

LAW ENFORCEMENT MANAGEMENT INSTITUTE

HOMICIDES COMMITTED BY CULTS  
THAT WORSHIP THE OCCULT

A RESEARCH PAPER  
SUBMITTED IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS OF  
THE LAW ENFORCEMENT MANAGEMENT INSTITUTE

BY  
LAWRENCE M. WATSON

RIO HONDO POLICE DEPARTMENT  
RIO HONDO, TEXAS  
MAY 1993

# 209

## ACKNOWLEDGEMENTS

I would like to take this opportunity to express my sincere gratitude to the following people whose assistance made this research paper possible.

First, I wish to thank Mr. Charles Robinson, III. Mr. Robinson provided me with a unique source of information, Commandant Juan Benetiz. Additionally, Mr. Robinson assisted me in obtaining one-of-a-kind audio visual material to supplement my research.

Second, I wish to acknowledge Dr. Jim Alexander and Dr. James Killingsworth of the Law Enforcement Management Institute Staff at Texas Woman's University who inspired me to complete this research paper.

Third, and most important, I wish to thank my wife, Estella. Without her kind understanding, patience and encouragement, this research paper would never have been completed.

## DEDICATION

This research paper is dedicated to the innocent victims of the murders portrayed in this research paper; may their immortal souls find rest and have eternal peace.

## TABLE OF CONTENTS

ACKNOWLEDGEMENTS.....	i
DEDICATION.....	ii
I. INTRODUCTION.....	1
II. LEGAL ASPECTS OF WORSHIP OF THE OCCULT.....	5
III. WHY PEOPLE JOIN CULTS.....	7
IV. WHY CULT MEMBERS MAY NOT LEAVE THE CULT.....	11
V. OVERVIEW OF THE OCCULT.....	13
VI. THE CULT OF CHARLES MANSON.....	16
Background on the Charles Manson case	
Insight into the mind of Charles Manson	
Tools used by Charles Manson	
VII. THE CULT OF ADOLFO DE JESUS CONSTANZO.....	27
Background on the Adolfo de Jesus Constanzo case	
Insight into the mind of Adolfo Constanzo	
Tools use by Adolfo Constanzo	
VIII. CORRELATION BETWEEN MANSON AND CONSTANZO.....	37
IX. CONCLUSION.....	40
X. ENDNOTES.....	47
XI. BIBLIOGRAPHY.....	52
Books and Periodicals	
Other	

## I. INTRODUCTION

Occult-related homicides have been a recorded fact of American society since the Pilgrim witchcraft trials. In recent years, occult-related homicides have been officially recognized as an important factor for today's modern criminal justice system. However, homicides that are related to the occult can be difficult to investigate due to their inherent deception.

Within the past three decades, two brutal homicides committed by cults practicing their own form of occult worship caught the fascination of the news media and the immediate attention of the nation. These two cults, the cults of Charles Manson and Adolfo de Jesus Constanzo, brought the reality of occult-related homicides into our own backyard.

Increasingly, the law enforcement manager will see more criminal activity committed by cults controlled by a single leader. These crimes can, and frequently do, include homicides. This statement, coupled with the increasing awareness by the general public of such cults, can create a challenge for a law enforcement manager sensitive to the needs of his community. To successfully address this challenge, insight into the ideological beliefs and makeup of the cult and its leader is required.

There is a wealth of written material on the subject of the worship of the occult. The purpose of this study will not be to discuss the occult in the traditional manner but to explore a facet of occult worship that can lead to a homicide being performed by devotees of a cult. These cult devotees will have a leader who has absolute rule. The leader will direct the actions of the individual members of the cult, according to the leader's grand scheme.

One of the keys to understanding why occult-related homicides occur is to understand the cult members themselves who actually commit the homicides.

Why do these cults exist? What draws innocent people to become hard-core members of these cults? Why are the homicides committed? What clues can an investigator look for in understanding what type of a human personality can become a successful leader of a cult? I will attempt to answer these questions in this study.

An additional problem facing the law enforcement manager in investigating a possible occult-related homicide derives from the fact that people do not think a cult could exist in their neighborhood. Patricia Ryan, President of the National Cult Awareness Network, further states: "People always think this type of thing goes on somewhere else." 1

Many people do not realize that a cult may exist in their own neighborhood. If faced with a homicide that has outward signs of being occult-related, the law enforcement

manager in directing the investigation may have to use very limited resources to uncover the required proof that a cult actually exists and committed the homicide.

Law enforcement managers must realize that homicides related to the occult do occur. Anton La Vey who wrote The Satanic Bible maintains that a true practitioner of the worship of the occult can get the needed energy not by shedding the blood of another, but from his or her own emotions. He states, "Under no circumstance would a satanist sacrifice any animal or baby."<sup>2</sup>

However, other sources verify that sacrifices are, in fact, a part of the worship of the occult. Another satanist, Richard Cavendish, writes in his book, The Black Arts, that there are two main reasons for a literal sacrifice:

- "1) To provide energy. Blood is considered to be the source of life energy, and is released in the sacrifice.
- 2) To give a psychological charge or "kick" to the magician. The practitioner maintains that this is the most important reason for the sacrifice."<sup>3</sup>

This is exactly what two evil leaders had their cults do. One leader, Charles Manson, had his cult murder innocent people to start a revolution in his own imagination under the colors of his warped interpretation of the occult. The other leader, Adolfo Constanzo, had his cult perform actual human sacrifices to please the Gods and insure the individual cult member power and good luck.

My study will center around the cults of Charles Manson

and Adolfo Constanzo. I will attempt to explain the motives the cults had to commit the homicides and will explain how these two personalities became remarkable, but evil, leaders by studying their minds and backgrounds.

Since investigators must be armed with a multitude of skills and knowledge to deal successfully with the myriad of criminal activities that occur today, this study addresses homicides as part of occult worship from the perspective of the law enforcement manager.

Understanding occult-related homicides and the cults who commit these homicides can be a direct benefit to the overall accomplishment of any law enforcement investigator. Additionally, law enforcement managers will find this knowledge an asset when coordinating the efforts of their departments in solving a homicide that is occult-related and performed by a cult and in bringing the murderers to justice.



## II. LEGAL ASPECTS OF WORSHIP OF THE OCCULT

The law enforcement manager must keep in mind that even though a potentially dangerous cult is discovered in their area of responsibility, until deliberate criminal activity occurs, little formal police action can be taken.

Even during the bloodbath surrounding the cult standoff between federal agents and the cult of David Koresh in Waco, Texas, the Texas Liberation party spokesman Gary Johnson said that the ATF violated the cult's rights to religious freedom and bearing arms.<sup>5</sup> Although the preceding statement reflects the viewpoint of the Texas Liberation Party, it will ultimately be up to the courts to decide what, if any, rights were violated. Approximately 30 people, most from the Texas Liberation Party, took part in a demonstration on March 7, 1993, at the Waco Convention Center. Their purpose was to criticize the way federal agents handled the raid on the Branch Davidian compound.

These cults have their own religious beliefs which may seem bizarre to some. A particular officer may disagree with the religious beliefs of a particular cult; however, the officer must respect the legal rights of an individual to practice any religion as long as no laws are broken.<sup>6</sup>

Dr. Carl Raschke, PH.D, Director of the Institute for Humanities and professor of religious studies at the University of Denver, states in his book, Painted Black,

"Satanic crime has benefitted immensely from the spurious preoccupation with First Amendment guarantees."<sup>7</sup> The above concept has plagued law enforcement for decades.

The worship of the occult by cults is not illegal; however, many activities undertaken by the cults and their leaders are illegal. Only when their activities become illegal can law enforcement investigate a cult in an official capacity without violating the First Amendment guarantees. By keeping within Constitutional guidelines, the law enforcement manager can reduce the chances that the investigative effort will be lost due to a successful challenge of the investigation being unconstitutional.

### III. WHY PEOPLE JOIN CULTS

Charles "Tex" Watson was from a country town in west Texas, attended church regularly, and was a simple country boy. Yet, after moving to Los Angeles, he became a murderer, joining other members of a cult whose leader was Charles Manson.

During the highly publicized Sharon Tate murders on August 9, 1969, five innocent people were butchered beyond human imagination. A pregnant female was stabbed 19 times with her killer wanting to cut out her unborn fetus. Charles Watson directed the murders that night at 10050 Cielo drive and was an active participant. He was acting on the orders of the cult leader, Charles Manson. The actions of the cult members that night were not limited to mayhem. "The blood on Sharon Tate's body looked as if it had been smeared over her entire body."<sup>8</sup>

Another Manson cult member, Susan Denise Adkins, also was an active participant in the Sharon Tate murders. While incarcerated at the Los Angeles County Jail, she bragged to a fellow inmate named Virginia Graham how she felt when she stabbed Sharon Tate, "You have to have a real love in your heart to do this for people."<sup>9</sup>

Susan Adkins further described her reactions to the pleas for mercy cried out by Sharon Tate as she was being stabbed to death:

"Susan said she looked Sharon straight in the eye and said, "Look bitch, I don't care about you. I don't care if you're going to have a baby. You had better be ready. You're going to die, and I don't feel anything about it."10

Susan added, "Wow what a trip,"11 to the whole experience.

Elio and Serafin Hernandez, although major drug traffickers, had never committed a ritual murder. Yet after meeting Adolfo Constanzo, they participated in a number of horrible human sacrifices. One sacrifice involved boiling a man alive in water, then removing his nipples and skin slowly to please the gods.12

Thirteen other innocent people, including an unfortunate student on spring break named Mark Kilroy, would meet death through the cult of Adolfo Constanzo. Mark Kilroy had his vertebrae, brains, and genitals removed during one of Constanzo's satanic ceremonies.

What went wrong? What caused these people to become brutal, merciless killers?

An exact answer does not exist. Fortunately, most people have a deliberate and systematic concept of right and wrong. Dr. G. Brock Chisholm, a psychiatrist who was a co-founder of the World Federation for Mental Health, notes: "to do away with right and wrong would produce uncivilized people, immorality, lawlessness and social chaos."13

It is not without saying that through extensive use of a careful, mind-pattern, behavior modification program by a cult leader, cult members could lose their concept of right

and wrong. Individuals are attracted to cults for many of the same reasons they would join a traditional street gang. One major reason someone would join a cult is to find acceptance they believe they cannot earn elsewhere."<sup>14</sup>

The members of Charles Manson's cult were made to feel that they belonged and that they were part of a family, "Charlie's family." Members of Manson's cult were programmed with free love and open sex, "in which the cult members felt liberated."<sup>15</sup>

Most of the members of Manson's cult were runaways or had escaped a loveless, unhappy family life. They were for the most part uncomfortable with society as they perceived it; however, in "Charlie's family" they found total and absolute acceptance. Paul Fitzgerald, one of the defense attorneys during the Manson trial, described the unity and love within Manson's cult as incredible.<sup>16</sup>

Sometimes, in some cults, the member does not even realize that they are in the cult, until it is too late.<sup>17</sup> Once a member of a cult, it is often difficult to leave, both physically and mentally.

The leader of the cult will normally have complete dominance over the cult. The law enforcement investigator must always keep in mind, as with most street gangs, the hard-core cult members will die for the cause of the cult. This fact is unfortunately a trademark of cult membership.

The devotion that the individual cult member has for

the cult or the cult leader may be ingrained into the minds of the children of the cult member.

In a frightening interview Kiri Jewell, twelve years of age, showed the intensive damage and adverse programming she had received while she was with her mother in the cult compound of David Koresh. She stated that she was taught and that other members at the compound were taught to put a gun into their mouth or to take cyanide to commit suicide.<sup>18</sup>

If children such as Kiri do not receive proper counseling and treatment to attempt to de-program their minds, they would be an excellent candidate for recruitment into further cult activity either as a leader or follower.

#### IV. WHY CULT MEMBERS MAY NOT LEAVE THE CULT

One of the cardinal reasons that cult members do not leave is an intense feeling of fear. This feeling of fear is usually ingrained into the cult member early during their indoctrination period with the cult. Paul Martin, a former cult member and now a manager of a half-way house in Ohio for former cult members, told CBS News 48 Hours reporter Bob McNamara, "The (cult) leader becomes your mind."<sup>19</sup>

Elio Hernandez, one of Constanzo's cult members, while being interviewed by the Mexican Federal police, described how the feeling of fear was placed over the cult by the leader, Constanzo. Constanzo used his serious nature to instill the fear of death and intimidate his rebellious cult members.<sup>20</sup> One such member was bludgeoned to death while the members watched; his body was dismembered and placed in a shallow grave.<sup>21</sup>

Charles Manson ingrained a very similar fear in his cult members. Two associates of the cult - Gary Hinman and Donald Shea - befriended the cult. They, too, were murdered and placed in shallow graves around Death Valley in California. Gary Hinman's ear was removed while being stabbed, and Donald Shea's body has never been recovered.

As the law enforcement manager can see, cult members can be scared to leave a cult and cooperate with the investigators assigned to investigate a homicide that is

committed by the cult. The preceding examples of fear are not limited to the former cults of Charles Manson and Adolfo Constanzo.

Cults of today continue to instill a strong sense of fear in their members. A former cult member named Laura, who was also interviewed by CBS News 48 Hours reporter Bob McNamara, stated she almost killed someone who had left her cult.<sup>22</sup>

The utopia promised by the cult can become a living hell for an individual cult member. But the fear inside that the cult holds over the member may overcome the real vision of the idealism of the cult. The cult member can be just plain scared to leave and can lie, cheat and steal out of fear for their very lives.



## V. OVERVIEW OF THE OCCULT

The father's eye was fixed on the chicken's blood that dripped from the throat of the chicken after the throat was cut by the Santero or High Priest. The blood from the chicken fell into a saucer which contained a picture of the father's son, who to the father's belief was caught up in a web of the occult and of ritual sacrifice.

The above scenario is from a scene of the Hollywood movie entitled The Believers, which stars Martin Sheen as the father of the boy. The Believers is one of many movies that has been produced centering around the occult or the darker side of the satanic.

Two religions of the occult have become increasingly popular within the last three decades. They are the religions of Santeria and the distinct Palo Mayombe.

Both Santeria and Palo Mayombe have their origins in Africa. Santeria--literally "the cult of the Saints"-- is based on the beliefs of the Yoruba tribe of Nigeria and was brought to Cuba by the slaves. There, they blended the native beliefs with Catholicism which had been forced on the people by their Spanish masters. It was virtually unknown in the United States or Mexico until the Mariel boat lift, which brought tens of thousands of Cubans into this country. Now it is estimated that about half of the approximately 507,000 Cuban refugees in the U.S. practice the religion to

some extent, and some are serious practitioners. The religion of Santeria is a religion of the lost or helpless, neither good nor evil, which helps them rationalize their actions as a means of survival in a strange and stressful situation. Its practitioners sacrifice produce and animals as offerings to the gods.

Palo Mayombe originated in the Congo. It is a different religion from Santeria, but in Cuba it blended with Santeria. However, Palo Mayombe is a cult of the dead. Its members use human remains and have been known to rob graves to obtain body parts. The fact that the practitioners use human remains distinguishes Palo Mayombe from other African based religions. A human skull, called a Kiyumba, is of primary importance. It represents the intelligence of the dead, on which the living draw. Some practitioners insist on a brain as well, since this allows the Kiyumba to think more clearly and pass on its messages. Open graves or unusual markings on the gravestones could be signs that Palo Mayombe is possibly being practiced in the jurisdiction. This criminal activity has become more prominent in areas previously unaffected by it.

Adolfo Constanzo's cult practiced their own form of Palo Mayombe, coupled with Constanzo's own personal beliefs that were unique to his particular cult. Charles Manson, however, followed no traditional tribal rituals. He had his cult practice a form that was born from the wild imagination

of Manson's mind.

"Occultism, as an intellectual criticism, continually challenges conventional thinking."<sup>23</sup> Homicides committed by cults schooled in the occult will challenge any police investigation.

## VI. THE CULT OF CHARLES MANSON

### Background on the Charles Manson Case

The word "PIG" was written in the blood of Sharon Tate on the front door of her residence after she was brutally stabbed to death 14 times. Another innocent murder victim had the word "WAR" carved in his chest and a knife left in his throat. The words "DEATH TO PIGS" were written in one of the victim's blood on the wall of the La Bianca residence and the words "HELTHER SKELTER" were written in blood on the door of the refrigerator.

With the above messages written in human blood and a total of 7 murders committed, the cult of Charles Manson hoped to start a revolution: a revolution in which the black man would rise against and destroy the white man. Manson, the bigot, then preached that the black man being unable to properly handle the reign of power, would turn to Charlie's cult, and the cult would rule the world.

Vincent Bugliosi, the chief prosecutor during the trial of Charles Manson, when he was being interviewed on the American Justice Series entitled The Manson Family Murders, stated that Manson's actions parallel the occult.<sup>24</sup> Charles Manson practiced his own version of the occult and gave the practice his own bizarre meaning.

Charles Manson directed his cult to perform murders that went beyond the outer limits of human imagination. The

murders were not committed to foster any grudge against the victims, nor were the murders committed in the commission of another crime or for monetary benefit. They were committed to foster a cause, a cause as sick and bizarre as Charles Manson himself.

Charles Manson wanted to start a war that would bestow "the deserved judgement on the whole sick establishment that hated us (Manson's cult) and all the other free children, the establishment that had cheated Charlie out of his genius."<sup>25</sup> Manson called this event Helter Skelter, and this reasoning was his warped motive for directing his cult to commit the sickening murders of seven innocent people.

Although Charles Manson did not actually commit the murders at 10050 Cielo Drive in Bel Air, California, he, nevertheless, was the mastermind behind the mayhem that cost the lives of actress Sharon Tate, her unborn child and four others.

Manson did, however, accompany the cult on the next set of murders, in which another two innocent people were murdered. They were Leno and Rosemary La Bianca.

Manson accompanied the cult to the La Bianca residence because there was too much panic during the Tate murders on Cielo drive. Charles "Tex" Watson, one of Manson's chief lieutenants, states in his book, Will You Die For Me?, "Tonight (in reference to the La Bianca murders) would be different. Tonight (Manson) would show us how to do it."<sup>26</sup>

Charles Manson's type of cult can be the most frustrating type of cult to investigate, especially if a homicide has been committed by them because there is no apparent motive for the homicide. The motive is known to the cult alone, for whatever purpose it will serve them.

Dr. Joel Hockman testified in the Manson trial that those cult members who choose to go with the cult leader, do so "for reasons which lie within the individuals themselves."<sup>27</sup> Dr. Hochman was the only psychiatrist to examine all three of the Manson cult members who actually committed the murders.

When faced with a cult similar to the cult of Manson, communication and mutual cooperation between local agencies is critical.

One such example existed between the Los Angeles Police Department and the Los Angeles Sheriff's Office. The example involved a critical piece of evidence in the Tate murder case. Although the agencies have their headquarters several blocks from each other, the Los Angeles Police sent a nationwide teletype looking for the evidence, later to find that all the time the evidence was in the evidence locker of the Los Angeles County Sheriff.

It will be up to the law enforcement investigator to use every technique imaginable to discover the real motive behind a homicide committed by a cult similar to Manson's.

### Insight Into the Mind of Charles Manson

Charles Manson's life was anything but charmed and filled with happiness. Manson was born an illegitimate child on November 12, 1934. Manson's mother would leave him with neighbors for days and weeks at a time, with his grandmother eventually having to claim him.<sup>28</sup> Additionally, his free-living mother, who let Manson do anything that he wanted to do, was sentenced to six years in the state penitentiary for armed robbery. The mother of Manson, through her criminal behavior, set the stage for her son to live a life of crime.

During the time period that Manson's mother was incarcerated, he lived with a strict aunt who taught him that all pleasures were sinful. Manson would later say that he was caught in a tug of war between his aunt and his mother.<sup>29</sup> All this conflict occurred during the critical years of personality development.

The unpleasant childhood of Manson did not end with the release of his mother from prison. In 1947, after failing to have Manson placed in a foster home, he was sent to the Gilbault School for Boys. This caretaking institution was Manson's first experience with a structured lifestyle that limited his freedom.

In Manson's early years of institutionalization, he frequently associated with troublemakers. According to the

files at the Federal Reformatory at Chillicothe, Ohio, "In spite of his age he is criminally sophisticated."<sup>30</sup>

After a surprising period of good behavior, Manson was paroled in 1954 at the age of 19. He did not learn any good lessons while at the reformatory in Ohio, as he was to spend more than half of his life in and out of prison.

In 1955, Manson was examined by Dr. Edwin McNeil, who stated: "It is evident that he has an unstable personality and that the environmental influences throughout most of his life have not been good."<sup>31</sup>

Manson undoubtedly received extensive psychotherapy while institutionalized. The exact treatment he received is not currently documented, but recent studies have shown the damaging effects some psychological treatment has on its patients.

It is now known that psychiatric drugs (Haldol, Valium, Compazine, Thorazine, Navane) can create violence to the point that the individual on these drugs can turn into a ruthless killer. Haldol, a widely used psychiatric medication which causes akathisia, was responsible for "five cases of extreme acts of physical violence."<sup>32</sup>

Akathisia is a drug-induced state of mind in which the subject who was administered the drug is unable to sit still for small periods of time. This inability to remain still can cause an increase in violence.<sup>33</sup>

Research has also found that many acts of psychotic



violence have been linked with these psychiatric drugs and the drug-induced state of akathisia.<sup>34</sup>

A recent case of violence by an individual being treated with a common psychiatric drug capable of turning people into killers is John Hinckley, Jr. On March 30, 1981, President Ronald Reagan, a Washington D. C. police officer, a Secret Service agent, and Presidential Press Secretary James Brady were gunned down by Hinckley. A psychiatrist later attributed Hinckley's attack on the President and others to a violent rage precipitated by Valium.<sup>35</sup>

Although Manson's psychiatric treatment records do not list any specific psychiatric drugs, his treatment could have very well included these or other drugs. Virtually all people who are seen by psychiatrists are put on one or more psychiatric drugs.<sup>36</sup> The chemicals used in these psychiatric drugs are capable of throwing the minds of users into chaos, and have a long and well-documented history of creating insanity in a few persons who take them.<sup>37</sup>

The exact reasons why Charles Manson was molded into the type of individual he was are difficult to clearly define. We can see that he was a very troubled man, one with a definite history of violence and extensive psychiatric treatments. He was a family outcast. He developed a remarkably evil personality.

One Manson cult member, Charles "Tex" Watson, stated that Manson's awareness "seemed not only intensively able to

look inside you and know all that you were, but comprehensive, holding all the elements of the situation in his consciousness at once."38

Another hard-core cult member, Susan Adkins, stated in reference to Manson:

"He had been in prison but had never been broken. Susan said she followed his orders without question, they all did, all the kids who lived with him. He was their father, their leader, their love."39

Charles Manson had developed the power to control the minds of his cult members to the point that they would kill for him on his orders. A cult leader with the diabolical mind of Charles Manson can be a formidable foe for any law enforcement investigator investigating a homicide committed by the cult.

#### Tools Used by Charles Manson

Charles Manson, upon receiving new members of his cult, immediately started to re-program the new member by breaking their ties to their past and their usual perception of themselves and the world.40

One technique was to give the new cult member a different name. Another technique used was to shower the new cult member with open free-loving sex and drugs.

An important tool used by Manson to implant the ideas of Helter Skelter was the Beatles' White Album,

There were three songs in particular on the album that were twisted by Manson to explain his grand scheme to his cult. One song entitled "Piggies" was interpreted by Manson

to mean that The Beatles were telling the cult that the white establishment needed a "damned good whacking."<sup>41</sup>

The song entitled "Blackbird" was interpreted by Manson to mean that The Beatles were telling the black man to rise against the white establishment, "to get it up, get it on, start doing it."<sup>42</sup> Still a third song entitled "Sexy Sadie" had a special meaning. Susan Adkins upon becoming a member of the cult was given the name "Sadie Mae Glutz", long before the White Album was produced by The Beatles. When the album appeared containing the song "Sexy Sadie," that coincidence was proof "to the family (Manson's cult) that Manson and The Beatles were mentally attuned."<sup>43</sup>

The cult would sit around in a circle and either listen to Manson play his guitar, or dance around as a family upon Manson's order. They would also love as a family and kill as a family, all for Charles, aka Jesus Christ.

Manson, like other cult leaders, also had his lieutenants or second in command. They, too, had control over the cult during Manson's absence. Things were always done Charlie style, under the ever watchful spirit of Manson.

For his lack of education, Manson was a master at recruiting new members for his cult. He used Maslow's Hierarchy of Needs to his benefit in building his cult. Manson was the type of cult leader who is skilled in mind control techniques, stage magic, and mood setting.<sup>44</sup> In

short term, Charles Manson used the trappings of the occult for the direct control of family in all aspects of their daily life. The investigator should also keep in mind that rather than the skill of the leader of a cult that the weakness of the followers and their desire to be lead may be an important factor too.

Charles Manson was so successful as an absolute cult leader that his followers had a blind devotion to him. One of his chief cult lieutenants, Charles "Tex" Watson states in his book, Will You Die For Me?, a conversation with Manson centering around the fact that Watson would die for Manson:

"What about you, Tex? Would you die for me? Would you let me kill you? I don't even have to think about it. Sure Charlie, you can kill me."45

Charles Watson goes on to state how he felt about Manson and Manson's religion in a telephone call to his mother:

"Well I've met that Jesus you preached about all the time. I've met him and he's right here right now with me in the desert. Charlie was Jesus. He was my messiah, my savior, my soul."46

Another devoted cult member was Susan Adkins. She also thought that Charles Manson was Jesus Christ and the devil.47

Susan Adkins was programmed to the joy of killing. She had stated in an interview with a fellow inmate named Ronnie Howard while in the Los Angeles County Jail in reference to killing:

"It's like a sexual release....Especially when you see

the blood spurting out. Its better than a climax."48

Another tool that Manson had at his disposal to recruit new cult members was the steady supply of female cult members.

While camping at the derelict Spahn Movie Ranch in Chatsworth, California (just west of Hollywood in the Santa Monica mountains), the cult would always be on the lookout for potential cult members from the visitors at the movie ranch. If the visitors seemed likely candidates for the cult, they were immediately showered with attention and propaganda about their fantastic, loving cult leader named Charlie. If the potential candidates were girls, they would end up having Manson or another male cult member make love to them. If the potential candidate was a male, "one or two of the girls might take him back into one of the shacks and give him a taste of what Charlie's kind of love was all about."49

Once in the cult, the women of Manson's cult were taught that their only purpose in life was taking care of men and having babies.50

Charles Manson also wanted to recruit members of the California motorcycle gang "The Straight Satans." Manson thought that with the gang members wearing the Straight Satan colors, no one would mess with him or the cult. Several members of the motorcycle gang hung around with the cult due to the free and available sex.

Al Springer, a member of the Straight Satans, described to detectives of the Los Angeles Police Department how Manson was trying to tempt the club's treasurer, Danny DeCarlos to join the cult. Charles Manson states to Danny DeCarlos in front of Al Springer, "Move up here, you can have all the girls you want, all the girls are all yours, at your disposal, anything."51

Manson successfully recruited some of the members of the motorcycle gang for a while, but their tenure was brief because, "everyone got sick of catching the clap...the ranch was out of hand."52

Although sex was one of Manson's main tools in his recruitment of new cult members, drugs also played an important role. Charles "Tex" Watson describes one of the nights the cult members spent at the dilapidated Myers ranch, "Nights were heaviest. We'd take acid, and Charlie would get into really strong programming - - that is, destroying whatever ego we might have left in us."53

Like any successful cult leader, Manson had faith in his followers. One statement of Manson's belief in the devotion of his cult centers around a discussion that Manson had with biker Al Springer of The Straight Satans. In discussing the many criminal activities of the cult members Manson proudly told Springer, "No matter what happens, the girls will take the rap for it."54

Charles Manson preached to his cult that he was their

incarnated love. They accepted it without question and would kill for their cult leader known to them as Jesus Christ.

## VII. THE CULT OF ADOLFO DE JESUS CONSTANZO

### Background on the Adolfo de Jesus Constanzo Case

Unlike the famous personalities of Charles Manson's victims, Mark Kilroy was a simple college student. Mark was enjoying spring break in 1989 on the white sands of South Padre Island.

South Padre Island is a mecca for tourists 15 miles from the Mexican border city of Matamoros. Competing with the sunny beaches of Florida, South Padre Island spells fun because of alcohol. Although the legal age to consume alcoholic beverages is 21 years of age at South Padre Island, Texas, the legal age in Mexico is 18. Therefore, Matamoros is full of local Mexican night clubs that cater to Americans.

How Mark Kilroy met Adolfo Constanzo, his murderer, and how he became a pagan sacrifice, is a prime example of being in the wrong place at the wrong time.

Adolfo de Jesus Constanzo was known as the Godfather or El Padrino to members of his cult. The cult practiced their own form of Palo Mayombe mixed with the magic of Hollywood. Constanzo was the leader of the cult. Through careful programming, he had a group of devoted followers whose murders rivaled those committed by Manson's cult in the brutal, merciless nature.

Although the cult of Constanzo committed their murders



in Mexico, the techniques used by the cult could parallel those of a cult in the United States. The homicides committed by the cult gained extensive publicity in the United States due to the disappearance of Mark Kilroy.

Unlike Manson's cult, the cult of Constanzo committed their murders to please Satan or the gods of Hell. Constanzo's cult practiced and performed human sacrifices in the classic form mixed with Constanzo's own ideas and visions.

The law enforcement manager must realize that homicides can occur for any reason the cult leader feels they should. The murders could either be in the classic form of a human sacrifice, or as random mass murder to underscore an idea or principle of the cult itself.

Three devoted followers of Constanzo's cult were members of the notorious Hernandez family, long known to be leading drug traffickers on the lower Mexican border.<sup>55</sup>

The principal philosophy of Constanzo's cult was the beginning of a case of occult-related homicides. These homicides attracted the attention of the entire world and led to the biggest manhunt in the history of modern Mexico for the cult's leader, Adolfo Constanzo. It was a case of murder in which the members of the cult were actually minor players and in which drugs were only secondary. Before it ended in a gunbattle in Mexico City, where Constanzo and his homosexual lover were killed, its impact would be felt

throughout both Mexico and the United States. Constanzo promised a fellow cult member a special place in hell if the cult member refused to kill him. The cult member obediently carried out Constanzo's order. Constanzo and his lover met their death through a spray of automatic gunfire.

The story begins with the Hernandez family who wanted protection from the legal authorities and other rival gangs. Constanzo, through his personality and through his manipulation of their minds, convinced them that human sacrifices assured them strength and safety. They even thought that this strength would make them bullet-proof.<sup>56</sup>

Although the Hernandez family was successful in Mexico, they wanted to expand their drug empire into the United States where they were having problems. Constanzo told them that he needed a gringo whose appearance was that of Constanzo himself, tall, handsome and strong. "They would take the gringo's soul, and then they would be safe on the other side of the river, where they had been having so many troubles."<sup>57</sup> The river was the Rio Grande and the other side of the river was the United States.

So Mark Kilroy, while walking back to the United States from partying in Matamoros, was kidnapped by the cult. Kilroy was taken to Rancho Santa Elena, the cult's sacred headquarters. It was at this ranch that the cult practiced their own version of Palo Mayombe with a dose of grade B horror movies.

Once at Rancho Santa Elena, Mark was tied up; however, he managed to break loose. He ran away as fast as he could, but his attempt was to no avail. Constanzo killed Kilroy with a series of blows by a machete to the top of his head.

Constanzo then scooped up the brains from Mark's skull and placed the brains and blood from Mark's body into the nganga. A nganga is a human skull which is believed by the practitioner of Palo Mayombe to be inhabited by the spirit of the dead and from which the living can draw their strength. If possible, brains are added to the nganga to help it think more clearly. The nganga was refreshed with the sacrifice of Mark Kilroy's blood when the ceremony was complete. "The group would have their power and good luck."<sup>58</sup> They petitioned the sinister spirit for strength, riches and protection from police while smuggling drugs. The grotesque ceremony did not end with the placing of Mark's brains and blood into the nganga.

The spine was removed from Mark's body by a wire and the vertebra bones were worn as a necklace. Mark's legs were amputated above the knee. Constanzo had told the cult that every time you amputate the victim's legs, you will lose a little of the fear you have, until you have no fear left.<sup>59</sup>

Constanzo's style of Palo Mayombe was unique to his cult's needs, and especially to nourish the needs of Constanzo himself. Rafael Martinez, a cultural anthropologist from the University of North Florida in

Miami, claimed:

"the Santa Elena horror was not even Palo Mayombe in the customary sense. What we've got here is an isolated case, a self-styled Palo Mayombe....Constanzo was a psychopathic killer who took the practice of Palo Mayombe into his own hands."60

Charlotte Chambers, an occult consultant for the Houston Police Department, disputes that the religion preached by Adolfo Constanzo was the traditional form of Palo Mayombe. She states:

"Its too warped, too sick to be anything but Hollywood craziness. I believe it was someone that had a little bit of knowledge and combined it all to make a sicker sense of it."61

#### Insight Into the Mind of Constanzo

The person called the godfather was Adolfo de Jesus Constanzo. He was born in Miami, Florida, on November 1, 1962, to a Cuban mother and Italian father. His passport gave his permanent address as 1914 SW 94 St, Miami, Florida 33165. His mother was a priestess of Santeria. Neighbors often complained about the dead animals scattered around the neighborhood, and sometimes left on their doorsteps, after quarrels with the her.

From his mother, Constanzo learned Santeria. Then when he was 18, his mother apprenticed him to a palero, a practitioner of Palo Mayombe. Like Charles Manson, Constanzo was a remarkable person in an evil way. He had a natural magnetism which drew people to him. And he seemed to have a profound insight into human nature. He was devoted to his family, including half-brothers born after

his parents divorced and his mother remarried. He seemed to know what everyone was thinking and seemed able to look after their individual needs.<sup>62</sup>

As a young boy, Constanzo was a model child. He was devout in attending church, practicing the faith of the Roman Catholic Church. "While still very young he was chosen by the priest for the high honor of being an altar boy."<sup>63</sup>

When he was 14, Constanzo fathered the first of two illegitimate children he would have with different girls while in his teens. Yet, he exhibited homosexual behavior which apparently took exclusive control by the time he appeared on the scene in Mexico.

Constanzo attended Miami-Dade County Community College, but he did not graduate. He ultimately drifted to Mexico City, where he quickly established a reputation as a counselor and healer. This attracted a strong following among the city's elite, particularly movie stars and singers. Constanzo was obsessed with money, and they lavished it on him. They would go to him for a *limpia*, or "cleansing," the Mexican version faith healing, and come away believing in him totally.

With his new fortune, Constanzo acquired a house in a fashionable section of the city and became a regular in the gay bars and nightclubs of the city's Zona Rosa entertainment district. His constant companions were Martin

Quintana Rodriguez, who served as his bodyguard and lover, and Omar Orea Ochoa, a babyfaced youth. He was particularly fond of Martin and spent thousands of dollars on clothing and other gifts for him.

Involved with crime but outwardly law-abiding, Constanzo went about his business no differently from any other jaded, rich kid. Like many residents of Mexico, he would put in periodic appearances in Brownsville where dollars would buy more consumer goods than the inflated peso in Mexico. He quickly established himself on the border as gregarious and free with money.

The manager of one of the better men's stores in Brownsville's Sunrise Mall said he would come in and spend \$1,000 in as little as half an hour. She also remembered the powerful attraction she felt toward him although she never knew him as anything other than a customer. His U.S. citizenship gave him unrestricted travel in this country, and he often went to Houston for spending sprees.

Adolfo de Jesus Constanzo was a leader, a very successful cult leader. He was able to lead his cult members into death, drugs, and the devil. "There was an incredible and rivaling presence about him."<sup>64</sup>

"Although drug smuggling provided the source of money for Constanzo, it was the occult that was the key to his power both in Matamoros and Mexico City."<sup>65</sup>

### Tools Used by Adolfo Constanzo

The Godfather of the cult used his personality to exercise absolute control over his cult. He was rich, handsome, and debonair. "Constanzo's mastery of the occult mind was a talent he took with him from Miami to Mexico City, and it accounted for his rapid rise to power in both high society and in the tightly controlled Colombian-based drug cartels."<sup>66</sup>

Although some of the cult's members were wealthy from their drug empires, they were basically ignorant peasants. The slick, urbane Constanzo was simply too much for them to resist.<sup>67</sup>

"His followers acknowledged that Constanzo had an unnatural hold over them. Charm, intimidation, and fear of death were used by the piper of sacrifice. His power was the occult. Once they had murdered in the name of Palo Mayombe the cultists were even more bound to Constanzo, who convinced them that the victims became "spirit walkers" who would report directly to the Padrino. Nothing his drug cult members did could go unknown. His disciples said that Constanzo was a stern taskmaster who rarely laughed."<sup>68</sup>

Once a member was in the cult, Constanzo would use drugs, barbarism, and occult religion to convince the members of his cult that they could obtain magical powers.

The Godmother of Constanzo's cult was a 6'1"well-proportioned physical education major named Sara Aldrete. She had a pleasant smile, and there was a certain haunting beauty about her. Constanzo definitely influenced Sara, and she became a power in her own right.<sup>69</sup> Together they made a deadly combination which gave them control of the other

cult members.

Sara would sometimes act as Constanzo's bait to recruit new cult members and to attract potential male sacrificial victims.

Constanzo had a powerful tool in using Sara to assist his controlling his cult. There were two Saras, one romantic, cheerful and kind, the other a fiend and a murderess. "The romantic and the murderess seemed to interchange as the situation required."<sup>70</sup>

Just as Charles Manson twisted the Beatles White Album, with particular emphasis on the songs "Helter Skelter" and "Piggies" to control his cult, Constanzo had his media tool, too. Constanzo used the magic created by Hollywood. One of the movies that Constanzo showed to his cult was the movie entitled "The Believers". On the direct orders of Constanzo, the individual cult members watched the movie over and over again. During the movie, Constanzo would give them his own interpretation of the meaning the movie was trying to get across.

Although the movie The Believers was shown to the cult extensively, it was not the only film in the collection of Constanzo. Constanzo was obsessed with anything resembling the occult. He even used the Walt Disney film Escape From Witch Mountain, in which the "supernatural powers were actually high-tech beings from another planet."<sup>71</sup>

Like Manson's cult, Constanzo's cult was programmed



through an item designed to entertain. However, the entertainment caused the imagination of the viewer to become creative in an evil way. With proper programming, this method can be successfully played by the cult leader to control the mental thoughts of the cult members. "Constanzo used religion to win friends and influence people at all levels of society and for a host of logistical purposes."<sup>72</sup> At this, Constanzo was extremely successful.

## VIII. CORRELATION BETWEEN MANSON AND CONSTANZO

I have discussed at length two radically different cults, ruled by two distinctly different leaders. Yet, the results of the activities of the two cults were the same: homicides influenced in some manner by the occult.

Charles Manson was anything but handsome. One only has to look at one of Manson's pictures to see the wild-eyed, long-haired hippie type person Manson was. Drugs and poverty were a part of his life. He was never able to hold a steady job.

Manson came from a broken family. While in prison during the year 1951, he was examined by a psychiatrist, Dr. Bock, who noted that Manson's "sense of inferiority in relationship to his mother was so pronounced."<sup>73</sup> The psychiatrist added that Manson constantly felt it necessary "to suppress any thoughts about his mother."<sup>74</sup> During Manson's childhood, he had a lack of parental love, and never had a normal home life. Because of this lack of parental love, Manson had "developed certain facile techniques for dealing with people."<sup>75</sup>

Since Manson had lived in and out of hellish, isolated ranches, he was always away from the norm of society and the luxuries of life. Manson learned his criminal behavior from violent prison-bound criminals. Crime was a byword for his life. Adolfo Constanzo, on the other hand, was handsome

and had movie-star good looks.

"By the time Adolfo was a teenager, it began to be clear that for all his lugubrious manners and meticulous appearance, young Adolfo was not destined for the university or the professions. His mother made it plain he was too special for that, and by then Adolfo certainly knew what she meant."<sup>76</sup>

Constanzo was idolized by his mother, Delia Gonzalez Del Valle.

"He was a medium, a person who could share in the life of the gods of Santeria, a man who could see the future, a man who was handsome, who had power, who could travel in the sky and soon would have great wealth."<sup>77</sup>

Constanzo rubbed elbows with the rich and famous in Mexico City. He was successful, rich, and able to mix the talk of cult ritual and mystic power with the realities and misfortunes of everyday life.

The cult reflects the personality of the cult leader, whether the leader has a background and personality like Manson or like Constanzo. Bill Pitts, professor of religion at Baylor University in Waco, Texas, reinforces this concept: "Religious cults become violent only if the cult leader becomes violent."<sup>78</sup>

The pattern of the cults of Charles Manson and Adolfo Constanzo followed this theory. Mark Kilroy was kidnapped and used as a human sacrifice on the orders of Constanzo. Sharon Tate and the other innocent victims at 10050 Cielo Drive were murdered by Manson's cult on his orders alone.

Both Manson and Constanzo were skilled and very successful in mind control techniques, stage magic, and mood

setting. They were able to unite their cults. "Constanzo's band of drug smugglers was convinced that Constanzo was omnipotent because of his special relationship to the orishas, the duties of Santeria and Palo Mayombe."<sup>79</sup> With the knowledge that the followers of his cult believed him to be only slightly below the Gods themselves, Constanzo knew he had absolute control over his cult. Charles Manson, too, gained total control over his cult.

## IX. CONCLUSION

The purpose of this study was to document two infamous, but radically different, cults that committed homicides under their bizarre interpretation of the occult.

We can see that the two leaders of these cults were different in many ways. Yet, opposite as their personalities were, they were able to muster up a cult of devoted followers who committed horrible homicides. These homicides were not committed for money or in the commission of another crime. The homicides were committed for unique reasons known only to the cult. The leaders were able to turn fantasy into reality. "This concept can be reinforced by the fact that any occurrence or trend of circumstances is caused by some set of circumstances and this is true for the rising trend of senseless violent crime." 80

Today, law enforcement managers must be aware that occult worship is still active and unpredictable. In 1978 a fast talking modern day minister, Rev. Jim Jones, led more than 900 people to commit suicide at the settlement of Jonestown in South America's Guyana. Rev. Jim Jones, was another example of a remarkable evil leader.

A recent example of a cult turned violent under assault was the religious cult of apocalyptic preacher Vernon Howell, aka: David Koresch, a 33-year-old spellbinding speaker.

On March 1, 1993, in the small community of Mount Carmel, just east of Waco, Texas, a stand-off between over 100 federal agents and the 75 members of Koresch's cult resulted in a bloodbath. Six violent deaths occurred as the federal agents were pinned down for 45 minutes by automatic weapon gunfire.

Koresch, like Charles Manson, claimed he was Jesus Christ;<sup>81</sup> like Jim Jones, he had a calm and soothing voice.<sup>82</sup> Koresch based his beliefs on the Book of Revelation and the 7th death. Manson also quoted the Bible to his cult, "particularly the ninth chapter of Revelation."<sup>83</sup>

Although at the writing of this research paper little is known about the Koresch cult itself, there is evidence that the cult members had the same devotion to Koresch as Manson's and Constanzo's members did. One of the children of a cult member stated during a television interview on March 1, 1993, that the members still inside the compound were ready to die for Koresch.<sup>84</sup>

Karen Doyal, a 21-year-old surviving member of the Koresch cult was interviewed by Rick Kirkham of ABC Televisions Inside Edition. During the interview Karen revealed her personal feelings about Koresch's compound burning on April 19, 1993, "I wish I had been there, since the very beginning, my wishes were that I was inside with my friends and family."<sup>85</sup> The interviewer stated to Karen

that if she were inside the compound, she would have burned to death. She replied with a smile, "I suppose I would have."<sup>86</sup>

This interview from a cult member gives testimony to the very strong beliefs an individual cult member can have in the teachings of the cult leader. When interviewing a cult member, the investigator must realize that the member may become an uncooperative witness if the cult leader or the cult's teachings are portrayed in a negative fashion. Much as would be expected of any devoted follower of a religious belief.

The cult of David Koresch did not worship Satan in the classical method as did the cult of Constanzo. As one cult member stated: "We were tough as God's Mariners; if you can't die for God, you can't live for God."<sup>87</sup>

Additionally, Carl Raschke, professor of religious studies at the University of Denver, stated that David Koresch has taken on a "divine avenging angel role like Charles Manson."<sup>88</sup> Another similarity between Manson and Koresch is their communal living. Tony Zavaleta, who teaches anthropology and sociology at Texas Southmost College in Brownsville, Texas, stated in reference to Manson's communal living: "He didn't have wives, but he did have multiple sexual partners . . . so that's a very common pattern, religious beliefs based on communal living."<sup>89</sup> David Koresch and Adolfo Constanzo also had multiple sexual

partners.

Although the purpose of this study is to explore homicides committed by cults that practice the occult, the law enforcement manager must also be aware that not all cult-related homicides are committed by the group. The homicide may have been committed by a lone murderer.

One such case involved Donald Harvey. He was a loner who murdered dozens of patients in a Veterans Hospital in Ohio. Upon searching Harvey's locker, authorities found books and magazines on the occult and also learned that Harvey had been stealing body parts from the morgue.<sup>90</sup>

The law enforcement manager, in directing the actions of his investigators, must realize that when a suspect is discovered, the suspect may try to use a scapegoat as a rationalization for criminal activities. One of these common scapegoats is that an inner demon or devil urged the criminal on.

Former United Methodist Minister Walker Railey, although acquitted, was tried for the attempted murder of his wife. In a news interview, Walker Railey used a scapegoat for his actions. Walker Railey exposed his demon:

"It has always been there. My demon tried to lead me down paths I do not want to follow. At times the demon has lured me into doing things I do not want to do." <sup>91</sup>

As law enforcement professionals, we can't ignore the potential for a homicide that is related to the occult. If the murder is performed by a cult, the leader of the cult



will have the power of life and death. The leaders recruit the lonely, the lost, the unloved, and the innocent. They can, and do, play God. They make use of this power to suit individual needs. Unfortunately, things sometimes get out of hand, as we saw from the aftermath of the assault on the compound of the cult of David Koresh. These tragic consequences capture the curiosity of the news media. This curiosity can place enormous pressure on the law enforcement manager to get the homicide solved quickly.

Most of the leaders of cults that commit homicides feel no remorse for their acts of terror and murder. The leaders pass this feeling onto the individual members of their cult.<sup>92</sup>

Manson's chief lieutenant in his cult states in his book, Will You Die For Me?:

"I felt no remorse for the murders, no revulsion at the incredible brutality of the killings. I felt nothing at all . . . not even the fear of what might happen if I were caught."<sup>93</sup>

Another devoted cult member of Manson's cult, Susan Adkins, felt no remorse for her actions during the Tate murders. Vincent Bugliosi, the chief prosecutor at the Manson trial, stated that while Susan Adkins described her incomprehensible crimes for the grand jury, she showed absolutely no remorse for what she was describing.<sup>94</sup>

In Matamoros while the bodies of the sacrificial victims of the cult of Constanzo were being exhumed, the cult members were laughing. One cult member, Elio

Hernandez, stated, "Lets go get some eats."<sup>95</sup> After all the bodies were accounted for, the cult members were photographed in back of the body bags with smiles on their faces.

I have discussed two cases of ordinary human beings performing human sacrifices and murdering with medieval barbarity under the leadership of an evil leader.

There is something about our darker side that attracts attention to homicides of this type. The cults who commit these murders can stretch the outer limits of human imagination and can be a frightening reality for a law enforcement manager. Whether in a major metropolis or at a simple country farm, these cults are not confined by geographical boundaries. They can choose their prey at any time, any place, and for any reason that suits them.

Although some cults do not directly commit the homicides, the homicides can occur indirectly, as with the Koresch cult in Waco. Law enforcement managers, therefore, armed with the knowledge of the inherent dangers of the cults controlled by an evil leader, can better understand how to prevent needless violence from erupting.

In summary, a homicide committed by a cult, under the direction of an evil leader will pose a challenge for any law enforcement manager. To make the quantum leap from the initial discovery of the homicide, to the ultimate goal of conviction in a court of law, will take every resource an

agency has.

One of these resources is the understanding of the psychological makeup of the cult and its leader. Once this knowledge is obtained, the law enforcement manager will have unlocked a valuable asset that will have a direct benefit to the criminal investigation. This investigation is to see that justice is served. Once justice has been served, the law enforcement manager can then apply the knowledge learned to the next homicide that may be occult- related and committed by a cult.

## ENDNOTES

1. Wayne Laugesen, "Officials worry other cults may follow Waco's example," Valley Morning Star, 4 March 1993, Sec A, 2.
2. Anton S. LaVey, The Satanic Bible (New York: Avon Books, 1970), 89.
3. Carl A . Raschke, Painted Black (San Francisco : Harper and Row Pub., 1990), 4
4. Commandant Juan Benitez, interview by author, 2 March 1993, Matamoros, Mexico.
5. Scott Rothschild, "Agents talks with cult chief taking turn for worse, " Valley Morning Star, 8 March 1993, Sec A, 1.
- 6 . Leo E. Mueller, "Occult Crime Scene Technology, " Law and Order, November 1992, 35-38.
7. Raschke, 76.
8. Vincent Bugliosi, Helter Skelter (New York: W.W. Horton and Company, 1974), 11.
9. Ibid., 98.
10. Ibid., 114.
11. Ibid.
12. Benitez, interview.
13. Citizens Commission on Human Rights, The Rise Of Senseless Violence In Society: Psychiatry's Role In The Creation Of Crime (Los Angeles: Citizens Commission on Human Rights, 1993), 42
14. Comptroller of Public Accounts, Texas Crime, Texas Justice (Austin: Comptroller of Public Accounts, 1992), 31.
15. Sergeant George Clayton, telephone interview by author, 4 March 1993.
16. American Justice, The Manson Murders, Part I (Cable News Network, 1993), video.
17. KGBT Television Newscast, 4 March 1993, Harlingen, Texas.

18. "FBI: Injuries in compound threatening members lives," Valley Morning Star, 14 March 1993, Sec A, 8.
19. 48 Hours, Standoff in Waco, (CBS Television Network, 1993), Videocassette.
20. Benitez, interview.
21. Ibid.
22. 48 Hours, Standoff in Waco, (CBS Television Network, 1993), Videocassette.
23. Marc E. Jones, Occult Philosophy (Philadelphia: David McKay and Company, 1947), 90.
24. American Justice, The Manson Murders, Part I (Cable News Network, 1993), Videocassette.
25. Charles Watson, Will You Die For Me? (Dallas: Cross Roads Publications, Inc., 1978), 13.
26. Ibid., 26.
27. Bugliosi, 653.
28. Ibid., 185.
29. Clayton, interview.
30. Bugliosi, 189.
31. Ibid., 191.
32. Citizens Commission on Human Rights, 14.
33. Ibid.
34. Ibid.
35. Ibid., 7.
36. Ibid., 10.
37. Ibid., 12.
38. Watson, 73-74.
39. Bugliosi, 107.
40. Clayton, interview.

41. Bugliosi, 327.
42. Ibid, 326.
43. Ibid.
44. Raschke, 77.
45. Watson, 12.
46. Ibid.
47. Bugliosi, 129.
48. Ibid.
49. Watson, 75.
50. Ibid., 67.
51. Bugliosi, 51.
52. Ibid.
53. Watson, 25.
54. Bugliosi, 338.
55. Benitez, interview.
56. Mr. Charles W. Robinson III, interview by author, 2 March 1993.
57. Jim Schutze, Cauldron of Blood (New York: Avon Books, 1989), 146.
58. Jim Kilroy and Bob Stewart, Sacrifice: The Drug Cult Murder of Mark Kilroy at Matamoros (Dallas: Word pub., 1990), 119.
59. Benitez, interview.
60. Raschke, 13.
61. Robertson, interview.
62. Benitez, interview.
63. Schutze, 30.
64. Ibid., 69.

65. Kilroy and Stewart, 13.
66. Raschke, 14.
67. Robinson, interview.
68. Kilroy and Stewart, 138.
69. Benitez, interview.
70. Robinson, interview.
71. Robinson, interview.
72. Raschke, 12.
73. Bugliosi, 188.
74. Ibid.
75. Ibid.
76. Schutze, 31.
77. Ibid., 33.
78. Wayne Lauhesen, "Officials worry other cults may follow Waco's example," Valley Morning Star, 4 March 1993, Sec A, 2.
79. Kilroy and Stewart, 13.
80. Citizens Commission on Human Rights, 7.
81. Richards, Charles, "Six die in cult shootout," Valley Morning Star, 1 March 1993, Sec A, 1.
82. Current Affair, 20th Century Fox television productions, 1 March 1993.
83. Bugliosi, 322
84. Inside Edition, ABC television network, 1 March 1993.
85. Inside Edition, ABC television network, 4 April 1993.
86. Ibid.
87. "Report - cult leader abusive, stashing arms," Valley Morning Star, 28 February 1993, Sec C, 4.

88. Essex, Allen, "Lack of understanding causes friction between cults, public," Valley Morning Star, 2 March 1993, Sec A, 6.

89. Ibid.

90. Murder by Number. (Cable News Network, 1993), video.

91. Cochran, Mike, "Riley's demon exposed to jury," Valley Morning Star. 15 April 1993, Sec B, 2.

92. Murder by Number, (Cable News Network, 1993), video.

93. Watson., 13.

94. American Justice, The Manson Murders. Part II (Cable News Network, 1993), video.

95. Benitez, interview.



## BIBLIOGRAPHY

## BOOKS

Bugliosi, Vincent. Helter Skelter. New York: W.W. Horton and Company, 1974.

Citizens Commission on Human Rights. The Rise Of Senseless Violence In Society: Psychiatry's Role In The Creation Of Crime. Los Angeles: Citizens Commission on Human Rights. 1993.

Comptroller of Public Accounts. Texas Crime, Texas Justice. Austin: Comptroller of Public Accounts, 1992.

Jones, Marc Edmund. Occult Philosophy. Philadelphia: David McKay Company, 1947.

Kilroy, Jim and Bob Stewart. Sacrifice: The Drug Cult Murder of Mark Kilroy At Matamoros. Dallas: Word Publishing, 1990.

LaVey, Anton Szandor. The Satanic Bible. New York: Avon Books, 1970.

Raschke, Carl A. Painted Black. San Francisco: Harper and Row Publishers, 1990.

Schutze, Jim. Cauldron of Blood. New York: Avon Books, 1989.

Time-Life Books, editors of. True Crime, volume 1, Serial Killers. Richmond: Time Life Books, 1992.

Watson, Charles. Will You Die For Me? Dallas: Cross Roads Publications, Inc., 1978.

## PERIODICALS

Mueller, Leo E. "Occult Crime Scene Technology." Law and Order, November 1992, 35-38.

## OTHER

American Justice Video Series, The Manson Murders, Part 1. Produced by Cable News Network. 1993. Videocassette.

American Justice Video Series, The Manson Murders, Part 2. Produced by Cable News Network. 1993. Videocassette.

## OTHER

Benitez, Juan, Commandant of the Matamoros Counternarcotics Division of the Mexican Federal Judicial Police.  
Interview by author, 2 March 1993.

Clayton, George, Sergeant, California Department of Corrections, Vacaville Medical Confinement Facility at Viejo, California. Telephone interview by author, 4 March 1993.

Cochran, Mike. "Riley's demon exposed to jury." Valley Morning Star, 15 April 1993, Sec B, 2.

Current Affair.. Produced by 20th Century Fox Television Network, 1 March 1993. Videocassette.

Essex, Allen. "Lack of understanding causes friction between cults, public." Valley Morning Star, 2 March 1993, Sec A, 6.

"FBI: injuries in compound threatening members lives." Valley Morning Star, 1 March 1993, Sec A, 1.

Inside Edition. Produced by the ABC Television Network. 1 March 1993.

Inside Edition. Produced by the ABC Television Network. 4 April 1993.

Inside Edition. Produced by the ABC Television Network. 21 April 1993.

KGBT Television, Newscast, Harlingen, Texas. 4 March 1993.

Laugesen, Wayne. "Officials worry other cults may follow Waco's example." Valley Morning Star. 4 March 1993, Sec. A, 2.

Murder By Number. Directed and produced by the Cable News Network. 3 January 1993.

"Report: cult leader abusive, stashing arms." Valley Morning Star, 28 February 1993, Sec. C, 4.

Robinson, Charles W, III. "Satan's Godchildren" manuscript.  
Interview by author, 2 March 1993.

Rothschild, Scott. "Agents talks with cult chief turn for worse." Valley Morning Star, 8 March 1993, Sec. A, 1.

Richards, Charles. "6 die in cult shootout." Valley Morning Star, 1 March 1993, Sec. A, 1.

48 Hours, Standoff In Waco. Produced by the CBS Television Network. 19 April 1993.