive with regard to the primary role of the police. Therefore, the researcher concluded that further research is needed. Some officials

believe that satanic crime is not a problem and that the identification of a crime as satanic is not important, whereas others contend that it is important to understand satanic involvement in order to aid in investigation and to understand those involved. Some say all law enforcement officials need to recognize satanic activity, whereas others say the police should only investigate the crime. Whether a law enforcement or an order maintenance role is stressed, a clearer understanding of which police role is being emphasized is important.

#### Recommendations for Further Study

In further studies, a look at the community is essential; the following questions should be asked: Is the community having problems with satanic youth? Are community members demanding aid from the police? Are the police dealing with satanic youth in an order maintenance role or a law enforcement role? Which role should police emphasize, and why? It seems that, by and large, police are ignoring the issue of satanism and focusing only on the crime that has been committed. The media sensationalize many situations, including satanic crime, and this sensationalizing often causes hysteria among the public. In such instance, one police response is to downplay the situation and to try to prevent hysteria.

As a result, police appear to be ignoring youths' involvement in satanic crime.

Also, police officers' personal beliefs may complicate an investigation. Police officers may fear a satanic situation because of their own beliefs concerning the evil nature of Satan. Therefore, a satanic crime may be ignored or not classified as satanic because of the stigma attached to such an investigation and to those involved in it. But limiting police responsibility to dealing with the "real" crime ignores the fundamental fact that law enforcement operates within a larger social sphere, requiring coordination of police actions with the workings of other social institutions in the community.

Police agencies should develop their role concept in accord with the expectations of the community they serve. But the problem is that major city police agencies aim to serve numerous, highly diversified communities, not a single entity, and arriving at consensus about the desired police role is exceedingly difficult. Because the cultural, ethnic, racial, socioeconomic, educational, occupational, and demographic features of communities differ, their police service needs and requirements differ, as well. The priorities among the jobs to be performed by police officers should be established accordingly. However, the demands made on the police often are conflicting. Wealthy people want different



services from the police than do poor people. The interpretation of what constitutes disorder varies from community to community, and both parties to a dispute may ultimately resent the police's attempt to mediate the disagreement (Brown, 1988; Radelet, 1986).

The contrast between what the police actually do and the provisions made for staffing and directing the police agency is but one of many contradictions and conflicts with which the police must work. As one looks more closely at the various factors that shape police functioning, one finds that laws, public expectations, and the realities of the tasks in which the police are engaged require numerous compromises and often place the police in a no-win situation (Radelet, 1986), such as occurs in dealing with satanic crime and youth. The popular articles, which often reflect the mood of the public, asserted that the police should aid in the investigation of satanic involvement in a crime, as well as the crime itself. In contrast, the professional articles concentrated on investigation of the crime, not on satanic involvement. Research on the effects of role conflict and confusion has indicated that such conflict results in low job satisfaction and poor performance (Kalinich et al., 1990). The satanic crime situation may contribute to this role confusion and potential burnout or low job satisfaction among police officers.

Another important factor that could be explored in future research is the relationship between ambiguity regarding the police role in dealing with satanic crime and youth and police officers' job satisfaction. Job satisfaction is the fulfillment and involvement workers find in their jobs. It is a positive aspect of workers' subjective evaluation of their work settings, representing a general attitude toward work, that has implications for the way workers cope with the strains inherent in their jobs. Diminished job satisfaction can contribute to the development of burnout, a syndrome that comprises emotional, cognitive, and physical components (Leiter, 1988). Role conflict has been found to be a principal cause of job dissatisfaction and stress among law enforcement officers. It also has been suggested that such conflict immobilizes officers and makes them ineffective in both their roles--order maintenance and law enforcement (Kalinich et al., 1990).

Also, lower-level officers depend on downward communication to acquaint them with rules, procedures, roles, and policies. If officers are dissatisfied with or confused about these communicated roles and procedures, they are likely to be dissatisfied with their jobs in general (Hochstedler, 1983). With role confusion or role ambiguity comes uncertainty about what the occupant of a

particular office is supposed to do--that is, the sent message is unclear. This problem often manifests itself in the lack of clear performance criteria, a common complaint among police staff and a major source of stress and dissatisfaction on the job (Terry, 1983; cited in Kalinich et al., 1990). Therefore, another topic for future research would be to investigate whether the existence of policies and guidelines concerning the police role in dealing with satanic crime and youth is related to officers' job satisfaction.

#### Implications for Practice

Education is a key factor, not only in understanding the dynamics of ritualistic/satanic crime, but also in preventing the hysteria that often accompanies such activity (Pilant, 1989). Many police officers and others let their own personal beliefs hinder their perception or understanding of what satanic crime entails. Most Americans base their beliefs or disbeliefs on their own Judeo-Christian background. Pilant believed that it is not what ~~we~~ believe about satanism that counts; we must understand that ~~they~~ believe it. We do not have to decide whether satanists are real or right or wrong; we just have to know they believe in satanism. A good police officer goes into any investigation with an open mind; education just adds this aberrant type of belief and behavior to

his/her inventory of possibilities that may be encountered in the investigation.

Pilant (1989) also described the problems inherent in prosecuting perpetrators of satanic crime. One of the greatest obstacles to successful prosecution is the widespread denial by some administrators and law enforcement officers that any satanic activity was involved in a particular crime. Prosecuting these cases should not be about determining whether satanism or the occult is real; officers must accept the fact that the perpetrators believe in satanism and act on that belief.

The police and community need to be educated about satanic crime and youth, as well as other societal problems, so that community members can come together and combine resources to combat these problems. Who should initiate such education is another important question. Should the burden of education fall on the police or the community? The writer believes the responsibility for education should be shared by the police and the community. The police need to be educated, and they need to educate the community about satanic crime and youth because the police deal directly with this issue. Knowing about youths' involvement in satanic crime can only help the police in investigating such crime. Community members also need to take responsibility for educating each other

about this issue so that they can prevent and control youths' involvement in satanic crime. Ignorance underlies many unwarranted rumors and fears and can promote hysteria. One way to combat ignorance is by educating community members about satanism and youths' involvement in it.

## **APPENDICES**

**APPENDIX A**

**REFERENCE MATERIAL ON OCCULT CRIMINAL INVESTIGATION  
BY THE MICHIGAN STATE POLICE CHILD ABUSE UNIT,  
CRIMINAL INVESTIGATION DIVISION**

**OCCULT CRIMINAL INVESTIGATION**

**Reference material**

**Michigan State Police  
Child Abuse Unit  
Criminal Investigation Division  
East Lansing, MI 48823  
517-337-6246**

**November 1988**



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SABBATS OR CELEBRATIONS

Satanists and witches celebrate eight major Sabbats during the year. Each one holds special significance to them. In addition, satanists hold a members birth date in reverence.

February 2nd	-	Candlemas or Ormelc
March 21st	-	Equinoxe (1)
April 30th	-	May Eve or Beltane
June 22nd	-	Solstic (1)
August 1st	-	Lammas
September 21st	-	Equinoxe (2)
October 31st	-	Halloween
December 22nd	-	Solstic (2)

The most significant of these Sabbats are (in order):

Halloween

May Eve

Summer Solstics

Winter Solstics

THE 9 SATANIC STATEMENTS

1. Satan represents indulgence instead of abstinence!
2. Satan represents vital existence instead of spiritual pipe dreams!
3. Satan represents undefiled deceit instead of hypocritical self-deceit!
4. Satan represents kindness to those who deserve it instead of love wasted on ingrates!
5. Satan represents vengeance instead of turning the other cheek!
6. Satan represents responsibility to the responsible instead of concern for psychic vampires!
7. Satan represents man as just another animal -- sometimes better, more often worse, than those that walk on all fours -- who, because of his "divine spiritual and intellectual development," has become the most vicious animal of all!
8. Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification!
9. Satan has been the best friend the Church has ever had, as He has kept it in business all these years!

REGE SATANAS!

THE SATANIC BIBLE by Anton Szandor LeVay  
(Avon Books, New York)

CRIME SCENE INVESTIGATIONS

Clues unique to the black occults in general:

1. Mockery of Christian symbols.  
(inverted cross, vandalized Christian artifacts)
2. Use of stolen or vandalized Christian artifacts.
3. Discovery of candles or candle drippings.
4. Unusual drawings, symbols on walls/floors.  
(pentagram, etc)
5. Non-discernable alphabet.
6. Animal mutilations including removal of specific body parts.  
(anus, heart, tongue, ears, etc)
7. Use of animal parts (feathers, hair, bones) to form signs and symbols on ground.
8. Absence of blood on ground or in animal.
9. Altar containing artifacts.  
(candles, chalice, knife, etc)
10. Effigies like voodoo dolls stuck with pins or otherwise mutilated.
11. Bowls of powder or colored salt.
12. Skulls with or without candles.
13. Robes, especially black, white, or scarlet.
14. Rooms draped in black or red.
15. Books on Satanism, "Magick" Rituals, etc.

Homicide investigations:

1. Location and position of the body.
2. Missing body parts.
3. Location of stab wounds/cuts.

4. Branding iron or burn marks.
5. Wax drippings on victim or ground.
6. Oils or incense found on body.
7. Human or animal feces consumed or found on victim.
8. Blood letting.
9. Stomach contents analyzed for - urine, drugs, wine, potions, etc.

Colors Significant to Satanism/Witchcraft

BLACK	Darkness, night, sorrow, evil, devil
BLUE	Vigilance, tears, water, sadness, pornography
GREEN	Vegetation, nature, soothing, restful
RED	Blood, physical life, energy
WHITE	Cleanliness, purity, innocence
YELLOW	Perfection, wealth, glory, power

UNIQUE TO WITCHCRAFT & VODOO:

Santeria: Coins in multiples of seven  
 Sea shells  
 Chicken corn kernels  
 Pieces of fruit (coconut, oranges, apples)  
 Mutilated and beheaded chickens, hens, cows, goats, roosters  
 Scarves in specific colors depending on which saint is being  
 worshiped  
 Beheading of victims  
 Jewelry  
 Voodoo dolls, pins with strange symbols or writing

UNIQUE TO SATANISM:

Mockery of Christian symbols:  
 Inverted Cross-Mocks Christ's death on the cross  
 Chalices/holy water-stolen from Catholic Churches  
 Black candles used instead of white  
 Bent cross-symbolizes confusion and satanic supremacy  
 Liturgy=reversed and used to call upon Satan

Pentagram: 5 pointed star inside a circle. Point down signifies the  
 goat's head or Satan. The circle signifies satanic circle of  
 power inside which all power exists. All rituals are  
 conducted inside the circle of power.

Goat's Head: May be real or mock (leader wears as sign of Satan)

Alphabet: Strange scrawlings, not discernible to layman

COMMON TO BOTH WITCHCRAFT & SATANISM:

Grave robbings: May involve removal from cemeteries entire body or  
 specific body parts (skull, bones). Will be used in  
 rituals and discarded later.

Mutilations: May involve animals that were sacrificed and organs  
 being removed surgically. These organs are used in  
 further rituals. This may involve the use of the heart,  
 lungs, intestines, ear, eyes or tongue. May also occur  
 in human sacrifices.

Traditional satanists will not leave signs that are traceable. Santeria  
 and witchcraft practitioners will, as part of completion of ritual.  
 Dabblers and Heavy Metal/Punk Rock satanists will leave signs usually in  
 the form of scrawlings on the victim, walls (sometimes in blood). Refer  
 to biblical statements, passages, or honor to Satan.

**SIGNS OF PAGAN & SATANIC PRACTICES**  
**AMONGST TEENAGERS**

**PROFILE:**

Male  
Intelligent (but an underachiever)  
Creativity  
Curiosity beyond norm  
Low self esteem  
Middle to upper middle class family  
Difficulty in relating to peers  
Boredom  
Alienation from family & religion

**EARLY PHASES:**

Abnormal level of stress  
Anxiety and fear  
Feelings of inadequacy or loss of control

**SIGNS OF ACTIVE INVOLVEMENT:**

Obsession with fantasy role playing games  
Obsession with heavy metal music  
Books on occult  
Objects used for spells or rituals:  
    Candles, pentagrams, inverted crosses,  
    symbols (666), stones, powders, oils  
Symbolic jewelry  
Excessive and unexplained paranoia of the world  
Extreme secrecy  
Self mutilation (usually razor slashes)  
Fear of discussing involvement

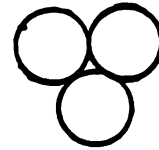
SIGNS AND SYMBOLS



666

FFF

Four different ways which refer to the "mark of the beast" or Satan. Note that the letter "F" is the sixth letter of the alphabet.



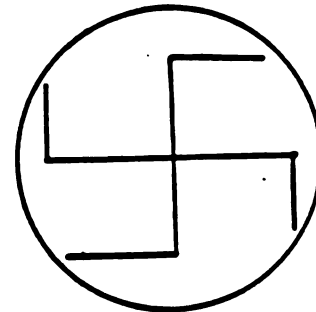
THE MARK OF THE BEAST (REV 13: 16-18)

The "horned hand" is the sign of recognition between those who are in the Occult. It may also innocently be used by those who identify with Heavy Metal music.



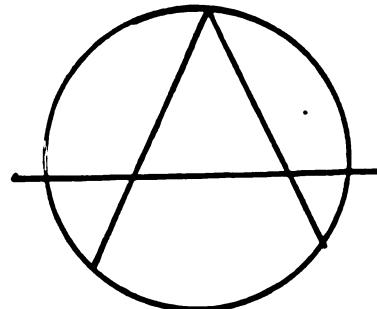
HORNED HAND

The "swastika" or "broken cross" is of ancient origin. Originally, it represented the four winds, four seasons and four points of the compass. At that time, its arms were at 90° angles turned the opposite way as depicted here. It turned in a clockwise direction, showing harmony with nature. The "swastika" depicted here shows the elements or forces turning against nature and out of harmony. The Nazi's, SWP groups and Occult groups use it in this manner.



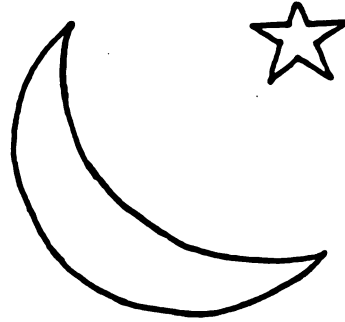
SWASTIKAS

The symbol of "anarchy" represents the abolition of all law. Initially, those into "punk" music used this symbol, but it is now widely used by Heavy Metal followers.

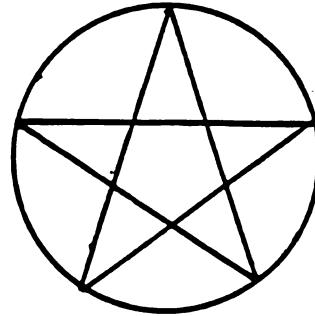


ANARCHY

Here, the moon goddess "Dianna" and the morning star of "Lucifer" are represented. This symbol may be found in both White Witchcraft and Satanism. When the moon is turned to face the opposite direction, it is primarily Satanic.

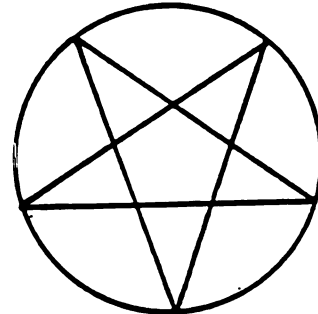


The "pentagram", or without the circle, the "pentacle", may be used in both Black and White Magic. Generally, the top point represents the spirit and the other points represent wind, fire, earth and water.



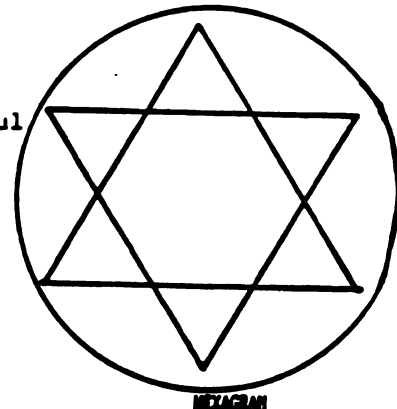
PENTAGRAM

The upside down pentagram, often called the "baphomet", is strictly Satanic in nature and represents the goat's head.



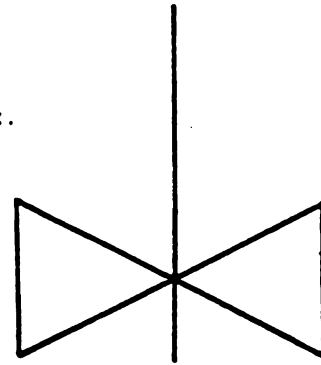
BAPHOMET

The "hexagram", also referred to as the "Seal of Solomon" is said to be one of the most powerful symbols in the Occult.



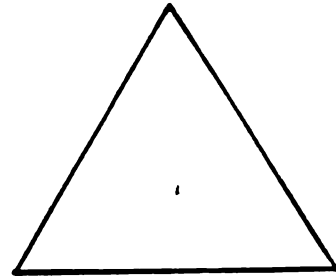
HEXAGRAM

The Roman symbol of justice was a double bladed ax in the upright position. The representation of "anti-justice" is inverting the double bladed ax.

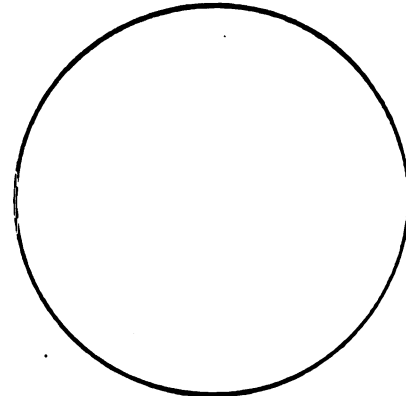


ANTI-JUSTICE

A "triangle" may vary in size, but is generally inscribed or drawn on the ground and is the place where a demon would appear in conjuration rituals.



The "circle" has different meanings. One of which is to symbolize eternity. Another is that of protection from evil without and to contain power within. When used for ritual, it is nine (9) feet in diameter.



A "talisman" or "amulet" is an object with drawing or writing inscribed in it of a God name or image of a supernatural power. The majority of these are listed in the "Lesser Key of Solomon".



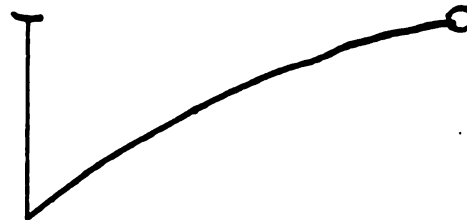
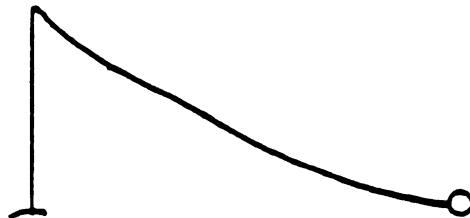
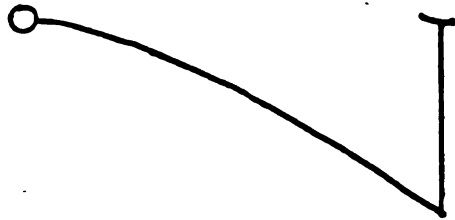
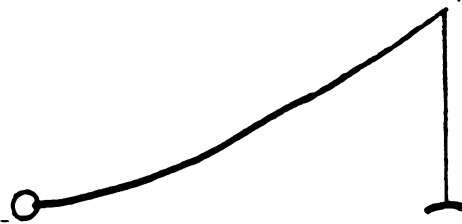
TRAIL MARKERS

There are many forms of directional trail markers which are employed by formal and casual Occult groups alike. These markers indicate locations where Occult activities may take place and how to get there.

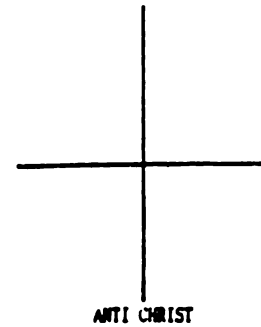
The markers depicted to the right show a small circle or starting place, then a direction to be taken. The rise or fall of the line show hills and valley type terrain.

Other marker types could be a "pentagram" on the right or left side of a road, trail, or even on a house or building.

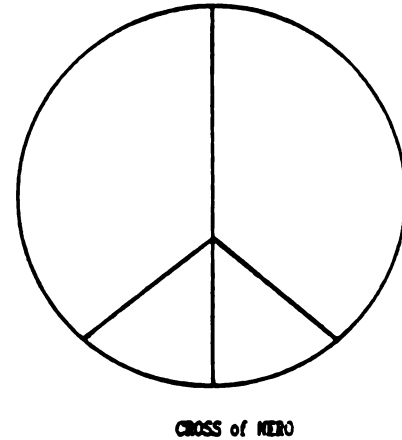
Markers may be very unique and only apply to one group.



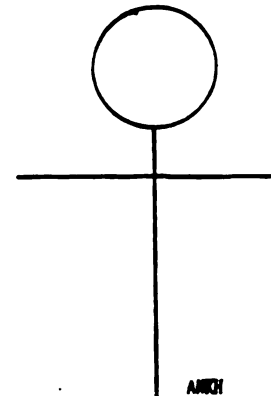
The "upside down" cross is a blaspheme of the Christian cross.



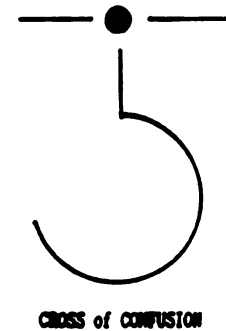
This symbol represented peace in the early 60's; but now, among the Heavy Metal and Occult groups, signifies the "Cross of Nero". It shows an "upside down" cross with the cross member broken downward - "The Defeat of Christianity".



The "ankh" is an ancient Egyptian symbol for life. The top portion represents the female and the lower portion, the male. This symbol had magical significance.

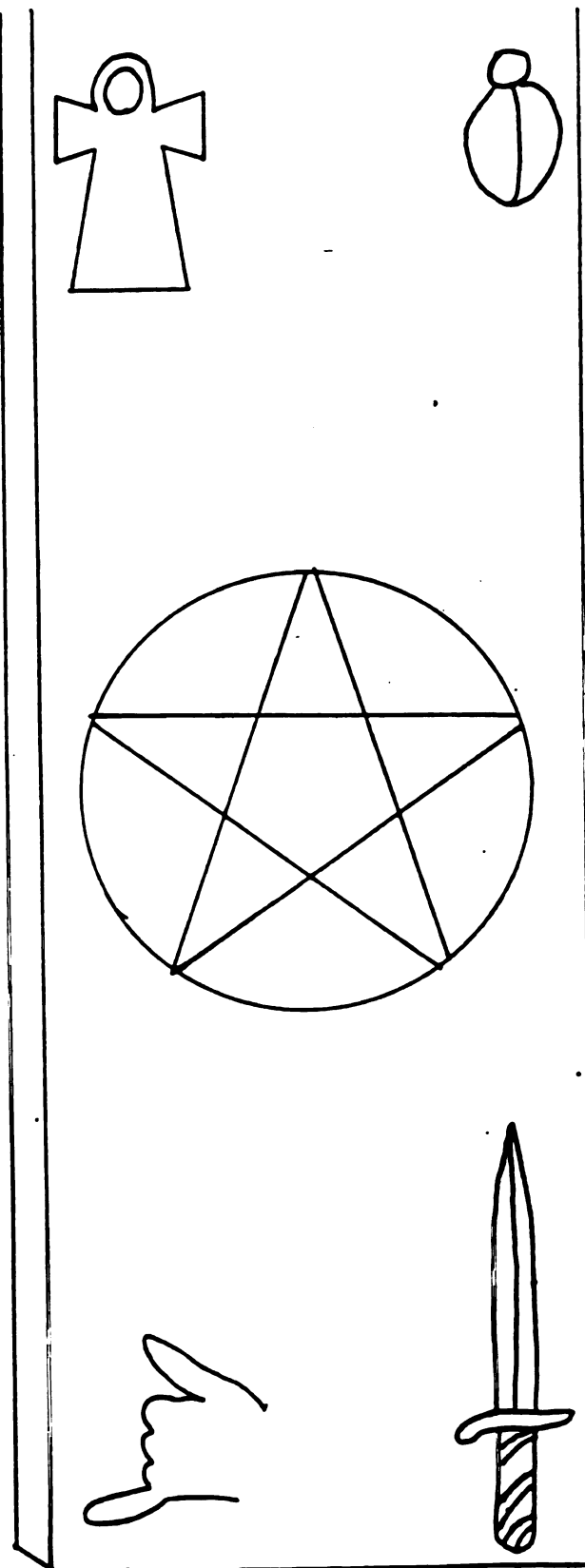


The "cross of confusion" is an ancient Roman symbol questioning the existence or validity of Christianity.



SAMPLE ALTAR

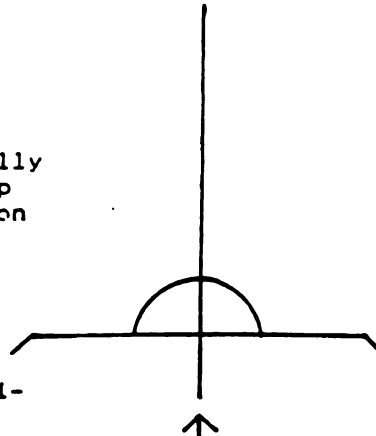
The altar may be any flat object where the implements of the ritual are placed. The altar will usually be placed within the nine (9) foot circle. This diagram shows a marble or granite slab 48"x22"x2". The pentagram in the center is etched into the slab. Human or animal blood is then poured into the etching. Other symbols may be carved into the slab as characteristic to each group. Implements that would be placed on the altar would include: athame, chalice, candles, parchment, cauldren, Book of Shadows and other items as characteristic for each group.



### THE INVERTED CROSS OF SATANIC JUSTICE

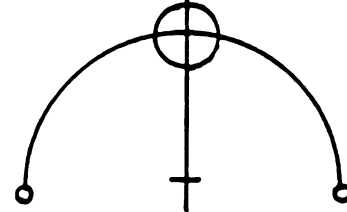
Often found carved into victim's chest. When used in such a case, victim is usually a traitor. It is also used as a backdrop near a "baphomet" for curse and compassion rituals.

The center vertical line indicates man's present. The horizontal line indicates eternity, past and future. The arch indicates the world. The inverted cross appearance symbolizes the epitome of anti-Christian theology.



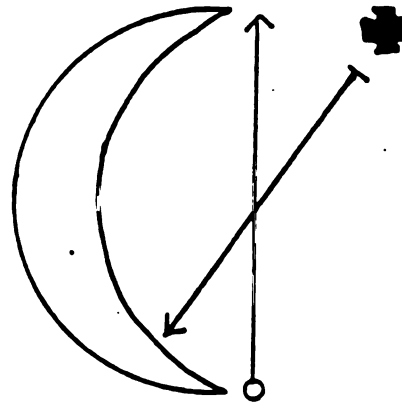
### THE SEXUAL RITUAL SYMBOL

This is used to indicate the place and purpose. It is often carved into stone or painted on the side of the road to show present use of the location.



### THE BLOOD RITUAL SYMBOL

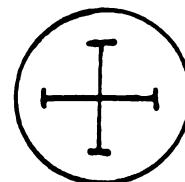
This symbol represents human and animal sacrifices.



BLACK MASS INDICATOR



BLACK MASS INDICATOR



**7/6 10/9 12/13**

**NEMA NATAS  
AMEN SATAN**

**LIVE-EVIL**

**REDRUM  
MURDER**



ASTROLOGICAL SYMBOLS

SOL - SUNDAY

LUNA - MONDAY

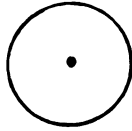
MARS - TUESDAY

MERCURY - WEDNESDAY

JUPITER - THURSDAY

VENUS - FRIDAY

SATURN - SATURDAY



ALPHABETS

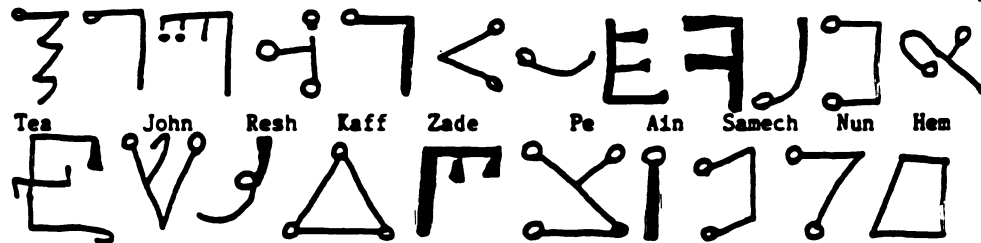
There are many forms of writing utilized in the occult. Sample forms of alphabets follow on the next two pages. In addition to the samplers, the investigator should be aware that spirit writing, backwards, symbolic writing and writings uniquely characteristic to a particular group may be used. Variations to any alphabet may also occur.

HEBREW ALPHABET

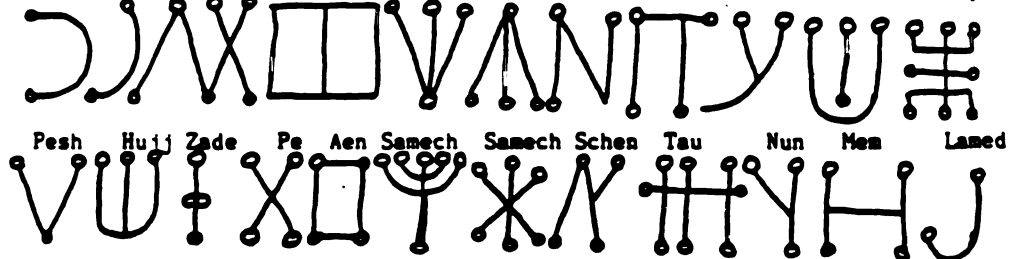
א aleph (A) 1	ב beth (B) 2	ג gimel (C) 3	ד daleth (D) 4	ה he (H) 5	ו vau (V) 6	ז zayin (Z) 7	ח beth (CH) 8	ט teth (T) 9
י yodh (Y) 10	כ kaph (K) 20	ל lamedh (L) 30	מ mem (M) 40	נ nun (N) 50	ס samekh (S) 60	ע ayin (O) 70	פ pe (P) 80	צ tsadeh (TZ) 90
ק qaph (Q) 100	ר resh (R) 200	ש sin 300	ש shin (SH) 300	ת tav (TH) 400	300	600	700	800

PASSING THE RIVER

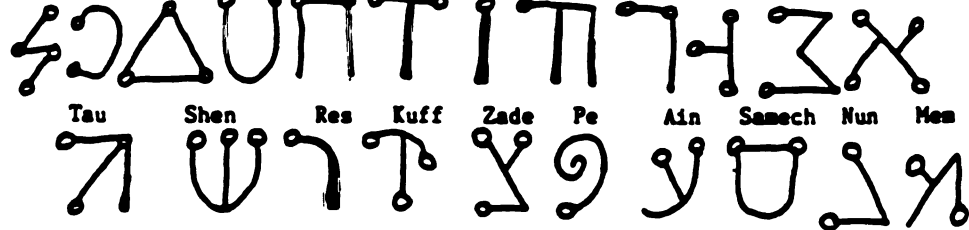
Lamed Curh Jed Theth Cheth Zarn Yau He Daleth Gemil Beth Aleph

WRITING CALLED MALACHIM

Cah Hed Theth Cheth Zain Yau He Daleth Gemel Beth Aleph

CELESTIAL WRITING

Lamed Caph Jed Theth Cheth Zain Vau He Daleth Gimel Beth Aleph



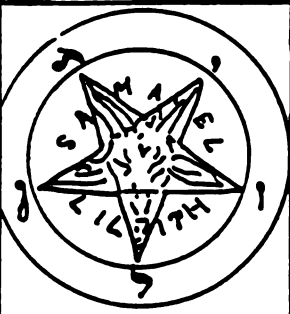

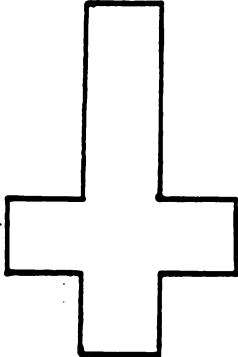
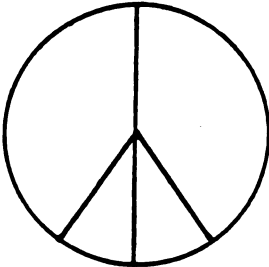
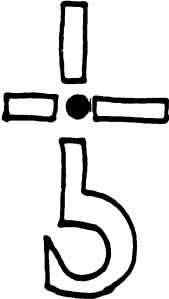
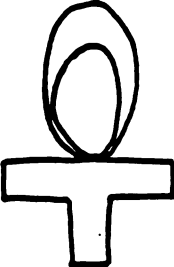
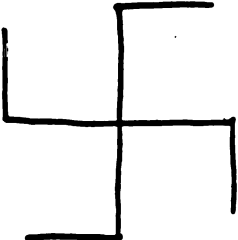
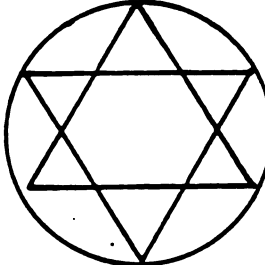
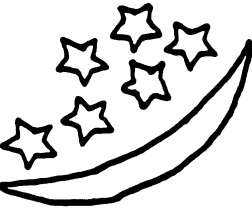
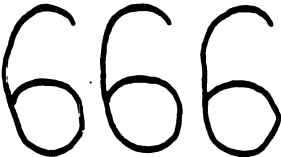

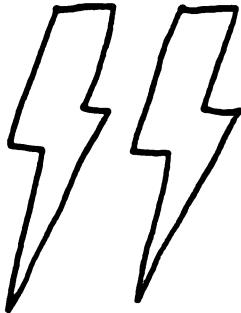
RUNIC ALPHABET

X	.	S				X	N					φ
F	B	Λ	⊠	M	Y	X	H	I	\	Λ	Γ	⊠
A	B	C	D	E	F	G	H	I	J	K	L	M
		N	Λ				Λ			X	⊠	
X	F	⊠	Λ	R	Y	↑	Γ	Δ	⊠	⊠	Y	
N	O	P	Q	R	S	T	U	V	W	X	Y	
N												
Y	g	P	5	Q	F	Y	N	M	L	H	⊠	⊠
Z	NG	TH	GH	OE	AR	EA	IS	OA	IA	SH	CH	WR


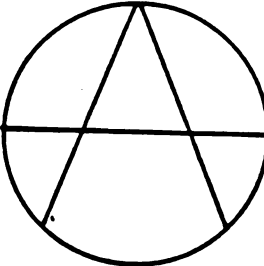
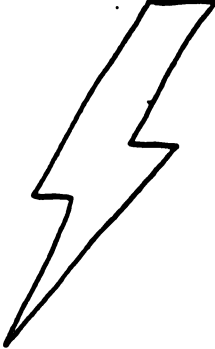
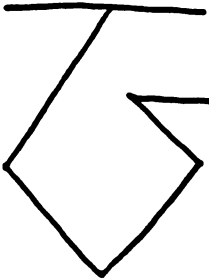
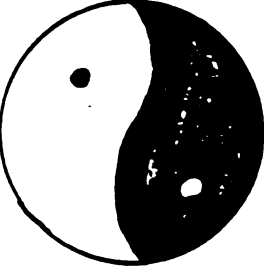

THEBAN ALPHABET

h	g	m	l	z	k	u	y	v	u	u	z	z
h	g	m	l	z	k	u	y	v	u	u	z	z
h	g	m	l	z	k	u	y	v	u	u	z	z
h	g	m	l	z	k	u	y	v	u	u	z	z

SIGNS AND SYMBOLS  
ASSOCIATED WITH  
SATANIC WORSHIP  
AND  
HEAVY METAL MUSIC

 <p><b>SYMBOL:</b> Emblem of Baphomet  <b>**</b>Two Pts. up-Devil Horns  Three Pts. down-Dental of the Trinity; Center Pt. down to Satan to invoke spirits</p>	 <p><b>SYMBOL:</b> Goats Head  <b>**</b>Represents Satan and the Powers of Darkness</p>	 <p><b>SYMBOL:</b>Upside Down Cross  <b>**</b> Denial of Christianity</p>	 <p><b>SYMBOL:</b> Cross of Neri  <b>**</b>Cross upside down with the arms broken</p>
 <p><b>SYMBOL:</b> Sign of Confusion  <b>**</b>Initiated by Romans to question who really died on the cross</p>	 <p><b>SYMBOL:</b>Egyptian ANKH Cross  <b>**</b>The Cross of Satan Represents Life</p>	 <p><b>SYMBOL:</b> Swastika  <b>**</b>Used by Witches/Wizards in incantations/conjunctions; Nazi Symbol</p>	 <p><b>SYMBOL:</b> Seal of Solomon  <b>**</b>Order of the Golden Dawn</p>
 <p><b>SYMBOL:</b>Crescent Moon/Star  <b>**</b>Moon Crescent Diana (female God) &amp; Star of Lucifer; Represents Divinity and Sovereignty</p>	 <p><b>SYMBOL:</b>Sign of the Beast  <b>**</b>From the Bible Book of Revelations Chapter 13; Sometimes written 666-666 letter of the Alphabet; Mark of Aleister Crowley</p>	 <p><b>SYMBOL:</b> Church of Satan  <b>**</b>Found in the Satanic Bible above the 9 Satanic Statements</p>	 <p><b>SYMBOL:</b> Lightning Bolts  <b>**</b> Symbol of Hitler's Secret Order-Thule Society</p>

SIGNS AND SYMBOLS  
ASSOCIATED WITH  
SATANIC WORSHIP  
AND  
HEAVY METAL MUSIC

 <p><b>SYMBOL:</b> Horned Hand **Satanic Salute; Represents Devils Horns; 666</p>	 <p><b>SYMBOL:</b> Anarchy **Denial of Authority</p>	<p>NATAS</p> <p><b>SYMBOL:</b> Satan Backwards **A-A in ancient writing</p>	<p>FTW</p> <p><b>SYMBOL:</b> Fuck the World **Old Bikers Term</p>
 <p><b>SYMBOL:</b> Lightning Bolt **Represents S for Satan/Stoners</p>	 <p><b>SYMBOL:</b> Twisted Sister **Heavy Metal Musical Group</p>	<p>ZOSO</p> <p><b>SYMBOL:</b> Three Headed Dog-Protector of Gateway to Hell **Nickname of Jimmy Page</p>	<p>SWP</p> <p><b>SYMBOL:</b> Supreme White Power **White Supremacy term</p>
 <p><b>SYMBOL:</b> Yin Yang **Male-female; night-day black-white; good-evil</p>	 <p><b>SYMBOL:</b> Sword of Power **Aggressive Force-used in Satanic rituals</p>	<p><b>SATANIC LEADERS</b></p> <p>ALEISTER CROWLEY-The Beast **Order of the Golden Dawn; Order of Silver Star; Ordo Templi Orientis</p> <p>ANTON LAVEY-The Black Pope **Leader of the Church of Satan; organized 1966</p> <p>MICHAEL AQUINO - **Leader of the Temple of Set; former member of Church of Satan; organized 1975</p>	<p><b>HEAVY METAL MUSICAL GROUPS</b></p> <p><u>Black Metal</u></p> <p>Dio Iron Maiden Venom Wasp Slayer Motley Crue Merciful Fate AC/DC Black Sabbath Ozzy Osbourne (The above listed groups were placed in the category of Black Metal due to the Satanic messages of their music/album covers/clothing)</p>

OCCULT RITUALS

The steps taken before and during a ritual are described below. Keep in mind each group may do things differently. What appears below is only an example of how a "typical" group might conduct its rituals.

1. Preparation of the ritual area. Rituals are usually conducted within a circle to foster concentration and protection. Cults or covens feel the magic circle or sphere protects the celebrants from unruly demons.
2. The circle will be of any size but is traditionally 9 feet in diameter. Circles may be found in sizes ranging from 2-3 feet (indoor use) up to 50 feet for large outdoor ceremonies.
3. Celebrants will be dressed in a particular type of garb and jewelry unless no clothing is worn.
4. A bell is usually rung to begin the ceremony.
5. Four candles and candlesticks will be placed at the 4 main compass points, or candles will be placed on an altar. The altar will normally be placed near the point closest to North. The altar will either be a table or a person.
6. Normally no artificial lights are allowed, and fires may be present for additional lighting or warmth.
7. An invocation is chanted which will include the following items:
  - a. Sword or ritual knife (athame) which has been consecrated. Other celebrants' knives may be positioned on the altar.
  - b. A pentacle (copper or silver disc 5-6 inches across), also consecrated.
  - c. Small bowl of water and means of sprinkling (small teaspoon).
  - d. Salt.
  - e. A censer (ornamented container in which incense is burned) and incense.
8. Celebrant drinks from chalice.
9. Conjuring of demons begins.
10. Intended desire is executed (e.g., Black Mass, Lust Ritual, etc.).
11. Flames are extinguished.
12. Bell is rung to end ritual.

OCCULT ACTIVITY

Occult activity will normally be veiled in secrecy and clouded in darkness making confirmation almost impossible. Members of the occult frequently take an oath of secrecy and will take measures to insure their privacy. A review of occult activity in the State of Colorado included the following findings:

1. Groups usually meet once a week on a Friday or Saturday night often using abandoned schools, churches, or farmhouses.
2. Sacrifices of dogs, cats, or goats are common, accompanied by strange language.
3. Most groups range in size from 12-30 people with few children involved.

MASSES AND RITUALS

Masses are services held at different times during the week, month, or year. Rituals are conducted at most of these masses and are used as a tool to bring about a change in the state of consciousness among the participants. Drugs, colors, music, chants, words and meditative practices are used to enhance or mesmerize the participants. Listed below are some of the more popular types of masses:

INITIATION:

Where new members are accepted into the group. They will usually participate in the service acting as an acolyte. Once initiation is complete the neophyte is sworn to secrecy regarding all activities of the group.

GNOSTIC:

A worship service sometimes open to outsiders who show a desire to join the group. Evil spirits are called upon and a desire of the group is expressed in hopes of it becoming a realization.

MASS OF ANGELS:

On the eve of the mass a black cock is killed and the heart, eyes, and tongue are cut out. This mass is practiced to give the priest protection from demonic powers becoming too unruly.

MASS FOR DEAD:

Used to call on God to free the celebrant from the fear of Hell and to make the demons obey. A lamb will be sacrificed, his throat cut, and heart, eyes, and tongue removed and ground into powder and then buried with the lamb.

BLACK MASS:

The most bizarre of all rituals done only for evil purposes. Magicians can use powers, forces, spirits, and demons. Evil medicine can be herbs or parts of animals or human beings. A mockery of the Catholic Mass is held. Blasphemy of the name of God and the trampling or urinating on Christian artifacts is part of the service.



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

Catherine Gould, Ph.D  
 Clinical Psychologists

**Preschool Age Children**

1. Preoccupation with urine and feces. Use of words for urine and feces that are not used at home (especially "baby" words like "poopoo").
2. Discussion of feces or urine on the face or in the mouth. Constant discussion of urine and feces at the dinner table.
3. Urine or feces strewn or smeared in the bathroom.
4. Inability to toilet train a child because the child is afraid (as opposed to not ready to be toilet trained or in a power struggle with the parent). The child may reveal fears of having to eat the feces if (s)he uses the toilet.
5. Preoccupation with passing gas. Using mouth to make gas sounds repeatedly, attempting to pass gas purposefully, wild laughter when the child or someone else passes gas. Use of words for passing gas which are not used at home.
6. Aggressive play that has a marked sadistic quality. The child hurts others intentionally, and seems to derive pleasure from doing so. Child destroys toys.
7. Mutilation themes predominate. Child acts out severing, sawing off, twisting or pulling off body parts. Aggressive words include cut, saw, slice, chop. Taking out eyes or removing other parts of the face and head are common themes.
8. Harming animals, or discussion of animals being hurt or killed.
9. Preoccupation with death. Child "practices" being dead, asks if (s)he will die at age 6 (the Satanic number), asks whether we eat dead people. Questions are distinguishable from normal curiosity about death by their bizarre quality.
10. Fear that there is something foreign inside the child's body - e.g., ants, ice, a bomb.
11. Fear of going to jail, being tied up or caged. References to the police coming after the child.
12. Fear of ghosts and monsters. Child's play frequently involves ghosts and monsters.
13. Fear of "bad people" taking the child away, breaking into the house, killing the child or the parents, burning the house down.

Child is clingy and may resist being left with baby-sitters, especially overnight.

15. Child's level of emotional or behavioral disturbance or developmental delay seems inconsistent with the parents' level of functioning.
16. Preoccupation with the devil, magic, potions, supernatural powers, crucifixions. Questions about these topics in families who do not believe in or discuss them are significant.
17. Odd songs or chants by the child that are sexual or otherwise bizarre, or that have a "you better not tell" theme.
18. Numbers or letters always written backwards (as opposed to a child who sometimes or often reverses numbers or letters). This is the "devil's alphabet."
19. References to drugs, "pills," candy, mushrooms, "bad medicine," or injections that seem peculiar for a preschool age child. References to drug-like or diuretic effects.
20. Constant fatigue, illness, flare-up of allergies. Vomiting.
21. References to people at school who are not school personnel. (This is because other adults join teachers for the abusive activities.)
22. References to "my other Daddy," "my other Mommy," or "my other family" (meaning "at school").
23. References to television characters as real people. (This is because perpetrators take on names like "Barney Flintstone" so child's disclosure will be dismissed as television-inspired fantasies).
24. References to people in scary costumes, especially monsters, ghosts, devils, dracula.
25. References to sexual activity with other children at school.
26. Discussion of being taken to people's houses or other locations (junk yard, church, hospital, another school) that are not normal school outings for which parents have given permission.
27. References to pictures or films being taken at the school at times other than when school pictures would normally be taken. Peculiar descriptions or references to nudity, sexual acts, unusual costuming, or animal involvement when discussing photography at school.
28. Marks on the child's back, unusual bruising, especially in pattern.
29. Nightmares or dreams of any of the above.

**SYMPTOMS CHARACTERIZING SATANIC RITUAL ABUSE  
AND SEXUAL ABUSE**

Catherine Gould, Ph.D  
Clinical Psychologists

Preschool Age Children

1. Low self-esteem, feeling of being "bad." Child feels deserving of punishment.
2. Child is fearful, clingy, regresses to "baby" behavior. Separation anxiety.
3. Child is angry, aggressive, acts out.
4. Child acts wild, uncontrolled, hyperactive.
5. Child is accident prone or deliberately hurts self.
6. Child is negativistic, resistant to authority. Child mistrusts adults.
7. Child is over compliant with authority, overly pleasing with adults.
8. Child shows rapid mood changes.
9. Child is withdrawn, does not play, or plays in lethargic, unfocused way.
10. Child exhibits short attention span.
11. Child does not learn.
12. Child's speech is regressed and babyish. Child has delayed speech or speech disorder. Child's speech production decreases significantly.
13. Somatic complaints - stomachaches, nausea, vomiting.
14. Nightmares, sleep disorders.
15. Child is fearful of being touched. Child fears having genital area washed.
16. Child touches genitals or masturbates excessively. Child touches or tries to insert finger in rectum.
17. Child pulls down pants, pulls up dress, takes clothes off inappropriately.
18. Child touches others sexually or asks for sex.

19. Child is sexually provocative or seductive.
20. Child complains of vaginal or anal pain, burning when washed, pain when urinating or defecating.
21. Semen or blood stains on child's underwear.
22. Detailed and age-inappropriate understanding of sexual behavior.
23. "Hints" about sexual activity.
24. Complains that an adult or older child is "bothering" the child.
25. Reference to blood or "white stuff" in genital area.
26. Statement that someone removed the child's clothes.
27. Statement that older child or adult exposed themselves to the child.
28. Statement that an older child or adult touched or penetrated child's bottom, vagina, rectum, mouth, etc.
29. Statement that child touched an older child's or adult's bottom, vagina, penis, rectum, etc.
30. Statement that the child witnessed sex acts.
31. On exam, relaxed sphincter, anal or rectal laceration or scarring, child relaxes rather than tenses rectum when touched.
32. On exam, enlargement of vaginal opening, vaginal laceration or scarring in girls. Sore penis in boys. Blood or trauma around genital area.
33. On exam, venereal disease.

CHARACTERISTICS OF SCHOOLS IN WHICH  
SATANIC RITUAL ABUSE OCCURS

1. It is our experience that so-called "open" schools are as prone to Satanic ritual abuse as are closed schools. That is, being able to walk directly into the classroom does not guarantee safety. We believe that a "watch" person alerts perpetrators that a parent is arriving, and the child is quickly produced.
2. We have found that several of the offending schools have two-way mirrors in the classrooms. These are almost never "single perpetrator" cases. Rather, from what the children tell us, the whole school seems to be involved. Therefore, the ability to look into the classroom and see what is going on provides no deterrent.
3. Personnel at offending schools usually do not seem obviously "strange." After a child discloses abuse at the school, the parent rarely thinks in retrospect that she should have suspected it based on the teachers' behavior. Some personnel at offending schools may even be exceptionally "solicitous" of the child's academic progress. When the child does not progress (because [s]he is being abused) the school may recommend (s)he be retained an extra year.
4. The expense, prestige, religious, or educational affiliation of a preschool seems to provide no assurance that the school is safe. Children from expensive, prestigious preschools have made extensive and detailed allegations of abuse. Similarly, children from college and university affiliated preschools have alleged abuse. Religiously affiliated preschools have also numbered among the offenders.
5. Satanic ritual abusers tend to infiltrate preschools in clusters, by geographic area. As in the case of the South Bay, in which 7 offending preschools were identified, there is rarely a single school involved in a given area. Currently, we are aware of clusters of offending schools in the Newbury Park, Whittier, and Riverside areas.
6. It is unrealistic to believe that confronting the school with the child's allegations of abuse will produce anything other than denials that such activity is going on. The school may submit to "investigation" by the police, which usually involves little more than "talking to" the preschool director. Sometimes the school will threaten to sue the parents if they file a complaint.

DEFINITIONS

A. .A.	The abbreviated form from Argenteum Astrum, the magical order founded by Aleister Crowley in 1904.
ALTER	Ritual table used to hold artifacts during rituals. Can be made of wood, stone or earth. In Anton Lavey's form of Satanic religion, a "nude woman" is used as the Alter.
ANKH	Egyptian symbol resembling a cross with a loop at the top. The ankh is a symbol of life and every major Egyptian deity is depicted carrying it. It has been suggested by some that the symbol has a sexual origin, combining the penis and vagina in one motif; however, Egyptologist Wallis Budge regards this interpretation as "unlikely." The ankh is also known as the crux ansata.
ATHAME	A ritual sword or dagger used by a priestess or witch in a magical ceremony. It has a black handle and magic symbols engraved on its blade.
BAALZEPHON	In demonology, captain of the guard and sentinels of hell.
BAPHOMET	Demonic deity represented by Eliphas Levi as a goat headed god with wings, breasts and an illuminated torch between his horns.
BEELZEBUB	Traditionally, one of the most powerful demons - ranking in importance with Lucifer, Ashtaroth, Satan. Thought of as a demon of decay.
BELTANE	Celtic, pre-Christian spring festival, celebrated on May Day. One of the major witches' sabbaths.
BLACK MASS	Satanic practice, deliberately parodying the central ritual of Catholicism, in which the host (representing the Body of Christ) is stolen from a church, consecrated by an unfrocked priest and desecrated. The ceremony includes activities forbidden by the Church, including the alleged sacrifice of unbaptized infants and the recitation of the Lord's Prayer backwards.
BLOOD	Synonymous in magic with like-force, blood is used by some sorcerers and black magicians to inscribe magical names of power and to sign magical pacts with spirits; it is also consumed as a power bestowing sacrament.
CAULDRON	Like a cup. Medieval witches were said to stir their magical concoctions in a cauldron.

CERBERUS	In Greek mythology, an awesome three headed dog who guarded the entrance to Hades.
CHURCH OF SATAN	Headed by occultist Anton La Vey. It encouraged the development of the animal instincts, self indulgence and free sexuality and included in its rituals a satanic "mass". Male and female participants in the ritual wore black robes, with the exception of a naked woman who volunteered to be the "altar". Reports indicate the Church ceased functioning in 1975 and has now been replaced by the Temple of Set, headed by Michael Aquino.
CIRCLE	In mythology, a symbol of totality and wholeness and in Western magic, an important symbol used in ceremonial magic. In the Hermetic Order of the Golden Dawn, the circle is inscribed on the floor of the Temple and represents the Infinite Godhead and Divine self-knowledge that the magician aspires to.
CONE OF POWER	In witchcraft, the ritual act of visualizing a "cone of energy" and directing it towards whatever goal or task is at hand.
CONJURATION	The act of evoking spirits by means of ritual formulae or words of power. In ceremonial magic, these spirits are urged to manifest within a triangle inscribed on the floor of the Temple ( the triangle being a symbol of manifestation). Usually incense, or smoke, or some other "manifesting medium" is provided so that the spirits can be conjured to visible appearance rather than remain unmanifested on the astral plane.
COVEN	A group of witches who gather together to perform ceremonies as esbats and sabbaths. Traditionally, the number of members in a coven has been assumed to total thirteen, but now it seems that covens do not necessarily have a specific numerical membership and that groups of witches gather in various numbers according to the nature of the rituals to be performed.
CRESCENT	The shape of the waxing moon, symbolic of fertility and abundant growth.
CROSS	Ancient pre-Christian symbol interpreted by some occultists as uniting the male phallus (vertical bar) and the female vagina (horizontal bar). It is also a symbol of the four directions and a powerful weapon against evil.

- CROWLEY, ALEISTER** Probably the most famous and notorious occultist of the twentieth century.
- CROWLEY** founded a new Order, the Argenteum Astrum and claimed exclusive contact with magical Egyptian forces. Crowley's new Order in turn inspired others, including Louis T. Culling's Great-Brotherhood of God, the Californian branch of the Ordo Templi Orientis and a group calling itself the Fellowship of Ma Ion.
- CULT** A system of religious or magical beliefs. The term is used to describe practitioners of those beliefs, the ceremonies and the patterns of worship.
- CURSE** Invocation of oath made with evil intent. Curses are associated with black magic or sorcery and are intended to harm or destroy opponents or property and often require the invocation of evil spirits. See Demonology, Spells.
- DAEMON** From the Greek daimon, a spirit, an evil spirit or demon. Also used as a term for beings at an intermediate level between God and people.
- DEMONOLOGY** The study of demons and evil spirits and the rites and superstitions associated with them. Usually associated either with demonology or the gods of black magic and the left hand path.
- DEVIL, THE** The personification of evil called Lucifer or Satan in Christianity.
- DIRECTIONS, FOUR** In Western magic, the four directions are symbolized in ritual, representing the elements Air, Fire, Water and Earth respectively.
- DRUIDS** Celtic priests in pre-Christian Britain and Gaul. Skilled in astronomy and medicine, they worshiped the sun, believed in the immortality of the soul and in reincarnation.
- ELEMENTS** In medieval alchemy, Fire, Air, Earth and Water. There are four godnames for the four elements: Biton (fire); Hcoma (water); Exarp (air) and Nanta (earth). Occultists following the system of magic developed in the Hermetic Order of the Golden Dawn also use the fifth element Spirit. These symbols are Tejas, a red equilateral triangle (fire); Apas, a silver crescent (water); Vayu, a blue circle (air); Prithivi, a yellow square (earth) and Akasha, a black egg (spirit).
- EQUINOX** The time at which the sun crosses the equator. This takes place on March 21 and September 22 and on these days the length of day and night are equal.



ESOTERIC	Term applied to teachings that are secret and only for initiates of a group; mysterious, occult, "hidden".
GOETIA	Tradition of black magic, including incantations, ceremonies and techniques of sorcery, often provided practical instructions for contacting demonic spirits.
GREAT BEAST, THE	The name for the Anti-Christ in the Book of Revelations and the name popularly associated with the magician Aleister Crowley.
GRIMOIRES	Medieval collections of magical spells, rituals and incantations, which invariably claimed descent from classical Hebrew or Egyptian sources.
HAND OF GLORY	In witchcraft, a lighted candle positioned between the fingers of a dead person's hand - usually that of a criminal condemned to death.
HEAD	Central powerhouse of the body believed to contain all magical powers.
HEART	Symbol of eternity. Some groups believe that by eating the heart of another, you acquire the characteristics of the victim and obtain all of his power.
HORNED GOD	Symbol of male sexuality in witchcraft. Part man, part goat.
HOST	In Christianity, the sacred bread regarded as the "Body" of Christ in a Communion service. It symbolizes Christ's personal sacrifice on behalf of humankind (from the Latin hostia, meaning "a sacrificial victim"). In various accounts of black magic and the satanic mass, the host is desecrated.
INITIATE	One who has successfully passed through a ritual of initiation. In occultism, an initiate is regarded as one who possesses esoteric knowledge.
KABBALAH	The Kabbalah presents a symbolic explanation of the origin of the universe, the relationship of human beings to the Godhead.
KALI	Hindu goddess personifying the dark and terrifying forces of Nature. The word kali means "black" and blood sacrifices are still made to her.
KEY OF SOLOMON	Title of a famous medieval grimoire published in two forms: The Greater Key of Solomon and The Lesser Key, or Goetia. The Lesser Key contains detailed commentaries on the nature of the spirits summoned in ceremonial magic, including those used in medieval witchcraft and necromancy.

MAGIC	Technique of harnessing the secret powers of nature and seeking to influence events for one's own purpose. If the purpose is beneficial it is known as white magic, but if it is intended to bring harm to others, or to destroy property, it is regarded as black magic.
MAGIC, BLACK	Magic performed with evil intent. The "Black magician" or sorcerer calls upon the supernatural powers of darkness - devils, demons and evil spirits and performs ceremonies invoking bestial or malevolent forces intended to harm another person.
MAGIC, CEREMONIAL	Magic that employs ritual, symbols and ceremony. Ceremonial magic stimulates the senses by including in its rituals ceremonial costumes, dramatic invocations to the gods or spirits, potent incense and mystic sacraments.
MAGIC, WHITE	Magic performed for a spiritual, healing or generally positive purpose, as distinct from black magic which is performed for self gain. To inflict harm or injury, or for other evil purposes.
MAGIC CIRCLE	Circle inscribed on the floor of a temple for magical ceremonial purposes. Often times nine feet in diameter, believed to hold magical powers within and protect those involved in the ceremony from evil.
NECROMANCY	A ceremony in which the spirits of the dead are summoned to provide omens relating to future events or discover secrets of the past.
NECROPHILIA	Sexual intercourse with the dead. Necrophilia seems to be a feature of the more debased forms of black magic.
NEOPHYTE	One who is a candidate for initiation.
NUDITY	Regarded by some occultists as sign of ritual equality and openness, nudity is also favored by ceremonial magicians who wish to dispense with cumbersome robes. Witches who perform their ceremonies naked are described as being "skyclad".
ORDO TEMPLI ORIENTIS	Sexual magic order formed by Karl Kellner around 1896 and then in 1922 to Aleister Crowley. Members of the OTO arouse sexual energy during their magical ceremonies and identify with the gods and goddesses who personify this principle.
OWL	Bird associated in many cultures with evil powers, death and misfortune.

PAGAN	One who is not a Christian, Jew or Moslem, practitioners of witchcraft and magic. The so called New Pagans are dedicated to reviving the Old Religion and reestablishing the worship of Nature.
PENTAGRAM	A five pointed star. The pentagram is an important symbol in Western magic and represents the four elements surmounted by the Spirit. It is regarded as a symbol of human spiritual aspirations when the point faces upwards; but is a symbol of bestiality and retrograde evolution when facing down.
RIGHT-HAND PATH	In mysticism and occultism, the esoteric path associated with spiritual illumination and positive aspirations. It is the path of Light, as distinct from the so-called left-hand path of darkness, which equates with evil, bestiality and black magic.
RITUAL	A prescribed form of religious or magical ceremony, often designed to invoke a deity. Rituals are characterized by symbolic attire and formalized behavior and may involve imitating the deity in a ceremonial context in order to obtain supernatural power, spiritual illumination or other specific blessings from the god who is worshiped.
ROSE CROSS	A golden cross with a rose at its center: the emblem of the esoteric order of the Rosicrucians.
RUNES	From the German raunen, meaning a "secret" or "mystery", occult symbols that are known in many areas of Northern Europe.
SACRIFICE	An offering made to a deity, often upon an altar. Sacrifices are performed ritually to placate a god and to offer blood - which is symbolic of the life-force and invariably associated with fertility. Some magicians believe that the ritual slaughter of a sacrificial animal releases life energy, which can be tapped magically and used to attune the magician to the god invoked in ritual.
SATANIC MASS	In satanism, a blasphemous ritual that parodies the Christian mass, invokes the powers of darkness and sometimes employs the use of a naked woman as an altar.
SEAL OF SOLOMON	A hexagram consisting of two interlocking triangles, one facing up, the other down.
SHADOWS, BOOK OF	In witchcraft, the personal book of spells, rituals and folklore a witch compiles after being initiated into the coven. The Book of Shadows is kept secret and traditionally is destroyed when the witch dies.

SKYCLAD	Nude.
LOMON	Legendary King of Israel. He was claimed to be the author of several magical grimoires including the Lesser Key of Solomon.
SPIRITS	Discarnate entities, often the spirits of ancestors, who are believed to influence the world of the living.
STOLISTES	The Neophyte grade of the Hermetic Order of the Golden Dawn.
WARLOCK	The male counterpart of a female witch. The term is also used to describe a sorcerer who is skilled in summoning supernatural evil forces and practicing black magic.
WICCA	An alternative name for witchcraft. Practitioners of modern witchcraft continue to debate the origin of the word, which may derive from the Old English root wit, meaning "wisdom".
WITCH	A practitioner of witchcraft; one who has been initiated as a member of a coven.
WITCHCRAFT, MODERN	Neo-pagan movement. Witchcraft is the worship of the Old Religion and focuses primarily on the Great Goddess in her many forms: Artemis, Astarte, Aphrodite, Diana, Hecate. In modern witchcraft, the women rather than the men play the paramount role and members of the coven regularly meet at sabbaths to perform seasonal rituals.
WITCHES' SABBATH	<p>Meeting of a witches' coven held in order to perform magical rites and ceremonies. A large number of witches and warlocks who would gather around a bonfire or cauldron, light black candles and perform sacrifices. The Sabbath would culminate in a sexual orgy.</p> <p>The modern witches' sabbath is held at specific times of the year that mark transitions in the seasons. Witchcraft today is regarded more correctly as a form of Nature-worship. The main sabbaths are Walpurgis Night (April 30) All Hallows' Eve (October 31) Lamas (August 1) Imbolc (February 1) and Beltane (May 1).</p>

## **APPENDIX B**

### **LIST OF ARTICLES IN EACH CATEGORY ANALYZED IN THE STUDY**

Table B.1.--List of articles in each category.

Category of Article	Article ID No.	Police Role	
		Order Maintenance	Law Enforcement
Popular	01(latent)		x
	02(latent)		x
	03(latent)		x
	04(latent)		x
	05(latent)		x
	06(latent)		x
	07(latent)		x
	08(latent)		x
	09(latent)		x
	10(latent)		x
Professional (Law Enforcement)	11(latent)		x
	12(latent)		x
	13(manifest)		x
	14(latent)		x
	15(latent)		x
	16(latent)		x
Research	17(latent)	o	
	18(latent)	o	
	19(latent)	o	
	20(latent)	o	
	21(latent)	o	
	22(latent)	o	
Other	23(latent)		x
	24(latent)		x
	25(latent)	o	
	26(latent)	o	
	27(latent)	o	
	28(latent)	o	

### Key to Articles Listed in Table B.1

- 01 Erasmus, C. (1990, May 27). Police: Satanists abuse, kill kids. Lansing State Journal, p. D-1.
- 02 Enge, M. (1989, December 14). Satanism class loses certification. Anchorage Daily News, p. E-1.
- 03 Rivera, G. (1989, May 2). Drugs, death, and Satan. Transcript.
- 04 Kam, K. (1988, September 2). Ritual killings have satanic overtones. Christianity Today, pp. 52-54.
- 05 Givens, R., & Huck, J. (1985, September 16). California: Devilish deeds? Newsweek, p. 43.
- 06 Safran, C. (1988, November 22). The devil made me do it. Woman's Day, pp. 146-150.
- 07 Wood, C. Suicide and satanism. Maclean's.
- 08 Almond, S. (1989, July 31). Experts say anti-satanists contribute to problem. Lansing State Journal.
- 09 Richman, A. (1988). Haunted by dark suspicions, an Indiana lawman digs into a mystery of empty graves. People.
- 10 Thaler-Singer, M. (1979, May/June). Cults: What are they? Why now?
- 11 Bailey, B. (1990). The devil made 'em do it. Police: The Law Enforcement Magazine, 14, 61-63, 88-91.
- 12 Wertheim, P. A. (1988). Investigation of ritualistic crime scenes. Journal of Forensic Identification, 39, 97-107.
- 13 Lanning, K. V. (1989, October). Satanic, occult, ritualistic crime: A law enforcement perspective. The Police Chief, pp. 63-82.
- 14 Story, D. W. (1987, September). Ritualistic crime: A new challenge to law enforcement. Law and Order, pp. 81-83.
- 15 Kouri, J. J. (1988). Ritualistic crime and drugs: An unholy alliance. The Chief of Police, 3, 26-31.

- 16 Garza-Trejo, H. (1989). Murder in Matamoros. Police: The Law Officer's Magazine, 13, 46-49, 72.
- 17 Mulloy, T. (1989, October). Teens and the occult. Marriage and Family, pp. 7-10.
- 18 Holmes, R. M. (1989). Youth in the occult: A model of satanic involvement. C. J. the Americas, 2, 16-20.
- 19 Curran, D. K. (1989, August). Why troubled teenagers might turn to satanism. The American School Board Journal, pp. 12-14, 39.
- 20 Pilant, L. (1989). Ritualistic crime: Are we dealing with the devil? State Peace Officers Journal, 38, 41-58.
- 21 Schwartz, L. L. (1978). A note on family rights, cults, and the law. Journal of Jewish Communal Service, 55, 194-198.
- 22 Pearson, P. (1989). In search of the satanist. The Idler, 25, 19-25.
- 23 Michigan State Police. (1988, November). Occult criminal investigation. Unpublished reference material.
- 24 Merrill, M., & Newsham, T. (n.d.). Ritualistic crime seminar packet.
- 25 Balch, R., & Gilliam, M. (1989, October 27-29). The social construction of satanism: A case study of the rumor process. Paper presented at the Annual Meeting of the Society for the Scientific Study of Religion, Salt Lake City, Utah.
- 26 Larkey-Green, K. (1988, December 14). Occult practices and satanism. Seminar presented by R. Johnson, Chief of Police, Salt Lake City, Utah.
- 27 Garretson, L. D. (1990, January 31). Letter to K. Lanning, Supervisory Special Agent, Federal Bureau of Investigation.
- 28 Crouch, B. M., & Damphousse, K. (N.d.). Law enforcement and the satanism-crime connection: A survey of "cult cops." Unpublished paper, Texas A & M University.



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