

Satanism and Witchcraft: The Occult and the West—Part Two

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[Editor's note: Reader's caution is advised. Contains descriptions of ceremonies, events which may be disturbing to some readers.]

In *Cults That Kill: Probing the Underworld of Occult Crime*, award-winning investigative journalist Larry Kahaner chronicles interviews with police officials and occultists throughout the country showing that occult crimes, including drug peddling, child abduction/rape/pornography/ sacrifice, and worse are now practiced in places across America.¹

For example, detective Pat Metoyer of the Los Angeles Police Department observes,

We think we discovered a correlation between Easter week and occult-related crime. From Palm Sunday to Easter Sunday is the week for killing babies. We watch for kidnappings and that sort of thing. The patients we're dealing with have told us that babies are killed during those days. One person said she has seen six babies killed during that time period.... These groups don't always kidnap babies. Some have doctors within the group who will perform the birth and not fill out a birth certificate. Then when they sacrifice the baby they're not really killing anyone who existed.... Before we say something like this, it has been verified with a minimum of five separate people who don't know each other, who have never spoken to each other. Minimum five people.²

Most people are simply not ready to believe these kinds of things are really happening, which, of course, works to the Satanist's advantage. Frankly, we were not quite ready for it either. We have knowledge of confidential police reports of murders committed by Satanists that are so vile we cannot describe them publicly—merely reading about them makes one feel debased and sick.

The fact that there are currently hundreds of thousands of witches, Satanists, animists, and other pagans in the country is reason enough for genuine concern. But that such acts can and are being committed should not be surprising.

What is surprising is that some people refuse to admit to the fact of a neopagan revival of considerable proportions and that groups which engage in ritual murder do so on the basis of an amoral philosophy and religious necessity. Whether it be rewards from the devil or spirits or gods; the reducing of the victim's alleged karma; the supposed psychic rush and infusion of occult power from the act of human sacrifice, or other "benefits," the point is that the activity is condoned by an amoral worldview and justified on the basis of religious (pagan) principles.

The attainment of power is common to witchcraft, Satanism, and magic, and here we again see the necessity for the abolition of time, history, and normal consciousness. Possession and sacrifice are key ingredients. For example, the witches' magic circle is a place

where time disappears, where history is obliterated. ... Some covens use music, chanting, and dancing to raise psychic energy within the circle.... The most common form of "working" is known as "raising a cone of power."... Many of the revivalist covens have rituals in which the Goddess, symbolized by the moon, is "drawn down" into a priestess of the

coven who, at times, goes into trance and is “possessed by” or “incarnates” the Goddess force. Similarly, there are rituals where the God force is drawn down into the priest who takes the role of the god in the circle. In these rituals Witches become the gods.³

Witch Justine Glass observes in *Witchcraft: The Sixth Sense*:

The object of ritual, including the Black Mass, is to raise power (paraphysical power) to implement and strengthen the mental force of its practitioners. Some form of measurable energy is given off by intensely-experienced emotion, the exact character of which is not known—but then neither is the exact character of electricity; and there is no doubt that the emotions generated by the Black Mass constitute a considerable energy potential.⁴

In *The Black Arts*, Richard Cavendish discusses one rationale for human sacrifice: the dramatic increase of occult energy:

In the later grimoires⁵ the sacrifice tends to be more closely associated with the ceremony itself and in modern rituals the victim is sometimes slaughtered at the height of the ceremony. This is done to increase the supply of force in the circle. In occult theory a living creature is a storehouse of energy, and when it is killed most of this energy is suddenly liberated. The killing is done inside the circle to keep the animal's energy in and concentrate it. The animal should be young, healthy and virgin, so that its supply of force has been dissipated as little as possible. The amount of energy let loose when the victim is killed is very great, out of all proportion to the animal's size or strength, and the magician must not allow it to get out of hand. If he is unsure of himself or lets his concentration slacken, he may be overwhelmed by the force he has unleashed.

It is an ancient magical principle that blood is the vehicle in which an animal's life-energy is carried. The spirit or force which is summoned in the ceremony is normally invisible. It can appear visibly to the magician by fastening on a source of energy on the physical plane of existence. It may do this by taking possession of one of the human beings involved in the ritual. Alternatively, it can seize on the fumes of fresh blood, or on the smoke from the brazier, but blood is more effective.

The most important reason for the sacrifice, however, is the psychological charge which the magician obtains from it. The frenzy which he induces in himself by ceremonious preparations, by concentration, by incantations, by burning fumes, is heightened by the savage act of slaughter and the pumping gush of red blood.⁶

He proceeds to refer to human sacrifice:

It would obviously be more effective to sacrifice a human being because of the far greater psychological “kick” involved. Eliphas Levi said that when the grimoires talk about killing a kid they really mean a human child. Although this is highly unlikely, there is a tradition that the most effective sacrifice to demons is the murder of a human being....

In practice, human victims normally being in short supply, the magician's bloody sacrifice is the killing of an animal or the wounding of the magician himself or one of his assistants, whose skin is gashed till the blood runs. If this is combined with the release of sexual energy in orgasm, the effect is to heighten the magician's frenzy and the supply of force in the circle still further.⁷

Satanists have various reasons for human sacrifice. With specific body parts, they can allegedly garner increased power. The head may be believed to contain the spirit and may even be slept with for a period of weeks until the power of the spirit is absorbed by the Satanist. The heart may contain the soul and may actually be eaten for its power, etc. A candle made from the fat of an unbaptized baby is allegedly a prized possession among some Satanists.⁸

Witches are also involved in human sacrifice, though to a much lesser degree; several

cases are mentioned in Kahaner's *Cults That Kill*.⁹ But witchcraft easily becomes a recruiting ground for Satanism as the need for more power grows. And as the need for power grows, occult crime increases.

Indeed, for the last 30 years, stories about devil worship, witchcraft, satanic ritual, and criminal activity have become increasingly common across the world. In Australia, the *Melbourne Observer* tells the tragic story of Lorrian Faithfull who died in bizarre circumstances in her St. Kilda flat. It was some 15 days after she died of a suspected overdose of drugs that her rotting body was found, no longer beautiful, a bloated and blackened thing.

Only ten days before her death, she had spoken to reporter Brian Blackwell and revealed how deeply troubled she was—afraid of members of the satanic cult to which she once belonged. There were paintings and books about the devil all over her apartment, and little bells draped around the walls were supposed to keep the evil spirits away. The air had been thick with incense, and she constantly drew on her marijuana joint as she told about her life as a so-called daughter of the devil.

She admitted that she had taken part in a number of satanic orgies, and that those taking part sought Satan's help to bring harm to other people. According to Lorrian, it had worked in a number of cases. However, the time came when she felt she could not continue with these practices. According to the newspaper report, the crisis came when she saw a privately made Italian film showing an actual human sacrifice. She left the cult, but could never shake off the past, and night and day she was tormented. Though she had rejected the macabre world of the satanic underground, she still felt its power and did not seek deliverance in the only way that could be effective spiritually.

In the end this tortured and bewildered girl tried, for the tenth time, to commit suicide by an overdose of drugs. She finally succeeded.¹⁰

Notes:

¹ Larry Kahaner, *Cults That Kill: Probing the Underworld of Occult Crime* (New York: Warner, 1988), p. 246.

² *Ibid.*, p. 240.

³ Margot Adler, *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America Today* (New York: The Viking Press, 1979), p.167.

⁴ Justine Glass, *Witchcraft: The Sixth Sense* (North Hollywood, CA: Wilshire, 1965), pp. 47-48.

⁵ A grimoire is "a text-book of Black Magic" (Lewis Spence, *An Encyclopedia of Occultism* (New York, NY: Citadel Press, 1996), p. 194).

⁶ Richard Cavendish, *The Black Arts* (New York: G. P. Putnam's Sons, 1967), pp. 247-48.

⁷ *Ibid.*, pp. 248-249.

⁸ Kahaner, *Cults That Kill*, pp. 140-141, 161.

⁹ *Ibid.*, pp. 17, 103.

¹⁰ *Melbourne Observer*, Feb. 17, 1974.