

OCCULT: Local Experts Disagree

(Continued from Page 1)

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

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

Hutchingson said involvement in Satanism is often just a tip off something else is wrong in a young person's life.

Just as drug abuse is a red flag that something is wrong, so may involvement in the occult or Satanic worship," Hutchingson said.

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

Keep Satanism in the dark and make interviews with those who know most — the Satanists themselves — difficult.

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

designs."

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

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

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

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

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

"Kids come and go and nobody

scary thing, these kids do it burning candles. It's just a childhood experience that's gone on for decades. Just a part of growing up, I suppose."

At any given time, there are a handful of admitted devil worshippers getting treatment at the

County Sheriff's Office Suspected Covens

By VICKI BARKER

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

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

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

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

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

Because the law prohibits searching closed containers without a warrant, the officers did not know what settled inside, but Bell

perhaps a dagger.

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

The detective said that in an interview a few days later, the woman who resides in Provo told him she had belonged to another coven and then started her own.

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

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

He observed that she was good-looking, had a career going, had

"He said 'A sacrifice to us is sacrifice of ourselves to Satan; giving over our lifestyles,'" Bell said.

The sheriff's officer said the juveniles were less open and friendly with him in discussing their beliefs than the woman was. He suspected their antagonism was rooted in other brushes with the law over prior delinquent activities.

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

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

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

He reported they had drawn an inverted pentagram and left the words, "Ozzy Osbourne was here."

Osbourne is a member of a rock music band.

"Whoever broke in was either a true Satan worshipper and was apparently using his power to commit the crime, or was somebody who wanted to make you think

turned out to be unrelated. The sheriff's office tracked down five youths on that one and Bell said they were not devil worshippers that he could ascertain.

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

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

"We were getting bombarded with reports after that because of

The detective said that in an interview a few days later, the woman who resides in Provo told him she had belonged to another coven and then started her own.

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

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

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

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

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

"She wanted to be rewarded now rather than the hereafter."

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

they were... that he could ascertain.

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

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

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

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

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

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

"Personally, I don't feel that anybody would go back there to devil worship. The same thing'll happen at the barn, too, because it's been widely publicized."

Police
Valley

know most — the Satanists themselves — difficult.

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

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

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

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

The detective said he knows of three women — in Spanish Fork, Provo and Genola — who profess to be witches. He has also interviewed five people who claim to be members of two different covens. He said the membership apparently has not exceeded seven at any one point.

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

He also noted reports from his father, a custodian at Spanish Fork High School, of pentagrams, swastikas and the 6-6-6 configuration being drawn on walls and structures at the school.

"Generally when people see that, they feel devil worship is rampant, but...dabbling is my assessment of Satanism around here," Bell said.

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

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

A fellow sheriff's deputy, Dan Witney, said he believes Satanism is growing. Witney investigated a number of incidents over the past several years that he said to be cult-related.

"I'm sure there's activity going on," Witney said.

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

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

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

Detective Dick Castle, also with the sheriff's office, was giving information on witchcraft until January. The talk was centered on

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

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

Dixon, who has been the Youth Center administrator 10 years, said it has been over the past 6-8 years that he has been particularly aware of kids coming to the state hospital with problems related to Satanic practices.

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

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

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

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

However, Thorne said some devil worshippers do avoid detection until they are accepted as residents. He said several he has interviewed "have talked in more than just curious levels, say, in terms of it is likely, it may happen, that there is more than just potential."

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

Thorne said he is getting the feeling devil worship among youth is more widespread and growing more frequent, but he also said he thinks interest in it drops off after age 16.

Malcolm Evans, of the county program there have problems with Satanism.

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

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

Evans has worked at the detention center 10 years and said that he has seen some devil worshippers

on weekly." Witney said.

Daily Herald he is looking for a cult to join and there are choices.

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

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

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

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

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

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

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

age to

small percentage of the 60-60 kids channeled through the program there have problems with Satanism.

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

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

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

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

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

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

Utah

Is Satanism Wave of Future

By **PATRICK CHRISTIAN**
and **VICKI BARKER**

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

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

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

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

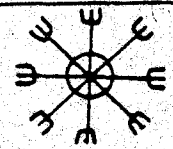
Local counselors say people are more aware of the occult and knowing just how involved people

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

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

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

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



Special Report

Satan Worship in Zion

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

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

"I don't think it's something the public should be overly alarmed about. It's a problem, but there are

bigger problems," said Mark Evans, director of the Provo Home.

"A lot is because of the party. It's being uncovered by an observer Jack Christianson, a cop in The Church of Jesus Christ of Latter-day Saints and a sem-



re or Child's Play?

Zion

teacher at Timpview High School in Provo.

"Like Prince — he's not new, he's been around for years. All of a sudden he's a big hit," Christianson said.

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

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

Christianson suspects most of what he has been hearing about the occult in Utah Valley is speculation, but he does have two or three

students who tell him strange and scary things are happening. Just recently Christianson dealt with one teenager who apparently was a devil worshipper and tried to kill his own parents.

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

Part of the mystery is compounded by Satanists' penchant for secrecy. Much is left to hearsay or speculation based on leftovers such as dead animals or symbols that may or may not be linked to Black Sabbaths or may just be vandalism committed to give that appearance.

(See OCCULT: Page 16)

in general terms.

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

Hutchingson said involvement in Satanism is often just a tip off something else is wrong in a young person's life.

"Just as drug abuse is a red flag that something is wrong, so may involvement in the occult, or Satanic worship," Hutchingson said.

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

informal organizations, although that seems to be the intent of some kids. Their statements are they aren't real organized and that mostly it's been experimentation."

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

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

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

"Kids come and go and nobody

ing the depth of
by Patrick
Interviews with
officers, and
academically and
readers about
what it is and

said Malcolm
of the Provo Youth

ause of the publici-
uncovered more,
Christianson, a bish-
of Jesus Christ of
is and a seminary

Central Utah

SATANIST: Experience In the Occult

(Continued from Page 1)

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

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

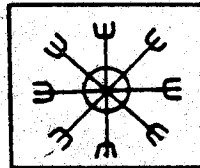
"It was salty and sort of scary but I went for it anyway. You sorta

Also there was the power.

It seemed the more experienced and deeply involved a Satanist was the more power they had.

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

Vinceniel said that when Jack



Special Report

Satan Worship in Zion

■ See related stories on Page 4

just don't think about anything else."

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

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

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

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

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

The Lure

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

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

did this to him he saw "dark tunnels spinning around."

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

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

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

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

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

The rituals and manifestations of

R

Please

PLEASE

trigue of
the que
been co
racers.

Strasbur
his entire

The S
team ha

racing s
now ho

and nat
adding ca

The St
interest

Allen, a
motors

built his

the Bon

the begin

have tra

cuit, rac

sand dra

hundred

He am

all part

boys —

Jeff —

with he

ters, Li

Three

wives

racing

say's w

record

salt fo

mph to

After

asphalt

the Str

that the

Lindse

ily bec

drag ra

the beac

sand dra

we enjo

phere.

come in

ers and

aces. I

the sand

a sport

that's w

in the s

drugs, more women, lots of friends and more Satanic music.

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

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

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

it.

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

*"To those who must seek Life,
I pledge you this:*

*Thou must discover the darkness
of Hell,*

And possess Satan's power.

*For he is the master, the holy one.
The only one who can give you
life.*

*So save your soul or you'll never
grow."*

JUDGE: Bullock Comments

(Continued from Page 1)

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

Bullock's other two notable cases were Hunter vs. Intermountain Health Care and Whitehead vs. American Motors. Hunter vs. IHC was significant because James Wyoming lawyer Jerry Spence represented Hunter and Hunter was awarded \$1.7 million, at that time the largest verdict in Utah history.

Whitehead vs. AMC was significant in that it brought AMC's corporate lawyers to town to de-

Bullock also indicated he frowns on reporters presenting evidence before it is presented at the trial. That, he warns, can also lead to jury members or prospective jury members coming to a pre-trial determination of guilt or innocence.

When media members do present such material, Bullock suggested, "they are violating their own code of ethics."

Bullock was born in Provo and graduated with honors from George Washington University Law School, Washington, D.C.

He served in the U.S. Navy during World War II, serving in the American, European, Asiatic and Pacific Theaters.

He was a founding member of the law firm Aldrich, Bullock &

Should Satanism Be Talked About

By VICKI BARKER
Herald Staff Writer

Is ignorance bliss? Is awareness addicting?

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

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

Esplin's is not a lone voice in the valley. In researching the subject to prepare a special ser-

vice, just as most of today's adults outgrew the Ouiji board.

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

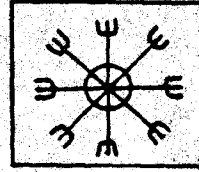
One man playing recordings of so-called Satanic rock music at the pulpit to warn people what to watch out for will be criticized by another who says that is how the devil gets his music heard by people who otherwise would not be exposed.

One teacher, believing that one can learn from others' experiences, will assign students to read a true account of someone who was in a cult and committed suicide. Yet another teacher will advise students to shun the same book, believing it plants the seed of curiosity that ultimately grows

into a full-blown obsession. He considers devil worship a sensitive subject that young people should discuss with parental

guidance. But discuss it they should, he said, in order to know

how to conduct Satanic rituals. "It's just like a handbook," Jones said.



Special Report

Satan Worship in Utah

two camps seem to exist. Those who believe evil is best fought by an informed army, in which case there is no such thing as too much information; and those who ride on the "hear no evil, see no evil, speak no evil" bandwagon and believe the less said, the better.

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

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

Others — psychologists, law officers — say there is a lot of dabbling going on as opposed to "heavy" practice. They have observed that most people outgrow

the interest, just as most of today's adults outgrew the Ouiji board. The question of how close you can get to the devil's web without getting bound in it has even the experts disagreeing. One man playing recordings of so-called Satanic rock music at the pulpit to warn people what to watch out for will be criticized by another who says that is how the devil gets his music heard by people who otherwise would not be exposed. One teacher, believing that one can learn from others' experiences, will assign students to read a true account of someone who was in a cult and committed suicide. Yet another teacher will advise students to shun the same book, believing it plants the seed of curiosity that ultimately grows

into a full-blown obsession. He considers devil worship a sensitive subject that young people should discuss with parental guidance. But discuss it they should, he said, in order to know how to conduct Satanic rituals. "It's just like a handbook," Jones said.

Druscilla Smith, Pleasant Grove, says, parents don't like children reading it. "I don't like it."

Druscilla Smith, Pleasant Grove, says, parents don't like children reading it. "I don't like it."

guidance. But discuss it they should, he said, in order to know how to conduct Satanic rituals. "It's just like a handbook," Jones said.

Druscilla Smith, Pleasant Grove, says, parents don't like children reading it. "I don't like it."

Druscilla Smith, Pleasant Grove, says, parents don't like children reading it. "I don't like it."

Druscilla Smith, Pleasant Grove, says, parents don't like children reading it. "I don't like it."

Druscilla Smith, Pleasant Grove, says, parents don't like children reading it. "I don't like it."

Druscilla Smith, Pleasant Grove, says, parents don't like children reading it. "I don't like it."

Traffic Blocked, Two Injured in Juab

By MYRNA TRAUNTVEIN
Juab County Correspondent

NEPHI — I-15 traffic was blocked in two lanes for more than one hour and two young people were seriously injured in four separate accidents in Juab County

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

In the first accident, Frank Wil-

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

According to Greg Newton, Juab County Fire Marshal, Willard thought he saw a ditch with water in it a few feet north of the place he stopped. Willard jumped from

the truck and started water when he heard. He turned back to the cab in flames.

"He had a 50-gal behind the cab which of problems for us," explained Newton. "and all the gas burn-

Obituaries

Death Notices

Griffin, chairman of Griffin Grocery Co. and chairman of the board of Griffin Television

Weich and Mrs. Gary L. both: Springville; Mrs. R.

Who Talked About? Opinions Differ

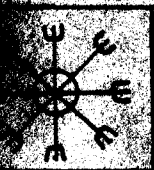
have included activities related to the occult, said he thinks "firesides" on the influence of Satanism in rock music encourage young people to listen. He considers devil worship a sensitive subject that young people should discuss with parental

who understands it better, that would be great. But sometimes these kids are looking for a direction to travel," Casto said. Paula Jones, director of the Springville Public Library, said she would rather the public not know about the book. "It's just like a handbook on

gives me the creeps," Smith said. How the contents are perceived depends on the reader, says Louise Wallace at the Orem Public Library. She remembered two girls who came to check it out. The one who had been assigned to read it expressed apprehension, Wallace recalled, but the other girl reassured her, "It's really good, it's not what they say at all."

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

Special Report



Satan Worship in Zion

But discuss it in order to know how to conduct Satanic rites — a horrible handbook," Jones said. Librarian Sherry Wheeler said the Springville library is "just a little bit fussy" about who can check the book out. She said they try to notify parents first, although as far as she has seen, kids checking it out seem to handle the contents all right. "They say 'It's gory, but we wouldn't do anything like that,'" Wheeler said. Provo librarian Carla Morris thinks Beatrice Sparks edited the book just enough that it keeps kids scared away from the occult. Druscilla Smith, director of the Pleasant Grove library, refuses to stock the book because, she says, parents don't want their children reading it. "I don't like it. It's absolutely

how to conduct Satanic rites — a horrible handbook," Jones said. Librarian Sherry Wheeler said the Springville library is "just a little bit fussy" about who can check the book out. She said they try to notify parents first, although as far as she has seen, kids checking it out seem to handle the contents all right. "They say 'It's gory, but we wouldn't do anything like that,'" Wheeler said. Provo librarian Carla Morris thinks Beatrice Sparks edited the book just enough that it keeps kids scared away from the occult. Druscilla Smith, director of the Pleasant Grove library, refuses to stock the book because, she says, parents don't want their children reading it. "I don't like it. It's absolutely

One Provo youth who said he intends to join a cult told The Daily Herald the more he has read, the more he wants to get into it. He said his interest began in listening to hard rock and "heavy metal" bands help maintain his interest.

That is the type of music Don Dixon will not allow in the Youth Center at the Utah State Hospital. It "definitely" has a bad

Curiosity, Thorne contends, is the first step toward involvement. And the media — records, tapes, movies, books — "tend to make things attractive." If seminary teacher Jack Christianson at Timpview High School could have his way, the kids would take his word for it and leave the matter alone.

"We feel some music will be destructive to these kinds of kids. We don't want to dictate, except if it is extreme groups that convey that attitude," he explained. Malcolm Evans, director of the Utah County Youth Home in Provo, said supervisors quickly squelch conversations about the occult among residents there, just as they would break up a conversation about drugs and hotwiring cars. They will also take away writing materials if they find someone drawing Satanic symbols or writing about devil worship, Evans said. The attitude is similar at the Provo Canyon Boys School,

learn from others' experiences. He says all one really needs to know about evil can be found in the scriptures. A Mormon bishop and author of a book on Satanic influence in music, Christianson tends to believe that expression of interest is perceived by the devil who will quickly devise a plan to hook a curious soul. "I believe we sometimes cause the very thing we're trying to prevent, by talking about it in so much detail. Because, let's face it," he said, "this thing is very stimulating and exciting — especially when you say don't get near it."

Injured in Juab County Accidents

was southbound on I-15 the flat-bed truck he was

the truck and started back to get water when he heard an explosion.

hot fire which completely destroyed the truck.

In the second accident which

Ex-Satanist Relates Dark Road

By PATRICK CHRISTIAN
Herald Staff Writer

*Satan come please.
Kneel the priest on his knees.
He begs for money from the Holy
One.
And Lucifer, you are the only
one."*

— Vinceniel

From the 7th to the 9th grade, Vinceniel practiced Satanism. He penned the writing above while deeply involved.

For this 17-year-old, Satanic involvement started in northern Utah. He just recently returned home after an eight-month-long, court-appointed residence in a Utah County group home.

His identity is protected by a pseudonym. Instead of his real name, the teenager said he would like to be referred to in this story

simply as Vinceniel, a name he said he liked.

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

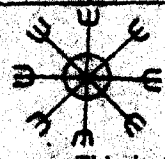
Like his friends and others, Vinceniel was lured into Satanism with music and drugs, he said. Long before the opportunity presented itself, he liked heavy-metal music and was primed with the Satanic themes of the music.

The Meeting

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

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

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



Special Report Satan Worship in Utah

This is the first in a series of articles examining the Satanic worship in Utah Valley. The series, written by Pat Christian and Vicki Barker is the result of dozens of hours with psychologists, counselors, therapists, law enforcement and people experienced in the occult and Satanism both as a practitioner and as a practitioner. The articles are an attempt to educate the public about the prevalence of Satanic worship, what it is and how it can affect people's lives.

Please see more articles in the series on Page 4.

heavily involved in Satanism.

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

"All of a sudden he said, 'Hey

dude. Come here man. I got a smoke so I gave him

"He started talking to me and told me where he lived."

"I told my friends about it. The next thing you know

Special Report

Satan Worship in Zion

First in a series of articles examining the depth of Satanism in the Utah Valley. The series, written by staff writers, is the result of dozens of interviews with police, counselors, therapists, law-enforcement officers, and others interested in the occult and Satanism both academically and personally. The articles are an attempt to educate the public on the prevalence of Satanic worship, what it is and how it is practiced.

This series is the first of Page 4.

Satanism.
wild looking.
I better get out
he'll probably
he said, 'hey

dude. Come here man. he asked
for a smoke so I gave him one.
"He started talking to me and
told me where he lived.
"I told my friends about him and
next thing you know we are all

sloughing school and going to his house every day."

First Ritual

The first Satanic ritual Vincenell attended was at Jack's house. He described the experience as both "scary" and "fun."

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

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

"So we say 'OK, alright, sounds cool'"

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

"Jack read from a book he called the Black Book. I had sweat pouring down me," Vinceniel

said. "It was scary but it was fun."

More Rituals

Subsequent Satanic rituals included sacrificing animals and drinking the dying animal's blood.

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

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

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

There were always about 12 or 13 people at these sacrifices to Satan. And Vinceniel said he usually knew most of them.

(See SATANIST, Page 3)

DAUGHTERHOUSE

MATAMOROS, Tex. (AP) — Mexican authorities said they have found 12 bodies in a slaughterhouse in Matamoros, Texas, which was believed to be a drug smuggling operation. The bodies were found in a slaughterhouse, and authorities said they found candles and other items. "Very clearly, they believed in human sacrifices and the..."

...and shield...
...to bul...
...conference...
...Cameron...
...scene was...
...house."
...continue...
...two more bodies...
...the ranch

Mexican officials said five men have been arrested in the case, but U.S. officials listed only four. Authorities on both sides of the border are seeking the alleged drug leader, Adolfo de Jesus Cortes, a Cuban in the case.

At least one victim was kidnapped in Brownsville within the last month, and as many as three of the dead may be American, officials said.

The dead included a Matamoros policeman, a Mexican federal police volunteer, a boy and 21-year-old University of Texas student Mark Kilroy, who vanished last month in Matamoros while on spring break, investigators said.

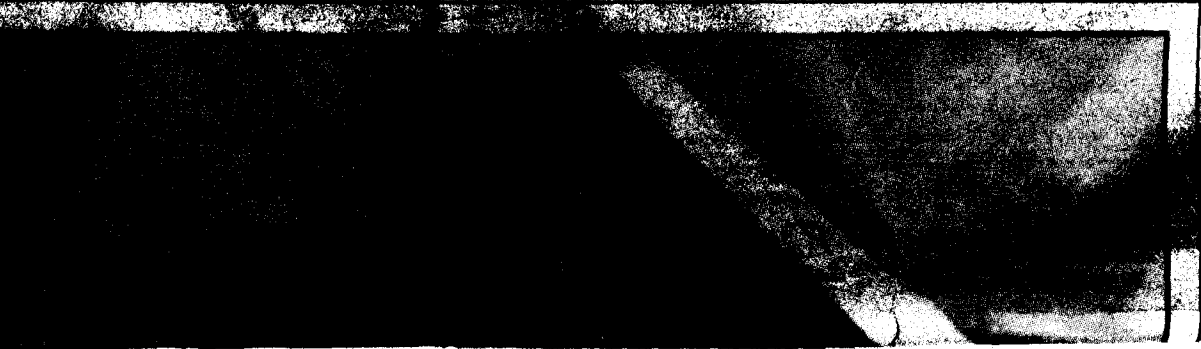
Kilroy apparently was chosen at random after the cult members "were told to pick out Anglo male that particular night," said Sheriff's Lt. George Cavito said. Kilroy had no known links to the drug smugglers, officials said.

Authorities would not name other victims but said they were all male.

Cult members were arrested in Brownsville, Texas, last month, and a U.S. chief...
...Kilroy...
...Suspects in Mexican...
...have told police of 14 hun...
...fices, and evidence indic...
...may be more, Neck...
...Contrary to offic...
...Please see page...



Mark Kilroy, 21, was a University of Texas student who vanished last month in Matamoros, Texas.



School and advised residents

steering wheels and dash boards are all occupants were not belts during collision. ... who has been business 43 years as a police officer. ... makes silk-screen ... company, said ... stiff and sore ... GK. ... has affirmed a ... of the 'Bautis- ... in the car, however ... without buckling up. ... just makes

Caldron contained turtle shell, bones and possibly human blood.

Satanic

Continued from page A1
 on Tuesday, Neck said today there was no evidence of cannibalism. Constanzo apparently introduced a sort of voodoo or black magic to the area, Neck said. The ritual "has overtones of a religious cult that has been exported out of Cuba and Haiti as 'Santeria,'" Neck said, based on feathers and other evidence of rituals at the ranch and the Matamoros home of a woman also sought by police.

er organs of victims were eaten. Felipe Flores, spokesman for the Mexican attorney general's office, said that during the ritual killings, victims' brains were cut out and put on a fire, mixed with blood, herbs, rooster's feet, goat's heads and turtles. The Mexican attorney general's office described Constanzo as a "goat-slayer" to members of the voodoo-practicing sect, and said he believed to have fled into the United States. Mattox said the cult is believed to have had 10 members.

to keep program. ... know why people think it should just be for extras. When basic expenses go up, you have to pay for those things."

Public perception is a serious problem when it comes to lottery money and the schools, the report said. The public seems to think schools are getting a "windfall," the report said, but lottery money only accounts for 3 to 4 percent of the total budget in most North County districts.

"If people see someone win \$20 million on TV, they think, 'Great. The schools should have plenty of money,'" Superintendent Robert Thomas of the Fallbrook School District said. ... thousand dollars ... million, they can't believe it. ... sure it's barrels of money ... not happening."

Townsend said that when local parents supported the lottery in November 1987, they were, quite frankly, sold a bill of goods like everybody else in the state.

According to the grand jury study, the percent of the state budget earmarked for education has declined since the lottery began in

WDC

Wednesday, April 12, 1989. There are ... in the year.

On April 12, 1945, ... Roosevelt, 32nd ... of the United States, ... general hemorrhage in ... Ga., at age 63 — ... months after beginning ... fourth term in ... President Harry S. ... the nation's 33rd ... five. ... In 1606, ... as its flag the ... of the Union Jack ... Civil War ... as ... forces fired on Fort ... South Carolina. ... In ... catcher's mask was first ... baseball game.

In County: In 1939, Es- ... horseshoe pitchers were ... ward to their summer ... horseshoe play.

thought: "Remember, ... always that all of us ... and I especially, are de- ... from immigrants and ...

Franklin D. Roosevelt ... 38 address to the DAR

vertebrae to use them for neck-laces, and that investigators had also found bowls and a caldron from which brains, hearts and

... said he saw ... body at a ... Matamoros funeral home. "There was nothing inside the skull," Padilla said.

Resign

Continued from page A1
 and is now ... on Long's trans- ...

... reached in Washing- ... said she expects to arrive in Escondido Monday. She said she has never worked in a bond or initiative election before; instead, she has worked for specific political candidates, including Michael Dukakis and Walter Mondale.

Brad Senden of Political Designs and Price of Price Research could not be reached for comment this morning.

The bond ... included with Sump's ... and did not request his resignation, Nerhus said. Sump "left things in real good shape" and his resignation should not hamper the campaign, she said.

Sump was paid \$1,700 a month — plus transportation and lodging — by Classrooms for Kids, which was formed to help pass a \$27 mil-

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

Sump's move did not come as a complete surprise, Nerhus said. Before he accepted the job he led committee members he was there primarily to jump-start the campaign, she said.

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

Sump, a veteran of the Michael Dukakis, Richard Gephardt and Walter Mondale campaigns for president, said he was pleased with the fledgling bond campaign's response, particularly from teachers and parents.

"It's just a groundswell that's blossoming incredibly," he said. "It's totally winnable, just because the need is so strong."

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

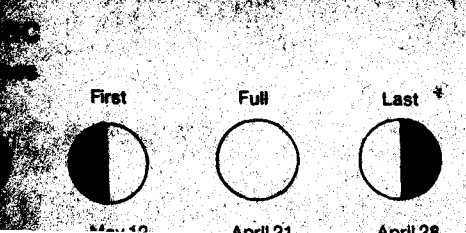
Tail

Continued from page A1
 gers were tense.

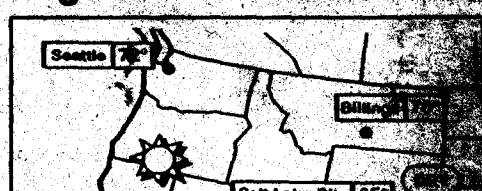
Buckley said, "There is a possibility they (British Airways) will find a defect ... that will result in the grounding of other Concordes. But obviously they're hoping that won't be so, that this is simply an eccentric fluke."

"It was a normal landing, there was no emergency," Stanton said. "The pilot, Capt. David Leney, was told by the control tower that a piece of the tail was missing." There were no injuries among the 100 passengers, all Americans, on the 38,343-mile journey that start-

Other



Regional forecast



Thursday's forecast

