

# UTAH ATTORNEY GENERAL'S OFFICE

Jan Graham, Attorney General



## Ritual Crime in the State of Utah

Prepared for the Utah State Legislature

*Nineteen Hundred and Ninety-five*

ESPC

# RITUAL CRIME IN THE STATE OF UTAH

Investigation, Analysis & A Look Forward



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**Investigation, Analysis  
& A Look Forward**

Submitted by:  
**Lt. Michael R. King  
Lt. Matt Jacobson**



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## Preface

In March of 1990, the Utah Governor's Commission for Women and Families, in conjunction with members of the Utah State Task Force on Child Sexual Abuse created the Utah State Task Force on Ritual Abuse. The purpose of the task force was to:

1. gather and analyze information about ritual abuse in Utah
2. sponsor responsible education of the public
3. assist in the education of professionals
4. suggest needed programs to public and private agencies

This group of professionals, chosen from many different backgrounds, read literature and received viewpoints and presentations from legal, therapeutic, judicial and law enforcement experts. In addition, they listened to the testimony of adult survivors and parents of child survivors regarding allegations of ritual abuse.

After their review, the Task Force recommended to then Governor Norman H. Bangerter, increased education and training of police investigators statewide, and assignment of experienced investigators to evaluate and investigate ritual abuse allegations. The Task Force recommended that child sexual and physical abuse investigators from the Attorney General's Office Child Abuse Unit be utilized for these types of investigations.

According to a Deseret News poll dated January 1, 1992, pp. A1-A2, 90% of Utah citizens believe that "ritualistic" child sexual abuse is occurring, and 68% want the Attorney General's budget increased to "provide for more investigation." Governor Bangerter agreed with the Task Force proposal and recommended a one time appropriation of two hundred and fifty thousand dollars toward this effort.

Two investigators, Lt. Matt Jacobson and Lt. Mike King were assigned by the Attorney General to investigate and evaluate these delicate and often confusing allegations. The investigators were given the responsibility to:

- 1) evaluate the problem of ritual crimes across the state of Utah;
- 2) investigate allegations forwarded to the Attorney General's Office;
- 3) provide a summary and strategy for future investigations;



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The Attorney General's Office chose to use the definition of ritual crime as cited by the Utah State Task Force on Ritual Abuse, dated April 1992. (refer to page 7 for that definition). During an exhaustive two year search, the Unit has investigated over 125 cases of alleged ritual crime. In some cases, these investigations involved hundreds of hours of investigation and evaluation. In addition, the Unit investigators have met with hundreds of citizens who claim to be victims of satanic, religious, physical or sexually motivated ritual crimes. Many of those interviews were not assigned case numbers because they did not appear to have sufficient information to proceed. None of the allegations presented to investigators have resulted in prosecutions except for the case of the Zion Society in Ogden.

In the Zion Society case, approximately 100 people claimed membership in a "secret society" governed by self proclaimed prophet Arvin Shreeve. Shreeve taught that women should be involved sexually with each other and with Shreeve who was considered by them to be their eternal companion. Shreeve further taught that the children living in the group were to be sexually involved as well. Shreeve taught that he received daily revelation regarding the group's physical, spiritual and sexual needs. The group lived in ten neighboring homes. They home taught their children and operated in a "survivalist attitude" regarding food storage, etc. Eventually, 12 adults were charged with felony crimes regarding the sexual abuse of children. All 12 were convicted and sentenced. The most serious offenders, Arvin Shreeve and Sharon Kapp are respectively serving 20 years and 10 years to life sentences in the Utah State Prison.

In another case, three adult female children recalled memories of satanic sexual abuse that occurred while they were very young. The victims, in separate interviews discussed robed ceremonies, alters, candles, animal sacrifices and extreme physical and sexual abuse. Since their recollections appeared to show some consistency, an in-depth investigation was launched. At the conclusion of the investigation, the suspects were interviewed. Both the mother and the father admitted to serious sexual and physical crimes against the children and named several other individuals who were also involved. The case, however could not be prosecuted because the statute of limitation had run. The crimes occurred over 25 years ago, but this case does indicate that serious sexual and physical abuse can happen and that it is perpetrated by those who cloak their crimes in ritualistic activity.

Across the state there is increasing evidence of ritual activity. There are parents concerned about their children listening to "heavy metal" music, draw-



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ing satanic markings and talking of suicide and death as a way to gain power. Law enforcement officers statewide report finding ritual sites with occult signage, altars, burnt candles and even sacrificed animals. Animal mutilations appear to be occurring in all parts of the state on an irregular basis, although many sites appear to involve a natural cause of animal depredation, such as coyote or mountain lion attacks.

Across the state, the investigative team has contacted legislators, law enforcement heads, therapists, religious leaders, school counselors and civic leaders regarding ritual crime. The majority of those interviewed indicated that they believe that ritual crime is possible and probably is occurring. This same group of leaders could not produce any clear evidence to support their beliefs, and state that they just, "feel that it's possible."

The media and the general public often look to criminal prosecution as a barometer of what is happening in society, what is a problem and what isn't. Unfortunately, there are a number of reasons why it is not possible to gauge the occurrence of ritual abuse through the number of successful prosecutions. First, many reports are made many years after the original event or accusation. Often statutes of limitation prohibit prosecution, and even if there is an exception to the statute of limitations, there may be no way to obtain corroborative evidence that abuse did take place when so many years have elapsed. Second, often the reports of victims are based on "recovered memories", which were blocked at an early age and are only recalled after some intensive therapeutic intervention. This therapy often involves hypnosis. The Utah Supreme Court has said unequivocally that a prosecution cannot be based upon testimony that is hypnotically-refreshed or enhanced, due to the unreliability and suggestibility of that process. State v. Tuttle, 780 P.2d 1203 (Utah 1989), cert. denied 494 U.S. 1018, (1990). Most courts throughout the country which have addressed the issue have ruled that the outcome of hypnotherapy is not reliable enough to be admissible in court proceedings. (A copy of the brief on this subject is available from the AG's Office. )

Even when hypnosis is not directly involved, there is enough controversy about the entire issue of "recovered memories" in the field of psychology, that the courts are unlikely to admit such evidence without showing that the memory of the victim is reliable. What that means to those who prosecute cases is that the investigator must focus on whether there is corroborative evidence that supports an assertion by a victim. When a victim recalls details of an event that are capable of being checked out, it is the duty of the investigator to attempt to do so. Only when there is independent evidence establishing the



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accuracy of the victim's account of a crime can a prosecution be pursued. It is that type of evidence that has proved to be so elusive to law enforcement and prosecutors' offices throughout the country who have devoted resources to investigating these reports.

Evidence has shown that there are many isolated instances of ritual abuse of children perpetrated either by individuals or small groups, and sometimes those people have used at least the trappings of Satanism or other religious or "magic" orders in the course of the abuse. What hasn't been corroborated is the multitude of reports by abuse "survivors" claiming to have been party to human sacrifices, sexual abuse of young children, torture, and other atrocities committed by well-organized groups which pervade every level of government, every social status and every state in the country. The lack of prosecution of such reports does not mean that the reports are fictitious.

This report will attempt to outline in detail the problems associated with the investigation, evaluation and disposition of ritual crime cases. The helpful assistance by law enforcement heads, legislators, therapists, religious and civic leaders is deeply appreciated.



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## Introduction

To fully understand the problems associated with the detection, investigation and successful conclusion of a ritually motivated criminal case it is imperative that there be an understanding of a definition for Ritual Crime. Nationally, many organizations both private and professional disagree on how to define ritual crime.

In Virginia, for instance, the Virginia Crime Commission's report on Ritual Crime uses the definition;

"Criminal Behavior which is derived from or motivated by a specific spiritual belief system and the practices or ceremonies with which it is associated. Dangerous activities associated with these practices which are not presently prohibited by criminal law have been referred to as 'ritualistic' behavior."

The Michigan State Police Occult Survey dated June 1990, addresses 'occult crime' as "any crime involving Neo Paganism, Satanism, Witchcraft, Voodooism, Santeria and other black arts practices."

The Journal of Child Sexual Abuse, Vol. 1(3) 1992, in the article, "Ritual Child Abuse: Definitions and Assumptions" by David W. Lloyd defines it as "The intentional physical abuse, sexual abuse or psychological abuse of a child by a person responsible for the child's welfare, when such abuse is repeated and/or stylized and is conducted during the course of religious ceremonies, and is typified by such other acts as cruelty to animals, or threats of harm to the child, other persons and animals."

Special Agent Kenneth V. Lanning of the Federal Bureau of Investigation cautions law enforcement regarding the definition of ritual abuse. Lanning, in the Investigator's Guide to Allegations of "Ritual" Child Abuse, January 1992 makes no attempt to place a definition of "ritual crime" as used by most individuals and professionals across the country.

"According to Lanning, the words satanic, occult, and ritual are often interchangeable. The Ayatollah Khomeini, Saddam Hussein, the Church of Satan, Witchcraft, Heavy Metal Music, Religious Cults, and main stream religions have been referred to by some as satanic in nature. Many individuals define satanism from a totally Christian perspective using this word to describe the power of evil in the world. With this kind of description, all crimes could be classified as satanic in nature. I cannot define ritual child abuse



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precisely and prefer not to use the term. I am frequently forced to use it so that people will have some idea what I am discussing. Use of the term, however, is confusing, misleading, and counterproductive."

In our own state, the Utah State Task Force on Ritual Abuse, dated April 1992 used the following as their definition.

"Ritual abuse is a brutal form of abuse of children, adolescents, and adults, consisting of physical, sexual, and psychological abuse, and involving the use of rituals. Ritual abuse rarely consists of a single episode. It usually involves repeated abuse over an extended period of time. The physical abuse is severe, including torture and sometimes killing. The sexual abuse is usually painful, sadistic, and humiliating. Ritual abuse is by definition not a crime of impulse, but a crime committed with malice aforethought."

In this report, we feel that the definition agreed upon by the Task Force on Ritual Abuse is adequate. We further include its original and basic definition as cited in Webster's Dictionary. From Webster's textbook interpretation, we can expand the meaning in regard to specific allegations, whether satanic, religious or pedophilic in nature.

Webster defines ritual in the following manners;

**Rite**, A formal act of religion, etc.; form; ceremony; observance; usage.

**Ritual**, Pertaining to rites. A book containing the rites of a church; a system of rights; ceremonial.

**Ritualism**, Observance of prescribed forms in religion.

**Ritualist**, One skilled in ritual; one who favors an elaborate ritual.

This report will attempt to outline the problem of ritual abuse in the State of Utah. We hope to provide insight into the challenges law enforcement officers face in investigating these claims, the difficulty presented to local and state prosecutors in adjudicating these cases and therapy concerns and how we respond to the problem in the future.





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## **The Legislative Concerns and Funding**

Utah State Task Force on Ritual Abuse looked into several types of ritual groups and interviewed the victims of these crimes. They also established a sub-committee to determine if additional legislation was necessary. This sub-committee reviewed legislative action from other states such as Idaho, Texas, Louisiana and Illinois, comparing them to Utah's sexual abuse statutes. This committee and the task force met with prosecutors from the Attorney General's Office regarding their findings. The Attorney General's Office did not suggest any changes to Utah's existing laws at that time.

The Task Force recommended increased education and training of police investigators statewide and specialized officers to investigate ritual abuse allegations. The Task Force specifically recommended that child sexual and physical abuse investigators from the Attorney General's Child Abuse Prosecution Assistance Unit be utilized for ritual abuse investigations. "According to a Deseret News poll dated January 1, 1992, pp. A1-A2, 90% of the Utah citizens believe that "ritualistic" child sexual abuse is occurring, and 68% want the Attorney General's budget increased to "provide for more investigation."

The Governor of the State of Utah at that time was Norman H. Bangerter, who agreed with the Task Force proposal and recommended a one time appropriation of two hundred and fifty thousand dollars toward this effort. Two experienced investigators have been hired by the Attorney General to handle these delicate and often confusing investigations. Lt. Matt Jacobson, a former St. George Police Officer with over 12 years' experience and Lt. Mike King, a former Ogden City Police Officer and Weber County Attorney's Office Investigator with over 15 years' experience were given the responsibility to;

- 1) evaluate the problem of ritual crimes in the state of Utah
- 2) investigate all allegations revealed to the Attorney General's Office
- 3) provide a summary and strategy for future investigations

Both officers came to the Child Abuse Assistance Unit with a great deal



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of experience in child sexual and physical abuse investigations along with occult crime investigative experience.



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## **The Goals and Responsibilities of the Ritual Abuse Crime Unit**

The Ritual Abuse Crime Unit investigates and assists local law enforcement officers across the state regarding crimes involving alleged rituals and illegal cult activity. Attorney General Jan Graham also instructed the Unit investigators to meet individually with the state's Chiefs, Sheriffs, Law Enforcement executives and to discuss ritual crime in each area of Utah.

The Unit is housed with the Child Abuse Prosecution Assistance Unit, recently re-named the Children's Justice Division which was set up as a support unit for local prosecutors and law enforcement agencies. The Division provides technical advice and instruction on child abuse prosecution and investigation and the quickly changing laws relating to investigating and prosecuting cases involving children. Upon request from the appropriate authorities, the Division prosecutes and/or investigates child abuse cases arising anywhere in the state. The Division also provides research and writing assistance on request.

Often, law enforcement agencies define ritualistic abuse as "satanism." It is important that such agencies understand the definition of "ritualistic" and focus efforts in the same direction. Beyond our earlier definition, the word "ritual" can refer to a prescribed religious ceremony, but in its broader sense refers to any customarily repeated act or series of acts. The need to repeat these acts can be cultural, sexual or psychological as well as spiritual. Cultural rituals could include such things as what a family eats on Thanksgiving Day or when and how presents are opened at Christmas. The initiation ceremonies of fraternities, sororities, gangs and other social clubs are examples of cultural rituals.

In Ogden, a religious group known as the Zion Society, headed by convicted child abuser Arvin Shreeve, utilized religion as a vehicle to sexually abuse children. Shreeve, who is serving a 20-year-to-life sentence at the Utah State Prison, used his position as the group's religious leader or "prophet" to exercise control over the members of the group. This control led to emotional and sexual abuse of many children for several years. Eleven other group leaders and members were convicted of sexual abuse crimes.

Ritual crime may fulfill the cultural, spiritual, sexual and/or psychological needs of an offender. Crimes may be ritualistically motivated or may have



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ritualistic elements. The ritual behavior may also fulfill basic criminal needs to manipulate victims, eliminate rivals, send a message to enemies and/or intimidate co-conspirators. The leaders of a group may want to play upon the beliefs and superstitions of those around them and try to convince accomplices and enemies that they, the leaders, have special or "supernatural" powers.

The goal of the Ritual Abuse Crime Unit is to assist local law enforcement officers in all phases of investigating ritual abuse crimes. Through state-wide staffing of the claims of abuse and discussions regarding individual cases, the Unit hopes to provide the Utah Legislature and the state's law enforcement communities with an idea of the problem, its growth and seriousness. The primary goals of the Unit are as follows:

**gather factual information regarding ritual abuse allegations statewide through a law enforcement survey**

**investigate allegations of ritual crimes in the state of Utah**

**obtain opinions and impressions from each jurisdiction in the state regarding perceptions and validity of ritual abuse claims**

**obtain any case history made available by departments**

**examine causes of occult activity**



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## **Groups Involved in Occult Practices**

*The investigators involved in this study would like to acknowledge the assistance of Captain Randy Johnson of the West Jordan Police Department. Captain Johnson is a nationally and internationally recognized authority on the occult and has provided many of the definitions and examples of occult signage referenced in this report.*

The purpose in defining specific groups and the "Occult Signage" that follows in the next chapter, is to help police officers understand the basic makeup and difference between a few of the occult groups found to exist throughout the United States and within the boundaries of Utah.

Funk and Wagnalls Dictionary defines "occult" as:

- 1. Beyond human understanding; mysterious.**
- 2. Not divulged or disclosed; secret.**

Webster defines it as:

- 1. Hidden, invisible and mysterious.**

Since the data regarding occult groups is still very new, and since the groups themselves are very secretive, the proper terminology, design and membership are only beginning to take shape. Occult stores, libraries and "New Age" bookstores can offer more information regarding the different types of groups, terminology and design. Here are a few types of occult groups.

### **Witches and Pagans or Neopagans:**

These autonomous groups worship the Great Mother Goddess under one of her many names. Beside her is the Horned God, her consort, together they represent the male and female principles basic to life. Contemporary witches and pagans do not equate the Horned God to Satan.

These groups practice magic for self improvement and to aid associates. They disavow the practice of black magic. One of their basic beliefs is that magic can return to the practitioner three-fold. They say that they practice white or beneficent magic and that any person who practices black magic would be a Satanist.

The Witchcraft or Wiccan Creed is: "Least ye harm none, do what you will, love under law, love guiding will." They are organized into covens or circles.



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each group having from four to twenty-six members.

### **A Comment on Black / White Majick**

It appears in that the simplistic difference between black and white majick is the degree of harm it causes. Black majick is intended to cause destructive results (similar to the voodoo doll), while white majick, such as a potion to improve school grades is intended to do good.

### **Types of Satanists:**

#### **Self-Proclaimed Satanists:**

These people are members of documented Satanic churches of which The First Church of Satan and the Temple of Set are examples. Written about by religious scholars, these groups are visible to the public through interviews, talk shows, books, and correspondence. They maintain mailing addresses and sometimes even advertise telephone numbers in the Yellow Pages.

These groups are somewhat secretive about their ceremonies and their members are usually young adults or older. They rarely admit juveniles. Members come from all professions (doctors, lawyers, school teachers, politicians, police officers, etc.) Their income and IQ are generally average or above, and they profess to denounce criminal acts by occultists and criminals.

Public relations persons for these organizations are attempting to separate Satan worship from Devil worship, claiming that Devil worshipers are the ones who criminally use humans and animals in ceremonies.

#### **Theatrical Satanists:**

These youth are usually ages 9 to 17 years old and are called "wanna be's" by some experts. The name "theatrical" comes from the fact that they only act the part. They get what little occult knowledge they have from readily obtainable commercial sources: music, movies, videos, magazines, television and friends. They are "unsophisticated" in their occult practices. Usually they are part of a group of youth with similar interests. They often will dress like the rock stars to whose music they listen.

They generally commit those violations of the law common to youthful offenders. Approximately 5-8% of the youth pass through this stage of "living on the dark side of life." Most mature and pass through this phase relatively unaffected, but a few may progress on to the next phase.



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**Experimental Satanists:**

Ranging in age from about 14 to 20, these youth have sensed a power or fulfilled a need during the theatrical stage of involvement. They have now read and studied occult training manuals, and/or attended rituals conducted by more experienced practitioners. These children are now conducting rituals themselves. The rituals may be simple or complex. Their knowledge has been acquired through effort.

These youth are most often part of a group and commit a wide range of crimes from vandalism to homicide. They may cut themselves to obtain blood for ceremonies; drugs and sex are part of their rituals, and many participate in animal sacrifice. When they commit sacrifices/homicides the following list indicates in descending order the most likely victim:

1. available animal
2. themselves (suicide)
3. other member of their group (usually the perceived weakest or one who has violated group rules.)
4. parent(s)
5. adult authority figure

**NOTE:** When these youth kill a human it is primarily someone their own age or older.

They may advance into a criminal adult group if they live that long or do not go to a mental hospital or prison. Approximately 1/2 % (.005) of high school age children fall into this category.

**Solitary Satanists:**

These individuals are young adults or older. They are usually loners, but may practice with another individual. They generally have only a limited knowledge of the occult. They are often very violent and commit serious offenses against people. While aspects of the occult are present, their primary motivation is more often general or sexual violence. The Solitary Satanist exhibits characteristics of a serial killer. The victims are often victims of opportunity.

Richard Ramirez, the famous "Night Stalker" who committed more than thirty murders in the Los Angeles area, and was convicted of thirteen homicides, is an example of this type of Satanist. He drew occult symbols with the victim's blood, gouged out eyes, and had a pentagram on the palm of his hand. He was heard to say "Hail Satan" in the courtroom. Other examples of this type of Satanist are Otis Toole and Henry Lee Lucas. These serial murders claimed to have individually or together killed more than 125 people. They stated that they were members of a devil worshipping cult which sacrificed many people.



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**Pseudo-Satanists:**

These are adult men and women who function as a group and who ritualistically abuse children. They tend to be geographically localized with ties to outside groups. They are usually respected, trusted members of the community. They tend to be educated and have access to money. Often they are known to the families of their victims. Their motivation is personal sexual pleasure and/or monetary gain.

They are pedophiles and/or pornographers who use Satanism as a means of controlling their victims and discrediting them should they go to the authorities. Satanism to them is not a religion, but a means of control. They copy Black Magick Practitioners and Generational Satanists who also ritualistically abuse children. Ritual abuse of children works to their advantage because it silences the children and/or makes them poor witnesses. They often kill animals to control the children, but don't try to kill children as their motivation is sexual. They typically have only a limited knowledge of the occult and their practices are unsophisticated.

**Generational Satanists:**

This group consists of both male and female members of all ages (from birth to death). They are usually born into this group and there does not appear to be an escape from it, short of death. They are very organized, very disciplined, and extremely secretive. Local units have strong ties to national and international groups. The rituals they perform are elaborate and thoroughly planned. They valiantly worship Satan and they are willing to commit any act to further their cause. They are the opposite of Christians. Anything that a Christian would find dishonorable a Generational Satanist would be proud to do. Their roots and practices date back thousands of years.

These people are responsible for horrific ritual abuse and sacrifice of children. They also abuse and kill adult members of their groups. The humans used in their rituals would come primarily from within their membership. Women within the groups, known as "breeders", produce the children for the cult. The women are told that the highest honor a woman can have is to provide a child for this purpose. This group exercises nearly perfect control over its members and leaves virtually no evidence of their deeds. These groups are also known as Sex and Death Cults. Their goal is to ultimately place Satan on the throne which he desired in the beginning. Through their efforts they will be rewarded with power and control in the present as well as the hereafter. Although some members of these groups may be involved for monetary gain or personal power





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and control, most practice for religious reasons.

Some skeptics are unwilling to believe th s group exists, claiming no one would torture or sacrifice infants and children. Anciently however, children were sacrificed to Satan under another of his lesser names; Molech or Milcom. There are also documented cases in secular history of child sacrifices. Numerous people today are reporting the existence of this kind of Satanist. They are discredited by skeptics as many of the persons reporting are undergoing therapy for dissassociative disorders brought on by severe mental and/or physical trauma.

**Black Magick Practitioners:**

This group generally is comprised of mature adult men and women. They have access to financial resources and have ties to other individuals and groups of similar interests.

This type of Satanist chooses to commit evil because they truly enjoy the deviant acts they are committing. Some Black Magick Practitioners may be somewhat religiously motivated and desirous of worshipping an evil deity. However, the evil acts in and of themselves are sufficient motivation for their behavior. These individuals are addicted to violence and are very secretive.

This type of practitioner was probably not born into the practice but had a foundation in white magic occult practices. The person found white magic too tame and was "seduced" by the powerful attraction inherent in evil acts. They have a sophisticated knowledge of occult practices and this is reflected in their ceremonies.

Black Magick Practitioners sacrifice and ritualistically abuse animals and humans of all ages. They exhibit many of the same characteristics as Generational Satanists, and may associate with them. However, where a Generational Satanist is religiously motivated, the Black Magick Practitioner is primarily violence motivated.

**Afro-Christian Syncretized Groups:**

These groups have beliefs based upon a combining or syncretizing of the beliefs of people from Africa with Christian beliefs, primarily of the Catholic Church.

The various groups have many similarities and some distinctions as practiced in various countries. However, as these groups migrate to the United States they are blending and their distinctions are blurring.

They practice under a number of names unique to their countries however



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would be loosely classified by laymen as Voodoo practitioners.

The hallmark of the Afro-Christian Syncretized Group is the depiction of African deities in the facsimile of Catholic saints. This process is known as syncretism

**Certain tenets appear consistently in Afro-Christian Syncretized groups:**

Their African deities are usually in the facsimile of Catholic saints.

They use stones, herbs, and animal sacrifices in rituals.

Most regard themselves as Catholics "in their own way".

They seek the advice and help of Catholic priests when they desire supernatural intercession in their lives.

Personal calamity is often attributed to an angry god. The power of the "Orishas" or "Loas" (gods) is feared by them.

Gods can be influenced by the burning of candles, offering of certain fruits or animal sacrifices, and similar observances.

The ceremonies include the use of incense, powders and oils.

The most important deities are known as the Seven African Powers

**The following is an explanation of the groups most noticeable in the United States.**

**Voodoo:**

A religion of West African origin. The practice is a union of Christianity and the West African religious system brought to the Caribbean Islands. It is characterized by belief in sorcery and the use of charms, fetishes, witchcraft, spirit possession, etc.

**Santeria:**

A religious cult of African origin. The word literally means saint-worship. The practice is a cultural union of Christianity and the West African religious system brought to Cuba by slaves originating in the Yoruba region of Nigeria.

**Palo Mayombe, AKA Palo Monte:**

Originated in the Congo region of Africa and was brought to the Americas by slaves. It is an assimilation of Yoruba beliefs of Santeria, Christianity, and Congo religious beliefs.

Palo Mayombe tends towards black magic while Santeria leans to good or neutral magic.



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**Brujeria:**

Spanish word for witchcraft. Most closely associated with Palo Mayombe.

**Macumba or Candomble':**

General term for the magical practices of spiritualists in Brazil. These include spirit possession and both white and black magic. Macumba would be another type of voodoo.

**SPECIFIC DETAILED DEFINITIONS**

Certain words appear to be used quite frequently when discussing ritualism and ritual crimes. Some of the words appear to have numerous meanings, dependent upon the sophistication of the group or persons using them. From the Grolier Encyclopedia, some detailed definitions are given:

**Demon {dee'-muhn}**

A demon is an evil spirit. The word is derived from the Greek daimon, which in ancient times signified various kinds of spirits or semi-divine beings, most of which were not specifically evil. In the writings of Plato, daimones are intermediate between the gods and humans. Daimon came to mean an evil spirit in Jewish and Christian usage. It was given that meaning in the Septuagint (c.275-100 BC), the earliest Greek translation of the Hebrew Bible. In the Latin Vulgate (5th century AD), daemon was used to refer to idols and pagan gods in general, as well as to spirits that might take possession of human beings. In traditional belief, such spirits were thought to be responsible for sickness, and could be expelled by means of EXORICISM. The word demon is often synonymous with devil, which comes from the Greek diabolos ("deceiver"). Diabolos also refers to SATAN, the prince of demons.

Belief in evil spirits is widespread in traditional cultures all over the world. In many tribal societies they are held to be the ghosts of dead ancestors who are hostile to the living and must be placated by magical rites.

Various kinds of demons figure in the Hindu tradition. The asuras are spirits associated with drought. The raksasas (goblins who take the form of animals and deformed humans) are believed to devour corpses. Vritra, the adversary of the god Indra, is the Hindu counterpart of Satan.

Mara, The Buddhist Satan, leads an army of demons depicted in Buddhist art as hideous monsters similar to the devils that torment the damned in medieval European portrayals of hell. The demons that are a common subject



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of Tibetan iconography were originally nature spirits connected with the shamanistic Bon religion of pre-Buddhist Tibet, who have been tamed by the power of Buddhist saints.

The jinni of Islamic folklore is a desert spirit that may be either benign or malicious. Foremost among the latter is Iblis, an angel who rebelled against God and was driven out of paradise.

Demons represented in the Jewish tradition include Azazel, a desert spirit connected with the rites of atonement (Lev. 16.8), and LILITH, the first wife of Adam, who was believed to steal and kill children. Prominent in the folklore of eastern European Jewry since the 17th century is the dibbuk, a demon that takes possession of people and speaks through them, causing them to behave in a demented manner. Traditional Jewish literature contains numerous stories describing the exorcism of such spirits.

In the Christian West, belief in demons was a major element in the religion of medieval and early modern Europe. One of its chief manifestations was the WITCHCRAFT craze of the 16th and 17th centuries, in which thousands of supposed sorcerers, chiefly women, were burned at the stake, charged with consorting with the devil.

### **Satanism**

Satanism, the worship of Satan, developed from the religious doctrine that there are two supreme beings—one good, the other evil. It involves black magic, sorcery, and the invocation of demons and the forces of darkness, who are propitiated by blood sacrifices and similar rites. In Christian cultures these ceremonies include the BLACK MASS, a mockery of the Christian rite.

Satanists, or Luciferians, believe that Satan is the power behind the processes of nature. What is natural is acceptable. Sin is only what is unpleasant. Unlike the Christian God—stern and moralistic, restraining the free expression of the instincts with a set of difficult and unnatural commandments under threat of punishment hereafter—Satan is the leader of a liberated people who are free and indeed encouraged to indulge in the good things of life, including uninhibited sexual activity. The history of Satanism is obscure. Medieval Christian writers tended to label any dualist sect (such as the Bogomils and Albigensians) as Satanist.

### **Passage Rites**

Passage rites are the rituals or ceremonies observed to mark the passing of a person (or group) from one stage or station in life to the next: birth,



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infancy, childhood, adulthood, old age, death. The crucial transition points of birth, puberty, and death are universal life crises. Evoking anxiety, these crises often elicit passage rites, a term coined by Arnold van GENNEP in a work of 1909 and used by anthropologists ever since. Other life transitions may also be ritualized, most commonly marriage, but also school graduations and entrance into fraternities, occupations, and political office. Van Gennep held that passage rituals have three steps: separation from society; inculcation-transformation; and return to society in the new status.

All passage rituals serve certain universal functions. They serve to dramatize the encounter of new responsibilities, opportunities, dangers. They re-adjust the participants and the audience to the changes. They alleviate disruption in the equilibrium of the community. They affirm community solidarity and the sacredness of common values. Anthropologists study such rituals to understand both the universals and the variations in cultures; the ways in which society deals with typically recurring crises; and the ritualizing of mysteries and uncertainties of life. Four main types of passage rites deal with birth, initiation, marriage, and death.

### **Initiation**

In many cultures, the transition from childhood to adult status is marked by initiation ceremonies. Rites for males are usually more elaborate and dramatic and generally involve the community more than do those for females. The rites need not coincide with actual puberty. Among the African Gusii, for example, girls are initiated at about age 9, boys at about 12 years; Thonga boys may be 16 years old. Boys' rites involve seclusion from women, hazing by older males, tests of manliness, and genital operations, including circumcision. Girls' rites are often milder, but may sometimes include removal of the clitoris.

The ritual may be individual, as is customary in North America, or collective, as in Africa and Oceania. A Plains Indian adolescent boy undertakes a "vision quest"; he goes out alone into the wilderness, endures hardship, and seeks a vision from his animal guardian spirit; if he gets one, he returns a man. Group rituals may take months, even years, as among many Australian aboriginal tribes. Novices learn great quantities of sacred lore and obey countless taboos. Instructors are men who are strangers to the boys. Ritual wrests the boy from childhood, especially from his mother. He moves from the category of women-and-children toward the privileged one of adult males. Such rites maintain adult male solidarity and strengthen cultural continuity. They resolve boys' conflicts about sexual identity and establish clear attitudes toward fathers and



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mothers. Such rites dramatize the power of older over younger males and state that "only women can make babies: but only men can make men." Such passage rites symbolize death (of the child) and rebirth (as a man), as well as male envy of females. Versions in modern Western societies include religious confirmation, fraternity initiation, and military training.

The definitions cited, "Demon, Satanism, Passage Rites and Initiation" are taken from **Groliers 1995 Encyclopedia**. **Bibliography:** Ferguson, Everett, *Demonology of the Early Christian World* (1984); Gettings, Fred, *Dictionary of Demons* (1988); Koch, Kurt, *Demonology, Past and Present* (1973); Nugent, Christopher, *Masks of Satan: The Demonic in History* (1984; repr. 1989). Bainbridge, William S., *Satan's Power: A Deviant Psychotherapy Cult* (1978); Haining, Peter, ed., *Satanists* (1970); Masters, Anthony, *The Devil's Dominion* (1979); Nugent, Christopher, *Masks of Satan* (1984); Richardson, James T., et al., eds. *The Satanism Scare* (1991).



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## Examples of Occult Symbols

This section is designed to give the reader a few ideas of the different occult symbols being found across the state of Utah. These symbols are the most likely to be found by law enforcement officers and citizens.

Each culture has its gods and its devils; associated with those deity are symbols of power. Many basic symbol designs cross cultural barriers, and the author of the symbol may not recognize the different meanings for its use. The symbols contained herein are primarily associated with European and African originated witchcraft, voodoo and satanism.

Keep in mind that all the possible definitions for each symbol are not contained in this reference and example section.

**Anarchy:** "A" in a circle stands for Anarchy. Popularized by heavy metal music, this symbol stands for violence and destruction. While not an occult symbol, it frequently is found where acts of occult-oriented vandalism take place.



**Ankh:** The ankh is an old Egyptian symbol of life. It is a fertility symbol and some feel that it represents the male and female. It is alleged that some practitioners of occult sexual abuse wear the ankh with a star.



**Baphomet:** The upside down pentagram becomes the baphomet. The five points representative of the head of a goat, a Satanic symbol. The two upper points are horns, the middle points ears, and the bottom point, the goat's chin.



**Cross/Broken:** The upside down, broken cross represents the defeat of Christianity. It is also used by some groups as the "Peace Sign".



**Cross of Confusion:** The upside down question mark in the form of a cross questions the divinity of Jesus Christ and the existence of God.





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**Cross, Upside Down:** The inverted cross is a Satanic symbol and represents the downfall of Christianity.



**Devil's Tail, Satanic Tail:** Popularized by Anton S. LaVey, founder of the First Church of Satan. When attached to letters, or symbols, it represents Satan.



**FFF/666:** 666 is a Satanic symbol taken from the Book of Revelations. The sixth letter of the alphabet is "F". The "F" is used in place of the number "6". 666 is referred to as the Sign or Number of the Beast.



**Hexagram:** Also known as the Double Triangle, Sign or Seal of Solomon, Crest of Solomon, and the Star of David. Comprised of two triangles with the three points representing the idea of a trinity of Gods. The six points are felt by some occultists to represent "6", the perfect number. Magicians have long used the hexagram in all types of ceremonies. The Israelis adopted the symbol after it was used in Egypt. The Star of David has a distinct meaning to the Jewish people which should not be connected to evil or magical worship.



**Pentagram:** Powerful occult symbol. With three points up it represents Deity. With two points up it represents horns of a goat, Satan, or evil. It is believed to be a powerful symbol in conjuration of forces and the type of force one desires to conjure would be represented by the positioning of the symbol. A great deal of symbolism goes into the correct drawing of the pentagram.



**Satanic "S" or Broken "S":** Represents a thunderbolt and means "destroyer". The symbol would be worn to give one power over others. This symbol was part of the uniform worn by members of Hitler's SS Troops of Nazi Germany. Some feel that Hitler and some of his officers were occult practitioners.



**Church of Satan Emblem:** Created by Anton S. LaVey and is located in the Satanic Bible.





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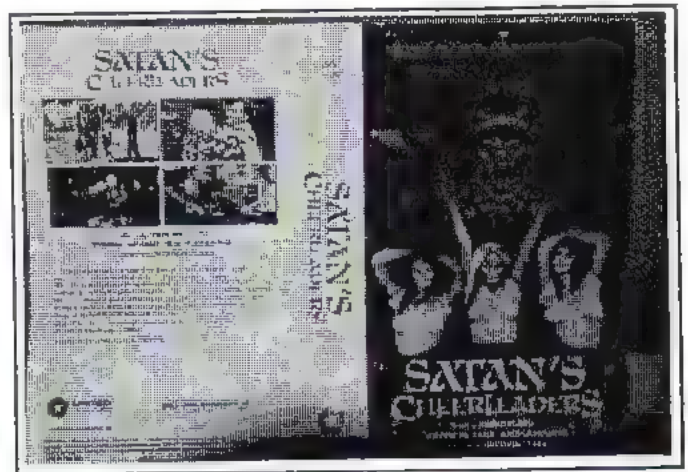
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## Are There Subtle Forces At Work?

As we examine the threat to our society from groups involved in illegal occult activity, we must also examine the less overt threat produced from sources such as movies and video, magazines, comic books, music and games. For years, groups of concerned citizens have discussed the destructive values of games like "Dungeons and Dragons", and some people have suggested that these games teach young minds to think and act in degrading fashion, practice witchcraft or satanism and even perform rituals. There is no evidence to support such claims, yet crimes and even suicides among our youth are attributed to such entertainment.

Children across the state of Utah can walk into any video store and rent movies wherein the occult is glorified. As a central theme of these movies, rituals, complete with murders occur with frequency. Whether they contribute to actual crimes is unclear.

In the PG Rated Movie by United Home Video, called, "Satan's Cheerleaders" the back cover indicates that the story line is of violence, sex and satanic overtones.



From the cover of the video, "Satan's Cheerleaders"

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"Terrors of the darkside arise from the pit of hell as a satanic alter ritual takes place at Benedict High School. After swearing allegiance to Satan, Billy, the school janitor, being disturbed by the teasing of the school's cheerleaders, threatens the girls telling them they'll be sorry for laughing at him. Driving to the first game of the season, the girl's car breaks down, so they accept a ride from Billy. Believing that Billy is driving them to the game the girls are horrified as they discover that they've been taken to the satanic alter. Their horror surmounts to greater heights as the girls are sucked into the savage events taking place."

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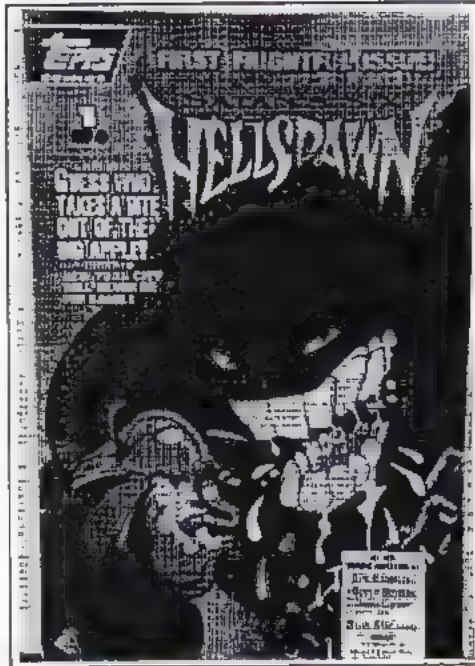
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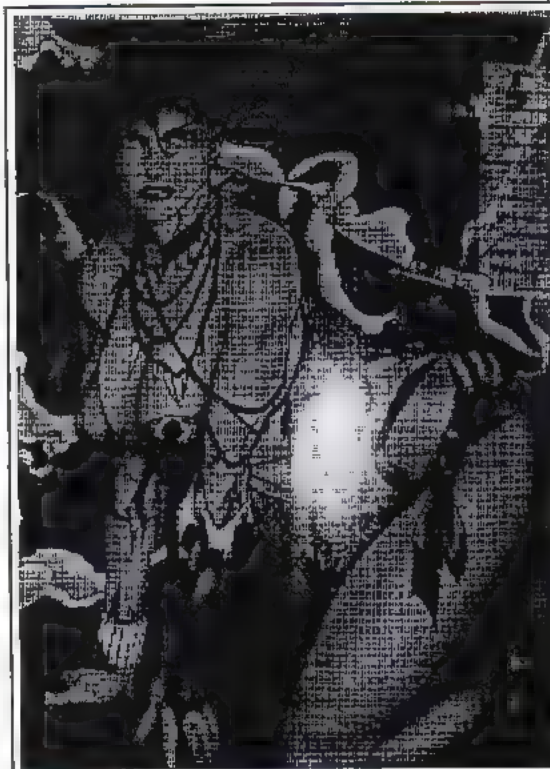
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In another movie called, "The Touch of Satan", by King of Video, the back cover states,

"This is a story of exorcism, devil worshippers and evil. A spine tingling tale of horror and suspense in the world beyond. A young man finds himself in a strange town with strange things going on. Two sisters possessed, create a Jeckle-Hyde atmosphere where bizarre killings occur. Our hero falls in love and enters a new world of mind shattering experiences."



By merely walking into the community book and tape store, our youth can read from comic books on the shelf that have no age rating and with no supervision during perusal. From Topps Comics, we can purchase many titles, including "Satan's Six, HellsPawn the all new Demonic Adventure". Other comics in view are, Marvel Comics', "Hellstorm, Prince of Lies", DC Comic' "Doctor Occult, a Journey through the Darklands", and Vertigo's Witchcraft, Stoked by centuries of hatred, a witch's vengeance burns ever hotter".

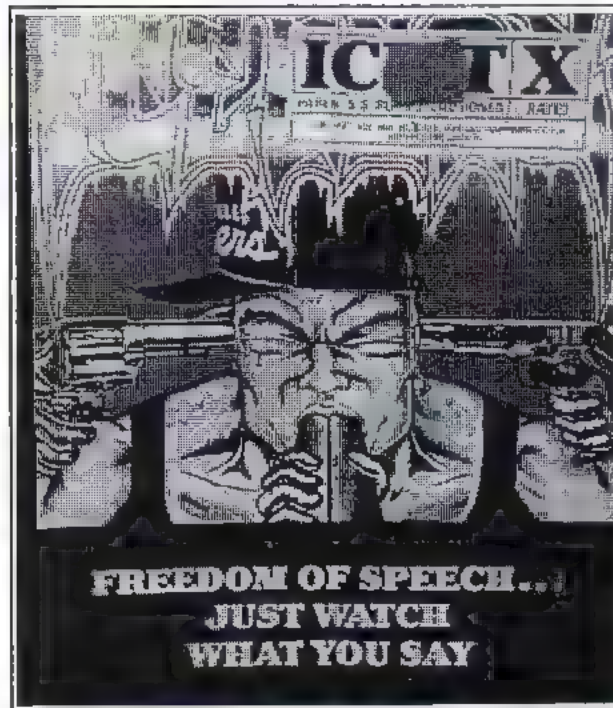


From the covers of comic books taken from a local bookstore. No age requirement for purchase.



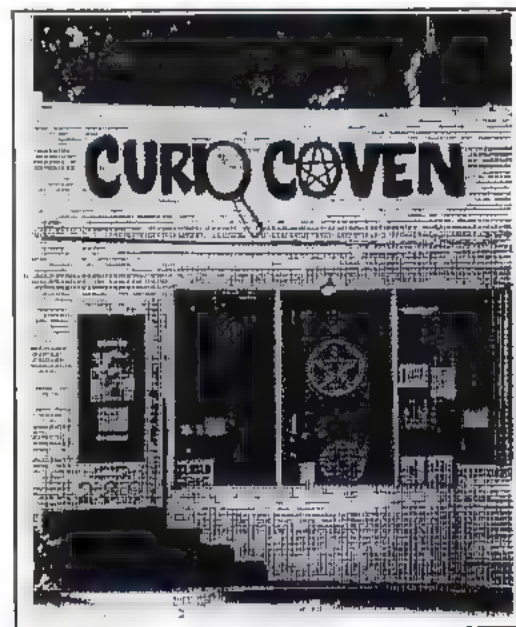
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The problems associated with music are not new. In the late 1960's, musicians with "rock groups" sang of Satan, mystic powers and death. Today, as in the 1960's, a person can walk into a music store and purchase music in artistic containers showing occult signs and violence. Some music stores only allow young adults age 18 and over to purchase music with "X" ratings and parental caution stickers. Still, the covers of such musical items show artist renderings of extreme violence.



From the cover of a musical Compact Disk. Rated: 18+

Specialty shops can be found in Utah that provide literature, paraphernalia and instruction in the occult. Shops, such as the Curio Coven in Salt Lake City make a good living by selling Herbs, Incense, Oils, Candles, Jewelry and Ritual Items. The owner of



the Curio Coven prefers to sell "white" magic items, but indicates that practicing Satanist's frequent his downtown store.



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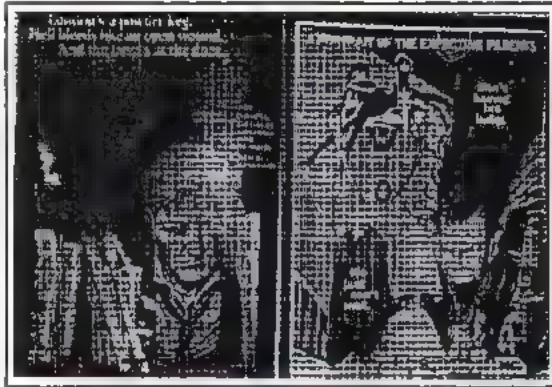
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Above: The Curio Coven in Salt Lake City  
Left: Ritual items sold inside occult supply shops.



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The Curio Coven, according to its owner, has purchased human bones from Tibet for use in rituals in this area, but the store owner indicates most of those are purchased outside the area. Skull and femur bones appear to be the preferred bone purchased. The femur bone is usually carved into a flute to be used in the rituals. The skull appears to be more suited for voodoo type



ceremonies.

Music, video, magazines and books portray powerful messages both uplifting and degrading.

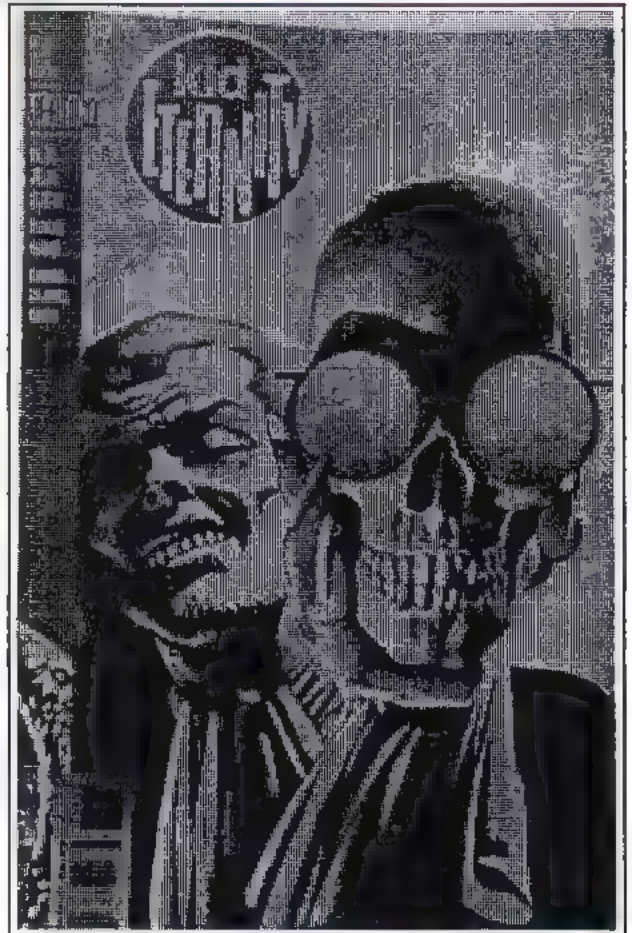
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Photographs depicting violence and death were taken from the covers of comic books in a local book store.

No age requirement for purchase



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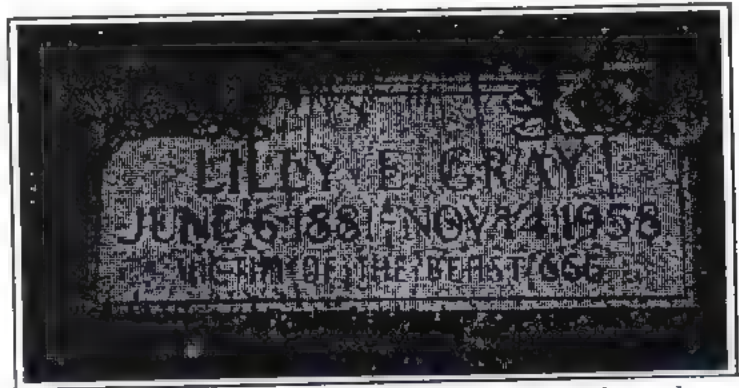
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## A National Perspective

Several states across the country have conducted studies regarding ritual crimes. Their individual findings do not provide conclusive evidence of the existence or nonexistence of a ritually motivated crime or organized group practicing criminal occult practices. This chapter will identify the findings of the Michigan State Police, the Virginia Crime Commission Task Force, the Department of Health in Britain's government sponsored study, and the Federal Bureau of Investigation's opinion.



Photograph of a headstone indicating involvement with the occult.

### Michigan State's Occult Study:

In the June 1990 Occult Survey conducted by the Michigan State Police Department's Investigative Services Bureau, 467 responses were received from police agencies. Of those responses, only 31 (7%) reported that occult related activities were a significant problem within their jurisdictions. Collectively these respondents had accounted for 157 (22%) of the occult-related investigations reported. This was a somewhat lower percentage than what they had expected in light of the media attention that has been given to this area in the past several years.

In addition, it was found that in most, if not all, instances where a death was reported by respondents to have had occult overtones, no definite causal link could be established between occult practices and the death. In fact, of the 5 homicides reported by the respondents as having occult overtones, no links could be established between the death and the occult.

In teen and adult suicides purported to have occult overtones, no causal link could be established in any of those cases. Some interesting ties were discovered such as "Heavy Metal Music" or occult writings in journals.

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Michigan Police did find dabblers involved in "graffiti, vandalism, animal sacrifices and animal mutilations" though. Michigan suggests that the people involved in occult practices appear to receive their training through Heavy Metal Music, magazine and book publications and the Satanic Bible. Occult movies and videos were also identified as sources. The Michigan study indicated that ritual sites were discovered in both indoor and outdoor settings.

In conclusion, Michigan reported that only 31 out of 467 respondents felt that occult related incidents were a problem in their jurisdictions. Michigan sent 1,000 surveys out, netting a return of 47%. "Although there may be several reasons for 533 agencies not responding, one reason might have been that a substantial number of them had no occult activities to report." Based upon the data



From the cover of the "Satanic Bible and the Satanic Rituals" instructional manuals by Anton S. LaVey.

obtained a profile of the typical occult practitioner was offered by the authors of the Michigan report.

"A practitioner would more often than not be a white male less than 20 years old who had at one time or another been involved in the commission of occult related vandalism and/or the production of occult related graffiti. He would have probably received his occult related training, education, or information from books on the subject, and these books would most likely be kept by him in his home. He would likely practice his occult activities in either abandoned buildings, isolated wooded areas, a private residence, his school and/or a cemetery. The data suggests that the subject would display an enthusiasm for heavy metal music and that his parents and/or school officials had expressed concerns about his occult practices to the police.

If the individual was involved in group meetings, there would be an almost equal chance that the meetings would have been conducted either indoors or outdoors. If the meeting sites were outdoors there would be a good possibility that the subject would engage in or participate in rituals involving either animal sacrifices or animal mutilations."



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**Virginia State Occult Study:**

In Virginia, the 1990 Task Force Studying Ritual Crime discovered the following:

**Misconceptions about ritual crime are pervasive.** Among the general population, and professionals who are in a position to come into contact with perpetrators or victims of ritual crime, there are many inconsistent beliefs and impressions.

**Evidence is insufficient to establish the existence of any major conspiracy or organized criminal network based upon an occult or spiritual belief system.** The evidence from the comprehensive investigation of ritual crime in the Commonwealth of Virginia has not uncovered or indicated any network of ritual crime.

**Unpopular belief systems are erroneously associated with criminal behavior.** Where unconventional or particularly less popular belief systems are uncovered on the part of one who is accused of a criminal act this is frequently cited as evidence of ritual crime. This reaction results in characterization of certain criminal acts as occult based when in fact they are not.

**Criminal activity which might reasonably be associated with belief systems consists primarily of minor property crimes and is committed largely by "dabblers."** In the vast majority of cases where the availability of evidence is sufficient to establish some link between criminal behavior and a spiritual belief systems, crimes like trespassing, graffiti and vandalism are perpetrated on or against abandoned property and are relatively minor.

**Existing criminal statutes in Virginia are adequate to address dangerous conduct which may result from participation in unconventional belief systems.** Amendment to the criminal code in response to ritual crime is unnecessary.

**The ritual crime phenomenon has its greatest overt impact in the field of mental health.** Whether true or not, there are numerous allegations of ritual crime which are lacking in evidence. Regardless of the veracity of patients claiming ritual abuse, therapists should be sensitive to such claims while approaching treatment with an objective stance.

**Virginia's study concludes by recommending that:**  
"Criminal Justice Services develop a model curriculum addressing ritual crime for Virginia's law enforcement officers.

Crime Commission's continued research on youth gangs be tracked and reviewed for findings and ultimate recommendations.



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That continued research efforts regarding the ramifications of ritual abuse in the mental health field be pursued.

That law enforcement personnel act in cooperation with appropriate agencies in the investigation and prosecution of claims involving ritual abuse of persons.

That school personnel and social service workers be provided objective and accurate information on ritual crime".

**United Kingdom Occult Study:**

On June 2, 1994 in London, Professor Jean La Fontaine released the findings from a two year British government-sponsored study of child sexual abuse cases finding that there was no evidence of connections to devil worship or witchcraft.

The study, which examined 84 cases, said while there was no evidence of satanic abuse, there were three cases in the sample in which abusers of children used claims of "mystical powers" to entrap their victims and keep them from telling of the abuse.

Professor La Fontaine, who conducted the two-year study of child abuse cases for the Department of Health, said she found no evidence to support "allegations of extreme acts such as human sacrifice, cannibalism and sexual abuse of children in orgiastic rituals, where the purpose is an act of devil worship or witchcraft."

La Fontaine said she found three cases with a "ritual context" to the sexual abuse, but she added, "In such cases the aim is sexual and the ritual is incidental to it."

The study was prompted by several allegations in recent years of satanic child abuse rings, including one case in which social workers raided homes on the Orkney Islands and removed dozens of children in dawn raids after allegations of abuse. There were ultimately no prosecutions in that case.

Health Secretary Virginia Bottomley said the study "exposed the myth of satanic abuse."

"I hope that through the publication of this report we can begin to disentangle some of the issues that surround supposed ritual and satanic abuse," Bottomley said in a statement welcoming the report.

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**Federal Bureau of Investigation Occult Studies:**

Federal Bureau of Investigation Special Agent Kenneth V. Lanning, in his 1992 "Investigators Guide to Allegations of "Ritual" Child Abuse" training





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manual gives the following perceptions.

"There are many possible alternative answers to the question of why victims are alleging things that don't seem to be true. The first step in finding those answers is to admit the possibility that some of what the victims describe may not have happened. Some experts seem unwilling to even consider this. Most of these victims are also probably not lying and have come to believe that which they are alleging actually happened. There are alternative explanations for why people who never met each other can tell the same story.

The amount of "ritual" child abuse going on in this country depends on how you define the term. One documented example of what I might call "ritual" child abuse was the horror chronicled in the book *A Death in White Bear Lake* (Siegal, 1990). The abuse in this case, however, had little to do with anyone's spiritual belief system. There are many children in the United States who, starting early in their lives, are severely psychologically, physically, and sexually traumatized by angry, sadistic parents or other adults. Such abuse, however, is not perpetrated only or primarily by satanists. The statistical odds are that such abusers are members of mainstream religions. If 99.9% of satanists and 0.1% of Christians abuse children as part of their spiritual belief system, that still means that the vast majority of children so abused were abused by Christians.

Until hard evidence is obtained and corroborated, the public should not be frightened into believing that babies are being bred and eaten, that 50,000 missing children are being murdered in human sacrifices, or that satanists are taking over America's day care centers or institutions. No one can prove with absolute certainty that such activity has NOT occurred. The burden of proof, however, as it would be in a criminal prosecution, is on those who claim that it has occurred. The explanation that the satanists are too organized and law enforcement is too incompetent only goes so far in explaining the lack of evidence. For at least eight years American law enforcement has been aggressively investigating the allegations of victims of ritual abuse. There is little or no evidence for the portion of their allegations that deals with large-scale baby breeding, human sacrifice, and organized satanic conspiracies. Now it is up to mental health professionals, not law enforcement, to explain why victims are alleging things that don't seem to have happened. Professionals in this field must accept the fact that there is still much we do not know about the sexual victimization of children and that this area desperately needs study and research by rational, objective social scientists.

If the guilty are to be successfully prosecuted, if the innocent are to be exonerated, and if the victims are to be protected and treated, better methods to evaluate and explain allegations of "ritual" child abuse must be developed or identified. Until this is done, the controversy will continue to cast a shadow over and fuel the backlash against the validity and reality of child sexual abuse".

While Agent Lanning's conclusions, or those of Virginia, Michigan and even the United Kingdom cannot provide direct answers for the state of Utah, we can gain valuable insight by comparing their findings with our own.



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**RITUAL  
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**Investigation, Analysis  
& A Look Forward**

Submitted by:  
**Lt. Michael R. King  
Lt. Matt Jacobson**

# **RITUAL CRIME IN THE STATE OF UTAH**

**Investigation, Analysis & A Look Forward**

## **A Look Across Utah**

In the last two years, over 125 cases alleging ritual and occult activity were reported to the Attorney General's Office. Over 40 of those cases involved allegations of homicides, all within the State of Utah. There were other allegations that involved physical and sexual abuse of children. People making reports said that they knew where victims bodies or parts of the body were. These were victims who had allegedly been killed while involved in ritual ceremonies.

Extensive interviews were held to determine solvability. Investigators traveled all over the State of Utah trying to find trace evidence that could be used to corroborate statements or to be used if a case went to court. In one case a woman met with investigators and said that she could go directly to a site where there were body parts that had been used in rituals. After hours of searching this person was not able to lead an investigator to the site. She claimed that it had been too long since she had been there to remember. This seemed to be the case in every report made to the investigators. Victims giving personal accounts of involvement with homicides could not produce enough evidence to warrant an investigation. The times, dates, names or places could not be identified.



Satanic mask in the home of an occult member

Two cases came to the attention of investigators where adult siblings have come forth with bizarre accounts of abuse in their childhood. The abuse allegedly included individuals dressed in robes involved in a ceremony where children were the subject of heinous sexual contact. In both cases there were three siblings that corroborated each others' statements. At the time of this report, one case still remains under investigation. Investigators are following up on this case and have substantiated some of the claims through interviews with both the victims and the perpetrators.

In another case a woman met with investigators and said that her father killed a man over 20 years ago. She said that her father was a member of a



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ritual cult along with about 5 other members of her neighborhood. She described her father taking her to a man's residence and making her wear socks on her hands so she would not leave evidence behind. She described in detail an argument with the victim and her father where a gun was used on the victim. An investigator researched the death and found that it was reported by police as a suicide. Looking at the details of the scene, the investigator found that the woman had unusual knowledge of the body, it's final position and the weapon used. This information was given to the agency that did the original investigation.

Investigators met with an 11 year old boy who said that he had witnessed a child being killed. The boy said that he was "accessed" by the cult and taken out of his house. He was taken to a place that he did not know. He explained to the investigator that it was within minutes of his house but he did not know exactly where it was. He said that there were people dressed in hooded robes involved in a ceremony. He watched as a young child was hung by the neck until he was dead. The boy described how the child died, including the movement made by the dying body. He also described the sounds made. A check with local law enforcement could not produce a building that matched that of the boy's memories. There had not been any reports made to police of any suspicious activity in the neighborhood or of any missing persons.

An eleven year old girl told her parents that she had been abused by a local physician. She also said that members of the cult had taken her to two mortuaries and abused her there. Her parents made reports to local police as well as the Attorney Generals Office. Both law enforcement agencies exhausted possible leads in this case. The investigator checked out her allegations by having her draw floor plans of each building. He personally went to the alleged sites, met with the owners and was allowed to match the girl's drawings of the interiors to the actual building itself. It was obvious that she had never been inside of the structures.

Reports were made to this office by individuals claiming they had watched as human lives were taken during ceremonies. Detailed accounts of dismemberment of humans were not uncommon reports to the Ritual Abuse investigators. No evidence was found of any such crimes, although the reporting persons sometimes said that the body was burned or consumed.

Law enforcement officers have spent many hours consulting with the Attorney Generals ritual abuse investigators on reports they have received. Officers working ritual cases have dealt with victims that they felt were very credible. One officer said that he had been working with a victim that had taken him to a specific site where she said a body or human body part could be found.



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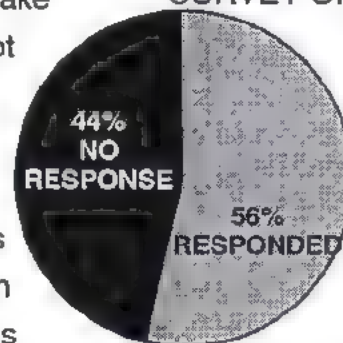
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The officer worked on his own time and after a considerable amount of time digging, could not find any evidence to substantiate her allegations. She thought that it could be possible that it was moved after she left the scene.

A middle aged woman asked that investigators meet with her at her residence. She said that she was a survivor of ritual abuse and had information that the Attorney General's Office could use to prove that rituals are in fact occurring. She said that there was going to be a sacrifice at a ritual and it was going to be the next day. Investigators were able to get the specific time, place and date of the upcoming event. Local police were summoned along with the Division of Wildlife Resources. Surveillance was set up and nobody appeared. This was the case with every report where investigators had a specific time and place of a planned meeting from an alleged victim.

Investigators were often asked to meet outside of the Capitol and away from any other law enforcement agency. Accounts of a large conspiracy involving city, county and state government officials was a concern to some of the people making reports. Several times people were so paranoid about their personal safety they refused to make a report or requested that the information not be written down.

RESPONSE TO THE  
LAW ENFORCEMENT  
SURVEY ON RITUAL  
CRIMES.



**UTAH'S SURVEY**

In January of 1994, a survey was designed and distributed to gather information regarding any current or past investigations regarding ritual abuse. (See Exhibit #3, page 53-56)

The surveys were sent including self-addressed, stamped envelopes to ease in the return process to 135 city/town police departments and 29 sheriff's offices across the state of Utah. Of the total 164 surveys sent out, 91 were returned netting a return rate of 56%. The survey questions and responses are as follows. A complete return with the question format is included in Exhibit #3 on page 53-56.

**Question #1:**

Is your department currently involved in any ritual crime investigations? Yes: 4 No: 87 Other:

**Question #2:**

Has your department investigated ritual crimes in the past? Yes: 50 No: 40 Other:



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**Question #3:**

**Are you currently interviewing any person who claims to be a survivor of ritual crime?**

**Yes: 3 No: 86 Other: 1**

**Question #4:**

**Have you interviewed any person in the past who claims to be a survivor of ritual crime?**

**Yes: 29 No: 61 Other: 1**

**Question #5:**

**Have you utilized the ritual abuse investigators for information or case assistance?**

**Yes: 12 No: 78 Other: 1**

**Question #6:**

**Do you believe that ritual crimes are occurring without police knowledge?**

**Yes: 69 No: 7 Other: 15**

**Question #7:**

**Would you support moving the ritual crime Investigators into the child abuse unit to investigate both ritual and child sexual and physical abuse crimes or would you prefer to keep them separate?**

**Combine: 34 Separate: 36 Either: 20**

**Question #8:**

**Are you receiving the monthly ritual abuse newsletter?**

**Yes: 68 No: 21 Other: 1**

**Question #9:**

**Is the newsletter of value to you and to your department? Should it continue?**

**Yes: 70 No: 6 Other: 14**

It appeared from talking with investigators across the state that many of the departments have had allegations surface in which they have invested many hours in follow-up and investigation, only to close the cases as "unfounded". Some suggest that the memories of victims are not reliable while others indicate that time has hidden important evidence. Occult signs and markings have been discovered in nearly all areas of the state, ranging from graffiti to animal mutilation. In some areas, mutilation of animals was common several years ago, but has ceased in recent years.

The investigators from the Attorney General's Office have canvassed the State discussing the problem of ritual crimes, including definitions consistent with this report with chiefs of police, county sheriffs, federal law enforcement officials, therapy, educational, civic and religious leaders. A list of the individuals



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visited can be found in the appendix along with the other items associated with this assignment. (See Exhibit #2, page 51) The opinion of law enforcement was reserved. Police administrators were quick to point out that physical evidence regarding the many allegations has not been found. At the same time, many, if not all police administrators admitted they feel that the allegations are possible, and their experience tells them not to "discount" any of the claims. FBI Special Agent Ken Lanning said,



The Lafferty's at their trial  
Murder at God's direction?

" I believe that there is a middle ground—a continuum of possible activity. Some of what the victims allege may be true and accurate, some may be misperceived or distorted, some may be screened or symbolic, and some may be "contaminated" or false. The problem and challenge, especially for law enforcement, is to determine which is which. This can only be done through active investigation. I believe that the majority of victims alleging "ritual abuse are in fact victims of some form of abuse or trauma. That abuse or trauma may or may not be criminal in nature. After a lengthy discussion about various alternative explanations and the continuum of possible activity, one mother told me that for the first time since the victimization of her young son she felt a little better. She had thought her only choices were that either her son was a pathological liar or, on the other hand, she lived in a community controlled by satanists."

Lanning continued,

"Law enforcement has the obvious problem of attempting to determine what actually happened for criminal justice purposes. Therapists, however, might also be interested in what really happened in order to properly evaluate and treat their patients. How and when to confront patients with skepticism is a difficult and sensitive problem for therapists." ...

"Any professional evaluating victims' allegations of "ritual" abuse cannot ignore or routinely dismiss the lack of physical evidence (no bodies or physical evidence left by violent murders); the difficulty in successfully committing a large-scale conspiracy crime (the more people involved in any crime conspiracy, the harder it is to get away with it); and human nature (intragroup conflicts resulting in individual self-serving disclosures are likely to occur in any group involved in organized kidnapping, baby breeding, and human sacrifice). If and when members of a destructive cult commit murders, they are bound to make mistakes, leave evidence, and eventually make admissions in order to brag about their crimes or to reduce their legal liability. The discovery of the murders in



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Matamoros, Mexico, in 1989, and the results of the subsequent investigation are good examples of these dynamics.

Overzealous interveners must accept the fact that some of their well-intentioned activity is contaminating and damaging the prosecutive potential of the cases where criminal acts did occur. We must all ( i.e., the media, churches, therapists, victim advocates, law enforcement, and the general public ) ask ourselves if we have created an environment where victims are rewarded, listened to, comforted, and forgiven in direct proportion to the severity of their abuse. Are we encouraging needy or traumatized individuals to tell more and more outrageous tales of their victimization? Are we making up for centuries of denial by now blindly accepting any allegation of child abuse no matter how absurd or unlikely? Are we increasing the likelihood that rebellious, antisocial, or attention-seeking individuals will gravitate toward "satanism" by publicizing it and overreacting to it? The overreaction to the problem can be worse than the problem."

City and regional newspapers were advised of the Attorney General visits by personal contact and press releases. (See Exhibit #5, page 59) Investigators and Unit Attorneys participated in radio "talk shows" locally and across the state. Training has been provided to professional and private groups such as; Police Officers, Child Abuse Prevention Teams, State and National Social Workers Associations and local churches. Some High School Administrators were also instructed on the goals of the Unit. Press releases were made and readers were encouraged to contact members of the Unit if they had information regarding ritual crimes that they were willing to share. (a copy of that news release is included in the Exhibits) There were no substantial responses to the news coverage, which included radio talk shows in the Salt Lake City metropolitan area.

Members of law enforcement do not have the luxury of "disregarding" an individual's claim that they were ritually abused, ie; sexual, physical or emotional abuse. A person undergoing therapy for ritual abuse does not necessarily prove a ritual crime existed. Questions regarding validity of memories, motivation for reporting and statutory concerns are always on the police officer's mind. Police agencies across the state are required to spend many hours interviewing, searching, examining and providing surveillance in ritual cases, most often to only close the case because of lack of evidence. Yet, with the next allegation, investigators can only start the process again.

Therapists are charged with the responsibility to help the victims of ritual abuse memories recover from their victimization. Often, victims cannot rely on the criminal justice system to provide support because therapy methods used, such as hypnotically-induced memory create legal hurdles that cannot be



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cleared. When victims recall memories, sometimes 20+ years after the incident, further complications arise. For the therapist, the hope is to provide treatment and understanding. For the law enforcement officer, it might be to gather information for training and future understanding.

Religious leaders from all denominations indicate that church members are coming forth for counseling for ritual abuse. These leaders walk a delicate line as they hear church members confess to abusing others and further discuss the abuse they were forced to endure.

Civic leaders did not generally express a personal knowledge of ritual crimes in their communities. Many stated they have read with interest news accounts but are unsure of the extent of the problem. State Legislators that were contacted generally were unaware of any specific problems in their jurisdictions.

It is interesting to note that many of the victims we personally interviewed, and those interviewed by police or therapists across the state tell similar stories regarding their abuse as children in ritualistic settings. Nearly all of those interviewed recall their abuse involving Satanic Symbolism, robed offenders, candles, altars, sacrifices and consumption of blood, feces, human flesh or raw animal flesh. In those interviews, hundreds of hours have been dedicated to investigating the crime scenes where the events were to have taken place, yet no physical evidence has been uncovered. This can reasonably be explained by the long time frame usually involved. Some victims have taken Unit investigators to sites where alleged sacrifices occurred only nights (and sometimes hours) before. In each of these circumstances, investigators have been unable to determine that any criminal activity, and sometimes any activity at all has occurred.

Unit investigators have found sites across the state where symbols, burnt candles, altars and other kinds of ritualistic graffiti are displayed. Some evidence of animal sacrifice has been discovered at these sites. Excluding criminal mischief or destruction of property, rarely does a criminal act appear to have occurred. The existence of these sites has not been correlated with a victim's report of crime.

Animals, both domestic and wild have been found in many areas of the state to have died from suspicious circumstances. In one such case, a 2,000 pound heifer was found with the sexual organs removed and the lower jaw completely dissected. The animal was alive two days earlier, yet the skin, tissue and tongue of the cow were removed and the bone looked as if it had been sterilized by acid. There were no marks on the jaw bone that resembled





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cutting marks. That incident is still under investigation.

In other cases, it was apparent upon closer examination that the animal died from either natural causes or from depredation by coyotes or other means. Some evidence that animals were killed and later sexually assaulted was uncovered, yet no patterns were established across the state, nor does there appear to be an alarming frequency of such crimes.

To assist police agencies across the state in recognizing the different possibilities associated with ritual crime, a monthly newsletter was sent to all police and sheriff's offices across the state to inform them of the services of the Unit and keep them up to date on current issues. (See Exhibit #5, page 58) Articles have also been published and made available to all of the law enforcement magazines and publications in the state. (See Exhibit #4, page 57)



Note how the skin on the jaw bone has been surgically removed. The eyes and sexual organs were also missing



Photograph of a coyote attacking a sheep from the publication, "Procedures for Evaluating Predation on Livestock and Wildlife", produced by the Texas Agriculture Extension Service, the Texas Agricultural Experiment Station of Texas A& M University and the United States Fish and Wildlife Service of the Department of the Interior.



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## **Challenges to Law Enforcement**

It appears to the investigators assigned to gather information regarding this problem, that there are some very interesting challenges presented. To the officer who doesn't understand the many facets of ritual crime, the testimony or memories of a victim may seem unbelievable and even impossible. Victims of ritual crimes are often controlled by the perpetrator through use of fear and intimidation and are usually introduced to the abuse at a young age. Perpetrators may have used drugs to impair victims' ability to remember accurately. Some case investigations have shown that the perpetrators convinced their victims, (usually a drugged or young victim), that they possess mystical powers and that they have the ability to call upon the powers of deity such as God or the devil to help them keep the abuse secret. By using powers that are unseen, and with a little bit of play acting, perpetrators can quite convincingly portray their "powers". These elaborate schemes used to intimidate the victim can include such bizarre things as magic potions, chants, ceremonies and even mock or real murders. Victims may relate stories of being taken in airplanes, spacecraft, vehicles or other modes of transportation to neighboring hillsides, parks, churches, mortuaries etc. With these claims, the investigator must deal with the fact that there may be no physical evidence to support the claims. In one case, the victim recalled being sexually abused in satanic ceremonies inside a cave. Subsequent investigation showed that the child was abused in a makeshift cavern of blankets in a basement. The perpetrator referred to the location where the abuse would take place as the "cave". When the child related the location of the abuse, the investigator and the child were thinking of two different types of locations. With these hurdles to overcome, the investigator must be open minded and try to completely understand the circumstances surrounding the memory. With the possibility of creative "staging", a person under the influence of a drug, or a young child could be convinced that some outrageous circumstances actually did occur. The strangeness of the circumstances can even prove to be additional support for the victim's belief in the perpetrators "powers".

Many of the victims of ritual crime claim to have only recently remembered events, usually, many years after the occurrence. Some suggest the reason for this is that they have buried away the uncomfortable recollections



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until they reach a point in their lives that they can emotionally handle them, and share them with someone else. Other reasons may be that the victim has matured enough to recognize that the perpetrator doesn't possess the magical powers once believed. Another reason may be that the perpetrator has died or moved away, freeing the victim of the fear of retaliation for reporting the offense.

The investigator must be cautious to avoid the emotion engendered by horrendous reports. As the victim recalls memories of terrible crimes committed in their presence, or to them personally, the investigator will experience a rollercoaster of emotions. The investigator must constantly evaluate his/her involvement in the case and remain objective throughout the investigation. Great caution should be taken when interviewing potential suspects. The mere allegation of ritual crime could ruin a person's position in the community and have lasting effects on family members and friends. Information regarding ritual allegations should be carefully scrutinized to avoid unnecessary identification of alleged perpetrators. Supervisors should monitor the officers involved in these investigations and provide suggestions and unbiased input. The emotional stress placed on an officer investigating an organized ritual case can be very taxing. Care should be taken to provide additional manpower for interviews and interrogations.

Presently, ritual crimes such as sexual or physical abuse in the state of Utah are adequately covered by the Utah Criminal Code. One of the major challenges for law enforcement is to completely investigate the criminal and ritual aspects of each case and provide information for prosecutors that will enhance the case, not take away from it. Law enforcement administrators across the state openly admit that many crimes have been committed both in the past

I know that you and officer [redacted] are KILLING the Babies in [redacted]  
I know that you and he are both PRETENDERS AND ARE LEAD by JHAMS.  
those who kill the Babies most venomous is he, yet back by nature when he see the rays of the sun it trembles before him.  
He scatters around his person AND FLYS upward so fiercely THAT NO LIVING CREATURE CAN STAND BEFORE HIM.  
Well, I [redacted] stand before you! AND [redacted]!  
PRETENDER,  
you will always near the BABIES cry and will live in their DEAD TEARS forever.  
He will bite his tail and it will be ragged to pieces.

Letter sent to a police detective involved in an occult investigation.



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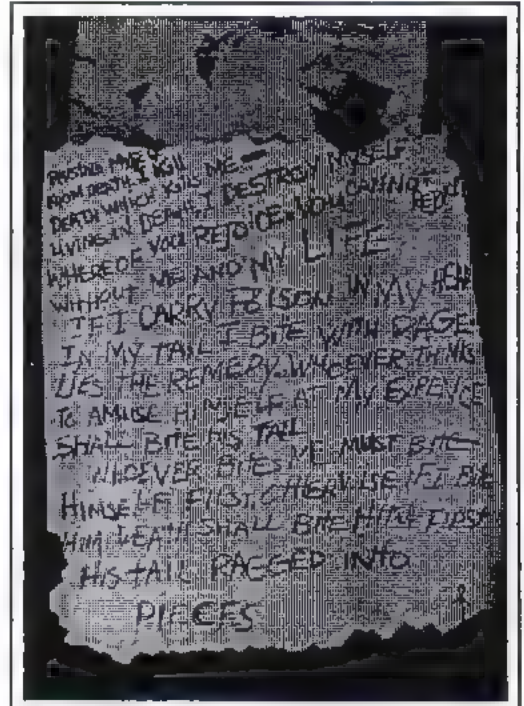
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and presently in the name of deity. Some people suggest that members of the occult have infiltrated every level of government, society and religion. A key challenge to the ritual abuse investigator is to completely investigate claims of ritualism and determine if generational cultism is possible and obtain genealogies and timelines to support this idea. At this point, there has not been sufficient information discovered to support such claims.

Some officers have experienced certain risks after investigating ritual crimes. In many cases, if an officer chooses to close an investigation for lack of evidence, or because the case is unbelievable, the officer is marked as a secret participant in the occult or an organized criminal group. If the officer goes forward with the investigation he may receive threats or letters of an intimidating nature. The officer may be questioned by his/her peers or even administration. Investigators need to continually re-evaluate their case and "troubleshoot" the many aspects of it with their supervisors.

Other officers in the state have reported receiving threats against their families or them personally during the investigation of ritual allegations. Nothing has occurred to indicate that this is a problem, or that the officers need to take any additional precautions. Nonetheless, police officers can be targets from both sides of the spectrum depending on the action taken. In one case, an investigator received written threats from a self-proclaimed "white witch", while another officer working on the same case received threats and a personalized "voodoo doll".

The mental stability of the perpetrator and victim in each case should carefully be evaluated by the officer, and when possible, interviews should take



Top: Voodoo doll with bloody heart.  
Bottom: Letter accompanied dol. to a county sheriff's investigator.



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place with two officers present and in a controlled environment. Investigators should be very cautious when summoned to alleged ritual sites where the victim or informant will direct them to a site location. Proper officer safety tactics should be mandatory.

In conclusion, ritual crime cases can and should be handled like all other criminal investigations. Investigators are urged to consider and evaluate the ritual overtones of the case and remain open-minded when dealing with cases involving the occult, religious beliefs or repetitive criminal activity. Because of the potential threat of a skillfully organized criminal organization, the investigator should constantly evaluate the status of the case, utilize officer safety training, consider dual



interviews and interrogations and be willing to consider other non-traditional tactics.

The purpose of such investigation by police officers must remain to determine whether there is evidence of criminal acts which support seeking criminal charges.



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## **Recommendations**

One major case in recent Utah history illustrates the need for experienced coordination and investigation of ritual crime cases. In the Zion Society case, a multi-agency approach was utilized and proved to be beneficial in the interviewing, evaluation, apprehension and successful prosecution of the largest child sexual abuse group in the state of Utah. Even though the case has been successfully adjudicated, information is received weekly regarding members of the group, their location of residency and strength of the group. By maintaining a central intelligence base, the Utah Attorney General's Office can provide information state-wide regarding the Zion Society and other ritual activities.

The experience gained through that case, and several high profile cases since then shows the value of the Attorney General's Office personnel in coordinating multi-agency efforts in cases that extend beyond city, county and state boundaries. Clearly, the personnel involved in these investigations can best support the efforts of law enforcement state-wide by operating out of the Attorney General's Office.

### **Continued Investigative Effort:**

Although no criminal charges have been filed, the number of ritual crimes investigated has increased since the 1992 Legislative funding. It is still necessary for the state to provide adequate investigation of ritual abuse allegations. By having specialized investigators on the state level, smaller jurisdictions can summon help at any time for assistance in cases which are often complex and confusing. Furthermore, by having a central intelligence source, investigators from all across the state can provide or request information or assistance. The investigators currently assigned to this Unit have developed an impressive resource database including local, state, federal and international experts in the field of ritual abuse. These investigators answer calls for assistance from across the nation and have assisted many of Utah's municipal, county and state police agencies in the past. The close working relationship developed thus far can only improve with time and enhance their overall effectiveness.



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**Education and Training:**

Training and direct education regarding the many facets of ritual crime is necessary and would be very helpful to all levels of law enforcement. Patrol officers should be instructed at the basic POST academy level and receive instruction regarding the basic elements of ritual crime. This training should include the types of organizations involved in occult activity and the terminology and signs used by practicing members of the occult.

In-service training should be provided for experienced investigators, especially sexual and physical abuse investigators. This training should include direction regarding the bizarre nature of ritual crime, the problems associated with multiple personality disorder, suppressed and repressed memory, hypnosis, etc.

Minor adjustments to the Utah Peace Officer Standards and Training Academy's (UPOST) training curriculum could adequately satisfy the recommendations of this report. A police officer's in-service training hours are currently satisfied through a cooperative effort of UPOST and the local police agencies. The curriculum, which is administered on both a state and regional level is varied and the type of training is usually chosen by the individual officers.

The Children's Justice Division and the Criminal Division of the Attorney General's Office offers a variety of training opportunities to all law enforcement agencies, which include segments on ritual abuse investigation. Through cooperative effort between the Division, UPOST and the Strategic Planning Committee for Law Enforcement, needed training can be provided.



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OF UTAH**  
Investigation, Analysis  
& A Look Forward

Submitted by:  
**Lt. Michael R. King  
Lt. Matt Jacobson**

# **RITUAL CRIME IN THE STATE OF UTAH**

**Investigation, Analysis & A Look Forward**

## **Conclusion**

Prior to 1992 in the state of Utah, no one had ever attempted to gather information regarding ritual crime across the state. The complexity of the problem required detailed planning, tireless research and cooperation. Every police chief, sheriff, law enforcement executive, many of the state's therapists, religious leaders and community leaders were contacted. Many of the individuals called upon for assistance set aside their personal beliefs, attempting to fairly evaluate the many pieces of information that filtered in. Others, entertained ideas and statements that seemed incredible and unbelievable.

Investigators statewide were told stories of bizarre sexual and physical abuse. They listened as victims recalled memories of rapes, torture, animal sacrifice and even murder. Victims spoke of bearing children, only to have them taken away for use in sacrificial ceremonies. Utah's police officers and their departments have dedicated thousands of hours as they followed up on allegations, searched hillsides for ritual sites, "staked-out" potential ceremonies, etc. Their combined efforts were unable to uncover any physical evidence to support the claims of the existence of organized cults. Evidence has been uncovered to support the thought that individuals have in the past, and are now committing crime in the name of Satan or other deity. The allegations of organized satanists, even groups of satanists who have permeated every level of government and religion were unsubstantiated.

As the victims shared their stories, the emotional impact experienced by those who listened was powerful. In most cases, it appeared that the victims truly believed in the validity of the memories that they shared. Some victims had experienced the recovery of their memories with the help of therapists, others recovered their memories in the confines of their own homes. Therapists from across Utah stated that in many cases they believe that the *victim* truly believes that they were abused and that their memories are correct. Many therapists are quick to point out that the job of a therapist is to provide recovery from trauma and that proving or disproving abuse is the responsibility of law enforcement.

Religious leaders from across the state indicated that they too had counseled with members of their sects who spoke of victimization in ritualistic settings. These leaders also indicated that their responsibility lies in healing, not





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investigating the allegations. Many leaders did indicate that generational, organized cults are less likely than individuals preying on children or adults, using satanism or "secret" powers as their way to maintain control of the victim.

Many of our legislators, senators, city councilmembers, mayors and county commissioners were contacted. Some indicated that they had talked with citizens who spoke of the problem and that "emotionally" their stories seemed very believable. None of these community leaders indicated any knowledge of specific problems in their districts.

The worn out adage, "Where there's smoke...there's fire", may be the best piece of advice for this peculiar problem. Clearly, crimes involving sexual and physical abuse are occurring. Evidence in the state supports the notion that ritual crime can exist, even on a large scale as in the Zion Society case in Ogden. Police agencies from across the state have the burden of evaluating and investigating all allegations that come to their attention. There is absolutely no evidence to support that any police agency is refusing to investigate allegations of ritual crime when those allegations involve criminal activity. Likewise, the Utah Attorney General's Office will continue to maintain an extensive data base regarding ritualism and will aggressively investigate any ritual case properly referred to it.

The investigation of ritual crimes may be in its infancy today, as child sexual abuse investigations were 25 years ago. As many of the law enforcement executives from across Utah told us:

***"we've been in this business too long  
to assume that we've seen it all.  
...Anything is possible."***

The Attorney General's Office followed up with further investigation of all alleged incidents brought to their attention. The investigators were unable to substantiate with physical evidence the incidents reported to them. Using the standard for criminal prosecution, investigators were unable to support the cases substantially to justify filing of criminal charges, and in some cases the alleged incidents were beyond the statute of limitations.



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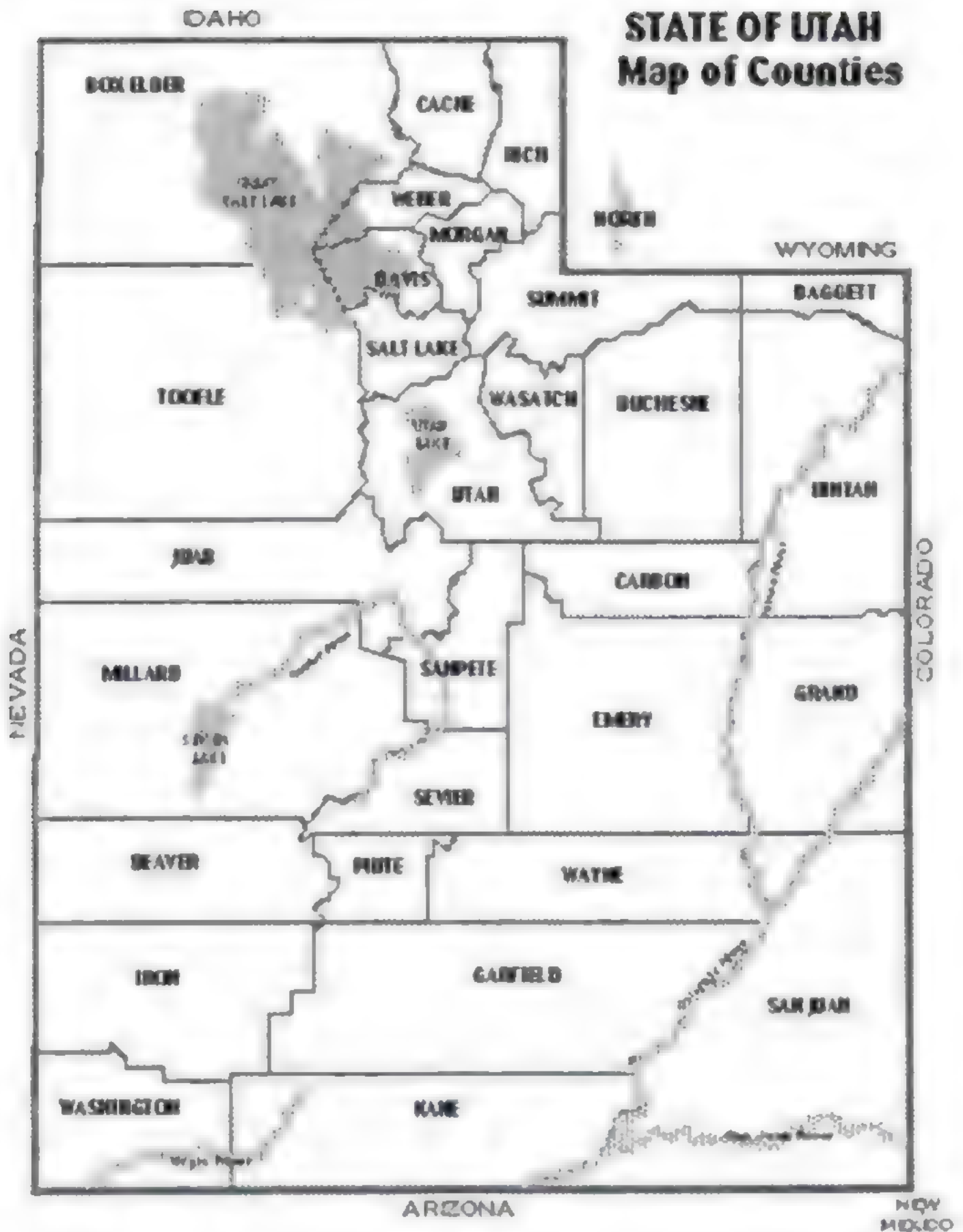
Exhibits

**RITUAL  
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# STATE OF UTAH Map of Counties





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**Exhibit 2 • Law Enforcement/Professional  
Administrators interviewed regarding Ritual Crime**

**Sheriffs**

<u>Name</u>	<u>Department</u>
Sheriff Robert Limb	Box Elder County
Sheriff Sid Groll	Cache County
Sheriff Glenn Clary	Davis County
Sheriff Bert Holbrook	Morgan County
Sheriff Farren Floyd	Rich County
Sheriff Aaron Kennard	Salt Lake County
Sheriff Fred Eley	Summit County
Sheriff Donald K. Proctor	Tooele County
Sheriff Craig Dearden	Weber County
Sheriff James Robertson	Carbon County
Sheriff Gaylen Jarvie	Daggett County
Sheriff Rick Harrison	Duchesne County
Sheriff Lamar E. Guymon	Emery County
Sheriff Wallace Buchanan	Sanpete County
Sheriff John L. Meacham	Sevier County
Sheriff Lloyd D. Meacham	Uintah County
Sheriff David R. Bateman	Utah County
Sheriff Michael A. Spanos	Wasatch County
Sheriff James D. Nyland	Grand County
Sheriff Claude Lacy	San Juan County
Sheriff Leon Brinkerhoff	Wayne County
Sheriff Kenneth Yardley	Beaver County
Sheriff Than Cooper	Garfield County
Sheriff Ira Schoppmann	Iron County
Sheriff David H. Carter	Juab County
Sheriff Max Jackson	Kane County
Sheriff Cordell Pearson	Piute County
Sheriff Glenwood Humphreys	Washington County

**Police Chiefs**

<u>Name</u>	<u>Department</u>
Chief Daniel Jones	Alpine Police Dept.
Chief Larry Higgins	Bountiful Police
Chief Charles Earl	Brigham Police
Chief Linda Bourne	Garland Police
Chief Danny Johnson	Grantsville Police Dept.
Chief Richard Dean	Harrisville Police Dept.
Chief Ryan Hadley	Huntsville Police Dept.
Chief Doyle Talbot	Layton Police Dept.
Chief Alan Nelson	Logan Police Dept.
Chief James Jones	Mantua Police Dept.
Chief Gerald Maughan	Midvale Police Dept.
Chief Kenneth Killian	Murray Police Dept.
Chief Polo Afuvas	North Ogden Police
Chief Paul Lamont	North Park Police Dept.
Chief Michael Empey	Ogden Police Dept.
Chief Craig Gunn	Perry Police Dept.
Chief Dale Bridges	Plain City Police Dept.
Chief Rex Cragun	Pleasant View Police
Chief Wayne Hoaldrige	Riverdale Police Dept.
Chief Ruben Ortega	Salt Lake City Police
Chief Gary Leonard	Sandy Police Dept.
Chief John E. Parker	South Jordan Police
Chief Alma Richins	South Ogden Police
Chief Oran J. Peck	South Salt Lake Police
Marshall John Woodruff	Stockton Police Dept.
Chief Jesse Petersen	Tooele Police Dept.
Chief Warren Hodges	Tremonton Police Dept.
Chief Gary Tracy	Washington Terrace PD
Chief Lee Cassity	Weber State Police
Chief Vaughn Tripp	Wendover Police Dept.
Chief Kenneth McGuire	West Jordan Police
Chief Dennis Nordfelt	West Valley Police Dept.
Chief Gary Shrandrew	Willard Police Dept.
Chief John Durrant	American Fork
Chief Charles Earl	BYU Police
Chief James K. Oswald	Centerville
Chief Morton Sparks	Clearfield
Chief Bill Chilson	Clinton
Chief Charlott Salyer	East Carbon

**Police Chiefs continued...**

<u>Name</u>	<u>Department</u>
Chief Ron Rasmussen	Ephraim
Chief James Cheney	Fairview
Chief Jeff Jacobson	Farmington
Chief Wade Ivie	Fountain Green
Chief Hale Robison	Gonola
Chief Joe Christensen	Gunnison
Chief Jimmy Mathews	Heber
Chief Jim Robinson	Helper
Chief Norman Swarts	Kamas
Chief David Helquist	Kaysville
Chief Bill Gibbs	Lehi
Chief Bret Barney	Mapleton
Chief Emil Cluff	Moroni
Chief Kay P. Larsen	Mount Pleasant
Chief Steve Gurbord	Naples
Chief Va. Wilson	North Salt Lake
Chief Ted Peacock	Orem
Chief Frank Bell	Park City
Chief James E. Box	Payson
Chief Michael Ferre	Pleasant Grove
Chief Aleck K. Shilao	Price
Chief Swen C. Nielsen	Provo
Chief Mayo Jacobsen	Richfield
Chief Cecil Gurr	Roosevelt
Chief Brad James	Salem
Chief Gordon Kiesel	Salina
Chief James Allen	Santaquin
Chief Dee Rosenbaum	Spanish Fork
Chief Leland Bowers	Springville
Chief Phil Omstead	Sunset
Chief Brian Wallace	Syracuse
Captain Jeannotte	Uintah Tribal Police
Chief Michael C. Hamner	Vernal
Chief Barry	Wellington
Chief Wayne A. Jepson	West Bountiful
Chief Paul Y. Howard	Woods Cross
Chief Tom Austin	Blanding City
Chief Alan West	Moab City
Chief Kent N. Adair	Monticello City
Chief G. Lynn Cartwright	Beaver City
Chief Pete Hansen	Cedar City
Chief Larry Reeves	Enterprise City
Chief Anthony Byron	Escalante City
Chief Lynn Excell	Hurricane City
Chief Doug Crosby	Kanab City
Chief Don Hagberg	Milford City
Chief Kevin Carter	Minersville City
Chief Chad M. Bowles	Nephi City
Chief Leon Brinkerhoff	Orderville City
Chief Martin Nay	Panguitch City
Chief Wayne Townsend	Parowan City
Chief Jon R. Pollei	St. George City
Chief Lee Barry	Wellington City

**Other Law Enforcement  
Administrators**

<u>Name</u>	<u>Department</u>
Douglas Bodrero	Utah Public Safety
Fred Schwendiman	UDI
Ike Ore	UPOST
Officer Brad Bradley	Wildlife Resources
Utah Chiefs of Police Association	



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**Exhibit 2 continued • Law Enforcement/Professional  
Administrators interviewed regarding Ritual Crime**

**Lawmakers**

Name

Representative Jack Arrington  
Senator Robert Montgomery  
Representative Gerry A. Adair  
Representative John B. Arrington  
Representative Don E. Bush  
Representative Blake D. Chard  
Representative Haynes R. Fuller  
Representative Kevin S. Garn  
Representative Patricia B. Larson  
Senator Joseph L. Hull  
Senator Robert F. Montgomery  
Senator Wynn L. Richards  
Representative Eli H. Anderson  
Representative Steve Barth  
Representative Rob W. Bishop  
Representative Demar "Bud" Bowman  
Representative Melvin R. Brown  
Representative Judy Ann Buffmire  
Representative Orville D. Carnahan  
Representative J. W. "Bill" Hickman

**County Attorneys**

Name

Mark DeCaria	Weber County
Scott Burns	Iron County
Eric Ludlow	Washington County
Wallace Lee	Garfield County
Mel Wilson	Davis County
Gary McKean	Cache County

**Physicians/Medical Personnel**

Name

James I Berger, M.D.  
Edward D. Brown, M.D.  
Charlene G. Clawson, M.D.  
Kathie E. Coopersmith, M.D.  
Alvin Gabrielsen, M.D.  
Joan Hulme, M.D.  
Hugh Mcgaughey, M.D.  
Lyn C. Peterson, M.D.  
Homer R. Rich, M.D.  
Donald F. Watts, M.D.  
Leon H. White, M.D.  
Sandra M. Whitfield, M.D.

C. Newcomb Kennedy,  
Shirley Garcia  
Judith Gersa  
Pam Kotke  
Nadine Sommers  
Bonnie Cragun  
St. Benedict's Hospital Department of Pediatrics

**Therapists**

Many of Utah's therapeutic community were contacted either individually or in groups such as the National Association of Social Workers, etc.

**Educators**

Educators from across the state were interviewed regarding the problem.

**Religious Leaders**

Religious leaders from across the state were interviewed.



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**Exhibit 3**



State of Utah  
**Attorney General's Office**  
Ritual Abuse Crime Unit

Jan Graham  
Utah Attorney General  
Reed M. Richards  
Chief Deputy - Criminal Division

226 State Capitol • Salt Lake City, UT 84114 • (801) 538-1010 • FAX: (801) 538-1121

**THE IMMEDIATE REPLY REQUEST**

January 3, 1994

Dear Law Enforcement Executive,

At the request of the Utah State Legislature, the Attorney General's Office has been conducting an in-depth study of Ritual Crimes in the State of Utah. As you are aware, Ritual Crimes are not only defined as "Satanic" abuse crimes, but can include: religious ritual crimes etc. Sergeant Matt Jacobson and I have attempted to meet with each of you personally to better understand the history of these types of crimes in your individual jurisdictions. We have enjoyed getting to know you better and are very impressed with the quality of law enforcement that the State of Utah has to offer.

Later this month, we will be required to meet with the legislature and provide them with an interim report on individual cases and our meetings with each of you. Could you please answer the following questions and return them in the self-addressed, stamped envelope that has been provided. We need to receive this information no later than January 12th, 1994.

Thanks in advance,

Sergeant Mike King  
Utah Attorney General's Office

<b>QUESTIONNAIRE</b>	
1. Is your department currently involved in any Ritual Crime investigations? <i>(If you indicated yes, please explain below or on additional sheets)</i>	Yes <input type="checkbox"/> No <input type="checkbox"/>
_____	
_____	
_____	
2. Has your department investigated Ritual Crimes in the past? <i>(If you indicated yes, did you prosecute any of these cases or make any arrests)</i>	Yes <input type="checkbox"/> No <input type="checkbox"/>
_____	
_____	
_____	

Continued on Back Side of this Page

<b>QUESTIONNAIRE Continued</b>	
3. Are you currently interviewing any people who claim to be survivors of Ritual Crimes? <i>(If you indicated yes, please explain below or on additional sheets)</i>	Yes <input type="checkbox"/> No <input type="checkbox"/>
_____	
_____	
_____	
4. Have you interviewed any people in the past who claim to be survivors of Ritual Crimes? <i>(If you indicated yes, please explain below or on additional sheets. Include an estimate of the total number of victims)</i>	Yes <input type="checkbox"/> No <input type="checkbox"/>
_____	
_____	
_____	
5. Have you utilized the Ritual Abuse Investigators for information or case assistance? <i>(If you indicated yes, please indicate your impression of their assistance)</i>	Yes <input type="checkbox"/> No <input type="checkbox"/>
_____	
_____	
_____	
6. Do you believe that Ritual Crimes are occurring without police knowledge?	Yes <input type="checkbox"/> No <input type="checkbox"/>
7. Would you support moving the Ritual Crime Investigators into the Cold Abuse Unit to investigate both types of crimes or would you prefer to keep them separate? <span style="float: right;">Combine <input type="checkbox"/> Separate <input type="checkbox"/></span>	
8. Are you receiving the monthly Ritual Abuse Newsletter?	Yes <input type="checkbox"/> No <input type="checkbox"/>
9. Is the newsletter of value to you and your department? Do you wish it to continue?	Yes <input type="checkbox"/> No <input type="checkbox"/>
Name of Department: _____	
Name of Person Submitting Report: _____	
Address: _____ Zip: _____	
Telephone: _____ FAX: _____	

**Thank You!**

**Exhibit 3 continued**

**Answers to Questionnaire regarding Ritual Crime**



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Question/Responses	Yes	No	None
<p>1. Is your department currently involved in any Ritual Crime investigations?</p> <p>(If you indicated yes, please explain below or on additional sheets)</p> <p>Respondent #28: Incident with livestock mutilation</p> <p>Respondent #60: A family that moved here several years ago. The mother and all of the children are reporting ritual/satanic abuse both here and in Arizona. (Referred to AG).</p> <p>Respondent #64 Referred to AG.</p>		4	87
<p>2. Has your department investigated Ritual Crimes in the past?</p> <p>(If you indicated yes, did you prosecute any of those cases or make any arrests)</p> <p>Respondent #6: Suspect K.J. referred to AG. Suspect died in 1993.</p> <p>Respondent #10: No prosecution or arrest in reported child sacrifice case.</p> <p>Respondent #13: Case closed - Unfounded</p> <p>Respondent #16: Female claimed to be a victim. No evidence found to support story. No charges.</p> <p>Respondent #35: We have investigated incidents which were suspected to be ritualistic, but did not merit prosecution.</p> <p>Respondent #36: None of the reports have been substantiated.</p> <p>Respondent #47: Have suspected ritual abuse however has never been proven. Arrested for sexual abuse</p> <p>Respondent #49: 1 case prosecuted for child abuse.</p> <p>Respondent #51: Satanic graffiti, and ritual burning of a small doll. No prosecution, suspects or arrests.</p> <p>Respondent #52: All were either unable to substantiate as having occurred or were totally unfounded</p> <p>Respondent #56: 1 arrest. No charges filed. Defendant fled state. 1990 case.</p> <p>Respondent #60: Not that I am aware of. I also checked with my staff and they were not aware of any others</p> <p>Respondent #61: Just ritual sites investigated.</p> <p>Respondent #65: Ritualistic Suicide.</p> <p>Respondent #66: We had some dogs stolen and mutilated. No suspects in case.</p> <p>Respondent #74: Not for Ritual Abuse, but for drugs, criminal mischief etc.</p> <p>Respondent #76: No arrests or prosecutions.</p> <p>Respondent #78: No prosecution. Alleged ritual crimes but most cases dealt with animal mutilation.</p> <p>Respondent #80: None since last survey</p> <p>Respondent #89: Have investigated alleged ritual abuse crimes but found not to be true.</p> <p>Respondent #90: Case closed due to lack of suspect information.</p>		50	40
<p>3. Are you currently interviewing any people who claim to be survivors of Ritual Crimes?</p> <p>(If you indicated yes, please explain below or on additional sheets)</p> <p>Respondent #47: An adult female claims her parents involved her in satanic rituals when she was a child. She feels that members of this same group enter her house and have sex with her. This case is currently under investigation.</p> <p>Respondent #60: The investigation listed above is still ongoing and more interviews will be held. Referred to AG.</p> <p>Respondent #62: One victim that lived on Wasatch front was physically/sexually abused. Has recall of areas where she was taken and abused. Seems to have good recall.</p>	3	86	1

**Exhibit 3 continued**

**Answers to Questionnaire regarding Ritual Crime  
Continued**



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Question/Responses	Yes	No	None
4. Have you interviewed any people in the past who claim to be survivors of Ritual Crimes? (If you indicated yes, please explain below or on additional sheets. Include an estimate of the total number of victims) Respondent #3: Referred to AG. Did not occur in our jurisdiction. Respondent #7: Interviewed three victims who came forward after changing religions. Non-related interviews. Respondent #13: Female victim claimed cult members hypnotized her and she attended human sacrifices, no evidence found to support story. Case Unfounded. Respondent #20: Two separate reported incidents. Two victims. Information given to AG Respondent #23: Family of 4 transients who were only in the area a short time. No charges. Respondent #26: We have a family in our city that both parents have been involved in the occult. Respondent #28: Approximately 12. All involved in ritual abuse, infant homicides, programing etc. Unable to substantiate any allegations. Respondent #29: A mentally disturbed woman made unfounded claims. Respondent #34: 10-12 satanic rituals involving juveniles Respondent #36: About 10 in past 1.5 years. Respondent #41: The complainant and victim was charged or arrested. The case was unfounded. Victim needed attention. Respondent #49: We have worked with 4 victims in the past. Respondent #52: Calendar year 1993: 11 persons who had information about ritual crime. Not all 11 claimed to be "survivors". Respondent #62: When working with other agencies. Respondent #64: One case was investigated and unfounded. On case referred to AG for further investigation. Respondent #67: Only one lady and she is questionable. Respondent #75: 20 + survivors. Not all from my jurisdiction. Respondent #80: None since last survey. Respondent #84: 3 survivors. Respondent #89: Found to be untrue.	29	61	1
5. Have you utilized the Ritual Abuse Investigators for information or case assistance? (If you indicated yes, please indicate your impression of their activities) Respondent #1: Only for Training Respondent #4: If we had such a crime, we would use the unit. Respondent #11: Department referred a grandmother who felt her grandchildren were involved in ritual crimes occurring in other jurisdictions. Respondent #20: Have met the investigators and will use them if needed. Respondent #26: We will if we have any more. Respondent #28: They're good & very helpful Respondent #34: Was not aware of ritual abuse investigators Respondent #45: They are very informed and help us to better understand these types of abuse. Respondent #52: However, on two occasions they have made contact with us Respondent #60: I am glad to have someone available with the experience in this area. So far things have been very positive. Respondent #64: Seem to be doing job. Respondent #74: Not for Ritual Abuse, but for drugs, criminal mischief etc. Respondent #75: Very Professional investigators. Obvious desire to help. Respondent #82: Totally Worthless.	12	78	1



**Exhibit 3 continued**

**Answers to Questionnaire regarding Ritual Crime  
Continued**



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Question/Responses	Yes	No	None
6. Do you believe that Ritual Crimes are occurring without police knowledge? Respondent #23: Possibly Respondent #31: Maybe, but no. Respondent #52: It would be foolish to say yes or no. If we don't have knowledge, we wouldn't know. Respondent #56: Possible. Respondent #57: Anything is possible. Respondent #66: Possibly. Respondent #71: Maybe. Respondent #75: I believe real Ritual Abuse Crimes are rare. Respondent #80: Possibly but not to the extent the media contends it is occurring. I believe it is fairly uncommon.	69	7	15
7. Would you support moving the Ritual Crime Investigators into the Child Abuse Unit to investigate both types of crimes or would you prefer to keep them separate? Respondent #17: Why? Respondent #18: Don't Care Respondent #20: No opinion at this time Respondent #23: I don't know Respondent #35: No preference Respondent #57: Frankly I don't support either unit period. Respondent #80: I don't believe there is enough Ritual Abuse to justify a separate unit. Respondent #89: I would prefer to investigate them within my office.	34	36	20
8. Are you receiving the monthly Ritual Abuse Newsletter?	68	21	1
9. Is the newsletter of value to you and your department? Do you wish it to continue? Respondent #31: If you continue to publish it, we'll receive it. However, it's not particularly valuable to me. Respondent #36: Never read it. Respondent #56: Can't answer.	70	6	14



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**The Utah Attorney General's Office  
Ritualistic Abuse Crime Unit  
(Article for Law Enforcement Publications)**

At the request of the 1992 Legislature to look into claims of ritualistic abuse in the State of Utah, the **Utah Attorney General's Office** established the **Ritualistic Abuse Crime Unit**. The Unit investigates and assists local law enforcement officers across the state regarding crimes involving rituals and illegal cult activity. After a year of case investigation, Attorney General, Jan Graham instructed the Unit investigators to meet individually with the state's Chiefs, Sheriffs, Law Enforcement executives and Law Makers to discuss individual jurisdiction problems.

The Ritual Abuse Crime Unit is housed with the Child Abuse Prosecution Assistance Unit which was set up as a support unit for local prosecutors and law enforcement agencies. The Unit provides technical advice and instruction on child abuse prosecution and investigation and the quickly changing laws relating to interrogating and prosecuting cases involving children. On request from the appropriate authorities, the Unit will prosecute and/or investigate child abuse cases arising anywhere in the state. The Unit will also provide research and writing assistance on request.

Often, law enforcement defines ritualistic abuse as "satanism." It is important that law enforcement understands the definition of "ritualistic" and focuses its efforts in the same direction. The word "ritual" can refer to a prescribed religious ceremony, but in its broader meaning refers to any customarily repeated act or series of acts. The need to repeat these acts can be cultural, sexual or psychological as well as spiritual. Cultural rituals could include such things as what a family eats on Thanksgiving Day or when and how presents are opened at Christmas. The initiation ceremonies of fraternities, sororities, gangs and other social clubs are examples of cultural rituals.

In Ogden, a religious group known as the Zion Society, headed by convicted child abuser Arvin Shreeve, utilized religion as a vehicle to sexually abuse children. Shreeve, who is serving a 20-year-to-life sentence at the Utah State Prison used his position as the groups leader or "prophet" to exercise control over the members of the group. This control led to emotional and sexual abuse for many children for several years. Eleven other group leaders and members were convicted of sexual abuse crimes.

Ritual crime may fulfill the cultural, spiritual, sexual and/or psychological needs of an offender. Crimes may be ritualistically motivated or may have ritualistic elements. The ritual behavior may also fulfill basic criminal needs to manipulate victims, eliminate rivals, send a message to enemies and/or intimidate co-conspirators. The leaders of a group may want to play upon the beliefs and superstitions of those around them and try to convince accomplices and enemies that they, the leaders, have special or "supernatural" powers.

The goal of the Ritual Abuse Crime Unit is to assist local law enforcement officers in all phases of Ritual Abuse Crimes. Through state-wide staffing of the claims of abuse and discussions regarding individual cases, the Unit hopes to provide the Utah Legislature and the state's law enforcement officers with an idea of the problem, its growth and seriousness.

Information regarding Ritual Abuse can be forwarded to Sergeant Matt Jacobson or Sergeant Mike King of the Attorney General's Office at (801) 538-1948.



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STATE OF UTAH**

Exhibit 5

**Ritual Abuse Monthly Newsletter Example**



State of Utah  
**Attorney General's Office**  
*Ritual Abuse Crime Unit*

**Jan Graham**  
Chief Attorney (SAR/RI)

**Reed M. Richards**  
Chief Deputy - Criminal Division

**JANUARY 1994**

230 State Capitol • Salt Lake City, UT 84114 • (801) 538-1948 • FAX: (801) 538-1699

**CULT OR PREDATION  
ON LIVESTOCK AND WILDLIFE!**

Many police and sheriff's departments across the state have discussed cases of animal mutilations with us. Some of these cases are recent, while most appear to have occurred several years ago. Many of the cases appear to be cattle, but some of you have located Ritual Sites wherein poultry and small household pets have been mutilated in what might appear to be "Satanic Rituals".

In one case in particular, a 2,000 pound heifer was located in a field several days after being fed by her owner. The cow appeared to have been surgically dissected and it's tongue, eye, uterus and the skin of the lower jaw were removed. Investigators were unable to locate footprints, tireprints or evidence of struggle around the animal. No animal footprints were located at the scene either. Follow-up investigation of the lower jaw, was unable to ascertain how the skin was removed from the jaw, since there were no knife marks or damage consistent with that of an animal chewing the skin off. In fact, the bone was clean, consistent with Predation by bug life, yet the time frame made that scenario impossible.

Investigators continue to look into the mutilation and have collected some evidence. The mutilation occurred on one of the days that the occult utilizes as a ritual date, but there is no other information to support that this was ritually based.

Investigators must consider the effect of Predation on Livestock and Wildlife in their investigations. Consideration of the following may rule out human involvement:

- Consider the types of predator species present in the area
- Habits and signs of each predator species.
- History of depredation problems in the area.
- Normal & abnormal stock appearance and behavior.

In some cases, you may find that the cause of death is obvious. However, in many cases they may be obscure. When the cause of livestock cannot be readily determined, assistance may be necessary. We have met some impressive Wildlife Resource Officers across the state, and their ability to re-construct the scene of a kill is very impressive.



*Happy New Year!*

**QUESTIONS?...CALL**  
**Sgt. Matt Jacobson**  
**Sgt. Mike King**  
**(801) 538-1948**



**SOME COMMON  
CAUSES OF  
LIVESTOCK LOSSES...  
OTHER THAN PREDATORS.**

If more in-depth study into an animal kill site is required, you can call a Veterinarian who might identify internal parasites and other diseases which kill livestock. One agency successfully used a large cattle processing plant to gain information regarding skinning, etc. Here are some of the common causes of death:

- Starvation/Exposure
- Internal Parasites
- Bacterial & Viral Infections
- Pregnancy Diseases/Metabolic
- Hardware Ingestion (nails etc)
- Bleat
- Suffocation
- Poisonous Plants & Moldy Feed
- Chemical Poisons
- Lightning
- Snake Bites

Taken from a study conducted by the Texas Agricultural Extension Service and the Texas Agricultural Experiment Station of the Texas A&M University System, and the United States Fish and Wildlife Service of the Department of the Interior.

Occult Calendar	
January 7	St. Winebald Day

**RITUAL  
CRIME IN  
THE STATE  
OF UTAH**

Investigation, Analysis  
& A Look Forward

Submitted by:  
**Lt. Michael R. King**  
**Lt. Matt Jacobson**

Exhibit 6

**Ritual Abuse Press Release Example**



**ATTORNEY  
GENERAL'S  
OFFICE  
STATE OF UTAH**



State of Utah  
**ATTORNEY GENERAL'S OFFICE**  
Ritual Abuse Crime Unit

Jan Graham  
Utah Attorney General

Reed M. Richards  
Chief Deputy-Criminal Division

236 State Capitol • Salt Lake City, UT 84114 • (801) 538-1015 • FAX: (801) 538-1121

**PRESS RELEASE**

In 1992, the Utah Legislature appropriated funds for the Attorney General's Office to establish the Ritual Abuse Crime Unit. The unit was empowered to investigate claims involving ritual abuse and illegal cult activity, and assist local law enforcement in handling these cases throughout the State of Utah. Lieutenant Matt Jacobson and Lieutenant Mike King are the investigators assigned to this unit. With their intensive investigative experience, they offer expertise along with the many services provided by the Attorney General's Office and the State of Utah.

Following a year of investigation into individual cases, Attorney General Jan Graham instructed these investigators to meet individually with the State's Chiefs, Sheriffs, Law Enforcement Executives and Lawmakers to discuss individual jurisdictional problems. The investigators have recently completed meeting with these public officials.

The Ritual Abuse Crime Unit is housed with the Child Abuse Prosecution Assistance Unit which was set up as a support for local prosecutors. The Child Abuse Unit provides technical advice and instruction on child abuse prosecution and investigation of cases involving children.

On request from the appropriate authorities, the Unit will prosecute and/or investigate child abuse cases occurring anywhere in the state. The Unit will also provide research and writing assistance.

The Ritual Abuse Crime Unit can be reached by calling (801) 538-1948 or 538-1015. Ask for Lieutenant Jacobson or King.

Individuals with information regarding Ritual Abuse are encouraged to call their local law enforcement agency or the Ritual Abuse Crime Unit.

All information is anonymous!

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