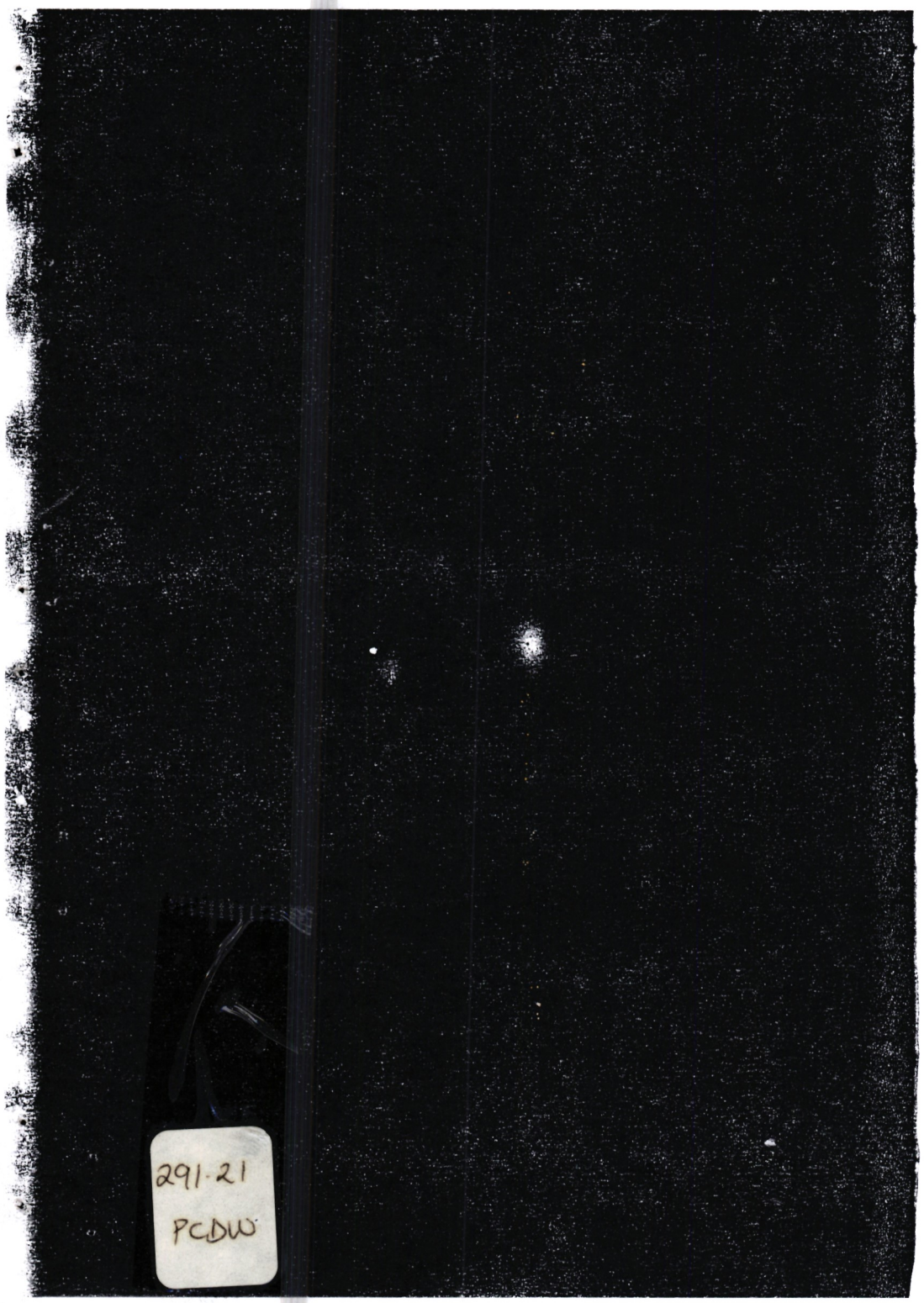


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Report

of the

Presidential Commisson of Inquiry

into

The Cult of Devil Worship

in Kenya

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Presidential Commission On Devil Worship

Anniversary Towers,
P.O. Box 62345,

NAIROBI.

Date.....

His Excellency Hon. Daniel Toroitich arap Moi, C.G.H, M.P.,
President and Commander-in-Chief of the Armed Forces
of the Republic of Kenya,
State House,
NAIROBI.

Your Excellency,

We were appointed as a Committee by your Excellency on 21st October, 1994, through the Gazette Notice No. 6783, to investigate into the allegations of the existence of the cult of devil worship in our country and its reported linkage to drug abuse and other anti-social activities. To enhance effectiveness, the Committee's status was later elevated to a Commission of Inquiry through Gazette Notice, Nos 991 and 992 of 1st March, 1995.

In performing our task, we have conducted interviews and held discussions with members of the public, leaders from religious organisations, political

and civic leaders, senior government officials, especially Provincial and District Commissioners, Provincial and District Education Officers, Headteachers of learning institutions, staff and students. We also received written memoranda from some of them. It has been a great privilege and honour for us to have been appointed by your Excellency, to serve on the Commission and we wish to record our deep and sincere gratitude to your Excellency.

Finally, your Excellency, it is our pleasure and honour to present to you this report which contains our unanimous findings, views and recommendations. We also take this opportunity to record our appreciation for your sincere concern towards national issues and commitment to finding solutions thereof, as manifested in the appointment of this Commission and many others.

We remain, Sir,

Your Excellency's most obedient servants,

ARCHBISHOP NICODEMUS KIRIMA
Chairman

Members:

Rev. (Dr) Jones Kaleli,

Mr. Fred Omondi Oliver N'Cruba Ojiambo,

Mr. Crispo Willis Ongoro,

Prof. Jude J. Ongong'a,

Bishop Horace Etemesi,

Rt. Rev. Bernard Muindi,

Pastor Bonifes Adoyo.

Joint Secretaries:

Mr. Josiah Obuogi Okumu,
Mrs. Virginia Wairimu Maina.

THE KENYA GAZETTE NOTICE NO. 6783 OF 21ST OCTOBER, 1994

Appointments

It is notified for public information that His Excellency, President Daniel Toroitich arap Moi, C.G.H., M.P., on Thursday, 20th October, 1994, appointed a Committee of Social Workers, Law Enforcement Officers and Spiritual Leaders to investigate into the allegations of the existence of the cult of devil worship in our country and its reported linkage to drug abuse and other anti-social activities.

The Committee will be composed of:-

Archbishop Nicodemus Kirima - Chairman,

Josiah O. Okumu }
V. W. Maina (Mrs) } (Joint Secretaries),

Members:-

Jones Kaleli (Dr)(Rev),
Fred Ojiambo,
Crispo W. Ongoro,
Philista Onyango (Dr) (Mrs),
Jude Ongonga (Prof),
Bishop Horrace Etemesi.

The terms of reference for this Committee will be:

(a) To investigate into the allegations of the existence of the cult of devil worship in Kenya.

(b) To establish the extent the cult of devil worship may have affected our learning institutions and other elements of our society.

(c) To establish the reported linkage to drug abuse and other anti-social activities.

(d) To report on measures necessary to deal firmly with this menace.

(e) To examine any other matters which the Probe Committee considers relevant.

The Committee is to submit its report in three (3) months.
Dated the 21st October, 1994.

P. M. MBITHI
Permanent Secretary, Secretary to the
Cabinet and Head of Public Service.

GAZETTE NOTICE NO. 6800 OF 24TH OCTOBER, 1994
COMMITTEE ON DEVIL WORSHIP

Appointment of Additional Member

It is notified for public information that His Excellency, President Daniel Toroitich arap Moi, C.G.H., M.P., appoints:-

BERNARD MUINDI (REV.)

to be additional member to the Committee on Devil Worship.

Dated the 24th October, 1994.

P. M. MBITHI
Permanent Secretary, Secretary to the
Cabinet and Head of Public Service.

GAZETTE NO. 7158 OF 11TH NOVEMBER, 1994
COMMITTEE ON DEVIL WORSHIP

Appointment of Additional Member

It is notified for public information that His Excellency the President, Daniel Toroitich arap Moi, C.G.H., M.P., appoints:-

BONIFACE ADOYO (REV.)

to be additional member to the Committee on Devil Worship.

Dated the 7th November, 1994.

P. M. MBITHI
Permanent Secretary, Secretary to the
Cabinet and Head of Public Service.

THE KENYA GAZETTE NOTICE NO. 991 OF 1ST MARCH 1995
THE COMMISSIONS OF INQUIRY ACT (Cap.102)

Appointment of Commission of Inquiry

In EXERCISE of the powers conferred by section 3 of the Commissions of Inquiry Act, I, Daniel Toroitich arap Moi, President and Commander-in-Chief of the Armed Forces of the Republic of Kenya, being of the opinion that it is in the public interest to do so, do appoint a commission of inquiry to inquire into allegations of the existence of the cult of devil worship in Kenya, and its reported linkage to drug abuse and other anti-social activities, to consist of the following:-

Archbishop Nicodemus Kirima - (Chairman),
Jones Kaleli (Dr.)(Rev.),
Fred Omondi Oliver N'Cruba Ojiambo,
Crispo Willis Ongoro,
Jude Ongong'a (Prof.),
Bishop Horace Etemesi,
Bernard Muindi (Rev.),
Bonifes Adoyo (Rev.),
to be commissioners, and

Josiah Obuogi Okumu,
Virginia Wairimu Maina (Mrs.),
to be joint secretaries to the commission, and

Joe Wandago Okwach,
Duncan Mwanyumba,
to be counsels to assist the commission.

Dated the 1st March, 1995

D. T. Arap MOI,
President.

THE KENYA GAZETTE NOTICE 992 OF 1ST MARCH 1995
THE COMMISSIONS OF INQUIRY ACT (Cap. 102)
COMMISSION OF INQUIRY

Citation

A COMMISSION to inquire into allegations of the existence of the cult of devil worship in Kenya and its reported linkage to drug abuse and other anti-social activities and generally or in particular to matters appertaining thereto.

Now, therefore, in exercise of the powers conferred upon the President by section 3 of the Commissions of Inquiry Act, I, Daniel Toroitich arap Moi, President and Commander-in-Chief of the Armed Forces of the Republic of Kenya, do direct the commissioners to hold an inquiry at Anniversary Towers, Off University Way, 19th Floor, Southern Tower, Nairobi, with immediate effect.

The terms of reference shall be:-

(a) to inquire into allegations of the existence of the cult of devil worship in Kenya;

(b) to establish the extent to which the cult of devil worship may have affected learning institutions in Kenya and other elements of the Kenyan society;

(c) to establish the reported linkage of the cult of devil worship to drug abuse and other anti-social activities;

(d) to report on measures necessary to deal with the aforesaid menace;

(e) to inquire generally or in particular into any other matter pertaining to the above; and

in accordance with the provisions of section 7 (1) of the said Act, to report thereon.

And I do direct that:-

Archbishop Nicodemus Kirima,
shall be the chairman of the commission, and

Jones Kaleli (Dr.) (Rev.),

Fred Omondi Oliver N'Cruba Ojiambo,

Crispo Willis Ongoro,

Jude Ongong'a (Prof.),

Bishop Horace Etemesi,

Bernard Muindi (Rev.),

Bonifes Adoyo (Rev.),

shall be the commissioners.

And I do appoint:-

Josiah Obuogi Okumu,

Virginia Wairimu Maina (Mrs.),

to be joint secretaries to the said commission, and

Joe Wandago Okwach,
Duncan Mwanyumba,
to be counsels to assist the said commission.

And I do direct that after its commencement, the said inquiry may be held at such times and in such places as the said commissioners may from time to time determine and shall be held in public or in private or partly in public and partly in private as the said commissioners may from time to time determine.

And I do direct that the said commissioners shall execute the said inquiry with all the diligence and speed and make their report without undue delay.

And I do command all other persons to whom it may concern to take due notice hereof and give their obedience accordingly.

Dated the 1st March, 1995

D. T. Arap MOI,
President.

ACKNOWLEDGEMENTS

We would like to express our appreciation for the assistance and co-operation received from all persons who contributed to the work and success of the Commission.

We wish to express special thanks to the Permanent Secretary, Secretary to the Cabinet and Head of the Public Service for administrative support; the Attorney General, for legal advice; the Permanent Secretary and Director of Personnel Manangement, for providing the Commission with the secretariat; Provincial Commissioners and Provincial Directors of Education and other field officers for making preparations for interviews at various centres; the Department of Defence for facilitating the Commission's visit to Garissa and Mombasa; the Commission of Higher Education for availing offices to the Commission at Anniversary Towers; the Kenya Broadcasting Corporation for free announcements of the Commission's programmes; leaders from all walks of life, and lastly; Heads of institutions, teachers and students who showed great interest and provided the Commission with vital information on the subject.

We wish to record our special and sincere appreciation to the Joint Secretaries, Mr Josiah O. Okumu and Mrs Virginia W. Maina, for the exemplary administrative services rendered particularly in the management of the Secretariat and the co-ordination and organization of our field interviews, without which the Commission's task would not have been successfully accomplished. Throughout the period of our investigations and subsequent discussions, they demonstrated total commitment and were always resourceful in ideas and suggestions, especially, during the final compilation of the report.

The Commission wishes to appreciate the commendable work done by the team of rapporteurs who worked tirelessly in recording and sorting out the massive data received from interviews and written memoranda, and for their effective participation in the preparation of this report. The team consists of: Fredrick Amunga Oyombe, Jason Kabene Waithaka, Florence Akinyi Okwiri (Mrs), Shiphrah Nyakeru Gichaga (Mrs), Geoffrey Sheridan Ouma and Zafar Ullah Khan.

We also note with great satisfaction and gratitude the efficiency and maturity displayed by the secretarial staff who typed and retyped all our drafts without showing any signs of fatigue, impatience or frustration. These include: Esther M'mboga Liyengwa (Mrs), Purity Kagwiria Tharamba, Teresia Ruguru Ndegwa, Irene Njeri Mwangi (Mrs) and Charity Waithira Mungai.

Finally, the Commission wishes to thank all the other support staff for the services rendered. Their names are listed in appendix 1.

EXECUTIVE SUMMARY

1.0 We were appointed as a Committee by his Excellency the President on the 21st October 1994 through gazette notice No 683, to investigate into the allegations of the existence of the cult of devil worship in Kenya; to establish the extent and effects of its infiltration in our learning institutions and society; to establish its reported linkage to drug abuse and other anti-social activities; to examine any other matters that the Commission considers relevant; and to make appropriate recommendations necessary to deal firmly with the menace. To enhance effectiveness, the Committee status was later elevated to a Commission of Inquiry through gazette notice Nos 991 and 992 of 1st March 1995.

2.0 The Commission began its work by notifying members of the public of its intended activities through electronic and print media. Interviews were conducted both in public and in camera at various centres in all the provinces. We also received written memoranda and made extensive reference to relevant literature. The major findings of our investigations are summarised hereunder.

2.1 From all the evidence presented, the Commission is of the opinion that the cult of devil worship exists in Kenya. The target groups appeared to be the youth and the economically disadvantaged members of the society. It is also evident that the practice of devil worship could find its way to individuals, learning institutions and society in general through the organizations and communication media as discussed in **chapter three** under "doorways" (channels).

2.2 It was also clear that the cult is in its formative stage in the learning institutions but with a very high propensity of becoming widespread. However, we were unable to establish the extent of its infiltration because its activities are shrouded in deep secrecy.

2.3 The Commission was informed of horrifying criminal cases which included murders where bodies were found with severed parts such as tongues, genitals, eyes, ears and limbs missing. Other criminal activities included kidnapping of people especially children, rape and child abuse. We were told that the law enforcement agencies

tended to treat such cases as normal crimes and did not associate them with occultic rituals. However, given the unexplained nature and causes of the crimes, and considering the uniqueness of the missing parts, we formed the opinion that these crimes were associated with occultic rituals.

2.4 There was evidence of linkage of the cult to drug abuse and other anti-social activities either as a causal or a resultant factor. We were also informed of the increasing use of drugs especially bhang in our learning institutions.

2.5 Evidence was also given that the role of religious sponsors in providing spiritual care and Chaplains/Imams to learning institutions has been on the decline and that Guidance and Counselling services have not been effective. The Commission also found out that Religious Education (RE) is an elective subject from Form three and the number of students opting to do it is ecreasing steadily every year. Given the adolescent sub-culture which is characteristic of students at this stage, the ineffective provision of guidance and counselling services and the declining emphasis on RE would definitely render the students susceptible to all kinds of influences including devil worship.

3.0 On the basis of the findings of our investigations, we have made the following **major recommendations:**

3.1 Given the adverse effects satanic cults have on the society in general and the youth in particular and considering that most people are recruited unknowingly, the Commission has strongly recommended that programmes be developed to educate and sensitise the public through several mediums such as public "barazas", mass media and religious organizations, on the manifestations and evils associated with the cult of devil worship.

3.2 Considering the detrimental effects of the activities of the organisations identified as doorways to satanism, the Commission has recommended that their activities be monitored closely and further investigations carried out, with a view to curbing their harmful effects.

3.3 In view of the complexity of occultic crimes, the Commission has recommended that the Government sets up a special police unit charged with the responsibility of investigating ritual and related occultic crimes. The officers attached to this unit should be given specialised training to familiarise them with characteristics, manifestations and activities which would assist in the identification of occultic crimes.

3.4 The Commission noted the efforts the Government has made through the Anti-Narcotic Unit to curb drug abuse and trafficking. However, in view of the continued rising trend in the misuse of drugs, we have recommended that further steps be taken to educate and sensitize the public, especially the youth, on the inherent dangers and evils associated with drug abuse.

3.5 Heads of learning institutions should institute, and if in practice intensify, regular spot check inspections to unearth the presence of drugs and to curb their infiltration into the institutions.

3.6 The headteachers in liaison with local administrators and the communities around learning institutions should co-operate in monitoring and carrying out surveillance of the students.

3.7 The Commission noted with appreciation that Religious Education (RE) is compulsory in Primary and Secondary Schools in forms one and two. However, in view of the issues raised in relation to RE, we have recommended that it should be made compulsory in the entire Secondary School cycle to provide a firm foundation on moral values and spiritual nourishment. Besides, the Government in conjunction with religious sponsors should ensure that every secondary school, public or private, is provided with a Chaplain or Imam.

3.8 The section handling Guidance and Counselling at the Ministry of Education should be strengthened and expanded.

4.0 Detailed information on our other findings and recommendations are contained in the report.

CHAPTER ONE

THE CULT OF DEVIL WORSHIP

Background Information

1. It is important for our understanding of this report to briefly examine the concept of "cult" together with its historical development and how it finally found its way in Kenya.

What is a cult?

2. The Concise Oxford Dictionary defines cult as: "a system of religious worship especially as expressed in ritual; a devotion or homage to a person or thing." Etymologically, the term cult is derived from a Latin noun, "cultus" meaning care or adoration. It is a religion regarded as unorthodox or unconventional. It is often difficult to distinguish between cult and occult because the two terms are interelated. However, whereas a cult is not necessarily secretive, an occult always is.

3. People have been attracted to cultic practices for the following reasons:

- the need to belong,
- acquire status,
- possess secrets,
- understand and control mysteries,
- be accepted by peers,
- be initiated as a member of the elect.

4. It has also been said that cults flourish today because the **normative** religions have tended to be religions for the bourgeois and have, therefore, removed themselves from the realities of the society. A normative religion in this sense, is one which in any

given context provides the main norm, the deviation from which is considered unorthodox. For instance, Shintoism may be considered unorthodox in Iran where Islam is the normative religion, while the position may be vice versa in Japan where Shintoism predominates. Such normative religions have thus become incapable to respond to the needs and aspirations of the society and, therefore, cannot offer love or make individuals feel needed. When people experience such identity crisis or emotional problems, they definitely become susceptible to cults. Cults then come as a solution to their immediate needs of being recognised, loved and offered a chance to serve some supernatural power.

5. When the society and its members have become passive with no moral and appealing spiritual warmth and true commitment to their words and the Word of God; they must look out for alternatives. It is at this level that the deceptive aspect of cults and cultic leaders take control. Such leaders may prey on the ignorance of the people and try to impress the uninformed mind with **pseudo - scholarship.** One is often captivated by the way some cultic leaders try to quote from authoritative sources even when such quotations may be irrelevant.

6. As a result of the existence of cults, therefore, there grew over the ages a variety of initiation ceremonies, cosmic riddles, secret ways of handshakes, oaths of secrecy, tests of courage, rituals of death, birth and resurrection, purifications, creation of powerful bonds, experiences of pain-fear and revelation, group values reinforcement and mechanisms that tap some deep springs of human needs and aspirations. One of these ancient cults which has persisted up to the present is witchcraft.

Witchcraft As a Cult

7. The term witchcraft means the use of sorcery or magic. Witchcraft, today known as Wicca in Europe, is one of the oldest cults based on ancient pagan fertility rituals. It, however, seems to be a universal phenomenon mentioned in the world literature including sacred writing like the Koran, Bible etc. The Greeks and Roman mythologies equally underscore the existence of witchcraft.

Witchcraft, however, should not be confused with African traditional healing systems. Such systems were intended to safeguard life and not to destroy it. Unlike the witches, traditional healers were not destructive to life or moved by envy or hatred. This is why both sorcerers and witches were isolated and seen as enemies of the society. The recent reports of killings of witches from some parts of Kenya confirm that witchcraft is considered inimical to human survival. Witchcraft is not the only cult in Kenya. There are other types of cults which have penetrated the country mainly as a result of foreign influence.

Reality of Cults in Kenya

8 We have already pointed out that a cult is any religious group which differs significantly in one way or another from those religions which are regarded as authentic or standard by any given community. We also noted that cults flourish in an unsure world to provide authoritative answers to man's basic questions. (Cf. McDowell and Steward 1988:18). Kenya, like any other contemporary secular society, has abandoned traditional values and principles which gave meaning and a sense of direction to its members and has, therefore, become susceptible to cults.

9. In the past, cults were associated with the poor and underprivileged. Today, they appeal to the affluent , middle and upper class people. Those who join cults may exhibit various typical motivational characteristics, but in common their attitudes vary from selfish narcissism to abandonment of the ego for communal welfare. Such tendencies are characterised by the following:

- a central authority with tight structures, philosophy and lifestyle (e.g. wearing particular uniform, caps or hats and eating special food);

- a "we" versas "they" complex pitting the supposed superior insights of the group against a hostile outside culture;

- a commitment for each member to intensively proselytize the unconverted;
- an entrenched isolationism that divorces the devotee from the realities of the world at large;
- a new interpretation of truth.;
- a rejection of monotheistic or orthodox religion;
- non-biblical or Quranic teaching on the nature of God;
- changing theology;
- false prophecy and double talk.

10. Generally, cults which flourish in Kenya like in other parts of the world may seem sincere and display a humble concern to improve the life of its members and bring them to God. They may even put up health clinics, schools or homes for the aged. But soon, the teachings of the founder are emphasised like divine revelation and allegiance to his opinions are deemed to have the divine endorsement. If such a transformation occurs while the leader is still alive, he normally claims supernatural certification for his belief. What then develops is a type of institutional dogmatism and pronounced intolerance for any position but their own. Examples in Kenya include: Maria Aoko of Legio Maria, Elijah Masinde founder of 'Dini ya Musambwa', Reverend Moon of the Unification Church, Mary Akatsa of Jerusalem Church, etc.

11. The individual who joins a cult becomes enslaved by its indoctrination and fits a psychological profile. As we have indicated above, they look for an affirming community with which to identify. The cult may seem more appealing if it offers a single, idealistic principle around which the member's entire life can revolve. This is why in Kenya, where the majority and especially the youth are spiritually illiterate, the deception of cults is enticing particularly when cultic advocates claim to be restoring certain truths believed to have been lost.

12. Again in Kenya, where egoistic tendencies seem to be prevalent, and where the disregard for moral principles is apparent, the majority, especially the youth and the less advantaged are easily attracted by an outpouring of attention and affection; the so called love-bombing technique employed by the cult. It is not, therefore, the doctrine, which lures the potential converts but the techniques shrouded in promises. Cult leaders know that once an initiate has been reconditioned to accept their particular world-view, and as soon as he feels a sense of meaningful belonging, his mind will be ready to accept any teaching, including the belief that the leaders represent God. When the recruit's mind shifts into neutral, the period of intensive indoctrination begins. The effectiveness of this tactic is often enhanced by sensory deprivation, extreme amounts of physical activity coupled with fatigue, severance of all ties with family and friends and the forsaking of all belongings and material possessions. In a short time, the recruit becomes emotionally and spiritually dependent on the cult for decisions, direction and even the physical necessities of life. Finally, his mind "snaps" and the sudden, drastic alteration of personality in all its many forms takes place.

13. Approval, acceptance, belonging, authority and all those things which were missing are supplied by the cult. Motivation is generated by rewards for excessive zeal. Critical thinking is discouraged and corporate identification with some larger - than life mission, causes the member to equate what is good for the cult as being good for him.

14. Here in Kenya the common cults include:

- Hare Krishna,
- The Moonies (Unification Church),
- The Church of God of Prophecy,
- The Church of the Living Word,
- Legio Maria,

- The Jerusalem Homes,
- The Maharishi Transcendental Meditation (TM),
- Jehovah's Witnesses,
- Theosophy,
- The Church of Jesus Christ of Latter Day Saints (Mormon Church),
- Freemasonry,
- Branhamism,
- Christian Science and
- Cults represented by the New Age Movement.

Some of these cults are discussed in Chapter three where attempts are made to show why some Kenyans link them with the cult of devil worship.

The Meaning of Devil

15 The devil, known to us by various names as Lucifer, Satan and Serpent, is portrayed by the authors of the sacred books as being an opposer to God. He is described as an enemy, the opponent of what is good, civil and Godly and a thief. He is given to wanton destruction of human life and order. He is also described as a murderer who stands in opposition to God and attempts to alienate humanity from God. There is hardly any mythological accounts of any human society that do not attribute anything that goes contrary to what is good to the existence of evil power.

The meaning of Worship

16 The term worship may mean a form of religious practice with its creed and rituals. "To worship" then may connote to honour or

reverence as a divine being or supernatural power. Taken from this linguistic limitation, one in his or her worship may honour God or any supernatural power, the Devil included.

The Cult of Devil Worship

17 As has been shown in the above paragraphs, it is evident that when people come together under one undisputed leader, and in some kind of a covenant to give honour and reverance to the Devil or Satan, instead of God, then, on that basis, they form the **Cult Of Devil Worship**. In general, devil worship has been there since time immemorial. The earliest recordings of Satan worship date back to 399 BC (cf. Pilgrim, 1995) and its strength increased in the Dark Ages until the time of the Renaissance, also known as the Age of Reason when the practice of witchcraft and magic was seriously criticised and found to be wanting. During the late 18th and 19th century, it was revived and highlighted in 1940's by the founders of the church of Scientology. It has since developed into what has come to be known as **institutionalized devil worship**. This is something pretty different from the biblical traditional interpretation because it does not simply mean breaking God's commandments or commiting sin. It is deliberately putting the devil in place of God and giving him reverence that is due to God alone; and living according to the devil's commands.

18 It has been established that contemporary Satanism, that is, institutionalized Satanism, was founded by Aleister Crowley (1875-1947) and revived more vigorously by Antony La Vey in Los Angeles, California in 1967. Crowley himself was an acknowledged murderer and perpetrator of many crimes. James LeBar in his book, 'The Catholics and New Age Movement', says of him:

> *...he became the personification of modern-day Satan worshippers as he saw himself as the beast (of the Book of Revelation). To demonstrate this, he had the number "666" indelibly placed on his forehead.*

The number "666" is associated with the Book of Revelation, chapter 12 and 13 which describe in detail satanic symbolism and action, (cf. Revelation 13:15-18). Normally, each of the letters of the alphabet in Greek and Hebrew, in which the Bible was written, has a numerical value. "Many possible combinations of letters will add up to a total of 666, and there have been many candidates for this infamous honour" (LeBar 134). Hitler is one of them, and is indeed, exalted by contemporary devil worshippers because of his outrageous and destructive character. The letters of his name are enumerated as follows: H = 107, I = 108, T = 119, L - 111, E = 104 and R = 117. When these are added, they give the mark of the Beast which is '666' as we have pointed out. However, this should not give the impression that every member of the cult must have a name that adds to '666', nor does it imply that anybody whose name adds to '666' is necessarily a devil worshipper.

Types of Devil Worship

19 There are **four** different groups of Satanist cults which include:

(a) Traditional (Generational) Satanists

(b) Organised (Religious) Satanists

(c) Self styled (Dabblers) Satanists

(d) Occultic Satanists

The above types of devil worship are discussed below:-

Traditional (Generational) Satanists

20 This group is said to include certain cults whose activities are known to be very secretive and suspicious. The membership of this group is acquired through inheritance. Individuals are normally members because their families or relatives had been involved in the cult.

21 Some of these groups claim to believe and worship God while others attempt to accommodate all faiths and teach doctrines which are opposed to established religions. Membership of traditional satanists include very influential people in the society such as politicians, military leaders, professionals, such as, medical doctors, educators, and wealthy business people. This explains why the cult of devil worship is associated with economic gains. This calibre of people can easily provide the needed expertise and financial resources.

22 Aleister Crowley whom we have made reference to, belonged to this group. Anton La Vey who considers himself the successor of Crowley instituted the Church of Satan in San Fransisco, (U.S.A.) in 1967 and had it registered as an official religion for the group. In 1975, Michael Aquino started a splinter group to emphasise the destruction of the Christian religion, besides worshipping the devil (cf. LaVey 141). This group is known as the Temple of Set whose rituals are based on ancient Egyptian cult of evil.

Organised (Religious) Satanists

23 This group is not very much different from the traditional one and indeed, its followers exalt La Vey as their pope. They claim to respect all man made laws, yet when one looks at their doctrines in detail, they tend to promote activities advocated in the satanic bible, satanic rituals and the book of Magick written by Aleister Crowley. These activities include:

- witchcraft and the conjuring of demons;
- frequent sexual abuse of children and minors;
- threat of severe punishment for defaulters who break the vow of secrecy;
- outrageous immoral practices and rituals.

The cult members are said to act with veracious brutality to suspected inquisitive non initiates.

Self Styled Satanists (Dabblers)

24 This group appeals more to the higher level of members of the society and the youth. The youth form what is known as "youth subculture". Some of their main activities and practices are:

- strong belief in the authority of the Satanic Bible and the Book of Rituals;
- tendency to appreciate anything that proves to be different from what is taken to be normal values;
- meeting in secluded places to practise incantations and ritual dances;
- sacrificing animals by burning or cutting their throats;
- catching of or buying birds, killing them slowly, and them burying them,. This is followed by planting inverted crosses over their graves;
- appreciating of back masking music and language;
- wearing T-shirts with Satanic symbols and messages or tattooing their bodies.

Occultic Satanists

25 An example of this group is the Mansonic community which was founded by Charles Manson in the seventies. It is also known for its deliberate belief to cause harm and commit crimes. The members feel that they are above the law and as such, have no respect for any law. This, in one way or another, distinguishes them from other Satanic cults that tend to carry their activities in secret because of fear of the law.

26 It should be emphasised that any group or institutiol that stand: in opposition to the good of society may qualify to be called Satanic. What puts all these various cults together is that they are all

secretive, destructive and deliberate. All go in for anything that may be contrary to the divine moral command or against human harmony and expectation.

Common Rituals Of satanic cults

27 Generally, Satanic rituals include the following:-

- the presence of snake,
- human sacrifice,
- drinking of human blood,
- eating of human flesh,
- black Mass and Wine,
- nudity of the participants in the ritual,
- incantation in unintelligible language,
- sexual abuse and rape especially of children and minors,
- black magic and some facets of drugs,
- use of symbols, signs and paraphernalia.

Realities of Devil Worship in the Western World

28 Although humankind has developed technologically, such materialistic success has not satisfied the spiritual vacuum in humanity. The supernatural vacuum left by technological development has prompted human beings to have interest in cults. The following examples from the western world underscore this need:

United States of America

29 Evidence of the prevalence of Satanic activities is contained in the 'Thirty Days Report Magazine' where it is indicated that as a result of increasing satanic crimes, police are busy carrying out investigations. Their findings are as follows:-

- there is fear that upper level satanists have infiltrated the criminal justice system;
- there exists an international network of satanists that may be behind drug dealing and child pornography;
- there has been an increase in the theft of chalices from churches, grave robbing, mutilation of animals, vandalism to obtain items required in satanic worship;
- there exists youth, adults and children satanists;
- the youth write messages in runes - a pagan magic alphabet from early Europe;
- recruitment is done through sex and drugs.

Great Britain

30 Hon. Geoffrey Dickens, an M.P., has passionately exposed satanism in the society. He says that there exists Satanists and chaotic magicians. London for him is the centre of witchcraft in Europe. These people thrive on a potent, sometimes lethal cocktail of sex, ritual and power.

31 Diane Core, a national organiser of Child Watch said:

We have now established unequivocally that we have a horrific occult problem in this country. We are hearing appalling cases of sexually abused children everyday. At last people are beginning to realize just what is going on. It simply cannot be ignored any longer.

Germany

32 Since 1986, there have been reports of satanic deaths. **Luzificaner** is one of the outstanding satanic groups there. The existence of satanic priests, cults, witches, women devils, satanic mass, heavy metal music, animal sacrifices, profanation of cemeteries, torturing animals, are no longer doubted by the Germans. Schools have been invaded by satanism; at parties, glasses are put into movement, the pendulum made to oscillate, black magic is common and bodies are required from followers for the satanic ritual and worship.

France

33 There is an immense success of films and television programmes about diabolic matters; many people report of being possessed by demons; sects are in proliferation and daily occult practices have become widespread. Atheism, materialism, rationalism, and religious indifference has suffocated the supernatural and have inspired an urge to seek the supernatural in a disordered manner. Thus an inordinate rebirth of the sacred is spreading. Groups worship Lucifer; there are more than 4000 different new sects, their trips of "the explorations of the interior space, trances " which generate depersonalization and interior destruction opening the door to pathological disintegration. Many groups attract a large membership devoted to the search of the "Nouvelle Age". Other people are turning to exorcist priests to be delivered from the power of satan.

Italy

34 The Department of Sociology of the University of Turin did a survey of 200,000 individuals and found out that out of 100 Italians, 46 are convinced that devil worship exists. Turin has been experiencing occultism, Black masses, numerous thefts of consecrated hosts and satanic murders. The research concluded

that satanism is all over Italy. The spread of the cult of satanism is attributed to rock music especially from the 1960s when the literature left by Aleister Crowley helped popularise satanism.

35 Satanism is a cosmic reality in the industrialized world. If it is found in these areas, and bearing in mind that the contemporary world is a global village that defies boundaries because of effective mode of communication: can we authentically exclude Kenya?

The Reality of Devil Worship in Kenya

36 In Kenya today, like other parts of the world, stories about devil worship are common. Satanism as has been pointed out is indeed, an international phenomenon that has raised concern both universally and here in Kenya as is attested to by the following reports from the press.

(a) Media Spotlight 1989 as adopted in the video Tracks Revival of October/November 1993 says:-

> *Is your child being recruited into Satanism without your knowledge?... Many schools in Kenya are preparing for Halloween or they have already had theirs. It is the season. Restaurants are also recruiting people to Halloween through our local Dailies. Please be warned and don't let your children or yourself be involved in Satan's birthday.*

(Halloween is one of satan's high days. The name means the eve before all hallows. Originally the day was named after Saman, god of the dead. The European Druids worshipped the sun god by name Bel (Ba'al) who was believed to have died on October 31st. The purpose of Halloween was to ensure his return. This was done through human blood and sacrifices especially of infants who were considered innocent. Human blood was believed to open the gates of the underworld so that the spirits of the dead could be free to roam on earth during the night of 31st October).

(b) Subtle infiltration of devil worship into Kenyan society under the guise of Halloween celebrations is verified by the Standard Newspaper of 24th October 1993 which carried the following advertisement:

> *A frightfully good ideal **Halloween costume party**. The highlight of the month is the Halloween costume party in the Mawingo Room, starting at 8.00 p.m. on the 30th October. We hope to see you all at the Dinner Dance. The famous Seduction Band will play and get you in the mood to swing with your favourite Angel or **Devil**. Prizes will be won for the best costumes and other traditional Halloween activities.* The function was supposed to be held at the Nairobi Safari Club, Lillian Towers.

(c) The Daily Nation of 20th July, 1994, in its Wednesday Magazine, a major article was published written by Abdulla Latif. The article starts by asserting that satanism exists and satanists are real. Among the leaders who are reported to have alleged the existence of satanism are Archbishop Manasses Kuria, Maurice Cardinal Otunga, and many Government of Kenya officials such as the Minister of Education, Hon. Kamotho, The Provincial Education Officer (P.E.O.) Western, the District Education Officer (D.E.O.) Murang'a.

(d) Devil worship continued to draw the attention of the public and the Standard Newspaper writers were anxious to cover a function which was attended by over two hundred church leaders at the All Saints Cathedral. The speaker at that meeting was invited all the way from the United States of America to help enlighten pastors on this phenomenon which was regarded as paramount. (cf. Standard Newspaper of 1st November 1994)

(e) The Islamic media have not ignored the phenomenon of devil worship either. The article written by Al Haji Seif Al

Seif in the 'Message Newspaper', a local Muslim publication, asserts:

> *Basically even though some of these evils are shared by all faiths, devil worship is more associated with Christianity than with Islam. However, Moslems have genuine reasons to be concerned and be apprehensive due to the present tide of secularism and interactions in schools, colleges and other educational institutions.*

37 Owing to such profound level of concern about the allegations of devil worship, Kenyans became apprehensive. The issue was being discussed by people from different social strata. Some churchmen condemned it in their sermons, politicians mentioned it in parliament and even in some political rallies. Parents became more apprehensive about their children as schools continued to be worried about the possibility of being infiltrated by the cult. Such depth of concern prompted the Head of State, His Excellency the President, to appoint a Committee, later elevated to a Commission, to investigate these allegations.

Public Reaction to the Appointment of the Commission

38 Immediately after the appointment, Kenyans reacted differently. Some people saw the need, others criticised the move and doubted the sincerity of the government and the competency of the members of the Commission. Their comments are contained in the following press reports.

(a) **Daily Nation Newspaper** of 21st October, 1994: The Editor of this paper had a title, "Here is a most welcome probe! He said: "Cases abound of a drift towards Freemasonry, exorcism, clairvoyance, black magic, and a revival of traditionalism and other ethnic practices such as the dance of the spirits (ngoma za kupunga pepo) and monumental affiliation (mizimu). Lately, there have been reports of cult related deaths instigated by such doomsday

cult leaders as Luc Jouret of the Solar Temple Fame and David Koresh".

He continues to say that those who have been following the reported growth of Satanism among Kenyan youth say that it is a religious faith like any other. It has dogma, morals and demonic rituals. Satan is praised as Christians worship God. Christianity and other faiths are ridiculed. Satanists are proud, tell lies, have a penchant for blood - human and animal - are of wicked imaginations, sow discord among neighbours and they falsely witness. They sacrifice adults and children and force followers into cannibalism.

(b) It was reported in one of the issues of The Standard Newspaper that satanism is taking a tight grip on the Kenyan society - schools, colleges - adolescents and youth. Among the youth, it is reportedly associated with anti-social tendencies such as drug taking and sexual abuse. Satanism symbolizes glorification of evil, overturning of our value systems adjudged to be right. The article continues to note with appreciation the fact that Archbishop Manasses Kuria of CPK is the one who triggered off the debate on devil worship. Even though some people might wish to dismiss his criticism as a cry in the wilderness or as a passing rumour, His Excellency the President came in at the nick of time in appointing a Probe Committee.

The Editor expressed appreciation that the Committee drew membership from a wide array of professionals, social workers, law enforcement officers and spiritual leaders with various perspectives and experiences. The paper suggested that the Committee refers to the findings of the Presidential probe on indiscipline in schools which unearthed a lot. The reasons for the youth being lured into satanism include lack of guidance and counselling in educational institutions, parental and societal neglect. The Committee was the right thing to set up, the Editor affirms.

Although many people commended the action of the President there were others who expressed reservations.

(c) Mr. G. K. Waruhiu, criticizes among other aspects of the Committee the membership, its scope of probing, areas to be probed, methods of probing and ability to probe a pandora's box. He claims that probing itself may do greater harm than good (cf. Sunday Nation 20th November 1994). When he was asked to come and discuss his ideas with the Commission, he declined.

(d) The Editor of Finance Magazine wrote a long article on devil worship. He claims that the Committee cannot be effective because it is established by the wrong people and because it has been dismissed by Rev. (Dr.) David Gitari and Rev. T. Njoya (cf. Finance 31st January 1995 pp 13 ff).

(e) Other writers include Bishop Joseph Kimani, a Ford Asili M.P. for Nakuru North, who poses many questions, in the same January 31st issue of the Finance Magazine, to be answered by the Committee. He declares the Committee condemned if it cannot answer the questions or if "it cannot see the evils perpetrated to the innocent Kenyans by the leaders". For Kimani "devil worship is in effect a political activity intended to distract Kenyans from the real crises affecting their nation..." The Commission expected to have a discussion with the Honourable M.P. during its sitting in Nakuru, but he didn't turn up.

(f) All Africa Press Service Journal says,

> *But a cross-section of Kenyans question the relevance of such a Commission in matters concerning an individual's religious beliefs.*

The paper quotes other people like Rt. Rev. Ndingi Mwana 'a Nzeki, a Catholic Bishop, who said, "The probe is an exercise in futility and a waste of public funds. The

members are incompetent and the President should rather have consulted competent spiritual leaders across religious borders".

(g) The Imam of Jamia Mosque Nairobi, Sheikh Mohammed Ali Shee said;

> *It is a waste of public funds and time. The Government is merely playing about with people's psychology.*

39 As can be seen from the Kenyan press, there were mixed reactions as to the appointment and the role of the Commission. Following, therefore, is the Commission's response to some of the criticisms levelled against it especially those that questioned its constitutionality, membership and operations.

The Legal Rationale For The Commission

Synopsis of the Objections.

40 The constitutionality of the Commission was called into question. It was argued that the very existence of the Commission was an affront to the freedom of worship guaranteed by the Constitution of Kenya (CAP 1 of the Laws of Kenya). It was variously suggested that any probe into any form of worship in which an individual or group of individuals may be involved is either a threat to or negation of the constitutional right of such an individual or group of individuals to worship whomsoever they wish without interference from any other person or the State.

41 Following from that basic premise of the freedom of worship was the further argument that the Commission had no legal existence since the appointing authority, namely the State, had no right and constitutional mandate to appoint any investigative body to examine or inquire into any subject on worship.

In the words of one contributor to the debate:

> *Kenyans are supposed to enjoy freedoms of expression and worship under the constitution. How is the proposed Presidential Probe Committee on Devil Worship going to justify its validity in arrogating to itself the role of a judge? As we know, it is only God who can differentiate between devil-worshippers and his own people...Therefore, the question of who may worship who and in what form should be left to God himself...there is no law that forbids Kenyans to have their own gods other than the Christian God or Islamic God.*

42 It is to be deduced from the foregoing postulates that there is constitutional objection to the State either spearheading or being involved in any research into any faith, belief or religion. One objector has asserted that "...there is no verse in the Kenya Constitution allowing religious probe..." and that "It is not State business to probe devils". And, yet another has stated that a secular institution, such as the State and the Commission appointed by it, was not competent to handle a spiritual matter which was the exclusive province of religion and capable of being investigated solely by religious leaders. It was averred that the freedom of worship was given, not by the State, but by God; the Constitution merely recognizes and guarantees that freedom and both empowers and obligates the State to insure and protect the freedom.

43 Further protests have been that the composition of the Commission is discriminatory and that the requirement for respondents and witnesses to appear before it was oppressive, amounted to persecution and was in any event a violation of the freedom of expression. The charge of discrimination finds its being in the fact that all members of the Commission are of a Christian persuasion - the Chairman is a Roman Catholic prelate, and other Commissioners comprise a Bishop of the Church of the Province of Kenya, the Moderator of the Presbyterian Church of East Africa, a Pastor of a large church in Nairobi, a Professor of Religious Studies at a university, a leading Chaplain of a National School, a prominent Lawyer and a Senior Police Officer. They all

profess the Christian faith. None of the commissioners is Muslim, Hindu, Buddhist or any other faith.

44 With regard to the power to summon witnesses the complaint was that it was a violation of both the freedom of expression and freedom of conscience. It was advanced that the summons amount to an unwarranted coercion of the person summoned to submit to interrogation on his religious or other beliefs without his consent. Some proponents of this view went further to suggest that the summons was an attempt by the State to force compliance of those summoned with theological views palatable to the state, of which the Commission is seen purely as an adjunct or extension. Thus, some of those summoned to appear before the Commission declined to do so for the reasons that the perceived objective of so requiring their attendance was:-

- to coerce them to abandon their religious beliefs and their other thoughts and embrace politically correct theological and philosophical views;

- to punish them for views they may have expressed publicly in exercise of their freedom of expression which Section 79 of the Constitution protects, or to collect evidence on which the government may attempt to punish them for the same; and/or

- to humiliate them because of the exercise by them of the freedom of worship, conscience and of expression.

In view of the above-mentioned objections, which were stated in different ways by different people, it is essential to address the issue of the legal rationale of the Commission.

The Fact of appointment

45 The first issue then is whether the very appointment of the Commission was unconstitutional. The Commission was appointed pursuant to the provisions of Section 3 of the Commissions of Inquiry Act (Cap.102) of the Laws of Kenya. That section, so far

as is relevant here, provides that whenever the President considers it advisable so to do he may issue a commission under the Act appointing a Commissioner or Commissioners and authorizing him or them, or any specified quorum of them, to inquire into inter alia any matter into which an inquiry would, in the opinion of the President, be in the public interest.

46 The Commissions of Inquiry Act thus confers upon the person of the President the sole and absolute discretion to appoint a commission of inquiry. 'The President' is defined in Section 3(1) of the Interpretation and General Provisions Act (CAP2) of the Laws of Kenya as 'the person elected as President of the Republic of Kenya under the Constitution'. The President may exercise such discretion whenever **he considers it advisable** so to do provided that, **in his opinion,** an inquiry into any particular matter would be in the public interest.

47 For the purposes of that Section, the test to be applied to determine whether an inquiry into any matter is in the public interest is not whether a reasonable man, or even the majority of reasonable people, would agree that the intended inquiry is in the public interest. **Only the President, and no one else, need be satisfied as to the necessity for the inquiry.** Obviously, however, the President's decision ought not to be taken capriciously, impulsively or without thought. The President must have considered it 'advisable', which suggests that he would normally have taken into account all circumstances, including other views and opinions. But there is no obligation upon the President either to have sought or obtained such other views, or even to explain or disclose to any person or authority as to whether or not any views or opinions were in fact sought or obtained, before taking the decision to issue a commission. **Once the President has so acted the issue cannot be inquired into by any person, court, tribunal, or authority.**

48 In exercise of the powers conferred by Section 3 of Commissions of the Inquiry Act, His Excellency the President, Daniel Toroitich arap Moi did, by Gazette Notice No. 991 dated the 1st March, 1995, appoint a Commission of Inquiry to inquire into allegations of the existence of the cult of devil worship in Kenya and its

reported linkage to drug abuse and other anti-social activities, stating that it was his opinion that it was in the public interest so to do. And, by Gazette Notice No.992 of 1st March 1995 the President further promulgated the terms of reference of the said Commission as set out on page (ix).

49 It was not suggested that the President was acting uncostitutionally in having relied upon and acted in accordance with the provisions of the Commissions of Inquiry Act in appointing the Commission itself. Such a suggestion, if made, would clearly be wrong since the legislation pursuant to which the President was acting is not **ultra vires** the Constitution. The only issue is whether, if the existence of the Commission is a negation of any individual freedom guaranteed by the Constitution, such appointment was null and void. Clearly, if the power the exercise of which resulted in the formation of the Commission was invalid then any appointment made would have been equally invalid and totally ineffectual. Consequently, the Commission would not have been legally capable of coming into being. The objection, therefore, would not be simply that the Commission lacks jurisdiction to hear or pronounce on the subject of devil worship. It would be that there was and is no legal body to discharge the mandate set out in Gazette Notice No. 922 of 1st March, 1995. As it is, the complaint is that the Commission lacks constitutional jurisdiction since carrying out its terms of reference would amount to an abuse of constitutionally recognized rights.

Freedom of Conscience

50 The concept of freedom of worship is a sub-set of the freedom of conscience for which provision is made under Section 78 of the Constitution. To the extent that it is relevant Section 78 (1) provides as follows:-

> *Except with his own consent, no person shall be hindered in the enjoyment of his freedom of conscience and for the purposes of this section that freedom includes freedom of thought and of religion, freedom to change his religion or belief, and freedom, either alone or in community with*

others, and both in public and in private, to manifest and propagate his religion or belief in worship, teaching, practice and observance.

51 In order to determine the constitutionality of any act by any person or of any piece of legislation both purpose and effect of the legislation are relevant considerations for either an unconstitutional purpose or an unconstitutional effect can invalidate any act or any legislation (see **The Queen v Big. M. Drug Mart Ltd. (Others Intervening) [1986]LRC332.** It is noted that a truly free society is one which can accommodate a wide variety of beliefs, diversity of tastes and pursuits, customs and codes of conduct. A free society is one which aims at equality with respect to the enjoyment of fundamental freedoms which freedom must be founded in respect for the inherent dignity of and the inviolable rights of the human person. The essence of the concept of freedom of religion is the right to entertain such religious beliefs as a person chooses, the right to declare religious beliefs openly and without fear or hindrance or reprisal, and the right to manifest religious beliefs by worship and practice or by teaching and dissemination. It is also to be noted that freedom is primarily characterized by the absence of coercion or constraint. If a person is coerced by the State or the will of another to a course of action or inaction which he would not otherwise have chosen, he is not acting of his own volition and he cannot be said to be truly free. Coercion includes not only such blatant forms of compulsion as direct commands to act or refrain from acting on the pain of sanction, coercion includes indirect forms of control which determine or limit alternative course of conduct available to others. Those principles were rehearsed in the case of **The Queen v Big M Drug Mart Ltd. (Others Intervening)** quoted above.

But such Freedom is not absolute. As was noted in **The Queen v. Big M** (Supra), this freedom is subject to such limitations as are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others. This is the burden of Section 78(5) of the Constitution, which provides that:-

"Nothing contained in or done under the authority of any law shall be held to be inconsistent with or in contravention of this Section to the extent that the law in question makes provision which is reasonably required

(a) in the interest of defence, public safety, public order, public morality or public health; or

(b) for the purpose of protecting the rights and freedoms of other persons, including the right to observe and practice a religion without the unsolicited intervention of members of another religion,

and except so far as that provision or, as the case may be, the thing done under the authority thereof is shown not to be reasonably justifiable in a democratic society".

52 If, as allegations had it, alleged devil worship leads and has led to drug abuse and sexual exploits and exploitation of and/or by a section of the population, particularly young people; if, as reported, such behaviour leads and has led to chronic indiscipline in schools, a high dropout rate, truancy and juvenile delinquency; if devil worship does exact upon its adherents a high price in drug addiction, human sacrifice, requires them to eat human flesh and involve them in rituals embracing the mutilation of human beings if it calls for kidnapping people and holding them captive; if the practice has the effect of reducing productive citizens into zombies or automatons carrying out the evil bidding of their devilish master, then it is a phenomenon which seriously threatens and corrupts public safety, public order, and public health. And it would undoubtedly compromise defence in that the social structure of the society would necessarily be weakened and the very integrity of the society called into question. The indiscriminate trafficking of drugs and the permissiveness would be the track along which the scourge of AIDS could spread faster. The dangers of drug addiction are too well known to require repetition here. The fundamental rights and freedoms of others would thereby be sacrificed at the altar of greater freedom for some. In any such case it becomes not just the right, but the responsibility, of the

State to inquire into anything wnich may cause such disruption. Indeed, failure to do so would be the most woeful abdication by the State of its most sacred duty.

53 Given the foregoing scenario it is clearly not an abuse of the constitutional freedom of conscience to do something which is reasonably justifiable in a democratic society in order to protect public safety, order, morality and health as well as the fundamental freedoms of all. It is, therefore, a justifiable intervention in the freedom of worship for the State to inquire into any religion, if in doing so the state seeks to act in compliance with the proviso to Section 78 (1) contained in Section 78(5) of the Constitution. The argument, therefore, that the appointment of the Commission to inquire into devil worship amounts to an unjustified interference with the freedom of conscience and thus robs the Commission of authority to investigate the matter is not well founded in law.

Who should investigate?

54 The constitutional organ charged with the duty of protecting and assuring the fundamental rights and freedoms of all in a state is the Executive. It is the Executive which must investigate any alleged human or civil rights abuse or any unjustified interference in the enjoyment by any individual by another and prosecute where such interference amounts to an indictable offence. The State may do so through its investigative and law enforcement machinery. But it may also do so by way of a commission, under the Commissions of Inquiry Act.

55 As has been seen, this legal capability to investigate is not limited by the fact that the subject to be investigated is of a 'spiritual nature'. An investigation, such as the Commission is not purely an inquest in the spiritual realm. The terms of reference show abundantly that certain overt acts or ommisions would have to be shown. It would not be simply that some people are worshipping the devil, for that is their constitutional right to do. However, if in their worship, they by some means or other coerce others, without their consent, to adopt the form or content of worship or a course of action or inaction, or such conduct which may be

harmful to others, those overt acts or omissions become the concern of the state.

56 That answers the objection that a secular body is incompetent to investigate a spiritual matter. It was felt that the proper investigative body would be that comprising religious leaders. Whereas there is little doubt that an inquiry by religious leaders would be of considerable assistance on a matter whose bigger component is spiritual, it is quite doubtful that the religious leaders are the exclusive competent authority.

57 No one person, or group of persons, have a monopoly of wisdom on any subject. Hence the need to combine efforts to deal with a common problem. The fact that the Commission was appointed did not preclude religious leaders from carrying out an investigation of their own. Nor did it stop them from coming to share their insights with the Commission so as to assist it. In fact, it is instructive that despite talking publicly about devil worship for a considerable period before the formation of the Commission, none of the religious leaders even suggested that an investigation ought to be undertaken on the matter. In the event, the state was duty bound to seize the initiative, as it did.

58 In doing so the State was not, as was once suggested, arrogating to itself the role of a judge. The terms of reference of the Commission did not require the Commissioners to assess, or pronounce on, the propriety of any religion, either in form or content. It was not an investigation into forms of worship **simpliciter.** The Commissioners were empowered to look into, then either confirm or reject, the allegations of the existence of the cult of devil worship and its reported adverse effect on the Kenyan society, after which they were to make recommendations on the actions if any, to be taken in the event that the reported menaces were found to be connected with the cult. They were not expected to inquire into the teachings and practices of other religions and to pass judgement as to their propriety except as far as such teachings or practices had the effect of bringing about conduct likely to be destructive of others, as stated above. This falls well within the

purview of State authority to insure the rights and freedoms of all, and not just a few.

The effect of Summons

59 The complaint that summoning witnesses to appear before the Commission was persecution can be answered quite easily. Pursuant to Section 10 of the Commissions of Inquiry Act, the Commission had the powers of the High Court to summon any person to appear before it and to punish non-compliance with the order. For that purpose, proceedings before the Commission are judicial proceedings. Clearly, therefore, the Commission had the authority to require attendance. But did this authority amount to an intention to punish those summoned for their views or to coerce them to abandon their religious and other beliefs and thoughts or interfere with the freedom of conscience and expression?

60 In the first place, the fact of the summons does not take away the right to remain silent in judicial proceedings. The Commission would have had no authority to coerce any person who appeared before it to share any views or information against his wish. And at all times any witness retained the right to decline to answer any question on the grounds that it would tend to incriminate him or her or for any other justifiable reason. It would be premature, therefore, for any person to argue that the object behind the summons was interference with the freedom of worship.

61 Far from being that, clearly an appearance before the Commission was the greatest opportunity for any person to fully express and propagate his or her religion without let or hindrance. After all any caring patriotic Kenyan should be more than willing to make his/her contribution to a matter that concerns the welfare of the society.

Discrimination

62 The persons to be appointed as Commissioners pursuant to Commissions of Inquiry Act is solely the prerogative of the President. The appointment of Christians only is not **ipso facto**

discrimination against all the other religions. Discrimination under the Constitution is where a person or group of people are singled out for different treatment wholly or mainly on the basis of their ethnicity, colour, religion or their distinguishing features. The fact that none of the Commissioners were women, children, of European or Asian origin, Giriama or Somali or Kisii does not mean that those people have been discriminated against.

The Separation of Powers.

63 The bedrock on which all the objections founded on the Constitution were predicated was the oft-mentioned principle of separation of powers. This is what certain contributors hinted at when they submitted that a secular authority was incompetent to handle a spiritual matter and that it was not State business to probe devils.

64 The issue of separation of powers is a complex one. The Constitution of Kenya establishes a secular state. However, Kenya being a democracy, there is the tension of the pre-eminence of a majoritarian culture and the right of the dissentient minority to be protected from the threat of the tyranny of the majority. It has been stated, for instance, that Africans, who are the majority in Kenya, are religious at heart, and were so even before the coming of the Christian missionaries or Muslims. Accordingly, a declaration that Kenya is a secular state works a great injustice to the majority of Kenyans, since the declaration is seen as the institutionalisation of Western secular humanistic mindset and worldview.

65 On the other hand, there are those who hold a contrary view. They feel that an attempt to bind all Kenyans to a religious worldview would amount to a coercion inimical to the spirit of a separation of powers and would be a move towards the creation of a Theocracy.

66 There is clearly a divergence of views as to the limits, if any, of the secular state and the religious realm. The debate should be

encouraged but there should not be a wholesale adoption of unexpurgated and unqualified western concepts in this respect.

67 On the strength of the above considerations and given the murkiness that surrounded allegations on the existence of devil worship in the country and the fear it has generated everywhere among the general public, the Commission was resolute in carrying out the assignment. The Commission was equally convinced of the seriousness of the matter because what was alleged of devil worship clearly implied that innocent people are led into activities and belief systems that deprive them of their freedom of choice and power to act in a rational manner.

68 The following chapters deal in detail with the methods adopted by the Commission, its findings, views and recommendations.

CHAPTER TWO

OBJECTIVES, METHODS AND PROCEDURES OF INQUIRY

69 This Chapter focuses on the methods and procedures used in the inquiry. More specifically, it deals with the objectives, design, data collection procedures and analysis of the information given.

Objectives

70 The main purpose of this inquiry was to establish whether or not the cult of devil worship exists in Kenya; determine its effects in learning institutions and society in general and; to establish possible linkage to drug abuse and other anti-social activities; and to recommend measures necessary to deal firmly with the menace if found to exist.

Methods

71 The Commission adopted the following methods of collecting information:-

(a) Notices to the public in the mass media;

(b) Oral interviews/discussions in public or where necessary in camera. These were conducted mainly at various Provincial Headquarters and when need arose at District Headquarters and identified learning institutions;

(c) Written memoranda;

(d) Discreet follow-up visits and surveillance to identified alleged places of devil worship and

(e) Reference to relevant literature and other recorded information;

Procedure

Notices to the Public

72 The public and all interested groups and individuals were informed of the impending interviews through **notices** in the print and electronic media as follows:-

(a) Kenya Times Newspaper of 25/11/94 and 7/12/94

(b) Daily Nation Newspaper of 25/11/94 and 7/12/94
(c) Taifa Leo Newspaper of 6/12/94
(d) Kenya Broadcasting Corporation (K.B.C, Radio) of 29th and 30th November, 1994, 7th December, 1994 and 23rd January, 1995

Data Collection: Oral and Written Presentations

73 The Commission conducted oral interviews, held discussions and received written presentations from representatives of various organisations, learning institutions and individual members of the public as follows:-

DATE	MONTH	YEAR	PLACE OF INTERVIEW	DISTRICT	PROVINCE
1st - 2nd	December	1994	Anniversary Towers	Nairobi	Nairobi
20th	December	1994	Anniversary Towers	Nairobi	Nairobi
3rd	January	1995	Anniversary Towers	Nairobi	Nairobi
30th	January	1995	Anniversary Towers	Nairobi	Nairobi
31st	January	1995	Anniversary Towers	Nairobi	Nairobi
13th	February	1995	Anniversary Towers	Nairobi	Nairobi
15th	March	1995	Anniversary Towers	Nairobi	Nairobi
16th	March	1995	Anniversary Towers	Nairobi	Nairobi
27th	March	1995	Anniversary Towers	Nairobi	Nairobi
28th	March	1995	Anniversary Towers	Nairobi	Nairobi
29th	March	1995	Anniversary Towers	Nairobi	Nairobi
9th - 10th	December	1994	Provincial Hqs	Nakuru	Rift Valley
10th - 11th	January	1995	Provincial Hqs	Kisumu	Nyanza

DATE	MONTH	YEAR	PLACE OF INTERVIEW	DISTRICT	PROVINCE
16th	January	1995	Town Hall, Eldoret	Uasin Gishu	North Rift
16th	January	1995	St. Joseph's Sec. Sch. Kitale	Trans Nzoia	North Rift
17th	January	1995	Nasokol Girls Sec. School	West Pokot	North Rift
17th	January	1995	Misikhu Girls High School	Bungoma	Western
24th	January	1995	Embu County Council	Embu	Eastern
25th	January	1995	Embu County Council	Embu	Eastern
25th	January	1995	Chuka Boys Sec.School	Tharaka Nthi	Eastern
25th	January	1995	Muthambi Girls Sec.School	Tharaka Nthi	Eastern

DATE	MONTH	YEAR	PLACE OF INTERVIEW	DISTRICT	PROVINCE
26th	January	1995	Provincial Hqs	Nyeri	Central
27th	January	1995	Provincial Hqs	Nyeri	Central
27th	January	1995	Kangubiri Girls Sec.	Nyeri	Central
27th	January	1995	School	Murang'a	Central
31st	January	1995	Murang'a High School	Murang'a	Central
4th	February	1995	Makuyu Mixed Sec. School	Murang'a	Central
			Kamahuha Girls Sec. School		
7th	February	1995	Kenya National Lib. Service	Garissa	North Eastern
8th	February	1995	Provincial Hqs	Mombasa	Coast
9th	February	1995	Shanzu Teachers College	Mombasa	Coast
9th	February	1995	Bandari College	Mombasa	Coast
9th	February	1995	Mombasa Polytechnic	Mombasa	Coast
9th	February	1995	G.T.I. Mombasa	Mombasa	Coast
9th	February	1995	Shimo La Tewa High	Mombasa	Coast
10th	February	1995	School	Kilifi	Coast
			Malindi High School		

74 The main objective of these meetings was to give individual members of the public, groups or organisations the opportunity to express their views and offer suggestions on the issue of devil worship and other related matters, in accordance with the Commission's Terms of Reference.

Written Submissions

75 The Commission received written memoranda from individuals, groups and organizations. These were received either at the interview centres or through the Commission's Post Office address. In all, the Commission received 274 oral and written submissions. These were carefully studied and analysed. The names of individuals, groups and organizations that gave presentations to the Commission are given in Appendix VII.

Interviews

76 Besides holding public meetings where oral interviews were conducted, the Commission also visited some learning institutions and interviewed head-teachers, teachers, non-teaching staff and students. In most cases, interaction with students was done in the absence of the head-teachers and staff. In certain cases, individuals were interviewed in camera.

Follow-up Visits

77 Where necessary, discreet follow-up visits including surveillance to identified places of alleged devil worship were carried out as shown below:

TABLE FOR FOLLOW-UP CASES

DATE	MONTH	YEAR	GROUP/PLACE OF INTERVIEW	DISTRICT	PROVINCE
16th	December	1994	Transcendental Meditation Group - Anniversary Towers	Nairobi	Nairobi
30th	January	1995	Langata St. Thomas Aquinas Seminary	Nairobi	Nairobi
31st	January	1995	Students of Aquinas - Anniversary Towers	Nairobi	Nairobi
1st	February	1995	Moi Forces Academy	Nairobi	Nairobi
			Huruma Girls Secondary School	Nairobi	Nairobi
			Pangani Girls Secondary School	Nairobi	Nairobi
7th	February	1995	Nairobi School	Nairobi	Nairobi
			Freemasons - Anniversary Towers	Nairobi	Nairobi
			Mormons - Anniversary Towers	Nairobi	Nairobi
			Theosophical Soceity of Kenya - Anniversary Towers	Nairobi	Nairobi
8th	February	1995	Pastor Wainaina - Anniversary Towers	Nairobi	Nairobi
			Transcedental Meditation Group - Anniversary Towers	Nairobi	
19th	December	1994	Kapsabet	Nandi	Rift Valley
	February	1995	Nasokol Girls Secondary School	West Pokot	Rift Valley
30th	January	1995	Bishop Abiero's Office, Kisumu	Kisumu	Nyanza
31st	January	1995	Nyanchwa SDA Teachers College, Kisii	Kisii	Nyanza
1st	February	1995	Nyabisawa Girls Secondary School	Migori	Nyanza
2nd	February	1995	Malava Girls Secondary School	Kakamega	Western

DATE	MONTH	YEAR	GROUP/PLACE OF INTERVIEW	DISTRICT	PROVINCE
1st	February	1995	Ndagene Secondary School	Meru	Eastern
2nd	February	1995	Katoloni Mixed Secondary School	Machakos	Eastern
			Sultan Hamud	Machakos	Eastern
14th	January	1995	Ichagaki Secondary School	Murang'a	Central
31st	January	1995	Makuyu Mixed Secondary School	Murang'a	Central
			Kamahuha Girls Secondary School	Murang'a	Central
1st	February	1995	Karoti Girls Secondary School	Kirinyaga	Central
2nd	February	1995	Passenga Mixed Secondary School	Nyandarua	Central
17th	February	1995	Gikondi Secondary School	Nyeri	Central

CHAPTER THREE:

DOES THE CULT OF DEVIL WORSHIP EXIST IN KENYA?

Introduction

78 This chapter will examine evidence obtained on allegations of existence of the cult of devil worship in both learning institutions and the society in general. It will first discuss arguments advanced against the allegations that devil worship exists in Kenya and then, the evidence supporting existence of the cult. Observations and appropriate recommendations will be made where necessary.

79 From the presentations received, it was evident that there was divided opinion over the issue of the existence of the cult. There were two major schools of thought; those who contended that the cult of devil worship does not exist and the majority who believed that the cult does exist in the country. A few were uncertain and indeed some of them did not understand what the concept entails.

Arguments Against Existence of Devil worship

80 The people who contended that the cult does not exist argued that, what was being perceived as devil worship could be attributed to a wide range of issues that include, socio-economic, political, psychological and religious factors.

81 Those who linked it to socio-economic factors said that some of the manifestations that are labelled as devil worship could be due to economic strains and frustrations created by lust for money, power and wealth. They argued that people who failed to achieve their set goals, tend to behave in strange ways that may be misconstrued as devil worship. It was further stated that the talk on devil worship is intended to embarrass certain rich people whose source of wealth cannot be easily explained, especially if the wealth is acquired suddenly.

82 Some people linked devil worship with the advent of multi-party politics in the country. They argued that the talk about the cult gained prominence during that period when there was unprecedented resurgence of freedom of expression. Thereafter, some politicians openly labelled some of their opponents as devil worshippers in an attempt to damage their credibility.

83 Others contended that devil worship is a metaphysical phenomenon that cannot be easily comprehended or explained and, as such, they were not competent to discuss the issue. They asserted that the talk emanated from religious leaders wishing to malign their colleagues or discredit leaders from other denominations. There was also a feeling that the talk on devil worship was merely a Christian propaganda intended to divert attention from the increasing inability of the established churches to attract and retain members, especially the youth.

84 To some people, those who alleged the existence of devil worship in the country lacked credibility. They argued that, there was no tangible evidence to confirm the allegations as they were not aware of any authoritative body that had undertaken investigations to establish its existence.

85 Yet others, while denying the existence of the cult, said that it was being confused with deviant behaviours attributed to maladjusted individuals especially in learning institutions. They argued that the observed behaviours could be due to psychological problems arising from emotional strains and stress caused by illness, misuse of drugs and inability to cope with the demands of the institutions or the society in general.

86 **Observations**

(a) It is apparent that some people found the subject of devil worship rather complex and as such, they were not in a position to discuss it. They were, therefore, unable to state whether the cult existed or not.

(b) The people who believed that the cult does not exist were not many and some of them were seemingly ignorant of its manifestations such as symbols and signs and consequently denied its existence. They were of the opinion that when Kenyans talk of devil worship, it is a way of witch-hunting or discrediting others. When the concept came close to some reality, such people simply dismissed it as deviant behaviour and the mass media was quick to report:-

"Devil worship talk dismissed!"

(c) Some of the arguments tended to lack consistency and credibility.

87 The Commission, is therefore, of the **opinion** that those who argued that the cult of devil worship does not exist in the country do not have sufficient evidence to support their position.

Evidence on Existence of the cult

88 From the presentations, evidence on the existence of the cult of devil worship can be classified as follows:-

(a) Allegations

(b) Secondary

(c) Primary

Allegations refer to reports that were presented by people who claimed that they had heard, or read about the cult of devil worship.

Secondary evidence refers to reports which came from individuals with personal experience in the cult but whose evidence could not be verified.

Primary evidence consists of reports given by individuals who confessed to have been members of the cult of devil worship and their submissions were confirmed to be true by independent

sources such as the heads of learning institutions and pastors who had been instrumental in their deliverance and rehabilitation.

Allegations on the existence of Devil Worship

89 The Commission received presentations from a cross-section of Kenyans admitting the existence of devil worship in the country. These people presented their views based on stories they had heard or read which covered the following aspects of the cult of devil worship:

- membership,
- recruitment,
- initiation rites,
- modes of prayer,
- communication,
- use of paraphernalia,
- mystic powers,
- secret nature of the cult,
- fatal road accidents without spilling of blood,
- effects,
- ritual crimes reflected by bodies with missing severed parts.

90 From the evidence presented, it is apparent that membership of the cult is generally composed of wealthy and prominent people of the society, some of whom are said to own large commercial enterprises. They drive sleek and expensive cars and possess large sums of money. In this regard, it is alleged that their involvement in the cult is to enable them acquire mysterious powers to protect their positions and wealth. They tend to be generous and willingly share some of their wealth especially with people they intend to recruit into the cult. For instance, it was alleged that a certain church in Nairobi, suspected to be involved in the cult, paid members Ksh 1500 - 2500/= every month, apparently in an attempt to retain them and attract new ones.

91 It was consistently indicated in nearly all the places visited by the Commission, that one of the ways through which the initiates were induced into the cult was through the use of Ksh. 500/= notes. This was either paid directly to potential members or thrown by the wayside for unsuspecting people to pick. Such notes, if picked, sometimes turned into frightening creatures such as snakes. It was further claimed that at times, those who picked the notes were visited at night by strangers who demanded to know whether they were willing to join the cult. On refusal, they were threatened with death, if they failed to give back the very notes. Evidence was given of a man from Western Province who died mysteriously under such circumstances. The public also raised serious concern about some of the symbols found on the national bank notes. Examples included Ksh. 20/= note which is said to have a swastika, Ksh. 100/= note with naked people holding on to a monument and Ksh. 200/= note which is said to have the symbol of a snake. All these symbols have been associated with devil worship.

92 It was also said that the recruitment is done clandestinely and that, in most cases, the recruits were not aware that they were being lured into the cult.

93 The process of initiation into the cult involves the following:

- members are taken to some secluded place at night for initiation;
- the initiates start by stripping naked in the presence of other members in preparation for the rituals;
- prayers are conducted by the 'high priest' in an unfamiliar language;
- incisions are made on the initiate's body to drain blood;
- the blood is mixed with some substance and then given to both existing members and the initiate to lick. This is an

oathing ceremony meant to bind members to the organisation and to keep its secrets;

- a human being is either killed during the ceremony, or a fresh human body is brought in, then some pieces of flesh are cut from it and served to the members. This seemingly, is intended to instil fear to the initiates to discourage them from withdrawing from the cult and or divulging its secrets, and to give them courage to partake of human flesh and blood;

- human blood is also given to members to drink as part of the ritual.

94 It was also claimed that the members of the cult usually conduct their prayers at night in dark places while in the nude. They pray with their hands raised and in an unfamiliar language, which is not associated with any known local dialect. For instance, a group of boys in a certain high school who were suspected to be involved in devil worship, were found at night in a dark corner near a water tank, apparently praying, in some unintelligible language with their hands raised and in a state of trance.

95 The Commission heard that the members of the cult have strange ways of communicating through the use of symbols, hand signs, code names and numbers, (see paragraph 161 (e) for details). Investigations into the activities of a group of high school students suspected to be involved in the cult revealed strange literature, symbols, code-names and numbers and details of their secretive meetings. The group called itself 'Scorpion Assassins'. In yet another school, a group of boys suspected to be involved in the cult were investigated and found with letters containing alarming messages, and another letter inviting other students to **Baalism**. They were also found with literature having figure 666 at the end and indicating that God is Satan. (The figure 666 is fairly discussed in chapter one).

96 It was also reported that the cult members use an assortment of parapharnelia such as knives, horns, bones etc, to acquire mystic powers and for their own protection.

97 It is said that some cult members have the mystic powers to disappear and reappear, even when doors are closed. In a certain school, the Commission was informed that a student who had confessed to be a member of the cult, used to disappear from the dormitory and reappear while the doors remained closed. They also have the mystic powers to travel in spirit form i.e. astra-projection. A boy in a learning institution who had been a member of the cult informed the Commission that he had visited several countries including Nigeria, India, South-Africa and places like Mombasa in spirit form. He added that he was able to go out of the school through the gate and even attend staff meetings unnoticed.

98 The Commission was told that some members of the cult are also able to transform themselves into certain creatures such as snakes and cats. An example was given of a man, who on his way to Mombasa offered a white lady a lift at Mtito - Andei. They arrived in Mombasa late in the evening and the family decided to accommodate her for the night. The following morning, the visitor took an unusually long time in the bathroom and this worried the hosts. On checking the bathroom, they were horrified to find that the visitor had turned into a huge python. The shocked hosts who were born-again Christians resorted to prayer and the lady transformed back into a human being. She told them that their prayers had saved them and left.

99 Some members of the cult were said to have powers to cause fatal road accidents. Some of the accidents which have taken place in the country were said to have been caused by the devil worshippers. Such accidents include the Mtongwe Ferry disaster, the Ngai-Ndeithya train accident and the Kenya Prisons Officers accident at Ruaraka. It was also claimed that those who instigated ethnic violence in some parts of the country, which led to loss of many lives were, in fact, responding to the wishes of their master the devil.

100 Information received was unanimous in confirming that the cult is mysterious and shrouded in secrecy and that it is mandatory for the initiates to take an oath of secrecy requiring them not to divulge any information regarding the activities of their organisation to non members. The Commission was informed that in a certain school, a group of students who were suspected to be members of the cult were very secretive and none of them would divulge any information concerning the other members. The secret nature of the cult made it very difficult for people to volunteer information to the Commission.

101 The Commission was equally informed that the cult members are involved in the abduction of people, especially children, for the purpose of draining their blood or for ritual sacrifice.

102 The above practices associated with the members of the cult have raised fears to both its members and non members. For example, it was clear to the Commission that members of the cult live in constant fear of possible elimination of self or close relatives, should they withdraw from the cult or divulge its secrets. On the other hand, non-members are scared of the hidden and evil activities allegedly associated with it.

103 **Observations**

(a) Arising from the above presentations, the Commission formed the opinion that devil worship is considered by many Kenyans to exist.

(b) The minute details of the stories given had such consistency wherever we went that if they were not true, a great divergence could have been noted. For instance, the following activities and features associated with the cult were consistently mentioned by those presenting their views:

- drinking of human blood,
- eating of human flesh,
- astral travel,
- practice of clairvoyance ,
- wealth,

- signs and symbols etc.,
- paraphernalia,
- praying at night in the dark and in the nude.

(c) Some of the above characteristics, tally with what had been documented by Richard J. Castillo in 'Depersonalization and Derealization' which states: "An experience in which perception of one's environment may take on a two dimensional or unreal quality, sometimes normally stable, solid, inanimate objects may be seen to vibrate, or breathe, to be insolid, fluid or alive. Shapes and sizes of objects may change or objects may disappear altogether. The observing self and mental activities are observed as seperate." The mystic powers to disappear and reappear already mentioned, attest to this.

(d) The people who made the allegations were from all the provinces of Kenya and, they could not, therefore, have colluded to make the same allegations. These allegations should be taken seriously because they came from a cross-section of the society including experienced pastors, Senior Administration and Education Officials, senior politicians, civic leaders, Heads of institutions and students. Moreover, many instances of devil worship continued to appear in the local press and letters purported to be written by Lucifer to his agents and worshippers continued to be in circulation.

(e) The frequency of occurrence and the consistency of the stories, coupled with the geographical and ethnic diversity of the informants, left the Commission feeling that something is "a foot", in accordance with the Swahili Proverb "Panapo moshi hapakosi moto" (where there is smoke there is fire). All the informants narrated the experiences with such enthusiasm and conviction that would have convinced any sceptic.

(f) It was noted that the talk on devil worship was widespread enough to cause fear among the general public. We realized that fear is dangerous to the people of this country, because it has potential for disastrous effects.

Secondary Evidence

104 The next source of information was classified as secondary and this included reports from individuals who claimed to have been members of the cult but there was no independent confirmation from any authoritative source. What follows below, in both the secondary and the primary evidence is a corroboration, enhancement or confirmation of some of the fore-going allegations.

The First Case

105 This case involves a form II student in Trans Nzoia district. He claims to have been introduced to devil worship by his step-mother, whom he believed was a devil worshipper. He was then in primary school. The step-mother who hails from a neighbouring country also owns a private hospital in Kisumu. She used to give him a lot of money, sometimes as much as Ksh.2000/- for his personal use. She had also given him a watch and at times, he would feel as if it was sucking his blood. She had a black, red-eyed cat that could talk.

106 Sometime last year, as the boy was going to school, he met a beautiful lady who was accompanied by a man in a black Mercedez Benz. The two strangers introduced themselves to him and led him to a hotel in town, where they persuaded him to join the cult of devil worship. They informed him that the death of his father through a road accident in 1992 was a form of sacrifice, offered to the devil by his step-mother. This made him to suspect that the couple had been sent by his step-mother to recruit him. Subsequently, he agreed to join the cult, after which, he was given blood and meat to take.

107 Once he had joined the cult, he acquired mystic powers which would enable him to transform himself into a cobra and was, therefore, given the code name "Cobra Osiriba". He could also travel in spirit form, and in this respect, he claimed to have visited several countries including Nigeria, South Africa and India. He was also capable of going out through the school gate and to sit in staff meetings unnoticed.

108 The boy was introduced to several Freemason temples where devil worship was practised. He would enter such places which had blood and an inverted cross at the door, while naked. Once inside, he could only hear the preacher's voice but he couldn't see him.

109 He used to visit a dam within the town for devil worship activities, since the devil has a special liking for places with a lot of water. He was given a black Mercedez Benz which he used to drive when going to school but he would leave it at the junction near the school from where, it would be taken away by someone else. He was also given eye glasses which had some supernatural powers and a chain which he could use to cause road accidents just by squeezing it. He admitted to the Commission of having caused one such accident near his school, in which some passengers were injured. He also said that a road accident that involved the Lugulu Girls High school bus, in which some students lost their lives, was caused by a former student of that school who was a devil worshipper. The girl was acting in revenge following her expulsion from the school.

110 The boy withdrew from the cult of devil worship when he received a letter written in blood asking him to offer his twin brother and a sister as a sacrifice and was unable to meet this demand. The Christian Union of the school prayed for him, as the Guidance and Counselling teacher helped him to adjust in his new life.

111 When they prayed for him, the Ksh.2000/= he had in his box together with the chain disappeared mysteriously, and his eye-glasses got broken. After withdrawing from the cult, the black cat at his step-mother's house told him that he would continue losing all the pocket money he had been given. Indeed, the boy lost all the money he had mysteriously.

He told the Commission that the devil worshippers keep visiting him at night, urging him with threats, to rejoin the cult.

Second Case

112 This case involves a girl in a certain school in Rift Valley Province. She was introduced into devil worship by her friends in

form IV. She was then in form I. It all started with her friends giving her free gifts in form of juices and other beverages, bread, tomato sauce etc. The friends were financially sound, sometimes having pocket money in excess of Kshs. 5000/=. They would at times leave their boxes unlocked and nobody would steal the money.

113 After some time, the friends informed the girl that she was required to pay them for their generosity by joining them as a devil worshipper. She expressed her reluctance to become a devil worshipper on the grounds that, she had been brought up in a Christian background and she would rather pay back all that she had received from them, than become a devil worshipper.

114 The girls insisted that she should join them or else, she would have to pay through her blood. She was frightened and opted to join her friends in devil worship rather than lose her life. She was eventually initiated into devil worship through a ceremony in a house, at a local trading centre. The ritual involved drinking of human blood and eating human flesh. The ceremony was conducted by a man who looked like a Rastafarian and although she had never met him before, he claimed to know her very well because her personal data were recorded in the register of devil worshippers.

115 After initiation, she was given three demons who would frequently supply her with human blood and human flesh and although she would feel nauseated and sometimes she would even vomit after taking the stuff, she did not have the power to resist. The same demons would also supply her with anything else that she asked for.

116 In order to effectively resist Christian influence, she was given an earring and a trouser with the drawing of a rastafarian head and the inscription of **Jah**. One day during August holidays, her father who is a Christian in a CPK church, insisted that she should attend

a Youth Fellowship in the locality. She obeyed, her intention being to go and disrupt the fellowship using the demonic powers.

117 When she arrived at the venue, she found that the fellowship was being led by a spirit filled youth and she could not, therefore, disrupt its activities. Demons are always able to identify a spirit filled Christian and are afraid of being consumed by fire that normally surrounds such Christians. She was very uncomfortable in the fellowship and could not carry out her mission as originally intended. She was, therefore, instructed by the demons to leave the fellowship to another venue where a crusade was to take place later in the day and to ensure that she was at the venue by 6.00 p.m. before the crusade commenced in order to effectively disrupt it. She was required to confuse the preacher and to make the congregation inattentive.

118 Somehow, she could not arrive at the venue at the appointed time and by the time she arrived, the prayers had already commenced. As she entered the hall, the guardian demons, became frightened of the consuming fire and the angels sorrounding the spirit filled Christians and fled, leaving her powerless and unprotected. Soon thereafter, she heard the preacher saying that there was a devil worshipper in the congregation and gave a clear description of the person including the mode of dressing. The description fitted her entirely and when the preacher invited the devil worshipper to go in front for prayers, she proceeded without hesitation. When she reached where the preacher was, she was overwhelmed by the power of God which made her collapse. She started making all kinds of utterances as the preacher continued to pray for her.

119 Finally, she accepted Jesus in her life. She gave her ring to be burnt and later went for the trousers which were also burnt. She said that she was a devil worshipper for only one month and by that time, she had not been given full powers of the demons. In order for a follower to be given full powers and receive expensive gifts, one is required to sacrifice a close relative such as a mother, father, sister or brother.

120 At the beginning of third term in school, she gave a testimony of her salvation and disclosed that before she was saved, she was a devil worshipper. Thereafter, the demons would frequently visit her and cause her a lot of disturbances. Sometimes she would see snakes which would make her scream. Since the other members of the school community could see neither the demons nor the snakes, they could not understand her strange behaviour. Eventually, the school could not tolerate her any longer and she was sent home.

121 When she returned with her parents, she was taken for a medical check up to determine whether or not she had a mental problem. She says that although the diagnosis was not disclosed to her, from the type of treatment administered to her, she believes she was treated of amoebic condition and no other problem.

122 At the conclusion of the interview, she urged the Committee to come up with recommendations which would ensure that devil worship is completely wiped out. She was concerned that if this does not happen, Kenyan's will continue to lose their loved ones mysteriously.

Third Case

123 The last case under this category involves a young girl aged 20 years. She dropped out of school at Form II in 1993 due to poor health and financial problems.

124 She hails from Nakuru District and was introduced into the practice of devil worship by a herbalist from Tanzania who informed her that he was also a magician and a Freemason. The girl's original intention in contacting the herbalist was to have her love relationship, which had gone sour, restored. After explaining her problem to the herbalist, he took her to Lenana Primary field where he made incisions on her legs, thighs, lower abdomen and chest and rubbed some herbs therein. This took place in broad daylight, at 9.00 am, but according to the herbalist nobody could see what was happening because he had powers to prevent any passersby from seeing them.

125 The herbalist told her that she was born a Freemasonist and taught her how to pray with finger signs. He gave her some roots which were intended to make her rebellious against Christians and ward off their influence. She was also given a mirror to use when praying to queen Rose. Other paraphernalia given to her included sun-glasses, rings, earrings and clothes. The queen Rose is very beautiful and shows abundant love to those who worship her earnestly and serve her faithfully. She stays somewhere in the air being ministered by demons.

126 Whenever the girl needed money, she would direct the mirror to the sun and queen Rose would appear after intense worship and affirmation that her secrets would not be revealed. Demons would start sucking the girl's blood and money would automatically come to her pockets. Sometimes the amount would be as much as 5000/=. She was however, not permitted to spend the money on capital investments because she was not a fully fledged member of the society. She, therefore, used to share some of the money with her friends and to give generous offerings to the church. As a result of daily loss of blood to the demons, she became very weak and was advised to buy a parking boy for sacrifice, to avoid continued blood loss. She was unable to do that.

127 During the period the girl was a devil worshipper, which lasted only for three months, she could give testimonies just like born again Christians but instead of saying "Bwana Asifiwe" she would say "bona asifiwe". She would be sent to various Christian meetings to cause disruption by confusing the speaker or causing the congregation to feel dizzy, sleepy and inattentive. One such meeting was at Uhuru Park on 3rd July 1994, where Evangelist Wairimu Nilson was the speaker. She however, did not succeed in her mission. She explained that this was because when pastors are preaching, they are surrounded by angels and the anointing keeps on increasing so that demons cannot succeed in disrupting them.

128 The girl told the Commission that reggae and rock music have a strong demonic influence and that is why the touts and conductors

of "matatus" with such music, become disrespectful and rough to passengers.

129 According to the girl, the process of being admitted as a Freemason is a stringent one as it involves a lot of tests culminating with the sacrifice of a loved close relative to prove one's commitment to the society. As the girl underwent this process, her family suffered many ailments, diminishing profits from the family farm and death of farm animals. She had finally agreed to sacrifice her father but she got saved at a Christian meeting in Nakuru Municipal Hall, before demons went to get her father. Although she had not been fully initiated as a Freemason at the time she left, she had nevertheless learnt about the operations of Freemasons as narrated to her by the herbalist who was trying to recruit her into the society.

130 According to what she had learnt, Freemasons enter their temples backwards and dance to reggae and rock music while naked. Activities at the temples commence at 7.00 pm and from that time till midnight, offerings for sacrifice are made. Thereafter, prayers continue upto 5.00 a.m. They speak in strange tongues praising the devil. They are addressed by a head without a body.

131 She was also told by the herbalist, that Rastafarians whose god is "Jah" are a sect of Freemasons. They like wearing clothes with red, which signifies murder and blood; green, representing the Freemasons flag; and black, which signifies the devil's kingdom of darkness. The Freemasons have got factories underground which manufacture a variety of things including cars, lipsticks, clothes with five stars etc. Some of these are used to lure people into Freemasonry. Only those in 2nd and 3rd grades of Freemasonry go underground and most of these are Asians. The herbalist also used to go underground with Mukendi (the author of a book titled "Snatched from Satan's Claws) and Emmanuel Eni (author of a book titled "Delivered from the Powers of Darkness"), before the latter two became saved. Certain hairstyles such as box, punks etc and greetings like thumb finger salute, hoi, hei five, two hands fold and bidding two finger cross, are Freemasons signs.

132 The girl agreed to talk to the Commission only after a lot of persuasion because each time she narrates her experiences in the cult of devil worship, she is disturbed by demons and she finds it difficult to sleep.

Primary Evidence

133 The Commission also interviewed individuals who confessed that they had been devil worshippers but have since been delivered and are now born-again Christians. The reports of these people were confirmed by independent sources such as Heads of Institutions and pastors who were instrumental in their deliverance and rehabilitation. They gave their testimonies willingly because they wanted to create awareness about the cult and its likely harmful effects to the society. The following cases fall under this category:-

First Case

134 This case involves a former student at Kangubiri Girls High School in Nyeri, who is now a student at Elim Bible College in Nyahururu. She confessed to the Commission of having been a devil worshipper for a period of seven years. She was recruited into the cult while in standard eight when ghosts and spirits invited her to accompany them to where they lived. She was taken to a large hall where she found many people seated and could not recognise anybody. She was taken back home after sometime.

135 She said that from that time, the demons started demanding certain things or favours from her. The first demand was to offer somebody preferably the last born in her family for sacrifice but she refused. Following her refusal, the demons told her that the child would continue being sick and this actually happened. The second demand was to have sex with the demons and she eventually gave in. Many of them had sex with her in turn, an experience she described as very painful.

136 Incisions were then made on her body, and some substances rubbed in to enable her acquire mystic powers. (She willingly showed

members of the Commission some of the marks of the incisions on her body). From the moment she acquired mystic powers, she was able to transform herself into anything and to cause accidents. In this regard, she said that she caused two accidents involving their school vehicle in which students and members of staff were injured, some seriously. She added that she used to transform herself into a man and while in this form, she was able to enter masonic temples and participate in their activities. She could also communicate with other creatures such as birds, travel to distant places in spirit form and appear/disappear mysteriously.

137 As a devil worshipper, she used to eat human flesh and drink human blood and also possessed paraphernalia, that included blood in powder form, bangles, rings and a knife. Drugs, especially bang, were also taken by members to give them extra courage. She had a lot of money and at times bought bread for the whole school from the school canteen. She would later use her mystic powers to get the money back from the canteen and as a result, it eventually closed down.

138 She said that she was delivered from the cult when she accepted Jesus as a personal saviour in 1994 and eventually joined the Bible College. She now leads a normal life as a born-again Christian. Her testimony was confirmed by a pastor who is involved in her rehabilitation and is also her close relative.

Second Case

139 The next case involved a young man who was a Mechanical Engineering student at Nyeri Technical Training Institute. He was introduced by a fellow student, to a person who owned a garage, for his practical attachment. One afternoon, the owner of the garage took him to a house in Gigiri, Nairobi, where he claimed to have undergone a bizzare experience. The house was in a well kept compound with several expensive cars parked therein. The boy was surprised to see nobody in sight and he wondered why he had been taken there. They entered the building through a low gate, and then downstairs into the basement which was dimly lit. He saw many people quietly seated, in rows of about thirty people.

He noticed that the congregation was made up of Whites, Asians and a few Africans.

140 The activities that were conducted in the hall, were completely bewildering to him. They were told to remove their shoes and there were orders of sitting and standing up from time to time. The high priest marked their foreheads with some warm liquid, that turned out to be human blood. Some people came into the hall carrying a human body which was roasted at the altar. While the roasting was going on, they were given human blood to drink. He had difficulty in drinking the blood as he found it very unpalatable. The roasted meat was then served to the people to eat. As much as he was uncomfortable with his piece of meat, he observed that the others ate with relish. He was finally given some powder to lick, which triggered off his thirst for blood. The other people seemed to be at ease with whatever was going on.

141 His friend strongly warned him not to ask any questions or disclose his experience to anybody lest he suffers some dire consequences. He informed him that, he would be fully accepted into the group after undergoing many other rituals and encouraged him to visit the place once more.

142 After this experience that lasted all afternoon, the young man was frightened and confused. He couldn't eat nor concentrate on anything. He was a scary sight and his family members were afraid of him. He had a terrible thirst for blood, which could not be quenched by any liquid. He tried to drink all kinds of liquids in an attempt to quench his thirst, but all was in vain. He greatly surprised his family, when he attempted to kill his brother with whom he shared a room, in the hope of drinking his blood.

143 This experience greatly affected him and he had to discontinue his studies. However, his church has been praying for him and he has been undergoing counselling by a seminarian in an effort to rehabilitate him. The man strongly believes that devil worship is a reality because of the weird and peculiar experience he had at Gigiri.

144 In an effort to verify the experiences narrated above, a follow up was made by the Commission and surveillance carried out by the intelligence personnel. However, there was no conclusive evidence, probably suggesting that the activities had declined or the venue had been shifted elsewhere during the period of investigation.

Third Case

145 The third case involves a second year teacher trainee at Nyanchwa Seventh Day Adventist Teachers College in Kisii. He informed the Commission that he was recruited through a group in Kisii town. The group comprised seven middle aged men and women. Many people including the student completed the forms, left them behind with the group and in turn were given Ksh.2,100/- each, probably as an inducement. Many of the members of the group were from outside the province. The woman, who seemingly was the leader, comes from Central Province. She lives in Buru Buru Estate and works with the Kenya Power and Lighting Company in Nairobi. The other woman also lives in Nairobi and works with the same company. She is a daughter of a local MP in Kisii. The third person mentioned is a businessman in Nairobi but also comes from Central Province. A few days later, they started writing to him and the correspondence continued for a period of four months. The leader of the group invited him to attend a fellowship at a CPK church in Jericho, Nairobi and promised to assist the student with payment of college fees; he readily accepted the invitation.

146 He was subsequently sent money including fare to enable him visit her in Nairobi. On receiving the money, he sneaked out of the institution and went to Nairobi. While in her house, he was given supper which included what appeared to be an unusual piece of meat, in that it was soft and tasteless but out of fear, he did not ask what type of meat it was. It was served with ugali, chapati, githeri and boiled eggs and the family ate the same meal. After supper, he was told that they were going to pray before going to bed; he was accordingly asked to sit down on the floor while the rest stood around him with hands joined. They prayed in an unfamiliar language.

147 At about 3.00 a.m. he was woken up, took a shower and breakfast and they then left for some place in Langata. On arrival, they entered a building divided into three rooms. In one of the rooms, there were eighteen women seated in rows together with the group that recruited him in Kisii. He was introduced to the women who welcomed him and informed him they were grateful that he had accepted to join their "fellowship". He was then asked by the other woman, who had recruited him, to take a bath in a room outside the building and he complied. Before he left the room, she went and made incisions on his stomach near the umbilicus with a razor blade and drained some blood with a cotton wool, (he showed the Commission members the scar of the incisions). Afterwards, he was taken to a different room and given some strange liquid to drink. It tasted sweet but had the smell of blood. This was apparently an initiation ritual. Indeed, he claimed that the woman made him pledge that he would abide and keep secret all that he was told. He was threatened and warned that if he did not comply, he would not get out of the room alive. He had no alternative, therefore, but to comply. He was given a new shirt to wear as the other one was stained with blood and then his hostess took him back to her house, gave him Ksh1200/- and told him to go back to Kisii.

148 After only one day in Kisii, he decided to go back to the same house in Nairobi where he stayed for sometime. One day, the boy accompanied by his hostess, her husband and the woman from Kisii went to a house in a posh residential area in Nairobi. The house was well furnished with several T.V. sets and there was a dam in the compound. When one of the TVs was switched on, he was amazed to see a film about his life both at the institution in Kisii and in the woman's house in Nairobi. After watching the film, the man brought a large tray covered with a white cloth. Some prayers were conducted and when the cloth was removed there was a human body still fresh but without the head, hands and legs and facing downwards. Four plates and knives were brought and he was asked to cut a piece of flesh from the body; he further cut it into smaller pieces with the assistance of his hostess. They ate the pieces for lunch and the rest of the body was taken back. This experience made him confirm that the 'strange' meat he had

eaten earlier was in fact, human flesh. After this ritual, the owner of the house (host) told him that they wanted one of his family members as a sacrifice and mentioned the name of his eldest brother as the one wanted. He was surprised because he had not hitherto disclosed the name of his brother. He declined to sacrifice his brother as demanded but they insisted and even threatened him with death. He was promised many things including a Pajero, a house and a good job if he would offer his brother for sacrifice and also accept to be their agent in Kisii town.

149 In another incident at Lang'ata 'church' he identified some prominent people who took a photograph with him while in the nude. Some of them were from Kisii and known to him. They included a local MP who is also the father of the woman mentioned earlier, an Assistant Minister with his wife and a business woman in Kisii town.

150 The boy informed the Commission that he had witnessed his hostess' nephew being slaughtered as a sacrifice offered by her, following his withdrawal from the cult. He had been their recruiting agent in Kisii town and also a businessman.

151 He told the Commission that as a member of the cult, he possessed extra-ordinary powers that enabled him to disappear and reappear and even escape mysteriously when confined to a place.

152 He eventually withdrew from the cult, on realizing that he could not meet its demands. He was a member of the cult for a period of seven months, between September 1993 and March 1994. After withdrawing from the cult he went back to the college and was rehabilitated by pastors of the Seventh Day Adventist Church and now lives a normal life. He concluded by asserting that devil worship is a reality and human sacrifice is one of its major rituals.

153 The pastors who rehabilitated him confirmed most of the information given by the student especially, with regard to his ability to disappear and then reappear mysteriously. They added that after being delivered and rehabilitated he gave a testimony on

his personal experiences as a devil worshipper in a number of churches and other places.

154 The Commission summoned the student to Nairobi to locate the woman's house and identify the place of initiation. He positively identified the woman's residence and a building within the premises of Jehovas Witnessess Kingdom Hall in Langata, as the place where he was taken for ritual initiation. On the basis of this revelation, there was surveillence around the place by intelligence personnel for three days, but again, they did not get any tangible evidence thus further confirming the secretive nature of the activities of the cult. (Personal testimony of the student transcribed from a tape is at appendix II).

155 The Commission later summoned and interviewed the two women said to have been instrumental in his recruitment into the cult. In the course of the interview, the Commission formed the opinion that the lady who was the principal actor, in the recruitment exercise, was concealing some vital information and hence was telling lies. Her statements were generally contradictory.

156 However, the following aspects of her evidence were similar to that of the student:

- having been visited by the student from Kisii;
- giving him a sum of 1200/=;
- giving him a white shirt, although she said that it was for his graduation ceremony. (This was found to be false because at that time, he was still a first year student);
- escorting the student to a bus stage, to board a bus to Kisii;
- her residence and her house number at Buru buru Estate;
- her place of work at the Kenya Power and Lighting Company Nairobi;
- both her house and company telephone numbers;

- her CPK church in Jericho Estate;
- number of children she had, their ages, sex, schools and classes;
- the makes of her vehicles.

Recommendation 1

In view of the fact that the woman failed to exonorate herself from the accusations made against her by the boy and considering that most of the information given by him was corroborated by her own evidence, the Commission highly suspects that she is a member of the cult of devil worship and should, therefore, be further investigated.

Fourth Case

157 This case involves a girl who narrated her experience to the Commission in the presence of her pastor who is counselling her in an effort to rehabilitate her. She informed the Commission that her experience in devil worship started when she visited her sister in Embu. One day, while her sister and a neighbour were away on business, the girl and her sister's friend named Catherine were left to take care of the neighbour's baby. The girl and the baby shared the same bed while Catherine slept in a different room. In the middle of the night, the girl was woken up by some noise on the roof, only to find the baby missing from the bed and was nowhere to be found. She was scared and could not get out of the room to look for the baby or go back to sleep. At around 3.00 a.m., Catherine returned the baby and claimed that she had taken it away for nursing after falling out of bed without the girl's notice. The girl was not convinced by Catherine's explanation but she did not understand what was happening.

158 The following Sunday, as other people went to church, she was requested by Catherine to accompany her for a tour to Kerugoya. Before reaching their destination, Catherine mysteriously disappeared from the matatu to the surprise of other travellers. On reaching Kerugoya bus stop, at around 3.00 p.m., she found

Catherine waiting for her. She was led by Catherine to a beautiful and fully fenced house where they found one woman and two men.

159 In the evening, she was surprised to see Catherine strip naked as she entered another room; the other occupants did the same. The girl was not sure what they used to do in that room as they used to communicate in English which she was not able to understand. During her one week's stay in that house, she also encountered the following strange incidents:-

- She would be given tea in the morning which appeared to be mixed with blood;
- She was informed that blood had been removed from her without her knowledge;
- She saw a shining snake which later turned into a woman;
- She would sleep while fully dressed and wake up in the morning to find herself naked;
- She witnessed a baby being killed and the flesh was later served to her and the others to eat. Although she resisted eating the flesh, she eventually found herself having eaten all the flesh and licking the plate.

160 After these experiences, she left her sister's home and returned to her parents' home. She joined Bethel Church and confessed to the pastor about her strange experiences while at Embu/Kerugoya. Thereafter, a letter was sent to her by the people she had met in Kerugoya warning those counselling her to cease doing so forthwith. They claimed that she became a member of their cult at the time blood was removed from her. The woman whom they had found at the house in Kerugoya came looking for her at the school but she hid from her. The girl sat for K.C.P.E. last year (1994) but has refused to go to secondary school.

General Observations

161 Arising from both the secondary and primary sources of information, we wish to make the following observations:-

(a) The majority of the people who presented their views to the Commission believe that the cult of devil worship exists in Kenya. This observation is supported by a pilot study conducted by Kenyatta University which stated that, institutionalized devil worship or satanism, indeed, exists in Kenya though the secrecy sorrounding it makes conclusive verification difficult.

(b) All the people who confessed to have been involved in devil worship, live, work or study in different parts of Kenya and belong to various ethnic groups. Yet, there is a lot of convergence in the details that they gave. The witnesses had unshakable confidence in what they said despite the mind control techniques applied in initiating them to devil worhip. Moreover, their stories confirmed what the Commissioners read in literature and saw in video tapes about the situation in Europe and America.

(c) The presence of scars, tatoos and other marks on the bodies of the former members of the cult which they willingly showed to the Commission confirmed that they had been members of the cult.

(d) Various forms of paraphernalia found in their possession were a further evidence.

(e) Use of symbols, signs, codes etc for communication purposes seem to be central to the practice of devil worship especially in learning institutions. Such symbols and signs include:

- horned hand,
- the Swastika,
- the upside down pentagram, with goat head sign - Satan's interntional symbol of pride, horned hunter of the night.,

- human skull,
- Jah - the Rastafarian god,
- figure 666,
- posession of weapons (knives),
- obsession with sex (Lesbianism/Homosexuality),
- back reading, Natas Si Dog (Satan is God),
- use of scaring nicknames such as:- killer, cobra, scorpion, python,
- runes which are names of Demons,
- the witchcraft signs of flying witches on brooms,
- magic horns of witchcraft,
- the snake.

(See appendix III)

(f) The Commission observed that there was a category of people who were highly suspected to be involved in the cult of devil worship, although they were not prepared to admit it. They seemed to use every trick to convince the Commission that they were not in fact devil worshippers. Two of them appeared to have undergone severe processes of mind control with symptoms similar to people who have at least been engaged in drugs recently.

(g) It was highly suspected by the Commission that the activities and rituals of devil worship in the country became rather dormant while the Commission was in session. An anonymous circular letter purported to have originated from Lucifer warning the worshippers that their activities had been noted by Christians and, therefore, Lucifer would change his techniques, attests to this.

162 From all the evidence presented, the Commission is of the opinion that **the cult of Devil Worship exists in Kenya both in the learning institutions and the society in general.** The members still conduct their activities secretly and as such it is not easy to identify them. The target group appears to be the youth and

economically disadvantaged members of the society who are considered to be more vulnerable to new ideas, particularly those that involve promises of luxury and easy acquisition of wealth.

Doorways to the Cult of Devil Worship

163 Having established the existence of the cult of devil worship in Kenya, it is useful to discuss some of the doorways (channels) that could lead to the cult. From our investigations, it became evident that the practice of devil worship could find its way to individuals, institutions and society in general through the following:-

- Matatu (mini bus) culture and music,
- Golfing Society,
- Freemasonry,
- Transcendental Meditation,
- The Church of Jesus Christ of Latter Day Saints (Mormons),
- Theosophical Society,
- Medissage,
- Rudolf Steiner Schools,
- New Age Movement,
- Communication Media (Literature, films, T.V., video).

164 A detailed examination of some of the doorways is discussed below. However, it may be difficult to comprehend how some of the doorways may lead to devil worship, unless one has a clear understanding of how the brain responds to new information. It is necessary, therefore, to briefly examine the brain processes before we delve into the specific doorways.

Brain Processes

165 Studies have shown that the brain does not have to receive information in a logical manner. As a recepticle, when it is filled with information, knowledge, and motivation, it will not accept a foreign message which is contrary to what is already in store. For example, without a firm belief in God, the brain that would reject a message such as - "Satan is Lord" scans for acceptance or rejection and not finding a reason for rejecting (i.e. no opposition to this in the memory bank), it stores it in the memory without necessarily accepting it. Later on when other external stimuli begin to bring the message "Satan lives" or "Satan is lord" the brain senses no opposition to these new messages because it recalls the message already received, and now begins to accept it because of the additional accumulation of similar messages.

With constant messages of a similar content received, as in the case of continuous listening to the immoral lyrics of certain songs, the brain will object to that which was normal before. The content of the music, therefore, becomes the norm. This brain mechanism is reflected in the operations of some of the doorways discussed below:

Matatu (Minibus) And Music

166 The Commission was informed in all the Provinces that the matatu culture, music (Rock and Roll, heavy metal and Pop) indoctrinates Kenyans, particularly the youth, with negative and undesirable values some of which are stained with satanic messages and images.

"Matatu" Culture

167 This was said to offer a ready psycho-social satisfaction through music, pornographic writings and images on the inside and outside of the matatus. The information given below of music in general also applies to music played in the 'matatus'. Instances were given of cases in which youngsters remained in the vehicles all day playing truancy.

Music

168 At first sight, one wonders how music could be said to be a doorway to Satanism. Hence, a careful consideration of this matter is necessary. There is power in music, for example:

(i) Orpheus, a legendary god of music is depicted in a Roman story, surrounded by all kinds of animals that were transfixed by the melodies which he played. (cf. Ancient Wisdom and Secret Sects, Editors of Time - Life Books, Alexandria Virginia U.S.A.)

(ii) In our own times we are told by Theodore Adorno in his, "Philosophy of Modern Music",

> *In music there is a magic essence, which humans reduce to human logic. This admits that the music force of nature can control the humans. Thus music possesses a blatant domination that it exercises on humans.*

169 The kind of essence, magic and force that can be associated with Rock and Roll is likely to contain unhealthy elements as its origin is filthy. It is associated with a 1950s incident in U.S.A. in which two people had a love affair in the back seat of the car which was observed to "rock and roll". In 1960s, this type of music was used as a vehicle for spreading Satanism. One saw in Rock and Roll, Heavy metal and pop music concerts, use of goat-head signals and drum beats inviting spirits to possess the people. Jimmy Hendriks tells us,

> *You can hypnotize with music and when you get people at their weakest point, we can preach into their subconsciousness what we want to say.*

Backmasking In Music

170 There are two types of backmasking.

a) A message is hidden in a song that can be discovered only when the normal sequencing of music listening is reversed as illustrated in the following record.

"Queen Killers"

Forwards: "another one bites the dust"
Backwards: "start to smoke marijuana"

b) A singer sings a clear message forwards yet when the song is reversed another message is revealed in the record;

"Cheap Trick"

Fowards: "Gonna raise hell, Gonna raise hell"
Backwards: "You know Satan holds the key to the lock"

171 These procedures were based on the studies done on the nature and workings of the human mind. It was found that one could introduce messages into the mind of another person without the receiver of the message knowing it. When the prevalence of incidents of satanic activity and ritual vandalism occurred in the U.S.A., rock and roll concerts and music listening were also being practised.

172 Some of the studies on the working of the human brain were done in advertising. The market researchers found out that, one could introduce messages into music records and movies electronically in such a way that such messages could not be perceived by the active mind but only subliminally by the subconscious. (cf: See report of Dr. Lloyd Silverman on Subliminal Psychodynamic Activation in Psychology Today, May 1982, 24 ff).

173 Silvermann showed that subliminal presentation of emotionally charged messages can trigger off unconscious thoughts and thus alter behaviour in ways that are predictable from psychoanalytic theory.

174 Jacob Aranza underscoring the importance of backmasking says;

> *The Beatles started using backmasking on their 'White Album' with the song, 'Revolution number nine'. The lyric repeatedly says - "Number nine, number nine, number nine, number nine, number nine..." Played backwards it says - 'Turn me on dead man, turn me on dead man, turn me on dead man....' - why? 'At this time the Beatles were trying to make the public believe that Paul McCartney was dead, merely as a publicity stunt.* (Cf.backward Masking Unmasked. Huntington House, Shreereport, La. (1984)113

175 Another early reference to the idea of backward sequencing is of Aleister Crowley who wrote in his Book of Magick,

> *Let the exempt adept*
> *First train himself to think backwards*
> *by external means as set forth as follows:*
> *Let him learn constantly to listen to*
> *pornographic records and to watch films*
> *reversed backwards,*
> *Let him learn to walk backwards,*
> *Let him learn to speak backwards*
> *Let him learn to write backwards.*

176 This is the tradition that musicians of 1960s brought into their music to spread Indian religious thought and practice clothed in Western new counter-cultural philosophies espoused by the Hippies, Beatles and Beatniks who sought new ways of experiencing mysticism.

Golfing Society

177 The Golfing Society, by proudly adopting the term **Lucifer** popularizes what perhaps ordinary people consider to be satanism. Somewhere in its beginnings and its present overseas connections, it seems to cherish a connection with Lucifer. George K.

Waruhiu, a prominent Kenyan writing to the Commission an open letter said:

> *"Is the golfing society that calls itself Lucifer's also going to be probed? Why not, after all, may be they worship Lucifer on the golf course!" (Daily Nation, October 25, 1994).*

This point was strengthened later by rumours that the said society has things such as shields entitled, "Donated by Luciferians. Moreover an invitation letter that recently invited golfers of to a tournament in Great Britain calls a dinner event on that occasion, "The fifty Ninth Lucifer Commonwealth meeting and dinner". The seal of the Logo on the letter head is a picture of a devil (half human body with a horned goat-head), the name is **THE LUCIFER GOLFING SOCIETY OF LONDON,** The trophy to be won is called Lucifer trophy. (see copy of the letter in appendix VII)

178 The use of the term Lucifer is what requires understanding (see appendix V - Glossary of Occultic terms). As indicated in Chapter I, 'Lucifer', 'Satan' and the 'devil' are synonymous. It was explained earlier in this chapter, that the brain is a recepticle which is filled with information, knowledge and motivation. When a foreign message comes in and there is no contradictory information already in store, the message will initially be stored without necessarily being accepted but later when other external stimuli offers other related messages, they will be readily accepted.

179 Thus the frequent use of the word "Lucifer" by the golfing society can be a doorway to satanism for those who do not know the connection between the "devil", "Satan" and "Lucifer" particularly if they do not have a firm belief in God. They are likely to accept a latter proposal that "Lucifer" is "God" since the term "Lucifer" is already firmly stored in the brain, and there are no contradictory messages to make the brain reject the later message.

Freemasons

180 In all the provinces visited, the Commission received adverse allegations concerning the activities of Freemasons. Those who

made these allegations included top Government officials, religious leaders, politicians, headteachers, staff, students and members of the public. They were all categorical in their assertion that Freemasons are involved in devil worship. The students were particularly vocal and disturbed about their suspected activities. The allegations include the following:-

- conducting prayers at night in the dark while in the nude,
- drinking human blood,
- eating human flesh,
- worshipping Jah (a short form for Jahbulon),
- stripping naked during rituals,
- walking backwards when entering the temple and after rituals,
- scouting for members through a rigorous screening process to avoid potential defaulters,

The Commission noted that the society has its temples (lodges) in all major towns in the country i.e., Nairobi, Nakuru, Kisumu, Eldoret, Kitale, Nyeri and Mombasa.

181 It was further claimed that many of the members of the society are the rich, successful businessmen and top leaders including members from all religions who go to the temples apparently to seek powers from their master Satan for the protection of their positions and ill-gotten wealth. It is said that, in every country, members of the Freemason are people who wield great influence in society and Governments and also hold responsible positions in international organisations.

182 On the strength of the widespread and serious allegations concerning the activities of Freemasons, the Commission

summoned top leaders of the society to appear before it for interview and they obliged. During the discussion the leaders vehemently denied the accusations levelled against them by the public. They gave a brief historical account of their organization, their activities, and membership. They impressed upon the Commission that most of their members are people holding responsible positions in both public and private sectors and are men of high integrity and could not, therefore, be involved in such criminal activities which they have been accused of. With regard to the accusation that they are a secret society, they conceded that, like any other society they have their own secrets. They said that Freemasonry is not a religion but it has a religious basis in that the prime qualification for entry is a belief in a Supreme Being and members are expected to practice their religions. They also informed the Commission that they are involved in many charitable activities and that, this signifies their concern for other people's welfare.

183 On request by the Commission, a visit was made to their lodge along Nyerere road in Nairobi. The Commission was taken on a guided tour by senior officials led by the Grand Secretary, in full view of members of the press and was also shown a video tape on a Freemasons function in England presided over by the Duke of Kent.

184 During the visit, the Commission noted the following symbols and signs, among other items, displayed in the lodge.

- working tools of a mason,
- a compass,
- pentagram with a letter "G" in the middle,
- star of David,
- underground room with twelve pillars said to represent the twelve tribes of Israel,
- Holy books of other religions such as the Bible, Koran and Gita,

- Masonic museum containing regalia medals also known as jewels, photographs of past grand masters, names of the members, books and literature on Freemasons.

185 In view of the serious allegations made against the Freemasons and their denial thereof, the Commission found it necessary to make reference to relevant literature, some of which tends to link their activities, symbols and signs with the cult of devil worship. Freemasonry may, therefore, fall on the same category as the promulgators of satanic cult. For instance:-

(a) Thirty Days Report Magazine, states:-

"The masons deny any link with satanism. But the Grand Master of Italian masonry, Giorsue Canducci, is known to have written a 'hymn to Satan. When in 1917 the bicentenary of the birth of masonry was celebrated, a procession of adepts marched through St. Peter's Square in Rome holding up satanic banners and standards upon which was written. 'Satan must reign in the Vatican, the Pope will be his slave'".

(b) Albert Pike, Sovereign Pontiff of Universal Freemasonry says:-

"That which we must say to the crowd is, we worship a God, but it is the God which one adores without superstition. To you Sovereign Grand Inspectors General, we say this, and you may repeat it to the brethren of the 32nd, 31st and 30th degrees, the masonic religion should be by all of us initiates maintained in the purity of the Luciferian doctrines. If Lucifer were not God, would Adonay (God of the Christians) bother to spread false and harmful statements about him. **YES, LUCIFER IS GOD.** Unfortunately Adonay is also God. For the eternal law is that there is no light without shade, no beauty without ugliness, no white without black, for the absolute can only exist as two; darkness becoming necessary to light to serve as its foil, and as the pedestal is necessary to the statue and

the brake to the locomotive... The doctrine of Satanism is a heresy and the true and pure philosophic religion is the belief in Lucifer, the equal of Adonay, but Lucifer, God of light and God of Good, is struggling for humanity against Adonay. He, God of Darkness and Evil" (cf. A.C. De La Rive La Femme et L'enfant dans la Franc - Maconnerie Universelle P. 588 and Queenborough Occult Theocracy pp. 220,221).

When the Commission asked the officials what position Albert Pike holds as an authority on Freemasonry, they replied that Albert Pike was a 19th Century Prolific Writer who is considered a lunatic by many Freemasons. What the Commission found ironical is that, what the "Lunatic" wrote, "Light and darkness white and black etc" is all displayed on the floors of their Temples, badges aprons etc. and yet the so called Lunatic is described by the Freemason as:-

"The Paradigm of nineteenth century American Freemasonry. The self made son of a Boston Collar, he became a Lawyer, Journalist, Poet, Confederate General, and prominent Akansas jurist. Credited with moulding scottish rite masonry in America into its modern form, Pike was so devoted to the order, he took up residence in a masonic Temple in his final years". (cf. Ancient wisdom and secret sects by Editors of Time-Life Books page 105. Time Life books, Alexandria, Virginia)".

(c) Albert Mackey's in Encyclopedia of Freemasonry appears to associate Freemasonry with satanism when he says,

"The cabbalah may be defined as a system of philosophy which embraces certain mystical interpretations of scripture, and metaphysical and spiritual beings... much use is made of it in the advanced degrees, and entire rites have been constructed on its principles. Hence discussion of it demands a place in any general work on Freemasonry.

Hermeticism, rosicrucianism, and Freemasonry in dude cabbalism in their systems, But cabbalism comprises magic, conjuring of spirits, divination and developing of psychic powers.

On the other hand it is not difficult to show, at least in the available literature, existence of elements of astrology, rosicrucianism, Hermeticism in Freemasonry. All these heavily engage in occultism part of which is Satanism, moreover spiritism is one of the esoteric practices.

(d) Manly Hall, in his book, "The Lost Keys of Freemasonry", writes:

> " For him the heavens have opened and the Great Light has bathed him in its radiance...The voice speaks from Heavens, its power thrilling the master until his own being seems filled with its divinity, saying, "This is my beloved son in whom I am well pleased". The Master Mason is truly a sun, a great reflector of light... He in truth has become the spokesman of the Most High... Through him passes hydra, the great snake, and from its mouth there pours to man the light of God".

(e) According to a report by Mwananchi magazine of August, 1992, some people argue that because of strange activities associated with the Freemasonry, which to others are linked to the cult of devil worship, very few individuals in public positions in this country would readily admit to being members of the organisation. Indeed, it is said that so far, those who have come out in the open to declare their association with the society are mainly Whites and Asians. The magazine further points out that the Catholic church has been unequivocal in its condemnation of the secret society when it says, "There is little doubt that inspite of vehement denials that Freemasonry is pseudo-religious, the society is a poor imitation of Christianity, and one that is certainly not compatible with the Christian faith". It

further states that, Catholic church is suspicious about the activities of Freemason. In fact, according to the Declaration by the Vatican (November 1983), "The faithful who enrol in Masonic associations are in a state of grave sin and may not receive the Holy Communion".

186 The position held by the Catholic church was equally echoed by a former head of a leading Protestant church when he presented his views to the Commission. He expressed concern about the secret nature of Freemasons and was categorical that as a church leader he never involved members of Freemason in his church activities.

187 Observations

(a) It should be noted that some of the symbols and items the Commission observed in the lodge are similar to those indicated earlier, as being associated with the cult of devil worship.

(b) Some of the literature examined by the Commission tends to confirm the allegations levelled against the society, despite the denial by the officials.

(c) The Commission was however, unable to conclusively confirm the allegation that Freemasons are devil worshippers. The inability was due to the fact that the society's activities are shrouded in a dark mystery or secrecy and, therefore, it is difficult to penetrate its inner realities.

Recommendation 2

In view of the conflicting information regarding the activities of the Freemasonry, and given the secret nature of the society both to its members and to the general public, the Commission strongly recommends that the Government institutes appropriate machinery to further investigate its activities.

Recommendation 3

In the light of the public concern and suspicion about the activities of Freemasons, the Commission recommends that the organisation should come out openly and explain clearly to the public its activities and role in the society.

Recommendation 4

The Commission notes with appreciation that the Freemasons are involved in many charitable activities. However, members of the public appear not to be aware of such involvement. The Commission, therefore, recommends that such activities be made public so that people may have positive attitude towards the society.

Thought Reform Programmes and the Production of Psychiatric Casualties.

188 Whether by the cult of devil worship, one refers to a person or to an organised group worshipping the devil, the process of changing the human mind so that it prefers the worship of the devil to that of God is involved. It is, therefore, legitimate to speak of mind or thought reform program and to refer this action to the activity that convinces people to do the worship. A thought reform program is, therefore, a behavioural change technology applied in order to cause the learning and adoption of an ideology of set behaviours under certain conditions.

189 Groups that have such programmes include those that use meditation, trance states and dissociative techniques. In these, one finds elements of intense emotional arousal devices. They involve manipulation of effective psychological and social influence programmes, aimed at changing people's beliefs and practices. This system was initiated by the Chinese Communists, adopted by the Russians and was later improved by Euro-Americans. These Euro-American methods include the following:-

a) attacking the person's evaluation of the self to destabilize the subject's most central aspects of self-experience;

b) undermining a person's basic consciousness, reality awareness, beliefs and world-view, emotional control and defence mechanisms;

c) attacking the stability and quality evaluations of self concepts as a principle technique of conducting through coercive reform and behaviour control;

d) manipulating psychological and social influence variables, a format that generally follows a symbolic death and rebirth theme by group pressure; modelling, accusations and confessions;

e) using technical advances to influence production (eg, hypnosis) to intensify recalled or imagined experiences, emotional flooding as in love-bombing sleep deprivation, doing away with a person's defence mechanisms and induction of cognitive confusion.

190 These Euro-American programmes are used by some cults, therapeutic communities gone astray, and large group awareness programmes such as:-

- Transcendental Meditation
- The church of Jesus Christ of Later Day Saints (Mormons)
- Theosophical Society of Kenya
- Medissage
- Rudolf Steiner Schools
- New Age Movement

All these organisations are in Kenya.

191 Studies done on people who have participated in such kind of programmes revealed that they had traces of:- Anomie, psychotic episodes, depersonalization and derealization.

192 Groups that use prolonged *mantra* and empty mind meditation, hyperventilation and chanting, appear to have participants who develop relaxation induced anxiety, panic disorder, marked dissociative problems and cognitive inefficiencies.

193 Some hypnotic exercises blur the boundary between the self and the other. In cults-involvement, it is relational disorders that are predominant. The participant finds it difficult to function independently of the group. Independent functioning is severely compromised or damaged.

194 Richard J. Castillo studying the phenomenon of depersonalization in meditation found out that meditation, can cause depersonalization and derealization as well as panic anxiety. Meditation techniques designed to alter states of consciousness are, therefore, harmful.

195 Deikmann and Kennedy studied six cases that were doing Transcendental Meditation. According to their studies, depersonalization refers to:-

a) An experience of being as if detached from and an outside observer of ones mental processes or body.

b) An experience of feeling like an automation or as if in a dream. The participant is in a state in which s(he) experiences a "split" in consciousness between a participating self and an observing self.

196 Further studies by Levy and Watchel (1978) revealed these other characteristics: feeling of dizziness, floating, feeling as if one was dead, calm detachment.

197 It is, therefore, evident from the foregoing that any type of cult or, thought reform scheme is dangerous. Besides, meditation techniques that alter ones consciousness become good paths to the worship of the devil. It also explains, the possibility of some of the strange activities and behaviours attributed to devil worshippers

such as mysterious disappearance and appearances, astral travel and transformation to various creatures.

Transcendental Meditation (TM)

198 The Commission learnt that the mythic world of TM is completely consistent with that of traditional Yoga. The presence of an observing self in one's consciousness is thought to be an experience of a spiritual self or soul which the T.M. meditators call the "witnessing" self. In this view, one is split into an observing self and a participating self.

199 T. M. meditators interpret these experiences as "higher states of consciousness" or "enlightenment". "Witnessing" is presented as highly desirable. These types of meditation techniques that are designed to alter people's states of consciousness were found to lead people to long term loss of the ability to feel strong emotions; a subjective experience of constant mild pleasantness or contentment; and mild episodes of derealization.

The Church of Jesus Christ of Latter Day Saints (Mormons)

200 Joseph Smith Jr. the founder of the Mormon Church was a Freemason, and this explains why the masonic rituals are also practised by the Mormons. In fact, any person going through the temple rites in the Mormon church will observe the masonic symbols of the square and compass on their veil. He claimed that in 1823, an angel directed him to gold plates containing additional scriptures from God. From these scriptures, Joseph translated the book of Mormons and taught that **Lucifer is the brother of Jesus.**

201 In order to understand the spirit of Freemasonry in Mormonism, it is important to note that their penalties derived from masonic rituals involve drawing the hand across the throat, the breast and the abdomen. This signifies the initiate's commitment to allow his throat to be cut, his heart to be cut out and himself to be disembowelled should he reveal to anyone the nature of these secret ceremonies.

Theosophical Society of Kenya

202 The word "Theo-Sophia" is derived from two Greek words meaning Divine Wisdom. The Theosophists are very intolerant of organized religion. They claim that it has degenerated into a mechanical acceptance of dogma which is for the unquestioning and the ignorant. They propose that man must seek truth for himself and follow his highest capabilities. Although they claim to have no creed, they hold to the philosophy of Monism.

203 In the seal of the Theosophical society the symbol used to represent Theosophy is that of the Serpent with its tail in its mouth, the hexagram with a circle, hexagram, tan or the emblem of the Ankh, serpent, swastika and sanskrit; together they are supposed to represent eternal truth. (See appendix VIII)

204 Theosophy states that "The human mind, being finite, cannot fully comprehend abstract truth, which is infinite. Theosophy being all truth, no final theosophical statement is ever possible. No theosophical teacher can legitimately make authoritative statements, except perhaps, concerning the **Brotherhood of man** which is regarded as a fact in nature to be recognized rather than a dogma to be enforced.

205 The primary source of Theosophical information in modern literature consists of the writings of Madamme H. P. Blavatsky. Two main methods of information gathering were employed. One consisted of Clairvoyance and mental telepathy in which she was highly skilled. Madamme Blavatsky produced her two great works "Isis Unveiled" and the "Secret Doctrine" both inexhaustible mines of esoteric wisdom and knowledge".

206 Madamme Blavatsky (31/7/1831) went to U.S.A. in search of spiritism after getting involved in various aspects of occultism and together with Henry Olcott and other earnest spiritualists, Cabbalists, Freemasons and Rosicrucians established what later became the Theosophical Society in 1875. Among other things, the society would study the "unexplained laws of nature and psychical powers latent in man". This is what would be later

called **New Age Movement.** The aim included all religions, philosophies and sciences. To this goal, they hope to "Form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste or colour" and usher a **New World Order.**

207 The society was responsible for discovering and reviving interest in the mystical arts and beliefs that later were taken up by New Age - astral travel to Zen encompassing astrology, reincarnation, karma, gurus and swamies, transcendental meditation, vegetarianism, and a general acceptance of the supernatural. They teach Transcendental Meditation, Yoga, Astrology, Eastern mysticism and Clairvoyance in their quest to discover the inner consciousness. It is not by accident, therefore, that the seal of the Theosophical society embodies occultic symbols to which they give superficial meaning to the public. These are:

- The Hexagram,
- The Tan or the Emblem of the Ankh,
- The Swastika,
- Sankrit.

(See Appendix III - signs and symbols).

Medissage

208 The Commission learnt of a therapeutic process that purports to offer massage, relaxation, pain relief and healing. It is said to offer meditation techniques which include pyramid sessions, inner awareness training and Tai chi classes. However, a closer investigation of these reveals that they are mind control practices. Yoga and altering of consciousness. These are amenable to the recruiters into satanism and are akin to New Age Movement. Their vision is "A new man is needed on earth who is totally discontinuous from the rotten past of mankind."

Rudolf Steiner Schools

209 Rudolf Steiner is a German educationist, who gathered his educational principles from a variety of sources such as Christian and Eastern religions. Those who participate in his schools, degenerate spiritually although they perform well academically. The concept of awakening is central in teaching methods, hence the religious dimension of the students is interfered with irrespective of the parents' creed. The system could become a doorway to satanism by a remote pre - disposition.

210 From reports received about the Steiner school in Nairobi, the Commission learnt that it aims at developing the inner man and one wonders what 'this inner man' that Steiner hopes to develop in a student is. In one of the Parents Teachers Association meetings (PTA) of 1994, the issue of devil worship was discussed. The school authorities explained that what was misconstrued as devil worship was, in fact, 'the festival of the lanterns', that involved a nature trail at night. Despite this explanation, some parents withdrew their children from that school.

211 A common prayer said before meals at the school emphasizes the Gaia Hypothesis that the planet earth is alive and is god operational in reality. It reads as follows:

Earth, who gave us food
Sun, who made it ripe and good
Dear Earth, dear sun, by you we live
Our loving thanks to you we give.

212 It was reported that prayers in the school are held in a dark room with the doors locked, and the students are strongly warned not to discuss what goes on during prayers. The school also teaches eurythmics, which is an art of body movements to music and speech developed from Rudolf Steiner. It requires great mental and physical concentration.

New Age Movement

213 This is a commitment to an experiential monism leading to the milleniarism of the age of Aquarius. Those who are convinced of

it say that one experiences a monism through hallucinogent drugs, breathing techniques, Yoga, Hypnosis and so on. It involves astrology, wicca etc.

214 The claim of the New Age Movement is that the methods expand your consciousness in such a way that you get into trance states in which one experiences all kinds of mysticism and becomes one with God. In that state, you have a cult in the sense of a group of people who propose to be a movement. However, this is a cult in so far as it is a self-worship, for example; Marilyn Ferguson claims to be a goddess. Whoever holds seriously that the universe is a monolithic oneness made up of a net work of a force that includes God, is pantheistic and must worship the many gods that include everything from stones, trees, water and even Satan. Consequently, New Age Movement must include satanism.

215 The satanism of New Agers include reincarnation, parapsychology, channeling, spiritism, crystals, astral travel, native American religious practices, Western occultism, Asian mysticism and search for altered states of consciousness. Some of these elements were in fact, part of the evidence presented to the Commission during its investigations.

216 Theosophists are not ignorant of the goals and aims of the New - Age, in fact they are part and parcel of them, as attested by the following:-

The editor of "The Theosophical Society Nairobi lodge wrote in the November Newsletter 1992:-

"The remaining seven years of 20th century should herald many changes in the **World Order**".

In the Theosophical Society World Congress hosted in Nairobi in December. 7th - 11th 1982, one of the subjects of discussion then was **"Towards a World Government".**

217 Of those who ascribe to the New Age Philosophy, the Freemasons are believed to be the best internationally organized group to

handle the "New World Order under the world Government". Like the Theosophical society, they seek "to establish universal brotherhood of humanity without distinction of race, creed, sex, caste or colour".

Influence of Communication Media

218 The Commission was informed that some of the TV programmes such as wrestling; video and film shows especially those on sex, violence and horror; literature including pornographic publications, are largely foreign. They, therefore, tend to cause undesirable influence that is detrimental to the country's cultural and moral values.

219 **Observations on Doorways to Devil Worship**

It is the opinion of the Commission that the seemingly harmless activities or features such as Halloween parties, foreign music such as that played in matatus, videos and books, otherwise bona fide missionary agents of cults, meditation groups that seek to do something with people's minds, educational institutions such as the Steiner system, the Maharishi sponsored training institutions, Theosophical society lectures, the medissage health centre for transformation of peoples minds etc are potential promoters of what is similar to activities of the cult of devil worship. These organisations come into the country disguised in various forms such as religious, educational, health care, NGOs and group awareness organisations.

Recommendation 5

Given the adverse effects of the activities of these organisations both in learning institutions and society in general, the Commission recommends that their activities be monitored closely and further investigations carried out, with a view to curbing their harmful effects.

Recommendation 6

The Commission notes with appreciation that the Government has already instituted measures to control playing of loud music in public service vehicles, especially matatus. However, considering the possible harmful effects of heavy metal pop music, pornographic drawings, pictures and literature on the society, especially the youth, the Commission strongly recommends that their use and exposure by matatus should be banned.

Recommendation 7

Considering that some of the TV programmes, video and film shows, particularly those on sex and horror, are basically foreign and, as such, expose Kenyans especially the youth, to foreign influence which is detrimental to our national and societal values; the Commission strongly recommends that such literature, programmes and shows be strictly censored before being released to the public.

Categories of Satanism in Kenya

220 We have already established that Devil Worship exists in Kenya. We have also discussed various channels through which it may have found its way to individuals groups, institutions and society in general. It is, therefore, appropriate at this stage to discuss various categories of satanism which have been found to exist in Kenya. These are:-

(a) Satanism as an Occultism

(b) Cultic Satanism

(c) Dabblers Satanism

Satanism as an Occultism

221 This exists in the form of a generational satanism which one acquires through family inheritance. Therefore, individuals practise it because their immediate or extended families had it as

an occultism. These are the occult practitioners who have evil purposes in mind using the rituals of satan for their own benefit.

222 Several cases of students who were believed to be occultic Satanists were reported to the Commission during its investigations. The members of the Occultism operate either as individuals, a loosely knit group or just a mob.

Cultic Satanism

223 This is the type of satanism that exists in cults or covens and is also referred to as non traditional satanism. The members consider themselves above the law, and are organised into cults. There was evidence of such type of satanism in a school which the Commission visited, where the group seemed to have a communication network.

Dabblers Satanism

224 This is the type of satanism that is practised by youth amateurs who "experiment a bit" with Satanism as found in the satanic books of Crowley and others. It is practised in secluded places, in the form of incantations, satanic rituals, dabbling in unintelligible sounds, animal mutilation, sacrifices, human blood, suicide and vandalism.

225 The victims of satanism could be bored teenagers looking for something different to play around with. They move from curious dabbling to serious occult related behaviour from which there is no returning. The person may be either an under-achiever or an over-achiever, and he may be going through a stage of rebellion against family, school, church and society in general. Some children have become involved in occultic rituals and satanic worship because of the disappointment with their parents and therefore, do not wish to identify with anything their parents

represent. The most vulnerable age group appears to be that between eleven and eighteen years.

Recommendation 8

Given the adverse effects satanic cults have on the society in general and the youth in particular and considering that most of them are recruited unknowingly, the Commission strongly recommends that programmes be developed to educate and sensitise the public through mediums such as public 'barazas', mass media and religious organizations on the manifestations and evils associated with the cult of Devil Worship.

226 In this chapter we have determined the position of the cult of devil worship in the country and made observations and appropriate recommendations. In the next chapter, therefore, we shall discuss the impact of the cult and the extent of its infiltration in our learning institutions and the society in general.

CHAPTER IV

THE IMPACT OF DEVIL WORSHIP IN LEARNING INSTITUTIONS AND SOCIETY IN GENERAL

Introduction

227 Having established the existence of devil worship/Satanism in Kenya, we shall in this chapter examine the impact of the cult in our learning institutions and society in general. In doing so, we shall identify its manifestations, agents of recruitment, the extent of infiltration, the causal factors and the effects it has had in our learning institutions and society.

228 Appolloniates (412 - 323 BC), the Greek Philosopher once said "The Foundation of every State is the Education of its youth". The way the youth of any nation are brought up and educated at the family level, school and society, determines the future of that nation. The Kenya Government Development Plans have, over the years, consistently stated the major educational objective as that of producing properly trained, disciplined and patriotic youth who can in turn make a positive contributior to the development of the nation. However, in the recent past, there has been hue and cry in the country that some evil practices, such as those associated with devil worship, have infiltrated the learning institutions with adverse effects on our youths and which if not checked, will derail us from accomplishing our educational and national objectives. Since the youth constitute the most important human resource in any nation's development process, they must, therefore, be protected from any inherent dangers which are likely to affect their educational, cultural and social well- being. It is with this understanding that we need to assess the impact of devil worship in our learning institutions and society in general and then suggest appropriate measures to control its spread.

Manifestations

229 As has been pointed out in chapter III, it is evident that the cult of devil worship has infiltrated our learning institutions and the rest

of the society. The cult was found to manifest itself through the following:-

(a) Writings,

(b) Symbols, signs and numbers,

(c) Paraphernalia,

(d) Code names and slangs,

(e) Pornographic literature.

(See Appendix III and IV)

230 The most common feature was the inscription of the word '**Jah**' or '**Jah Worship**' by the students on their exercise books, clothes and even school buildings. In one of the schools that the Commission visited, the headteacher reported that one of the students had openly declared that he worships 'Jah.' The teacher did not suspect that this was satanic until the Commission members interpreted the meaning to him. "**Jah**" is a short name of **Jahbulon** which is an important term in the third grade of English masonry. It is a composite name of **Yahweh** (The Hebrew monotheistic god), **Baal** (Babylonian god) and **Osiris** (Egyptian pagan god). In another school, students had nicknamed one of their school buildings as the '**Jah Temple**' where they used to carry out several anti - social practices like beating some of their colleagues. Other writings included letters with scaring messages which tended to glorify death and the devil. Some of the messages were written in the reverse, for instance, 'Nema' for Amen and 'Dog si Natas' for 'Satan is God'.

231 Some of the satanic symbols, signs and numbers used by students included:-

- the inverted cross, sometimes intertwined with the snake,
- the crescent,
- the horned star (pentagram),

- the horned hand salute,
- the number 666,
- eighteen zeros and sometimes tatooes inscribed on the students bodies especially the arms and thighs.

232 The cult was also found to manifest itself through the presence of some paraphernalia which included pieces of bones, horns, knives and pieces of cloth and paper.

233 Other notable features included the use of code names and slangs in verbal and written communication by students associated with the cult of devil worship. Evidence was given of a student who had the code name "Cobra Osiriba" while another group of students had adopted "Scorpion Assassins" as their code name.

234 It was also reported that members of the cult have special preference for pornographic literature, horror movies and heavy metal rock music.

Agents

235 The agents of recruitment were found to be:-

(a) senior students in Forms III and IV, especially those from rich families;

(b) beautiful girls and handsome young men who lure the students into the practice when they are out of school;

(c) "matatu" touts, especially those from Nairobi who were reported to be luring the youth through the use of money, drugs and heavy metal rock music;

(d) some wealthy members of the society who lure the youth and other people through promises of material gifts and wealth. (Evidence was given of a poor young boy in a

private Teachers' College who was lured into the practice through promises of assistance in payment of his college tuition fees and other material benefits);

(e) some unscrupulous freelance preachers, especially those involved in miracle crusades were also found to be luring people into the cult of devil worship, particularly when they tended to associate the source of their mystic powers to the devil.

Observations

236 (a) The Commission noticed that most headteachers and teachers did not understand the significance of some of the features associated with devil worship such as the code numbers and names, symbols, signs and the paraphernalia used by some of their students. Hence they were unable to link these features with the cult of devil worship. They regarded such features to be manifestations of indiscipline.

(b) Some headteachers and teachers were however, aware of the existence of the cult, nevertheless, they refused to divulge this information to the Commission lest they tarnish the reputation of their institutions.

(c) While the Commission commends the work being done in our schools by the Kenya Students Christian Fellowship (KSCF), it also notes with concern that there is a big loophole with the Associate members of KSCF in the way they recruit their members whom they send out on missions to schools and colleges. Some satanists have been found to take advantage of this loophole whereby they sneak into schools in the pretext that they are representatives of KSCF or other Christian organisations, but their mission is to recruit students into satanism. Once they identify their targets, they put them aside for prayers purportedly intended to bring a healing or the filling of the victim by the 'Holy' Spirit. In the process, the victims become initiated into satanism without their knowledge and by the

time they realise what has happened, they are so deeply involved that, it takes God to deliver them.

(d) It was found that some headteachers were lax in control of visitors to the schools, some of whom were suspected to be supplying students with drugs and other substances used as inducement into the cult of devil worship.

Recommendation 9

Arising from the issues raised in paragraph 236 (a),(c) and (d) above, the Commission recommends the following:-

(i) that the Ministry of Education in collaboration with sponsors should sensitize headteachers and teachers on various manifestations of the cult of devil worship, especially the meaning of the satanic writings, signs, symbols, paraphernalia, code names and slangs commonly used by some students in the schools, so as to arrest the situation and prevent its spread. (cf paragraph 236(a).

(ii) School authorities should monitor the activities of suspected students and where necessary, carry out regular spot checks to unearth the presence of possible satanic items among the students.

(iii) There is need for school authorities to establish proper machinery for vetting visitors to their schools without undue interference with the role of sponsors.

Extent Of Infiltration

237 As already indicated, there is widespread awareness of the existence of the cult of devil worship in both learning institutions and society. The Commission however, found it difficult to establish the extent of its infiltration due to its secret nature, coupled with the fact that most of those interviewed, including administration officials, police officers, education officers, headteachers and teachers, appeared to be ignorant of its

manifestations. Our investigations however, revealed that as far as the learning institutions are concerned, the **cult is in its formative stage** and there is a very high propensity of its spread. Indeed, according to the findings of a study conducted by a renowned research consultant, the propensity towards devil worship is very high, especially among the youth in Kenya. Young people in their formative years are full of energy and are curious to experiment on new ideas. These predispositions make the youth most vulnerable to the sophisticated cult recruiters. [cf. recommendation 9 (i)].

Recommendation 10

Students identified or those who confess to have been members of the cult of devil worship should be rehabilitated into normal life through intensive guidance, counselling and pastoral care that should involve the members of the school community, relevant religious institutions and the parents.

Causal Factors

238 We were informed that students who were identified to be involved in the cult of devil worship were quickly removed from school by their parents and transferred to other schools. In most cases, the receiving headteachers were not informed of the actual circumstances prompting the transfers. The Commission was also informed that there was some laxity in enforcing the laid down procedures governing the admission and transfers of students. Such transfers have, therefore, tended to increase the spread of devil worship to other learning institutions.

239 The Commission noted that some students were in possession of excess pocket money which at times was used for luring other students into devil worship or engaging in other anti-social activities. Other causal factors are discussed elsewhere in this report.

Recommendation 11

Arising from the issues raised in paragraphs 238 and 239 above, the Commission recommends the following:-

(i) The Ministry of Education should ensure that regulations governing admission and transfer of students are strictly adhered to.

(ii) The Board Of Governors, Parents Teachers Associations, and school authorities should establish a ceiling on the amount of pocket money a student may have in any given term. School authorities should ensure that such pocket money is deposited with them at the beginning of the term.

Effects Of Infiltration

240 The cult of devil worship was reported to cause tremendous fear, suspicion and insecurity within the society and learning institutions. This was particularly so where students made open confessions. It was further argued that whether people get involved in the cult individually or as part of an organized group, where they are subject to the whims and manipulations of power-crazed leaders, the bottom line is all too often the same - tragedy, death, incantation, severe mental illness and ruin.

241 The Commission was informed that students suspected to be involved in devil worship tended to exhibit the following undesirable forms of behaviour:-

- truancy,
- arrogance and pride,
- refusal to attend church services and to read the Bible,
- poor study habits that lead to decline in academic performance,

- over-anxiety, day-dreaming and related psychological behaviours,
- being restless in class and in the dormitory,
- being unruly and unmanageable,
- being withdrawn and a loner as other students try to avoid them,
- being secretive, for instance praying alone in the bush or other isolated places.

However, most education officers, headteachers and teachers interviewed attributed these types of behaviour simply to indiscipline.

242 Although forms of behaviour itemised above are associated with devil worship, they could also be signs of indiscipline. The headteacher has a crucial role to play in instilling discipline in schools. The stability of any school, therefore, depends on the quality, competence, commitment and dedication of the headteacher. Infact, it is the headteacher who sets the tone of the school and has the responsibility to create a healthy environment conducive to effective teaching and learning. An effective head is, therefore, one who sets high standards and develops good and clear channels of communication in order to keep all parties (students included) working as a unit. However, the Commission observed that some of the headteachers have not measured up to the above expectations due to poor management and administrative techniques. As a result, cases of indiscipline in schools have been on the increase.

Recommendation 12

The Commission recognizes the role the Ministry of Education is playing in offering managerial and administrative courses to headteachers through Kenya Education Staff Institute (KESI). However, in view of the increasing cases of indiscipline in schools, the Commission recommends that appointments to positions of

headship should continue to be based on merit and limited to those with the necessary management and administrative skills. Additionally, they should equally be exposed to regular inservice courses to enable them update their management skills.

243 Most people tended to associate the prevalent corruption and greed in society to satanism. The cult was also associated with profound immoral practices such as homosexuality and lesbianism. (cf. Recommendation 19)

244 The Commission was informed of horrifying cases including ritual murders where bodies were found with severed parts missing. Other criminal activities associated with satanism included kidnapping of human beings, and child abuse. It appears that the law enforcement agencies tended to treat such cases as normal crimes and did not associate them with occultic rituals.

Recommendation 13

In view of the complexity of occultic crimes, the Commission recommends that the Government sets up a special police unit charged with the responsibility of investigating ritual and related occultic crimes. The officers attached to this unit should be given specialised training to familiarize them with characteristics, manifestations and activities which would assist in the identification of occultic crimes.

245 Having shown the infiltration and impact of the cult of devil worship in learning institutions and society, we shall, in the next chapter, discuss its reported linkage to drug abuse and other anti-social activities.

CHAPTER V

LINKAGE OF DEVIL WORSHIP TO DRUG ABUSE AND OTHER ANTI-SOCIAL ACTIVITIES

Introduction

246 In this chapter, we examine the linkage of devil worship to drug abuse and other anti-social activities, both in learning institutions and the society in general. In doing so, we focus in particular on the causes and effects of drug abuse and other anti-social activities, citing some examples where necessary, as well as suggesting various possible ways through which the menace could be controlled or curbed.

247 Whereas activities and behaviour that are recognized as a departure from the norms and beliefs of a society constitute anti-social activities, drug abuse is the use of medicinal (formal) drugs in higher doses than those prescribed by a medical practitioner and the use of narcotics and other psychotropic substances to induce sleep, invigorate the body or to stimulate some other forms of hyper activity in the body systems. The drugs cited in this respect include:

- cocaine,
- heroine,
- miraa,
- bhang (cannabis sativa),
- marijuana,
- hashish,
- Chang'aa,
- mandrax and
- "Roche 5"

248 From the presentations given to the Commission, the issue of drug abuse and other anti-social activities has been of grave concern to Kenyans for a long time. This concern gained prominence in the 1980s when the Head of State directed the Provincial Administration to intensify efforts to curb the production and consumption of drugs, like bhang and chang'aa. The Commission noted that, consequent upon that directive, there has been considerable reduction in the growing of bhang in most parts of the country. This notwithstanding, the Commission observed that the consumption of drugs is on the increase. Comparative figures from the Anti-Narcotic Unit for the years 1992, 1993 and 1994 show that the consumption of bhang, heroine and cocaine increased by 55%, 77.6% and 116% respectively. However, the fight is still on, not only on hard drugs, but also on the misuse of medicinal drugs such as 'Roche 5' which is essentially used for sedative purposes; but when taken continuously for a long period and in higher doses, it may lead to excessive excitement which is harmful to the individual.

249 It was evident from the presentations given that many Kenyans, the young and the old, rich and poor, the educated and the uneducated alike do concede the existence and the rising trend of the drug abuse phenomenon together with the increasing incidences of anti-social tendencies including the cult of devil worship and, are very explicit that something be done about it. The anti-social activities mentioned include:-

- homosexuality,
- lesbianism,
- rape,
- child abuse,
- use of violent and vulgar language,

- defiance to authority
- mass indiscipline.
- Obsession for heavy metal music especially rock and roll,
- sex orgies,
- corruption,
- human sacrifices,
- partaking of human flesh and blood,
- violence and
- praying in the nude and in the dark.

250 Whereas some people, knowingly or unknowingly, do not associate these manifestations with devil worship, there are many others who believe that devil worship is either a causal factor or a resultant phenomenon of these vices.

Recommendation 14

The Commission notes with gratification the efforts the government has made through the Anti-Narcotic Unit to curb drug abuse and trafficking. However, in view of the continued rising trend in the misuse of drugs, we recommend that further steps be taken to educate and sensitize the public, especially the youth, on the inherent dangers and evils associated with drug abuse.

Causes and Effects of Drug Abuse and Other Anti-social Activities

251 Causes of drug abuse and drug trafficking and other anti-social activities among Kenyans, as well as their effects to the society, are many and varied. From the submissions made to the

Commission, it became evident that they revolve around **economic, educational, socio-cultural and religious matters.**

252 We were told that children from affluent homes are easily influenced into drug abuse due to excess pocket money at their disposal. In fact, it was claimed that such students are the main targets of the drug peddlers since they provide a steady market. On the other hand, those from poor backgrounds turn to drug abuse because of the many economic hardships they encounter and for which a vent must be found. To them, drug abuse is an easy vent since it tends to provide temporary emotional and psychological satisfaction. This, however, is just a misconception in view of the numerous disastrous effects of drug abuse which were brought to the attention of the Commission. These included inter-alia, lack of concentration, frequent absenteeism and ill health, which generally lead to poor performance in one's undertaking. It was also said that the students who take drugs are likely to terminate their education prematurely due to the influence of other addicts or being discontinued by school authorities for unethical behaviour.

253 The Commission was informed that unemployment continues to rise as the labour market, both in the public and private sectors, has continued to shrink and hence, cannot accommodate most of the school and college graduates. Many Kenyans including university graduates roam the streets without a promise of any sort of employment. This state makes them anxious, desperate, frustrated and rebellious. Those in learning institutions also get wary and more hopeless when they see their former colleagues lead miserable lives. Some of them, especially, those who are weak psychologically, turn to drug abuse initially for consolation but, eventually, it becomes a habit which leads to anti-social tendencies.

254 According to some presentations, drugs open people's minds to experiences that demonstrate a lack of restraint and so induce them either to commit crime or to engage in other acts of lawlessness. In learning institutions, these may be manifested in form of rebellious attitudes and defiance to authorities, occasionally culminating in ugly strikes and other destructive acts. This is

evident mainly in secondary schools and public universities. In fact, it has been observed that cases of drug abuse and alcoholism are on the increase in our learning institutions. In this regard, the Commission notes with appreciation that our public universities are concerned about the prevalence of drug abuse and other anti-social activities among their students. As a result, some of them have already instituted corrective measures in an attempt to curb these undesirable tendencies. For instance, Kenyatta University has established a University Senate Sub-Committee on Alcohol and Drug Abuse. And, in Nairobi University, a group of students have formed an Anti-Narcotics Club.

Recommendation 15

While the Commission commends the Government for the efforts already made in trying to generate more employment, we do recommend that the efforts be enhanced to create more job opportunities in both the formal and informal sectors of the economy especially through further expansion of the Jua Kali sector. Besides, measures need to be put in place for the creation of more income generating projects and labour intensive small scale industries, especially in the rural areas in order to curb the rural-urban migration.

Recommendation 16

The Commission further recommends that all learning institutions should put in place strong measures to curb drug abuse and alcoholism amongst learners in order to maintain good discipline. For example, school and college authorities should institute and, if in practice intensify, regular spot-check inspections to curb the drug abuse menace.

255 From the discussions and interviews conducted in learning institutions, besides the views of the general public, there is a strong feeling that the 8.4.4. curriculum is still overloaded and, therefore, over-burdening both teachers and learners. Most teachers interviewed impressed upon the Commission that they have difficulties in covering the syllabuses adequately within the

specified time. It is because of this, that very little time is devoted to co-curricular activities as most of the time in schools is spent on teaching the examinable academic subjects. Over-concentration in these subjects often pushes students to saturation point and this affects their concentration and reduces their capacity to grasp ideas. This was said to be particularly so with the slow learners who often turn to drugs and other anti-social activities as a means of escape. It was also said that in a rush to cover the syllabuses, teachers tend to 'spoon-feed' students, which in effect, stifles their initiative and independent thinking. As a result of this, those who proceed to university level often find it difficult to cope with the demands of academic work. Consequently, they become anxious, confused and strained thus falling victims of easy alternatives such as truancy, prostitution, stealing, drug abuse etcetera.

Recommendation 17

In view of the issues raised in paragraph 255 above, the Commission recommends that:

(i) *since curriculum review is an ongoing process, the current education system should be revisited for the purposes of restructuring and improving it at all levels. The curriculum should put emphasis on the immediate and future needs of the learners and society.*

(ii) *heads of learning institutions should ensure that the daily routine provides for a proper balance of activities - academic, co-curricular and leisure; thus ensuring that the learners are usefully and fully occupied during each day.*

(iii) *the Ministry of Education should also reinforce measures that will attract low achievers so that their interest is not diverted to deviant behaviour. In this respect, class size should not exceed 40 students to foster closer teacher/learner relationship.*

256 The Commission was informed that sometimes communities around learning institutions and the employees therein, contribute to drug

abuse and other anti-social activities. Some people are said to peddle the drugs into the institutions for monetary gain while others do it with sinister motives as was evident in the case of one school in Eastern province where students went on rampage after drinking tea which was drugged by the cooks. Another school was reported to have large tracts of land where students or outsiders may cultivate bhang without being detected. This particular school, though one of the oldest in the province, has no fence. Some students with sinister motives such as smoking bhang or playing truancy, take advantage of this.

257 Submissions made to the Commission, especially in Coast province, indicated that the tourist influence is also a catalyst in drug abuse and other anti-social activities. Some Education Officers and headteachers revealed that the reported recent strikes in two schools from the province could be linked to drug abuse. The students are said to engage in drug abuse either in an effort to ape the tourists, or as a medium through which the drugs reach the tourists.

258 On the whole, the tourist influence ends up presenting two major problems to both learning institutions and society in general:

(a) In learning institutions, there is general decline in academic performance due to frequent absenteeism, general laxity and lack of concentration among the students. Some of them end up dropping out of school to become 'beach boys' where they render miscellaneous services to the tourists in return for a handsome pay.

(b) Whereas tourism is one of the leading foreign exchange earners in Kenya, it also tends to promote certain vices such as prostitution, drug abuse and trafficking. It also stimulates the growth of sex industry thus contributing to the spread of the sexually transmitted diseases among other anti-social behaviour. A recent article in the Nation Newspaper of 21st April, 1995 (Weekender Magazine) attests to the loose life caused by the tourist industry along the coastal towns. The Commission was further informed

that some foreigners lure some youths from Nairobi to Mombasa where they book them in posh hotels for the sole purpose of initiating them into devil worship.

Recommendation 18

In order to shield students from adverse external influences such as those associated with drug abuse and drug peddling, the Commission recommends that;

(i) all learning institutions be properly fenced with well designated gates;

(ii) undesirable bushes within the institutions should be cleared and idle land put under some productive economic ventures capable of generating additional income;

(iii) the headteachers in liaison with local administrators and the communities around learning institutions should co-operate in monitoring and carrying out surveillance of the students.

259 It was also reported that peer group pressure coupled with the urge for discovery of new things and ideas among the adolescents, are other causes of drug abuse and other anti-social activities. For example, Rastafarianism, which in its tenets, promotes drug taking and anti-social activities, is said to excessively excite the youth. Consequently, as was evident from a number of institutions, the youth tend to join the group. The Rastafarians are anti-God; they reject and despise the established religions and their followers. They are formidable drug abusers and traffickers. They claim that drugs enable people to attain the state of mind required to perform whatever they want without restraint. To a certain extent, mass indiscipline in the learning institutions, especially secondary schools, which sometimes culminates in strikes or mob fighting during games, may be attributed to peer group pressure and the Rastafarian influence. As a result of this, some of the students are also said to wear chains, multi-coloured clothes and hats (caps) from which they claim to derive special powers that enable them

to perform mystic and extraordinary things. They are also said to worship Jah, the Rastafarian god.

260 We were told that the Kenyan Society appears to be drifting away from God, has lost a sense of sin and rarely glorifies good values. The adult community, especially, those in positions of leadership, have failed to meet the expectations of the society. Most anti-social activities such as drug abuse and trafficking, corruption, lies, tribalism and nepotism emanate from them. Some opinion leaders have developed a habit of making irresponsible statements with impunity and the youth are inclined to copy them. It was further argued that the modern parent has hardly any time for the children and parental control is on the decline. This scenario has left the youth open and susceptible to new and undesirable values and ideas.

Recommendation 19

In light of the issues raised in paragraph 260 above, we recommend that the government sets up a national committee consisting of professionals, lawyers, social scientists and the clergy to prepare a comprehensive national moral code of conduct which will regulate and govern the conduct of Kenyans, especially those in leadership. A leader who fails to adhere to the code of conduct should resign.

261 From the foregoing views, it would appear that drug abuse is one of the causes of most of the anti-social activities. The converse is equally true that people who are prone to anti-social tendencies take drugs and alcohol to cultivate peace with themselves and the society at large. It, therefore, seems that most problems within the society today, devil worship included, may be associated with drug abuse. This assertion is given credence by a press report on the findings of researchers which states "It is the opinion of researchers everywhere that drug abuse and satanism go hand in hand". The report continues to quote former vice detective David Toma who once lamented that he has 'never met a satan worshipper who didn't do drugs', (cf: Awake! September 22, 1994,9). Kenyans all over the country were explicit that, both the

students and other members of the Kenyan society, are likely to get involved in anti-social activities such as prostitution, corruption, violence, wanton destruction of property, homosexuality and devil worship while under the influence of drugs. Indeed, evidence was given to the Commission indicating that at initiation stages, new members are first drugged to enable them cope with grisly rituals involved in devil worship. From these revelations, the Commission formed the opinion that: **devil worship is to some extent linked to drug abuse and other anti-social activities.**

CHAPTER VI

OTHER EMERGING ISSUES

262 This chapter deals with issues which emerged during the Commission's investigations into devil worship which were not specifically stated in the terms of reference. These include:

- Religious Education (RE) curriculum in the Secondary schools
- The Role of Religious sponsors
- Guidance and Counselling in schools
- Registration of societies

Religious Education (RE) Curriculum

263 Religious Education is one of the subjects in the secondary school curriculum. As a subject, it plays a unique role in that, it makes students have a vivid awareness of the knowledge of God and how He reveals Himself in their lives through their personal experiences. The subject also helps the individual student to develop spiritually and morally. By using the spiritual and moral insights gained, the students are helped to make appropriate decisions or arrive at reasonable conclusions as they try to cope with challenging situations in life.

264 Religion, therefore, has a unique contribution to make in the development of the student and in the stability of the society in general. Through the teaching of the subject, certain values and attitudes are imparted such as honesty, love, justice, unity, self control, chastity, kindness, reverence, service etc. These values inherent in religion are the same values that every society cherishes. The teaching of the subject equips the student to prepare for life and in the development of good character. The individual is helped to grow up as a whole person, i.e., morally,

spiritually, socially, emotionally and physically and hence become a good citizen.

265 Although the teaching of the subject is very important, the Commission learnt that it was becoming less and less emphasised in the majority of secondary schools. The reasons advanced were that the 8-4-4 curriculum was putting more emphasis on Sciences and Technical subjects to the extent that spiritual and moral issues do not receive the attention they deserve. The Commission was also informed that the number of students opting to do RE as an examination subject at form four level was decreasing steadily every year.

266 This situation was created when the 8-4-4 curriculum was revised and restructured in 1992. From 1986 to 1992, RE was a compulsory subject and every student had to take it. However, the restructured curriculum made it an elective subject at Form three level and grouped it with other humanities, namely, Geography, History and Social Education and Ethics (SEE). Most students now choose to do Geography for KCSE because of the emphasis the subject is given for various university courses. At the same time, RE is being less emphasized even for Art based courses at the University.

267 The Commission was also informed that the introduction of Social Education and Ethics (SEE) as an examination subject has not helped the situation either, as it has widened the choices in the humanities group. Prior to 1992, SEE was only taught in Forms One and Two as a compulsory subject. After 1992, it became an examination subject and the number of students opting to do it for KSCE is increasing as many schools find it an easier subject to pass. From the views gathered from teachers, it was clear that SEE might eventually phase out RE.

268 It was clear from the views expressed by members of the public, religious leaders, Education Officers and school authorities that Kenyans are worried about what is happening to the subject at this level of the education system. They were of the opinion that if this trend was allowed to continue, RE will eventually be phased out in

the school curriculum. Kenyans are known to glorify examinations and everything that goes with it. As such, if fewer and fewer students choose it at Form three level, even in lower Forms where it is compulsory, it will not be taken seriously and time allocated to teach it will be used to teach other subjects which might be considered more important. Such an eventuality would be very dangerous for Kenya as a nation because the education system would produce citizens who are intellectually sound but spiritually and morally empty. It would then mean that such citizens will have a 'spiritual vacuum' and will be vulnerable to all kinds of new ideas and practices including the cult of devil worship. It must be remembered that a person who lacks a strong religious background is left open and has no 'yardstick' to use in determining what is right or wrong, good or bad, godly or ungodly. It must be pointed out also that the cult of devil worship is trying to undermine religious systems and socio- customs.

Recommendation 20

The Commission notes with appreciation that RE is compulsory in Primary Schools in Kenya. However, in view of the issues raised in relation :o Religious Education (RE), we recommend that it be made compulsory in the entire Secondary School cycle to provide a firm foundation on moral values and spiritual nourishment.

The Role of Religious Sponsors

269 Religious sponsors have a constitutional right to provide spiritual care and organised worship in learning institutions. The Education Act (1968) Revised in 1981, recognizes the role of sponsors in the management of learning institutions. Some are members of Boards of Governors (BOG) and School Committees. They are often consulted in the appointments and transfers of headteachers.

270 However, the Commission learnt that, although this constitutional right is still in force, some religious sponsors have not taken their responsibilities seriously and have left some of the institutions unattended on spiritual and moral matters. This has left such institutions open to freelance preachers who have made schools

worshipping grounds to a level that they are creating confusion in the minds of students and conflicts within school communities. The Commission was told that many freelance preachers lacked sound theological training and tended to misinterpret the Bible, hence confusing the youth. The Commission also learnt that some schools, especially those built recently do not have sponsors and, therefore, rely on Christian Union (CU) Patrons and freelance preachers.

271 The Commission was informed of the inadequate provision of spiritual care in most learning institutions. This was attributed to the absence of Chaplains/Imams in these institutions. It was the opinion of Education Officers, headteachers and teachers that Chaplains/Imams play a key role in providing the much needed spiritual care and Guidance and Counselling on daily basis. It was also learnt that some had been useful in rehabilitating some students who had confessed to be devil worshippers.

In view of the important role played by religious sponsors, Chaplains and Imams in the spiritual and moral well being of learners, the Comission recommends that:-

Recommendation 21

The government should continue recognizing the role of religious sponsors in learning institutions. The sponsors should be enabled to maintain the religious traditions of the founder.

Recommendation 22

The government in conjunction with religious organizations should ensure that every secondary school, public or private, is provided with a Chaplain or Imam.

Recommendation 23

The Boards of Governors (BOG) and Parents Teachers Association (PTA), should ensure that provisons are made for spiritual care in those institutions that do not have religious sponsors.

Guidance and Counselling

272 The Commission learnt that the Ministry of Education has a section responsible for handling guidance and counselling in learning institutions. This section has been in existence for many years but the services it has offered so far, have not been effective because it is under-staffed and those manning it do not have relevant skills to handle the subject effetively. We were also made to understand that every secondary school has a teacher counsellor and that some of the large schools have designated heads of department (hod) appointed by the Teachers Service Commission (TSC). Most of the teacher counsellors, are trained RE teachers but lack proper training in Guidance and Counselling. Many rely on their experiences and initiative so as to provide the much needed services in guidance and counselling. Resource materials that would be used by the teacher counsellors as guidelines are also lacking in most schools.

273 School authorities and Education officers were emphatic that guidance and counselling services be expanded and strengthened at all levels. Guidance and counselling services deal with many aspects of the lives of students, namely, educational, vocational, health, socio-ethics, and personal matters. The progamme is especially useful to those students with psychological and emotional problems as it helps them to come to terms with reality and hence grow as well adjusted individuals.

274 It is evident that guidance and counselling for the youth that was properly organised in our traditional societies is no longer applicable today as the traditional norms and institutions of socialising the youths have broken down. Family values have changed and the modern parent seems to have very little time for the children. Parental control is on the decline and the burden of guiding the youth seems to have been shifted to schools. At the home front, children are mainly left to 'house-helps' and this means that they cannot be properly guided in moral matters. The society also seems to be short of role models for the youth as there is spiritual and moral decadence among the elder members of the

society. This has also contributed to lack of effective guidance and counselling for the youth.

The Commission notes with appreciation that the Ministry of Education through the Teachers Service Commission (TSC) has appointed teacher counsellors in learning institutions. However, we wish to recommend that:

Recommendation 24

The section handling Guidance and Counselling at the Ministry of Education should be strengthened and expanded.

Recommendation 25

The Ministry of Education should organise inservice courses at regular intervals for officials and teacher counsellors so as to equip them with the relevant skills.

Recommendation 26

Resource materials should be produced by the Ministry of Education in conjuction with professionals in Guidance and Counselling.

Recommendation 27

Guidance and Counselling should be made a compulsory component of teacher training programmes so that every teacher is equipped with the necessary knowledge and skills.

Registration of Societies

275 It was reported that the mushrooming and infiltration of splinter religious groups and sects is threatening the existence of established churches and is providing doorways to satanism. This trend was attributed to laxity in the registration of societies. For example, a respected Judge of the Court of Appeal and a former

Attorney General, was particularly disturbed to note that the 'Church of Jesus Christ of Latter Day Saints (the Mormons)' had been registered and was operating in Kenya, yet it is alleged that its activities are highly suspicious. (see chapter 3)

Recommendation 28

The government should set up a national body comprising of professionals and experts on religious matters to help in the scrutiny of all religious organisations seeking registration, keeping in mind the constitutional provisions regarding the fundamental rights and freedoms of others.

Recommendation 29

The national body should have a machinery to monitor the activities of the societies and should any be found to promote satanic practices, it should be deregistered.

Recommendation 30

Individuals seeking licences for open air preaching should also be scrutinized before licences are issued.

276 In this chapter, we have identified that the provision of Guidance and Counselling services in learning institutions is ineffective, there is less emphasis of RE at secondary level from Form Three and that the role of religious sponsors is declining. These issues need to be addressed seriously because of their importance in the moral and spiritual development of the youth.

CHAPTER VII

SUMMARY OF RECOMMENDATIONS

Page **Chapter III: Does the Cult of Devil Worship Exist in Kenya?**

40 **Recommendation 1**

In view of the fact that the lady failed to exonorate herself from the accusations made against her by the boy and considering that most of the information given by him was corroborated by her own evidence, the Commission highly suspects that she is a member of the cult of devil worship and should, therefore, be further investigated.

51 **Recommendation 2**

In view of the conflicting information regarding the activities of the Freemasonry, and given the secret nature of the society both to its members and to the general public, the Commission strongly recommends that the Government institutes appropriate machinery to further investigate its activities.

51 **Recommendation 3**

In the light of the public concern and suspicion about the activities of Freemasons, the Commission recommends that the organisation should come out openly and explain clearly to the public its activities and role in the society.

51 **Recommendation 4**

The Commission notes with appreciation that the Freemasons are involved in many charitable activities. However, members of the public appear not to be aware of such involvement. The Commission, therefore, recommends that such activities be made public so that people may have positive attitude towards the society.

57 **Recommendation 5**

Given the adverse effects of the activities of these organisations both in learning institutions and society in general, the Commission recommends that their activities be monitored closely and further investigations carried out, with a view to curbing their harmful effects.

57 **Recommendation 6**

The Commission notes with appreciation that the Government has already instituted measures to control playing of loud music in public service vehicles, especially matatus. However, considering the possible harmful effects of heavy metal pop music, pornographic drawings, pictures and literature on the society, especially the youth, the Commission strongly recommends that their use and exposure in matatus should be banned.

57 **Recommendation 7**

Considering that some of the TV programmes, video and film shows, particularly those on sex and horror, are basically foreign and as such expose Kenyans especially the youth, to foreign influence which is detrimental to our national and societal values, the Commission strongly recommends that such literature, programmes and shows be strictly censored before being released to the public.

58 **Recommendation 8**

Given the adverse effects satanic cults have on the society in general and the youth in particular and considering that most are recruited unknowingly, the Commission strongly recommends that programmes be developed to educate and sensitise the public through mediums such as public 'barazas', mass media and religious organizations on the manifestations and evils associated with the cult of Devil Worship.

Chapter IV: Impact of Devil Worship in Learning Institutions and Society in General

62 Recommendation 9

Arising from the issues raised in paragraph 236 (a), (c) and (d), the Commission recommends the following:-

(i) that the Ministry of Education in collaboration with sponsors should sensitize headteachers and teachers on various manifestations of the cult of devil worship especially the meaning of the satanic writings, signs, symbols, paraphernalia, code names and slangs commonly used by some students in the schools, so as to arrest the situation and prevent its spread. (cf. 236(a)

(ii) School authorities should monitor the activities of suspected students and where necessary, carry out regular spot checks to unearth the presence of possible satanic items among the students.

(iii) There is need for school authorities to establish proper machinery for vetting visitors to their schools without undue interferance with the role of sponsors.

63 Recommendation 10

Students identified or those who confess to have been members of the cult of devil worship should be rehabilitated into normal life through intensive guidance, counselling and pastoral care that should involve the members of the school community, relevant religious institutions and the parents.

64 Recommendation 11

Arising from the issues raised in paragraphs 238 and 239, the Commission recommends the following:-

(i) The Ministry of Education should ensure that regulations governing admission and transfer of students are strictly adhered to.

(ii) The Board Of Governors, Parents Teachers Associations, and school authorities should establish a ceiling on the amount of pocket money a student may have in any given term. School authorities should ensure that such pocket money is deposited with them at the beginning of the term.

65 Recommendation 12

The Commission recognizes the role the Ministry of Education is playing in offering managerial and administrative courses to head teachers through the Kenya Education Staff Institute (KESI). However, in view of increasing cases of indiscipline in schools, the Commission recommends that appointments to positions of headship should continue to be based on merit and limited to those with the necessary management and administrative skills. Besides, they should equally be exposed to regular inservice courses to enable them update their management skills.

65 Recommendation 13

In view of the complexity of occultic crimes, the Commission recommends that the Government sets up a special police unit charged with the responsibility of investigating ritual and related occultic crimes. The officers attached to this unit should be given specialised training to familiarize them with characteristics, manifestations and activities which would assist in the identification of occultic crimes.

Chapter V: Linkage of Devil Worship to Drug Abuse and Other Anti-social Activities

67 Recommendation 14

The Commission notes with gratification the efforts the government has made through the Anti-Narcotic Unit to curb drug abuse and

trafficking. However, in view of the continued rising trend in the misuse of drugs, we recommend that further steps be taken to educate and sensitize the public, especially the youth, on the inherent dangers and evils associated with drug abuse.

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While the Commission commends the Government for the efforts already made in trying to generate more employment, we do recommend that the efforts be enhanced to create more job opportunities in both the formal and informal sectors of the economy especially through further expansion of the Jua Kali sector. Besides, measures need to be put in place for the creation of more income generating projects and labour intensive small scale industries, especially in the rural areas in order to curb the rural-urban migration.

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The Commission further recommends that all learning institutions should put in place strong measures to curb drug abuse and alcoholism amongst learners in order to maintain good discipline. For example, school and college authorities should institute and, if in practice intensify, regular spot-check inspections to curb the drug abuse menace.

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(i) since curriculum review is an ongoing process, the current education system should be revisited for the purposes of restructuring and improving it at all levels. The curriculum should put emphasis on the immediate and future needs of the learners and society.

(ii) heads of learning institutions should ensure that the daily routine provides for a proper balance of activities - academic, co-curricular and leisure; thus ensuring that the learners are usefully and fully occupied during each day.

(iii) the Ministry of Education should also reinforce measures that will attract low achievers so that their interest is not diverted to deviant behaviour. In this respect, class sizes should not exceed 40 students to foster closer teacher/learner relationship.

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(ii) undesirable bushes within the institutions should be cleared and idle land put under some productive economic ventures capable of generating additional income;

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In light of the issues raised in paragraph 260, we recommend that the government sets up a national committee consisting of professionals, lawyers, social scientists and the clergy to prepare a comprehensive national moral code of conduct which will regulate and govern the conduct of Kenyans, especially those in leadership. A leader who fails to adhere to the code of conduct should resign.

Chapter VI: Other Emerging Issues

74 ***Recommendation 20***

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The government should set up a national body comprising of professionals and experts on religious matters to help in the scrutiny of all religious organisations seeking registration keeping in mind, the constitutional provisions regarding the fundamental rights and freedoms of others.

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Individuals seeking licences for open air preaching should also be scrutinized before licences are issued.

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12. Mati Gatongu Mbuina
13. John A. Ajwang
14. Benjamin Odhiambo
15. John Kamau
16. Peninah Masira
17. Stg. Asnath Mumbu

THE PERSONAL TESTIMONY OF A SELF CONFESSED FORMER DEVIL WORSHIPPER - PETERSON MOSERA, A STUDENT AT NYANCHWA ADVENTIST T.T.C., KISII, TRANSCRIBED FROM AN AUDIO TAPE.

Thank you Pastor for giving me this opportunity. I will say all I know - I can't add or leave out anything but say what has happened to me only.

- About this religion on devil worship, it is true, it is there.
- I will explain to you how I came to join it and how I have been able to leave it.
- It was in January, 1994 when I got a letter from a woman in Nairobi called JANE MWANGI.
- According to the information in the letter this woman works with K.P. & L. Co.. Ltd., Transport Department.
- In this letter she gave me her house Telephone No. 791201 and House No. 687 Buruburu Estate.
- She told me she is married with four sons only.

  Three are learning at Nyahururu and one is in the house - in Nursery School.

  She explained to me that she goes to the CPK Church, St. Phillips in Jericho, Nairobi.

  She told me that she would be very pleased if I went to her church as one of the followers.

- She told me that she lives a very good life - a life of riches and wealth which I cannot explain.

When I heard this, I don't know what happened to me and I decided to reply to her.

I told her that I had agreed to join her church and I agreed that she helps me as she had explained to me.

When I replied, she also wrote back saying she was very happy that I had accepted what she had told me.

We kept on corresponding to each other explaining one another how we were getting on until May 1994.

During the month of May she invited me to her home in Nairobi.

She told me how to go there and how to reach her house.

Now on this day when I wanted to go to Nairobi I took Gusii Deluxe bus.

I arrived in Nairobi, at 6.00 pm in the evening.

When I arrived in Nairobi, I had her house telephone number, I phoned and found a house girl - I asked her whether the owners were there.

She told me they were not there but they could return home at 8.00 pm in the night.

I requested her to come and collect me from the Gusii Deluxe Bus Station.

She told me it was not possible because she was alone and could not leave the house alone and above all he didn't know me since we hadn't met before.

Now it became very hard for me. Then I called (phone) him again but he told me he could not help me since it was at night and could not leave the house unattended.

I asked her where they normally alight at their bus stop. He told me he didn't know.

I asked her the number of the bus that goes there - He told me the bus number to Buruburu is no. 58.

At about 7.30 pm at Gusii Deluxe Bus Station, I heard matatu conductors calling for passengers to Buruburu.

I boarded the bus, paid bus fare and told the conductor to drop me at Buruburu Estate Phase 5.

The conductor was kind and told me to be nearer him so that he could drop me where I had told him.

It was along journey. The conductor told me that since I had the house number, it was going to be easy to locate the house I wanted.

I started searching for the house. It was now about 9.00 pm. I searched for it till 10.00 pm at night. At last I found it.

I knocked and found that house girl I had phoned earlier.

I asked her whether this was **Jane Mwangi's** house - she said, **"YES"**.

I explained to her that I was the one who had telephoned.

She welcomed me in and gave me some tea.

While taking tea, I was watching T.V.

Shortly afterwards about 30 minutes later I heard a car stop outside and soon came in a lady with a child.

This lady's appearance resembled the pictures that were in the house and those of her husband and I thought she might be the owner of the house.

- When she was removing her shoes before she entered the house, she told me KARIBU.

- I was very surprised as to how she came to know me because we had never met before and even this house girl had not gone to tell her that there was a visitor in the house - the one you have always written letters to.

- Even if she phoned to inquire whether there was any visitor in the house, it was possible for me to hear it because the phone was next to me. This surprised me a lot!

- When she entered the house we chatted generally about life - how the school was.

- Soon after, food was brought to the table. The food was comprised of Chapati, cooked maize, beans, boiled eggs, and cooked chicken.

- After we prayed, praying that I had never heard before.

- She started peeling the eggs for me and then we started to eat but on the table there was soup that was too **dark** like **black soot.**

- There was other food; very little food for the size of a thumb.

- This little food tasted like a watermelon - **nduma** and even its colour resembled a watermelon.

- Since I didn't want to appear a remote person, I did not ask what kind of food this was and it was not **sausages** because I know them.

- After finishing eating, her husband, myself and that woman we started to pray.

- We prayed in a language I didn't understand and they placed me in their midst - the language was not **Kikuyu, English** or **Kiswahili.**

- They prayed without ever closing their eyes.

- After praying, this woman told me that I should wake up at 3.00 a.m. in the morning, take a shower, take tea and then we go to CHURCH.

- I thought it was the CPK CHURCH she had told me of before.

- She showed me where to sleep and I went to sleep.

- Where I slept and because I didn't have a watch, I woke up at about 2.00 a.m. in the morning. I took a shower, got ready and waited for them to call me so that we may go.

- I waited for a bout one hour, went back to bed and stretched myself. Later on they came and called me for BREAKFAST.

- On the table there was that **food** *(MORSEL)* that looked like a **Finger**.

- There were eggs and chapatis and tea.

- After breakfast, she called her husband from the bedroom; we prayed the same way we had done the previous night.

- We went out; entered into a **Volvo** car and went to "CHURCH".

- We arrived at the "CHURCH" but it was not the CPK CHURCH she had told me of.

- We went into a house that looked like a church but it wasn't! It had 2 rooms before we arrived where people sit (LOUNGE).

- There I met only **women** seated - they were **eighteen** (18) seated, in 2 rows.

- This woman I was with introduced me to them - telling them; this is that visitor who is from KISII that I have always told you about.

- Jane left me with another woman who was speaking (Kisii) **Ekegusii** though I never knew whether she was a **Kisii** or another tribe.

- This woman told me that I had first to take a shower before I proceed with anything else.

- She took me to the Mabati bathrooms that were outside. These bathrooms didn't even have locks from inside.

- She gave me water and I started to bathe.

- Just before I had finished washing, this woman came with a razor blade.

- She made incisions on my stomach. After making these incisions, she used something like a **handkerchief** and took my **blood**. (I was not able to see clearly whether it was a handkerchief because it was at night).

- It was painful but I persevered because I had no alternative.

- She came and collected me; took me to the other woman told me to go to another room.

- There she gave me something that looked like **porridge.**

- When I took this drink it tasted like blood but it was sweet as it was **porridge** with **sugar.**

- This woman told me that I should pledge that all they told me I should abide, and that I should not tell anybody.

- She warned me that if I did not accept, I could not get out of that room.

- I accepted because I was alone and I did not know where I could have gone.

- Then we got out - when I spat out the leftover **porridge**, that was in my mouth I discovered it was **blood.**

- I couldn't tell what type of blood this was (I guess he went out of the room).

- I came back to these women. My hostess took me back to her house.

- She gave me Ksh.1,200/- and told me to go to Kisii.

- When I reached Kisii I saw that the life I had in Nairobi for those days I stayed there was better than the life in Kisii.

- I stayed in Kisii for a day and returned to Nairobi.

- When I arrived in Nairobi, I telephoned her - she came and collected me and took me to her house.

- That same **food** that looks like a **Finger** was still there.

- After eating we prayed the same way we did previously - we slept but just before going to bed, she told me that we had to go for a **wedding** at **Murang'a** the following morning.

- I remember it was on Friday.

- In the morning after breakfast, we (myself, this woman and her husband) set out for Murang'a.

- We went in one vehicle - we travelled a long distance like from Kisii to Kisumu.

- When we reached Murang'a, we parked the vehicle near a "dam" and we got out.

- We held hands together - they put me in the middle and they started to sing in a language I couldn't understand.

- It wasn't Kikuyu, Kiswahili or English.

- After singing; I don't know what happened and I found myself in a certain house.

- When we left the vehicle and where that river was, I can't explain.

- In this house, we found one person who welcomed us. He made us seat.

- He asked my name in **English** and I told him.

- He told me that they knew me since the time we started corresponding with this woman - we know you but it is you who doesn't know us.

- This house had very many wonderful things that I had never seen before including 4 T.V.s.

- After this he switched on one T.V. and I started seeing the life I had in College.

- The life I had was mainly of lying and being in need of **money**.

- After showing me for nearly 2 hours, lunch-time approached - 1.00 p.m.

- This woman I was with - **Jane** - went into an inner room and came out with a very big **tray** covered with a **white sheet** (cloth).

- She brought 4 plates and a knife - she told me I was the one who was going to prepare that lunch for them.

- When she removed the cloth/sheet, I discovered that it was a dead person - whose **Head, Legs** and **Hands** had been cut.

- They showed me where I was to cut the **meat** into small pieces so that we could have lunch.

- The woman helped me to cut the **meat**; placed it into 4 plates and started to eat lunch.

- After lunch, I didn't see anything wrong in eating a person; I was not surprised or shocked - I saw it as a **normal** thing.

- After we finished lunch, this man we met in the house told me that before we leave, they wanted me to give either my **brother** or **sister** as a **sacrifice.**

- I told him I didn't have anybody whom I could give as a sacrifice.

- He then told me that they knew how many of us are at our home.

- The only thing I had to do was to give them just a name and they could let me go.

- We argued for a while and then they asked me to give them something to standby for **7 days** when I could bring them the results.

- I pondered over the issue and saw that I had nothing but, at home there were **2 radios** - I told them of **one radio.**

- After this we prayed as before and then suddenly found ourselves outside that vehicle we had left near the river.

- We boarded - came to Nairobi and arrived at about 7.00 p.m.

- We took supper, slept and in the morning prayed as usual. They gave me Ksh.1,500/- and I came to Kisii. When I reached Kisii, I went to the College to find out what was going on because I left without asking for permission.

I found that my father was looking for me because they thought I had gone home and taken away that radio so that I could sell.

When I found out that they were looking for me. I returned to Nairobi but I never told them that that radio I had told them about disappeared.

After 3 days, I returned to Kisii.

When I reached Keumbu. I was arrested by the Police who had been looking for me. (Keumbu is my home area).

I slept in Keumbu Police Cells till morning with 3 others.

In the morning, (outside the cells) I was handcuffed - I managed to free myself from 5 Policemen and other people without any hindrance.

I don't know what happened as I found myself at **Kegati** coming to town **(Kisii)** on foot.

I came to Kisii town, slept in my friends house.

The following morning I started to go to College but before I reached I met a College Pastor - **Pastor Joel Nyarangi** who told me I was being sought by the College authorities who wanted to sort out my case because the Principal believes I did not make any mistake though I ran away from College voluntarily - I should return so that I could do exams.

I told Pastor that I was to return to College in the afternoon - (we met in the morning).

When I returned, he locked me in his office and went to call the Deputy Principal from his office.

While I was waiting, I heard my younger brother who follows me, talking outside.

I concluded then that I had now been caught - I didn't know what to do but I remembered what they had told me in Murang'a that wherever you go, whatever difficulties you encounter, we shall help you.

All over a sudden, I felt as if I had great strength; and strong wind out of the office - where I passed, I don't know but found myself at MWANYANGETINGE shops - for those who know Kisii town.

This was at 6.00 p.m. - I went to a friend of mine and slept there.

The following day I found myself at **Itiero** trying to tell lies so that I could return to **Nairobi.**

I cheated people at Itiero that we were expelled from College because we went to watch a football match without getting permission.

I was told to wait outside the office at Itiero while they looked at my problem.

They telephoned the College and they were informed that I was being sought for - they had either to detain me there or take me to College.

The European at Itiero took me to the Pastors office at College.

The Pastor wanted to know what had happened to me since I left School (College).

That's when I told him what had happened to me since I joined the **"Religion"** until I had gone to his office on that day.

They prayed for me with Pastor Kiage, **Nyamwanda, Ondieki, Moronya** and the **Deputy Principal Mr. Okero.**

THE PASTOR INTERVENES HERE

- THE PASTORS PRAYED FOR ME.
- HE WAS TREMBLING
- HE FELL DOWN.
- THEY TOOK HIM FOR LUNCH.
- THEY CAME BACK AGAIN AND PRAYED FOR HIM.
- HE WAS ABLE TO PRONOUNCE THE NAME OF JESUS WEAKLY FIRST BUT LATER HE REGAINED STRENGTH.

TESTIMONY

- PETERSON HAS TESTIFIED AT THE FOLLOWING CHURCHES:-

KISII CENTRAL SDA CHURCH

NYAGUTE SDA CHURCH

KERINA CAMP

TO PASTORS AND OTHER PEOPLE

PETERSON'S WARNING TO OTHERS:

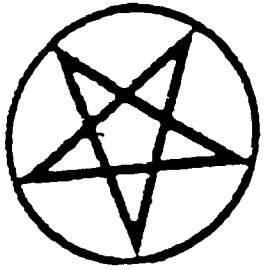
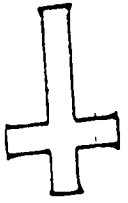
- I want to say that this RELIGION IS ALIVE AND SATAN IS ALIVE.
- I want to warn you that this RELIGION is of MONEY, a religion of WEALTH, a religion of MANY THINGS; a RICH religion BUT one that gives HUMAN BEINGS as a SACRIFICE.

- Because when you go there, every month, you can give your own brother/sister as a SACRIFICE.
- As you give them, the more WEALTHIER you become until they are all finished.
- Another thing - this religion is frequented but not particular people you can find SDA's, CATHOLICS, PENTECOSTALS etc.
- They come from various religions and meet there.
- The religion comes mainly to SCHOOL CHILDREN.
- And SATAN wants to know what thoughts you have. If you have thoughts about MONEY, he will come to you through MONEY, if you have thoughts about ALCOHOL, he will come to you through ALCOHOL and many other things.

NOTE: Those who want to know more about the RELIGION, they are welcome to come and see me at NYANCHWA SDA T.T.C.

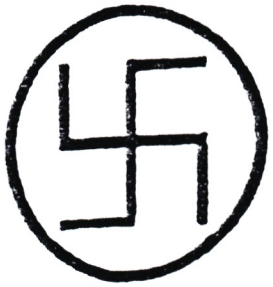
APPENDIX III

SATANIC SIGNS AND SYMBOLS

The Inverted Pentagram is symbolic in that the five-pointed star seems to show the goathead, i.e. satan. Because it is similar to the Star of David, it is also used to mock the Jewish faith	
The Upside-down Cross is also known as the southern Cross and intends ridicule of the christian Cross and religion. Used in some jewellery, rock albums covers and tattoos. The breaking of the cross is one of the first tasks new members of a Satanic cult are asked to perform.	

The Cross of Confusion was first used by those Romans who questioned the truth of Christianity, and to whom "Caesar is Lord" (as against Romans 10-9).	
The Pentagram is used by witches and is a magic symbol. It represents the four elements surmounted by the Spirit.	

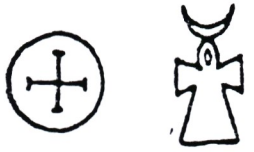
The Swastika is a very old religious symbol. Also known as the sun Wheel, it represented the sun's course through the heavens. Later its inverted form was used by Adolf Hitler and the Nazis to show movement away from the Godhead. Today it remains a symbol of evil.



The Nazis also used the satanic S or lightning Bolt. This was worn on their uniforms.



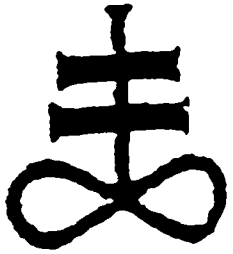
Black Mass Indicators are as shown here. The Satanic Black Mass is a parody of the catholic Mass. In it holy items are defiled and forbidden things are done, like saying the Lord's Prayer backwards. It is claimed that unbaptised babies are sacrificed to satan.



The Cross of Nero became known in the 1960s as the "Peace symbol". It has become the emblem of occult teachers and "heavy metal" groups to represent the defeat of Christianity through a brokwn cross.



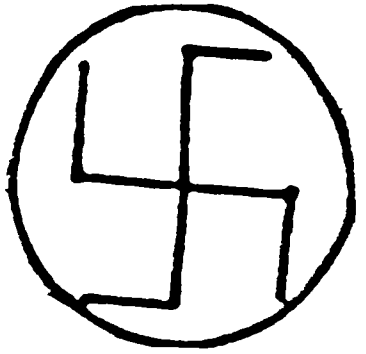
Church of Satan in San Francisco uses this symbol. It is also found in the Satanic "Bible". The Black Mass, Balck Magic, aspects of the drug culture and blood sacrifice are connected with the worship of Satan. In fact, satanism is built on what Christianity rejects, thus the satanist's god is the Christian's devil. Satanists fight on the side of darkenss against the Light.



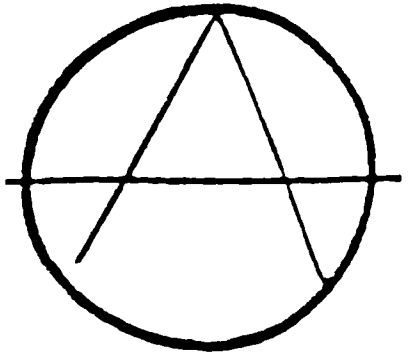
The 666 Symbol is well known as the number of the Great Beast of the Book of Revelation. See chapter 13 verse 18. Six is the human number as 7 is the number for God, meaning perfection. so satan is the number 6 recurring. No matter what, he can never be 7 and so will always fail in his ambition to be God. Sometimes the letters **FFF** are used, being the 6th letter of the alphabet.



The "Swastika" or "broken cross" is of ancient origin. originally, it represented the four winds, four seasons, and four points of the compass. At the time, its arms were at 90 angles turned the opposite way as depicted here. It turned in a clockwise direction, showing harmony with nature. The swastika depicted here shows the elments or forces turning against nature and out of harmony. The Nazi's, SWP groups, and occult groups use it in this manner.



The symbol or "anarchy" represents th abolition of all law. Initially, those into "punk" music used this symbol, but it is now widely used by Heavy Metal followers.



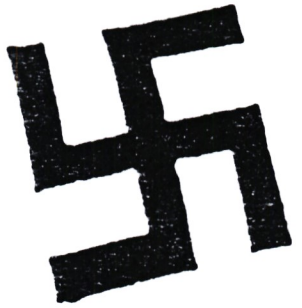
Here is the moon goddess "Diana" and the morning star of "Lucifer" are represented. This symbol may be found in both White Witchcraft and satanism. When the moon is turned to face the opposite direction, it is primarily Satanic.



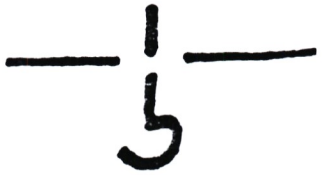
Lightning Bolt
Heaven to Hell
Strength



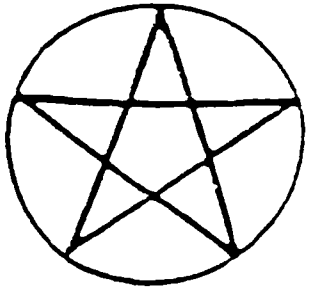
Swastika



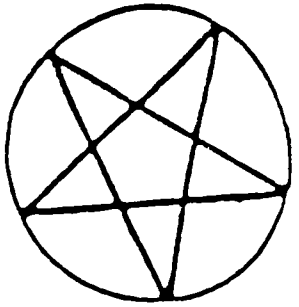
Anti Christ. Cross of Confusion



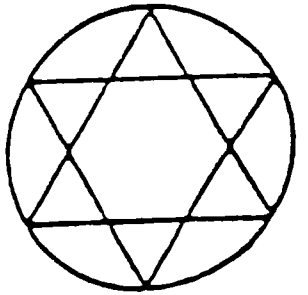
The "pentagram," or without the circle, the "pentacle," may be used in both Black and White Magic. Generally, the top point represents the spirit, and the other points represent wind, fire, earth and water.



The upside down pentagram, often called the "baphomet," is strictly Satanic in nature and represents the goat's head.



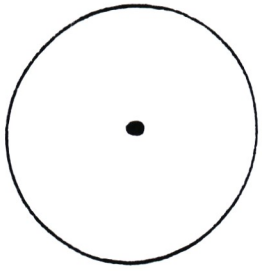
The "hexagram," also referred to as the "Seal of Solomon" is said to be one of the most powerful symbols in the Occult.



Horned Hand



The point within the circle the sign of Lucifer, having originated in Egypt (the sign of the sun-god Ra) and Babylon. There are many variations of this circle. And it is also used by New Agers as "the god of all gods"! Christians will know that this means Satan.



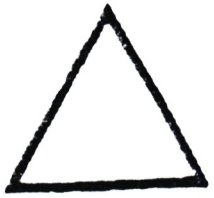
This is the Scarab, the design of the dung beetle, the Egyptian symbol of reincarnation. Also associated with Beelzebub, Lord of the Flies (see Matthew 10:25 & 12:24).

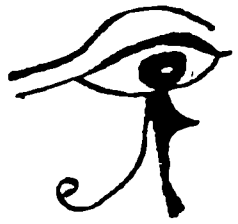


ANKH, Egyptian symbol of fertility, used in sex orgies.



Thaumaturgic Triangle (in the shape of a pyramid), used in calling up demons and for magical spells.



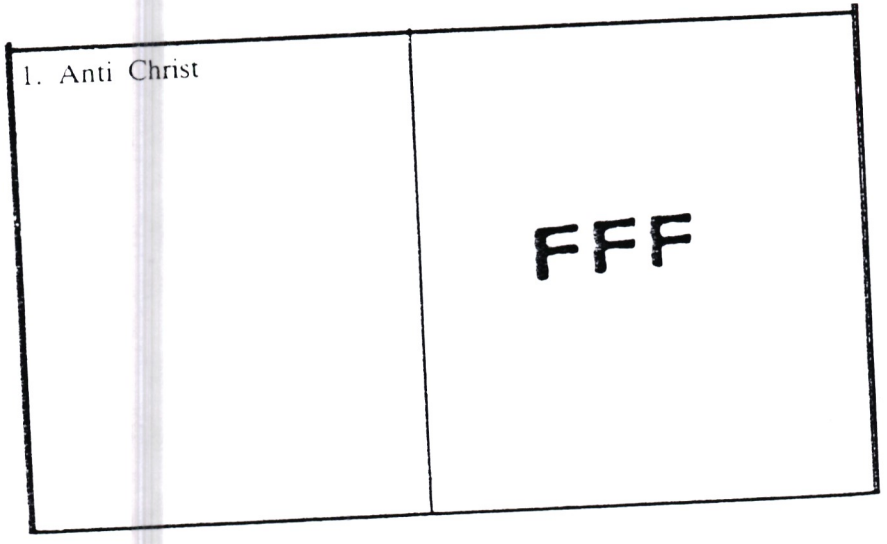
UDIAT the "all-seeing eye"	
Anti Christ Devil Child	AC/DC

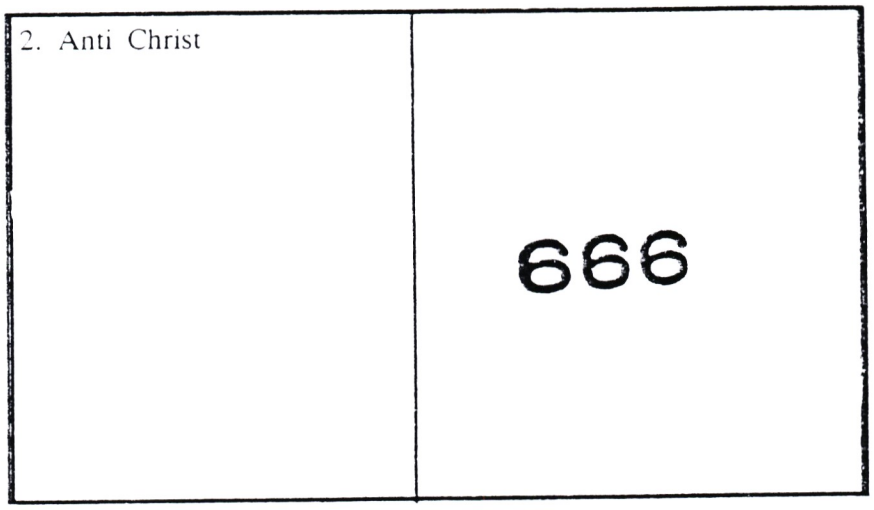
Three Headed Dog Guards Gate to Hell	ZOSO
Satan/Stoner	S



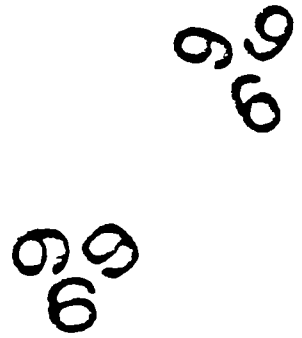
"THE MARK OF THE BEAST" (Rev. 13:16–18)

Four different ways which refer to the "mark of the beast" or Satan. Note that the letter "F" is the sixth letter of the alphabet.

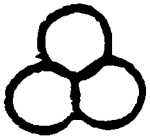




3. Anti Christ

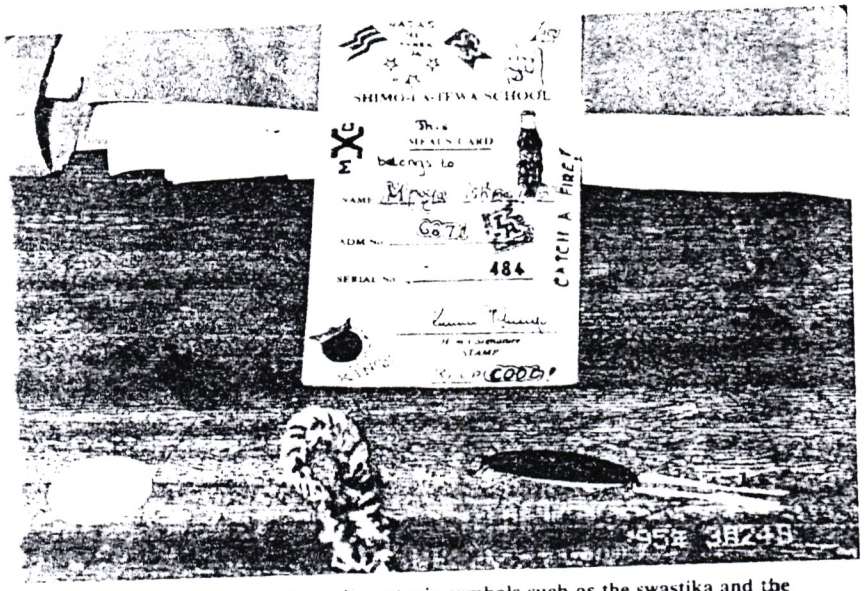


4. Anti Christ

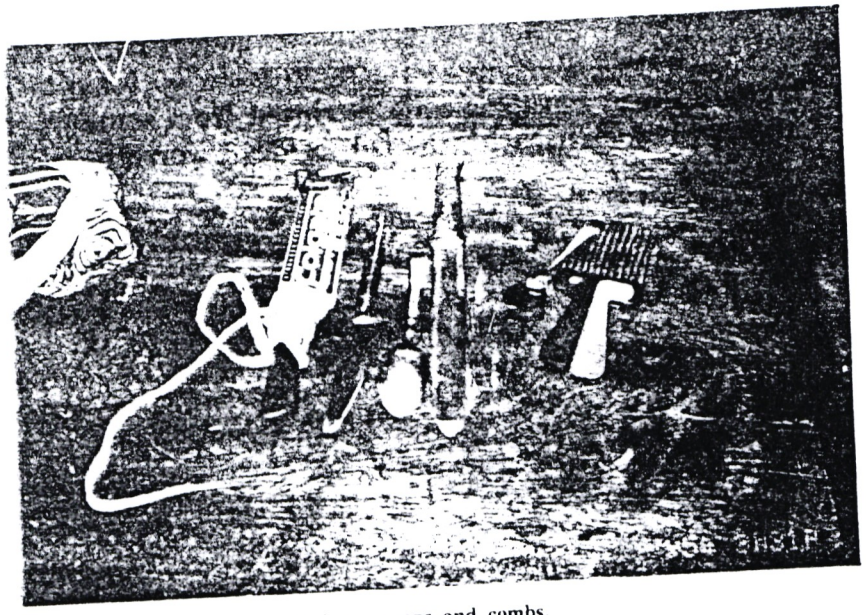


Horns and Tail added To Any Letter	

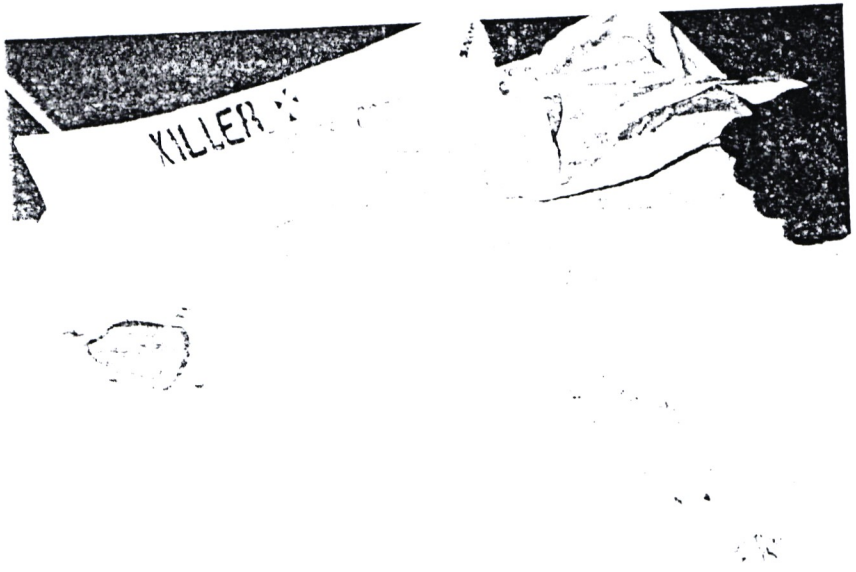
Photographs of Paraphernalia retrieved from some students associated with the cult of devil worship



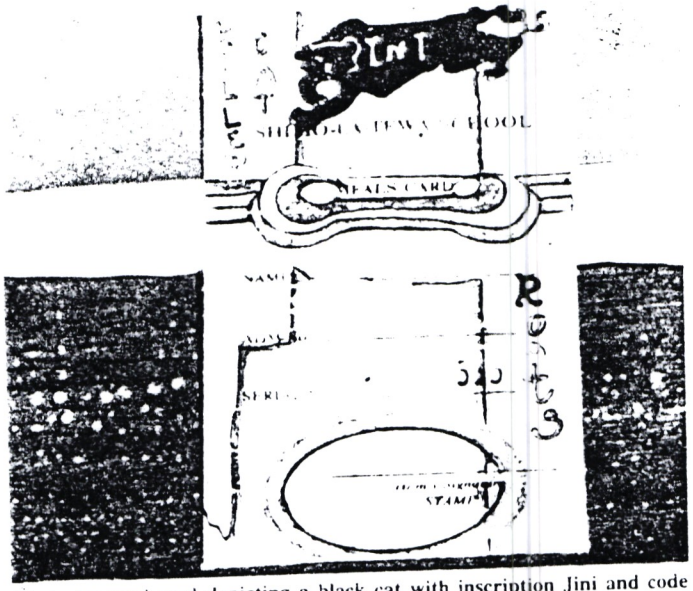
Student's meal card bearing satanic symbols such as the swastika and the Horned hand. Note also the two crossed flags one of which is the Kenya flag (top left) which is shaped to symbolize the satanic symbol of lightning bolt. It was not clear what the flag on the right represents. The five pointed stars represent the morning star of Lucifer. The writing NATAS NI AYNEK 94 reads in reverse Satan in Kenya 94.



Knives, spoons and combs.



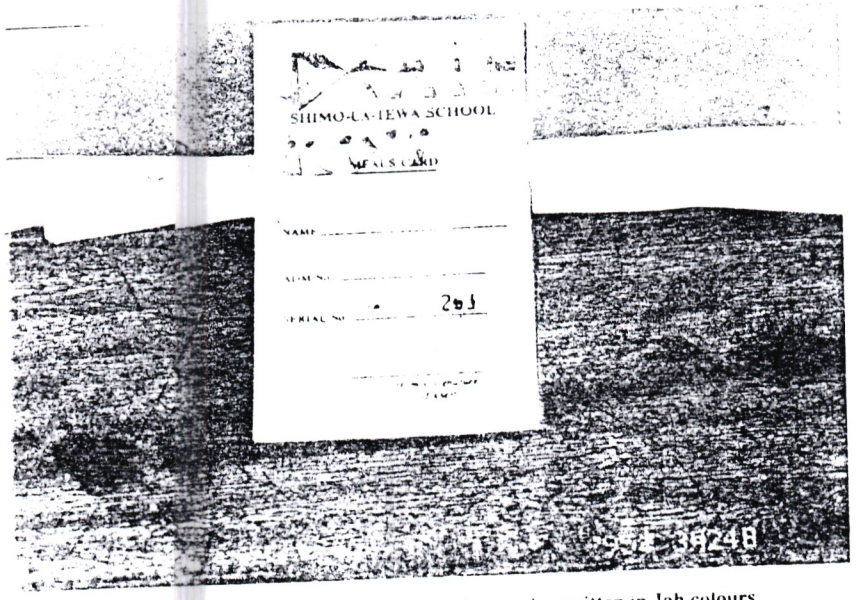
A student's shirt with the code name Killer.



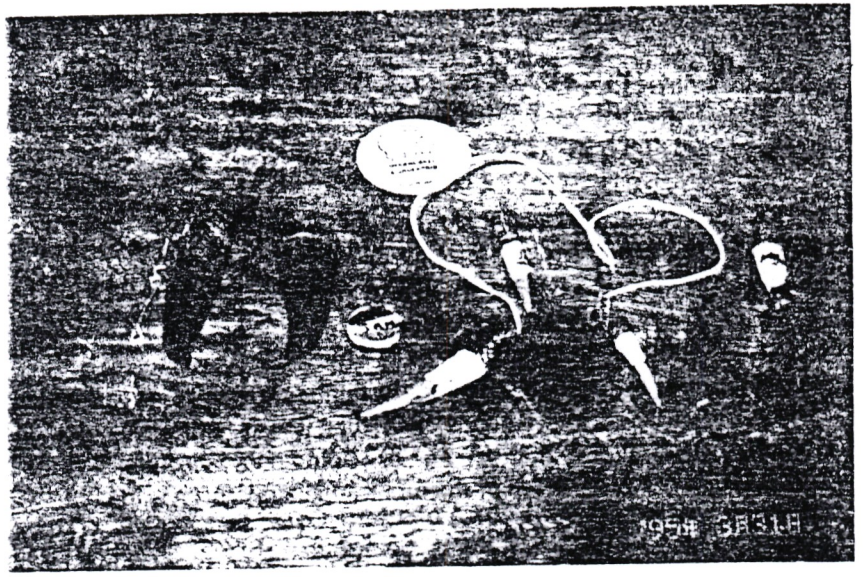
Student's meal card depicting a black cat with inscription Jini and code name Killer cat which was written using Jah colours. Other shapes drawn on the card reflected the same Jah colours.



Chain with portrait of late emperor Haille Selassie which was also in Jah colours.



Student's meal card with code name Death row also written in Jah colours.
*Note: Jah colours are: red, yellow and green.



Horns and strange earings with inscriptions of the word Jah. Some horns were painted with Jah colours* while others were painted black and appeared to be smeared with dry blood.

A GLOSSARY OF OCCULTIC TERMS

Catoptromancy. Divination by means of mirrors.

Goat's Head. Sixteenth century symbol for Satan.

Hexagram. Six pointed figure (the shield of David which controlled Demons.

Key of Solomon. Probably the most famous grimoire ever written; some legends hold that it was written by demons and hidden under Solomon's throne. various versions in different languages survive today.

Lucifer. The archangel cast from heaven for leading revolt of the Angels. The planet Venus in its appearance as the morning star.

Luciferans. A medieval Satanic sect prevalent in the thirteenth century. They sacrificed to demons. They worshipped Lucifer and believed him to be the brother of God wrongly cast out of heaven.

Agrippa. A grimoire written in black or purple pages, and shaped like a man.

Alchemist. Practitioner of Alchemy. Middle ages primary goal was to transform base metal into gold.

Any seemingly magical power or process of transmuting.

Altar. A table used for the practice of magic or for worship.

Ruler of the spirits or the East.

Amulet: An ornament or charm used to ward off spells, disease, etc.

Anacithidus. A stone used for calling up demons.

Antichrist. Enemy of Christ.

Animism. Worship of the spirit that presumably animates all things.

Apotropaion: A charm that protects someone against evil spirits or the Evil Eye.

Arcana: A secret process or formula; in Tarot, twenty-two pictoral cards comprise the Major Arcana and fifty-six (or fifty-two cards divided into four suits are the Minor Arcana.

Archiend A chief or foremost fiend (Satan).

Athame: A knife with a black hilt used by witches.

Balefire: Ritual coven fire.

Beelzebub Lord of the flies.

Belial: Without a master.

Belomanay: Technique or inscribing the name of the enemy on an arrow and shaking up the arrows in a quiver. The arrow was directed at the enemy whose name was inscribed thereon.

Beltane: A witches holiday on May Eve.

Black Dragon: A popular grimoire attributed to Honorius, an occultist of the 15th century.

Black Magic: Negative, harmful, or destructive magic, as opposed to white magic.

Black Mass: A ritual by which Satanists or witches blaspheme God and ridicule Christianity, usually by observing a perverted Catholic mass.

Black Pullet; A grimoire that probably dates from the late 1700's.

Book of the Dead: An Egyptian handbook for guiding the souls of the dead through the underworld.

Soul: Ruler of the West.

Cannibal: A person who eats the flesh of human beings.

Cantrip: A spell cast by a witch.

Cathari: From the term cat whose posterior they kiss, in whose form Satan appears to them.

Cephalomancy. Divination by using the head or skull of a donkey or goat.

Cereberus: Three headed dog that guarded the entrance of Hell.

Ceroscopy: Melted wax is poured into cold water, and the resulting shapes are interpreted as a means of divination.

Chaldeans: Generic name for adepts in the Black Arts.

Chalice: A cup or goblet. a cup for consecrated wine.

Charm: Chaned or spoken words used to invoke a spell, or a physical item said to possess supernatural power.

Circle: Drawn on the ground to enforce demons to appear.

Consecrating: To make, declare or set apart as sacred.

Coven: A group of Satanists or witches, not exceeding thirteen that come together for worship purposes.

Curse: A spell or charm invoked against someone or something.

Demon: A non-human spirit; according to the Bible, they are angels who rebelled against God.

Devil: Synonymous with demon; the devil refers to Satan.

Diablerie: Dealing with Demons or the Devil, sorcery of witchcraft.

Diabolus: Two morsels, kill body and soul.

Elaeomancy: Divination by observation of a liquid surface.

Elements: The early Greeks considered Earth, Air, Fire and Water to be the four elements.

Eltzen: Ruler of the Spirits of the North

Equinox: Either of two times a year when the sun crosses the celestial equator and when the length of the day and night are approximately equal.

Evil Eye: A superstition which credits certain people with the ability to dispense bad luck with a gaze; people hope to counteract it by wearing charms or amulets.

Exorcism: The act of removing demonic control from someone who is demonised; in witchcraft, purifying something from alien influences.

Familiar: A demonic spirit who serves a which or medium, or an animal that it may inhabit.

Freya: Scandinavian Goddess of Love, Queen of Lower Regions. Freya's sacred day was Friday. Witches held weekly assemblies on Friday.

Full Moon: Greatest magical power.

Grimoire: A book of spell that belongs to a witch or coven.

Halloween: A November Eve witches holiday; considered to be the day of the year most suitablee for magic or demonic activity.

Hecate: Goddess of Lower Regions and patroness of witchcraft.

Hydromancy: A method of divination by gazing into water surfaces.

Hodoo: Practices in Voodoo, Black Magic. One that brings bad luck.

Incantation: Ritual recitation of verbal charms or spells to produce a magical effect.

Incubus: Demon that copulates with human females.

Kabbalistic: Medieval magic of the Jewish Community, and later a Christian version.

Lemmas: August witch celebration.

Lethe: Steam of forgetfulness in Hell.

Lilith: In Talmudic tradition, Adam's first wife who bore him demons.

Magick; Used by Aleister Crowley and others to distinguish between what was often practised by 'weaklings seeking an escape from reality' (magic) and

Crowley's more systematic occult lifestyle and endeavours (magick).

Magus: A male witch.

Mandrake: An eurasian plant, Mandragora officinarum; thought to resemble the human body. This plant was once believed to have magical powers.

Maskim: Seven subterranena demons.

May Eve: Festival of Roodman.

Midsummer: Festival of Beltane.

Necromancy: Communication with the supposed spirits of the dead, usually with the use of bones or some part of a corpse.

Numerology: Use of numbers associated with a person's name and birthdate as a means of divination.

Object Link: An object that supposedly impregnated with the magnetism of a proposed victim or subject of a spell.

Occult: Beyond the realm of human comprehension, mysterious, inscrutable secret.

Odin: Norse Mythology. Supreme diety and creator of the cosmos and man.

Oriens. Ruler of the Spirits of the East.

Pagan. A person who is not a Christian. One who has no religion.

Paganize. To make a pagan.

Pentacle. Five pointed figure containing mystic symbols used especially in divination and conjuration of spirits..

Pentalpha. Design formed by interlacing five A's (similar in use as the pentacle).

Pentagram. Five pointed geometric figure used to summon demonic help.

Ritual. The prescribed form or order of conducting a religious or solemn ceremony.

Sabbat, Sabbath. A quarterly or semi-quarterly meeting of witches for celebration or for observance of Black Mass.

Sacral. Pertaining to sacred rites or observances.

Sacramental. Consecrated.

Sacramentarian. Person who regards the Sacraments as merely visible symbols.

Sacrilege. Misuse, theft, desecration or profanation of anything consecrated.

Sacrosanct. Sacred and inviolable.

Sadism. Sexual satisfaction with the infliction of pain on others.

Sadistic. Deliberately cruel.

Satan. 'The Adversary'; Satan was the chief of the angels that rebelled against God and were cast out.

Principal Infernal spirits:
Lucifer - Emperor
Beelzebub - prime Minister
Astorath - Grand duke.

Satanic. Pertaining to or suggestive of Satan of Evil: profoundly cruel.

Satanism. The religion devoted to the worship of the devil.

Seal. A demon's summoning diagram or signature.

Seance. A ritual by which a medium calls upon the supposed spirits of the dead.

Sharman. A witch or "medicine man".

Spell. An incantation designed to bring about magic.

St. John's Eve. The midsummer witch celebration.

Succubi,succubus A demon or wraith in female form sent for sexual purposes.

Solstice. Either of two times of the year when the sun has no apparent northward or southward motion. Summer-approximately June 22 and Winter-approximately December 22.

Talisman. A power object, an amulet.

Tarot Cards. Cards used as a means of divination.

Tephramancy. Divination by looking for messages in ashes, often burned tree bark.

Vampire. According to legend, one who rises from the grave by night to consume the blood of persons.

Vauderie.
Vaulderie. The witches' Sabbath.

Voodoo A religious cult of African origin; believed in sorcery and fetishes in rituals in which participants

communicate by trance with ancestors, saints or animalistic dieties.

Vow. An earnest promise or pledge that binds one to perform a specific act or behave in a certain manner.

Walpurgis-night. The eve of May Day, believed in Medieval Europe to be the occasion of a witch's Sabbath. An episode or situation having the quality of nightmarish wildness associated with this Sabbath (April 30).

Warlock. Originally meaning 'one who breaks faith,' it is more often used by non-witches to refer to a male witch.

Waxing Moon. Changing moon.

Wicca. An Old English word from which we get the word 'witch'.

Witch. On who practices magic.

Witchcraft. The practice of sorcery or magic.

Wizard. "Wise done"; a male witch.

Xylomancy. Divination using pieces of wood, either by interpreting their shape or noting the order in which they burn in a fire.

Zobi. A corpse that moves and acts as if it were alive; or a person completely controlled by a magician.

NUMBERS OF SIGNIFICANCE

ONE - Equate with primal chaos.

THREE - Triple repetitions, effective in incantations.

FIVE - Symbolizes Justice

SEVEN - In occult rites, possesses mystic implications.

THIRTEEN - Number of members in a coven, members being associated with thirteen lunar moons.

FOUR TIMES FOUR - In Talmudic computations the Devil's own number

7 + 9 - Multiples of these possessed thaomaturgic potency; odd numbers lucky triple repetitions is characteristic of magical rituals.

666 - Sign of the beast, Devil's calling numbers.

IMPORTANT DATES

September 22 - Autumn equinox
June 21 - Summer Solstice
March 20 - Spring Equinox
December 21 - Winter Solstice
February 2 - Candlemas
April 30 - Walpurgisnacht
October 31 - Samhian (Hallows Eve)
November 1 - Festival of Hecate

Clues unique to the Black Occults in General (useful for crime scene investigations)

1. Mockery of Christian symbols. (inverted cross, vandalized Christian artifacts)
2. Use of stolen or vandalized Christian artifacts.
3. Discovery of candles or candle drippings.
4. Unusual drawings, symbols on walls/floors. (pentagram, etc)
5. Non-discernable alphabet.
6. Animal mutilations including removal of specific body parts. (anus, heart, tongue, ears, etc.)
7. Use of anumal parts (feathers, hair, bones) to form signs and symbols on ground.
8. Absence of blood on ground or in animal.
9. Altar containing artifacts (candles, chalice, knife, etc.)
10. Effigies, like voodoo dolls stuck with pins or otherwise mutilated.)
11. Bowls of powder or coloured salt.
12. Skulls with or without candles.
13. Robes, especially black, white, or scarlet.
14. Rooms draped in black or red.
15. Books on satanism, "Magick" Rituals, etc.

A letter from the Lucifer golfing society of London.

THE LUCIFER GOLFING SOCIETY
(Founded 1921)

Patron: H.R.H. PRINCE PHILIP, THE DUKE OF EDINBURGH, K.G.
President: THE RT. HON. LORD WEATHERILL, D.L.
Captain: C. FRAZER SEDCOLE, ESQ.

Hon. Scribe
Fergus W. Watson
01795-521231
Fax 01795 522647



All communication to:
THE 'HON SCRIBE'
RUSHETT
NORTON
FAVERSHAM, KENT ME13 0SQ

THE FIFTY NINTH
LUCIFER COMMONWEALTH
MEETING AND DINNER

THE LUCIFER GOLFING SOCIETY OF LONDON has the pleasure of inviting Golfers from Overseas to take part in their 59th Commonwealth Golf Meeting in July, 1995.

STATUS

Any amateur Male Member (18 years and over) of a recognised Golf Club in The Commonwealth, as constituted from time to time, is eligible to enter provided: -

(a) He is a British subject or a citizen of a participating country.
(b) He is normally residing in the country in which the Golf Club of which he is a member is situated.
(c) He has a Medal Play Handicap of 18 or less for 18 holes.

QUALIFYING ROUND: 18 Holes, Stableford (Full Handicap)
The Qualifying round will be played on Monday, 10th July, 1995, at WESTHILL GOLF CLUB by the courtesy of that Club.

Approximately the 60 best scores will qualify to play in the FINAL.

Luncheon and Green Fee will be Free of Cost to all Competitors.

FINALS

The Final Competition will be played at SUNNINGDALE GOLF CLUB, by the courtesy of that Club, on Tuesday, 11th July, 1995, and will be 36 Holes v. Stableford Bogey (Full Handicap). One round on the Old and one round on the New Course.

Luncheon and Green Fee will be Free of Cost to all Finalists.

PRIZES

The Prizes to be competed for are as follows:-

A LUCIFER TROPHY for

(a) The Overall Winner of the FINAL 36 Holes
(b) The Runner-up of the FINAL 36 Holes
(c) The Best Score on each Course for the FINAL
(d) The Best Score at West Hill QUALIFYING ROUND

(c) The Best Score on each Course for the FINAL.

(d) The Best Score at West Hill QUALIFYING ROUND

No player can take more than one Prize The decision of the Society to be final on all points

COMMONWEALTH DINNER

The Lucifer Golfing Society invite all entrants, whether or not they qualify, to be their Guests at Dinner on **Wednesday, 12th July, 1995**, at the Savoy Hotel, London

Dress: Dinner Jackets.

ENTRIES

ENTRIES WILL CLOSE ON TUESDAY THE 20th JUNE, 1995, and **must be by letter addressed to F.W. Watson, Lucifer Golfing Society, Rushett, Norton, Faversham, Kent ME13 0SG. Tel. 01795 521231 and must comply with the following conditions:-**

(a) Full Names in BLOCK LETTERS.
(b) Date of expected arrival in England.
(c) A reliable address given in the United Kingdom for communications.
(d) A Certificate of Handicap on 18 Holes signed by the Secretary of the Player's Club.
(e) State if caddie required.
(f) Confirm you are attending the Commonwealth Dinner.
(g) A remittance of £ 130 Entrance Fee (STERLING DRAFT ONLY).

No entrant may play in the Qualifying Round without having first paid his Entrance Fee.

NOTE

The Entrance Fee is all that Competitors have to pay other than their personal drinks at the Golf Clubs and for their caddies. **All Lunches, Green Fees, Dinner including cocktails and wines, are at the expense of the Society.** Competitors who book caddies are responsible for their payment even if they do not use them. Please bring jackets and ties to wear in the Club House

The Finalists playing in this competition will, by the courtesy of the following Golf Clubs, be able to make casual visits to play on their courses, during July and August by *pre-arrangement with the Club Secretary* You will be handed a letter of introduction after the Finals at Sunningdale

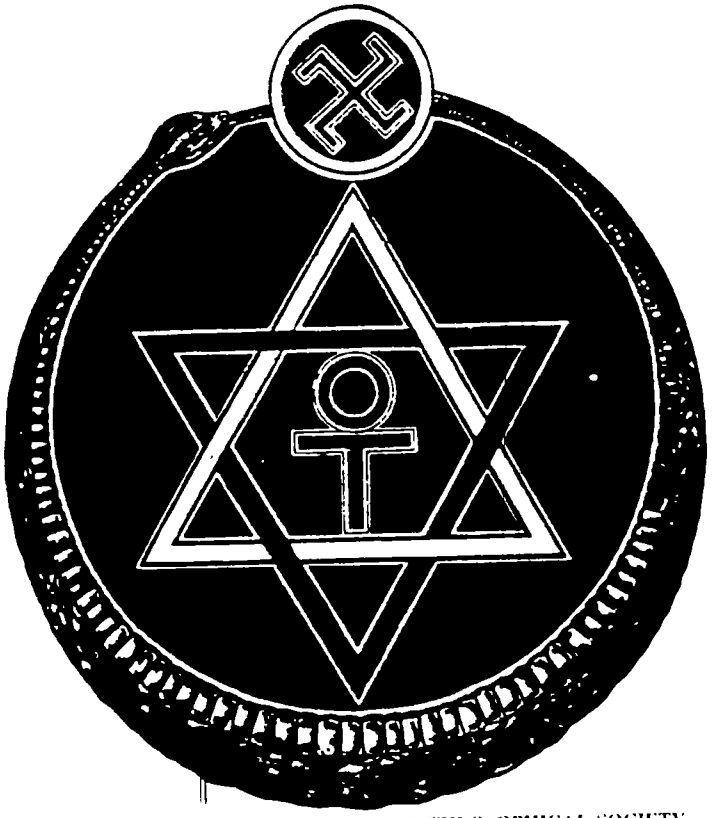
ALDEBURGH G.C., SUFFOLK
BERKSHIRE G.C., ASCOT
BLAIRGOWRIE G.C., PERTHSHIRE
BURNHAM & BERROW G.C., SOMERSET
HUNTERCOMBE G.C., HENLEY ON THAMES
LITTLEHAMPTON G.C., SUSSEX
LITTLESTONE G.C., NEW ROMNEY, KENT
PINNER HILL G.C., PINNER HILL, MIDDX
PORTERS PARK G.C., RADLETT, HERTS

ROYAL ASHDOWN FOREST G.C., SUSSEX
ROYAL CINQUE PORTS G.C., DEAL, KENT
ROYAL LIVERPOOL G.C., HOYLAKE, CHESHIRE
ROYAL ST. DAVID'S G.C., HARLECH MERIONETHSHIRE
ROYAL WIMBLEDON G.C., LONDON S.W. 19
WEST HILL G.C., BROOKWOOD, SURREY
WEST SURREY G.C., GODALMING, SURREY
WEST SUSSEX G.C., PULBOROUGH, SUSSEX

Theosophical Society Symbol

Official Journal of the
Theosophical Society in East Africa
Jan/March 1969
THE THEOSOPHICAL LIGHT

THERE IS NO RELIGION HIGHER THAN TRUTH



OCCULTIC SYMBOLS ON THE SEAL OF THEOSOPHICAL SOCIETY

(i) Hexagram
(ii) The tan or the Emblem of the Ankh
(iii) The Swastika
(iv) Sankrit

APPENDIX IX

Names of individuals, groups and organisations that gave oral and/or written presentations to the Commission

1. CENTRAL PROVINCE

	NAME	ADDRESS
1.	Victor A. Musoga Provincial Commissioner, Central Province.	Private Bag, Nyeri
2.	Mr. Wanyoike District Commissioner, Nyeri District.	P.O. Box 32 Nyeri
3.	District Commissioner, Murang'a District.	P.O. Box 7 Murang'a
4.	District Commissioner, Kirinyaga District.	P.O. Box 1 Kirinyaga
5.	District Commissioner, Nyandarua District.	Private Bag, Nyahururu
6.	District Commissioner, Thika District.	P.O. Box 128 Thika
7.	District Commissioner, Kiambu District	P.O. Box 32, Kiambu
8.	Deputy Provincial Commissioner, Central Province.	Private Bag, Nyeri
9.	Mrs. Mwangi, District Cultural Officer, Nyeri	P.O. Box 32 Nyeri

10.	Kariuki, Munyuira Deputy District Education Officer	P.O. Box 208 Nyeri
11.	Mr. Karaba, Provincial Director of Education, Central Province	P.O. Box 80 Nyeri
12.	Mr. J. K. Njeru District Commissioner's Office, Nyeri	P.O. Box 32 Nyeri
13.	District Education Officer Murang'a District	P.O.Box 118 Murang'a
14.	Mr. Komu, District Education Officer, Thika District	P.O. Box 262, Thika
15.	Joseph N. Narangwi, Officer Commanding Police Division (OCPD) Murang'a	P.O. Box 21, Murang'a
16.	Headmistress, Staff and students of Kangubiri Girls High School	Private Bag, Nyeri
17.	Headmaster, staff and students of Murang'a High School	P.O. Box 101, Murang'a
18.	Headmaster and students of Makuyu Mixed Sec. School	P.O. Box 41 Makuyu
19.	Mrs. Mwangi, Headmistress Kamahuha Girls Sec. School	P.O. Box 37, Saba saba
20.	Mr. M. C. Kanore, Principal, Kamwenja T. T. College	P.O. Box 152, Nyeri

21.	Mr. M. K. Wambugu, Headmaster, Passenga Sec. School Nyandarua District	P.O. Box 211 Olkalau
22.	Mrs. Pauline W. Njagi Headmistress, Karoti Girls H. School, Kirinyaga District	P.O. Box 251 Kerugoya
23.	Headmaster and Deputy H/M. Ichagaki Sec. School. Murang'a District	P.O. Box 19, Maragua
24.	Headmaster, Gikondi Secondary School	P.O. Box 28 Mukurwe-ini
25.	Rose Wamahiga, Elim Bible College	P.O. Box 118, Nyahururu or 347, Othaya
26.	Miss Judy Bernard Mugo Karoti Girls High School Kirinyaga District	P.O. Box 251 Kerugoya
27.	Pastor Wainaina	C/o John Muigai Njoroge, Assistant Chief, Nandarasi, Kinangop
28.	Rev. Mutemi, P.C.E.A. Nyeri	
29.	Pastor Rufus Wachira	Bethel Church
30.	Pastor Simon Githinji Elim Pentecostal Church	
31.	Erastus M. Muteru P.C.E.A., Church Elder	

32.	Pastor Lawrence Kariuki Muraya Full Gospel Churches of Kenya	
33.	Mr. Francis Kariuki Njimbu Farmers Choice Co. Ltd	P.O. Box 47791, Nairobi
34.	Wahome Ndirangu KANU Chairman, Kangemi Ward, Nyeri	
35.	Peter Waithaka Ex-freedom fighter, Nyeri	
36.	Joseph Karuri Kagunda, Kamuyu Life Detention Camp	P.O. Box 1245 Nyeri
37.	Caroline Matoke, Student, Passenga Sec. School, Nyandarua District.	P.O. Box 211 Olkalau
38.	Joseph A.D. Kinyua	P.O. Box 1805, Nyeri
39.	Peter Mwangi Nyeri Resident	
40.	Edward Kinyua Gathera Student, Gikondi Sec. School	P.O. Box 28 Mukurwe-ini
41.	Miss Wathiegeni, Student Nyeri	
42.	Duncan Mindo, Lawyer, Nyeri District.	
43.	Zakaria Kariuki	

2. COAST PROVINCE

1.	Mr. Francis Baya Provincial Commissioner, Coast Province.	P.O. Box 90424 Mombasa
2.	Deputy Provincial Commissioner, Coast Province.	P.O. Box 90424 Mombasa
3.	Mrs. Karim Provincial Director of Education, Coast Province	P.O. Box 90204, Mombasa
4.	Mr. J. M. Mwachihi, Principal, Staff and Students of Shanzu Teachers College	P.O. Box 90553, Mombasa
5.	Mr. Omar Matemo, Principal, Staff and Students of Bandari College, Mombasa	P.O. Box 95009 Mombasa
6.	Mr. E.L. Kisame, Principal, Mombasa Polytechnic and Staff of Mombasa Polytechnic	P.O. Box 90402 Mombasa
7.	Mr. Kayila, Principal Government Training Institute (GTI) Mombasa	P.O. Box 84427 Mombasa
8.	Mr. Tunu, Principal and Teachers of Shimo La Tewa High School	P.O. Box 90163, Mombasa
9.	Mr. Sadique, Headmaster, and Staff, Malindi High School	P.O. Box 127, Malindi

10.	Kenya Teachers College Principals' Association	P.O. Box 90533, Mombasa
11.	M.S. Twahir, Municipal Education Officer	P.O. Box 90392, Mombasa
12.	Mr. Erastus Karima Ministry of Culture and Social Services	P.O. Box 82573, Mombasa
13.	Headmaster, Khamis Sec. School,	PO. Box 81011 Mombasa
14.	Headmistress, Star of the Sea Sec. School, Mombasa	P.O. Box 82001 Mombasa
15.	Francis Mwaka, Nation Newspapers Ltd., Mombasa	P.O. Box 80708 Mombasa

3. EASTERN PROVINCE

1.	Mr. Z. Ogongo Provincial Commissioner, Eastern Province.	P.O. Box 455, Embu
2.	Mr. Kavuludi Provincial Director of Education, Eastern Province	P.O. Box 123, Embu
3.	Embu Municipal Council	P.O. Box 36 Embu
4.	District Commissioner, Machakos District.	P.O. Box 1, Machakos
5.	Hon. Justice Mathew Muli, E.G.H. Judge of Court of Appeal	P.O. Box 30041 Nairobi

6.	Mr. D. M. Kitunguu, District Education Officer, Mwingi	P.O. Box 52 Mwingi
7.	Mr. P. M. Ngui, District Education Officer, Makueni District	P.O Box 4 Makueni
8.	Mr. D. M. Ngarika Inspector of Schools	P.O. Box 123, Embu
9.	Mr. G. Amunga Provincial Inspector of Schools	P.O. Box 123 Embu
10.	Terry Mutuku District Education Officer's office	P.O. Box 28 Machakos
11.	Mr. Joseph Njuguna Provincial Director of Education's office, Eastern Province	P.O. Box 123, Embu
12.	Mr. O. Muga Ministry of Culture and Social Services,	P.O. Box 200, Embu
13.	Mr. R. N. K. Egessa, District Education Officer, Meru	P.O. Box 61 Meru
14.	Muthambi Girls Sec. School, Tharaka Nithi	Private Bag, Meru
15.	J. N. Muthungu, Headmaster, Gitare Mixed Sec. School	P.O. Box 112, Runyenjes, Embu

16.	Mrs. M. Ngovu, Headmistress, Staff and students of Chuka Commercial G. Sec. School	P.O. Box 3, Chuka
17.	Mrs. E. M. Mwiti, Headmistress, and staff of Kibirichia Girls Sec. School	P.O. Box 120, Kibirichia
18.	Mr. Kaaria, Headmaster, Staff and Students of Chogoria Boys School	P.O. Box 52, Chogoria
20.	Headmaster, Katoloni Sec. School, Machakos District.	P.O. Box 375 Machakos
21.	Mr. S. K. Chabari, Headmaster, Staff and students of Chuka High School	P.O. Box 1, Chuka
22.	Lloyd Njeru School Headmaster	
23.	J. M. Mukindia, Headmaster Ndagene Sec. School	Meru District.
24.	Rev. Joseph Mutuku Mutisya	Machakos District
25.	Haji Hassan Wako Wario Representative of Muslim Community in Isiolo District	
26.	Evangelist Kababu, Embu Town.	
27.	Joseph Mwangi, District Water Engineer	P.O. Box 542 Embu
28.	Mr. Githinji KANU Branch, Embu	Organizing Secretary

29.	Florence Nyaga Public Relations Officer, Embu	
30.	James Mbugua Electrical Technician	
31.	Miss W. Gaita	Private Bag, Meru
32.	Mr. Jacob Kirianki Silas, Student, Chogoria Boys High School, Tharaka/Nithi District.	P.O. Box 52 Chogoria
33.	Dr. Mutheka - Sultan Hamud	
34.	Mercy Kirimi Meme Student, Ndagene Sec. School	Meru District

4. NAIROBI PROVINCE

1.	A. D. Wabera Adm. Officer, Provincial Commissioner's office	P.O. Box 30124 Nairobi
2.	District Officer, Kibera Division	P.O. Box 30124 Nairobi
3.	Chief, Kibera Location	P.O.Box 30124 Nairobi
4.	B.C. Mbugua Deputy Director of Education	P.O. Box 30040 Nairobi
5.	I. Cherotich Assistant Director of Education	P.O. Box 30040 Nairobi
6.	Mr. B.D. Odhiambo Provincial Director of Education	P.O. Box 74629 Nairobi

7.	Ministry of Education	P.O. Box 30040 Nairobi
8.	The Vice Chancellor, Kenyatta University	P.O. Box 43844 Nairobi
9.	Principal, Moi Forces Academy	P.O. Box 77155 Nairobi
10.	Headmaster, Upper Hill Sec. School	P.O. Box 30424 Nairobi
11.	Mr. S. Ole Kwaila Director of Children Department, Ministry of Home Affairs and National Heritage	P.O. Box 42335, Nairobi
13.	Headmistress, Huruma Girls Secondary School	P.O. Box 49068 Nairobi
14.	Principal, Nairobi School	P.O. Box 30035 Nairobi
15.	Headmistress, Pangani Girls Secondary School	P.O. Box 30152 Nairobi
16.	Rudolf Steiner School	P.O Box 15609 Nairobi
17.	Bishop Ezekiel Birech African Inland Church (AIC)	P.O. Box 45019 Nairobi

18.	Rev. Joseph Mutuku Mutisya Good News Church of Africa	P.O. Box 45019 Nairobi
19.	Pastor Dennis White Nairobi Pentecostal Church	P.O. Box 42254 Nairobi
20.	The Rt. Rev. Dr. David M. Gitari The Dean of Church Province of Kenya (CPK)	P.O. Box 40502 Nairobi
21.	Rev. Mutava Musyimi General Secretary N.C.C.K.	P.O. Box 45009 Nairobi
22.	Wcliffe Angoya Territorial Commander, The Salvation Army, E.A. Territory	P.O. Box 40575 Nairobi
23.	Dr. Margarete Meck Chairperson, Amani Counselling Centre and Training Institute	P.O. Box 41738 Nairobi
24.	Edward W. de Vos Lt. Colonel Chief Secretary The Salvation Army E.A. Territory	P.O. Box 40575 Nairobi
25.	Father Isiche, Director, Staff and Students of St. Thomas Acquinas Seminary	P.O. Box 30517 Nairobi
26.	Archbishop Manasses Kuria (Rtd)	P.O. Box 40539 Nairobi

27.	Rev. Dr. Timothy M. Njoya, PCEA	P.O. Box 30784 Nairobi
28.	Supreme Council of Kenya Muslims	P.O. Box 45163 Nairobi
29.	Mr. Ramesh Sharma, The Secretary- General, Hindu Council of Kenya	P.O. Box 44831 Nairobi
30.	Kenya Students Christian Fellowship (KSCF)	P.O. Box 41718 Nairobi
31.	Rev. J. Miano, PCEA	
32.	Pastor George Reuben Odongo New Hope Mission	
33.	Major Rev. C.M.O. Gwambo Kenya Scouts Association	P.O. Box 41422 Nairobi
34.	International Meditation Society (K) (Maharishi)	P.O. Box 17265 Nairobi
35.	Freemason Society, Nairobi Lodge	P.O. Box 40828 Nairobi
36.	The Theosophical Society Nairobi Lodge	P.O. Box 45928 Nairobi
37.	Mrs. Waweru, Kenya Medical Training Centre	
38.	The Mormons (Church of Jesus Christ Of latter Day Saints)	P.O. Box 39634 Nairobi
39.	Corporal Kibinge Wa Muturi, Kenya Police Review Magazine,	

40.	Mohammed M. Mbwana Author and Researcher	P.O. Box 73580 Nairobi
41.	Dr. Daniel Kabithe Psychologist	P.O. Box 61342 Nairobi
42.	Benson Omolo Nyaluodhe	P.O. Box 33154 Nairobi
43.	George Oduori	
44.	Mr. George K. Waruhiu	P.O. Box 47122 Nairobi
45.	Mr. B. G. Bundoki True Love Magazine, Nairobi	P.O. Box 43372 Nairobi
46.	Clement M. Mulwa	P.O. Box 30260 Nairobi
47.	Mr. D.M. Ndetei, Nairobi	P.O. Box 48423 Nairobi
48.	Dr. Samwel Gatere	P.O. Box 54405 Nairobi
49.	Mrs. Jane Mwangi	P.O. Box 30099 Nairobi
50.	Isabel Kwamboka Marita	P.O. Box 30099 Nairobi
51.	Molly Gathoni Mulandi, Post Bank	P.O. Box 62698 Nairobi

52.	Dr. C. N. Chunge	P.O. Box 73548 Nairobi
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54.	George Salago	
55.	Sebastian Thuo Wainaina	
56.	Patrick Nabutola	P.O. Box 72241 Nairobi
57.	Brian Makalama	P.O. Box 72241 Nairobi
58.	Onesmus Muthee	
59.	Kenya Times Newspaper articles	P.O. Box 50958 Nairobi
60.	Daily Nation Newspaper articles	P.O. Box 49010 Nairobi
61.	The Weekly Review letters to the Editor	P.O. Box 42271 Nairobi
62.	Finance Magazine (31st January 1995)	P.O. Box 44094 Nairobi
63.	True Love Magazine articles	P.O. Box 43372

5. NORTH EASTERN PROVINCE

1.	Mr. P. Makumi Deputy Provincial Commissioner, North Eastern Province	P.O. Private Bag, Garissa
2.	Mayor, Garissa Municipality Garissa District	P.O. Box 57 Garissa

3.	Provincial Police Officer (PPO) North Eastern Province	P.O. Private Bag Garissa
4.	Provincial Director of Education North Eastern Province	P.O. Box 8 Garissa
5.	Provincial Criminal Investigation Officer (PCIO), North Eastern Province	P.O. Private Bag Garissa

6. NYANZA PROVINCE

1.	Mr. J. K. Kaguthi, Provincial Commissioner, Nyanza Province.	P.O. Private Bag Kisumu
2.	Mr. Kajumbi, Deputy Provincial Commissioner Nyanza Province	P.O.Private Bag, Kisumu
3.	Mr. D. Sang Provincial Director of Education, Nyanza Province	P.O. Box 575, Kisumu
4.	Joshua Ouko Angalo Deputy Mayor, Homa Bay Municipal Council	P.O. Box 469 Homa Bay
5.	Councillor Apolo Dong Apipo Chairman, Siaya County Council	P.O. Box 7, Siaya
6.	Mr. Zombo - Provincial Police Officer	P.O. Box 800 Kisumu
7.	Mr. Njuguna, District Security Intelligence Officer, Kisumu District	P.O. Box 720 Kisumu

8.	Mr. P. Osare, District Officer Provincial Commissioner's Office	P.O. Private Bag, Kisumu
9.	Martin Onyango Kisumu County Council	P.O. Box 86, Kisumu
10.	Mr. Ezekiel Akunja District Education Officer, Kisumu District.	P.O. Box 194, Kisumu
11.	Mr. R.I.M. Chanzu District Education Officer, Siaya District	P.O. Box 199 Siaya
12.	Mr. Z.O. Magara District Education Officer, Kisii District	P.O. Box 79 Kisii
13.	Councillor Ogutu, Yala Town Council,	Siaya District
14.	Peter Kongoti, Town Clerk Migori Town Council	Migori District
15.	George Onyango and other Councillors, Ugunja Urban Council,	Siaya District
16.	Councillors, Kisii County Council	Kisii District
17.	Peterson Omboka Musera Nyanchwa T.T.C. - Kisii	P.O. Box 22 Kisii
18.	Mr. Aggrey Wanyama, Student, Maseno University	P.O. Box 333, Maseno
19.	Miss Mutua, Student, Maseno University	P.O. Box 333, Maseno

20.	Mr. J.L.O. Kinaro Principal, Kisii High School	P.O. Box 11, Kisii
21.	Headmistress, Nyakach Girls High School,	P.O. Sondu Kisumu District
22.	Mr. Osiema, Headmaster, Maranda High School,	P.O. Bondo Siaya District
23.	Mr. J.O. Ayoo, Headmaster, Kanga High School Migori District	
24.	Mr. M.D.K. Kenyanya, Provincial Schools Auditor, Kisumu	P.O. Box 575 Kisumu
25.	Mr. M.A. Ngoka, Provincial Staffing Officer - Nyanza Province	P.O. Box 575 Kisumu
26.	Mr. J.E. Okinyi, Headmaster, Homa Bay High School Homa Bay District	
27.	Mr. J. O. Amadi, Principal Maseno High School	P.O. Box 120 Maseno
28.	Miss Rahab Karanja, Student, Maseno University	P.O. Box 333 Maseno
29.	Mr. S. R. Patel, Headmaster, D.H.T. Secondary School Kisumu District	
30.	Mr. T.A. Ollando, Headmaster, Nyabondo High School Kisumu District	P.O. Box 72 Sondu

31.	Mrs. R. Odette, Headmistress, Ogande Girls High School, Homa Bay District	P.O. Box 6 Homa Bay
32.	Mrs. A. Owino, Deputy Headmistress, Ogande Girls High School Homa Bay District	P.O. Box 6 Homa Bay
33.	Mrs. Mwango, Headmistress, Nyabisawa Girls Secondary School, Migori District	P.O. Box 43 Suna
34.	Hesbon Okello Owuor, Teacher	
35.	KNUT, Kisumu Office, Kisumu District	P.O. Box 190 Kisumu
36.	Rt. Rev. Bishop Francis Abiero Bishop of Maseno South Diocese CPK Church	P.O. Box 380 Kisumu
37.	Apollo Buyu, Seventh Day Adventist Church	P.O. Box 155 Busia (K)
38.	Bro. A. Okwaro, Seventh Day Adventist Church	P.O. Box 1 Dudi via Yala
39.	Cardinal Wilson Owino and other Officials - Legio Maria	
40.	Eric Limbe, Diocesan Worker	P.O. Box 380 Kisumu
41.	Pastor Joel Nyarangi, Seventh Day Adventist Church, Kisii	P.O. Box 22 Kisii

42.	Pastor Joel Okindo, Seventh Day Adventist Church, Kisii	P.O. Box 22 Kisii
43.	Pastor Paul Kiage	P.O. Box 380. Kisumu
44.	Archbishop Oluoch, Holy Trinity Church of East Africa	
45.	Rev. Joshua Orao, Rai Parish Maseno South Diocese, CPK Church	P.O. Box 380 Kisumu
46.	Maseno University Christian Union	P.O. Box 333 Maseno
47.	Ms Rose Awando, Teacher, Obwolo Girls Sec. School, Kisumu District	
48.	Ms Jescah - Student, Nyabisawa Sec. School	P.O. Box 43 Suna
49.	Mr. Damji P. Mandavia, Lake Printers and Stationers, Kisumu	
50.	Douglas Okwach, Standard Newspaper Ltd, Kisumu	
52.	Michael Ombewa, Nation Newspapers, Kisumu	P.O. Box 947 Kisumu

7. RIFT VALLEY PROVINCE

1.	Mr. Ishmael Chelang'a Provincial Commissioner, Rift Valley Province.	P.O. Box 28 Nakuru

2.	Hon. Bishop Joseph Kimani M.P., Nakuru North Constituency	P.O. Box 41842 Nairobi
3.	Mayor, Eldoret Municipal Council	P.O. Box 40 Eldoret
4.	Mr. Nathaniel Singoe Mayor, Kitale Municipal Council	P.O. Box 260 Kitale
5.	Mr. Kisuke Deputy Provincial Director of Education, Riftvalley Province.	P.O. Box 259 Nakuru
6.	Mr. F. K. Chepkiyeng Deputy Municipal Education Officer Eldoret,	P.O. Box 40 Eldoret
7.	Mr. Joseph Mburu District Education office, Nakuru District.	P.O. Box 1028 Nakuru
8.	Abel Kanyoru, Provincial Planning Officer, Rift Valley	P.O. Box 372 Nakuru
9.	Mr. Harroun Ayiecha - Dept of Housing - Nakuru	P.O. Box 124 Nakuru
10.	Jacob Mwaura Gathimba Ministry of Agriculture Bahati Division, Nakuru District	P.O. Box 44 Nakuru

11.	Mr. Henry Kasaiti District Education Officer West Pokot District	Private Bag, Kapenguria
12.	Daniel Poghisio Nandi District Special Branch officer	P.O. Box 170 Kapsabet
13.	Mr. Jason M. Kinaro District Officer, Kapsabet Division Nandi District	P.O. Box 170 Kapsabet
14.	Mr. J. M. Mangira District Commissioner, Trans Nzoia District.	P.O. Box 1321 Kitale
15.	Mr. Gabriel Risie District Officer I, Trans-Nzoia District.	P.O. Box 1321 Kitale
16.	Councillor Joseph Njeru Kitale Municipality	P.O. Box 260 Kitale
17.	Mr. Saina Officer Commanding Police Division Trans-Nzoia District	P.O. Box 1321 Kitale
18.	Dr. Okware Ministry of Health, Trans-Nzoia District	P.O. Box 98 Kitale
19.	Paul Yatich District Commissioner, Nandi District.	P.O. Box 170 Kapsabet
20.	Town Clerk Kitale Municipal Council	P.O. Box 260 Kitale

21.	District Criminal Investigation Officer Trans-Nzoia District.	P.O. Box 1321 Kitale
22.	District Security Intelligence Officer, Trans-Nzoia District	P.O. Box 1321 Kitale
23.	District Commissioner, Uasin Gishu District	P.O. Box 2962 Eldoret
24.	Mr. Gitile Naituli Egerton University	P.O. Box 536 Njoro
25.	Elijah K. Soi, Headmaster Nakuru High School	P.O. Box 661, Nakuru
26.	Ms. V. Sutet, Headmistress, Staff and Students of Nasokol Girls' Secondary School,	P.O. Kapenguria
27.	Vice - Chancellor - Moi University	P.O. Box 3900, Eldoret
28.	Vice -Chancellor - Egerton University	P.O. Box 536, Njoro
29.	Ms Edna Langat - Teacher at Kapchorwa Primary School, Nandi District	
30.	Mrs. Rop - Teacher at Ainabkoi School Nandi District	

31.	Mr. K. M. Kamau Good Samaritan Outreach Ministry	
32.	Bishop Ndingi Mwana a'Nzeki	P.O. Box 938, Nakuru
33.	Father Kinyanjui Christ the King Church, Kitale	
34.	Father Naira Immaculate Conception Church, Kitale Town	
35.	Rev. Joseph Kimisik Mutai	P.O. Box 673, Kapsabet
36.	Pastor Moses Maina Crisco Fellowship Church	P.O. Box 194, Kitale
37.	Mr. Kariuki Preacher, Kitale Town	
38.	Odhiambo S. Mac Oduol FORD (K) Nakuru Branch	
39.	Gabriel Mutinda Muli Kenya Grain Growers Co-operative Union (KGGCU), Nakuru	P.O. Box 35 Nakuru
40.	Mark Mwithaga Democratic Party-Chairman Nakuru Branch	
41.	Mr. P. K. Kimani	P.O. Box 2074 Kitale

42.	Joyce Wanjiru Kagai C/o Good Samaritan Outreach Ministry	P.O. Box 77 Nakuru
43.	Headmaster, Staff and Students of St. Joseph's Secondary School, Kitale	P.O. Box 485 Kitale
44.	Frank Fernades Jayesh Auto Spares	P.O. Box 40 Kitale
45.	Geoffrey Wambaya student, St. Joseph's High School	P.O. Box 485 Kitale
46.	Florence Lorien student, Nasokol Girls High School	P.O. Kapenguria
47.	Aspel Cheruiyot	P.O. Box 59, Kapsabet
48.	Mr. Paul Kemboi Kenya Grain Growers Co-operative Union (KGGCU), Eldoret	
49.	Stephen Wambugu	P.O. Box 4132, Nakuru

8. WESTERN PROVINCE

1.	Mr. Yussufu Haji Provincial Commissioner, Western Province	P.O. Box 218, Kakamega
2.	Mr. J.S. Cheloti, Provincial Director of Education, Western Province	P.O. Box 137 Kakamega

3.	Mr. Mbugua Deputy Provincial Commissioner, Western Province	P.O. Box 218 Kakamega
4.	Mr. Nandasaba Provincial Inspector of Schools, Western province	P.O. Box 137 Kakamega
5.	Mr. Raburu, District Commissioner, Kakamega District	P.O. Box 43 Kakamega
6.	Ruth Otieno, Headmistress, Butere Girls High School	P.O. Private Bag Butere
7.	James Kedogo, Headmaster, Vihiga High School	P.O. Box 140 Maragoli
8.	Samson Wafula, Principal Bumbe Technical Training Institute	P.O. Box 70 Sio Port
9.	Provincial Information Officer Western Province	P.O. Box 136 Kakamega
10.	Joshua Alal Ag. Clerk to Council Vihiga County Council	P.O. Box 90 Maragoli
11.	Moses Masibo Provincial Geologist	P.O. Box 460 Kakamega
12.	Wycliffe Okwala, District Veterinary Officer, Kakamega	P.O. Box 874 Kakamega

13.	Headmaster, Staff and Students of Kakamega High School	P.O. Box 90, Kakamega
14.	Rose Musungu, Headmistress, Bishop Njenga High School	P.O. Box 606, Webuye
15.	Aggrey Kuboka, Headmaster, Ingotse Sec. School	P.O. Box 332, Kakamega
16.	Margaret Amino, Headmistress, Malava Girls Sec. School Kakamega District	P.O. Box 18 Malava
17.	Headmistress, Staff and Students Lugulu Girls Sec. School, Bungoma District	P.O. Private Bag Webuye
18.	Mr. Walumbe, Teacher, Lugulu Girls High School Bungoma	P.O. Private Bag Webuye
19.	Staff and Students, Misikhu High School, Bungoma District	P.O. Box 356 Webuye
20.	Major Jacob Ndwiga, Salvation Army, Kakamega	P.O. Box 660 Kakamega
21.	Miheso Wa Amagulu	P.O. Box 117, Chamakanga
22.	F. Wanjala	P.O. Bokoli, Via Bungoma

23. Lucia Lugalia
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24. Joshua Mboyo

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26. A. Mugamangi,
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BIBLIOGRAPHY

TITLE	AUTHOR	PUBLISHER
1. The Lonely Crowd	David Riesman	Yale University Press - 1966
2. Understanding the Iching	Tom Riseman	The Aquarian Press - 1990
3. The Ageless Wisdom of life	Clara M. Codd	The Theosophical Publishing House - 1988
4. Catholics and the New Age	Mitch Pacwa, S. J.	Servant Publications - 1992
5. The Devil	Corrado Balducci	Alba - House, New York - 1990
6. Spiritism the Modern Satanism	Thomas F. Coakley	Extension Press - 1920
7. Morals & Dogma Lodge of Perfection	Chaleston	L.H. Jenkins, Inc., Edition Book Manufacturers (Reprinted Mar. 1948)
8. Cults, Sects & The New Age	Rev. James J. LeBar	Our Sunday Visitor Pub. Div.. 1989
9. Understanding Runes	Michael Howard	Aquarian/Thorsons An Imprint of Harpercollins Publishers - 1990

MAGAZINES AND NEWSPAPERS

	DATE	ARTICLE
40. True Love Magazine	Dec. 1994, Pg 42-44	Satan is here
41. Daily Nation	November. 1994	Who shall be the Judge over whom we pray
42. Finance Magazine	January 1995	Devil Worship
43. Kenya Police Review	December 1994	The Lord and the Law
44. Pilgrim Magazine	March/April 1995 Vol.1	Is the devil on the rampage
45. The Standard Newspaper	24th October 1993	An advertisement on Halloween Costume Party
46. Daily Nation	20th July 1994	Wednesday Magazine
47. Mwananchi Magazine	August 1992	
48. Psychology Today	May 1984, 24	
49. Daily Nation	21st October	'Here is a most welcome probe'

	DATE	ARTICLE
50. Message Newspaper, a local Muslim publication		
51. All Africa Press Service Journal		
52. The Weekly Review	2nd December 1994	Letter to the editor
53. Awake (Jehovah's Witness Magazine)	September 22, 1994	
54. Daily Nation Newspaper	21st April 1995	Wednesday Magazine

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1. Theosophical Society of Kenya
2. Report
3. The Theosophical Movement
4. The Signs and Symbols of Satan - Major (Dr) Brian Tuck
5. English Yug-Nirman-Yojan - Leelapati Sharma at Yug Nirman Press
6. Authorised West End Ritual of Craft Masonry
7. Scientific Research on Maharish's Transcendental Meditation and TM-Sidhi Program