

Mother of satanic victim says parents need to be warned

"The rash of appallingly degenerate crime, including the violation of children and the mutilation of animals, can be tolerated only by a society determined to deny at any cost the radical existence of evil." So said Jeffrey Burton Russell, professor of history at the University of California.

A local mother of a 13-year-old severely troubled teen-ager confirms that statement.

"I think people need to be aware of this and fight it. They need to be educated in Satanism just as well as in the dangers of drugs or other kinds of dangers. We can't sweep it under the carpet. I definitely think it's not a good idea to try and hide that it's going on."

Tina Smith (not her real name) should know. Her daughter was a straight A student, bright and funny and kind.

She started running around last March with two girls who wore leather jackets, necklace crosses — girls who played "mind-games" with her, talked her into sluffing school and smoking marijuana.

They would break into Academy Square at night and practice chants and going into

trances, explained Tina. "One night when they finished a seance, she tells me she got up and ran around with a knife trying to kill another youth."

She began to run away, disappearing almost every two weeks without a word or without clothing or money, showing up after three days hostile and hateful. She hitchhiked to Price, accepted rides and "dates" with strange men.

"My daughter was always very particular about her clothes and her makeup," said Tina. "These runaways were on impulse, never planned. She told me a man's voice would summon her and she had to go. She had no choice."

The police picked her up as a runaway one night just before one of her girlfriends crashed her car into a building.

Tina's daughter is now in the Utah State Hospital and is expected to be in treatment for at least another nine months to a year.

She may never fully recover from her involvement with Satanism.

She may never get over her fears.

"Evil things can get in," Shelley told her therapist.

"Evil things can kill me." Shelley believes they already tried to kill her little brother because she did not come through on her part of a Triangle Sacrifice.

"She was supposed to be the sacrifice," confided her mother. "The two girls who introduced her to devil worship told her they had dreams or seance experiences where they could see her and she was supposed to be sacrificed. She's afraid."

"When we told her about the accident involving her brother she became hysterical. They've always been really close. She got really upset and told her therapy group a couple of days later, 'It was my fault, it was supposed to have been me.'"

"There's something that she's blocking out, something even hypnosis hasn't brought out and she's been in treatment since June. I think she's afraid enough she doesn't want to talk about it," said her mother.

Shelley hallucinates. The room turns yellow and the walls melt, the temperature drops to freezing.

"She tells me she's too scared to move," said Tina. "She sleeps with a light on at

night now. She never used to do that."

Shelley tells her mother the devil worshippers can get her even at the hospital. She said there are two patients who devil worship every night in their rooms, who've made Shelley a paper Ouija Board to "play with."

Shelley denies ever having willingly "let the devil in. If he got in, it was when I was doing drugs," she told her mother. "When I do the bad things I do, I'm not the one in control."

There's no guarantee that Shelley will "get better." She is afraid. Her mother fears for her. Her family misses her.

Shelley carries the Bible from her hospital seminary class with her. She sleeps with the light on.

Tina wishes now she had known what to expect, what kind of signals were being sent.

"I think I would've paid more close attention to her friends, checking out where she was and what she doing."

"I would say the thing to watch for most is change in personality," Tina warned. "Don't ignore it."



Suicidal sketch

This is an actual drawing taken from a local young man's room after his attempt at suicide failed. The local teenager

was supposed to join two friends in hell as part of a suicide pact they made with Satan.

Therapist: Ritualistic abuse can be hard to forget

Victims of ritualistic sexual abuse haven't an honest chance at recovery.

One Salt Lake therapist said she's not sure such a victim is ever 100 percent cured.

"It comes back again and again," explained Dr. Johanna F. McManemin, a clinical psychologist who's treated four cases "where I truly believe this has occurred."

"It's almost like a veteran's post-war trauma, it comes back and back."

While a child victimized in a "normal" sex abuse situation can at some point understand what happened and the reasons the abuse may have happened, with ritualistic abuse the child is dealing with circumstances completely remote from his reality.

The child starts to lose the ability to differentiate between reality and fantasy. "They start to question everything, losing all trust in their own judgment, become extremely withdrawn," said McManemin.

The victim feels tremendous guilt and confusion.

"I have a little boy I'm seeing right now whose mother brought him in because he suddenly wouldn't talk. At his preschool he would sit in the



Dr. Johanna McManemin

corner, absolutely withdrawn."

If the parent is the ritualistic abuser, it's even more traumatic for the child.

Often the parent is loving and supportive in the daylight hours and horrible during the abuse. "The child says 'how can that be?'" and is incapable of categorizing the realities.

"It's easier to put away if parents aren't involved in the abuse," said McManemin.

Perpetrators of the abuse often realize the more bizarre

the situation is made, the less likely it is the victim will be believed.

In fact, the rise in the number of ritualistic sex crimes may be deliberately tied to that factor of unbelievability.

McManemin said she believes there is ritualistic sexual abuse going on and more rampantly in the last few years but she does not believe it is necessarily tied to Satanism.

"The good part is that I think the extent of the problem (ritualistic sexual abuse) has been exaggerated but there are still enough cases known about to make it a valid concern."

McManemin explained that Utah children are particularly vulnerable because Utah's society is trusting and not very "streetwise."

"Everybody in the (LDS) ward is OK, we teach. We need to become cautious."

McManemin urged that parents in Utah scrutinize their babysitters even if they are family members and then drop in unexpectedly now and then.

She said the best protection for a child is to instill good self-esteem and establish good communication. "Child-



Dennis Patterson Photo

Recalling an incident of ritualistic sexual abuse is traumatic for young victims who don't want to talk.

den from good loving homes, even if abused, come out of it again."

Behavior changes to watch for include sudden shifts in

normal behavior for that child, the exhibition of extreme fears, a drastic appetite change, a problem with toileting in a previously toi-

let-trained child, or a sudden emphasis on dreams or nightmares or incidents of abuse involving "a friend."

"Be careful who you marry," she advised.

When children talk about abuse or leave clues that make a parent suspicious, "trust your gut feeling," said McManemin. "Listen to the kids and realize that the child who has been victimized is very likely to be victimized again. Their self-esteem is down, any kind of attention is accepted."

Where McManemin sometimes sees a case where sexual abuse is charged to gain an advantage in a custody suit or to achieve a vengeful goal, "With ritualistic sex abuse I don't think much is made up. There's nothing to gain. There's no pay-off."

She is treating older children now that she saw as youngsters. "Initially the treatment is fairly short. There's only so much you can do with a 3 or 4-year-old. They haven't the cognitive skills they need yet. What we find is we see them later on as teenagers and then again as mature women or men."

"It's not something you get over."

State doesn't laugh at reports of ritualistic abuse

The Utah Attorney General's office is not laughing. Anymore.

"There was a time," admitted Robert Parrish, an associate with the state office, "that we might have laughed when someone came to us with a story about hooded men, little girls marrying the Devil, but we stopped laughing."

Parrish said the attorneys have stopped laughing and started listening because Utah appears to truly have a serious problem with ritual abuse — crimes committed in connection with satanic practices that involve sexual abuse and even the murder of young victims.

"Yes, there are definitely several cases. I'm not assuming I know all of them but there are at least a half dozen that have involved ceremonial — not necessarily satanic rituals — but most involve aspects that fit like a glove to Satanism," Parrish said.

"And that serves a dual purpose for those committing sexual crimes. It lends unbelievability. Several county attorney's offices have just backed away because they don't think anyone would believe it. They're succeeding in getting away with what they're doing."

Parrish verified that "truly organized Satanists" are functioning in Utah.

Lehi problem still under investigation

More charges may be forthcoming in connection with the sexual abuse situation in Lehi, promised a member of the Utah Attorney General's office.

Aware that the office has been accused of "ruining people's lives" and "leaving them in limbo indefinitely," Robert Parrish explained, "We've tried to be extremely cautious. We've been in contact with the attorneys of those who are suspect. They know who are sus-

pects. "There have never been 30 to 40 suspects as reported," he pointed out.

There were some allegations of ritualistic sexual abuse in an investigation which eventually resulted in the conviction of Allan Hadfield.

Part of the problem in investigating the Lehi situation has been timing. The attorney general's office was not called

in early on and by the time they were, "It was way too late."

Parrish said although much of the physical evidence disappeared and will probably never be found (an entire photo album with pictures of the rituals showed up with every photo obviously removed from its place), his office has enough evidence to warrant additional charges soon.

"There's some indication that working groups are operating in Lehi according to the physical evidence we've had. I've no doubt that somebody is knowledgeable and practicing Satanism. It is going on in Utah County."

"We've learned that as we've researched this case (the Allan B. Hadfield sexual abuse case)," he said.

Parrish understands the outrage people feel when it is suggested that Utah has a major problem with Satanism.

"Satanism is contrary to human nature. So is child abuse. But when we see children describe in great detail ceremonies and rituals, little girls who tell us of being married to the devil, it doesn't make a whole lot of sense to try and explain it away."

"They go on and talk about

all kinds of voodoo and the occult. They describe marriage ceremonies. We have a 4-year-old obsessed with marrying Satan."

In the Lehi case and in similar cases across the nation, the therapists working with victimized children are accused of filling the children's minds with the details and the "lies."

"Could the therapists do that? Why would they do that?" asked Parrish. "It certainly doesn't benefit the therapist. It would benefit the therapist not to find the ritualistic aspect. The notoriety isn't worth it."

The children are not making up what they describe, Parrish said. "What we're seeing are extremely traumatized children. On a scale of 1 to 10, they're 10s! I don't think you can fake that, or the physical evidence of

abuse." In actuality, Parrish noted, the references to Satanism in the Lehi case are fairly minor when contrasted to a couple of other cases in the state.

However, the Hadfield case looked to be the strongest case the state had "to start with."

Parrish said more are under investigation and at least two more will go to trial.

The cases take time to prepare and physical evidence that's needed to convince judges and juries often disappears, explained Parrish.

"It doesn't take much to tip off a suspect. They have plenty of opportunity to get rid of it."

The murders that are talked of by some victims often involve infant sacrifices.

Parrish said while he be-

lieves these are sometimes symbolic sacrifices that do not include actually killing a human baby, that could be an explanation as to where 1.5 million children missing nationwide have gone.

"We've become aware too of parents who breed kids for sacrifice in some of these groups — not in Utah that we know of, but in some areas."

Why don't any of the Satanists break ranks and confess of their involvement?

Parrish said one valid explanation is that the Satanists believe they are looking at real and sudden death if they talk.

"Because of the number of the cases and the similarities we have to assume something is going on," Parrish said. "I don't wait for someone to come forward."

The numbers reportedly involved in Satanism are high

— too high to be believed, according to some. But Parrish warned that Satanism teaches anarchy, overthrow of the government.

The allegation that Satanism is better organized than the Mafia could be a truth, said Parrish. "They're doing the same kinds of things and getting away with it."

Another reason the cases are so difficult to pursue and prosecute is that those involved tend to live a dual lifestyle. In private the person is one type of individual and in public he is very moralistic, authoritative and visible in high places.

"Who's going to believe that the Mormon bishop is involved?" asked Parrish. "You can see the problem."

Many Satanists practice in old buildings — out-of-the-way places. But many more practice right in their homes.

"Disbelief is their best ally. If they can get society to reject the possibility that they exist, that's perfect. Which is not to say, we assume every charge we get is true. But we are keeping an open mind. We don't just dismiss it."

Parrish said the public needs to do the same. "Don't just dismiss it. Think about it. And come to us if the local police department laughs."

"Because we won't laugh."