

OCCULTIC RITUAL ABUSE: FACT OR FANTASY?



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

**RITUAL
CRIME IN
THE STATE
OF UTAH**
Investigation, Analysis
& A Look Forward

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

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

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

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

By Jerald and Sandra Tanner

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www.utlm.org**



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CHAPTER I

Occultic Ritual Abuse: Fact or Fantasy?

Although we have always considered sexual abuse to be a very serious matter, the more we understand about the subject the more concerned we are about the lifetime affect it has on the victims. On November 29, 1993, *U.S. News & World Report*, printed the following:

If there is one area of consensus among warring psychologists, it is that sexual abuse of children does enduring damage. A summary of major studies published this year in the bulletin of the American Psychological Association concluded that, while no one set of symptoms characterized all victims, abuse tends to produce an inappropriate conditioning of sexual responsiveness, the shattering of a child's trust and an enduring sense of stigmatization and powerlessness. The report further hypothesized that some traumatization may occur later. Studies of adults who were sexually abused in childhood have consistently found them to be more prone to depression, substance abuse, sexual problems and thoughts of suicide.

While sexual abuse is deplorable enough, the claim that both children and adults are being ritually abused is even more alarming. It is claimed that ritual abuse is far more harmful to victims than sexual abuse alone. Victims of ritual abuse assert that they are usually sexually abused, tortured and terrorized as part of the eerie rituals.

RITUAL ABUSE DEBATED

The subject of ritual abuse is certainly a very controversial topic. In 1991, *The Psychiatric Times* referred to the heated argument that has been raging over the issue since the early 1980's:

A debate over the authenticity of "ritual abuse," the systematic physical and/or emotional torture of an individual by a group, has some

psychiatrists pitted against each other. Defenders insist children are being victimized in the name of Satan and other higher powers and tell vivid stories about horrendous sexual, physical, and emotional abuses. Others maintain that many of the stories are the product of emotionally unstable patients who crave attention and so recite incidents that they've heard on television talk shows or read in "gossip" magazines. Or, worse, they claim that therapists, caught up in the ritual abuse craze, implant such ideas in the minds of their sick patients.

As critics heighten efforts to discredit ritual abuse, some fear that efforts to reduce child abuse and incest will be demeaned by this whirlwind of skepticism. . . .

In March, Bennett G. Braun, M.D., began another study to analyze the cases of 50 alleged victims of ritual cults. . . .

Braun admitted that if ritual abuse proves to be a hoax, perpetrated by patients and exaggerated by the media, he and other psychiatrists who have treated hundreds of "victims" might wind up looking like fools. But, he said, that possibility doesn't intimidate him. "Psychiatrists have made mistakes before and the world hasn't come to an end," he said. "I'd rather make mistakes than ignore what I'm hearing. Nobody wanted to believe that Hitler was committing atrocities either."

Because ritual abuse is so bizarre and unfathomable, people dismiss it without listening to any evidence, said Walter Young, M.D., clinical director of the National Center for the Treatment of Dissociative Disorders at Mount Airy Psychiatric Center. He said he has seen tattoos and scars on patients that could not have been self-inflicted. . . . "We need to ask ourselves, is this something too new to be believable? It would be irresponsible to drop it. There's enough suffering and dysfunction to make us take it seriously," he said.

Young called upon the psychiatric community to launch a thorough investigation by working

with law enforcement and child care officials. “If psychiatrists don’t lead the way, some other group may come along and wash this issue down the drain, calling it nothing more than an hysterical witchhunt,” he said.

When psychiatrists testify in court or speak publicly about ritual abuse, their peers ridicule them, according to Roland Summit, M.D. . . . Summit is an assistant clinical professor of psychiatry at UCLA School of Medicine and head physician with the community consultation service in the psychiatry department at Harbor-UCLA Medical center.

“Mental health professionals are being scapegoated by articulate skeptics as the new priests who are fomenting another Inquisition,” he said.[.] Summit said he has heard too many stories from children and adult survivors to discount ritual abuse. “What’s emerging goes beyond what we, as a society, feel comfortable accepting,” he said. “Ritual abuse is horrific. It’s unfamiliar and unproven. Those are pretty good reasons to put it away.”

Ritual abuse survivors tell dramatic stories about cannibalism, sex orgies, and human sacrifices perpetrated by cult members who profess to believe in Satan, the white supremacy movement, or paganism. . . .

No matter what the skeptics claim, legal authorities have witnessed accounts of satanic abuse, Louis Cozolino, Ph.D., said. An associate professor of psychology at Pepperdine University, he spent three years listening to law enforcement officials and victims tell their stories while he served on a ritual abuse task force organized by the Los Angeles County Commission on Women. “The reality is so harsh, we’re more comfortable explaining it away than believing people are capable of such acts,” he said. . . .

Critics of the ritual-abuse theory say they have not seen substantiating evidence. If ritual crimes are as prevalent as many say, why aren’t more cases being prosecuted? asked Jonas Rappoport, M.D., a forensic psychiatrist and the chief medical officer for the circuit court in Baltimore, Md. “I’m trying to keep an open mind,” Rappoport said. “But to me, it sounds more like the witch burnings of Salem.” . . .

“Investigators have never turned up a single body or any other physical evidence, according to Kenneth Lanning, an FBI agent in the behavioral sciences unit and a ritual abuse specialist who has helped investigate over 300 cases. . . .

Braun and his psychologist colleague, Roberta Sachs, Ph.D., were among the first to treat ritual abuse patients in the mid-1980s. Sachs is worried about accusations being flung against psychiatrists who want to help victims. “When we started out, we took those people no one else was willing to help,” she said. “Now professionals are slandering each other. Unless this stops, the credibility of our profession will suffer. Patients won’t get needed treatment. Nobody will come out ahead.” (*The Psychiatric Times – Medicine & Behavior*, April 1991, pp. 54–55)

When we first began investigating claims of ritualistic abuse we felt like we were caught on the horns of a dilemma. On the one hand, it seemed very difficult to believe that such an evil conspiracy could have been going on for so long without detection. On the other hand, however, we had to ask ourselves this question: Can the testimony of so many individuals, that seems to agree on some key points, be totally disregarded?

Some people, of course, would argue that many of the purported victims have mental problems and that we cannot blindly accept their statements because they sometimes have a difficult time separating fantasy from reality. Although some of the victims’ stories may contain fantasy or distortion, and there may even be deliberate deception in some cases, the preponderance of the evidence forced us to conclude that we should take a very serious look at the matter.

It should also be noted that most of the victims do not want their names to be publicized. In fact, many of them use pseudonyms for fear of being ridiculed or exposed to occultic retaliation. Although some who claim to be victims of ritual abuse have appeared on television and have allowed their faces to be shown, the great majority of them prefer not to go public. When television stations in Salt Lake City, Utah, interviewed a number of the victims, most of those who submitted themselves to interviews would not permit their faces to be shown and in some cases their voices were altered to give them additional protection. Psychiatrists, psychologists, and therapists likewise use pseudonyms when speaking of their patients to protect their privacy and insure their safety.

It is also interesting to note that many members of the False Memory Syndrome Foundation, an

organization which vigorously opposes what they regard as false claims of both sexual and ritual abuse, also do not want their names to be publicized. This, of course, is for an entirely different reason—they do not want people to know that they have been accused of sexual abuse. As we will show later, the Executive Director of the Foundation has been criticized for using a pseudonym when telling her story. It would appear, then, that both victims and those alleged to be perpetrators are not anxious to have their names printed in the newspaper or show their faces on television.

Fortunately, people throughout the United States and even other countries sent us a great deal of material (both pro and con) regarding the subject of ritual abuse. Consequently, we spent countless hours carefully researching both sides of the controversy. We have tried to look objectively at the arguments of those representing both viewpoints and draw our own conclusions. Although we would not be so bold as to assert that our research provides the final answer to the question, we do feel that it throws important light on the subject.

While our investigation of ritual abuse is certainly the most repulsive and terrifying matter we have ever looked into, it is only one of a number of important issues we have researched since we began writing in 1959. We were originally members of The Church of Jesus Christ of Latter-day Saints (commonly referred to as the Mormon Church). Both of our great-great-grandfathers were close friends of the Mormon Prophet Joseph Smith. After Smith was murdered by a mob, Sandra's great-great-grandfather, Brigham Young, became the second prophet of the Mormon Church.

When we began researching Mormonism in the late 1950's, we found some very serious problems in the doctrine and history of the church. Consequently, we asked that our names be removed from the records of the Mormon Church and turned to orthodox Christianity. (Those who are interested in learning more about our research on Mormonism may be interested in reading our book, *The Changing World of Mormonism*, published by Moody Press. We also have a number of other books we have written on the subject and will be happy to send a book list and a free copy of our newsletter, *The Salt Lake City Messenger*, to those who are interested.)

Although part of our work on ritualistic abuse deals with what has happened in the Mormon

Church, we certainly do not want to give the reader the impression that we believe that this problem is peculiar to Mormonism. While many people in Utah claim they have been subjected to ritualistic abuse, we should also point out that it has been alleged that occultists have infiltrated many churches and other groups and that they are perpetrating unspeakable acts of abuse in these organizations.

The Roman Catholic Church, for instance, has had a problem with occultists for hundreds of years. It has also been asserted that ritual abuse has been taking place in a significant number of Protestant churches. It would, therefore, be a serious mistake to point our finger at the Mormons without acknowledging that this is a problem that is reported in many churches and organizations throughout the world. Nevertheless, Mormonism is rather important to this study because one of the church's General Authorities wrote a memo which throws a great deal of light on the subject of ritual abuse. In addition, members of the Mormon Church have been extremely helpful in providing us with important information regarding ritual abuse.

In the study which follows we cite statements from psychiatrists, psychologists, therapists, law enforcement personnel, and the victims themselves.

A DANGEROUS CULT

Since the early 1960's we have had contact with many people who have very unusual views about religion or are entangled in cults. One man, for instance, said he was involved with the Druids. He also claimed that polygamy was a divine practice and that the resurrected Mormon prophet Joseph Smith personally appeared to him. Others claim to receive important messages from UFO's or heavenly messengers. These people often come to our bookstore and try to convince us of their particular point of view. While most of these cults do not appear to be violent, we did come into contact with one group that turned out to have a penchant for violence and murder.

This cult grew out of a church started by the LeBaron family in 1955. It was called The Church of the Firstborn of the Fulness of Times. Later, however, a group led by Ervil LeBaron broke off from the original group and founded a church known as the Church of the Lamb of God. Ervil and

many members of his group became exceptionally ferocious with those they deemed enemies. (In writing about the LeBarons we do not want to give the impression that all of them are violent. Ross LeBaron and many others did not support the violence.)

Although the LeBarons were originally involved in the Mormon Church (three of the brothers had served as missionaries for the church), they had been ostracized because they advocated the practice of polygamy—a doctrine the Mormons taught during the 19th century.

We were not aware of any violence when we met some of the LeBarons in the 1960's, and at one time we were invited to one of their meetings in Salt Lake City, Utah. We had heard they were teaching that polygamy was a divine principle and wanted to question them about the matter. We, of course, were very opposed to this teaching. Although we arrived late for the meeting, two of the LeBaron brothers spoke to us afterwards regarding their beliefs. Ervil LeBaron, who later became notorious for ordering his followers to slay many people, took the lead in the discussion.

In response to our question about polygamy, he informed us that it was not a doctrine of their church. Nevertheless, he indicated that even though they did not advocate polygamy, they believed in freedom and that they would not drive out people who practiced plural marriage. We had serious doubts about the answer and later learned that we had not been given a truthful answer. Ervil LeBaron, in fact, married many different wives during his lifetime, and polygamy was a very important part of his religion. In any case, Ervil LeBaron made a real impression on us that evening. He was well dressed, tall, and good looking. Furthermore, he appeared to be a good debater and spoke with authority. Nevertheless, even though Ervil was very persuasive, he seemed to be just too smooth. While we certainly never thought that he would turn out to be a murderer, we were fearful that he could mislead many people.

It was in the early 1970's that it became evident to us that violence was fomenting among the LeBarons. A warning that there was trouble ahead came to us when a man visited our bookstore proclaiming that the Kingdom of God was being set up and that certain people who were opposing the work of God would have to be assassinated.

Although this man did not give his name, it seems likely that he was a member of the LeBaron group.

In any case, he acted very serious about the need for assassinations. We, of course, were startled by his statements but thought that it was probably just tall talk.

To our dismay, in 1972, Joel LeBaron was murdered by his brother, Ervil, in Mexico. On November 11, 1973, the *Salt Lake Tribune* reported that "A man excommunicated from the Church of Jesus Christ of Latter-day Saints (Mormon) has been sentenced to 12 years in prison for the killing of his brother. Ervil Morerel LeBaron . . . said his brother Joel, 49, was violating church doctrine in his teachings and was killed in August 1972 as a result."

Unfortunately, Ervil LeBaron's "conviction was overturned by a higher court on an appeal" (*Ibid.*, May 29, 1980), and the violence continued. By November 25, 1978, the *Salt Lake Tribune* reported that Ervil LeBaron and his followers were responsible for the death of many people:

Investigators have said he maybe responsible for between 20 and 29 slayings stemming from his leadership of the Church of the Lamb of God.

Scott Anderson observed that, "The Church of the Lamb of God was—and continues to be—one of the most bizarre cults in American history" (*The 4 O'clock Murders: The True Story of a Mormon Family's Vengeance*, 1993, p. 124).

Ervil LeBaron even ordered that his own daughter, Rebecca, should be killed because she was disobedient and he feared she would betray the cult. Ben Bradlee, Jr., and Dale Van Atta tell of the murder:

She was becoming an increasing embarrassment to the group . . . There were fears that she would leave. She was threatening to go to the police and inform on the group unless she could be reunited with her child in Denver.

Finally, according to statements later given police, Ervil LeBaron decided to cut his losses and order yet another murder—that of his own daughter. He was in Lloyd Sullivan's office at the Dallas warehouse when he picked up the phone and told someone on the other end of the line that the deed should be done. . . .

At about 8 A.M., the next April morning, Lloyd was in the Perth Street warehouse when he noticed Ervil's pride and joy, a green-over-

white LTD, was sagging measurably. “I wonder if Rebecca’s in the trunk,” Ervil commented idly to Lloyd, who opened the trunk about four inches and was stunned to see Rebecca Chynoweth lying there, blood running from her nose. She was obviously dead.

Later, Ervil called and instructed Lloyd to tell nephew John Sullivan to get a shovel and bring it over to Thelma Chynoweth’s house immediately . . . Don Sullivan . . . would recall that the talkative LeBaron was a passenger in a car Don was driving, when Ervil began a conversation with the blunt statement that he had “gotten rid of Rebecca.”

“What do you mean you got rid of Rebecca?” Don asked hesitantly.

“Well, we sent her a one-way ticket,” LeBaron replied. “She couldn’t get along and the Lord ordered to send her a one-way ticket.”

“Where did you send her to?”

“Well, we know what a one-way ticket is,” Ervil chided his driver. But Sullivan was still incredulous at the implication. He later confessed “astonishment at the idea that he could kill his own daughter.” At the time, he pressed as if he were a prosecutor: “Well, what do you mean exactly by a one-way ticket?”

“The Lord ordered her to be blood-atoned, so He had her blood-atoned,” LeBaron replied still cryptically. Finally, as if taking pleasure in his oblique comments, Ervil said, matter-of-factly, “Rebecca is no longer with us.” . . .

A few days later, Don heard it straight from the horse’s mouth—Eddie himself. . . .

“He wanted to talk it over with someone,” Don later recalled, “so he told me that him and Duane had gone up to the mountains and had carried out a blood atonement on Rebecca. They was ordered by the Lord and he was ordered to carry it out.” (*Prophet of Blood: The Untold Story of Ervil LeBaron and the Lambs of God*, 1981, pp. 229–231)

In the same book (page 230) we learn that “LeBaron also ordered the bloodstained mat in the trunk, where his pregnant daughter had been lying, be burned . . . He traded in the car for another green-over-white LTD shortly thereafter.”

Rena Chynoweth, who was married to Ervil LeBaron and was willing to kill for him, later admitted that the cult felt it was necessary for LeBaron’s daughter to be killed:

She was regarded as a loose cannon on deck, one that could swing around the wrong way and fire the shot that would sink the whole ship. There was constant fear among us that she was going to drop the nickel to the police about our Salt Lake mission or some other hit we had pulled off. Something has to be done—and soon, according to the militants among us.

To this day, I’m not certain exactly what Becky knew. . . . She was in the room when Lloyd brought the news about the Robert Simons killing in 1975 . . . How much she knew about our plans to get Verlan in Salt Lake, again, I’m not certain, but it would be a safe guess she knew enough to send us to the gas chamber for at least one or more murders. . . .

I was there when the order came down. . . . I didn’t actually hear Ervil give the order but I knew Becky was doomed when I saw Lloyd nodding like that. Without a word, Ed left to take care of the business at hand.

That night, Ed managed to lure Becky into a car that was being driven by Duane. . . . Ed got in the back seat with her. While Duane drove along, Ed slipped a strong rope around Becky’s neck and pulled tightly. Becky must have fought back hard because, as Ed told me years later, she was very difficult to finish off. His arms and hands began hurting from the strain. “Duane, I can’t do this,” he said. “It’s too hard. Help me out.” While still driving, with one hand on the wheel, Duane reached into the back and helped Ed pull one end of the rope until Becky succumbed.

Becky’s corpse was taken into a remote woods and Ed and Duane buried her there in an unmarked grave. . . . I never bothered to ask Ed for details. Just hearing him talking about pulling the rope around her neck was gory enough for me. In any case, her body was never found and she was officially classified as just another “disappearance.”

Looking back now, as was the case with all the murders, I see it as totally senseless. (*The Blood Covenant: The True Story of the Ervil LeBaron Family and its Rampage of Terror and Murder*, by Rena Chynoweth, 1990, pp. 201–203)

Ervil LeBaron felt that God wanted him to assassinate a large number of people. One of LeBaron’s followers reported that he told her “the reason he was getting boats to run a fishing business was so that the boats could be used to haul dead bodies out into the ocean, when they started to execute everyone who opposed his doctrine. . . .

they would also have some they could make cement boxes to seal the bodies in . . . he planned to execute lots of people—just everyone who opposed him in his thinking and did not uphold what he taught and did” (*Prophet of Blood*, pp. 129–130).

Ervil LeBaron was finally arrested for murder and died in the Utah State Prison. Even this, however, did not stop the murders. Members of this cult continued to kill. On June 27, 1988, the anniversary of the assassination of Joseph Smith, four more people were killed in cold blood in Texas. One of the victims was an eight-year-old girl!

Scott Anderson revealed that the girl had to be killed so she could not give any information to the police:

Patricia, behind the wheel of the third Silverado, had stopped directly in front of Duane Chynoweth’s pickup to pen him in and Richard had jumped out, walked up the driveway and gunned their target down. Just as he was turning to leave, Richard spotted—or heard—a young girl in the cab of Duane’s pickup. Time and again, Aaron had counseled his charges to eliminate any potential eyewitnesses: “kill anyone over four.” Leaning into the cab, Richard had fired two bullets into the little girl’s head. (*The 4 O’clock Murders*, pp. 424–425)

In his book Scott Anderson claimed that “no one involved in the case believes the bloodshed is over yet” (*Ibid.*, p. 4).

On page 90 of the same book, Anderson told of Ervil’s desire for young girls:

In the 17-year-old from Ogden [Lorna], Ervil had found his first true love.

But he was not done yet, not by a long shot. Shortly after marrying Lorna, he set his sights on Christina Jensen, the 13-year-old daughter of a Firstborn couple. According to writers Ben Bradlee, Jr., and Dale Van Atta, Ervil gave this pedophile tinge to his personality a religious justification:

“One of his most curious beliefs was that the Virgin Mary had become the mother of Christ at the age of fourteen. Therefore, he concluded, there were a small number of girls in Colonia LeBaron who would be selected by revelation and found worthy to have the privilege of marriage to him at that same age.”

In *Prophet of Blood*, pages 94–95, we find the following:

Carol Jensen, a strong Ervil adherent, avers that it was theoretically wise to marry one’s daughters at such an early age. . . .

Such thoughts were perfect in theory for Carol, but she says “it was the greatest test I ever had” when Ervil asked for her thirteen-year-old daughter, Kristina. Despite her total infatuation with Ervil, Carol thought Kris was too young to marry a thirty-eight-year-old. For her part, Kris disliked Ervil, and Carol had to apply heavy doses of persuasion to get the girl to agree to become his seventh wife.

Rena Chynoweth claimed that Ervil LeBaron was both a polygamist and a child molester. She, in fact, claimed that he molested her when she was only thirteen years old:

And, of course, there was Ervil. He was much older than me (forty-six at the time) . . . He had staked his claim to me at least a year earlier and possibly even earlier than that, and he never hesitated to remind me that one day I would be “sealed” to him for time and eternity. On August 26 I ended my diary entry for the day this way: “Mom caught Ervil and me, and she really told him off. She told him he’d have to wait two years because I was too young. Boy, I’ve never seen him look so guilty! Serves him right! (He was only hugging me. Nothing more serious.)” (*The Blood Covenant*, pp. 74–75)

On page 78, Rena reported the following regarding her relationship with Ervil:

We arrived at Ervil’s house late. I just went into an empty room, unrolled my sleeping bag, and curled up for the night. . . . I thought Dad was going to come back the next day and pick me up, but he didn’t . . . When he did, Ervil talked him into letting me stay and Dad left without me. . . . I was just putting up the towels when Mom walked in with Dad. She was furious with him for leaving me alone with Ervil and she insisted I come back home with them. It was obvious that she didn’t trust me (or perhaps didn’t trust Ervil) and I guess now I couldn’t blame her. During those few days, Ervil had assured me that it was perfectly all right to “explore” my body. After all, he now said we were engaged. This exploration—actually a molestation of a thirteen-year-old girl—

is something I would completely block out of memory until I was grown.

After the murders which occurred in 1988, a number of the LeBaron's were arrested. Rena reported that after this occurred, "The stories that began coming to light were sickening. There was incest and rape and cruelty going on among that group of kids" (Ibid., p. 363).

Threatening Presidents

The Mormon Prophet Joseph Smith gave a revelation which contained the following:

And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand . . . whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God . . . (*Doctrine and Covenants* 85:7)

Ervil LeBaron seemed to believe that he was, in fact, the "One Mighty and Strong." Consequently, he felt that he should rule not only over the Mormons but the whole world as well. Bradlee and Van Atta have compiled some significant information about Ervil's plans:

When one Firstborner would talk about money, Ervil would speak of the day when they would all be millionaires. When another discussed the possibility of running for local political office, he prophesied that one among them would be in the White House someday. (*Prophet of Blood*, p. 103)

"He was real bloodthirsty in his conversations—always preaching this blood-and-thunder stuff. You know, if people don't live the Civil Law, cut their damn heads off," recalls leading polygamist Harold Blackmore. Ervil, said Blackmore, informed him that the Civil Law would have to be re-established by force. "He told me he was going to take over the Mexican government first and then up north. And he had laid the groundwork with the Masonic Order and various other organizations down there and he was going to become the president of Mexico before very long . . ."

LeBaron also had his sights on the United States. Ridiculous as it sounds, he truly believed the Lord was on his side—a force more powerful

than a dozen armies. . . . Joel and Ervil even discussed the day when one among them would be in the White House. Ervil alone thought it might take a revolution similar to the American Revolution . . .

In the meantime, it seemed advisable for the LeBaron brothers to stay away from the United States. The FBI had begun developing files on Joel, Ervil and Alma. The boys had avoided World War II, and Uncle Sam wanted to know why. (Ibid., p. 117)

One of the co-op members, Arnold T. Pratt, distinctly recalls his meeting with Ervil . . . While Ervil's prodigious appetite surprised Pratt, LeBaron's statements were even more astonishing to him: "He told me he was the One Mighty and Strong, commissioned by God to set things in order," recalls Pratt. . . . Then LeBaron moved on to weightier matters. He told Pratt that the Lord protected him and "that if I shot at him with a pistol it wouldn't do anything—the pistol wouldn't even work."

LeBaron boasted to Pratt that within a year he would be head of a separate nation which would have power over the whole earth. To do that, he had to "cleanse these other [Mormon spin-off] organizations by killing the leaders."

"Even the Mormons will fall," LeBaron said. "The president and his twelve apostles must come under the Civil Law. They are knowingly teaching false doctrines, and false prophets receive the death penalty under Civil Law." (Ibid., p. 168)

After Ervil LeBaron was captured, he affirmed that he was the rightful head of the United States. According to Bradlee and Van Atta, he had a long interview with law officials in which he made this clear:

Ervil expounded for another four hours, covering some new points;

"According to the Constitution," he averred, "I am the present head of the United States of America, as it should presently be correctly interpreted." He said he had been the head ever since President Eisenhower added the words ["under God"] to the Pledge of Allegiance; . . .

The people of the earth were obligated to pay Ervil tithing and "failure to pay the tithing was subject to the death penalty; the people who did not pay it would die." (Ibid., pp. 327–328)

In light of the above statements it is not surprising that Ervil and his followers threatened high government officials:

... Lloyd Sullivan joined Ervil's retinue in July 1972 . . . One of his favorite pastimes was tuning into a notorious Salt Lake City radio show—Bob Salter on KSXX. . . . (One day while calling into the show, Lloyd made the mistake of saying Richard Nixon should be “slit from ear to ear,” a comment which began a Secret Service investigation of him. In their report, they noted he had been a frogman and demolitions expert in World War II, which caused some concern but they finally dismissed his remark as not serious.) (Ibid., p. 146)

In May, two of Ervil's wives . . . walked into a post office in South Pasadena, California, and rented Box Number 1412. . . . Two citizens wanted to use the mailbox as headquarters for a newly created organization called The Society of American Patriots. . . . within six months, box 1412 and its renters had aroused the attention of the FBI and become the focus of a nationwide U.S. Secret Service investigation. During that time, the society—or SAP, as it came to be called . . . threatened to launch an invasion of Mexico and threatened the life of the Democratic nominee for the presidency of the United States—Jimmy Carter. . . . The deliberate ambiguity of the threats in the SAP publications succeeded in stumping the Secret Service, who couldn't prosecute Ervil for writing the Carter letter. “We know it's a threat,” explains one agent, “but because of the way it was written, it'd be hard to prove in court.”

SAP sought a world government run by God through his “chosen servant” LeBaron. . . .

SAP's most closely read tract was its nine-page tirade entitled *The Candidacy of Jimmy Carter vs. American Liberty*. In the document Ervil took issue with “the representing of Jimmy Carter . . . as coming in the similitude of Jesus Christ with power to save America. . . . This would exalt him, as president, higher than God and attribute to him, as well as to our government, the status of false gods.”

Ervil said that death was a “just punishment” for such an act.

Whether Ervil really had the inclination or the means to carry out a threat on Carter was open to question, but the Secret Service—mindful of the FBI's investigation of LeBaron and the Church of the Firstborn in connection with the Kennedy assassination thirteen years before—took notice.

Said one official who had been investigating Ervil for years: “He's certainly capable of an attack on Jimmy Carter if the opportunity presented itself.” (Ibid., pp. 213–214)

He admitted [when questioned at a jail in Laredo, Texas] writing the letter to President Carter about the need to establish God's laws and that anybody who refused to accept them, including those in “government positions . . . were in violation of the Law of Liberty and subject to capital punishment” . . .

Ervil surprisingly boasted about his ability to make written threats and not be caught for them. He said he had begun developing the talent at the age of twenty-two, devising “a system or a means of writing things wherein he could say things that were illegal, but that were not subject to prosecution.” It was with this in mind, he acknowledged, that he had written the letter to President Carter that had stymied the Secret Service. (Ibid., pp. 327–328)

As noted above, in the early 1970's a man came to our bookstore and proclaimed that the “Kingdom of God was being set up and that certain people who were opposing the work of God would have to be assassinated.” This man also indicated that the “Council of Fifty” had been reestablished.

The original Council of Fifty was a secret organization set up by Joseph Smith the Mormon Prophet. Mormon writer John J. Stewart revealed:

The Prophet established a confidential Council of Fifty . . . comprised of both Mormons and non-Mormons, to help attend to temporal matters, including the eventual development of a one-world government, in harmony with propitiatory plans for the second advent of the Saviour. (*Joseph Smith the Mormon Prophet*, 1966, page 204)

Mormon writer Klaus J. Hanson observed: “The Council of Fifty was the ‘highest court on earth.’ As such, it considered itself superior to any codifications of the law, even that of a constitution.” While some have claimed that the Council of Fifty still exists in the Mormon Church, we know of no hard evidence to support this allegation.

In any case, the man who discussed assassinations with us, claimed the group he was involved with had restored the Council of Fifty. Interestingly, there seems to have been talk about the Council of Fifty among the LeBarons. Speaking of a feud between

the LeBaron brothers, Ervil and Joel, Bradlee and Van Atta wrote:

Ervil claimed that the public had it all wrong—it was Joel who had been threatening him, and whose “incredible control over the minds of his followers” had caused them to form an underground military organization whose mission was to exterminate the Lambs of God. This story became a stock one for Ervil, even among his own followers. By totally reversing the truth, he threw so—for instance, Joel’s Council of Fifty, or “Sons,” who were, in fact, charged to support and protect their prophet. Then he would blow it all out of proportion, charging persecution . . . (*Prophet of Blood*, p. 147)

A former member of the LeBaron group told us that they did have a Council of Fifty and Ervil was made “king.” This individual, however, doubted that all fifty positions were filled.

However this may be, the man who came into our bookstore seemed to be especially concerned with the importance of political assassinations. He felt that government officials who would not go along with the righteous program advocated by his group must be eliminated.

In view of the threats that Ervil LeBaron made and the many murders that he ordered, it would not be difficult to believe that he would be foolish enough to order the assassination of government officials. On page 88 of *Prophet of Blood*, we find the following:

Analyzing Ervil’s skittishness, an early intimate, Marilyn Tucker, is most eloquent: “He kept us constantly hyped on the idea that people were out to get us, that our work was so important in the eyes of God that naturally the forces of evil were going to try to kill us.” The dramatic irony of Ervil’s paranoia, Mrs. Tucker notes, “is that Ervil later formed the very group that he had us living in fear of. Maybe in the back of his mind he was planning the assassination of big government figures, for all I know. And maybe, out of his own conscience, he had reason to be fearful for acts not yet done.” Certainly more than a decade of hiding served him in good stead when the combined forces of a dozen state and county police departments, the FBI, Secret Service and Mexican *federales* attempted to locate the elusive LeBaron.

By the year 1979, the name Ervil LeBaron had become well-known to the news media. In fact, an article was published which attempted to link him to the assassination of John F. Kennedy. Bradlee and Van Atta commented:

At about this time [January 23, 1979], America’s “largest circulation paper,” the *National Enquirer*, placed Ervil LeBaron’s face in practically every grocery store in the country. As if his previous exploits weren’t lurid enough, the tabloid, with Ervil’s face on the front page, displayed a huge headline that said:

JFK ASSASSINATION
CULT LEADER IS NO. 1 SUSPECT

The article began in the same manner: “The Number One suspect in the JFK assassination is a murderous cult leader known as the ‘Avenging Angel.’ His name is Ervil LeBaron—and he heads a cruel killing cult that has painted the Southwest red with blood.”

It was a nicely timed charge, coming after a House of Representatives select committee determined Kennedy was “probably assassinated as a result of a conspiracy.” The *Enquirer* laced its story with the 1963–1964 FBI documents that did note Ervil was one of thousands of suspects in the assassination, and managed to induce a congressman and former Dallas police chief to call Ervil “the prime suspect” and “the major suspect,” respectively.

The Enquirer did add an intriguing hypothesis that LeBaron had also had porno publisher Larry Flynt shot on March 6, 1978, in Georgia. *The Enquirer* reasoned that LeBaron feared Flynt’s offer of a sizable reward for new information on the JFK assassination would flush Ervil out. In fact, LeBaron was a suspect in the shooting that paralyzed Flynt from the waist down. But it was for a different reason. Flynt’s *Hustler* had published a very unflattering article on Ervil’s misdeeds, and LeBaron had previously signaled the vengeance of the Lord would come on scribes who twisted his teachings. Also, two weeks after the attempted murder, police informant Lloyd Sullivan called with the tip that one of Jordan’s wives “said she wished they had killed . . . Larry Flynt.” It was all armchair detective fun, but far off LeBaron’s beaten track. (*Prophet of Blood*, pp. 302–303)

More information regarding the claim that LeBaron was responsible for Kennedy's death is given in the Appendix at the end of this book.

BLOOD ATONEMENT

Although Scott Anderson said that Ervil was sometimes referred to as "the Mormon Manson," he noted that members of the Mormon Church believe that "Mormonism should not be indicted for the actions of Ervil . . . any more than Protestantism should be for the mass suicides of Jim Jones's followers in Guyana" (Ibid.).

Mr. Anderson feels that this argument is "partly right," but suggests the church "gave Ervil LeBaron a lot of material to work with. How was LeBaron able to convince others he was God's Prophet on earth? Why did he believe this exalted position gave him the right to murder his enemies? Most intriguing of all, how did he manage to get his adherents—not society's dregs, but entire families of seemingly law-abiding, God-fearing citizens—to kill for him?"

The answers to these questions are to be found within the history and framework of the Mormon Church. If Ervil LeBaron had not been raised a Mormon, he might still have been a murderous sociopath, but he would not have been able to delude others into believing he received "heavenly instruction," a precedent established by Joseph Smith. Without Mormon scripture, he would not have been able to convince people that he was the "One Mighty and Strong" Prophet, and he would not have been able to get those people to carry out his murder decrees without Brigham Young's doctrine of "blood atonement." (Ibid., pp. 5–6)

The doctrine of "blood atonement" is undoubtedly one of the most unusual teachings of the early Mormon Church. Although this doctrine was kept secret in Illinois, when the Mormons were isolated in Utah and had more power, they began to boldly teach that certain people needed to be put to death to save them in the hereafter. For example, on September 21, 1856, President Brigham Young, the 2nd prophet of the church, publicly proclaimed that certain sins could only be atoned for by the shedding of the sinner's own blood:

There are sins that men commit for which they cannot receive forgiveness . . . and if they

had their eyes open to their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins; and the smoking incense would atone for their sins, whereas, if such is not the case, they will stick to them and remain upon them in the spirit world.

I know, when you hear my brethren telling about cutting people off from the earth, that you consider it is strong doctrine, but it is to save them, not to destroy them. . . . I know there are transgressors, who if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further; I have had men come to me and offer their lives to atone for their sins.

It is true that the blood of the Son of God was shed for sins . . . yet men can commit sins which it can never remit. . . . There are sins that can be atoned for by an offering upon an altar, as in ancient days, and there are sins that the blood of a lamb, or a calf, or of turtle doves, cannot remit, but they must be atoned for by the blood of the man. . . . You have been taught that doctrine, but you do not understand it. (Sermon by Brigham Young, *Journal of Discourses*, vol. 4, pp. 53–54; also published in the Mormon Church's *Deseret News*, October 1, 1856, p. 235)

Since this sermon was published in the official organ of the Mormon Church and was reprinted in the church's own publication in England, there can be no doubt that blood atonement was an important doctrine of the early church. In addition, there are many other sermons, diaries, and manuscripts which contain information on this doctrine. For instance, J. M. Grant, who was a member of the First Presidency under Brigham Young, made some very strong statements concerning blood atonement:

Some have received the Priesthood . . . and still they dishonor the cause of truth, commit adultery . . . get drunk and wallow in the mire . . . there are men and women that I would advise to go to the President immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood

We have those . . . who need to have their blood shed, for water will not do . . . I would ask

how many covenant breakers there are in this city and in this kingdom. I believe that there are a great many; and if they are covenant breakers we need a place designated, where we can shed their blood. (*Journal of Discourses*, vol. 4, pp. 49–50; also published in *Deseret News*, October 1, 1856)

In our book, *Mormonism—Shadow or Reality?* pp. 400–402, we provide documentation to show that there were at least eleven different offenses for which a person could be put to death in early Utah—murder, adultery, immorality, stealing, using the name of the Lord in vain, refusing to receive the gospel, marriage to an African, covenant breaking, apostasy, lying, counterfeiting and condemning Joseph Smith or consenting to his death.

President Brigham Young said that if the Mormons really loved their neighbors they would be willing to kill them to save their souls:

Now take a person in this congregation . . . and suppose that . . . he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he cannot attain to it without the shedding of blood, and also knows that by having his blood shed he will atone for that sin, and be saved and exalted with the Gods, is there a man or woman in this house but what would say “shed my blood that I may be saved . . .”

All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves, even unto an eternal exaltation. Will you love your brothers and sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood? . . .

I could refer you to plenty of instances where men have been righteously slain, in order to atone for their sins. . . . I have known a great many men who left this Church for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them . . .

This is loving our neighbor as ourselves; If he needs help, help him; and if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it. . . . That is the way to love mankind. (*Deseret News*, February 18, 1857; also reprinted in *Journal of Discourses*, vol. 4, pp. 219–220)

John D. Lee, who served on the Council of Fifty in the early Mormon Church, told of a case where there was prayer involved before the “blood atonement” sacrifice was offered to God. Lee reported that a man by the name of “Rosmos Anderson” committed adultery with his step-daughter. He “was placed under covenant that if they again committed adultery, Anderson should suffer death.” Lee went on to state:

Soon after this a charge was laid against Anderson before the Council, accusing him of adultery with his step-daughter. . . . it was the Bishop’s Council . . . the Council voted that Anderson must die for violating his covenants. Klingensmith went to Anderson and notified him that the orders were that he must die by having his throat cut, so that the running of his blood would atone for his sins. . . . His wife was ordered to prepare a suit of clean clothing, in which to have her husband buried . . .

Klingensmith, James Haslem, Daniel McFarland and John M. Higbee dug a grave in the field near Cedar City, and that night, about 12 o’clock, went to Anderson’s house and ordered him to make ready to obey the Council. . . . Anderson knelt down upon the side of the grave and prayed. Klingensmith and his company then cut Anderson’s throat from ear to ear and held him so that his blood ran into the grave.

As soon as he was dead they dressed him in his clean clothes, threw him into the grave and buried him. They then carried his bloody clothing back to his family, and gave them to his wife to wash, when she was again instructed to say that her husband was in California. (*Confessions of John D. Lee*, 1880, pp. 282–283)

Although Brigham Young equated blood atonement with “loving our neighbor,” it seems obvious that vengeance often played the most important role when the doctrine was actually applied. This was undoubtedly true in the case of the Mountain Meadows Massacre when the Mormon people conspired with the Indians to kill about 120 emigrants who were passing through Utah. The persecution that the Mormons received before they came west, combined with the teaching of “blood atonement,” undoubtedly led to this cowardly massacre in which the Mormons sent

out a white flag to the emigrants, disarmed them and then ordered their destruction. In any case, the fact that “blood atonement” was not only taught but actually practiced is well documented in our book, *Mormonism—Shadow or Reality?* pages 398–404A, 493–515, 545–559. Fortunately, the Mormon Church has repudiated this doctrine, and as far as we have been able to determine, there has not been a single case of “blood atonement” during the 20th century.

While it is tempting to compare Brigham Young’s doctrine regarding “blood atonement” with occultic human sacrifices, it must be admitted that there are some differences. Young, for instance, did not advocate that the victim be tortured, nor did he encourage the sacrifice of children. In ritual abuse, however, these elements often play a very important part. Although it is evident that the leaders of the church in Brigham Young’s time did preach and practice “blood atonement,” they would have considered it a grievous sin to kill a child.

THE LAFFERTY KILLINGS

Unfortunately, the LeBarons are not the only ones who have tried to keep the early Mormon teaching of “blood atonement” alive. Dan and Ron Lafferty, who were once members of the Mormon Church, also promoted Brigham Young’s peculiar doctrine. Ron Lafferty claimed that while he was a Mormon he “served in three bishoprics” (*Salt Lake Tribune*, August 11, 1984). Although Ron acknowledged that he had an interest in Joseph Smith’s doctrine regarding polygamy, he denied that he actually practiced it. In any case, both Ron and Dan were eventually excommunicated from the Mormon Church.

On July 24, 1984, Ron and Dan Lafferty forced their way into their brother Allen’s home in American Fork, Utah, and brutally murdered his wife and her 15-month-old daughter. On August 17, 1984, the *Tribune* reported that, “The victims’ throats were slashed in what police speculated may have been a ritualistic murder.” A revelation was found in Ron Lafferty’s shirt pocket and later produced as evidence at the trial of Dan Lafferty. The *Tribune* printed the important portion of the revelation on January 8, 1985:

The document, which was read to the jury states: “Thus sayeth the Lord unto my servants

the prophets. It is my will and commandment that ye remove the following individuals in order that my work might go forward, for they have truly become obstacles in my path . . .

“First thy brother’s wife Brenda and her baby, then Chloe Low and then Richard Stowe. . . . that an example be made of them in order that others might see the fate of those who fight against the true saints of God . . .”

Ron Lafferty seemed to feel that it was very important that their victims’ throats be cut. According to the *Salt Lake Tribune*, January 9, 1985, Charles Carnes

testified that . . . Dan Lafferty had asked his brother if it was necessary that the victims’ throats be cut.

He asked Ron if they had to do it that way, he asked, “Can’t we just shoot them?” and Ron said, “No, that it had to be done that way.”

The same article tells of a meeting of the School of the Prophets in which “Ron and Dan Lafferty asked the president and other members of the group to fulfill another revelation calling for the ‘dedication of a killing instrument’ to perform the murders”: “. . . Olson said Dan Lafferty had suggested a razor be brought and dedicated to fulfill that revelation.” While Mr. Olson and other members of the School of the Prophets rejected the idea, the Lafferty brothers continued to formulate their diabolical plans for the murders. On January 11, 1985, the *Tribune* reported: “The woman, while pleading for her daughter’s life . . . had her throat cut from ear to ear, according to testimony in the trial.”

On January 8, 1985, the *Salt Lake Tribune* contained the following:

. . . Daniel Charles Lafferty . . . told companions it was “no problem” to cut the 15-month-old child’s throat as she lay in her crib. “I felt the spirit . . . it was with me,” he said. . . . Chief Utah County Attorney Wayne Watson . . . gave jurors a “road map” of the case . . . “They then slashed her [Brenda Lafferty’s] throat with a 10-inch blade . . . and held her head back so the blood would spill from her body.”

Mr. Watson, his voice cracked with emotion, said that then Dan Lafferty took the razor-edged knife “and walked down the hallway to that bedroom—with the baby crying ‘Mommy!’ ‘Mommy!’—and he cut her throat.”

Fortunately, the Laffertys were unable to kill the other people mentioned in the revelation.

Besides the LeBarons and the Laffertys there are a number of people in Utah who believe the “blood atonement” doctrine, and some of them could even resort to its practice under certain conditions. One of these individuals, a man who has been excommunicated from the Mormon Church for holding to the doctrines of the church that have been abandoned, has even threatened to “blood atone” one of the authors of this book (Jerald) for questioning the teachings of Joseph Smith.

THE LUNDGREN CULT

Surprisingly, another group of people who were never members of the Utah Mormon Church became converted to the idea of “blood atonement” and began killing people in Ohio. The leader of the cult was Jeffrey Don Lundgren. Lundgren was formerly a member of the Reorganized Church of Jesus Christ of Latter Day Saints—a group which did not accept the teachings of Brigham Young and broke off from the Mormon Church. The RLDS Church absolutely denounced both the practice of polygamy and Brigham Young’s teachings regarding “blood atonement.”

Notwithstanding the non-violent teachings of his church, Jeffrey Lundgren went in the opposite direction. Eventually he was excommunicated from the RLDS Church, and ended up creating his own violent cult. According to *The Plain Dealer*, published in Cleveland, Ohio, Jeffrey Lundgren followed Brigham Young’s teachings with regard to “blood atonement”:

A belief in the “Doctrine of Blood Atonement” as preached by Mormon leader Brigham Young may have led to the Kirtland slayings and Mormon killings in Utah, Texas, California and Mexico, according to experts on the Mormon religion and a lawyer for a member of Jeffrey Don Lundgren’s cult. . . .

O’Connor said Winship [a follower of Lundgren] told him the cult believed a member who abandoned Lundgren could achieve eternal salvation only by being killed. When asked if this belief stemmed from Brigham Young’s teachings on blood atonement, O’Connor [Winship’s Lawyer] replied, “I think that’s a fair statement.” . . .

The doctrine of blood atonement was first espoused by Brigham Young in an 1856 sermon,

although it has been linked by Mormon historians to Joseph Smith Jr., the religion’s founder. . . .

The mainstream Mormon church in Utah does not subscribe to a literal interpretation of the doctrine of blood atonement . . .

However, many fundamentalist Mormon sects—particularly those advocating polygamy—believe strongly in the doctrine and openly practice it, according to several law enforcement officials and Sandra Tanner. . . . (*The Plain Dealer*, January 13, 1990)

Jeffrey Lundgren had many strange beliefs and made some very sensational claims. For example, Pete Earley revealed that he told his wife, Alice, he had a special vision in the Kirtland temple:

“It was Joseph,” he said. “I saw Joseph Smith, Junior, in the temple.” (*Prophet of Death: The Mormon Blood-Atonement Killings*, 1991, p. 144)

On another occasion Lundgren told his wife “the reason why I could see the crucifixion was because I was actually there when it happened.” He went on to explain: “I have lived countless other lives before!” (Ibid., p. 190).

According to Earley, “Jeffrey had told the group that God would give him golden plates similar to the ones that He had given [Joseph] Smith” (Ibid., p. 350).

After killing a number of people, Lundgren asserted that Jesus had justified his action:

“Jesus Christ appeared to me,” Jeffrey proclaimed. Christ had descended from heaven in a beam of light and had told him that He was pleased with the blood atonement . . .

“I have taken on Christ’s name,” Jeffrey announced. “I am not Jesus Christ, but because I have taken on the task that He has commanded me to do, I can be like Jesus Christ and He has given me the title of ‘God of the whole Earth.’” (Ibid., p. 309)

Jeffrey also accepted Joseph Smith’s doctrine of polygamy and believed God had prepared a special woman for each man. Whether a man was married or divorced, he was committing adultery until he was “paired” with his “perfect mate” (see page 195 of Earley’s book).

In the days of Joseph Smith the Mormons built a temple in Kirtland, Ohio. This temple is now owned by the RLDS Church. In his book Pete Earley

revealed that Mr. Lundgren planned to take over this temple and to kill everyone who lived near it:

Jeffrey . . . said he had participated in covert missions in enemy territory. He'd killed untold numbers of Vietcong . . . He'd cut off the ears of some as souvenirs. . . . he fed his followers a steady fare of violence from the Book of Mormon and the Bible. . . .

Just before Christmas, Jeffrey began revealing in class specifics about how he would take over the Kirtland temple . . . He said that Christ could only return if there was no wickedness in or near the temple. That meant every man, woman, and child who lived within a one-block radius of the temple, some twenty-five people, would have to be executed. . . . Luffman, his wife, Judy, and their three children, ages thirteen, ten, and five, would be found and gagged and brought into the temple . . . Jeffrey would offer the Luffman family to God as a human sacrifice. He would then behead all five of them, beginning with Luff man and moving down the line. . . . the Luffmans would serve as the blood-atonement offering from Jeffrey. They represented the wicked who had seized "the vineyard." Their blood would be spilled to "cleanse it." . . .

Once the Luffmans were sacrificed, Jeffrey would chant a secret prayer that would cause "the mountain of the Lord," as described in Isaiah, to rise up. A great earthquake would then erupt and everyone living in Kirtland would be killed. Only the people inside the temple would be spared. Christ would appear and the Millennium would begin. . . .

One night when Shar and Alice [Jeffrey's wife] were alone, Shar asked if Jeffrey was serious about killing the Luffmans and taking over the temple. "Alice looked right at me," Shar recalled. "She said, 'Jeffrey is dead serious . . . he's going to do it.'" (*Prophet of Death*, pp. 224–227)

Jeffrey Lundgren apparently wanted to kill Dale Luffman (an RLDS pastor) and his family because Luffman was responsible for his excommunication from the RLDS Church. Fortunately, Lundgren never did sacrifice the Luffman family nor did he attempt to take over the temple. Instead, God revealed to him that he must make a sacrifice from within his own group (*Ibid.*, p. 257). He, therefore, decided to sacrifice Dennis Avery and his family. On page 268 of the same book, Pete Earley says that "By March, everyone in the group knew for certain that the Averys were to be killed, Richard later told investigators. Talk of a human sacrifice preoccupied the group whenever

the Averys weren't around. 'We constantly talked about shedding of blood,' Debbie later testified."

After the Averys were sacrificed, Jeffrey Lundgren freely discussed what had happened. Earley quotes him as saying:

"I told my people that they should thank God for the Averys. You see, God had provided the Averys to us to be used as sacrifices." (*Ibid.*, pp. 268–269)

At first Lundgren was uncertain as to what method he should use to kill the Averys. According to Earley, he felt that men were supposed to be "beheaded," women were "to be stripped naked and then split open so that their internal organs could be pulled out" and that children should be "swung against a wall until their heads were smashed" (*Ibid.*, p. 269).

He finally decided that they should be shot, and sent two of his disciples to a library to learn how much heat it takes to cremate a body. In the end, however, he ended up ordering that a pit should be dug in the barn so that the Averys could be buried.

The Averys were lured to the Lundgren farm and given their "last supper." After supper Dennis Avery was asked if he would come out to the barn. Not suspecting anything was afoot, Dennis complied with the request. As he went into the barn he was met by Ron Luff who tried to shock him with a "50,000-volt stun gun." Then "Greg, Richard, Danny, and Damon knocked Dennis onto the ground. They quickly taped his hands, feet, and mouth with two-inch-wide duct tape. 'We were not supposed to apply tape to his eyes,' Richard later testified, 'because he was supposed to see Jeff when Jeff shot him'" (*Ibid.*, pp. 284–285).

Dennis was pushed into the muddy pit and Jeffrey Lundgren stood over him with his .45 in his hand. According to Earley, Lundgren later boasted to his disciples that he "fired two shots directly into his heart." Lundgren then called his followers to "'Come see what death is.'"

Ron, Richard, Greg, Danny, and Damon walked over to the lip of the pit together, as if each were afraid to go by himself. "When I looked in," Damon later recalled during testimony, "Dennis was laying there on the ground . . . you could see blood all over his shirt. I started crying—I couldn't believe it. I'd never seen anything like that before. It was my own father that had just did that." (*Ibid.*, pp. 285–286)

Dennis's wife, Cheryl, was told that her husband needed her help. As she entered the barn she was surrounded by Lundgren's followers and wrapped up with tape. She was also put down in the pit and shot three times by Lundgren. On pages 287–288, Earley says that "Jeffrey would later recall that at one point he had talked to Ron about going into the pit after the murders to stab the corpses: 'Just to see what it would feel like.' But Jeffrey had decided against it."

Trina Avery, who was 15 years old, was then told that her mother wanted her to come to the barn. She was also grabbed, wrapped with tape and put in the pit by her parents. Jeffrey then shot her three times.

Ron walked back in the house and found the two remaining children playing video games. He asked them if they wanted to see the horses. They both did, but he told them he could only take one at a time. Earley gives this gruesome information in his book:

Unlike her obedient sister, when Becky got to the barn and saw the duct tape, she asked: "What's going on?"

"We told her that we were just playing a game and that she was going for a ride," Richard recalled later.

Within seconds, Ron and Richard had carried her into the room and put her in the pit. Jeffrey shot her, but he didn't think that his first shot killed the feisty thirteen-year-old. She was still breathing. The impact of the bullet had knocked her over and she had hit her mother's corpse.

"I fired again," Jeffrey later said . . . Ron went to fetch Karen while Jeffrey reloaded. . . . Karen was on her feet, eager to see the horses. Ron scooted down and the six-year-old rushed over to him and climbed onto his back. . . . Karen put her arms around his neck and laughed as Ron bounced her on his back and walked outside.

Like her sisters, Karen didn't resist when the men wrapped her with duct tape, although she was clearly frightened when they put it around her eyes and mouth. She only weighed thirty-six pounds, so Ron picked her up by himself and carried her into the room and pit. . . .

"I fired straight down into her skull," Jeffrey recalled. "I was less than two feet away and I pulled the trigger, bang, bang." . . . Jeffrey told Richard and Ron to dump bags of lime on the bodies. He thought that the lime would help them decompose. . . .

Jeffrey took his pistol and left the other men to do the work. . . . Jeffrey later recalled, "I walked into the apple orchard and looked up at the heavens and

said a prayer. 'God,' I said, 'I have been thy sword of judgment this day. May my offering be acceptable. May all I've done be acceptable to you this day.' Then I went inside and cleaned up." . . . Jeffrey told the women that they should "comfort" their men that night. "This is just the beginning," he reminded them. "The scriptures say we will have to kill many, many more." (*Prophet of Death*, pp. 289–291, 295)

Fortunately, as far as we know, Jeffrey Lundgren and his followers never killed again. Lundgren and his wife, Alice were both convicted of murder and Jeffrey was sentenced to die in the electric chair.

The astounding thing about the Lundgren case is the number of men and women who were involved in the conspiracy. On January 6, 1999, the headline for *The Plain Dealer* read: "13 are indicted in cult slaying." According to Earley's book, 13 people (7 men and 6 women) were either convicted or pled guilty to murder, kidnapping or other charges relating to the murders. When "Danny Kraft, Jr., pled guilty to ten counts of aggravated murder and kidnapping" he gave a "two-hour speech" in which he proclaimed:

"I understand how the killing of the Averys looks to people, but they are wrong. I cannot apologize for my assisting the prophet of God." (*Prophet of Death*, p. 434)

Jeffrey Lundgren's slaughter of the Avery family reminds us of the charges made against those who practice occultic ritual abuse. While Lundgren claimed he made a pleasing sacrifice to the Christian God, occultists believe that they are doing the same thing for either pagan deities or Satan himself. Interestingly, both Lundgren and occultists who are involved in human or animal sacrifice believe they receive power through the sacrifices. Pete Earley reported:

Jeffrey would first have to become "endowed with the power." The way for him to obtain this power was by killing the "wicked" and offering them as a human blood-atonement sacrifice to God. (*Prophet of Death*, p. 256)

Jeffrey Lundgren's cruel murder of a six-year-old girl certainly has to be considered as "ritual abuse." In occultic ritual abuse, however, the child is often sexually abused before being sacrificed. While we have no evidence that Lundgren was involved in the sexual abuse of children, Pete Earley presented some evidence which seems to point to the fact that

he had tendencies towards Sexual Sadism or Sexual Masochism. Victims of occultic ritual abuse often mention being tied up, being urinated on and having feces smeared upon them.

A man, to whom Earley gives the pseudonym “Wilcox,” claimed that he rented his house to the Lundgrens for nearly a year. After they left, Wilcox went downstairs and found that for some reason,

Jeffrey had used a saw to cut through the pipe that drained the toilet. . . . “There was a pile of human waste at least one foot deep and six feet in diameter.” . . . When he reached the master bedroom upstairs, Wilcox found . . . stacks of pornographic magazines that Wilcox later described as sadomasochism and bondage publications. (*Prophet of Death*, pp. 82–83)

Jeffrey’s wife maintained that she was sexually abused by her husband. Earley claims that Jeffrey’s wife said that “he not only wanted to smear his feces on me, he got so he liked holding me down and putting it on my face. . . .” (*Ibid.*, p. 75). Jeffrey apparently wanted to do the same thing to the other women in his cult (see page 345). Pages 316–317 give an even more disgusting account of Lundgren’s aberrant behavior. This information, however, is too sickening to include in this book.

Lundgren’s wife also claimed that

“He had bought some rope and . . . he used [it] to tie me onto the bed. He told me that he wanted to see what it was like, you know, bondage . . .” Later “He ordered me to urinate on him and I did,” she said. “Then we went back into the bedroom and he tied me back up.” Alice later told a friend that Jeffrey had kept her tied to the bed all day Saturday and most of Sunday. (*Ibid.*, p. 87)

In occult ritual abuse the body is sometimes cut open to remove the heart or other organs. The reader will remember that Lundgren at first considered the idea that the women should “be stripped naked and then split open so that their internal organs could be pulled out.” Although there is no evidence that Lundgren ever actually went that far, it is chilling to think that he would even consider such an idea. His mind apparently functioned in the same vein as some of the more bloodthirsty occultists.

The actions of the LeBarons, Laffertys and Lundgrens could throw important light on another issue regarding occultic ritual abuse. Some people have claimed that they were brought up in occultic or satanic groups which have existed for generations. The idea that there are multi-generational satanic or occultic groups, however, has been disputed by many people. They do not believe that these groups really exist.

While the three murderous groups mentioned above would not be labeled as satanic by most investigators, they demonstrate that it is possible for malignant religious views to survive over a long period of time. The reader will remember that “blood atonement” was secretly practiced by some Mormons in Nauvoo, Illinois, in the 1840’s, and in the 1850’s it was publicly proclaimed by President Brigham Young. Later on however, it was denied by the Mormon Church. The significant thing, however, is that although the doctrine seemed to go underground for over a century, it surfaced again in the 1970’s. In view of the perpetuation of the “blood atonement” doctrine. It seems easier to believe that multi-generational satanic or occultic groups could also survive for many generations.

CHAPTER II

DEFINING RITUAL ABUSE

On March 15, 1991, the Ritual Abuse Task Force of the Los Angeles County Commission for Women, published a 31-page booklet entitled, *Ritual Abuse: Definitions, Glossary, The Use of Mind Control*. This booklet maintains that ritual abuse is a serious problem in our country. In the Introduction to the booklet we find the following:

The concept of ritual abuse, that groups of adults would terrorize and torture children in order to control them, is frightening and controversial, raising for all of us problems of denial and fear of the consequences of such information.

Despite detailed evidence of ritual abuse coming from child victims and their families, from adult victims, and from professionals working with them, and despite the remarkable consistency of these reports both nationally and internationally, society at large resists believing that ritual abuse really occurs. There remains the mistaken belief that Satanism and other cult activity is isolated and rare.

The Commission for Women recognized the need for education and the dissemination of information about this issue. In February of 1988, the Task Force on Ritual Abuse was formed. The Task Force is made up of professionals from the fields of medicine, mental health, education, law enforcement, prosecution, and religion, serving together with adult survivors and parents of child victims.

The booklet goes on to clearly explain what ritual abuse is and the serious damage this type of abuse can cause to the minds of the victims:

Ritual abuse is a brutal form of abuse of children, adolescents, and adults, consisting of physical, sexual, and psychological abuse, and involving the use of rituals. Ritual does not necessarily mean satanic. However, most survivors state that they were ritually abused as part of satanic worship for the purpose of indoctrinating them into satanic beliefs and practices. Ritual abuse rarely consists of a single episode. It usually involves repeated abuse over an extended period of time.

The physical abuse is severe, sometimes including torture and killing. The sexual abuse is usually painful, sadistic, and humiliating, intended as a means of gaining dominance over the victim. The psychological abuse is devastating and involves the use of ritual/indoctrination, which includes mind control techniques and mind altering drugs, and ritual/intimidation which conveys to the victim a profound terror of the cult members and of the evil spirits they believe cult members can command. Both during and after the abuse, most victims are in a state of terror, mind control, and dissociation in which disclosure is exceedingly difficult. . . .

Ritual abuse is usually carried out by members of a cult. The purpose of the ritual elements of the abuse seems threefold: (1) rituals in some groups are part of a shared belief or worship system into which the victim is being indoctrinated; (2) rituals are used to intimidate victims into silence; (3) ritual elements (e.g., devil worship, animal or human sacrifice) seem so unbelievable to those unfamiliar with these crimes that these elements detract from the credibility of the victims and make prosecution of the crimes very difficult.

Many victims are children under the age of six who suffer the most severe and long-standing emotional damage from the abuse. These young victims are particularly susceptible to being terrorized and indoctrinated into the abusers' belief system. During and even long after the abuse victims live in a state of terror and dissociation and suffer from the impact of mind control techniques. All this makes the initial disclosures of abuse exceedingly difficult, and can make each subsequent disclosure a terrifying and painful experience.

Ritual abuse is known to occur as an integral part of the life of some families in which one or both parents participate in conjunction with the extended family or other group. These groups are typically satanic in their symbols and beliefs. Children in these settings are severely abused on an ongoing basis with little time during which they are safe from abuse. The results are devastating.

Ritual abuse has also occurred, without parents knowing, at preschools, day-care centers, churches, summer camps, and at the hands of baby-sitters and neighbors. . . .

Ritual abuse of adolescents, and participation by adolescents in perpetrating ritual abuse, can take place in family or school settings, or in youth

gangs which orient themselves toward a self-styled satanism or other ritualism, and violence. . . .

The psychological abuse which is inflicted as part of ritual abuse causes severe mental and emotional suffering to the victims. Victims are subjected to profound terror as well as to mind control techniques so severe that most victims dissociate their memories of the experience and lose their sense of free will.

SOME REPORTED EXAMPLES

1. Threats of punishment, torture, mutilation, or death of the victim, the victim's family or pets. Threats are heightened by carrying out killings of animals or human beings in the presence of the victim, sometimes with the victim's forced participation. Told that it would be futile to disclose because "no-one will believe you."

2. Threats against the victim's property including threats that his/her house will be broken into or burned down if s/he discloses the abuse.

3. Told that family or other loving and protective figures are secretly cult members who intend to harm the victim. Or made to believe that parents not only know, but have chosen that their child be ritually abused. Told that s/he is no longer loved by family or by God.

4. Told that his/her family is not the "real" family, that the abusers are in fact the child's "real" family. Victim is told s/he will be kidnapped and forced to live with the abusers, apart from his/her family. Or told that parents no longer want the child and approve of the cult becoming the child's "new family."

5. Tied up or confined to a cage, closet, basement, isolation house, or other confined space. Told s/he being left there to die. Some are placed in coffins and told to "practice being dead." For some this includes mock burials in which the victim is buried and told s/he is being left to die. Sometimes a cult member seems to rescue the child from these terrifying situations and thus the distraught child reaches out gratefully and bonds to the cult member.

6. Tied up or confined in space with insects or animals that s/he is told will harm him/her, or tricked into believing that frightening insects or animals are present. Confined with or hung upside-down in a hole with a dead body or the mutilated body parts of an animal or a human being.

7. Humiliated or degraded through verbal abuse. Forced nudity in front of the group. Body of the victim smeared or covered with urine or feces. Forced ingestion of urine, feces, or semen.

8. Photographed in sexually provocative poses. Photographed while being physically or sexually assaulted, or while physically or sexually assaulting someone else. Forced participation in the production of pornography used in the intimidation and humiliation of the victim as well as to financially profit the abusers.

9. Made to feel constantly watched and monitored by abusers or their spiritual counterparts (e.g., evil spirits). Made to believe that disclosure, or failure to perpetrate evil when expected by the group to do so, will result in punishment or even death.

10. Physically and sexually abused by perpetrators disguised as heroes or authority figures like Superman, Santa Claus, Rambo, clergy, judges, police. Undermines child's trust in authority and heroes. Inhibits disclosure.

11. Subjected to mind control and mind altering drugs which alter the victim's perception, interfere with the victim's resistance to the assault, and cloud the victim's recall of the details of the abuse. Sophisticated uses of hypnosis, indoctrination, programming, and the use of triggering.

12. Subjected to rituals like magical surgery, birthing rituals, and marriage rituals which emphasize the victim's belonging to, and subjugation to, the cult. Victims also are forced to participate in ritual sacrifices and human sacrifices. They are forced into the belief and worship system of the group. Often, though not always, the belief and worship of the group is satanic.

13. Sworn into secrecy regarding cult activities, including the abusive activities, under penalty of death. Subjected to mind control regarding how to harm him/herself or even to commit suicide rather than remember or disclose cult activities. Vulnerable to extreme self-destructive impulses if s/he even considers leaving the cult.

14. Compelled to commit heinous acts, including the killing and mutilation of animals or human beings, sometimes including the victim's own children. Compelled to ingest blood or body parts of animals or human beings in cannibalistic rituals. Subsequently subjected by the group to profound condemnation and guilt for perpetrating and surviving these crimes. Victims tricked into believing their participation was voluntary. Threatened with exposure as a perpetrator[.]

15. Compelled to act on behalf of the group while outside the group by engaging in prostitution, drug dealing, and other illegal activities. Compelled to extend the group's sphere of influence and control in social institutions (e.g., by participating and working in schools, churches, law enforcement, courts, health and mental health professions, etc.).

PHYSICAL ABUSE

Ritual abuse victims are physically abused often to the point of torture. Young victims who are being ritually abused without the knowledge of both parents are usually subjected only to physical abuse that is not easily detected.

LESS DETECTABLE EXAMPLES

1. Pins or "shots" inserted into sensitive areas of the body, especially between digits, under fingernails, or in genital areas. Electric shock to these body areas.

2. Being hung by hands or upside down by feet for extended periods of time. Sometimes hung from crosses in mock crucifixions. Sexual abuse while in such positions.

3. Submerging victim in water with perception of near drowning.

4. Withholding of food or water for several hours.

5. Sleep deprivation and activities aimed at inducing exhaustion.

MORE DETECTABLE EXAMPLES

1. Physical beatings.

2. Use of cuts, tattoos, branding, burns, often to sensitive body areas.

3. Withholding food, water or sleep for days or weeks.

4. Removal of body parts, e.g., digits.

SEXUAL ABUSE

The sexual abuse of ritual victims is unusually brutal, sadistic, and humiliating. It is far more severe than that which is usually inflicted by a pedophile or in the context of intrafamilial sexual abuse (incest). It seems intended as a means of gaining total dominance over the victim, as well as being an end in itself.

1. Repeated sexual assaults by men, women, and other children, often occurring in a group. May be associated with the marriage ritual, repeated fondling, oral copulation, rape and sodomy.

2. Assaults include the use of instruments for penetration of body orifices, including symbolic objects (e.g., crucifix or wand) or weapons (e.g., knife or gun).

3 Sexual assault coupled with physical violence. Participation in rituals in which assault is associated with death. Forced sexual contact with dead or dying people.

4. Forced to sexually perpetrate against children and infants.

5. Forced sexual contact with animals.

BIRTHING RITUAL

A ritual described by victims of ritual abuse in which the victim is placed within the carcass of a dead animal, or in some cases a dead human body, and is, in the context of a ritual, "born" into membership in the group. This ritual is intended to make the victim feel profoundly connected to the group.

CHILD SEXUAL OFFENDERS

Some children who have been sexually molested have in turn molested other children. Children who do act out sexually in this way are almost always children who themselves have been sexually molested. Child victims of molestation often feel overwhelmed by intense feelings of anger, fear, and their own lack of control. Such feelings lead some molested children to perpetrate against others in an effort to gain control over the painful feelings of being a victim. . . . Because the emotional damage is likely to be greater for the ritually abused child, and because the ritual abuse involves compelling the child to sexually perpetrate against others, the ritual abuse victim is more likely than other victims of sexual assault to molest, especially if there has been no recognition of, and treatment for, that child's victimization. . . .

MARRIAGE RITUAL

A ritual described by victims of ritual abuse in which a "mock marriage" takes place between a child and a member of the abusive group, between two children, or between the child and Satan. Victims of this ritual are made to feel profoundly connected to the group itself or to the powers of evil. . . .

HUMAN SACRIFICE

The offering of the life of a human being to a god. The occurrence of human sacrifice usually can be related to the belief that blood is the sacred life force in man. . . . Cannibalism is practiced as part of human sacrifice because of a belief that by ingesting human blood and flesh the individual is empowered and transformed by the life force contained therein. . . . Ritual abuse survivors explain that the drinking of blood and the practice of cannibalism are ways to invest the worshipper/perpetrator with the spiritual powers of the victim.

The practice of human sacrifice as it has been reported by victims of ritual abuse always raises extreme problems of credibility. Where have the victims come from? Survivors have explained that victims come from within the cult membership (including babies “bred” for sacrifice), from the ranks of homeless people, and even represents some unknown portion of the large number of missing adults and children. Explanations for the absence of found remains include cannibalism, cult access to mortuaries and crematoria, frozen storage of body parts, and the retention by cult members of bones and body parts for further magical practices. . . .

SATANISM

Worship of Satan. Satanists seek to obtain power to manipulate the world around them for their own gain by calling upon the powers of Satan in certain prescribed rituals. . . . [“Anyone who claims to be interested in magic or the occult for reasons other than gaining personal power is the worst kind of hypocrite.”—Anton LaVey in the *Satanic Bible*.]

Many young children who are victims of ritual abuse describe rituals that appear to use the accouterments of satanic ritual, e.g., black and red robes, hoods, altars, pentagrams, daggers, candles, sacrifice, etc. Many adult survivors describe being ritually abused on an ongoing basis from early childhood . . . They state that their abuse was part of a system of satanic worship and describe satanic invocations and rituals. . . .

RITUAL ABUSE AND THE USE OF MIND CONTROL

Mind control is the cornerstone of ritual abuse, the key element in the subjugation and silencing of its victims. Victims of ritual abuse are subjected to a rigorously applied system of mind control designed to rob them of their sense of free will and to impose upon them the will of the cult and its leaders. Most often these ritually abusive cults are motivated by a satanic belief system. The mind control is achieved through an elaborate system of brain-washing, programming, indoctrination, hypnosis, and the use of various mind-altering drugs. The purpose of the mind control is to compel ritual abuse victims to keep the secret of their abuse, to conform to the beliefs and behaviors of the cult, and to become functioning members who serve the cult by carrying out the directives of its leaders without being detected within society at large. (*Ritual Abuse: Definitions, Glossary, The Use of Mind Control*, pp. 1–6, 9–10, 13–14, 18)

The book cited above contains a great deal of important information regarding ritual abuse, but it is too lengthy to include here. Those who are interested in learning more can obtain a copy by sending a check for \$3.00 to: Los Angeles County Commission for Women, 383 Hall of Administration, 500 West Temple Street, Los Angeles, CA 90012.

Before proceeding with our study of occultic ritual abuse we should make it clear that there are some real differences between the beliefs of Satanists and those involved in witchcraft. Satanists actually direct their worship to the devil. Witches, on the other hand, “worship gods and goddesses, claiming that their power comes from them. They practice what they call ‘white magic’ as opposed to Satanists’ black magic” (*A Concise Dictionary of Cults & Religions*, by William Watson, 1991, page 255). There is, of course, a gray area between white and black magic, and it would be unreasonable to believe that all those who are involved in witchcraft are free from black magic. However this may be, there are a number of groups that practice witchcraft and these groups have different ideas about how their covens should function.

It is interesting to note that Anton LaVey, head of the Church of Satan, has ridiculed “white” witches:

. . . “white” witches stupidly say that if you curse a person it will return three-fold. If you are so sanctimonious that you have to impress others that you are a “white” (good) witch, it’s a cinch that you would feel such guilt after throwing a curse that it would bounce back and harm you! (*The Compleat [sic] Witch or What to Do When Virtue Fails*, 1971, p. 247)

On page 7 of the same book, LaVey commented:

. . . the spokesmen for witchcraft attempted to legitimize and justify what they were doing by proclaiming the existence of “white” witch craft. “White” witchcraft, it was stated, was simply a belief in the religion of the old wise ones, or “wicca”. . . It was to be believed that the kind of witches that were dangerous to have around were “black” witches. These were supposedly evil in their pursuits and worshipped Satan. The fact that the “good” or “white” witches employed a horned god in their ceremonies was justified because it “doesn’t represent the Devil!”

Eli Taylor, who was Grand master of a small group that practiced what he called “druidic witchcraft,”

felt that LaVey was ignorant of true witchcraft. In his *Priesthood Manual*, under the section entitled, Introduction to Witchcraft, Taylor wrote:

A modern innovation in religion is Anton LaVey and his Satanism. To make it worse from our standpoint is that he openly claims to be a Witch. When he does so it displays the fact of ignorance of even the most basic points of craft teachings. The Wise Man have never believed in a “Devil,” or in a “Hell,” or even in a Satan.

One has to be very careful, therefore, not to lump witchcraft or Wicca with Satanism. It is true, of course, that some who are involved in witchcraft find that it is not meeting their needs and turn to Satanism. Since many occultic practices are similar in the two groups, some believe that witchcraft provides opportunities for Satanists to make proselytes.

It should be pointed out that it would be a serious mistake to claim that all Satanists are involved in ritualistic abuse. Like witchcraft, Satanism is split into a number of groups which have different practices and rituals. In addition, there are many dabblers in the satanic arts. While we are opposed to Satanism, we do not want to infringe upon the religious liberty of Satanists, nor do we want to bring persecution upon their heads. On the other hand, we feel that those who have been involved in satanic ritual abuse should be brought to justice. Unfortunately, a significant number of people who profess to be Christians have sexually abused and terrorized children. In our opinion, those who have broken the law, whether Christians or Satanists, should be punished in the same manner.

DOES IT REALLY OCCUR?

While many people tend to be skeptical regarding the existence of ritual abuse, there is reason to believe that it is taking place. For example, on July 11, 1992, *The Arizona Republic* reported the following:

RIO DE JANEIRO — A Brazilian woman and her daughter have confessed to killing a 7-year-old boy as a sacrifice to the devil in a bloody ritual to help their family’s fortunes, police said Friday.

The women and five other alleged devil worshipers strangled Evandro Ramos Caetano, mutilated his body and drained his blood to offer on an altar to Satan, said Jose Maria Correa, civil police head in Parana state, where the killing occurred.

Police found the boy’s rotting body in a forest near Guaratuba, a coastal community 400 miles south of Rio de Janeiro.

“It was a black-magic ritual involving the number 7,” Correa said.

“There were seven participants; it was the 7th of April; the boy was 7. It was to open up the seven lines of magic that bring success, wealth, love and so on.

“He was found with his chest slit open. . . . It was terrible, indescribable.”

In a taped confession to military police, Celina and Beatriz Abage, wife and daughter of Guaratuba Mayor Aldo Abage, said that they kidnapped the boy by luring him with candy.

In the tape, a transcript of which was printed in the *Jornal do Brasil*, a Rio de Janeiro daily, Beatriz Abage said that the boy was sacrificed “to bring more fortune, justice to my family.”

Seven alleged participants in the ritual are under arrest, including Celina and Beatriz Abage, and a man police believe was the leader, Osvaldo Marceneiro, known as The Warlock.

The mayor, who has not been directly implicated in the case, has fled, leaving municipal offices in chaos. Angry residents of Guaratuba stoned his house.

Correa said police were investigating the disappearance of another child, named Leandro, in February in Guaratuba. Like Evandro, his name contains seven letters.

On October 4th and 5th, 1994, over fifty people belonging to an occultic group known as the Order of the Solar Temple were found dead in Switzerland and Canada. On October 7, 1994, the *Salt Lake Tribune* reported:

CHEIRY, Switzerland — It is looking more like a case of murder than mass suicide in the two alpine villages where 48 members of an apocalyptic cult perished in flames Wednesday.

In Canada, police in Quebec Province said they found three more charred bodies—including that of an infant—in the rubble of a building that once served as headquarters for the cult. That brings the death toll in Canada to five.

In Switzerland, bits of evidence that gradually are emerging . . . suggest that many victims did not go willingly to their deaths, as previously thought.

“I am calling this mass murder. I reject the idea of mass suicide at the moment. That’s pure cinema,” said police boss Bernard Geiger. “You can’t expect children to want to kill themselves.”

In Cheiry, many of the 23 dead found in the basement chapel of a burning farmhouse had been shot once through the head with a pistol. . . .

In Granges-sur-Salvan, about 100 miles south of Cheiry where an additional 25 bodies were discovered, cult members' suitcases were found packed, as though they were ready to return home earlier this week. . . . the charred skeleton and blackened chimneys were practically all that remained of one of three chalets linked to the cult.

A firefighter crouched amid the wreckage, gingerly turning the pages of a badly burnt astrology manual . . . a firefighter who had been on the scene early Wednesday morning, said four children were among the 25 dead . . . They were believed to range in age from 5 to 12, although an exact identification was impossible because the bodies were burned so badly. Other bodies had been blown apart by the blast of a homemade bomb that exploded in one of the chalets.

On October 6, 1994, *USA Today* reported that, "Most of the bodies in Cheiry were in a sun-shaped circle with heads pointed outwards." Another article in the same newspaper contains the following:

Behind the secret door in the charred farmhouse in the Swiss village of Cheiry, men wore suits and ties; some sported red, white or black capes.

Inside the temple, a capped, Christ-like figure holding a rose stared down from walls of velvet, mirrors and symbols. . . .

Luc Jouret, the leader of the Swiss sect . . . told followers doomsday was coming. . . .

At all of the fires, a system of wires, timers and flammables ignited by timer or phone call.

On the farm, firefighters followed a trail of blood to a hidden door that led to bodies.

"To see . . . people lying dead like that, at first it was like a film," says Serge Thierrin, a firefighter. "It was horrible." (Ibid.)

Dr. Massimo Introvigne, a noted scholar and Chairman of the Center for Studies on New Religions in Torino, Italy, has been kind enough to provide us with a copy of an important report he wrote regarding the Order of the Solar Temple.

While one report we read tried to link the Solar Temple to Satanism, so far we have not found anything to verify that accusation. In his paper Massimo Introvigne does not mention anything about the cult being involved in Satanism.

Introvigne, in fact, is very skeptical regarding claims of satanic ritual abuse. Nevertheless, he has set forth some important information regarding the ritualistic slaying of a baby by the cult.

In his report Dr. Introvigne makes it clear that claims regarding the ancient fraternal organization Knights Templar provided structural work for the Order of the Solar Temple. Introvigne explains:

The modern neo-templar tradition is not a continuation of the Order of the Temple, a monastic-chivalric Catholic Order founded in 1118–1119 by Hugues de Payens (or Payns) and dissolved by Pope Clement V after the cruel persecution by Philip the Fair, King of France, in 1307. After its suppression, the order survived for a few decades outside of France, but by the beginning of the 15th century the Templars had totally vanished. The theory of a secret continuation of the order has been criticized by academic scholars of medieval Templar history . . .

The idea that the Templars, though officially suppressed, secretly continued their activities until the 18th century, spread mostly among French and German Freemasons. . . . The legend was thus formulated of persecuted knights finding a "hiding place" in the English and Scottish guilds of masons, where they could continue their activities. . . . "Templar" Masonic degrees are today found in both the Scottish and the York Rites, and originated the present Encampments of Knights Templars, composed exclusively of Freemasons and widespread within Anglo-American Freemasonry. . . . as far back as the 18th century, a tension was already developing within Freemasonry between a reactionalistic "cool current" and a "warm current," more interested in the esotericism and the occult. . . . The "warm current" presented Medieval Templars as esoteric magicians, keepers of occult secrets . . . The "cool current" considered instead the Templars not only victims of tragic historic circumstances, but rebels against the French Monarchy and the Roman Church . . . and therefore predecessors of the Enlightenment protest and, later on, of the French Revolution. (*Ordeal by Fire: The Tragedy of the Solar Temple*, A report for associates and friends of CESNUR, February 1995, Torino, Italy, pp. 1–2)

Dr. Carl A. Raschke made these observations regarding the Templars:

The crown accused the Templars, probably with little justice, of reviling the cross of Christ and engaging in strange ritual practices, about which scholars have debated for centuries but which seem to correspond in many levels to Catharism or its Manichean counterparts. Stories about the martyred Templars became the foundation for the legacy of the Masons.

Neither the Templars nor the Manichean heretics were “devil worshipers” in the strict sense of the word, even though the former had been charged with secretly worshipping a grotesque horned figure dubbed “Baphomet,” whom modern satanists revere. . . . In his *Mystery of Baphomet Revealed*, published in 1818, Hammer laid out some rather florid theories about Templarism as Masonry, as revolutionism, as satanism. . . .

The curious fact is that whether Hammer was correct or not, the congruence between Templarism and satanism was picked up by occultists themselves, who began to romanticize the worship of darkness. The great French historian Jules Michelet aided in this interpretation by proffering the idea that the Templars, under stress from repeated military defeats in the Holy Land, had switched from a kind of offbeat Catholicism to the actual practice of magic and even outright diabolism.

The French occultist Alphonse-Louis Constant (a.k.a. Eliphas Levi), who influenced twentieth-century satanism considerably, bought almost completely into the thesis that Templars were diabolists. And his engraving of the Templar idol Baphomet has become a classic article of iconography for today’s black magicians, a sort of satanist Mona Lisa.

By the close of the nineteenth century, the myth of the Templars as “dark lords” of the supernatural had gained widespread currency among those who sought to perfect the black arts themselves. The effective “satanizing” of the Templars quite separately from their Cathar legacy can be consigned to the modern era’s pontiff of all occult showmen and hucksters, Aleister Crowley. (*Painted Black: From Drug Killings to Heavy Metal — The Alarming True Story of How Satanism is Terrorizing our Communities*, by Carl A. Raschke, 1990, pp. 88, 91)

Arthur Lyons made these comments about the Templars:

In 1312 the powerful Knights Templar, a fraternal organization of Christian Crusaders, which had ostensibly formed as a response to what leaders saw as corruption in the Church, was declared heretical by the Church . . . Many disciples of the group cracked under the strain of torture and confessed to having practiced a variety of abominable rites, including the worship of a deity called Baphomet, described alternately as a bearded man’s head with one or three faces, a human skull, or a monstrous figure with human hands and the head of a goat, a candle sputtering between its horns. Initiates were forced to spit and trample upon the cross, renounce Christ as a false prophet, gird themselves with cords that had been tied to pagan idols, and perform homosexual acts with group leaders.

Since the Templars were a wealthy order . . . it is possible that the entire episode was fabricated by King Philip of France to fill his badly depleted treasury. But considering the fact that as Crusaders the Templars had come in contact with Moslems and followers of the Gnosticism, it is possible that there was some truth in the charges brought against them. The denial of Christ, for instance, was common to all the accounts, which vary widely in detail, as was the wearing of the cord, a practice of the Cathari. . . . Unfortunately, the Templars failed to develop a survival course geared to an unexpected enemy—their own church—and the last Grand Master of the Templars, Jacques de Molay, was burned outside Paris in 1314.

Regardless of the reality of the Satanic charges against them, the Templar legend would play an important role in Western magical tradition and in the belief systems of other secret societies—Satanic and non-Satanic—which traced their own practices to those of the Knights. (*Satan Wants You: The Cult of Devil Worship in America*, by Arthur Lyons, 1988, pp. 31–32)

Massimo Introvigne revealed that,

Around 1980 all over the world there were over one hundred rival templar orders. Today there are probably many more, and every large city (in Italy as well as in other countries) hosts at least a couple of them. It would be a serious mistake . . . to lump all them together. They vary greatly, from apocalyptic associations to “cover-groups” for espionage and political machinations, from organizations dealing with sex magic to others that are little more than clubs where one dresses

as a Templar mostly to cultivate (as it happens in a couple of Italian organizations) social and gastronomical interests.” (*Ordeal by Fire: The Tragedy of the Solar Temple*, p. 8)

Dr. Introvigne reported that on

March 8th, 1993, a crucial episode in the history of the Solar Temple occurred in Canada. Two Temple members . . . were arrested as they were attempting to buy three semiautomatic guns with silencers, illegal weapons in Canada. . . . Luc Jouret—who according to police reports asked the two to buy the weapons—was also committed to trial . . . The event drew the attention of the Canadian press on what newspapers called “the cult of the end of the world.” The separated wife of one of the members . . . took advantage of the situation, calling for a press conference . . . in which she denounced sex magic practices and economical exploitation of members. (*Ibid.*, pp. 11–12)

Introvigne’s report seems to suggest that plastic bags were used by the murderers in both Canada and Switzerland:

On October 4th, a fire destroyed Joseph Di Mambro’s villa in . . . Canada. Among the ruins, the police found five charred bodies, one of which was a child’s. At least three of these people seemed to have been stabbed to death before the fire. In Salvan . . . Luc Jouret and Joseph Di Mambro asked a blacksmith to change the lock in their chalet, and bought several plastic bags. On October 5th, at 1:00 a.m., a fire started in one of the centers of the Solar Temple in Switzerland . . . The police found 23 bodies, one of which was a child’s, in a room converted into a temple. . . . Some of the victims were killed by gunshots, while many others were found with their heads inside plastic bags. . . .

On October 6th, Swiss historian Jean-Francois Mayer, secretary of the International Committee of CESNUR . . . received a package mailed from Geneva on October 5th (in the space for the sender it said simply “D.part,” meaning “departure” in French). The package included four documents summing up the ideology of the Solar Temple and explaining what had happened that night . . .

Suicide and/or murder? We can find some answers—if we know how to search for them beyond the esoteric jargon and without barring the possibility that they could also include some information aimed at side tracking—in the four documents sent to Jean-Francois Mayer . . . The

explanation includes a suicide and two types of murder. According to the documents, some especially advanced members of the Order are able to understand that . . . it is time to move on to a superior stage of life. It is “not a suicide in the human sense of the term,” but a deposition of their human bodies to immediately receive new invisible, glorious and “solar” ones. With these new bodies, they now operate in another dimension, unknown to the uninitiated, presiding over the dissolution of the world . . . There is also another class of less advanced members of the Solar Temple who cannot understand that in order to take on the “solar body” one must “depose” the mortal one. The documents state that these members must be helped to perform their “transition” (in other words, must be “helped” to die) in the least violent way possible. Lastly, the documents state that within the Temple’s membership were also found backsliders and traitors, actively helping the arch-enemies of the Solar Temple . . . To them the documents promise “just retribution” (in other words, murder, without the cautions used with the less advanced members). According to a survivor, Thierry Huguenin—whose last-minute escape was apparently responsible for reducing the casualties to 53—Jouret and Di Mambro had planned that exactly 54 victims should die in order to secure an immediate magical contact with the spirits of 54 Templars burned at [the] stake in the 14th century. (*Ibid.*, pp. 14–15)

Dr. Introvigne’s information regarding the ritual murder of a baby is certainly spine-chilling:

In Morin Heights two Swiss members—Colette Genoud and Gerry Genoud—committed suicide, while Antonio and Nicky Dutoit were savagely murdered with their 3-month old baby Emmanuel. According to the Quebec police report of November 1994 the Dutoits were included in the traitors’ list also because they had named their son Emmanuel. The report argues that Di Mambro’s daughter Emmanuelle—whom Nicky Dutoit had been babysitting and whose mother was Dominique Bellaton—was regarded as the “cosmic child,” an exalted being with a precious future. By calling their son Emmanuel the Dutoits had usurped the unique position of Emmanuelle Di Mambro, the “cosmic child,” and had in fact transformed their baby son into the Antichrist. Hence—according to the Quebec police—the particularly elaborate ritual used for killing baby Emmanuel Dutoit and his parents. (*Ibid.*, pp. 15–16)

While Dr. Introvigne does not give any detailed information regarding the killing of “baby Emmanuel Dutoit” in his paper, when he came to our home he did tell us that there was a complicated ritual in which the child’s head was cut in a special manner.

The reader will remember that there were also other children killed in this bizarre episode. This can only be described as a horrible example of occultic ritual abuse of children. Those involved in this secret organization were not just teenagers dabbling in the occult. A number of them, in fact, were mature people with important positions in their communities.

Massimo Introvigne made this very clear in his report. He noted that one man was “Chief of a Department of the Ministry of Finances of Quebec.” Another was “a reporter for the daily *Journal de Quebec*.” Still another had been an “international sales manager” of a multinational corporation. The group also included the “mayor of Richelieu, Quebec” and a “businessman in Geneva.”

Dr. Introvigne observed:

For a sociologist, this is not a typical list of members of a “cult” or a new religious movement. . . . The high-ranking government officer, the financial reporter, the multinational manager, the mayor are all types of people one expects to find enlisted not in a new religious movement, but rather in a club or fraternity. (Ibid., pp. 16–17)

In 1993, the *Tulsa World*, printed an article containing information on the rape, mutilation and killing of three young boys:

WEST MEMPHIS, Ark. (AP) — One of the teenagers accused of killing three 8-year-old boys reportedly told police the slayings were linked to a cult ritual that included the rape and mutilation of the victims.

Jesse Lloyd Misskelley Jr. also told police that the cult held orgies in the woods, and that to join members had to kill dogs and eat their back legs, *The Commercial Appeal* of Memphis, Tenn., reported Monday.

“We go out, kill dogs and stuff, and then carry girls out there . . . and we have an orgee (*sic*) and stuff like that.” *The Commercial Appeal* said Misskelley told police in a 27-page statement the newspaper obtained.

He said part of the initiation rite was to kill a dog, skin it, cook it over a bonfire and eat the back leg meat. “If he can’t eat it, then he don’t get in,” he said.

The newspaper didn’t say how many members were in the cult, but Misskelley said it was connected to the slayings of second graders Steve Branch, Christopher Byers and Michael Moore, who vanished while riding their bicycles May 5. Their bodies were found in a drainage ditch the next day.

Misskelley, 17, Michael Wayne Echols, 18, and Charles Jason Baldwin, 16, were charged last week with three counts of murder.

In his statement, Misskelley is quoted telling police he witnessed one killing but didn’t participate beyond subduing one victim.

He said the children were lured into a wooded area of West Memphis known as Robin Hood Park, choked until they were unconscious and then brutalized in various ways, including rape. He said he ran off into the woods and threw up after watching Baldwin mutilate one unconscious youngster. (*Tulsa World*, June 8, 1993)

Some Satanists seem to be obsessed with dogs’ legs. Thomas W. Wedge explained: “For instance, Satan worshippers might remove a dog’s front legs, as they believe that Satan can use the legs to move around” (*The Satan Hunter*, 1992, p. 146).

In her book, *The New Satanists*, Linda Blood gave this information about the Arkansas sacrifices:

Despite the cries by friends and relatives that the suspects were “good boys” who “couldn’t possibly” have done such a terrible thing, their arrests were not a great surprise to the community. The accused had already built themselves a reputation as “dabblers” in the darker side of the occult. . . . Echols the leader of the little pack, called himself Damien after the young Antichrist of the *Omen* movie series. Dressed in his customary black attire, “Damien” toted a cat skull to school most days and boasted of killing animals and worshipping Satan. Jesse Misskelley told his father that Echols liked to drink blood. Echols himself had told a former teacher that he wanted to dominate and hurt people. . . .

In the West Memphis case, the local Crittenden County authorities had been forewarned. Librarians reported that students had been checking out books on the occult and marking the pages that contained references to human sacrifice and cannibalism. Concerned about an increase in satanic rituals and animal sacrifices in the area, officials had called in Steve Nawojczyk, a Little Rock-based expert on cults, gangs and nontraditional subcultures. Nawojczyk found evidence of widespread sophisticated self-styled satanic activity . . .

A search of Michael Echols's home turned up an underground newsletter from a California-based group calling itself the Secret Order of the Undead, which featured themes of rape, murder, pornography, and violence. The booklet included a recipe for a homemade bomb. (*The New Satanists*, 1994, pp. 87–89)

In his book, *Painted Black*, Dr. Carl A. Raschke gave an account of the satanic murder of Steven Newberry near Joplin, Missouri:

The distemper became manifest in early December 1987 when police discovered the corpse of Steven Newberry, a local high school student, at the bottom of an abandoned well deep in the woods just outside town. The killers had deliberately sunk the body. The rumor had already begun to spread that Newberry had been murdered by satanists from the high school at Carl Junction . . .

It was a strange case and an even more unusual style of homicide. Two girls at the high school had been eavesdropping on one of the suspects, who bragged about having rubbed out a nerdy underachiever named "Steve" . . . The girls contacted police, and . . . within a very brief stretch of time detectives and sheriff's deputies swooped down on Ron Clements, Theron "Pete" Roland, and Jim Hardy . . . Hardy happened to be Carl Junction High School's senior class president. . . .

Five days prior to the Newberry slaying, the cops in Carl Junction had encountered a baffling case of property destruction at a vacant home in Joplin with equally lurid undertones. . . . Were it not for the graffiti spray-painted in red about the premises, the incident would probably have remained of small consequence in the minds of police. . . . on the wall could be discerned a glyph of the Devil with horns and the popular satanic triad of numbers 666 in the shape of a pyramid. The ceiling fixture in the dining room had been

drenched in red, and overhead appeared a second demonic drawing along with the inscription "Your soul belongs to Satan!!" The vandals turned out to be the same as Newberry's killers. . . .

The week before Christmas, detectives interviewed a kid . . . whom a clerk in a Joplin convenience store had overheard whispering about the fate of Newberry. The kid claimed that he had first-hand knowledge of the murder and that Newberry's "execution" had been ordered by a mysterious body designated the "Council of 18" who had "handed down the death verdict." The youth also maintained that the council had required Newberry to be slowly and severely bludgeoned because it was necessary in satanic ritual to drink the victim's blood and "taste the brain." Although such scuttlebutt may have seemed preposterous to investigating officers at the time, it was completely in keeping with what was later learned at Matamoros. . . .

On December 16 . . . Tom Brown interrogated a teenage girl named Tina. According to notes compiled by Brown, Tina had expert acquaintance with active satanic cults in southern Missouri. One cult dubbed itself the Midnight Angels—an obvious mimicry of the Hell's Angels. The second group was headquartered out of town and proved to be more mysterious, authoritative, and sinister than its Joplin counterpart. Referred to simply as "the Crowd" and boasting about thirty members, the cult reportedly was comprised not just of adolescents but of young adults and middle-aged women and men.

The Crowd allegedly met regularly at an empty building known as Old Prosperity School, which they were planning to burn down to efface evidence of their sacrifices and ceremonies. Another officer remarked in his logbook that, while Tina's story was "possibly real" to her, some of the particulars in his opinion may have been "while under the influence." At the same time, he added that "all warranted consideration." . . . A confidential police informant, identified in the files simply as "L.N.," confirmed that Hardy was a drug abuser . . . The informant portrayed Hardy as both unpredictable and sadistic. He recalled one incident in 1985 or 1986 when Hardy had deliberately run over with his car a fellow on a bicycle because it "was fun."

Hardy had repeatedly said it was "fun to kill" and wished he could actually carry through with his secret, consuming desire. Hardy was also obsessed with torture and fantasized about an agonizing, protracted death for his imagined

victims. The informant explained to the cops that Hardy's preoccupation with the Devil made him seem "possessed." Hardy and Clements would chatter on about the different "demons" who had visited them and with which they consistently communed. A student . . . who had been intimately acquainted with Hardy, told about a recent conversation in the school lunchroom in which Jim went into rhapsodies over his planned murder. "What a trip it would be!" Hardy reportedly said. "It'd be neat." . . . There was no evidence Hardy had ever acted upon his wishes prior to the savaging of poor Steven Newberry. But his much advertised satanism already could be blamed on various pogroms against small animals—cats, puppies, rabbits, and squirrels. Hardy had a preference for torturing and killing kittens. He would drown them in ponds, drub them with rods, strangle them with clothes line. The most astounding fact in the Newberry case was that none of the murderers had bothered, even for days in advance, to conceal their intentions.

Hardy had confided to a high school buddy named Tony as far back as September that he aimed to "sacrifice" Newberry. Hardy, Clements, and Roland had also chattered about their macabre design on several occasions in the school lunchroom and were easily overheard by other students. . . . All along, no one had actually believed the Hardy boys would carry through with their warped sense of drama. After all, their figures of speech were nothing more than "metal talk"—the kind of frightening bravado that so-called stoners who listen to "thrash rock" indulge in. . . .

When the awful deed was done, however, Hardy and Roland still felt compelled to brag about it. . . .

Oddly, Newberry himself must have been alerted to the plot. His mother mentioned to friends how her son had become obsessed with the "idea" that his cronies were conspiring to get rid of him. Newberry suffered recurring nightmares about an impending, horrid death. He began telling close associates as early as 1986 that the three had targeted him, and he went so far as to compose a story . . . describing himself supine at the bottom of a well gazing up into the ghoulish face of his assailant. . . . While not implicated in the killing, a close friend of the Hardy boys I shall call "Barry" had employed his exceptional artistic talents to draw an actual storyboard for the murder. Barry was notorious for his grisly collages that detailed all sorts of brutality and sadistic adventures. One

sketch he passed around school showed a body stretched out on a table with a slobbering fiend ripping the heart out. Sometimes, according to a police report, Barry tested his own impulses. It was not what psychotherapists would call psychodrama. Apparently it was the real thing. A girl named Rebecca, according to a police report, informed the cops that she had witnessed Barry slashing his tongue several times with a file knife, then coolly proclaiming how he suffered no pain.

. . .

A picture discovered by police in Roland's room shows a leering skeleton with a Nazi pith helmet emblazoned with a swastika. Roland explained during a jail interview that the drawing was his own fantasy of genocide, a kind of commemoration of Hitler. "I thought all the time about Auschwitz," he said. "That's what I wanted to do."

One teenage girl told a journalist outside the courtroom during the trial that she had been present late at night at a satanist ceremony in the woods organized by Hardy. The highlight of the evening was a Klan-style cross-burning. . . .

The police report on the Newberry killing was both macabre and revealing:

CASE #DR87-1717. . . . REF: Homicide —
Steven Newberry

Brent Dunham advised that Jim Hardy is a Devil worshiper and does give a number of hand signs to this effect. He also said that he has several items of Devil worshipping, things that Jim Hardy has made him aware of. After the first interviews with Ron Clements . . . Clements was again brought to an interrogation room at the Jail and was talked with about the homicide. At this point he agreed to tell us everything about the homicide and advised that the other two parties were involved in the killing and also that one of the bats did belong to him, and the other three had belonged to Pete Roland. . . .

He advised that they had killed Steven Newberry because he was both mentally and physically inferior. . . .

At 10:39, Roland was read his rights and did sign a waiver of rights form and gave a statement to these officers. In this he gave a number of details and did advise that he, Jim Hardy and Ron Clements had committed the homicide and that they had been planning this for about two months. . . . Roland advised that Steve was taken to the area on the promise that the four would sacrifice a cat

and that Steve had taken part in the sacrifice. He advised that they had no motive for killing Steve Newberry, other than they had wanted to have a human sacrifice and that they had picked Steve as the victim of the subject of this sacrifice. . . . He advised that the first one to strike Steve was Jim Hardy . . . He advised at one point, while facing them, Steve had asked—“Why me?”—and that Ron Clements had advised—“Because it’s fun.” . . .

Roland advised that he has been involved in the killing of two cats and that one of the cats had been cut open and they had smashed the guts under their feet into the ground. . . .

He advised that Jim Hardy had broken his bat during the beating of Steven Newberry and that he thought that he and the others had hit Steve a total of approximately 70 times. . . . Pete Roland was returned to the scene of the crime and did give a video re-enactment of the crime, in which he described the details of the killing, with the approximate location of the different persons during the time of and after the time of the homicide. . . .

On December 11, detectives had a conversation with Tony Vickers . . . Vickers said Newberry had told him that Hardy and Roland were contemplating him as a prospective sacrifice. Vickers handed police three drawings by Barry, the young artist with a flair for “demonic” portraiture. One drawing portrayed a demon hand with long fingernails crushing a cross in his fist. The second depicted a devil floating in the air with an iron bar and a chain with a hanging skull. The third showed Satan on his throne. Vickers said that he had viewed other satanic artwork by Barry, including an etching of a male torso astride an altar with three boys holding a human heart at arms lengths above the head. . . .

Newberry’s sister Cyndi told law enforcement officials that, on the evening on which her brother was murdered, Hardy boasted to her about the time he had sadistically killed a barking dog. “I don’t like dogs,” Hardy said coolly, then grabbed the dog, stabbed it with a knife, soaked the wound with gasoline and set the dog afire. Hardy described in livid detail how much “fun” it had been to watch the tormented animal race around in circles.

Cyndi also advised police that her brother had said to her once that he and the Hardy boys had committed the same type of atrocity with another dog. This time Hardy poured gasoline down the

dog’s throat and watched the wretched hound explode into flames. . . .

One boy . . . whom we shall call “Tom,” had known Hardy for years, ever since they attended parochial school together. The Hardy family is Catholic. But Jim crowed to his friends on numerous occasions that he did not believe in God—only the Devil. . . . Tom would routinely spend the night with Hardy and the Clements, imbibing the strident sounds of such heavy metal groups as Motley Crew, Black Sabbath, Metallica, Megadeath, Flotsam and Jetsam, and Slayer.

Hardy seemed to know all about satanism, and Tom took a keen interest in the topic “because the best rock musicians did it.” . . . According to Tom, satanism is “pretty big” in southern Missouri. . . . there is also a serious side to the satanic movement, Eddie argues. “Satan for satanists is as God is to Christians. [For them] Satan knows all, sees all.” As with God, Satan demands souls. “Satanists are taught: ‘We are here to collect enough souls so Satan can draw on them to win the battle with God and get back the throne which is rightfully his.’” One of these days Satan will have a sufficiently large army, and the biblical Armageddon will commence. . . .

According to Roland, Hardy would gloat privately about a future, climatic moment in the history of the planet when the lieges and hordes of Satan would rise up in a successful revolt against God, which would also be a revolution that destroyed the United States. . . .

Roland confessed to the psychiatrist that on many days he was stoned all day in school. . . . The psychiatrist report stated the following:

“Mr. Roland reported that he was always interested in rock music, particularly the hardest variety. He was introduced to Satan and Satan worship through heavy metal music . . . According to him, heavy metal music is a form of Satan worship. The lyrics of the heavy metal music reflect graphic violence, mutilation, torture, death, annihilation, blood, witches, and related themes. He was introduced to Satan worship by the song, ‘The Number of the Beast’ by Iron Maiden. He stated that he believed in Satan, who is ‘very real . . . very influential. . . . and he influences me, and Earth is dominated by Satan. . . .’ While listening to the music either alone or in a group, he would ‘thrash, scream, bang my head’ and go into frenzied laughter, becoming part of a satanic ritual . . . Besides listening to the music and engaging in satanic rituals, he used to spend his time drawing

pictures depicting satanic symbols, scenes of violence and death, and writing about violence and torture. It appeared that he was totally engrossed in the music and these satanic rituals. . . . He stated that he and Jim Hardy, during their senior year began killing animals in sacrifice to Satan. He, with his friends, had tortured several animals such as cats, puppies, and dogs . . . ‘sacrificed them to Satan.’ At one time, he put his neighbor’s cat in a clothes dryer, and later set fire to it and stabbed it. Another time, he hung a dog from a tree and tortured it by ‘poking it with small and big sticks until it died.’ . . . there were too numerous instances to report. Immediately after the sacrificial ritual, he felt a sense of accomplishment, a ‘sense of excitement,’ followed by ‘a lost feeling,’ but had not felt sorry for the animals or felt that his actions were cruel. He stated that it was something expected of a Satan worshiper. . . .”

According to the psychiatrist, Roland was neither insane nor mentally deranged. While he had experienced paranoia during drugs, there was no indication of mental illness at the time of the psychiatric assessment. . . . Roland, wrote the psychiatrist, “revealed thoughts of violent acting out and torturing people while listening to lyrics of heavy metal music and identifying . . . scenes of torture and killing. He described that these thoughts were often uncontrollable and reinforced by incessant listening to songs which depict such scenes.”

During the car ride to the site at which Newberry was killed, the Hardy boys indulged themselves in the words of a song by Metallica titled “Crash Course in Brain Surgery.” They also paid particular heed to the number “Damage Incorporated” with the lyrics “dying time is here.” Hardy pulled the car to a screeching halt . . . Roland sensed that something awful was about to happen. The pressure had been building for many days from Hardy, from the music, from the drugs, from the “demon” that Hardy had been cavalierly saying all along possessed him. First Hardy ordered the sacrifice of a cat they had hauled along in a canvas bag. They hoisted up the confined animal and beat it to death with the bat.

Roland later said he felt eerie because the cat made scarcely a cry. Then the foul spirit in Hardy tore off its mask. Hardy turned to Roland and commanded, “Sacrifice Steve to Satan.” Roland repeated with almost robotlike obedience: “Sacrifice Steve to Satan.”

Hardy, however, seized the bat and struck the first blow himself. “Sacrifice to Satan! Sacrifice to Satan!” Newberry had been injured but was not yet unconscious. The horrified boy shouted “Why me?” Then he picked himself off the ground and started running, while Hardy and Roland gave chase. A short distance away Newberry tripped, and his attackers pounced upon him mercilessly. Roland informed the psychiatrist, “We beat him like vultures and my feeling was to get it over with. It was an undescrivable feeling.”

Roland had been fantasizing about the sacrifice for many days. Whether the actual event had been inspired by the music is unclear. . . .

After dumping Newberry’s dead body down the well, the Hardy boys returned home and reveled in a stereo concert of more metal music. . . . Roland’s “conversion” to satanism apparently ensued when he heard the following song lyrics: “666 the number of the beast, the one for you and me, possess my body and make it burn.” . . . Hardy confided to him that the power would increase tremendously if he could “kill a person.” . . . He became obsessed with horror movies, of which his favorite was *The Texas Chainsaw Massacre*. At the end of the summer of 1987, Roland had assured himself that “killing is a way of life.” . . . Jim [Hardy] asked, “Can you now kill someone?” . . . he said, “Sure.” At that point Hardy demanded that he take part in the murder of Newberry.

During the following days Roland started to look upon the intended sacrifice as an act of personal redemption. . . . The killing of Newberry would not only satisfy Hardy, it would greatly please Satan.

The murder of Newberry was originally slated for Halloween, “Satan’s holy day.” But the plan had to be postponed because Hardy’s parents would not give him the car. . . . Hardy phoned him [Roland] and reminded him of their appointment. The murder would have to take place on a Sunday, he insisted, so that it could be a desecration sufficiently pleasing to Satan. Roland reviewed in his mind phrases from a song by Metallica called “Black Sabbath,” which dealt with sacrifice of a “first-born” on the Lord’s Day. . . .

The vandalizing of the FHA house in Carthage, perpetrated by the Hardy boys, was undertaken for precise magical, or ritual, purposes. Strewing food and spray-painting satanic symbols was intended to demonstrate both the seriousness of their plans and their power. The messages were

also intended to solicit the direct interest of the Prince of Darkness. . . . A primitive and homicidal madness overcame the trio. Roland's memory of the seventy blows was hazy, as if a strange amnesia had overcome him. . . . Roland had a sudden and terrible urge to commit suicide. As they walked to the car, Pete asked Jim if Satan now had "Steve's soul." Hardy said he did because they had pronounced the magical words *sacrifice to Satan*. . . . Jim said they had satisfied Satan and would not have to eliminate anybody else for a while.

Nobody knew Hardy had both his accomplices on his own private hit list. Jim said his next goal was to kill a baby. . . . According to Roland, Hardy imagined how lovely it would be to drink the baby's blood. He said he had been inspired by a metal song that describes such an act at a "black funeral." . . . During the police interrogation Roland was frank, even "cold," a detective later indicated. Congenially, he led the officers to the well and showed where the bats had been deposited.

Later Roland recalled that he was "sick" and that he no longer wanted to "get high." Roland added, "The power left me." . . . Roland devised his own interpretation from the stock logic of Western folk culture. Satan had "tricked" him, he complained. "I gave up my soul, but I didn't get anything back. Satan stole it. Once you kill something, you'll never be human again. I have apologized to Steve, if he can hear me. I can hardly stand it without the music and the drugs." (*Painted Black*, pp. 28, 31–33, 38–43, 47–49, 53–55)

Linda Blood reports that "the surviving three members of this minicult are now serving life terms without possibility of parole" (*The New Satanists*, p. 85).

In chapter four of this book we show that the State of Utah appointed special investigators to look into ritual abuse. These investigators found some significant evidence that ritual abuse has occurred in Utah.

There are many accounts of occultic ritual abuse. In his book, *Raising Hell: An Encyclopedia of Devil Worship and Satanic Crime*, Michael Newton has set forth a startling number of cases in which the perpetrators have been successfully prosecuted. We hope to present some of this evidence in another volume. For the present, however, we assure the reader that there is sufficient evidence to cause a person to be very concerned regarding ritual abuse.

THE SECRET MEMO

While we have been aware of the influence of the occult for many years, we were always somewhat suspicious of some of the tales of ex-Satanists. We have, in fact, tried to be very cautious about accepting stories concerning conspiracies unless strong evidence could be marshaled to support the accusations. We have seen too many people make the mistake of leveling serious accusations against individuals and organizations without carefully considering all of the facts.

In 1987–1988, we carefully examined claims made by William Schnoebelen, a man who maintained he had been involved in witchcraft and Satanism. While some of his claims proved to be untrue, we did find that he was involved with some very wicked people who were deeply into the occult. We went to Milwaukee, Wisconsin, in an attempt to learn the truth. To our surprise we learned that there were a number of occultists who were trying to infiltrate some of the Old Catholic churches—splinter groups who broke off from the Roman Catholic Church. Those who were involved in this conspiracy were posing as Christians, but their real agenda was to recruit unsuspecting members into the occult. In making this investigation we discovered that weird sexual rites played an important role in this occultic infiltration. Moreover, there was some evidence pointing to sexual abuse. In one case a newspaper in Madison, Wisconsin, reported that an "auxiliary bishop" by the name of David Schoot was "extradited to Maryland for parole violation following a conviction for sexually assaulting a nine-year-old boy. Schoot, however, escaped from authorities in 1981 . . . He is still at large" (*The Capital Times*, May 20, 1983).

William Schnoebelen later acknowledged that homosexuality and child abuse was a part of the occultic teachings he was familiar with.

Although we found this information to be very disturbing, it did not begin to prepare us for what we later learned from a highly-secret memo written by an important official in the Mormon Church.

Before going into the contents of this memo, however, we should point out that we have on occasion defended the Mormon Church when

false accusations were made against it. During the 1980's, for example, a movement arose which seemed bent on proving that Mormonism is more dangerous and sinister than any other organization in the world. Although we have been critics of the LDS Church for many years, we felt that the matter had gone too far and wrote a book entitled, *The Lucifer-God Doctrine*, a work in which we criticized this overzealous exposé of the Mormons. We demonstrated, for example, that the charge that Mormons had a chant in their temple ceremony in which they praised Satan was a totally false accusation.

In the same book, we examined a serious charge against the Masons. It has been alleged that the noted Mason Albert Pike said the following:

“To you, Sovereign Grand Inspectors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st, and 30th degrees—The Masonic Religion should be, by all of us initiates of the high degrees maintained in the purity of the Luciferian Doctrine. . . . Yes, Lucifer is God . . . Lucifer, God of Light and God of Good, is struggling for humanity . . .”

Although this quotation had been widely used against Masons for a number of years, we became suspicious of its authenticity when we were given photocopies of the original French publication of the speech. We sought the help of Wesley P. Walters. Walters spent a great deal of time researching the subject and discovered that “the whole thing was a hoax that grew out of the mind of one Gabriel Antoine Jogand-Pages who had a vendetta both against the Masons and the Roman Catholic Church” (see details in *The Lucifer-God Doctrine*, pages 60–63).

In raising our voices against what we believed were unfair accusations against Mormonism and Masonry, we did not want readers to get the impression that we were trying to support the rituals of these two organizations. We, in fact, believe that their ceremonies have occultic elements in them and should be avoided. In any case, we have received a great deal of criticism from those who feel that we have been too soft on Mormonism and Masonry.

In light of the above, it seems ironic that we are the ones who have brought such an inflammable issue as the question of satanic ritual abuse in the Mormon Church to the attention of the public.

Dr. Massimo Introvigne commented regarding the unusual situation we found ourselves in when we came to believe that ritual abuse was taking place:

When former Mormon, turned anti-Mormon, William Schnoebelen and the authors of the *God Makers* books and video series began claiming that Mormons worship Lucifer or Satan in their temples, arguing from a typical “post-rationalist” perspective, more “rationalist” counter-Mormons such as Jerald and Sandra Tanner reacted very strongly, and labeled the “Lucifer-God Doctrine” of Schnoebelen as a wild fantasy, which caused a bitter fight to follow. . . . While the Tanners perhaps deserve credits for having reacted against the gross exaggerations of the two *God Makers* movies, on the issue of Satanic ritual abuse in Utah they appear to have gone back from a “rationalist” to a “post-rationalist” position. (*A Rumor of Devils: The Satanic Ritual Abuse Scare in the Mormon Church*, by Massimo Introvigne, A paper presented at the AAR Annual Conference, New Religious Movements Group, Chicago, November 20, 1994, pp. 12, 32)

Actually, there is a very important difference between our view and that held by William Schnoebelen and some of his associates. While we believe that Joseph Smith had some involvement in the occult and that Mormonism still has some vestiges stemming from Smith's early practices, we do not want to jump to conclusions regarding Satanism without some hard evidence to substantiate the accusation. While it is clear that Mormonism is not orthodox Christianity, we would certainly hesitate to proclaim that the church's General Authorities are Satanists. As far as we know, they do not pray to Satan, nor do they encourage others to worship the devil. Schnoebelen, on the other hand, feels that the church's leaders are involved in Satanism. In the *God Makers II* video he commented:

. . . I was also a High Priest of Satan, and when I went to the temple, I was astonished at the high level of similarity. The handshakes and the grips involved—the secret tokens of the Aaronic Priesthood and the Melchizedek Priesthood—are, in fact, right out of witchcraft and Satanism. . . . when I went through the temple I was ultimately very satisfied by it because I thought this was, in fact, a profound satanic initiation ceremony.

In our book, *Problems in the Godmakers II*, pages 57–58, we explained that, “While it is true that there are similarities between the temple ceremony, witchcraft, and Satanism, the evidence clearly reveals that the reason that this is the case is that Mormonism, modern witchcraft and Satanism all borrowed from the common source of Masonry.”

Those who opposed our research regarding this matter appealed to the late Walter R. Martin, Director of the Christian Research Institute, to solve the dispute over this matter. After a number of months, the research was completed, approved by Martin, and set forth under the letterhead of the Christian Research Institute with Walter Martin’s name at the bottom. The document took issue with William Schnoebelen’s claim that Mormonism came from witchcraft or Satanism. We quote the following from that document:

We acknowledge Mr. Schnoebelen’s previous involvement in numerous forms of the occult . . . we agree with Mr. Schnoebelen (and Utah Lighthouse Ministry for that matter), that there are similarities and parallels among Mormonism and some forms of modern Witchcraft and Satanism.

However, as Utah Lighthouse Ministry and others have correctly pointed out, what similarities there are stem not from Mormonism borrowing directly from Witchcraft or Satanism, but the commonality that all three have in being heavily influenced by Free Masonry through people who were quite conversant with it, such as Aleister Crowley, Jerald Gardner, Joseph Smith etc.

We understand how and why Mr. Schnoebelen arrived at his conclusion, especially if one grants the key premises to his arguments. We however cannot endorse his premises, nor the overall conclusion as represented in *Mormonism’s Temple of Doom*. Unfortunately he appears to believe some of the theories put forth by many of those involved with Witchcraft and other types of occultism relating to their alleged longevity. But, these myths have been thoroughly refuted and denied by competent scholars and even many occultists themselves . . . Our own independent studies and research substantially supports the connection among Mormonism, Witchcraft, and Satanism through the doorway of Masonry. Thus, overall we cannot approve the booklet and all of its conclusions.” (The official Christian Research Institute statement approved by Walter Martin, 1988; photographically printed in our book, *Serious Charges Against the Tanners*, pages 16–18.)

Even though Massimo Introvigne says that “on the issue of Satanic ritual abuse in Utah” we have “gone back from a ‘rationalist’ to a ‘post-rationalist’ position,” we certainly have not moved toward William Schnoebelen’s views on Mormonism and Satanism. While we believe that the Mormon Church is a victim of Satanists, Schnoebelen feels that the church itself is satanic. Our position, therefore, is very different from that held by Mr. Schnoebelen.

It should also be noted that although we had a three-hour interview with William Schnoebelen on February 19, 1988, we did not obtain any of our ideas regarding ritual abuse from him. In fact, when he spoke with us, Mr. Schnoebelen did not tell us anything about the ritual abuse of children, and when he was asked if he had ever been involved in human sacrifice, he replied that he had never witnessed such a sacrifice.

In any case, although we did not seek this sensational story regarding ritual abuse, once it came to our attention we felt that it was so important that we needed to make it public.

On July 2, 1991, we were presented with a copy of a very sensational memo purported to have been written by a General Authority of the Mormon Church. This memo was authored by Glenn L. Pace, who was Second Counselor in the Presiding Bishopric of the church. It is dated July 19, 1990, and is directed to the “Strengthening Church Members Committee” of the Mormon Church. In the memo Pace maintained that a satanic cult had taken root in the Mormon Church. He claimed that he had met with “sixty victims” of “ritualistic child abuse,” and that “All sixty individuals are members of the Church.”

The contents of the document were so startling that we wondered if it might be a forgery created by someone who wanted to embarrass the church. Because of our concern regarding the memo’s authenticity, we decided not to make it public until we could learn more about it. We did give a copy to Linda Walker who was originally doing research concerning incest. When she encountered claims of occultic ritual abuse as she was interviewing people, she began serious research into that area. She has had contact with many Mormons who claim they have been ritually abused and knows a great deal about the matter. Fortunately, Walker was eventually able to meet with Glenn L. Pace concerning the matter. She claimed that Pace informed her that by that time he had interviewed about one hundred victims of ritualistic abuse.

DO NOT REPRODUCE

MEMORANDUM

Date: July 19, 1990
To: Strengthening Church Members Committee
From: Bishop Glenn L. Pace
Subject: Ritualistic Child Abuse

Pursuant to the Committee's request, I am writing this memorandum to pass along what I have learned about ritualistic child abuse. Hopefully, it will be of some value to you as you continue to monitor the problem. You have already received the LDS Social Services report on satanism dated May 24, 1989, a report from Brent Ward, and a memorandum from myself dated October 20, 1989 in response to Brother Ward's report. Therefore, I will limit this writing to information not contained in those papers.

I have met with sixty victims. That number could be twice or three times as many if I did not discipline myself to only one meeting per week. I have not wanted my involvement with this issue to become a handicap in fulfilling my assigned responsibilities. On the other hand, I felt someone needed to pay the price to obtain an intellectual and spiritual conviction as to the seriousness of this problem within the Church.

Of the sixty victims with whom I have met, fifty-three are female and seven are male. Eight are children. The abuse occurred in the following places: Utah (37), Idaho (3), California (4), Mexico (2), and other places (14). Fifty-three victims are currently living in the State of Utah. All sixty individuals are members of the Church. Forty-five victims allege witnessing and/or participating in human sacrifice. The majority were abused by relatives, often their parents. All have developed psychological problems and most have been diagnosed as having multiple personality disorder or some other form of dissociative disorder.

Ritualistic child abuse is the most hideous of all child abuse. The basic objective is premeditated--to systematically and methodically torture and terrorize children until they are forced to dissociate. The torture is not a consequence of the loss of temper, but the execution of well-planned, well-thought out rituals often performed by close relatives. The only escape for the children is to dissociate. They will develop a new personality to enable them to endure various forms of abuse. When the episode is over, the core personality is again in control and the individual is not conscious of what happened. Dissociation also serves the purposes of the occult because the

On October 2, 1991, we gave a copy of the memo to another researcher who is very well versed in the operations and history of the Mormon Church. He was very suspicious about the authenticity of the document and noted that he did not think the church had a committee called “Strengthening Church Members Committee.” Later, however, he decided to call Glenn Pace about the matter. While Pace was not available at that time, he was able to discuss the memo with the secretary. She acknowledged that there is indeed a “Strengthening Church Members Committee,” and was surprised to know that he had a copy of the memo on “Ritualistic Child Abuse.” She informed him that the document was prepared solely for the Committee and that he was not supposed to have a copy. She instructed him, therefore, to destroy his copy of the memo and to tell the person he obtained the copy from that his or her copy should also be destroyed.

It is interesting to note that about a year after we received the memo the *Salt Lake Tribune* reported that one of the functions of the Strengthening Church Members Committee was to keep track of Mormon intellectuals who were criticizing the church. In the article the following appeared:

Brigham Young University Professor Eugene England said that the Strengthening Church Members Committee is keeping secret files on members and using them in a campaign of intimidation.

“I accuse that committee of undermining the church,” said England, an English professor. In a symposium presentation, Lavina Fielding Anderson . . . detailed alleged instances of church intimidation of Mormon intellectuals and feminists, including “an internal espionage system” that maintains secret files on some members. (*Salt Lake Tribune*, August 8, 1992)

In any case, we felt that the Pace Memo should be available to members of the church. We had originally turned over a copy of this memo to the Associated Press and were told that if the memo was authentic, a story would be printed. When it appeared that the Associated Press was dragging its heels (almost three months had passed), we felt that we should print it ourselves. Therefore, in November, 1991, we published it in the *Salt Lake City Messenger*. We mailed copies of the *Messenger* to the three major television stations in Salt Lake

City, and on October 24, 1991, it became the lead story on the evening news on Channel 4. From what we understand, Paul Murphy, who investigated the story, had been trying to get a statement from the Mormon Church regarding the authenticity of the memo. Just minutes before going on the air, he made one last attempt. He asked a church spokesman if the church was going to deny the authenticity of the memo. The reply was that there would be no denial.

Channel 2, likewise, ran the story on its evening news. Surprisingly, the Mormon Church’s own station, Channel 5 (KSL), ran the story on its 10 o’clock newscast. It was, in fact, a frank and accurate account of the contents of the memo and of the serious implications for the church. A number of stories concerning satanic ritual abuse and the Mormon Church were run on all three of the major stations in the days that followed. The day the story broke all three of the television stations showed pictures of the first page of the *Salt Lake City Messenger*, and this brought a flood of people to our bookstore to pick up copies.

This newsletter proved to be the most popular issue we have ever printed. Consequently, we were immediately forced into a second printing. A photographic reproduction of this highly-secret memo appeared in that issue. We reprinted it in its entirety so that those who were interested could draw their own conclusions. The first six pages of the memo really give the core of Bishop Pace’s observations concerning satanic ritual abuse. The rest of the document sets forth his religious views about wickedness in the last days and includes extensive quotations from the Book of Mormon. The words “Do Not Reproduce” are printed by hand on the first page of the memo. These words were already on the copy when we received it.

On October 25, 1991, both the *Salt Lake Tribune* and the Mormon Church’s *Deseret News* printed the story. *Tribune* reporter Dawn House wrote that church spokesman Don LeFevre confirmed that Glenn Pace had indeed written such a memo:

The 12-page report was . . . printed in the November issue of *Salt Lake City Messenger*, a newsletter published by Jerald and Sandra Tanner . . .

Mr. Pace referred calls on the July 1990 memo to the church’s public relations department. Spokesman Don LeFevre declined to discuss

internal church reports. But he said Mr. Pace had sent a memo on ritualistic child abuse to a committee called the Strengthening Church Members Committee. (*Salt Lake Tribune*, October 25, 1991)

Both papers also published additional stories in the days that followed. The *Chicago Tribune* later sent a reporter, James Coates, to investigate the story. He wrote an article which contained the following:

SALT LAKE CITY — Top officials of the Church of Jesus Christ of Latter-day Saints say they are investigating reports from members that, as children, they witnessed human sacrifices and suffered “satanic abuse” at the hands of renegade Mormon-affiliated cliques.

Glenn L. Pace, a member of the church’s three-man presiding bishopric, reported in a memorandum . . . that he is personally convinced at least 800 church-affiliated Satanists now are practicing occult rituals and devil worship . . .

Pace’s memo, marked “Do Not Reproduce” at the top, was made public last week by anti-Mormon crusaders Jerald and Sandra Tanner, who also played a key role in publicizing the so-called “White Salamander Letter.”

The letter, which Jerald Tanner exposed as a forgery, made it appear that church founder Joseph Smith had been involved in folk magic . . .

Of the Pace memo, Sandra Tanner said last week: “We do not know that these tales of satanic rituals and human sacrifices are true.

“But we do know that Pace is a very high ranking church official, and we know that the memo in question is authentic and therefore of great interest to all people concerned about Mormonism, both those inside the church and those on the outside.”

Pace had written he also was skeptical of the allegations until he spent a year interviewing survivors of the rituals . . .

“When 60 witnesses testify to the same type of torture and murder, it becomes impossible for me, personally, not to believe them,” the bishop wrote.

The Satanists’ ceremonies often are based loosely upon the Mormon church’s own rituals, Pace wrote.

“For example, the [Mormon church] verbiage and gestures are used in a [satanic] ritualistic ceremony in a very debased and often bloody manner,” he wrote. “When the victim goes to

the temple and hears the exact words, horrible memories are triggered.” (*Chicago Tribune*, November 3, 1991)

This whole matter of ritualistic abuse in the Mormon Church received additional attention when the television program *Inside Edition* devoted some time to the subject. This was rather significant because just weeks before the same program had put down some claims of satanic ritual abuse in England. Those who produced the program concerning Mormonism seem to have seriously considered Glenn Pace’s claims regarding ritualistic abuse.

When we first published the Pace Memo we tried to be very cautious about drawing any unwarranted conclusions. In the November 1991 issue of the *Messenger* we made these comments:

Since Glenn Pace presents only a general overview of the problem in his report to the Committee, it is difficult to really evaluate his conclusions. . . . if Pace has correctly read the situation and a satanic group like he envisions is functioning within the Mormon Church, it would have to be one of the most diabolical conspiracies in existence today.

Bishop Pace strongly believes that “these activities are real and cannot be ignored” (page 6 of his report) and states that “the Church needs to consider the seriousness of these problems” (p. 4). Even though Pace goes so far as to charge that “bishops, a patriarch, a stake president, temple workers, and members of the Tabernacle Choir” maybe involved and that “sometimes the abuse has taken place in our own meetinghouses” (p. 5), he does not believe the Mormon Church itself is behind the satanic activity; instead, he feels that “the Church is being used” (p. 4). If the activities Pace speaks of are actually taking place, we would tend to agree with his conclusion that the church is the victim of a group of pernicious deceivers. The fact that “a stake president” and “bishops” may be involved does not indicate the church itself is implicated in a conspiracy. It should be pointed out that there are thousands of bishops in the Mormon Church. Nevertheless, as we will explain later, there are some things in LDS Church history and doctrine that make the church vulnerable to infiltration by occultists who wish to use it for their own purposes.

In any case, Glenn Pace must be commended for spending a great deal of time and emotional energy in trying to help these people who are

troubled with serious psychological problems. . . . he has had the courage to step out and call this matter to the attention of the leadership of the church.

Aside from the question of whether a group of Satanists are secretly functioning within the framework of the LDS Church, Glenn Pace's memo raises another important issue—i.e., it brings to light an additional reason for the deletion of some of the oaths which had always been an extremely important part of the Mormon temple ritual. The deletion of these oaths occurred in April 1990. As we will explain later, it is possible that the information that Pace was receiving in his interviews during 1989–90 could have influenced church leaders to remove the oaths. On page 4 of his memo, Bishop Pace noted that “many” of those who had allegedly participated in satanic rites claimed that they had “their first flashback” while “attending the temple for the first time.” When they took the oaths and heard “the exact words” in the temple ceremony that they had previously heard in the satanic ritual, “horrible memories were triggered.”

It is possible that when church leaders became aware of this information, they ordered the offending portions of the ceremony deleted so that they would not continue to have an adverse effect on some church members. Then, too, if satanic rites with similar wording actually existed, the General Authorities of the church may have been concerned that this would eventually become known to the public and cause embarrassment to the church. Whatever the case may be, the oaths which were a vital part of the temple ceremony at the time Glenn Pace began his interviews have been removed.

We have been somewhat apprehensive about bringing Pace's memo to light because of the effect it could have on other people's lives. If his conclusions are correct and the perpetrators of these evil deeds are apprehended and brought to justice, we will be very pleased with the result. If, on the other hand, it causes a witch hunt which leads nowhere, we will certainly be disappointed. The serious implications of this whole matter cannot be overstated. We hope that our readers will use good judgment and not spread unfounded rumors. If, however, they do have important information on this subject, they should report it to the proper law enforcement officials. (*Salt Lake City Messenger*, November 1991, pp. 1–2)

CHURCH'S REACTION

Since the Mormon Church has a very good public relations department which carefully protects the church's image, we felt that there might be an attempt to side-step this embarrassing problem. We reasoned that church leaders might try to throw some doubt on the issue by pointing out that although Bishop Pace was sincere in his research, some psychiatrists and law officials have been very skeptical concerning claims of satanic ritual abuse. Instead, however, the church issued a carefully worded statement which provides support for Pace's claims. Just one day after the story concerning Satanism in the Mormon Church was reported on television, the church-owned *Deseret News* reported:

Officials from The Church of Jesus Christ of Latter-day Saints said Friday they are evaluating reports that satanic cults dedicated to sexually abusing children are operating within the church.

The issue arose Thursday with television news reports about an internal church memo suggesting that as many as 800 people may be involved in the practice along the Wasatch Front.

“Satanic worship and ritualistic abuse are problems that have been around for centuries and are international in scope,” said a statement issued Friday by the church public affairs department. “While they are, numerically, not a problem of major proportions among members of The Church of Jesus Christ of Latter-day Saints, for those who may be involved they are serious.”

The church has strived to help local ecclesiastical leaders understand and deal with the issue, the statement said, citing a Sept. 18 message from the First Presidency “reaffirming their concern about such distasteful practices and encouraging vigilance in defecting and treating situations that may arise.” . . . Bishop Pace said satanic abusers in Utah “represent a cross-section of the Mormon culture.” The cults' members, he wrote, may include Young Women and Young Men leaders, bishops, a patriarch, a stake president, temple workers and members of the Tabernacle Choir. The abuses have even taken place in church meeting houses, he said. (*Deseret News*, October 25, 1991)

While the fact that the Mormon leaders have acknowledged that ritualistic abuse is taking place within the church does not prove the charges, it certainly adds a great deal of weight to the accusations.

The Mormon Church's admission that ritual abuse is occurring within the church has caused a great deal of consternation to scholars throughout the United States who are fighting very hard to put down claims that it is going on.

As noted above, Massimo Introvigne is very skeptical regarding ritual abuse. However, he does admit that "It is also possible, as some cases outside Utah seem to suggest, that occasionally abusers scare children by using Satanic symbols and paraphernalia. However, there is no evidence of national or international Satanic conspiracies" (*A Rumor of Devils: The Satanic Ritual Abuse Scare in the Mormon Church*, p. 34).

Introvigne finds it hard to understand why the Mormon Church itself would admit the existence of ritual abuse:

When, however, the Satanism scare hit Mormon country, "rationalist" and "post-rationalist" counter-Mormons did not divide along predictable lines. . . . Evangelical counter-Mormons accepted the reality of the Satanic conspiracy. More surprisingly, the conspiracy theory was accepted by the Mormon Church itself. (Ibid., pp. 12–13)

Actually, not all "Evangelical counter-Mormons" accepted the idea of ritual abuse. For example, Christian Research Institute was very skeptical about the matter. Nevertheless, it is certainly clear that the Mormon Church itself fully accepted the claim that some of its members were engaging in satanic ritual abuse.

In any case, Dr. Introvigne also made these interesting comments about the church's admission:

It is not surprising that anti-Mormons . . . use the Satanism scare in Utah (in itself a part of the national Satanism scare) to attack and embarr[as]s the LDS Church. It is, also not surprising that the same conflict between believers (mostly in the mental health profession) and skeptics (mostly in academic settings and among sociologists) on the factual truth of the survivors' claims, which has been going on at a national level in the United

States (with international connections) for more than a decade, has reproduced itself in Utah. What is surprising is that the main religious organization in Utah, the Mormon Church, has apparently decided to align itself with one party in the controversy, and has released official and semi-official documents proclaiming that survivors should be believed. As sociologist Jeffrey S. Victor has observed, the Mormon Church position is somewhat unique. Although individual activists and members of the clergy of many denominations have supported the survivors' claims, so far no Church has ventured to take an official stand. As mentioned earlier, authoritative voices in the Evangelical community, including *Christianity Today*, have rather sided with the skeptics. In the Roman Catholic Church, the commission appointed by four Vatican Secretariats to examine "cults" and new religious movements decided to hear . . . the skeptic Anson D. Shupe, whose report was warmly endorsed by the commission. The attitude of the Mormon Church is, as Victor remarked, "paradoxical," since they are "lending authoritative credibility" to anti-cult and counter-cult sources who normally also attack Mormonism as a "cult." (Ibid., pp. 33–34)

The Mormon Church's acknowledgment that some Satanists within the organization were engaging in ritual abuse undoubtedly hurt the church's public relations image. Nevertheless, this admission actually makes it very hard to believe that the highest leaders of the church are engaged in or support satanic worship. It seems reasonable to believe that if the General Authorities were Satanists, they would have completely denied the charges. In addition, they would have done everything possible to counter the accusations and squelch any kind of an investigation. Instead, however, they apparently approved the fact that Bishop Pace sat on a ritual abuse subcommittee of the Governor's Commission for Women and Families and also asked former U.S. Attorney for Utah, Brent Ward, to research charges that satanic ritual abuse was taking place. Moreover, church leaders had the church's own newspaper, *Deseret News*, publish their statement that the abuse was occurring.

The first page of Bishop Pace's memo makes it clear that the church has been investigating the problem of ritualistic abuse since at least 1989:

You have already received the LDS Social Services report on satanism dated May 24, 1989, a report from Brent Ward, and a memorandum from myself dated October 20, 1989 in response to Brother Ward's report. Therefore, I will limit this writing to information not contained in those papers.

There are, therefore, at least three important documents that the church possesses which undoubtedly throw important light on this subject. As we understand it, the memo Pace wrote "in response to Brother Ward's report" is a 40-page document. According to Dawn House, at first Brent Ward would neither confirm nor deny that he had written a report for the church:

The memo [the 12-page report published in the *Messenger*] refers to an earlier report by Brent Ward, former U.S. attorney for Utah and a Mormon. Mr. Ward said he would neither confirm nor deny the report's existence. (*Salt Lake Tribune*, October 25, 1991)

The following day, however, Jon Ure wrote the following:

A former U.S. Attorney for Utah confirmed Friday he conducted research for a report to the Mormon Church on satanic child abuse. . . .

Brent Ward . . . said he reported on ritualistic abuse at the request of a Mormon general authority, shortly after Mr. Ward resigned as U.S. Attorney in January 1989. (*Salt Lake Tribune*, October 26, 1991)

A REVEALING DOCUMENT

The following is taken from our copy of the Pace Memo:

MEMORANDUM

Date: July 19, 1990
To: Strengthening Church Members Committee
From: Bishop Glenn L.
Pace Subject: Ritualistic Child Abuse

Pursuant to the Committee's request, I am writing this memorandum to pass along what I have learned about ritualistic child abuse. Hopefully, it will be of some value to you as you continue to monitor the problem. You have already received the LDS Social Services report on satanism dated May 24, 1989, a report from

Brent Ward, and a memorandum from myself dated October 20, 1989 in response to Brother Ward's report. Therefore, I will limit this writing to information not contained in those papers.

I have met with sixty victims. That number could be twice or three times as many if I did not discipline myself to only one meeting per week. I have not wanted my involvement with this issue to become a handicap in fulfilling my assigned responsibilities. On the other hand, I felt someone needed to pay the price to obtain an intellectual and spiritual conviction as to the seriousness of this problem within the Church.

Of the sixty victims with whom I have met, fifty-three are female and seven are male. Eight are children. The abuse occurred in the following places: Utah (37), Idaho (3), California (4), Mexico (2), and other places (14). Fifty-three victims are currently living in the State of Utah. All sixty individuals are members of the Church. Forty-five victims allege witnessing and/or participating in human sacrifice. The majority were abused by relatives, often their parents. All have developed psychological problems and most have been diagnosed as having multiple personality disorder or some other form of dissociative disorder.

Ritualistic child abuse is the most hideous of all child abuse. The basic objective is premeditated—to systematically and methodically torture and terrorize children until they are forced to dissociate. The torture is not a consequence of the loss of temper, but the execution of well-planned, well-thought out rituals often performed by close relatives. The only escape for the children is to dissociate. They will develop a new personality to enable them to endure various forms of abuse. When the episode is over, the core personality is again in control and the individual is not conscious of what happened. Dissociation also serves the purposes of the occult because the children have no day-to-day memory of the atrocities. They go through adolescence and early adulthood with no active memory of what is taking place. Oftentimes they continue in the rituals through their teens and early twenties, unaware of their involvement. Many individuals with whom I have spoken have served missions and it has not been until later that they begin to remember. One individual has memories of participating in rituals while serving as a full-time missionary.

The victims lead relatively normal lives, but the memories are locked up in a compartment in their minds and surface in various ways. They don't know how to cope with the emotions because

they can't find the source. As they become adults and move into another environment, something triggers the memories and, consequently, flashbacks and/or nightmares occur. One day they will have been living a normal life and the next they will be in a mental hospital in a fetal position. The memories of their early childhood are recalled in so much detail that they once again feel the pain that caused the dissociation in the first place.

There are two reasons why adults can remember with such detail events that happened in their past: First, the terror they experienced was so stark that it was indelibly placed in their mind. Second, the memory was compartmentalized in a certain portion of the mind and was not subjected to the dilution of experiences of ensuing years. When it is tapped, it is as fresh as if it happened yesterday.

The memories seem to come in layers. For example, the first memory might be of incest; then they remember robes and candles; next they realize that their father or mother or both were present when they were being abused. Another layer will be the memory of seeing other people hurt and even killed. Then they remember having seen babies killed. Another layer is realizing that they participated in the sacrifices. One of the most painful memories maybe that they even sacrificed their own baby. With each layer of memory comes another set of problems with which they must deal.

Some have said that the witnesses to this type of treatment cannot be trusted because of the victim's unstable condition and because practically all of them have some kind of dissociative disorder; in fact, the stories are so bizarre as to raise serious credibility questions. The irony is that one of the objectives of the occult is to create multiple personalities within the children in order to keep the "secrets." They live in society without society having any idea that something is wrong since the children and teenagers don't even realize there is another life occurring in darkness and in secret. However, when sixty witnesses testify to the same type of torture and murder, it becomes impossible for me, personally, not to believe them.

I mention multiple personalities because the spiritual healing which must take place in the lives of these victims cannot happen without their priesthood leaders understanding something about it.

The spiritual indoctrination which takes place during the physical abuse is one of the most difficult to overcome. In addition to

experiencing stark terror and pain, the children are also instructed in satanic doctrine. Everything is completely reversed: white is black, black is white, good is bad, bad is good, Satan is going to rule during the Millennium.

Children are put in a situation where they believe they are going to die—such as being buried alive or being placed in a plastic bag and immersed in water. Prior to doing so, the abuser tells the child to pray to Jesus to see if He will save her. Imagine a seven year old girl, having been told she is going to die, praying to Jesus to save her and nothing happens—then at the last moment she is rescued, but the person saving her is a representative of Satan. He uses this experience to convince her that the only person who really cares about her is Satan, she is Satan's child and she might as well become loyal to him.

Just before or shortly after their baptism into the Church, children are baptized by blood into the satanic order which is meant to cancel out their baptism into the Church. They will be asked if they understand or have ever felt the Holy Ghost. When they reply that they have, they will be reminded of the horrible things they have participated in and will be told that they have become a son (or daughter) of perdition and, therefore, have no chance of being saved or loved by our Father in heaven or Jesus.

All of this indoctrination takes place with whichever personality has immersed to endure the physical, mental, and spiritual pain. Consequently, there develops within each of these individuals the makings of what I call a civil war. As the memories begin to surface, there are personalities who feel they have given themselves to Satan, and there is no hope for forgiveness. The core person is an active member of the Church, often with a temple recommend. As integration takes place, the civil war begins. Sometimes, in an interview, personalities of the dark side have come out. They are petrified or perhaps full of hate for me and what I represent. Eventually those personalities need to be dealt with spiritually and psychologically.

Most victims are suicidal. They have been brainwashed with drugs, hypnosis, and other means to become suicidal as soon as they start to tell the secrets. They have been threatened all of their lives that if they don't do what they are told their brother or sister will die, their parents will die, their house will be burned, or they themselves will be killed. They have every reason to believe it since they have seen people killed. They believe

they might as well kill themselves instead of wait for the occult to do it. Some personalities feel it is the right thing to do.

The purpose of this detail is to stress the complexity of psychological and spiritual therapy for these individuals. Our priesthood leaders, when faced with such cases, are understandably at a loss of how to respond. Orthodox counsel is completely ineffective. For example some victims have been told that this all happened in their past and that they should put it behind them and get on with their lives. This is just not possible. Part of the spiritual therapy necessary is for priesthood leaders to assist with the conversion process of the personalities who have been indoctrinated into satanism. Victims must integrate their personalities so that they can function as whole persons and be able to deal with their problems and then get on with their lives.

Often, some of the parts will begin to act out—perhaps promiscuously—and a good intentioned priesthood leader, following the *General Handbook of Instructions*, will disfellowship or excommunicate an individual. All this does is reinforce the satanic indoctrination of the victims that they are no good.

I'm sorry to say that many of the victims have had their first flashbacks while attending the temple for the first time. The occult along the Wasatch Front uses the doctrine of the Church to their advantage. For example, the verbiage and gestures are used in a ritualistic ceremony in a very debased and often bloody manner. When the victim goes to the temple and hears the exact words, horrible memories are triggered. We have recently been disturbed with members of the Church who have talked about the temple ceremony. Compared to what is happening in the occult along the Wasatch Front, these are very minor infractions. The perpetrators are also living a dual life. Many are temple recommend holders. This leads to another reason why the Church needs to consider the seriousness of these problems. In affect, the Church is being used.

I go out of my way to not let the victims give me the names of the perpetrators. I have told them that my responsibility is to help them with spiritual healing and that the names of perpetrators should be given to therapists and law enforcement officers. However, they have told me the positions in the Church of members who are perpetrators. Among others, there are Young Women leaders,

Young Men leaders, bishops, a patriarch, a stake president, temple workers, and members of the Tabernacle Choir. These accusations are not coming from individuals who think they recognized someone, but from those who have been abused by people they know, in many cases their own family members.

Whatever the form of abuse our main concern is for the victims, but there are legal ramifications. We are disturbed to receive reports that a scoutmaster has abused the boys in his troop. It is not difficult to imagine what would happen if we learn that a bishop or stake president has participated in the abominations of ritualistic child abuse. Not only do some of the perpetrators represent a cross section of the Mormon culture, but sometimes the abuse has taken place in our own meetinghouses.

I don't pretend to know how prevalent the problem is. All I know is that I have met with 60 victims. Assuming each one comes from a covenant of 13, we are talking about the involvement of 800 or so right here on the Wasatch Front. Obviously, I have only seen those coming forth to get help. They are in their twenties and thirties for the most part. I can only assume that it is expanding geometrically and am horrified [by] the numbers represented by the generation who are now children and teenagers.

Another reason for concern is that there are several doctrinal issues that need to be resolved. The Church and society in general are very skeptical as to whether the occult and its activities do exist. There is no First Presidency statement relative to some of the doctrinal issues: What does a priesthood leader tell individuals who come forward and say that they have participated in these rituals—which may include human sacrifice? Should they have a temple recommend? Will they ever be forgiven? There are questions regarding free agency and accountability. Is a person who has been raised in an occult [environment] from infancy accountable for things that take place in a dissociated state, even though those acts were committed after the age of eight? I have formed my own opinions to these questions and have done the best I can. However, I don't have the mantle to make these doctrinal and policy decisions. I have relied on the mantle of a bishop regarding discernment and being a common judge.

The few priesthood leaders who have had to face these issues are crying out for help because they don't want to give their own opinions and

yet there is no place to go for an answer. A bishop will go to his stake president who says he doesn't believe it is happening and that the member is just crazy. The stake president might go to an Area Presidency who will react in a similar way. Most people are afraid to surface it to the First Presidency for fear of getting the same reaction and don't want to appear crazy themselves for asking the question. . . .

We have allegations to indicate that this is true of people in high places today in both the Church and the government who are leading this dual life. . . . Those victims with whom I have spoken testify to these things going on all around us today.

. . . I don't want to be known as an alarmist or a fanatic on the issue. Now that I have put what I have learned in writing to you, I feel the issue is in the right court. I hope to take a low profile on the subject and get on with the duties which I have been formally assigned. This is not to say I would not be willing to be of service. Over the last eighteen months I have acquired a compassionate love and respect for the victims who are fighting for the safety of their physical lives and, more importantly, their souls. (Memorandum written by Bishop Glenn L. Pace to the Strengthening Church Members Committee, pp. 1-6, 10-12)



CHAPTER III

THEY CAN'T REMEMBER?

Many people will undoubtedly object to Glenn Pace's claim that individuals who were ritually abused can lose their "memory of the atrocities." This idea may seem incredible to many of us who have not gone through extremely traumatic experiences. For example, one of the authors (Jerald) vividly remembers every detail of an automobile accident which occurred about forty years ago in which he was thrown through the air from the back seat and hit his jaw on the steering wheel. The car then rolled over and he was showered with glass. He also has a detailed recollection of another accident he later witnessed in which a child was killed before his eyes. From these examples a person might conclude that the more traumatic experiences are the ones we are most likely to remember.

Psychologists, however, tell us that when the trauma becomes too severe, a person can lose all memory of the event. For example, we have talked to people who have been in very serious automobile accidents who have absolutely no memories concerning what happened. The difference between Jerald and these people is that their accidents were much more traumatic. Although one victim almost lost his arm, he remembered nothing about the accident itself.

Dr. Richard Edward Sternlof, who has a Ph.D. in clinical psychology from the University of Oklahoma, testified concerning dissociation in a divorce case in which ritual abuse was alleged. He first told of a patient whose memory of some type of abuse returned and the agony it caused and then discussed the effects war and serious automobile accidents can have on people:

THE WITNESS: But I have dealt with people, Your Honor, that have been subject to something that is so out of the ordinary, overwhelming, post-traumatic stress syndrome, as it is, that . . . you don't remember and so forth. I have a patient of mine right now that's recalling when he was a youngster being abused and writhing on the floor and biting his lips and getting red and all kinds of things. He's experiencing what we call an abreaction at this point, years later. I've had

that with people. I've had people from Vietnam who couldn't remember anything, how they got wounded or what went on.

And in a classic case that I was involved in at the V.A. Hospital where a man began to hallucinate German soldiers in a pill box, 35 years after World War II, and we thought it was absolutely craziness. But when they gave him a sodium pentothal interview and hypnosis, he recalled it all, even to men's names in his company, he couldn't recall it [before]. All he knew was that he wound up in Europe, he was on the assault at Normandy. . . . and then he was in the hospital. So different things happen and there are psychological things that happen to people that are so onerous that you do come apart. You don't remember it all.

People in automobile accidents traditionally, if they go through the windshield or anything, and there is no evidence of head trauma to the extent that they were unconscious can't tell you what happened. A lot of times they'll say hypnotize me to find out so I can know. I say, do you want to remember going through the window and losing part of your face and so on. So that, while it's troublesome, it's understandable, I think, within that kind of a context. ("Transcript of Proceedings," January 6, 1993, El Reno, Oklahoma, Case No. JFD-92-406, pp. 66-67)

Elouise M. Bell and Noemi P. Mattis have written an excellent article entitled, "When the Mind Hides the Truth: Why Some Abuse Victims Don't Remember." In this article they explain how traumatic memories can be dissociated from conscious memory. We quote the following from their article:

Lynette Morgan is scared: she seems to be losing her grip. It began with nightmares, violent and frightening dreams that shook her awake and left her heart pounding the rest of the sleepless night. Then, twice, when her husband reached for her in the night, she screamed like a scalded child. Her health seems to be failing . . . Strangest of all, the thought of going to the big family reunion next month to celebrate her beloved grandfather's eightieth birthday makes her literally sick to her stomach. As Lynette was looking through old photo albums at snapshots of fun-filled summers spent on Grandpa's ranch, suddenly images flashed into her mind—ugly pictures of her wonderful grandfather doing terrible things to a

little girl, to *her*. She dropped the album and ran from the room, nauseated and groaning. What was happening? Surely she must be going crazy! . . .

At the root of Lynette's problem is child abuse. . . . Because dissociation is frequently involved in cases of physical, sexual, and ritual abuse, anyone dealing with abuse needs to understand this phenomenon. . . .

Let's begin with Lynette's "unthinkable" mental pictures. When atrocious things happen to a child, the body and the mind try to defend the person in various ways. Sometimes, if the abuse is truly terrible and the victim is threatened with dire consequences if he or she ever reveals it, the situation becomes *literally* unthinkable. That is, in defense against the anguish, the mind shuts down, refusing to think about or even to remember the trauma—the incidents are "blocked out." They are not exactly erased, because they are still in the mind, but they are inaccessible to the conscious mind. Let's use a comparison. Imagine a computer file that you have locked with a password. Now imagine that you forgot the password. You cannot call up the file. As time passes, you forget what was in the file. You may even forget there *was* such a file. It is still in the computer, but as far as you are concerned, it is gone.

Let us look at dissociation more closely. Suppose a little girl of seven is sexually molested two or three nights a week by her father. Her father repeatedly threatens her with phrases like this: "If you tell anyone about this, Mommy will die!" "Don't tell anyone, or Mommy will leave and never come back!" "If you tell anyone, the police will take both of us to prison!" If the little girl were to consciously reflect on the situation, the combination of confusion, guilt, fear, pain, and sense of betrayal would make it impossible for her to function normally, to go to school, play with friends, sit beside her father in church, or even to eat or sleep. The child must somehow repress both the event and the fear. Even thinking about the abuse is dangerous, because if she remembers it, she might "by accident" *tell* someone, and then the threats might be carried out.

To defend against this possibility, the child learns to "split off" from herself; she enters an altered state of consciousness, whenever the abuse is happening. She may even pretend that the trauma is happening, not to her, but to another child, or to several different children, which then hold the memories. . . .

By means of this defense mechanism (dissociation or splitting), the child appears relatively stable. . . . She has been terribly wounded; and dissociating does not heal the wound, but it does allow her to survive. The important thing to remember is that the individual at the conscious level does not know about the abuse. The memories are securely hidden by the mind.

Ivor Browne, professor of psychiatry at University College, Dublin, has written . . . explaining that . . . certain traumas may never be truly experienced but "frozen," kept unprocessed by the mind or the emotions: "Whenever we are faced with an overwhelming experience that we sense as potentially disintegrating, we have the ability to suspend it and "freeze" it in an unassimilated, inchoate form and maintain it in that state indefinitely, or for as long as seems necessary" ("Unexplained Experience," 27).

For those who find it difficult to comprehend how a child could initially block out such vivid and terrifying memories, it may be useful to recall how soldiers in battle sometimes survive through a similar kind of blocking. . . . Many studies of PTSD [Post-traumatic Stress Disorder] have been done among veterans, indicating that the minds of soldiers under fire frequently block out the horrors of war as a survival technique. Sometimes it is years before these memories are retrieved. There is a major difference between survivors of war and survivors of abuse, however. Whereas society readily *acknowledges* the trauma suffered by its war heroes, and the public is quick to memorialize the terrible events with medals, speeches, and sympathy, society has long conspired to *deny* the trauma suffered by abused children. Victim, perpetrator, family, and society generally all have an interest in maintaining the fiction that *nothing really happened*. This denial makes it even harder for the survivor to recover the memories. . . .

Although being split or dissociated may temporarily be the safest state, it is not the optimal condition for any person. . . . To use the computer analogy again, it is as if the locked file begins to intrude as a "virus" into whatever is being processed on the computer, interfering and getting in the way of smooth functioning. For the abused child, everything is blocked but shame. That is why many abuse survivors share a sense of worthlessness . . . This feeling makes no logical sense, but it is very powerful and produces anxiety, panic attacks, nightmares, and

other symptoms that may lead the survivor to seek therapy. (*Confronting Abuse*, edited by Anne L. Horton, B. Kent Harrison and Barry L. Johnson, 1993, pp. 53–56)

The American Psychiatric Association supports the claim that memories can be suppressed in its most recent edition of *Diagnostic and Statistical Manual of Mental Disorders*. Under the heading of Posttraumatic Stress Disorder we read that amnesia can develop during extremely traumatic experiences:

The essential feature of Posttraumatic Stress Disorder is the development of characteristic symptoms following exposure to an extreme traumatic stressor involving direct personal experience of an event that involves actual or threatened death or serious injury, or other threat to one's physical integrity; or witnessing an event that involves death, injury, or a threat to the physical integrity of another person; or learning about unexpected or violent death, serious harm, or threat of death or injury experienced by a family member or other close associate . . . The person's response to the event must involve intense fear, helplessness, or horror (or in children, the response must involve disorganized or agitated behavior) . . . The characteristic symptoms resulting from the exposure to the extreme trauma include persistent reexperiencing of the traumatic event . . . persistent avoidance of stimuli associated with the trauma and numbing of general responsiveness . . .

Traumatic events that are experienced directly include, but are not limited to, military combat, violent personal assault (sexual assault, physical attack, robbery, mugging), being kidnapped, being taken hostage, terrorist attack, torture, incarceration as a prisoner of war . . . For children, sexually threatening events may include developmentally inappropriate sexual experiences without threatened or actual violence or injury. Witnessed events include . . . observing the serious injury or unnatural death of another person due to violent assault . . . or unexpectedly witnessing a dead body or body parts. . . .

Stimuli associated with the trauma are persistently avoided. The person commonly makes deliberate efforts to avoid thoughts, feelings, or conversations about the traumatic event . . . This avoidance of reminders may include amnesia for an important aspect of the traumatic event . . .

(*Diagnostic and Statistical Manual of Mental Disorders*, Fourth Edition, 1994, pp. 424–425)

The reader will notice that many of the items mentioned above which cause posttraumatic stress are reported to occur in different cases of ritual abuse. There is “intense fear,” “helplessness,” “horror,” “violent personal assault,” “sexual assault,” “physical attack,” and “torture.” In addition, some victims claim they were “kidnapped” and many maintain they witnessed “serious injury or unnatural death of another person due to violent assault . . . or unexpectedly witnessing a dead body or body parts.” It would appear, then, that victims of ritual abuse, are exposed to many of the horrible conditions that cause Posttraumatic Stress Disorder and are, therefore, likely to also suffer from amnesia.

Under the heading Dissociative Amnesia in the *Diagnostic and Statistical Manual* we find this important information:

The essential feature of Dissociative Amnesia is an inability to recall important personal information, usually of a traumatic or stressful nature, that is too extensive to be explained by normal forgetfulness . . . This disorder involves a reversible memory impairment in which memories of personal experience cannot be retrieved in a verbal form (or, if temporarily retrieved, cannot be wholly retained in consciousness). . . .

Dissociative Amnesia most commonly presents as a retrospectively reported gap or series of gaps in recall for aspects of the individual's life history. These gaps are usually related to traumatic or extremely stressful events. Some individuals may have amnesia for episodes of self-mutilation, violent outbursts, or suicide attempts. Less commonly, Dissociative Amnesia presents as a florid episode with sudden onset. This acute form is more likely to occur during wartime or in response to a natural disaster.

Several types of memory disturbances have been described in Dissociative Amnesia. In *localized amnesia*, the individual fails to recall events that occurred during a circumscribed period of time, usually the first few hours following a profoundly disturbing event (e.g., the uninjured survivor of a car accident in which a family member has been killed may not be able to recall anything that happened from the time of the accident until 2 days later). In *selective amnesia*,

the person can recall some, but not all, of the events during a circumscribed period of time (e.g., a combat veteran can recall only some parts of a series of violent combat experiences). . . .

In recent years in the United States, there has been an increase in reported cases of Dissociative Amnesia that involves previously forgotten early childhood traumas. This increase has been subject to very different interpretations. Some believe that the greater awareness of the diagnosis among mental health professionals has resulted in the identification of cases that were previously underdiagnosed. In contrast, others believe that the syndrome has been overdiagnosed in individuals who are highly suggestible. . . .

Dissociative Amnesia can present in any age group, from young children to adults. The main manifestation in most individuals is a retrospective gap in memory. The reported duration of the events for which there is amnesia may be minutes to years. . . . Individuals who have had one episode of Dissociative Amnesia may be predisposed to develop amnesia for subsequent traumatic circumstances. . . . Some individuals with chronic amnesia may gradually begin to recall dissociated memories. . . .

In Posttraumatic Stress Disorder and Acute Stress Disorder, there can be amnesia for the traumatic event. . . .

There are no tests or set of procedures that invariably distinguish Dissociative Amnesia from Malingering, but individuals with Dissociative Amnesia usually score high on standard measures of hypnotizability and dissociative capacity. . . .

Care must be exercised in evaluating the accuracy of retrieved memories, the informants are often highly suggestible. There has been considerable controversy concerning amnesia related to reported physical or sexual abuse, particularly when abuse is alleged to have occurred during early childhood. Some clinicians believe that there has been an underreporting of such events, especially because the victims are often children and perpetrators are inclined to deny or distort their actions. However, other clinicians are concerned that there may be overreporting, particularly given the unreliability of childhood memories. There is certainly no method for establishing with certainty the accuracy of such retrieved memories in the absence of corroborative evidence. (*Diagnostic and Statistical Manual of Mental Disorders*, pp. 478–481)

Under the heading Dissociative Fugue, we find that, “After return to the pre-fugue state, amnesia for traumatic events in the person’s past may be noted (e.g., after termination of a long fugue, a soldier remains amnesic for wartime events that occurred several years previously in which the soldier’s closest friend was killed). Depression, dysphoria, grief, shame, guilt, psychological stress, conflict, and suicidal and aggressive impulses may be present” (Ibid., p. 482).

Ritual abuse can lead to a number of serious disorders. For instance, the type of trauma the victims suffer could cause Depersonalization Disorder. In the *Diagnostic and Statistical Manual of Mental Disorders*, pages 488–489, we read:

The essential features of Depersonalization Disorder are persistent or recurrent episodes of depersonalization characterized by a feeling of detachment or estrangement from one’s self . . . The individual may feel like an automaton or as if he or she is living in a dream or a movie. There may be a sensation of being an outside observer of one’s mental processes, one’s body, or parts of one’s body. . . . Individuals with Depersonalization Disorder may display high hypnotizability and high dissociative capacity as measured by standardized testing. . . . A transient experience of depersonalization develops in nearly one-third of individuals exposed to life-threatening danger . . . Duration of episodes of depersonalization can vary from very brief (seconds) to persistent (years). Depersonalization subsequent to life-threatening situations (e.g., military combat, traumatic accidents, being a victim of violent crime) usually develops suddenly on exposure to the trauma.

Another serious disorder which could come from ritual abuse is Borderline Personality Disorder:

The essential feature of Borderline Personality Disorder is a pervasive pattern of instability of interpersonal relationships, self-image, and affects, and marked impulsivity . . . Their frantic efforts to avoid abandonment may include impulsive actions such as self-mutilating or suicidal behaviors . . . Although they usually have a self-image that is based on being bad or evil, individuals with this disorder may at times have feelings that they do not exist at all. . . . They may gamble, spend money irresponsibly,

binge eat, abuse substances, engage in unsafe sex, or drive recklessly. Individuals with Borderline Personality Disorder display recurrent suicidal behavior, gestures, or threats, or self-mutilating behavior . . . Completed suicide occurs in 8%–10% of such individuals, and self-mutilative acts (e.g., cutting or burning) and suicide threats and attempts are common. . . . Self-mutilation may occur during dissociative experiences . . . Physical and sexual abuse, neglect, hostile conflict, and early parental loss or separation are more common in the childhood histories of those with Borderline Personality Disorder. (*Diagnostic and Statistical Manual of Mental Disorders*, pp. 650–652)

TRIGGERING FLASHBACKS

The reader will remember that Glenn Pace wrote the following in his memo: “As they become adults and move into another environment, something triggers the memories and, consequently, flashbacks and/or nightmares occur. One day they will have been living a normal life and the next they will be in a mental hospital in a fetal position. The memories of their early childhood are recalled in so much detail that they once again feel the pain that caused the dissociation in the first place.” Pace’s claims concerning “flashbacks” and “nightmares” are supported by the American Psychiatric Association:

The traumatic event can be reexperienced in various ways. Commonly the person has recurrent and intrusive recollections of the event . . . or recurrent distressing dreams during which the event is replayed . . . In rare instances, the person experiences dissociative states that last from a few seconds to several hours, or even days, during which components of the event are relived and the person behaves as though experiencing the event at that moment . . . Intense psychological distress . . . or physiological reactivity . . . often occurs when the person is exposed to triggering events that resemble or symbolize an aspect of the traumatic event (e.g., anniversaries of the traumatic event; cold, snowy weather or . . . entering any elevator for a woman who was raped in an elevator). (*Diagnostic and Statistical Manual of Mental Disorders*, p. 424)

In a paper entitled, *Four Levels of Precaution in the Treatment of Satanic Cult Victims*, “page 5,

Dr. Lawrence R. Klein and Maribeth Kaye show that even an “odor or a sound inadvertently present at the time of a traumatic event can trigger a panic reaction when experienced years later all by itself.”

The following appeared in an article printed in *Time* magazine:

Memory is a complicated physiological phenomenon that is only slowly being deciphered. . . . Some activities, like remembering a number looked up in the telephone directory, are retained for only a brief time. Soon after you dial the number, the brain discards this “working memory.”

But other, more momentous events make a biochemical impression in the brain, specifically in a middle portion known as the hippocampus. To file them away permanently, the hippocampus shunts the elements of the experience—the sounds, smells and sights—through a network of nerve cells to different areas of the brain. “It’s a whole cascade of processes, physiological and chemical, that sensitizes the neurons to transmit messages,” notes Mortimer Mishkin, chief of the neuropsychology laboratory of the National Institutes of Health. The proper stimulus, say, a whiff of a perfume or a glimpse of a familiar place trips the relay, firing the neurons and bringing a past event to consciousness. (*Time*, October 28, 1991)

A survivor of ritual abuse, who later became a Licensed Social Worker and a Certified Chemical Dependency Counselor, writes under the name of “Daniel Ryder.” He has some interesting information regarding flashbacks in his book:

I’m also a counselor and have worked with people who display symptoms of having had satanic ritual abuse in their backgrounds as well. . . . some of these people would begin to have some of the most macabre dreams: dreams of black-robed figures . . . the level of repressed feelings coming up now was. . . . well, the word intense is an understatement: volcanic rage, convulsive fits of sobbing. Often they would have thoughts of suicide. And the fear about getting in touch with whatever memories were there would come in waves and was often at almost phobic levels. One client, for example, began to have flashbacks of a black-robed figure standing over him as a warning about remembering. . . . (*Breaking the Circle of Satanic Ritual Abuse*, 1992, Author’s Preface)

I tried to explain, too, how the unconscious can repress—or numb—a feeling, and then at some later point when it seems safer, release it. I then related, in less clinical terms, a therapy group episode involving a ritual abuse survivor.

During the group session, a woman was describing a flashback to an experience at age six. She had watched an infant being cut open during a cult ceremony, then was forced to put her hand inside the incision, while the cult members chanted to satan. She knew, even at age six, that it was not safe for her to rebel, to get sick, to get hysterical. She had to, in effect, go numb.

However, recounting this story in group, she began to shake, then to retch. When she couldn't handle the impact of the memory any longer, she left the group and went to an adjoining room. I sat beside her on the floor as she cried convulsively. (Ibid.)

It happened in Mark's senior year in high school during a football scrimmage. . . . Mark played quarterback. The offensive coordinator gave him a play to call.

He knelt in the middle, the circular huddle closing in around him . . .

"Slot right, forty-two . . ." Mark's muscles started to tighten. His stomach clutched. He began to get claustrophobic—really claustrophobic. What's happening to me? He groped for a reason. Almost in a panic, he blurted out the rest of the play, then broke the huddle in a hurry.

There were ten plays in the series, and the feelings repeated ten times.

Mark walked off the field in a daze, totally drained . . . He kept shaking his head. . . .

What that was, Mark was to find out years later, was a reaction to a well-hidden experience in his past—one some satanic cult ritual abuse victims have when they find themselves in a circle of people, or even worse, in the center of the circle.

During the cult ceremonies, human circles would be formed. Mark discovered later that as a child he had been abused physically and sexually in the center of those circles. He watched others physically and sexually abused—even killed—in the center of those circles.

For the longest time, human circles had scared Mark. He just never quite seemed to know why.

That is, until the experiences started breaking through into his conscious memory a few years ago. With this realization, he was finally able to begin to *break the circle*. (Ibid., pp. 1–2)

One of Maggie Irwin's special areas of expertise is working with satanic abuse victims. Ms. Irwin, who has had twenty-four years of counseling experience, reports that many people who come to the Meadows have had significant degrees of recovery . . . She said that many satanic abuse survivors have been experiencing fragmented flashbacks to cult abuse prior to coming to the center. "For example, they are repeatedly seeing things like daggers, or maybe hooded figures," said Ms. Irwin. . . . A significant number of ritual abuse survivors, said Ms. Irwin, have some of the memories prior to coming to the Meadows, but believe they are nothing more than the most bizarre delusions. . . .

As therapeutic rapport builds, survivors sometimes spontaneously go into age regressions during group and individual sessions. Ms. Irwin describes these regressions: "boundaries, time, and space fail, and the person goes back to experience the memory as if it was happening in the present." She said it is not uncommon for a satanic abuse survivor to end upon the floor in a corner of the office in one of these regressions, screaming, "GET THEM AWAY! GET THEM AWAY!" while telling her about being forced by cult members to eat part of a sacrificed baby, or being forced to help kill a cat, or being physically or sexually abused. (Ibid., pp. 34–35)

Beyond the caution espoused so far about moving through the process slowly with a ritual abuse survivor, experts advise even more caution as the survivor moves closer to the realization. . . . In addition, a counselor needs to support persistently the client's efforts to expand outside support networks . . .

And as each of these support areas grows stronger for the survivor, the unconscious concurrently will release more clues.

Survivors at this stage are not only having dreams, but some are starting to experience milli-second flashbacks to pieces of scenes—like a bloody knife, a person screaming, or a dead cat. The flashes are generally so brief that a setting is usually not even established. Because of the macabre images and the brevity of the flash, a victim often regards this as merely some type of surreal psychological concoction ("My mind is playing tricks on me"). . . .

The dreams and flashes persist. And for some, now there may be longer flashbacks of cult scenes: black-robed figures standing in a circle, chanting; or a dead cat, then a pail of blood. (Ibid., pp. 85–86, 89)

Beyond the dreams and whatever flashbacks the survivor is experiencing so far, at this stage in recovery the person also will have intensified reactions to seeing or reading about graphic depictions of violence.

For instance, one satanic ritual abuse survivor, while reading about a young child's leg being severed by a falling structure during the San Francisco earthquake, was racked with waves of almost debilitating repressed fear and nausea. Later he remembered watching people being killed and dismembered during the cult ceremonies. . . .

In the book *Out of Hell Again*, by Joe S., a personal saga of satanic cult abuse and recovery, the author describes an incident in which he accidentally ran over a jackrabbit one night. Almost immediately he was overcome by waves of almost paranoid fear, then extreme fits of rage for ten to fifteen minutes after the incident. . . . it would be almost two more years before he would uncover the real significance of his reaction that night. As a child of four, he was forced to help stab an infant to death as part of a satanic cult ceremony. While this horror was going on, he had to numb all of his feelings.

In another case, a woman was trying to be supportive of a friend struggling through satanic ritual abuse memories. . . . As she allowed the cult survivor to vent some of the memories with her, she herself would sometimes break down almost convulsively in tears, and later, after the conversations, experience waves of rage.

The woman interpreted this merely as sympathy for the victim and outrage at the abuse. While some of that was true, about a year later the woman would begin having her own satanic cult ritual abuse flashbacks. And she would understand that she was reacting substantially to her own repressed feelings, which were triggered through the conversations with her cult survivor friend.

As is often the case, the woman was not yet able to deal with the whole reality of the abuse, but because of her own recovery work with codependency up to that point, she was ready to cope with at least some of the feelings.

Sequentially, as a person begins to deal specifically with the issue of cult abuse in therapy, and develops a support network for that as well, more of the repressed feelings are apt to come to the surface, and are even more intense.

For some, fragmented flashbacks also persist during this time. . . . And while some of the flashes may now last longer, the faces of the perpetrators are often still undiscernible. It is still hard to identify the setting, and no specific acts of abuse are seen.

One of my clients experienced a somewhat prolonged flashback during this stage.

We were in the midst of a visualization exercise, in an attempt to take him back in time to explore more of his past. Just as he was about to recall a time in his early childhood, the client tensed, and froze in the process. He was also visibly shaking.

I asked what was happening.

The client said he was seeing a black-robed figure standing over him. The figure's arms were folded defiantly and, although the face wasn't visible, the client sensed he was being glared at. His overriding feeling was that it wasn't safe for him to continue further in the regression.

Shortly after that we ended the exercise. (Ibid., pp. 93–95)

The meeting started tentatively, a couple of minutes late. It was late July in 1991. . . . The format was a free-floating group discussion this night, and the first person to talk, a man about fifty, spoke about this being the first Twelve Step ritual abuse meeting he'd been back to in a couple of months. . . . He went on to say that he knew, in order to continue to recover, he needed to keep coming back to the meetings.

Later, however, he said some of the memories were still continuing to come despite his lax attitude toward the recovery.

"I was driving on a rural back road recently and had just pulled up at a stop sign. At that second—and I don't even know what triggered it—a crystal-clear memory of a [satanic] ceremony abuse scene came into focus. So clear, it was as if I was standing right there again.

"And, as for how horrendous that was, I thank God He's allowing the clarity so I know, really know, exactly what happened."

At first the man wasn't able to describe the actual scene. However, as the evening went on, his description became more graphic.

Another man talked about remembering having the inside of his eyelid cut as a seven-year-old, as part of a torture/brainwashing ritual. He trembled as he recounted the memory, unable to look up at anyone as he talked.

A twenty-five-year-old woman talked about lying down for a nap earlier in the week, when, all of a sudden she flashed to a bathtub covered with blood and dismembered animal parts. "I HAVE TO WASH THE BLOOD OFF. I HAVE TO WASH IT OFF!" She screamed, wide-eyed, looking around the room imploringly. Then she broke down sobbing. (Ibid., pp. 123–124)

A thirty-year-old satanic cult survivor . . . recently ended up in a psychiatric unit. She had been in therapy for several years working through the cult memories, but hadn't had all the memories yet.

As Jane was flipping through TV channels one morning she came across an ABC affiliate talk show doing a segment with two satanic cult survivors.

At one point in the interview, one of the survivors began to talk about the practice of cannibalism within the cult. Jane became extremely nauseous and began to retch. Shortly afterward, she had a flashback to being forced, as a child, to eat the flesh of a baby who had been sacrificed during a ceremony.

"For the next couple days, I couldn't eat anything. The thought of food repulsed me," said Jane. "I then started to get suicidal and decided to check myself into the psych unit for a while."

While this experience was absolutely horrible for her, she also said she was grateful it happened. Because it provided her with another piece of her past, and did bring up more of the feelings that were buried—moving her closer to being emotionally free. (Ibid., p. 213)

Dr. Lenore Terr, Clinical Professor of Psychiatry at the University of California, San Francisco, gives some information concerning flashbacks:

After traumatic experiences, children repeatedly "see" what happened to them. These visions, accurate or inaccurate, are brought on when the child visits a place where the event occurred, when someone else mentions the traumatic episode,

when something connected with the trauma comes to mind through association, and when the smells, the atmosphere, and the season renew a sense of "being there." . . .

The majority of adults traumatized at times of peace do not complain of the interruptive style flashbacks that seemed so common, according to reports from veterans' hospitals, following the Vietnam War. But a few adult civilians do. These adults . . . find themselves suddenly cold, sweaty, and experiencing a "tape-review" session at the very worst possible moments. (*Too Scared to Cry: Psychic Trauma in Childhood*, 1990, p. 138)

One reason traumatized adults tend to lose their work effectiveness, or even, perhaps, their total ability to work, is their tendency to deny the memories of trauma and then to experience interruptive flashbacks. The respected California psychoanalytic researcher Mardi Horowitz has shown that those adults who are particularly prone to massive denial after trauma are also plagued by repeated, interruptive flashbacks. The denial seems to bring on the flashbacks. And the flashbacks bring on profound irritability, insomnia, and trouble concentrating, which interferes with work. (Ibid., p. 192)

Writing in *Network*, March 1992, page 17, Gode Davis, who is skeptical of claims concerning ritual abuse, gives this information:

Another sign of an authentic satanic memory is said to be the violence of the abreaction or "flashback" of the recovered memory. "That's what usually convinces me. It may not prove exactly what happened, but I think it proves something happened of a horrendous nature that leads me to not disbelieve what my patients are telling me," reports a Salt Lake City therapist who treats dissociative patients . . .

Dr. James G. Friesen, who is the director of a counseling center in Southern California and also serves as adjunct professor at Fuller Graduate School of Psychology, told of a flashback which one of his patients had:

It is surprising, and sometimes shocking, when I find SRA [Satanic Ritual Abuse] unexpectedly showing up in an MPD [multiple personality disorder] client during therapy long after one would expect it. I was utterly dejected after a

therapy session with Inga when she had an alter [i.e., another personality] appear who had suffered SRA. At last I knew what had happened to her that caused her to start using dissociation in the first place.

She had been in MPD treatment with me for more than a year, and I had no notion there was any SRA behind it. . . . here is what happened.

Inga had a flashback, and relived a traumatizing moment in my office. She became childlike and talked in a tiny voice which was full of fear. The flashback was not complete enough to block out the present—she was simultaneously at the scene of the event and present enough with me to let me ask her some questions.

She entered the flashback by glancing at blood-covered walls around her, as though she were in a toilet stall. She said she saw blood everywhere, and there were white sheets soaked with blood all around her. . . . she was shocked at all the blood she had found. So far in the flashback, I had no solid evidence that there had been any cult-related activity. Then she said there was a big upside-down cross “over there,” and she burst into tears. I knew what that meant. She had accidentally entered a bathroom, in a church basement, which had just been used for a cult ritual. . . . The flashback thinned out a little; she got into a less emotionally charged state and reported the next developments from a different alter. . . . The second alter told me she walked up the stairs to the ground floor of the church, where she was met by her mother and a group of people who were very upset that she had used the basement bathroom. She was beaten severely on the spot. . . . As much as I could put things together afterward, here is what I helped her construct from her fragmented memories:

Her mother went to church practically every day, during daylight hours, and met with a group which included a pastor who wore only black. Inga was 3 or 4 at the time, and was not allowed to be with her mother during the meetings. She was very afraid of the pastor, and the mother was often violently abusive to her. . . . On the day of the flash-back, Inga could not wait to go to the bathroom, although she had been told to wait, and sneaked downstairs to where the bathroom was. She discovered the scene of the ritual before it had been cleaned up, and she couldn't believe her little eyes. When she ran upstairs, she was caught.

Now that the little girl had discovered the cult activities, they took her into the cult, and they subjected her to SRA rituals. . . . Inga is only one of many examples where SRA has led to a shattered life. (*Uncovering the Mystery of MPD*, 1991, pp. 73–75)

Pamela S. Hudson, who has treated about thirty children who were subjected to ritual abuse, reports that the brainwashing children receive can make them very fearful of churches:

SRA children will talk about the Devil or Satan or “the God of Hell.” They will say that they were forced to chant “Baby Jesus is dead. Baby Jesus is dead,” over a recently sacrificed infant. They report being sodomized beneath Christian paintings and taunted with, “Have Jesus help you now.” The courts may omit the spiritual assault but the therapists cannot be so oblivious. . . . Eventually the parent introduces their young children to their own religion in small increments because they are deprogramming and it must proceed gently. Suddenly attending church could be traumatic unless one prepares the child, as Satanic ceremonies parody Christian services and a flashback may occur. (*Ritual Child Abuse: Discovery, Diagnosis and Treatment*, 1991, p. 23)

In Part I, page 14, Pamela Hudson related the following:

One Fort Bragg boy was taken by his parent to a catholic church after he started disclosing his experiences. He screamed and bolted from the sanctuary when the priest lifted the holy wafer and blessed it in preparation for communion.

This reaction is not surprising when we understand that in satanic ritual abuse victims are sometimes forced to ingest what is purported to be human flesh, blood or some other disgusting substance in a Black Mass.

The psychiatrist Richard A. Gardner seems to be sympathetic to the False Memory Syndrome Foundation—an organization which strongly contests the idea of occultic ritual abuse and gives support to parents who claim they have been “falsely accused” of sexually abusing their children (see pages 194–195 of the article cited below).

Gardner feels that “Individuals who suffer from flashbacks do not generally have the experience of many years of freedom from them and then

their sudden reappearance 15, 20, or 30 years later.” He doubts that “a girl who was sexually abused at age three can be completely free of flashbacks for many decades and then, at age 43, for example, can suddenly experience flashbacks about her experiences.” Nevertheless, Dr. Gardner acknowledges that a “flashback” is a phenomenon that really occurs:

A flashback is basically an eruption into conscious awareness of a buried memory that has generally been traumatic. Usually, the flashback is brought into conscious awareness by some external stimulus that evokes it. Often, the stimulus has some similarity to the original traumatic event. An example would be the war veteran who has been traumatized in battle. Years later, exposure to situations that might be peripherally similar to the original battlefield conditions may invoke visual imagery (and associated thoughts and feelings of actual battlefield scenes. . . .) The greater the trauma, the longer will be the period of flashbacks and the less the likelihood that they will disappear completely. (*Issues in Child Abuse Accusations*, vol. 4, no. 4, p. 184)

The word *abreaction*, which will be used frequently in this book, has been explained as “the emotional release or discharge resulting from recalling to awareness a painful experience that has been repressed because it was consciously intolerable . . .” (*Sybil. The True and Extraordinary Story of a Woman Possessed by Sixteen Separate Personalities*, 1974, p. 355).

The book, *Multiple Personality Disorder from the Inside Out*, allows victims of sexual and ritual abuse to reveal some of the pain they have suffered. Below are a few statements regarding abreactions:

I wish my therapist understood how frustrating “lost time” is for me, and what it’s like to go through a memory. I doubt that anyone but a survivor can fully understand the pain, the real pain that comes with “reliving” it. (*Multiple Personality Disorder from the Inside Out*, 1991, p. 115)

While experiencing past abuse so vividly that it feels like it is happening all over again, my sense of security was completely lost, just as it was when I was a child. I depend on my

therapist as a base of safety and security during an abreaction. The fear of abreaction is so great that it is very important for the therapist to be that security base. (*Ibid.*, p. 125)

Although others may look at us and say, “You are sitting on your couch in your own safe home. What’s the crisis?” Living through an abreaction means feeling that the threat is right here, right now. (*Ibid.*)

Although the abuse occurred in the past, I relive every experience as if it was now. The trauma, terror, and pain must be experienced now to overcome the power of the past. (*Ibid.*, pp. 190–191)

“BODY MEMORIES”

Dr. Walter C. Young, of The National Center for the Treatment of Dissociative Disorders, shares this information regarding abreactions:

Emerging memories of abuse are often so severe that they may activate abreactions in which the patient experiences behavioral, affective, and cognitive recall of events with such vivid intensity that she may become suicidal, dangerous, or decompensated. The emergence of “forbidden” material often leads to a dangerous escalation in self-destructive behavior. Thus, the patient and therapist must constantly balance having material blocked and handling the unpleasant symptoms this creates against unearthing past traumas and handling the overwhelming affects this creates. . . . clearly the phenomena of patients reporting ritual abuse is real, and increasing numbers of clinicians report patients talking about these issues. . . . Memories often return as experiences of reliving, or abreactions, in which patients may have somatic pain, behavioral reenactments, and hallucinations compatible with the original experience. Typically, the patient may experience an entire event or a portion of an event as though it is current. The patient’s tasks are to gain increasing mastery over the ability to recognize that such a flashback experience is a reliving of a past memory, and to assimilate it, allowing the memory to become part of her personal past rather than parts of her dissociated present. These events must occur repeatedly until abreactions are worked through. Some patients may be able

to exercise control over memories and remember them more gradually so that the intensity is more manageable. However, this is one of the most difficult aspects of treatment to modulate.

Bodily sensations known as “somatic memories” or anxiety attacks with no specific memory may be precursors to the retrieval of information that the patient needs in order to complete a particular memory. For example, a patient may experience pelvic pain prior to the entire recollection of an abuse. One woman experienced fiery burning in her vagina. Subsequently she became aware of a cult ceremony in which she was ritually abused and raped by a number of men. This led to increased somaticization in which she experienced labor pains; later she connected them to an induced abortion. (*Out of Darkness: Exploring Satanism and Ritual Abuse*, edited by David K. Sakheim and Susan E. Devine, 1992, pp. 249, 261)

James G. Friesen related: “One example I heard of was that when one client got in touch with angry feelings, bug bites appeared on her arm despite the fact that there were no bugs around! Her angry emotions helped her body to remember there were bug bites on a specific traumatic occasion, but the mind could not now recall what had happened” (*Uncovering the Mystery of MPD*, page 115). Dr. Friesen does not say whether this example was linked to ritual abuse, but we would assume that it probably is because victims report being incarcerated in holes or rooms containing insects that bite.

Daniel Ryder’s book contains some information regarding body memories and ritual abuse:

As she got closer to her own satanic cult flashbacks, a woman . . . talked of waking up at 2 or 3 A.M. some nights with what could best be described as a prickling, burning sensation along a stretch of her right shoulder. Again, this is often the time of night the ceremonies are held.

There were no physical marks on her shoulder, she said. But the sensation and the pain was very real . . . the woman stayed in recovery, and the cult flashbacks finally started to come. Among them was one memory that put this physical sensation into perspective.

During one of the ceremonies, this woman, who was six years old at the time, was forced to watch a baby being sacrificed with a knife.

After the stabbing, one of the cult members took the same knife, pulled her shirt back from her shoulder, and lightly ran the edge of the knife along her shoulder blade to her throat.

The message was clear: If you talk, you will die like the baby. And, as she got closer to the memories in recovery, this old warning started to kick in.

A body memory came in another form for another cult victim. . . . he had been sexually abused by cult members who poked stick-like objects in his ears, mouth, anus. . . .

Just a few months prior to his first cult flashbacks, this victim was startled out of sleep . . . “The sensation was so real and startling, I could have sworn someone was standing right there ramming something into me,” he said. “And there was enough physical pain that the sensation stayed with me several hours.”

Memories also can somatize, taking the form of visible rashes, flaring up at the spot on the body where a victim was at one time cut or burned. Sometimes it is reported that the rashes actually take the form of satanic symbols that were traced on the victim’s skin during the ceremonies: 666’s, pentagrams, upside-down crosses, and any number of other symbols.

Dr. Marita Jane Keeling has seen a number of these rashes spontaneously appear on her satanic cult ritual abuse clients over the years.

For example, a rash in the form of an upside-down cross appeared recently on the back of one of her ritual abuse clients.

She said that no one at this point knows the exact process that causes such a physiological phenomenon. But she hypothesizes it’s some sort of “conversion reaction,” somewhat similar to that which can be induced in a deep trance state.

For instance, someone under deep hypnosis can be given the suggestion that a part of the body is burning, and sometimes a rash will appear in the designated body area. “This is a fairly well documented occurrence,” said Dr. Keeling.

Likewise, if a cult victim has been burned or cut as a past warning about not talking, it seems that in some of these cases this early programming can actually be activated in the form of body memories years later. (*Breaking the Circle of Satanic Ritual Abuse*, pp. 64–66)

The book, *The Satanism Scare*, contains articles by a number of people who desire to undermine claims regarding ritual abuse. In an article entitled,

“Satanism and Psychotherapy: A Rumor in Search of an Inquisition,” the anthropologist Sherrill Mulhern does not deny that body memories take place but feels that this does not necessarily prove the memories are true:

My preliminary study of spread of belief in a satanic blood cult among mental health professionals treating *adult* patients revealed that clinicians listed four types of evidence for the reality of patients’ satanic ritual victimization: (1) violence of the abreaction of recovered memories, (2) abundance of vivid detail and what therapists referred to as logical consistency of descriptions of abuse, (3) manifestation of body memories, such as spontaneous bleeding, muscle contractions, appearance of marks on the skin, etc. prior to or during the remembering process, and (4) their conviction that patients who have never met were saying the same things (Mulhern 1988).

Given the highly hypnotizable profile of MPD patients, even though the first three factors may seem convincing, they emphatically do not constitute evidence. When these patients are age regressed to prior moments in their lives, they relive mental events as if they were there. Although Grade 5s are capable of producing extraordinary body manifestations that illustrate their memories (the bleeding hands and feet of stigmatics), these types of exhibitions do not constitute evidence of a memory’s historical accuracy (Wilson 1982; Didi-Huberman 1982). (*The Satanism Scare*, edited by James T. Richardson, Joel Best and David G. Bromely, 1991, pp. 155–156)

Richard Ofshe, of the Department of Sociology at the University of California at Berkeley, is on the Advisory Board of the False Memory Syndrome Foundation and also deeply committed to eradicating the idea that reports of ritual abuse are of any value. In an article he co-authored with Ethan Watters entitled, “Making Monsters,” he disputed the importance of body memories:

Therapists also report that the memories their clients recover must be true because the emotions they display are so obviously real and powerful. These therapists are hardly unbiased observers. Even putting aside their commitment to repressed memory therapy, the proof of a therapist’s skill and acumen rides on ability to elicit memories

and provoke dramatic emotion. It is not surprising that therapists believe that these displays prove the existence of repressed abuse. In addition to showing appropriate emotion, clients can be expected to experience “body memories” at certain moments. Practitioners believe . . . that clients may re-experience the physical pain of the ancient abuse. Reports of body memories serve as added proof that the abuse happened.

As dramatic as these body memories may appear to be, research on the therapy’s procedures shows why clients might experience pain for reasons other than budding repressed memories. The analgesic power of hypnosis, its ability to cause people to experience non-existent physical stimuli and to cause somatic changes, such as perception of physical pain, has frequently been demonstrated . . . Subjects can also be led to undergo somatic changes, such as raising skin wheals, altering body temperature, heart rate and cause warts to disappear at the direction of the hypnotist. (Reprinted from *Society*, March/April 1993, p. 10)

This explanation regarding the “power of hypnosis” does not appear to adequately explain the phenomenon. How, for example, can one explain a body memory in a case where hypnosis was not used? It would be very difficult to convince many of the victims who have had these body memories that they are not real. One woman wrote:

I totally reexperienced each memory. I see what is happening, smell the smells, feel the emotional terror, feel the physical pain occurring, sometimes even to the point of bleeding. My body shakes in fear; even my teeth chatter . . . the abuse is happening NOW! (*Multiple Personality Disorder from the Inside Out*, p. 121)

Although we have some serious reservations about some of the ideas set forth by the psychiatrist Sigmund Freud, he did some very important work regarding the repression of memory and the abreactions that occur when the repressed material comes to light. In 1893, Sigmund Freud and Josef Breuer wrote an interesting paper entitled, “On the Psychological Mechanism of Hysterical Phenomena: Preliminary Communication.” In this work we find the following:

At first sight it seems extraordinary that events experienced so long ago should continue to operate so intensely—that their recollection should not be liable to the wearing away process to which, after all, we see all our memories succumb. The following considerations may perhaps make this a little bit more intelligible.

The fading of a memory or the losing of its affect depends on various factors. The most important of these is *whether there has been an energetic reaction to the event that provokes an affect*. By “reaction” we here understand the whole class of voluntary and involuntary reflexes—from tears to acts of revenge—in which, as experience shows us, the affects are discharged. . . . If the reaction is suppressed, the affect remains attached to the memory. . . . The injured person’s reaction to the trauma only exercises a completely “cathartic” effect if it is an adequate reaction—as, for instance, revenge. But language serves as a substitute for action; by its help, an affect can be “abreacted” almost as effectively. . . .

“Abreaction,” however, is not the only method of dealing with the situation that is open to a normal person who has experienced a psychological trauma. A memory of such a trauma, even if it has not been abreacted, enters the great complex of associations, it comes alongside other experiences, which may contradict it, and is subjected to rectification by other ideas. After an accident, for instance, the memory of the danger and the (mitigated) repetition of the fright becomes associated with the memory of what happened afterwards—rescue and the consciousness of present safety. Again, a person’s memory of a humiliation is corrected by his putting the facts right, by considering his own worth, etc. In this way a normal person is able to bring about the disappearance of the accompanying affect through the process of association.

To this we must add the general effacement of impressions, and fading of memories which we name “forgetting” and which wears away those ideas in particular that are no longer affectively operative.

Our observations have shown, on the other hand that the memories which have become the determinants of hysterical phenomena persist for a long time with astonishing freshness and with the whole of their affective colouring. . . . these memories, unlike other memories of their past lives, are not at the patients’ disposal. On the contrary, these experiences are completely

absent from the patients’ memory *when they are in a normal psychological state, or are only present in a highly summary form*. Not until they have been questioned under hypnosis do these memories emerge with the undiminished vividness of a recent event.

Thus, for six whole months, one of our patients reproduced under hypnosis with hallucinatory vividness everything that had excited her on the same day of the previous year (during an attack of acute hysteria). A diary kept by her mother without her knowledge proved the completeness of the reproduction [p. 33]. Another patient, partly under hypnosis and partly during spontaneous attacks, re-lived with hallucinatory clarity all the events she had passed through ten years earlier and which she had for the most part forgotten till the moment at which it re-emerged. Moreover, certain memories of aetiological importance which dated back from fifteen to twenty-five years were found to be astonishingly intact and to possess remarkable sensory force, and when they returned they acted with all the affective strength of new experiences . . .

This can only be explained on the view that these memories constitute an exception in their relation to all the wearing-away process which we have discussed above. *It appears, that is to say, that these memories correspond to traumas that have not been sufficiently abreacted . . .*

It may therefore be said that the ideas which have become pathological have persisted with such freshness and affective strength because they have been denied the normal wearing-away process by means of abreaction and reproduction in states of uninhibited association. (The Standard Edition of the Complete Psychological Works of Sigmund Freud, vol. 2, pp. 8–11)

It is interesting to note that Glenn Pace’s memo claimed that in ritual abuse “the memory was compartmentalized in a certain portion of the mind and was not subjected to the dilution of experiences of ensuing years. When it is tapped, it is as fresh as if it happened yesterday.” This seems to agree with Freud’s statement that the traumatic memory seems to “persist for a long time with astonishing freshness . . . these memories emerge with the undiminished vividness of a recent event.”

In an article entitled, “The Psychotherapy of Hysteria,” Sigmund Freud claimed that his patients actually resisted his attempts to get at the traumatic

events that caused their problems. The deeper he probed toward the core of the problem the more resistant they became:

I . . . came upon the difficulty that a number of patients could not be hypnotized . . . I was obliged therefore either to give up the idea of treating such patients or to endeavour to bring about this extension in some other way. . . . I noticed, however, that in some patients the obstacle lay still further back: they refused even any *attempt* at hypnosis. The idea then occurred to me . . . that people who were not hypnotizable were people who had a psychical objection to hypnosis, whether their objection was expressed as unwillingness or not. . . .

The problem was, however, how to bypass hypnosis and yet obtain the pathogenic recollections. This I succeeded in doing . . . I told the patients to lie down and deliberately close their eyes in order to “concentrate”. . . I then found that without any hypnosis new recollections emerged which went further back and which probably related to our topic. Experiences like this made me think that it would in fact be possible for the pathogenic groups of ideas, that were after all certainly present, to be brought to light by mere insistence; and since this insistence involved effort on my part . . . the situation led me at once to the theory that *by means of my psychical work I had to overcome a psychical force in the patient which was opposed to the pathogenic ideas becoming conscious (being remembered)*. A new understanding seemed to open before my eyes when it occurred to me that this must no doubt be the same psychical force that had played a part in the generating of the hysterical symptom and had at that time prevented the pathogenic idea from becoming conscious. What kind of force could one suppose was operative here, and what motive could have put it into operation? . . . I already had at my disposal a few completed analyses in which I had come to know examples of ideas that were pathogenic, and had been forgotten and put out of consciousness. From these I recognized a universal characteristic of such ideas: they were all of a distressing nature, calculated to arouse the affects of shame, of self-reproach and of psychical pain, and the feelings of being harmed; they were all of a kind that one would prefer not to have experienced, that one would rather forget. From all this there arose, as it were automatically, the thought of *defence*. . . . The patient’s ego had been approached by an idea which proved to

be incompatible, which provoked on the part of the ego a repelling force of which the purpose was defence against this incompatible idea. This defence was in fact successful. The idea in question was forced out of consciousness and out of memory. The psychical trace of it was apparently lost to view. Nevertheless that trace must be there. If I endeavoured to direct the patient’s attention to it, I became aware, in the form of *resistance*, of the same force as had shown itself in the form of *repulsion* when the symptom was generated. If, now, I could make it appear probable that the idea had become pathogenic precisely as a result of its expulsion and repression, the chain would seem complete. . . .

Thus a psychical force, aversion on the part of the ego had originally driven the pathogenic idea out of association and was now opposing its return to memory. The hysterical patient’s “not knowing” was in fact a “not wanting to know”—a not wanting which might be to a greater or less extent conscious. The task of the therapist, therefore, lies in overcoming by his psychical work this resistance to association. . . .

In what I have hitherto said the idea of resistance has forced its way into the foreground. I have shown how, in the course of our therapeutic work, we have been led to the view that hysteria originates through the repression of an incompatible idea from a motive of defence. . . .

The contents of each particular stratum are characterized by an equal degree of resistance, and that degree increases in proportion as the strata are nearer to the nucleus. . . . The most peripheral strata contain the memories (or files), which belonging to different themes, are easily remembered and have always been clearly conscious. The deeper we go the more difficult it becomes for the emerging memories to be recognized, till near the nucleus we come upon memories which the patient disavows even in reproducing them. (*The Standard Edition of the Complete Psychological Works of Sigmund Freud*, vol. 2, pp. 267–270, 285, 289)

The reader will remember that the following appeared in Glenn Pace’s memo:

The memories seem to come in layers. For example, the first memory might be of incest; then they remember robes and candles; next they realize that their father or mother or both were present when they were being abused. Another layer will be the memory of seeing other people

hurt and even killed. Then they remember having seen babies killed. Another layer is realizing that they participated in the sacrifices. One of the most painful memories maybe that they even sacrificed their own baby.

Unless one is acquainted with psychological writings regarding repression, Pace's statements seem totally bizarre. Why, for instance, would a woman remember incest first and sacrificing her own baby later on? The answer is that even though it is a well-known fact that victims of incest often repress the memory of the abuse, the participation in bloody life-threatening ceremonies, which include sexual abuse and the killing of one's own baby are far more likely to be blocked from memory. This, in fact, is precisely what Freud reported in volume 2, page 75, footnote 1, of his works:

It was here that I learnt for the first time, what was confirmed on countless later occasions, that when one is resolving a current hysterical delirium, the patient's communications are given in a reverse chronological order, beginning with the most recent and least important impressions and connections of thought and only at the end reaching the primary impression, which is in all probability the most important one causally.

Dr. Roland C. Summit, of the Department of Psychiatry at UCLA Medical Center in Torrance, California, agreed with Freud's assessment:

The more dreadful the abuse the more it will be shielded from consciousness. . . .

Herman and Schatcow (1968) found that fully 62% of the adults in an incest survivors' group had earlier "forgotten" all or most of their childhood abuse. . . . Sexual abuse is so developmentally toxic that it must be walled off and enshrouded in a kind of psychological cocoon, set aside from the mainstream of consciousness to remain dormant or to grow as it will, emerging unpredictably in some alien metamorphosis. (*Lasting Effects of Child Sexual Abuse*, edited by Gail Elizabeth Wyatt and Gloria Johnson Powell, 1988, pp. 54–55)

Dr. Walter C. Young's work seems to confirm that ritualistic ceremonies that are very brutal are often buried very deep in a person's mind and are difficult to bring to the surface:

One patient, whom we shall call Anna, presented initially with a history of marital problems and sexual difficulties with her husband. Gradually, Anna came to the revelation that she had been raped in college. As she worked with these memories, however, the sexual difficulties in her marriage did not improve. It became apparent, as treatment progressed, that Anna had been sexually abused by her father on repeated occasions. Efforts to deal with these findings did not relieve her depression and difficulty with sexual functioning.

It gradually became clear that Anna had a dissociative condition . . . the variety of dissociative symptoms and the functions that they played were clarified. Anna began to improve.

Then she began to make allusions to satanic cult scenes, "seeing blood, chainsaws, broken babies, and people in black robes," . . . Anna had been in outpatient psychotherapy for over five years before reports of ritual abuse spontaneously began to emerge.

Another patient, Brenda, was referred to inpatient treatment for "multiple personality disorder with no cult involvement." Hypnotic techniques and spontaneous recall were used in the initial stages of hospital treatment. Suddenly Brenda began having flashbacks of people in robes and scenes of torture and sacrifice. These memories increasingly led to reports of activities consistent with those reported by patients describing satanic ritual abuse. Brenda had already presented dissociative defenses and multiple personality, but the issues of ritual abuse emerged only subsequently, despite the fact that the therapist was convinced that there had been no cult involvement. . . .

Any patient who presents with multiple personality disorder or other significant dissociative disorders should invoke a high index of suspicion for the possibility of ritual abuse. Most such patients will have large gaps in their memories during the early, formative years. They may have memories of abuse at the hands of various family members or other adults. It is only after the emergence of these early memories that memories of ritual involvement seem to occur; there appears to be a layering of memories beginning with the least traumatic memories and progressing to memories of satanic ceremonies. (*Out of Darkness: Exploring Satanism and Ritual Abuse*, pp. 251–253)

Caitlin M., who claims to be a victim of ritual abuse, also claimed the least traumatic memories came first:

I was not formally diagnosed with MPD. I came to it on my own, and I knew that it was right. . . . I was seeing a psychiatrist who worked from a fairly traditional perspective. . . . I began to have memories of abuse. The memories followed one another in orderly fashion, beginning with the least terrible abuse, such as my father sexually abusing me in the bath when I was three, and progressing to increasingly painful and degrading memories involving both my parents and others.

As each new level of memory came up, I was sure it was the last. How much more evil could my parents be? . . . I didn't know I had MPD, and didn't know anything about it. I noted at the time a curious thing: when the memories came up, I felt myself really in them, reliving them totally as if they were happening right at the time, as if the past were present. Why that was, I didn't know.

It did not occur to my then-therapist to look for MPD, as he knew nothing about it. He became increasingly unable to assimilate the tortures I was describing once I got beyond basic incest. It disturbed him more and more that I couldn't just "talk" about the memories, but needed to scream and relive.

He asked me why I couldn't talk rationally, and I said I didn't know, that the terror in the memories was real and present and I had to scream.

Finally, one night at home, I was dealing with the first memory of ritual torture—a satanic ritual murder memory. I was out of my mind with terror, reliving the knife, the blood, the chanting, the people in black robes. . . . I really wish I had started with a therapist who could have been even slightly supportive and understanding about MPD. . . . I paid him to be supportive and help me, and he completely dropped the ball. . . . I wish I had known that MPD didn't make me crazy; that it was the best possible defense. I wish I had known that there were those who were dealing with it competently, and could offer me hope that I might have a functional, integrated personality someday. . . . I wish I had known that traumatic flashbacks were common . . . I wish I had had a professional to talk to about my fears. I thought then that perhaps I was incurable. I did most definitely not feel that I belonged in the "normal" world. (*Multiple Personality Disorder from the Inside Out*, pp. 139–141)

MULTIPLE PERSONALITIES

The reader will remember that Glenn Pace's memo spoke of those who "have been diagnosed as having multiple personality disorder." The 1994 edition of *Diagnostic and Statistical Manual of Mental Disorders* now refers to this disorder as Dissociative Identity Disorder and describes it as follows:

The essential feature of Dissociative Identity Disorder is the presence of two or more distinct identities or personality states . . . that recurrently take control of behavior . . . There is an inability to recall important personal information, the extent of which is too great to be explained by ordinary forgetfulness . . .

Dissociative Identity Disorder reflects a failure to integrate various aspects of identity, memory, and consciousness. Each personality state may be experienced as if it has a distinct personal history, self-image, and identity, including a separate name. Usually there is a primary identity that carries the individual's given name and is passive, dependent, guilty, and depressed. The alternate identities frequently have different names and characteristics that contrast with the primary identity (e.g., are hostile, controlling, and self-destructive). Particular identities may emerge in specific circumstances and may differ in reported age and gender, vocabulary, general knowledge, or predominant affect. Alternate identities are experienced as taking control in sequence, one at the expense of the other, and may deny knowledge of one another, be critical of one another, or appear to be in open conflict. Occasionally, one or more powerful identities allocate time to the others. Aggressive or hostile identities may at times interrupt activities or place the others in uncomfortable situations.

Individuals with this disorder experience frequent gaps in memory for personal history, both remote and recent. The amnesia is frequently asymmetrical. The more passive identities tend to have more constricted memories, whereas the more hostile, controlling, or "protector" identities have more complete memories. An identity that is not in control may nonetheless gain access to consciousness by producing auditory or visual hallucinations (e.g., a voice giving instructions). Evidence of amnesia may be uncovered by reports

from others who have witnessed behavior that is disavowed by the individual or by the individual's discoveries (e.g., finding items of clothing at home that the individual cannot remember having bought). There may be loss of memory not only for recurrent periods of time, but also an overall loss of biographical memory for some extended period of childhood. Transitions among identities are often triggered by psychosocial stress. The time required to switch from one identity to another is usually a matter of seconds, but, less frequently, may be gradual. The number of identities reported ranges from 2 to more than 100. Half of reported cases include individuals with 10 or fewer identities. . . .

Individuals with Dissociate Identity Disorder frequently report having experienced severe physical and sexual abuse, especially during childhood. Controversy surrounds the accuracy of such reports, because childhood memories may be subject to distortion and individuals with this disorder tend to be highly hypnotizable and especially vulnerable to suggestive influences. On the other hand, those responsible for acts of physical and sexual abuse may be prone to deny or distort their behavior. Individuals with Dissociate Identity Disorder may manifest posttraumatic symptoms (e.g., nightmares, flashbacks, and startle responses) or Posttraumatic Stress Disorder. Self-mutilation and suicidal and aggressive behavior may occur. . . . Certain identities may experience conversion symptoms (e.g., pseudoseizures) or have unusual abilities to control pain or other physical symptoms. . . . Individuals with Dissociate Identity Disorder score toward the upper end of the distribution on measures of hypnotizability and dissociate capacity. There are reports of variation in physiological function across identity states (e.g., differences in visual acuity, pain tolerance, symptoms of asthma, sensitivity to allergens, and response of blood glucose to insulin). . . . There may be scars from self-inflicted injuries or physical abuse. . . . Dissociate Identity Disorder is diagnosed three to nine times more frequently in adult females than in adult males. . . . Females tend to have more identities than do males, averaging 15 or more, whereas males average approximately 8 identities. . . .

The sharp rise in reported cases of Dissociate Identity Disorder in the United States in recent years has been subject to very different interpretations. Some believe the greater awareness of the

diagnosis among mental health professionals has resulted in the identification of cases that were previously undiagnosed. In contrast, others believe that the syndrome has been overdiagnosed in individuals who are highly suggestible. . . .

Dissociate Identity Disorder appears to have a fluctuating clinical course that tends to be chronic and recurrent. The average time period from first symptom presentation to diagnosis is 6–7 years. (*Diagnostic and Statistical Manual of Mental Disorders*, pp. 484–486)

Holly Hector, a therapist who treats victims of ritual abuse, has been quoted as saying that individuals who have multiple personality disorder are on “the far end of the dissociative continuum.” The following is found in a book written by Craig Lockwood:

By 1988, it had been clinically well established that persons diagnosed with multiple personality disorder (MPD) consistently disclosed backgrounds of severe traumatic childhood sexual abuse.

Distinguished MPD authority, Frank W. Putnam, M.D., noted in *Diagnosis and Treatment of MPD* that it was his impression that the “abuse suffered by multiple personality patients tends to be far more sadistic and bizarre than that suffered by most victims of child abuse.” (*Other Altars: Roots and Realities of Cultic and Satanic Ritual Abuse and Multiple Personality Disorder*, 1993, p. 11)

Dr. Putnam has also been quoted assaying:

“I am struck by the quality of extreme sadism that is frequently reported by most MPD victims. Many multiples have told me of being sexually abused by groups of people, of being forced into prostitution by family members, or of being offered as sexual enticement to their mothers' boyfriends. After one has worked with a number of MPD patients, it becomes obvious that severe, sustained, and repetitive child abuse is a major element in the creation of MPD.” (Statement by Dr. Frank Putnam, as cited in *Raising Hell*, p. 263)

Dr. Friesen noted that “about 97 percent of MPD patients have suffered serious abuse at an early age. Most of them have been abused sexually. They needed to use dissociation to cope with the abuse” (*Uncovering the Mystery of MPD*, p. 42).

Dr. Louis J. Cozolino claimed that, “The links between severe child abuse and the subsequent development of MPD has been well documented . . . Child abuse appears to be present in approximately 90% of the MPD cases” (*The Journal of Sex Research*, February, 1989, p. 135).

If the horrifying charges made by victims of occultic ritual abuse are true, then it would seem logical that many of them would end up with multiple personality disorder. This, in fact, does appear to be the case. Dr. Cozolino noted that, “The severity, chronicity, and alternating nature of abuse and love involved in ritual abuse appear to fit the requirements for the development of MPD. These conditions are especially apparent in cases where children are repeatedly abused in day-care facilities over many months, only to be brought home to loving parents in the evenings” (*Ibid.*, pp. 135–136).

In 1991, *The Psychiatric Times* reported the following: “According to Bennett Braum, M.D., about 20 percent of multiple personality disorder patients suffer from ritual abuse” (*The Psychiatric Times*, April 1991, p. 55).

Some of those who work with patients who suffer from multiple personality disorder feel that even a higher percentage of these people have been victims of ritual abuse. Dr. James G. Friesen commented as follows:

During the 1980s our awareness about the effects of physical and sexual abuses continued to grow and another notch was reached. From the offices of well-respected therapists and researchers came stories that are still doubted by some. These were stories of extreme abuse, but many of them were not verifiable because they came from very early childhood. They were the kind of stories that used to be dismissed as demented fantasy. Now they began to have a ring of truth to them because they fit into a specific syndrome. When adult survivors of extreme childhood abuse got deeper into therapy, increasing numbers of therapists found that the syndrome known as multiple personality disorder (MPD) was much more widespread than anyone had thought possible. A group of survivors of sexual abuse has helped us see that MPD is a distinctly identifiable pattern, and thousands of therapists are now being trained in its diagnosis and treatment. . . .

Here is why I believe SRA [satanic ritual abuse] will be the next level in society’s

consciousness-raising journey: Studies indicate that approximately 25 percent of those with MPD in North America have been subjected to SRA, and SRA is why they developed MPD in the first place. The dissociation of MPD is the best way children have of dealing with the trauma. In my discussions with Southern California MPD therapists, I have found a consensus that 25 percent is a low estimate. Many of us believe the percentage is much higher, at least in our own region. I have estimates as high as 50 to 60 percent! It is hard to believe, but there may be 100,000 people or more in the United States who were subjected to SRA as children! That is extremely disconcerting. (*Uncovering the Mystery of MPD*, pp. 207, 209)

On page 106 of the same book, James Friesen wrote the following:

People with MPD are not genetic failures. In fact their inherited qualities—creativity and intelligence—were what enabled them to dissociate in the first place. This not only kept them alive, but it also preserved their inner beauty. Without dissociation they probably would be dead or emotionally demolished. What seems a “sickness” to friends has actually been a blessing for the person involved.

On page 133, Dr. Friesen stated that, “MPD is not an illness. It is a protective way of life . . .” The book, *Multiple Personality Disorder from the Inside Out*, Introduction, page xx, says that those “most likely to develop MPD present several factors in a common profile. They have endured repetitive, overwhelming, and often life-threatening trauma at a sensitive developmental stage of childhood (usually before the age of nine), and they may possess a biological predisposition for auto-hypnotic phenomena (a high level of hypnotizability). MPD is often referred to as a highly creative survival technique, because it allows individuals enduring ‘hopeless’ circumstances to preserve some areas of healthy functioning.”

Daniel Ryder discusses multiple personality disorder in his book:

While usually referred to as a disorder, because of the multiple problems of living it can cause for a person, it’s important to note that the initial development of MPD in an abuse victim is actually a coping mechanism that helped the victim survive the trauma. . . .

As one example of how MPD can develop: During a cult ceremony, seven-year-old Shawn is locked in a cage with snakes, then physically tortured, and finally sexually abused. Shawn's psyche can only take so much (as can any of our psyches). So when Shawn is ready to snap, a new personality, a tougher personality in this case, is developed to handle the next wave of abuse. Or to handle the next scene—maybe of one of his parents sacrificing an infant or having sex with a neighbor.

Each time a new personality is developed, it becomes an inherent part of the host person's system. Later in life, this can really cause some problems. . . .

People who have developed MPD often have many inner children (teen and adult) personalities that have developed because of the trauma. . . .

According to Ms. Hector, some therapists working with multiplicity don't see it as a "disorder" because, in reality, it functions to keep someone safe—from a hostile environment, or from a psychotic breakdown. Again, these therapists see it instead as a "syndrome" and refer to it as simply MP, to clarify misconceptions about the condition. (*Breaking the Circle of Satanic Ritual Abuse*, pp. 143–144, 153)

Cheryl S. Knight and Jo M. Getzinger report that those who have MPD are often misunderstood:

Many people have a great deal of difficulty understanding multiple personality disorder. It does not make logical sense to many; therefore, it is often dismissed as "faking" or the presence of "demons." . . .

The "how and why" questions are also answered by Holly Hector in *Exposing And Confronting Satan & Associates*, by Wendell Amstutz on page 225:

1. As a child experiences an overload of brutal, calculated, and systematic trauma that they cannot escape—they dissociate and "pull inside or go away (outside)[.]" This birth person or core person ingeniously creates "a character" to deal with the present traumatic situation. These characters or "alternate personalities" serve to protect or insulate the child from the horror and the trauma.

2. The child who develops multiple personalities is typically between birth and seven years of age. After this developmental stage, the ego structure is more strongly formed thus preventing fragmentation.

3. The person who by necessity must develop multiple personalities to survive is almost always extremely intelligent and creative. . . .

4. A survivor of satanic cult abuse usually creates several alternate personalities (alters) who are forced to participate in satanic rituals. To survive they often learn to be loyal to the cult and claim they enjoy the heinous rituals. These are NOT demons. They cannot be exorcised or cast out. They merely responded to the programming and found ways to survive the brutality of this generational satanic worship. They need to be befriended and respected for helping the person survive. We are not suggesting the reader condone the deeds. We are suggesting that every personality can heal and needs respect, support, and love to conquer the past. . . .

9. The cult has expertly created what are called cult splits. They purposefully create many layers of alters who are designed to protect the secrets and the information of the cult. Some are designed to self-destruct (or commit suicide) if the information is revealed.

10. Healing is possible and probable with good interventions. Spiritual wholeness will facilitate lessening of the "separateness" of the alters or parts and is a necessity to speed the survivor towards health restoration. (*Care-Giving: The Cornerstone of Healing*, 1990, pp. 5, 7–9)

Flora Rheta Schreiber's book, *Sybil: The True and Extraordinary Story of a Woman Possessed by Sixteen Separate Personalities*, made many people aware of multiple personality disorder. Sybil—a pseudonym used to protect the patient—first consulted the psychoanalyst Dr. Cornelia B. Wilber on August 10, 1945. One day when Dr. Wilber was trying to help Sybil, she became exceptionally disturbed:

The prim, gentle midwestern schoolteacher, her face contorted with fear and fury, jumped up . . . ripped up the letters that had been in her lap and threw their remains in the wastebasket. Then, clenching her fists, she stood in the middle of the room, ranting, "Men are all alike. You jist can't trust 'em. You really can't."

She headed with rapid, spiderlike movements toward two long casement windows . . . clenched her left fist again and pounded with it at a small windowpane. "Let me out," she screamed. "Let me out!" It was an agonized plea—the call of the haunted, the hunted, the trapped.

Dr. Wilbur moved swiftly but not swiftly enough. Before she could reach her patient, there was a crash. The pounding fist had gone through the windowpane.

"Let me see your hand," the doctor insisted as she grasped the wrist. Her patient shrank from her touch. "I only want to see if you cut yourself," the doctor explained gently.

This time the patient stood absolutely still, her eyes wide with wonder as she looked at Dr. Wilbur for the first time since jumping up from the chair. In a plaintive "little-girl" voice, a voice quite different from the one that had denounced men, the patient asked: "You're not mad about the window?"

"Of course not," the doctor replied.

"I'm more important than the window?" the tone was one of curious disbelief. . . .

From the moment the patient had dashed to the window, the doctor had been aware not only that her behavior was uncharacteristic but also that she actually looked and sounded different. She seemed smaller, shrunken. . . .

The voice was also quite different, childlike, not like Sybil's voice. Yet that little girl voice had uttered a woman's words in its denunciation of men: "Men are all alike. You jist can't trust 'em." And the word *jist*. Sybil, perfectionist schoolteacher, strict grammarian, would never use a substandard word such as *jist*.

The doctor had the distinct impression that she was dealing with someone younger than Sybil. But the denunciation of men? The doctor couldn't be sure. Then the thought she had reined back broke forth: "Who are you?"

"Can't you tell the difference?" was the reply, accompanied by a resolutely independent tossing of the head. "I'm Peggy."

The doctor didn't answer, and Peggy continued: "We don't look alike. You can see that. You can."

When the doctor asked for her last name, Peggy replied airily, "I use Dorsett and sometimes Baldwin, I'm really Peggy Baldwin." . . .

The doctor waited a moment; then she proceeded: "And who is Sybil?"

The doctor waited, and Peggy replied, "Sybil? Why, she's the *other* girl."

"I see," the doctor replied. Then she asked, "Where do you live?"

"I live with Sybil, but my home . . . is Willow Corners," Peggy replied. . . .

There was sudden movement. Peggy had left the couch and was moving across the room with the same swift, spiderlike movement with which she had earlier rushed to the window. The doctor followed her. But Peggy had vanished. Sitting on the small mahogany chair near the desk was the midwestern schoolteacher—Sybil. This time the doctor knew the difference. . . .

"Don't be frightened," the doctor said. "You were in another state of consciousness. You had what we call a *fugue*. A fugue is a major state of personality dissociation characterized by amnesia and actual physical flight from the immediate environment." (*Sybil*, 1973, pp. 65–66, 68–70)

From her examination of Sybil, Dr. Wilbur concluded that she had multiple personality disorder. This was believed to be an extremely rare disorder. As Cornelia Wilbur studied "the names Mary Reynolds, Mamie, Felida X, Louis Vive, Ansel Bourne, Miss Smith, Mrs. Smead, Silas Prong, Doris Fisher, and Christine Beauchamp became known to the doctor. These were the people with multiple personalities whom medical history had recorded: seven women and three men. The newly reported case of Eve made it eight women, and Eve was the only multiple personality known to be alive. . . . Sybil was the first multiple personality to be psychoanalyzed" (*Ibid.*, pp. 108–110).

Since one of her other personalities would sometimes take over, Sybil was often accused of things she did not believe she had done. On one occasion one of her other personalities (Mary) actually bought a house without her knowledge:

Two days later Sybil . . . opened a manila envelope from the bank. She was overdrawn. The check for forty-seven dollars she sent to Hartley's Pharmacy last night would bounce.

Sybil thumbed through the canceled checks. A check for five hundred dollars? She hadn't written a check for that amount. Evans Real Estate? She had never heard of them. In a less sophisticated stage of her multiplicity she would have regarded a check she hadn't signed as a mystery, but now she realized that one of the others had signed the check. . . .

After Sybil received a telephone call from a Dan Stewart, informing her that the closing of “her” house was to take place, she panicked. At first Dr. Wilbur who kept on saying, “When you are well, these things won’t happen to you,” wasn’t helpful. The doctor did finally get a lawyer, however, who, by pleading “mental incompetence,” rescued Sybil from the commitment made by Mary. (Ibid., pp. 365–366)

The following information is given on page 314 of *Sybil*:

Sybil’s mind and body were possessed by these others—not invading spirits, not dybbuks from without, but proliferating parts of the original child. Each self was younger than Sybil, with their ages shifting according to the time of the particular trauma that each had emerged to battle.

With the revelation of the five new selves, the strategy of treatment remained what it had been before—to uproot and analyze the traumas, thus rendering unnecessary the defense against each particular trauma and the self who did the defending. Integration would be accomplished by getting the various selves to return to Sybil, the depleted, waking self, the acquisitions and modes of behavior that they had stolen from the original Sybil. They had to return the knowledge, the experiences, and the memories that had become theirs in the third of the total Sybil’s life that they and not Sybil had lived.

Dr. Wilbur was eventually able to integrate the sixteen personalities of Sybil into one individual. Moreover, she also had success with a number of other patients who had multiple personality disorder:

While Sybil was recalling having been a multiple personality from a distance, Dr. Wilbur was still living with multiple personality at close hand. In seven years the doctor had in fact diagnosed and treated six cases of multiple personality—five females and one male . . . all were treated with psychoanalytic psychotherapy and hypnosis. All were integrated, although one suffered a relapse and had to be integrated a second time. . . .

All had symptoms that followed as predictable a course as measles. Each had a central, or waking, self corresponding to waking Sybil and alternating selves of which the waking self had no knowledge and for whose memories and experiences she (he)

was amnesic. In each of the six cases there was a “Vicky” character, who knew everything about all the selves and who served as a memory trace. . . .

What is clearly substantiated is that the escape, which is undertaken without the awareness of the waking self, far from being conscious, is a strategy of the unconscious mind. Clear, too, is that the selves, who are part of the strategy and who exist outside of the waking self’s awareness, function as autonomous entities.

The autonomy, observed in the case of the selves of Sybil and reaffirmed through the direct observation of these other six cases by Dr. Wilbur and her colleagues, also held up under the scrutiny of objective measurements. The startling finding was that the waking self and each of the secondary selves of a given multiple personality *react like different* people.

Item: The four selves of a twenty-four-year-old, each of whom was independently given a psychological word association test, had totally different responses for individual words and for sets of words. From self to self there was no leakage, no cross-fertilization of a single word association. Unmistakably, selves I, II, III, and IV were as independent in their responses as if they were four individuals.

Item: A battery of psychological and neurological tests was administered to the four selves of another patient (Jonah), a twenty-seven-year-old. The selves reacted with complete independence of one another. Even their EEGs (electroencephalograms) were unlike. . . .

Even though Jonah’s four selves could be substantiated through objective tests and clinical observation, thirteen army psychiatrists failed to spot the nature of his illness. That Dr. Wilbur, fresh from an eleven-year exploration of Sybil Dorsett, did make the diagnoses, not only of Jonah but also of five other cases in seven years, seems to indicate—just by the law of averages—that this illness occurs more frequently than is recognized by physicians. Not impossibly many persons who suffer from amnesia are in reality multiple personalities. (Ibid., pp. 446–449)

Flora Rheta Schreiber reported that during “the Columbus Day weekend, 1972, Sybil, Dr. Wilbur, and I got together to celebrate the book’s approaching completion. Sybil was marvelous—so well that it was hard to remember that she had once been otherwise. . . . as her friend I rejoiced in her story’s happy ending” (Ibid., pp. 449–450).

WHY THE SEETHING RAGE?

Before Sybil's personalities could be integrated, it was necessary to find out just what was causing the disorder:

The pivotal question was: *why* had Sybil become a multiple personality? . . . The doctor believed, however, that Sybil's condition stemmed from some childhood trauma, though at this stage she couldn't be certain. To date analysis had revealed certain pervading fears—of getting close to people, of music, of hands—that seemed connected with a trauma. Telltale, too, were the seething rage, repressed in Sybil but bursting forth unbridled in Peggy Lou, and the denial of mother in both Peggy Lou and Vicky [two of Sybil's alternate personalities]. The feeling of entrapment strongly suggested trauma. (*Sybil*, p. 111)

It was finally discovered that Sybil's own mother, Hattie, had tortured her to the point that she developed multiple personality disorder:

In early 1957 the analysis unfolded a drama of cruelty, secret rituals, punishments, and atrocities inflicted by Hattie on Sybil. Dr. Wilbur became convinced that the taproot of Sybil's dissociation into multiple selves was a large, complicated capture-control-imprisonment-torture theme that pervaded the drama. One escape door after another from cruelty had been closed, and for Sybil, who was a battered child four decades before the battered child syndrome was medically identified, there had been no way out.

Normal at birth, the doctor speculated, Sybil had fought back until she was about two and a half, by which time the fight had been literally beaten out of her. She had sought rescue from without until, finally recognizing that this rescue would be denied, she resorted to finding rescue from within. First there was the rescue of creating a pretend world, inhabited by a loving mother of fantasy, but, the doctor hypothesized, being a multiple personality was the ultimate rescue. By dividing into different selves, defenses against not only an intolerable but also a dangerous reality, Sybil had a *modus operandi* for survival. Grave as her illness was, it had originated as a protective device. (*Ibid.*, p. 207)

One of Sybil's alternate personalities known as Helen revealed the great fear she had of her mother when she hid under Dr. Wilbur's desk:

At the mention of Hattie, Helen broke away from the couch, where she had been seated quietly, to clamber on all fours toward and then under the desk. Her arms folded over her breasts, her head bent over her neck, her eyes wide with terror, Helen sat huddled in a heap. Her teeth were chattering noisily.

"Helen?" the doctor, placing a hand on the patient's shoulder, asked gently.

"She's in this room," Helen screamed, beginning to tremble even more violently than before. "Behind the curtains."

"Who?"

"Mother."

"There's nobody here, Helen, but you and me."

"I never want to see my mother again."

"You never will."

"Never?" Her teeth ceased to chatter, and the terror departed from her eyes. (*Ibid.*, p. 302)

Although we have no evidence that Sybil's mother was involved in an occultic group practicing ritual abuse, some of the "secret rituals, punishments, and atrocities" Sybil was subjected to were similar to those found in ritual abuse. For example, we have previously shown that the Ritual Abuse Task Force of the Los Angeles County Commission for Women, published a booklet which claimed that some victims are "placed in coffins and told to 'practice being dead.' For some this includes mock burials in which the victim is buried and told s/he is being left to die." Interestingly, in the book, *Sybil*, page 212, we read that

There were times when Hattie showed Sybil what it's like to be dead, when she put the child in the trunk in the attic and closed the lid or stuffed a damp wash rag down Sybil's throat and put cotton in Sybil's nose until the child lost consciousness. When Hattie threatened to put Sybil's hands in the meat grinder and chop the fingers off, Sybil couldn't be sure whether or not the threat was real.

There are actually three parallels here—i.e., locking a child in a coffin or trunk to practice or experience being dead, forcing a child to lose

consciousness because of lack of oxygen, and threatening mutilation. Although we cannot be certain, the similarities might suggest that Sybil's mother was herself a victim of ritual abuse.

Besides the torture she suffered, Sybil had witnessed her mother sexually abuse an "eighteen-month-old" she was babysitting (see page 205).

Victims of occultic ritual abuse sometimes mention the sinister laughter which accompanies torture and sexual abuse. While mental illness could account for this type of behavior, it is interesting to note that Sybil was very disturbed by her mother's weird laughter while she was abusing her:

It was shrill, rising higher. Sybil began to tremble. . . . The laugh came when she was made to stand up against the wall. A broom handle struck her back. A woman's shoe kicked her. A washcloth was stuffed down her throat. She was tied to the leg of the piano while the woman played. Things were put up inside her, things with sharp edges that hurt. And cold water. She was made to hold the water in her. The pain, the cold. Each time worse than before and always that laugh along with the pain. When she was placed inside a trunk in the attic she heard that laugh. It was with her again when she was buried in the wheat crib and nearly smothered. . . . The laughter had made her heart stand still, and her whole body froze with it. . . .

The . . . mother laughed when there was no reason for laughter and didn't allow her daughter to cry when there was cause for tears.

Ever since Sybil could remember, the laughter—cacophonous, wild—had accompanied a special brand of matinal maternal ministrations. . . .

"We don't want anyone looking in, spying on us!" Hattie would say as she locked the kitchen door and pulled down both door and window shades.

"I have to do it. I have to do it," Hattie muttered, as with the same ritualistic deliberateness with which she indulged her aberrations in the community, she placed her daughter on the kitchen table. . . . A favorite ritual, however, was to separate Sybil's legs with a long wooden spoon, tie her feet to the spoon with dish towels, and then string her to the end of a light bulb cord, suspended from the ceiling. The child was left to swing in space while the mother proceeded to the water faucet to wait for the water to get cold. After muttering, "Well, it's not going to get any colder," she would fill the adult sized enema bag to capacity and return with

it to her daughter. As the child swung in space, the mother would insert the enema tip into the child's urethra and fill the bladder with cold water. "I did it," Hattie would scream triumphantly when her mission was accomplished. "I did it." The scream was followed by laughter, which went on and on.

These early morning rituals also included unneeded enemas . . . Almost invariably it was an adult-sized bag, containing about twice as much water as would normally be given to a child or infant. After the enema Hattie insisted that the child walk around the room holding in the water. This resulted in severe cramps. But if Sybil cried, Hattie would beat her and say, "I'll really give you something to cry about."

The ritual was not complete until Hattie had warned "Now don't you dare tell anybody anything about this. If you do, I won't have to punish you. God's wrath will do it for me!"

With frightening frequency, too, during infancy and childhood, Hattie would force her daughter to drink a glass full of milk of magnesia. Sybil would get cramps. Hattie would pick up the child, allowing the legs to hang straight. The cramps would become more severe. When Sybil pleaded to go to the bathroom, Hattie made her go to the bedroom instead. Hattie made Sybil soil herself and then punished the child for doing what Hattie had made her do. Sybil began to cry. Then Hattie tied a towel around Sybil's mouth so that grandmother Dorsett, who lived upstairs, would not hear the cry. Fearing the towels, Sybil also was afraid to cry. By the time she was three and a half she no longer did cry.

There was still another morning ritual . . . Hattie would force into the child's vagina an array of objects that caught the mother's fancy—a flashlight, a small empty bottle, a little silver box, the handle of a regular dinner knife, a little silver knife, a buttonhook. . . . Sybil's hymen was severed in infancy, and her vagina was permanently scarred. . . . a gynecologist who examined Sybil when she was in her twenties stated that, because of the internal injuries, she would probably never bear a child. . . . although the fight was literally beaten out of Sybil by the time she was two and a half, she blamed not the perpetrator of the torture but its instruments: the flashlight, the towels, the silver box, the shoe buttonhook.

"Sybil," Willard Dorsett [Sybil's father] said one Sabbath morning as the family was getting ready for church. "I don't see why you scream so every time we put those shoes on you."

To Hattie, Willard remarked, "Mama, we'd better get her new shoes."

Willard Dorsett didn't know that it hadn't been the white kid shoes that made Sybil scream. He didn't know that in the Dorsett household the buttonhook had uses unrelated to the buttoning of shoes. Hidden from Willard, concealed from the world beyond the drawn shades, these sadistic tortures remained nameless. . . . Hattie would slap her daughter and knock the child to the ground. Or Hattie would fling Sybil across the room, once sufficiently violently to dislocate one of the child's shoulders. . . .

A hot flat iron was pressed down on the child's hand, causing a serious burn. A rolling pin descended on Sybil's fingers. A drawer closed on Sybil's hand. A purple scarf was tied around Sybil's neck until she gasped for breath. . . .

Sybil was tied with dish towels to the scrolled piano leg while her mother played. . . . on other occasions Hattie would first fill the child's rectum or bladder with cold water. With the pedals of the piano pushed down, Hattie would pound the instrument as hard as she could. Vibrations in the head and reverberations in the full bladder or rectum created physical agony and emotional horror. . . .

Another incident Sybil kept to herself was the one that took place in the wheat crib. . . . when she was four and a half. Hattie had taken Sybil there for an afternoon's play.

After Sybil and her mother had climbed up the retractable stairs. . . . Hattie said, "I love you Peggy." Then the mother placed the child in the wheat and left, pulling the stairs up into the ceiling.

Encircled by wheat, Sybil felt herself smothering and thought that she was going to die. Then for a time she knew nothing.

"Are you in there, Sybil?" She recognized her father's voice. Then Willard was standing beside her in the wheat crib. He bent over, lifted her gently, and took her downstairs. . . .

"How did Sybil get up in the wheat crib?" Willard asked his wife. "She could have smothered in that wheat."

"Floyd must have done it," her mother improvised. (*Sybil*, pp. 195, 208–211, 219)

Interestingly, there are more parallels to ritual abuse in the material cited above. For instance, the practice of hanging a child upside-down, using laxatives to make the child soil him or herself, and inserting knives and other sharp instruments into body orifices.

Many people who tend to discount the accuracy of retrieved memories are especially skeptical of memories reported by those who have multiple personality disorder. It is, of course, true that in MPD the traumatic memories are often held by a number of alternate personalities and that it may be difficult for patients to put all the pieces of the puzzle together without making some mistakes. Nevertheless, Dr. Wilbur's painstaking work with Sybil has demonstrated that one must be very careful about dismissing such memories. Dr. Wilbur, in fact, was able to find important evidence which tended to confirm Sybil's memories. Wilbur even questioned Sybil's father about the abuse:

"In the early morning," the doctor was saying, and as she recounted the morning ritualistic tortures, he [Willard Dorsett] felt himself inwardly writhing. When she referred to the buttonhook, he again bowed his head. It was a moment of revelation.

"That's why Sybil screamed so on the Sabbath," he murmured, "when we tried to button her white kid shoes." Then, still thinking about his daughter's screams of anguish at the buttonhook's evocation of a hideous pain, he said that what had been described was quite beyond his comprehension. He added also that he had been away from home and couldn't know what was going on. . . .

The atmosphere was like melted rock issuing from a volcano as Willard Dorsett iterated and reiterated: "I don't know. How could I know when nobody told me? I believed Hattie." Then he added what was partly self-defense, partly confession, "I was so overwhelmed by Hattie that I didn't think."

"Think, Mr. Dorsett," the doctor enjoined. "Can you tell me whether these things Sybil reported to me actually took place? There are internal scars and injuries that lend credence to her account." . . . he removed his handkerchief from the vest pocket of his gray-flannel suit and wiped the beads of gathering perspiration from his forehead. The wheat bin and the buttonhook were the undeniable evidence in the chain of his recollections. He could *hear* his daughter's piercing screams at the sight of that harmless buttonhook. And the scars and injuries also constituted proof. He folded his handkerchief neatly and returned it to his vest pocket. He then looked steadily at the doctor, seeing the past whole for the first time.

“Doctor,” he finally said in a low voice, “I’m sure that Sybil’s recollections are quite accurate in every respect. I didn’t know about these things, but now that I look back I recall most of the physical injuries. There were times after they must have occurred when Sybil would be in bed, and her grandmother—my mother would care for her. With her grandmother Sybil was fine.” He stopped short as he realized what he had said. Then resuming, he explained, “I didn’t know about these things, but, knowing Hattie, I do know that she was entirely capable of them.” He added, with a strange emotionless objectivity, “I’m sure not only that they were possible but that they happened.”

It was a pivotal moment . . . the moment in which the action of a drama assumes a quick catastrophic new turn, a reversal. As a witness, corroborating the truth of Sybil’s testimony about the atrocities, which Dr. Wilbur already regarded as the taproot of the multiplicity of personality, Willard Dorsett had also incriminated himself. His admission that Hattie was entirely capable of the atrocities attributed to her was tantamount to a confession that by failing to protect his daughter against a perilously destructive mother he had been partner to the mother’s deeds. This was precisely what Dr. Wilbur suspected. . . . The mother was the taproot of Sybil’s having become a multiple personality, but the father, Dr. Wilbur was now sure, through the guilt not of commission but of omission, was an important associated root. The mother had trapped Sybil, but the father, even though Sybil herself had never quite admitted it, had made her feel that from that trap there was no exit.

The doctor simply said, “Mr. Dorsett, you have just told me that you consider Sybil’s mother entirely capable of the atrocities we’ve discussed. Then, to repeat an earlier question, may I ask why you allowed your daughter to be brought up by her?”

He wondered whether to answer or to withhold the self-incrimination that an answer would inevitably imply. “Well,” he replied while measuring his words, “it is a mother’s place to raise a child.” Once again the shell closed around him.

“Even, Mr. Dorsett, when that mother is clearly schizophrenic? Even, Mr. Dorsett, when this schizophrenic mother came very close on at least three occasions I can think of to killing her child?”

Flustered, defensive, he replied, “I did what I could.” Then he told Dr. Wilbur about his having taken Hattie to see a psychiatrist . . . The doctor

there had diagnosed Hattie as a schizophrenic and had said that, although she didn’t have to be hospitalized, she should be treated on an outpatient basis. “Hattie saw the doctor only once,” Willard remarked. “She wouldn’t go back because she said that all he did was stare at her.” . . . The other psychiatrist’s diagnosis confirmed Dr. Wilbur’s own. It was the confirmation that made the atrocities doubly believable as part of a schizophrenic’s mode of behavior. This, together with Willard Dorsett’s observations, meant that the verification for which the doctor had been searching had been found. No longer did she have to ponder that even though the various selves of Sybil had told identical stories about Hattie’s atrocities, that that in itself did not constitute confirmation. . . . now there was no need to question further. The veracity of the reporting could not be doubted. (*Sybil*, pp. 272–275)

Another book regarding multiple personality disorder which had a significant impact on people was entitled, *The Three Faces of Eve*, by Corbett H. Thigpen and Hervey M. Cleckley. The authors are psychiatrists who treated a woman whom they referred to as “Eve White.” She also had two other personalities—“Eve Black” and “Jane.” Eve Black was very rebellious and was constantly causing trouble for Eve White when she was able to gain control. Jane, on the other hand, was very helpful and supportive of Eve White and gave the psychiatrists a good deal of help in their attempt to treat Eve White.

Prior to treatment Eve White was not aware that Eve Black and Jane even existed. She did, however, have problems with the loss of time when the other personalities took control. The personalities of Eve White and Eve Black were diametrically opposed to each other. According to her doctors,

Eve White neither smoked nor drank and kept judicious hours. When Eve Black emerged, if the occasion permitted, she often made herself attractive to various adventurous men she encountered, men not acquainted with Mrs. White. She was always ready for a party and liked nothing better than to dance until the small hours of the morning.

“What does Ralph [Eve White’s husband] make of you [Eve Black]?” the physician now inquired.

“Why, he don’t know anything about me,” she promptly replied. “Naturally, I wouldn’t try to come out if he’s going to be around. If I ever

happen to run into him I take on airs and try to act just like his wife until I can get out of his sight.” . . . With a flashing roll of her eyes she averred jubilantly, “About a week ago I was out nearly all night and got right well polluted with gin. You ought’ve seen her thoughts when she woke up the next morning and found herself with the hang-over! . . . She didn’t like it a bit and was scared half to death.” (*The Three Faces of Eve*, Revised Edition, 1992, pp. 27–28)

Although Eve White’s alternate personality known as Eve Black seemed to be mischievous and unreliable, she possessed important information about Eve White and provided important clues when she talked with the psychiatrists:

Fortunately we were able to interview Eve White’s parents several times . . . Through them, through Eve White’s sisters, her cousin Flo, and through other members of the family, we were able to obtain valuable historic detail of the patient’s life.

We were both surprised and dubious when Eve Black told us she had enjoyed an independent life ever since Eve White’s childhood. Feeling that she was probably a product of disruptive emotional stresses which the patient had suffered in recent years, we were inclined to feel that this was one of her boastful and expansive fabrications. She told us freely of episodes twenty or more years ago in which she had allegedly emerged, usually to engage in acts of mischief or disobedience. Familiar with the gratuitous fibs she told glibly and without compunction, we realized that her account alone could never be taken as reliable evidence. Since Eve White, whose word on any matter always proved good, had no access to the other’s current awareness or her memory and, indeed, did not until recently even faintly suspect her existence, it was impossible through her to check directly and immediately on Eve Black’s stories. Her memory did, however, afford considerable indirect evidence, because she was able to confirm reports of certain punishments she had received in childhood, of accusations made against her for deeds unknown to her but described to us by Eve Black.

Some of these stories were substantiated through the parents and other members of the family. Eve White’s parents impressed us as sober, reliable people. . . . The mother and father both clearly recalled several incidents that Eve Black

had previously reported to us. They had to punish their ordinarily good and conforming six-year-old daughter for having disobeyed their specific rule against wandering through the woods to play with the children of a tenant farmer whose house was approximately a half mile away. They considered this expedition dangerous for so young a child and their daughter’s unaccountable absence had caused them worry and distress. On her return Eve had received a hearty whipping despite her desperate and persistent denials of wrongdoing and disobedience.

In fact, these very denials only added to her punishment because the evidence of her little trip was well established and her plea of innocence was taken as a deliberate and bold-faced lie. Almost as surprising as disobedience and lying in such a good child was the daring with which she had wandered home through the darkening woods. Eve was timid and had for some time shown abnormal fear about going near the ditch under the bridge where a man had been found dead. This evening she had boldly loitered there as well as in the thicket beyond.

Eve Black had previously described this incident to us in some detail, expressing satisfaction and amusement about having “come out” to engage in and thoroughly enjoy the forbidden adventure, and particularly in having been able to withdraw and leave the other Eve, bewildered and sincerely protesting her innocence, to appreciate the sensations of the whipping. Though Eve Black, when absent or “in,” preserved a considerable degree of indirect awareness of the outer world through Eve White’s thoughts and perceptions, she insisted that she was totally immune from any physical pain suffered by the latter and from any other sensations she experienced. The adult Eve White recalled this and several other punishments which she had no way of understanding and which had sometimes deeply confused her in her relations with her parents. She was never able to gain memory of the experiences of Eve Black for which she was punished, though extensive efforts were made, both with hypnosis and without, to bring this material to awareness. After being told in detail what had occurred, she still was unable to establish any shadowy contact with it through memory. It remained extraneous to personal experience. (*The Three Faces of Eve*, pp. 91–94)

It was during a conversation with Eve White’s alternate personality known as Jane that a startling

breakthrough occurred. Eve had completely repressed the memory of her grandmother's funeral because it was so traumatic. The reason for this soon became apparent:

Jane talked in her usual manner. . . . the therapist asked Jane's permission to speak again with Eve White . . . Jane's neck stiffened abruptly and she gazed blankly at the physician. Her ordinary serene expression had been demolished. A wild light of terror glinted in her eyes. The features of this countenance had contorted to unrecognizable chaos. Staring now in glassy horror past the man who faced her, she suddenly cried out in frantic shattered tones:

"Mother . . . ! Oh, Mother . . . ! Don't make me. . . . Don't. . . . Don't. . . . I can't do it! I can't!"

Seizing her head at the temples with both hands, she began a banshee's scream that did not reach its eerie and piercing crescendo until the amazed physician had reached the office of his colleague across the hall. . . .

It was a remarkable scream. Wordless, primitive, sustained, it scarcely seemed more human than the midnight wail of an old steam locomotive. Neither of us had ever heard from disturbed psychotic patients so strange and impressive an outcry. Hurrying back across the hall, we were both in the therapist's office a moment after the shriek subsided. Still quickened by the physiologic manifestations of excitement we looked silently at the patient, then at each other. Perhaps, we thought, our reasoning processes would soon compose themselves.

"Which one is it?" one of us finally asked.

After further scrutiny and some effort at sober thought, the other, in sharp astonishment, replied, "Why . . . it isn't any one of the three. . . . It isn't Jane. It isn't Eve White; and yet, it isn't Eve Black!"

So it seemed to us at that moment, and so it still seems, now more than two years later. We asked her now who she was and she could give no clear or satisfactory reply. Her terror was steadily subsiding but she was still bewildered, emotionally volative, and actively groping for orientation and perspective. After a little while we asked again who she was.

"I'm not sure . . . why, I can't tell," she finally murmured. We did not press her further at this point for specific information. . . . It was soon plain that, in contrast with Jane . . . this manifestation was by no means unequipped with memory. She knew a great deal about the experiences of Eve

White, and also of Jane and Eve Black. . . . As she talked with us, we both felt that this person was very much like Jane . . . still neither of us could quite feel that this was Jane. On into the evening many points of great interest to us were discussed.

"When you asked me to let you speak with Eve White," she said, referring to the therapist's last request before the startling scream emerged, "when you asked for her, I suddenly realized, I am Eve White!"

It must have been a realization of dismaying intensity. For a moment it bleached her thought of content. Shaken deep within, as if by a subjective earthquake . . .

The sense of death now pressed upon her with sudden and fearful immensity. With this sense there flashed in sharp clarity before her the incident from long ago . . . her mother had called her, telling her to come into the house and change her dress. Her grandmother's funeral. . . . Every detail of the scene now drenched her awareness. The lost memory stood forth in almost the freshness of immediate perception. The sad and solemn group of adults . . . the weeping . . . the uncanny stillness everywhere . . . the flowers, and the specific odor of those flowers. . . .

For her it now became that very moment again. Her mother was holding her up high off the floor, and telling her she must touch her dead grandmother's face. Appalled by the aspects of this situation that she did not fully comprehend, the young child shrank from the demanded contact. Fragmentary ideas of death and desolation, which she had heard spoken of by adults during the grandmother's terminal illness and since her death, fears that had stirred for the moment and then been evaded by the little girl, all now coalesced into a horrible and incomprehensible immediate reality. Her mother kept insisting that she must touch this immobile face in the coffin. She burst into tears, squirmed and struggled to pull away. Her mother, embarrassed and unnerved by the conspicuous display, intensified her insistence. She was desperate now to terminate the situation.

The force upon the young child seemed inexorable. Despite her horror she put her hand against the face of the corpse. Hemmed in and frantic, she felt herself in some respects like the trapped wolf who chews off his own leg. She would plunge toward any promise of escape however dangerous and painful it might be. When her small warm hand felt the cold flesh of this dead face, recognizable as the waxlike image of the grandmother she remembered alive, a devastating

innuendo of mortality shook her senses. All her old horror of the ditch with the slimy water and of the drowned man who had been dragged from its noisome depths joined synergistically into her reaction to the present perception. The monster, scaly and murderous and inexorable, the monster which her imagination and that of other children had created as a symbol of death and horror and putrefaction, and as the ever-threatening inhabitant of those fearful waters of the ditch, became palpably real in the cold touch of her grandmother's corpse. She had cried out, as her hand moved forward:

"No, no . . . ! Oh, no, Mother. . . . I can't. . . . Don't make me do it." As her hand left the clammy cheek, all those fragmentary terrors fused into an unbearable reality. It was then that she had screamed. . . .

After this full-voiced outpouring of terror, the memory of the grandmother's funeral remained quite clear. The acute fear that had been stirred by the incident soon passed. It was Jane, despite her lack of ability to recall any early life at all before this, in whom the lost item of experience recurred. . . . In the searing intensity of the moment, a new unit had apparently been welded. . . . She impressed us as having undergone an experience strange and profound and difficult to communicate. After the terror of the moment subsided, however, she seemed to acquire an increasing confidence, to reflect qualities and capacities we had not seen before in any of the three manifestations. . . . Unlike the three other manifestations, who had always felt and known their own experiences and themselves as apart and sharply distinct from one another, our patient now reacted as if she did not regard herself as altogether separate from the previous personalities. . . . As several weeks passed the new, or different, Evelyn White showed no discernible change in the outline or general features of her identity. . . . There was change, a progressive change, it seemed, but this was a process of settling more firmly, solidifying . . . Like wet concrete cast into its mold, she seemed to become more firmly the new, single personality. . . .

It is interesting to ask ourselves if the small child who was terrified by the funeral and the cold touch of the corpse was actually closer to a hypothetical Jane at that age than to such a predecessor of Eve White. . . . Perhaps this incident alone seems insufficient to account for a personality change, a dissociation, or a deep repression of its memory. If it is too trivial or

too isolated, might it have served as a sharp and final stimulus to trigger, or set off, the effect of deeper and broader conflicts? Could poorly understood fears of parental rejection, childish and superstitious dreads of death (and of the dead), have mobilized at the funeral and brought into action destructive emotional forces, a great variety of conflicts, that had been accumulating perhaps since birth? . . . Perhaps the emotions aroused at the funeral served as a last straw that, added to the burden of problems she had borne up to that time, might have broken the final supports of her adjustment.

After the memory of attending her grandmother's funeral had been regained, the patient was able to fill in a good deal of detail about her feelings at that time. Her mother had insisted that she put her hand to the face of the corpse because of a belief that if one touches a dead person it becomes possible to give up the departed more peacefully, that one will thus be spared some of the inevitable sorrow and grieve less painfully. Behind these points there was also in the mother's attitude a feeling that religion demanded the believer not to fear death, that children should be taught not to shrink from it as an annihilation but to see in it the passing of the soul to immortality. The mother's insistence was firm because she saw in this act of gently touching the dead face without fear or repugnance a test of faith. Preoccupied with her own bereavement, and finally confused by the conspicuous protest little Eve made at the coffin, she perhaps lost sight of how seriously frightened the child had become. . . .

The degree of terror experienced by Jane when she suddenly acquired memory of her grandmother's funeral surprised us. Indeed, it severely startled us. The incident itself had already been described to us by the patient's mother almost two years earlier. Soon after Eve Black's first appearance in the office, we made extensive tape recordings of all that the parents could tell us of their daughter's history. The details of the funeral given by the mother coincided well with the memory finally regained by the patient. Both of the parents had realized their little girl was acutely upset. They told us that her strange moods and occasional tantrum spells began shortly afterward. They also remembered that she woke up repeatedly during the night after the funeral, crying out and screaming as if in a wild nightmare.

She had not before then suffered from nightmares. Soon afterward she walked in her sleep for the first time. For several years this

sleepwalking persisted as a frequent habit. . . . What we have recorded of the parent's account of their little girl's reaction to the grandmother's funeral amply confirms what our patient now remembers of it.

During the several hundred hours of interview, the therapist had frequently tried to lead Eve White, Eve Black, and also Jane toward a memory of this experience. . . . the therapist had tried to approach the funeral from many directions, to bring up material that might by logic or by contiguity be associated with it and so stimulate its recollection. . . . he had asked Eve White about events that occurred near the time of the funeral. . . . Death was, of course, discussed, and though Eve White told many things about her early ideas on this subject, she did not come to the funeral of her paternal grandmother. After inquiries about the maternal grandparents, the therapist asked, "What was your father's mother like? Was she playful and lively?"

"I'm not sure," Eve White had replied. "I don't seem to remember her well. You see, she died when I was very small." . . .

It [the traumatic experience at the funeral] appeared to be deeply forgotten, well-guarded or actively repressed from the awareness of Eve White. No trace of it was ever elicited during similar attempts with Eve Black. Jane always denied all memory of personal experience prior to her first appearance in the office. (*The Three Faces of Eve*, pp. 217–222, 225, 228–231)

The story of Eve White's problems throws important light on multiple personality disorder and also helps confirm Glenn Pace's observations in his memo concerning people who have been subjected to severe trauma. As we have already shown, Pace wrote the following:

There are two reasons why adults can remember with such detail events that happened in their past: First, the terror they experienced was so stark that it was indelibly placed in their mind. Second, the memory was compartmentalized in a certain portion of the mind and was not subjected to the dilution of experiences of ensuing years. When it is tapped, it is as fresh as if it happened yesterday.

Eve White, like the victims Pace mentioned, certainly experienced terror that was "so stark that it was indelibly placed" in her mind. Furthermore, when the memory returned it was "as fresh as if it happened yesterday." Pace also claimed that adults who have had their memory of early traumatic

episodes restored can remember with great "detail events that happened in their past." As noted above, when Eve White regained her lost memory of the funeral and having to touch her grandmother's face, "there flashed in sharp clarity before her the incident from long ago . . . Every detail of the scene now drenched her awareness. The lost memory stood forth in almost the freshness of immediate perception. The sad and solemn group of adults . . . the weeping . . . the uncanny stillness everywhere . . . the flowers, and the specific odor of those flowers. . . ."

It is interesting to note, that the evidence strongly suggests that the recollection of the event was accurate—Eve White's own mother confirming that she did force her daughter to touch the face of the corpse. This shows that traumatic memories can be held by alternate personalities and accurately restored. It, of course, does not prove that we can absolutely rely on all memories retrieved in this manner.

Since Eve White's mother did not think that she had done anything wrong to her child, she did not try to hide the fact that she had made Eve touch her grandmother's face.

Those who are involved in occultic ritual abuse, on the other hand, usually refuse to provide therapists with any information regarding the real trauma the victims have experienced. While many victims of ritual abuse have come forth to tell of the abuse, it is obvious that the perpetrators are not anxious to be exposed. Therefore, they almost always try to contradict or undermine the victims' recollections. This, of course, makes it very difficult for investigators to get to the bottom of accusations of ritualistic abuse and to press charges. The perpetrators' failure to tell the truth often thwarts the therapists' attempt to treat their patients. Consequently, many never are treated for the things that really bother them. Others may eventually be cured without the help of those who know what the real trouble is, but it may take years and many thousands of dollars to get to the bottom of the problems.

As mentioned above, the psychiatrists who worked with Eve White's case seemed to believe that the fact that her mother forced her to touch the face of the deceased grandmother was the major cause of her developing multiple personality disorder. Eve's mother certainly had very good intentions, but her attempt to help her daughter turned out to be a disaster. If she had merely asked the girl to touch

her grandmother's face, she probably would have refused and there would have been no adverse effect on the child. The fact that Eve's mother forced her to do something that she so deeply abhorred seemed to trigger the dissociation. While there was no evil intent on the part of the mother, in the child's view there was no escape. The trauma Eve suffered at this time could be compared to a rape situation in which a woman cannot get away from her assailant.

The reader may remember that in some cases things like "unexpectedly witnessing a dead body" or "learning about the sudden, unexpected death of a family member" can lead to Posttraumatic Stress Disorder (*Diagnostic and Statistical Manual of Mental Disorders*, p. 424).

In Eve's case the touching of the corpse seems to have been the main event that led to a disorder

which is on the far end of the scale—multiple personality disorder. Those who claim that they were ritually abused assert that they have suffered things that are far more traumatic. As mentioned earlier, one woman claimed "She had watched an infant being cut open during a cult ceremony, then was forced to put her hand inside the incision . . ." This would seem to be far worse than just touching a corpse. Furthermore, most of these people claim they were sexually abused, tortured, threatened with death, and frightened beyond description. It seems logical, then, that those who have suffered such treatment would be very likely to develop multiple personality disorder.

We have much more material on multiple personality disorder and hope to present this material in another volume.



CHAPTER IV

FALSE MEMORY SYNDROME?

Those who believe in occultic ritual abuse have a real adversary known as The False Memory Syndrome Foundation or FMS Foundation. This organization is constantly attacking those who believe in retrieved memories of childhood sexual abuse or ritual abuse. Many of the members of this organization claim that they themselves have been falsely accused of either sexual abuse or ritual abuse.

Representatives of this foundation have exerted a strong influence on newspapers, and radio and television stations. We have a list of the members of the Advisory Board of this organization and have been astounded to see how often the names of members of this board appear in newspaper articles and on television shows.

Dr. Pam Freyd is the executive director of the FMS Foundation. A publication printed by that organization contains a newspaper article containing the following:

“If incest is the worst crime, just imagine the devastating impact on parents who are falsely accused,” said Dr. Pam Freyd, a psychologist and executive director of the False Memory Syndrome Foundation in Philadelphia. Founded in March, the foundation has since been contacted by more than 650 parents who say that a grown child, usually a daughter, has falsely accused them of having sexually abused her as a child.

On the other hand, Dr. Renee Fredrickson, a psychologist in St. Paul whose book *Repressed Memories: A Journey to Recovery from Sexual Abuse* was published this month . . . said, “There are a large number of repressed memories of childhood sexual abuse that were later corroborated, and only a small number that were proven wrong.” (*The New York Times*, July 21, 1992, as cited in *The False Memory Syndrome Phenomenon*, p. 7)

Interestingly, four different members of the FMS Foundation Advisory Board are cited in this one article alone—Dr. Pam Freyd, Dr. John Kihistrom, Dr. Elizabeth F. Loftus, and Dr. Richard Ofshe.

The booklet cited above quotes the following from the Introduction to the book, *Confabulations: Creating False Memories, Destroying Families*:

Imagine what it is like to have the person you have loved, nurtured, idolized—your child—suddenly turn against you and accuse you of the most horrendous crimes imaginable. That is what is happening in the U.S. today.

There is a growing belief that sexual abuse of all sorts engulfs the nation. . . . mass hysteria is being created by the media . . .

The consequences of this mass hysteria are devastating. Since it is believed that sex abuse is common, therapists, teachers, doctors are looking for it, everywhere. And many are finding it—EVEN WHEN IT DOESN'T EXIST.

With the uncovering of widespread sexual abuse has come an epidemic of false accusations of sexual abuse. Since sexual abuse of a child is the worst crime we know of—to be falsely accused of such a crime is the worst thing that can happen to a person. . . .

The final result is that hundreds, more likely tens of thousands, of parents have been falsely accused of the most horrendous crimes of sexual abuse against the people they love the most in this world—their children. . . .

More than 500 families responded to an 800 number from October 1991 until June 1992 to seek help in solving this terrible problem. (*Ibid.*, pp. 40–41)

A footnote to this article adds that, “By August the number climbed to over 1,000 families.”

Another article on the bottom of page 41 warns:

Beware!! It can happen to you. Accusations of child abuse based on repressed memories that are decade delayed discoveries are running rampant—an epidemic is emerging. This is the mental health crisis of the decade—if not of the century!

The *FMS Foundation Newsletter* for June 3, 1993, vol. 2, no. 6, reported: “The families who have contacted FMSF do not deny the existence of adult victims. They simply say that they have been accused of something, they believe that the accusation is wrong, and they ask that the accusations be investigated. . . . We are now aware

of more than 4,000 families who are begging to have their cases investigated” (pages 1, 2). Page 5 of the same newsletter contains a chart which shows where “4042” families live. All of the states and eight foreign countries are represented.

One thing that is interesting to us, especially in light of the Pace Memo, is that the State of Utah has a very high percentage of families represented considering the fact that the population is much lower than many of the other states. Utah is listed as having 148 families, whereas the entire state of New York with its millions of people has only 165.

In March and April of 1995, The Corporation for Public Broadcasting brought out a two-part television series entitled, *Divided Memories*. It was claimed in this series that the False Memory Syndrome Foundation had been contacted by many more people since 1993. At one place in part two of the series it was asserted that 15,000 families had contacted the FMS Foundation. Since the Foundation has been getting a great deal of publicity throughout the nation, it seems logical to believe that it would attract thousands of people.

While we have many differences with the FMS Foundation, we have to agree that to be falsely accused of such a crime is one of the worst things “that can happen to a person.” It is undoubtedly true that false accusations are made and that some innocent people suffer needless pain because of these accusations. This is a very sad situation. On the other hand, there does seem to be strong evidence that a great deal of sexual abuse has occurred and it would be wrong to sweep this matter under the rug.

We certainly cannot condemn the FMS Foundation for pointing out that some people are falsely accused, but we do feel that it has gone too far in its attempt to discredit those psychiatrists, psychologists and others who are attempting to point out the serious nature of the problem of sexual abuse. It seems reasonable to believe that the organization has attracted some people who have been falsely accused. Nevertheless, it is also likely that some of those who support this organization are guilty of the sexual abuse.

Richard Ofshe (a member the Advisory Board of the FMS Foundation) and Ethan Watters made an attack on those working in the field of recovered memories:

Recently, a new miracle “cure” has been promoted by some mental health professionals—recovered memory therapy. This treatment leads clients to see their parents as monsters who sexually abused them as children. Parents have to witness their adult children turn into monsters trying to destroy their reputations and lives. In less than ten years’ time this therapy, in its various forms, has devastated thousands of lives. It has become a nation-wide phenomenon—one that is becoming entrenched in our culture and the mental health professionals with enormous speed. (*Society*, March/April 1993, p. 4)

On June 16, 1994, the *Salt Lake Tribune* reported that the American Medical Association acknowledged the existence of retrieved memories but warned that,

“The use of recovered memories is fraught with problems of potential misapplication,” and also noted that “Few cases in which adults make accusations of childhood sexual abuse based on recovered memories can be proved or disproved,” the council said. “It is not yet known how to distinguish true memories from imagined events in these cases.”

The *Tribune* also reported that Richard Ofshe was disappointed with the statement from the American Medical Association:

Richard J. Ofshe . . . complained that the AMA’s stance was too weak.

“The recovered memory epidemic is the psychological-psychiatric quackery of the 20th century,” Ofshe said Wednesday.

He said professional associations have trouble telling the hard truth about such issues because the AMA and APA [American Psychiatric Association] “have a significant number of members whose careers are at risk because of the mistakes they have made.” (Ibid.)

While we believe in repressed memories, we certainly would not want to say that all “restored” memories are accurate.

However this may be, in the quotations below Craig Lockwood attacks the FMS Foundation, claiming that even the name of the “False Memory Syndrome Foundation” appears to be a misnomer because the American Psychiatric Association does not recognize such a syndrome:

Soon thereafter, the Philadelphia-based False Memory Syndrome Foundation . . . was formed. Another acronym, FMS for false memory syndrome, had entered the vocabulary. In battles of initials, the disbelievers were fighting back. And a well-funded fight they were waging.

Quickly garnering media attention, FMS received more national TV coverage in the organization's first six months than the child protection movement had received in its first six years. . . .

Meanwhile, MPD [multiple personality disorder] clinicians challenged FMS Foundation's assertions on the basis that little, if any, clinical evidence of FMS in *relation to traumatic* abuse existed. What little existed was inconclusive.

Psychiatrist Richard J. Lowenstein, M.D., the outgoing president of the ISSMP&D [International Society for the Study of Multiple Personality and Dissociation] in December 1992, considered the FMSF's claims of proof and research and found them wanting. . . .

FMS's written materials withered under Dr. Lowenstein's review. Characterizing them as "selective, biased, and incomplete," FMS's "anecdotes describing unscrupulous behavior by therapists," according to Dr. Lowenstein, were "emotional and impassioned," lacking the "balanced data required" of a substantive "intellectually rigorous, impartial and scientific" study.

More likely, Lowenstein stated, was that an "agenda of at least some members of this foundation seems to be that of creating a standard legal defense for well-to-do individuals who may be sued by their children alleging childhood sexual abuse."

This information dovetailed with questions about FMS Foundation's CEO and secretary/treasurer Pamela Freyd. According to an account Freyd had published under a pseudonym, Freyd's daughter, Jennifer, a prominent researcher at the University of Oregon's Department of Psychology, had developed "false memories" of sexual abuse and child molestation as the result of her therapy. (*Other Altars*, pp. 21–22)

In the FMSF scheme, psychotherapists treating abuse survivors are purposely implanting "false memories" into their patients' minds to separate them from their families, extend the duration of their therapy, and make a profit.

Without question similar situations have happened before. Every year professional licensing

boards meet to pass judgment on colleagues who have violated the canons and ethics of their professions for sex, drugs, and dollars. . . . Often, licenses are revoked. Sometimes, in cases involving criminal activity, grand juries indict the offenders.

Such people have caused, and continue to cause, great harm. On occasion they have been blamed for suicides. Those who work with vulnerable people in great need do not always behave in a "professional" manner.

These people, however, are the rare exceptions.

Believing that aberrant behavior on the part of some health professionals constitutes a conspiracy, as certain FMSF members have implied, is difficult.

FMSF maintains that therapists are getting rich by bilking insurance companies. . . .

FMSF logic just doesn't hold up. *If therapists could plant false memories of traumatic abuse, they could also plant false memories of no abuse.* In the event a patient had been traumatized, all that would be necessary would be to plant a false positive memory to replace the old negative one.

But, in truth, the road to discovering repressed or dissociated memories is long and arduous, demanding specialized knowledge and skill.

Therapy of this sort requires tedious and difficult work on the part of the therapist—frequently at reduced or nonexistent rates, often with the therapist taking a loss. There are no shortcuts. And the outcome is uncertain.

False memory syndrome is classic pseudoscience. Science distinguishes itself from pseudoscience by validation. Disproven ideas are soon rejected.

The American Psychiatric Association's *Diagnostic and Statistical Manual*, the bible of healthcare insurance company claims adjusters, does not now—nor has it ever—listed such a "syndrome" as false memory.

False memory syndrome is a non-syndrome based on a few anecdotal cases. (*Ibid.*, pp. 226–227)

Rather than the simplistic approach taken by the FMSF, which states memories of abuse are "implanted," "inaccurate," or "distorted," cutting-edge clinicians describe a complex web that combines research data from cognitive science, attachment theory, and infant psychiatry to show the connection between early trauma and repression of memory.

These disciplines help clinicians to understand the experiences of their clients and patients who've experienced trauma, and how that relates both to normal aspects of development and memory function. (Ibid., p. 230)

Does therapy change the nature of some memories? Yes.

Some clinicians believe that once therapy begins, the therapist alters the kinds of memories. But can therapists create memories as some foundations are saying they can do? Quips one well-known clinician, "I wish we were that powerful. We'd be healing people right and left by creating wonderful memories of healing." (Ibid., p. 240)

Journalists are supposed to present "both sides" of an issue as clearly and objectively as possible. . . .

Objectivity, unfortunately, is not guaranteed by simply presenting "both sides." Some claims and certain purported facts may in reality be carefully crafted half-truths, misinformation, or propaganda created by expert public relations people—who are paid to get the message across. Coupled with pseudoscientific research surveys, and the refusal to accept testimony from any source that doesn't agree with their premise, this kind of media manipulation focuses a great deal of attention on the deniers' arguments and perpetuates dissimulation.

One recent example of this kind of thinking is the absurd "evidence" presented by organizations who claim the Holocaust never happened. Enormous denial was generated to create this pseudo historical belief.

When equal media weight is given to these kinds of "facts," as in the case of False Memory Syndrome, pseudopsychology is suddenly elevated to equal status with clinical research.

What are the "facts" surrounding this organization? . . . FMSF was founded in March 1992 by a couple whose adult daughter, a doctor with degrees in psychology, had privately accused them of sexual abuse and molestation. The daughter did not make her charges public until August of 1993. . . .

Critics claim that o[r]ganizations such as FMSF and NAMBLA have among their members individuals who have either been accused of, or convicted of, child sexual abuse, or who express an interest in or favor legalizing pedophilia, or professionals who question the validity of repressed and/or dissociated memory retrieval.

Neither organization will confirm or deny this claim. . . .

Is FMSF merely an organization formed of parents who have been wrongly accused of child abuse, or is there something else going on? (Ibid., pp. 246–247)

In the book, *The New Satanists*, Linda Blood gave some information regarding the FMS Foundation:

The False Memory Syndrome Foundation . . . has waged an aggressive campaign that has significantly impacted the most vulnerable area of child sexual exploitation—satanic ritual abuse.

The Freyds' interest in the subject is personal. In 1993, their daughter, Professor Jennifer Freyd of the Department of Psychology at the University of Oregon, claimed that she had been a victim of incest at the hands of her father. (Peter Freyd denies her claim and says that he passed a lie detector test to prove his innocence.) Another blow to the organization fell the same year when it was learned that FMSF advisory board member Dr. Ralph Underwager and his wife, Hollinda Wakefield, had been interviewed by a Netherlands-based publication entitled *Paidika: The Journal of Paedophilia*.

Underwager has an impressive set of credentials, including a master of divinity degree and membership in organizations such as the American Psychological Association, the National Council for Children's Rights, and the Society For the Scientific Study of Sex. He was one of the founders of VOCAL—Victims of Child Abuse Laws, an organization that includes convicted molesters among its members—and he has frequently appeared as a well-paid expert witness for the defense in child sexual abuse cases. He contends that children are natural liars and that investigators and therapists are the real child abusers, subjecting children to the equivalent of North Korean-style brainwashing tactics. . . .

In the *Paidika* interview . . . Underwager and Wakefield characterized pedophilia as a "responsible" choice of sexual expression. Pedophiles should stop accepting negative definitions from outsiders, Underwager declared, and should instead assert that their chosen "pursuit of intimacy" is part of God's plan . . . and is an "expression of God's will that there be closeness and intimacy, unity of flesh, between people." Apparently unable to formulate an excuse for this embarrassment, the FMSF accepted Underwager's resignation. Wakefield remains on the FMSF Advisory Board. (*The New Satanists*, pp. 122–123)

In the interview with *Paidika*, Ralph Underwager made some startling statements:

Paedophiles spend a lot of time and energy defending their choice. I don't think that a paedophile needs to do that. Paedophiles can boldly and courageously affirm what they choose. They can say that what they want is to find the best way to love. I am also a theologian and as a theologian I believe it is God's will that there be closeness and intimacy, unity of the flesh, between people. A paedophile can say: "This closeness is possible for me within the choices that I've made."

Paedophiles are too defensive. They go around saying, "You people out there are saying that what I choose is bad, that it's no good. You're putting me in prison, you're doing all these terrible things to me. I have to define my love as being in some way or other illicit." What I think is that paedophiles can make the assertion that the pursuit of intimacy and love is what they choose. With boldness they can say, "I believe this is in fact part of God's will." (*Paidika, The Journal of Paedophilia*, vol. 3, no. 1, 1993, as cited in *Other Altars*, pp. 247–248)

On November 29, 1993, *U.S. News & World Report* mentioned the dismissal of Underwager:

The debate over the credibility of some memories, researchers worry, is being used to discredit people making legitimate assertions. Some question the motives of the False Memory Syndrome Foundation, which gathers data on denials of abuse charges but concedes it has no way of knowing the truth or falsity of any report it receives. "Denial signifies little," says [Judith] Herman. "Research with known pedophiles has illustrated that they often exhibit a cognitive distortion, minimizing or rationalizing their behavior." In fact, the FMSF recently asked one of its board members, Ralph Underwager, to resign after he gave an interview to a Dutch journal in which he seemed permissive and sympathetic toward pedophilia. (p. 56)

Michael Newton said that

Underwager emerged from Jordan [Minnesota] as the hero of a new group called VOCAL—Victims of Child Abuse Laws—and his motto gave heart to embattled pedophiles from coast to coast. "It is more desirable," he told the press, "that a thousand

children in abuse situations are not discovered than for one innocent person to be convicted." (*Raising Hell*, p. 355)

As noted above, Ralph Underwager was removed from the Advisory Board of the FMS Foundation because of his statements concerning pedophilia, but Hollida Wakefield retained her position. Underwager and Wakefield are also involved with another organization in Minnesota which is extremely interested in fighting charges of sexual abuse. It is called the Institute for Psychological Therapies. The booklet, *The False Memory Syndrome Phenomenon*, published by the FMS Foundation, contains this statement on page 14:

The Institute for Psychological Therapies in Northfield, Minn., has a toll-free telephone line for parents who have been falsely accused of sexual abuse by their children.

The same publication contains articles from newspapers (the *Philadelphia Inquirer*, and the *Toronto Star*) which refer to the Institute. One of these articles claims that it was helpful in getting the FMS Foundation started:

The woman wrote the story of their experience [about being falsely accused of sexual abuse] in the journal *Issues in Child Abuse Accusations*, which is published by the Institute for Psychological Therapies . . . The institute, involved in forensic and general-practice psychology, is directed by psychologists Ralph Underwager and Hollida Wakefield. In an interview, Wakefield said that they became involved in false allegation cases in the mid-1980s, when it became apparent that few professionals were willing to take the unpopular stand of supporting parents who had been accused by their children. (Ibid., p. 12)

I talked with psychologist Ralph Underwager, who is the clinical director of the Institute for Psychological Therapies . . . a pioneer in advocating rights for parents who claim to be falsely accused of sexual abuse by their children. (Ibid., p. 14)

The FMS Foundation was started with the support of the Institute for Psychological Therapies Northfield, Minn. The Institute's clinical director Ralph Underwager, was one of

the first psychologists to speak out on behalf of parents who say they have been wrongly accused. (Ibid., p. 20)

As mentioned earlier, the psychiatrist Richard A. Gardner seems to be sympathetic to the False Memory Syndrome Foundation and mentioned its work in an article he wrote. Interestingly, Gardner's article was printed in *Issues in Child Abuse Accusations*, a publication of the Institute for Psychological Therapies which, of course, is directed by Underwager and Wakefield. In this article, Dr. Gardner seems to display what we feel is a soft attitude toward incestuous relationships:

Sexual activities between adults and children are a universal phenomenon, have been practiced all over the world, and exist even to this day to a significant degree in every culture. Although less common in countries which are part of the Judaeo-Christian ethic, the practice is still highly prevalent in these countries as well. One can view adult-child sexuality to be related to the subjugation of women which is also an ancient tradition. . . .

However, and this is an extremely important point, such encounters are not necessarily traumatic. The determinate as to whether the experience will be traumatic is the social attitude toward these encounters. As Hamlet said: "There is nothing either good or bad, but thinking makes it so." Elsewhere (Gardner, 1992), I have given examples of societies in which such experiences were not traumatic and even in our society, not all adult-child sexual encounters are psychological[ly] damaging. Studies of our culture—which do not start with the bias that they must be psychologically damaging—provide clear demonstration of this. In short, there are many women who have had sexual encounters with their fathers who do not consider them to have affected their lives detrimentally. There are others, however, who have been seriously damaged by these encounters. I am not recommending the practice; I am only describing the reality of the world.

Of relevance here is the belief by many of these therapists that a sexual encounter between an adult and a child—no matter how short, no matter how tender, loving, and non-painful—automatically and predictably must be psychologically traumatic to the child. This belief justifies lengthy, ongoing therapy: ("No one knows how long it will take. It will certainly take many years.") Obviously, if

the therapist did not take this position, then she would not be able to enjoy the financial rewards attendant to this belief. A derivative of this is the encouragement of lawsuits, the purpose of which is to extract as much money as possible from the father, money which will presumably allow vengeance gratification, but which will also pay the treatment. (*Issues in Child Abuse Accusations*, vol. 4, no. 4, p. 191)

The Abstract for Richard A. Gardner's article (page 177) contains this statement:

Many adults, usually women are claiming that they have recently recalled sexual abuse that had been "repressed" for many years. . . . Many of these allegations, however, are likely to be false and occur as a result of the interaction between angry and sometimes paranoid women and overzealous and often naive therapists who specialize in this type of therapy.

Significantly, however, Gardner does not go so far as to completely reject the idea of repressed memory:

In recent years we have witnessed a new phenomenon, namely, an adult (usually a woman) claiming that she recently realized—after many years of absolutely no recollection—that she was sexually abused as a child (usually by her father). First, I wish to emphasize that I believe that some of these accusations are indeed true. . . . Children who are sexually abused may repress their memories of such abuse for many years. There is no question, however, that some adults are making false accusations. . . . It is my purpose here to focus on the false accusations, especially with regard to the manifestations that suggest strongly that they are false. . . .

There is no question that child sex abuse is widespread. Obviously, there is also no question that the vast majority of sexually abused children become adults. However, there is no question that most of the women who satisfy the false-accusation criteria described here have never been sexually abused. . . .

In some situations, the hiatus of repression may have credibility; in others it is highly improbable (if not impossible) . . . if a woman claims that she was sexually abused throughout her childhood and adolescence, left the home at 18 because of a desire to remove herself from the indignities to which she was being subjected, then

remembered nothing of their sexual experience until age 36 when the memories were uncovered in therapy, it is highly unlikely that she was sexually abused. . . .

More possible (although not probable) is the situation in which a woman may have been abused from ages 4 to 7, then repressed the memories of the trauma, and then recalled it in her mid-thirties, with or without “therapy.” Repression at age 6 or 7 of events that occurred over a two-to-three-year period is more credible than repressing memory of events that took place from ages 2 to 18. . . . At the one end [of a continuum], for example, is a woman of 25 who was sexually abused between ages 3 and 5 and repressed the memories for 20 years, first recalling them at the age of 25. Furthermore, if such recollection did not take place in the hands of an overzealous therapist of the kind described above, it may very well be true.

At the other end of the continuum is the 25-year-old woman who claims that she was sexually abused between ages 3 and 21, repressed entirely memories of the abuse for four years, and then realized she had been abused while in treatment with an overzealous therapist. Under these circumstances, the accusation is likely to be false. . . . Another factor relevant to this hiatus period is the absence of symptoms (as opposed to memory). The greater the freedom from symptoms during this hiatus, the greater the likelihood the accusation is false. Therapists often justify the symptom-free hiatus with the argument that even *DSM-III-R* [*Diagnostic and Statistical Manual of Mental Disorders*, Third Edition] provides for a delayed-onset type of PTSD [Post-traumatic Stress Disorder]. It is certainly true that *DSM-III-R* describes a delayed-onset type of PTSD. However, what they fail to appreciate is that *delayed onset* is not necessarily synonymous with *symptom free*. . . .

Sex abuse is big business. There is lots of money to be made by a whole parade of individuals who involve themselves in these cases. Adult women who accuse their fathers of sex abuse may very well turn to a lawyer for assistance. . . . it is reasonable to say that there are innumerable hungry lawyers who are happy to take money from any client, no matter how absurd the complaint. . . .

Then, there are the subgroup of lawyers who are paranoid. Paranoids gravitate toward the law because, in part, it provides them with compensation for feelings of inadequacy via the

utilization of a powerful structure which insures that “justice will be done” and that “wrongs” will be made “right.” Not surprisingly, those paranoid women who find paranoid therapists are also likely to gravitate toward paranoid lawyers. . . . I have the feeling that the phenomenon of belated sex-abuse accusations by adult women is only in the earliest stages of growth. . . . Recently (1992) the False Memory Syndrome Foundation (a tax-exempt research and educational foundation recently set up by falsely accused parents) conducted a survey. (Ibid., pp. 177–179, 186–187, 193)

An article cited above from *U.S. News & World Report* stated that while “many scientists accept the idea that a memory can be lost for years and then accurately recovered, a growing number do not.” The article pointed out that Richard Ofshe and Paul McHugh, who are both members of the Advisory Board of the False Memory Syndrome Foundation, were very skeptical of the concept:

“Sixty years of experiments have failed to produce any empirical evidence that repression exists,” says . . . University of California at Berkeley sociologist Richard Ofshe. “People forget things, of course, or intentionally avoid painful subjects. They may even have selective traumatic amnesia, if the terror of an experience is so great that the normal biological process underlying information storage is disrupted—as in an alcohol-induced blackout. But no one has ever shown that the memory of repeated abuses can be uncontrollably and completely stripped from a person’s consciousness.” In fact, says psychiatry Prof. Paul McHugh of Johns Hopkins University, “most severe traumas are not blocked out by children but remembered all too well.” In one study of children ages 5 to 10 who saw a parent’s murder, not one repressed the memory. (*U.S. News & World Report*, November 29, 1993, p. 55)

Actually, there is a great difference between a child who witnesses a parent being murdered and those who claim they were sexually or ritualistically abused. For instance, in both sexual and occultic ritual abuse the perpetrators want their victims to keep silent and often threaten them with dreadful consequences if they talk about the assault. Therefore, it is unlikely that they will discuss the matter with anyone. This, of course, makes it much easier to repress the memory.

Children who see a parent murdered, on the other hand, are usually questioned by the police and given psychological help by someone who is qualified to deal with the trauma. In addition, they know the parent is missing and they probably attend the funeral. While they could have amnesia regarding the traumatic event, these conditions help to bring the reality of the tragedy to their mind so that they can begin to deal with it.

Harold Lief, who is also on the Advisory Board of the False Memory Syndrome Foundation, did not try to dismiss the reality of retrieved memories. Instead, he commented regarding the unreliability of these memories:

How accurate are memories that are repressed from childhood?

Lief: "Repressed memories almost always are distorted. They may have some substance of truth, but not necessarily. . . . There are fragments of memories that are put together and reconstructed so they seem like whole memories." (*Philadelphia Inquirer*, November 24, 1991, as cited in *The False Memory Syndrome Phenomenon*, p. 12)

Writing in *Issues in Child Abuse Accusations*, the publication put out by the organization that Underwager and Wakefield are involved with, Richard Gardner discussed the accuracy of human memories:

Memory can be broken into three large categories: encoding, storage and retrieval. Encoding (registration) refers to the process by which an external stimulus is transmitted into the brain, where it is stored. Storage (retention) refers to the processes by which the material is retained in the brain. Retrieval (recall or decoding) refers to the process by which the stored memory is brought into conscious awareness.

The analogy to a camera's making a photograph is applicable here. When a camera takes a picture, it reproduces on the film (the storage place) a fairly accurate reproduction of what has been transmitted through the lens. This is not what happens with human beings. Whereas the camera is indiscriminate and sees everything, the human is selectively attentive to that which the individual wants to see and selectively inattentive to those things that the brain does not wish to register. A wide variety of psychological mechanisms are operative in determining what will pass through the human

eye in a meaningful way. Most important are our wishes and mechanisms of guilt, shame, and denial. These modify significantly what will be encoded and then stored in the brain.

Now to carry the analogy further. The retrieval process can be compared to removal of the photograph from the camera, album, or file. Generally, the photograph is the same (with the exception of situations in which it might be marred or destroyed, and the likelihood of this increases over time). But the view that human memories remain fixed in the brain, especially overtime, is not consistent with the best research on the subject. Rather, the already distorted renditions of reality that have been stored are reworked and restructured in the storage compartments of the brain (primarily the hippocampus).

This is an extremely important point. The memory does not sit there like a rock in a box, unchanged over the years. Rather, it becomes reworked, reconstructed, and integrated with other memories, each of which is distorted and changed over time. . . . Memories are reconstructed: they are not reproduced. . . .

The retrieval process, separate from the storage process, also involves selective attention and reworking. Here too we ignore what makes us unhappy and uncomfortable and rework the memory into a format that pleases us. And this final "memory" may have little if anything to do with the original reality of which it is a derivative. . . . even this may be altered over time as our views about the original event warrant further modification. . . .

With regard to childhood memories, the distortions may be introduced by parents and other family members. . . .

A common phenomenon is a person's remembering an event that either never occurred, or had occurred at a time when the person was really too young to remember it but still believes that it took place. What the person is remembering is the parents' version of the event, told at the time or possibly later. The French psychologist Piaget provided an excellent example of this phenomenon from his own life. For many years he told about an early memory in which he recalled his nurse foiling an attempt to kidnap him from his carriage when he was two years old. Years later this nurse, then retired, sent a letter to his parents informing them that there was no such kidnapping attempt and that she had concocted the story in order to impress the parents with her efficiency

and vigilance. Piaget had heard the story so often from his parents that he actually came to believe that he was witness to the event (Toufexis, 1991).

Therapists of the kind described here take many liberties with the aforementioned well-founded principles. They believe that if an individual has a memory of a childhood sexual experience, it must be true. They do not believe that our mind can play tricks on us and that we can actually have visual images of things that never happened. (*Issues in Child Abuse Accusations*, vol. 4, no. 4, p. 184)

The comments cited above from Richard Gardner contain some interesting observations regarding memories and how they are affected by different circumstances. Gardner's statement that, "The memory does not sit there like a rock in a box, unchanged over the years. Rather, it becomes reworked, reconstructed, and integrated with other memories, each of which is distorted and changed over time," is an interesting concept. We do know that our memories can be affected by a number of things. The reader will remember, however, that Sigmund Freud and Josef Breuer, whom we have cited above, maintained that traumatic memories that are repressed do not seem to be subject to the "normal wearing-away process":

At first sight it seems extraordinary that events experienced so long ago should continue to operate so intensely—that their recollection should not be liable to the wearing away process to which, after all, we see all our memories succumb. . . .

Our observations have shown, on the other hand that the memories which have become the determinants of hysterical phenomena persist for a long time with astonishing freshness and with the whole of their affective colouring. . . . these memories, unlike other memories of their past lives, are not at the patients' disposal. On the contrary, these experiences are completely absent from the patients' memory *when they are in a normal psychical state, or are only present in a highly summary form*. Not until they have been questioned under hypnosis do these memories emerge with the undiminished vividness of a recent event . . .

It may therefore be said that the ideas which have become pathological have persisted with such freshness and affective strength because they have been denied the normal wearing-away process by means of abreaction and reproduction

in states of uninhibited association. (The Standard Edition of the Complete Psychological Works of Sigmund Freud, vol. 2, pp. 8–11)

Gardner's statement regarding the French psychologist Piaget acquiring a false memory by listening to his parents' comments concerning the purported attempt to kidnap him seems reasonable to believe. Gardner, however, has not produced any evidence that this had a traumatic affect on Piaget's life. While it demonstrates that the human mind is fallible, it really proves nothing about traumatic memories. If the incident had caused Piaget to have posttraumatic stress disorder, have recurring nightmares, or flashbacks, it would be of concern to those investigating sexual and ritual abuse.

Dr. Elizabeth Loftus, who is on the Advisory Board of the False Memory Syndrome Foundation, has been involved in showing that false memories can be implanted in peoples' minds. On May 24, 1993, *The New Yorker* printed an article entitled, "Remembering Satan — Part II," which attacked claims regarding ritual abuse. Elizabeth Loftus's work concerning implanting false memories is mentioned favorably in that publication:

Chris listens to his older brother, Jim, talk about how Chris was lost in a shopping mall when he was five years old. "It was 1981 or 1982. I remember that Chris was five. . . . After some panic, we found Chris being led down the mall by a tall, oldish man (I think he was wearing a flannel shirt). Chris was crying and holding the man's hand. The man explained that he had found Chris walking around crying his eyes out, just a few moments before and was trying to help him find his parents."

This scene comes from an experiment conducted by Elizabeth F. Loftus, a professor of psychology at the University of Washington in Seattle. It was part of a study to determine whether false memories can be implanted and come to be believed with the same assuredness as one believes real memories. Chris, who is fourteen, has no memory of ever being lost in a shopping mall, but when he is told this story by a person he regards as an authority—his older brother—his usual resistance to influence falls away. Just two days later, when Chris is asked to recall being lost, he has already attached feeling to this non-event: "That day, I was so scared that I would never see my family again. I knew that I was in trouble." The

next day, he recalls that his mother told him never to do that again. On the fourth day, he recalls the old man's flannel shirt. By day five, he can see the stores in the mall. He can even recall fragments of conversation with the old man. When Chris is finally told by his older brother that the lost-in-the-mall memory is false, he is shaken: "Really? I thought I remembered being lost . . . and looking around for you guys. I do remember that. And then crying, and Mom coming up and saying 'Where were you—don't you ever do that again.'"

The research that Loftus and others have been conducting on memory threatens many of the most deeply held convictions of psychology—most prominently, the concept of repression, which is the cornerstone of Freudian theory. (*The New Yorker*, May 24, 1993, p. 69)

Contrary to the claim made in this article, Loftus's research does not really threaten "the most deeply held convictions of psychology." The authors of this book are certainly aware of the fact that individuals can sometimes incorporate experiences someone else had into their own memory. For example, on a number of occasions we thought that we had personally spoken to people concerning a matter and later learned that it was actually our spouse who had talked with them and relayed the information to us. This type of mistake must be very common. Some of our earliest childhood memories are very vague and it is impossible to recall for certain whether we actually remember them or whether our parents merely told us about them.

Dr. Loftus's example of a child lost in a shopping mall can hardly be compared with the trauma children who are sexually or ritually abused experience. It is true that a "false memory" was implanted by trickery, but this does not really teach us much regarding the charge that therapists are deliberately creating false memories to defraud their patients. We do not dispute the fact that an unscrupulous or overzealous therapist can mislead the patient into believing he or she was abused, but it could not be done in the manner described in the shopping mall example unless the therapist had an accomplice.

Only the most gullible type of patient would believe a therapist who came right out and said: "I know that you were sexually assaulted by your father when you were five years old, and the abuse occurred in your father's office at the Knight

Building on Christmas eve after everyone else had gone home." The patient, of course, would know that the therapist could not have any knowledge that such an incident occurred. In order to pull off such a deceitful sham it would be necessary for the therapist to find a member of the family who would be willing to lie to the patient. While it is possible that someone would do this for money or for revenge, it is obvious that the therapist would have a difficult time implanting such a false memory without an accomplice.

The shopping mall incident is actually a very poor example because it is so common. Many people have recollections of being separated from a parent in a store, and even a short separation can be very scary for a child. Unless a child was lost for several minutes, a parent would probably not even remember that it occurred. To young children, however, the memory of the event and the reprimand which sometimes follows could be very vivid. The reader will remember that the fourteen-year-old boy said: "I thought I remembered being lost . . . and looking around for you guys. I do remember that. And then crying, and Mom coming up and saying 'Where were you—don't you ever do that again.'" It is very possible, therefore, that the older brother's story happened to match some details of an incident which really occurred.

If Loftus had the older brother tell his brother that he was in a serious plane or train wreck or was sexually assaulted when he was five, he would have had a much more difficult time deceiving him.

In the book, *Other Altars*, Craig Lockwood gave some information regarding reaction to Dr. Loftus's work:

During the ISSMP&D's eighth international conference, held in Chicago in November 1991, Elizabeth Loftus, a clinical psychologist . . . presented a paper based on her findings relating to the accuracy of memory.

Dr. Loftus had served as a consultant in a 1989 case involving purported ritual abuse in Olympia, Washington . . .

Memory, Dr. Loftus stated, especially long-term memory, is "far from completely reliable." Instead it has a "tendency to edit and embellish," and is, therefore, intrinsically fallible, inaccurate, subject to manipulation, and generally prone to producing errors . . .

Response from the audience to Dr. Loftus's claims, after a polite round of subdued applause, was immediate, vocal, and caustic. One woman recalled public disbelief at stories of the Holocaust, warning that discounting the survivors' stories because they were so bizarre was dangerous.

Rising to his feet, Dr. [Bennett G.] Braun, the program chairman, challenged the relationship of her research, which was confined only to the memory of ordinary events, not to trauma-induced memory. Memory induced by trauma, contended Braun, functions in a much different manner.

Dr. Loftus's research, she admitted, had not been designed around victims of severe trauma, nor did it account for the ways in which traumatic memory differs from ordinary memory. (*Other Altars*, page 20)

Underwager and Wakefield base much of their theory on the previously mentioned work of Elizabeth Loftus, a psychologist specializing in memory at the University of Washington. Dr. Loftus acknowledges that while some issues of repressed or dissociated memory are genuine, many are falsely implanted by the therapist. . . .

Loftus has stated that while many psychologists accept the concept of repressed memories of early trauma, little scientific evidence supports the belief. The problem, as Dr. Loftus put it, is "unquestioned acceptance of what their clients tell them." . . .

Daniel Siegel, M.D., is the acting director of training in child and adolescent psychiatry at the University of California, Los Angeles, as well as being UCLA's medical director of infant and pre-school service and director of courses in child development, trauma, and dissociation. Dr. Siegel's substantive research deals with attachment and memory, and memory's relationship to trauma.

Siegel was puzzled by Dr. Elizabeth Loftus's claims about repression and memory. During the April 1993 Sixth Annual Western Clinical Conference on Multiple Personality and Dissociation, he said, "I've had that discussion with her. There's absolute evidence for repression . . . I really don't understand how she can go around saying there isn't." . . . Several have remarked that Loftus simply lacks depth of knowledge in memory's relation to trauma. . . .

At the conference Dr. Siegel referred to one particular example of Loftus's memory studies and conclusions that disturbed him.

"She studies college freshmen," he said, "and shows them things like a yield sign right before an accident occurs. Then she says: 'How big was the stop sign?' They say: 'Seven feet tall,' and she goes 'Aha! It wasn't a stop sign it was a yield sign.' And from that she says, 'based on questions, you can make people say anything.'"

"She's not the only one who's shown that," said Siegel. "There are other studies that show kids can be incredibly suggestible, and that what they say is more dependent on how you ask them and how you prepare them, than on what happened."

Suggestibility, however, is vastly different from reactive trauma-induced dissociation. Dissociation creates amnesiac barriers as an internal psychological defense against painful traumatic memories. . . . Loftus, by her own admission, doesn't work with victims of trauma. And trauma's relationship to memory is what makes the difference. Trauma assists in the repression of memory. (*Other Altars*, pp. 225, 228–230)

THE STOLEN BUS

We have already shown that Paul McHugh, a member of the Advisory Board of the False Memory Syndrome Foundation, is very skeptical of claims concerning the repression of memory. He argues that when a bus filled with twenty-six children was stolen on July 15, 1976, the children remembered what had occurred:

In fact, severe traumas are not blocked out by children but remembered all too well. They are amplified in consciousness, remaining like grief to be reborn and reemphasized on anniversaries and in settings that can simulate the environments where they occurred. Good evidence for this is found in the memories of children from concentration camps. More recently, the children of Chowchilla, California, who were kidnapped in their school bus and buried in sand for many hours, remembered every detail of their traumatic experience and need[ed] psychiatric assistance, not to bring out forgotten material that was repressed, but to help them move away from a constant ruminative preoccupation with the experience. ("Psychiatric Misadventures," an article reprinted from *The American Scholar*, p. 508)

Paul McHugh is correct in stating that the children remembered the kidnapping. The definitive study of the reaction of the children to this traumatic event was made by Dr. Lenore Terr, Clinical Professor of Psychiatry at the University of California, San Francisco.

Before taking a closer look at this matter, we should point out that although these children went through a very terrifying experience, they did not have to undergo the horrors of occultic ritual abuse. They were not forced into cannibalism and did not witness anyone being killed. The children were neither tortured nor sexually abused. Moreover, although the children were probably fearful that they might die, their lives were not actually threatened by the kidnapers.

According to Dr. Terr, the children had been “driven about in blackened vans for eleven hours and then had been buried alive for seventeen or eighteen hours” (*Too Scared To Cry*, by Lenore Terr, 1990, p. 20). Terr says that although “Fred Woods and James and Richard Schoenfeld were convicted of kidnapping with grave bodily harm, a crime that in California carries a mandatory sentence of life imprisonment with no parole . . . the California Supreme Court upheld an appellate court’s decision to overturn the ‘bodily harm’ part of the Woods and Schoenfeld convictions. The few small scratches, healed bruises, and minor bladder infections that the children had sustained were simply not enough to convince either the Court of Appeals or the California Supreme Court that grave ‘bodily harm’ had been done. In the entire chain of legal proceedings, no one in the California court system ever ‘officially’ dealt with the *emotional* harm that the Chowchilla victims had suffered . . . Unfortunately for everyone except the criminals themselves, the California Supreme Court, in making its decision that emotional harm was not ‘bodily harm,’ had neatly lopped off the mind from the body (Ibid., p. 21).

The worst physical abuse reported seems to be that one ten-year-old girl reported she had “a gun butt slammed” into her stomach, and although she was not seriously hurt, her “stomach ached.”

The kidnapers evidently provided some things for the comfort of the children. One child wrote:

Then they asked me are [*sic*] name and how old we were. Then we had to get in this hole and it had a bunch of mattress and alot of cases of water and alot of food and bread. . . . Jack and Bob Barklay and some of the other boys started to help to dig

out . . . after a couple of hours we got out . . . the police came and took everyone to a place where we had ate and changed. (Statement of one of the children, as cited in *Too Scared To Cry*, page 171)

According to Dr. Terr,

They found a large rectangular space lit with flashlights and inadequately serviced by a tiny fan. . . . A stacked-up pile of old mattresses was waiting there, and two places, one marked “Boys” and the other “Girls,” looked like primitive bathrooms. . . . A couple of boys recognized the bathrooms to be wheel wells—they were inside a huge truck, they told the others. But most of the kids just went by their first impression. It was the “hole,” and it stayed the “hole.” (Ibid., p. 16)

Two terrifying things happened while the children were underground. Terr says that “the children and their bus driver began to hear the sounds of shoveling above them. Dirt and stones were pelting the ceiling of their ‘hole.’ They were being buried alive.” Later a boy “leaned too hard against a tall wooden stake in the center of the ‘hole,’ which must have been put there to support the dirt-heavy roof. The makeshift ‘pillar’ suddenly gave way, and the ceiling began to collapse upon the children . . . Some children who realized the seriousness of this newest threat screamed . . . Flashlights snapped on. Several older boys and the bus driver inspected the sagging ceiling, and they discovered that the kidnapers had covered their entrance to the ‘hole’ with a metal plate” (Ibid., pp. 17–18).

As noted above, in sexual and ritual abuse the victim usually has a very difficult time discussing the matter with anyone and this can contribute to the repression of the traumatic events. In the case of the Chowchilla children, however, there was an entirely different situation. Everyone was waiting to talk with them about their experience. Lenore Terr reveals that when the children were brought home,

Main Street, known in Chowchilla as Robertson Boulevard, was flooded with strangers—FBI men, reporters, and TV “personalities.” . . . The youngsters returned to a bewildering crowd of parents, neighbors and town officials. Reporters poked microphones into their faces . . . TV and movie cameras whirred, and flashbulbs popped off by the hundreds. The words “kidnap,” “kidnappers,” and “ransom” flew through the buzzing air, and the kids, who had not used these words themselves, began to think about it. (Ibid., pp. 19–20)

It would certainly be more difficult for repression to flourish under these circumstances where the whole country knew about the kidnapping than when only the perpetrators and their victims are aware of the abuse. While victims of sexual or ritual abuse are afraid to even bring up the issue, the children in Chowchilla were bombarded with people who were begging to hear their story. In addition, the children saw television reports of what had happened and heard what their classmates were saying about the matter. Even if some of them repressed memories, the stories of their companions would tend to help fill the void.

The *Los Angeles Times* reported that Dr. Lenore Terr is “a noted child and adolescent psychiatrist and author . . . Terr conducted one of the first systematic studies of traumatized children, tracking over several years child victims in the Chowchilla kidnap[p]ing case in central California” (*Los Angeles Times*, October 3, 1991, as cited in *The False Memory Syndrome Phenomenon*, pp. 2–3).

After the children came out of the “hole,” the sheriff’s deputies “tried to load kids onto buses, but were entirely unable to get a steady head count. The nature of the problem was soon clear. The smallest kids kept squirming off the bus trying to hide. They were slippery as tadpoles. Who could trust buses any longer? A deputy recognized that something was quite wrong” (*Too Scared to Cry*, p. 19).

Unfortunately, a pediatrician and a general practitioner who examined the Chowchilla children believed that they were all right. Dr. Terr, however, later discovered that the trauma that they had experienced caused severe emotional problems which had a serious effect on their lives:

There is nothing “artistic” or metaphoric about post-traumatic fear. In the first year after the Chowchilla school-bus kidnapping, for instance, twenty of the twenty-three children I interviewed were afraid of being kidnapped again. Twelve were afraid of a fourth kidnapper, six believed that the arrested kidnappers themselves were coming back to get them, and ten thought there would be a second unrelated kidnapping. The hero of Chowchilla, fourteen-year-old Bob Barklay [Terr uses pseudonyms to protect the victims], worried that the kidnappers who took him “did it to let us get out, so they’d get caught and go to jail a couple of years, and then start killing us one by one like

in the movies.” . . . several children feared the three young men who were sitting out their young lives in prison. Others feared different people, too, but in particular they feared anybody who resembled one of their kidnappers. The Chowchilla kids were also scared of vans (like those used by the kidnappers), school buses (like the one that was kidnapped), the odor of pot (Sammy swore that he had smelled the kidnappers smoking it), broken down vehicles at the side of the road (like those used by the kidnappers to block their own after-school passage in July 1976), and caves and tunnels (like the “hole”). In addition, they felt afraid of actions that might be evocative of the old trauma, like slowing down to pass a crawling car up ahead. (Ibid., pp. 44–45)

On pages 247–248 of her book, Lenore Terr refers to “post-traumatic” play and says that provides important insights into what a child has suffered:

Bob Barklay of Chowchilla played a particularly boring, repetitive game. The children’s “hero” took to “digging.” “Every night Bob [age fifteen] takes the cushions off the couch,” Mrs. Barklay said a year after the kidnapping, “and he punches the cushions until he’s worn out. We have barbells, but he wasn’t using them. It was super-aggressive, and Bob looked very intense. He pounded the cushions so hard that he tripped the circuit breakers on the other side. I feel better with him being gone for the summer.” Bob’s “game” in other words, had lasted two hours a night for two weeks. It occurred just before the kidnapping’s first anniversary . . . and it ended because Mrs. Barklay took away Bob’s opportunity by sending him off to relatives . . . The boy’s play had been mindless, boring, and dull. . . . The boy’s digging, something that had truly been heroic for the group-at-large, had been traumatic for the boy himself. Bob needed to repeat this aspect of his trauma—again, again, and again.

Post-traumatic play is so literal that if you spot it, you may be able to guess the trauma with few other clues. . . .

Post-traumatic play is probably the best clue one ever gets to the nature of a childhood trauma—that is, if one doesn’t get to see the traumatic event itself. This play, when it comes, is absolutely literal. It may reflect a child’s compensatory wishes, too. But it will recreate the child’s trauma the way a theatrical production recreates a certain mood or a history book recreates a specific happening.

These statements have important implications for the study of sexual or ritual abuse, since children who have been victims often tend to duplicate their experiences in their post-traumatic play.

On page 164, Lenore Terr discussed how pessimistic the victims of the kidnapping became:

In Chowchilla, twenty-three of the twenty-five victims I interviewed four to five years after the kidnapping expressed pessimism about their personal futures. They expected shortened life spans and new disasters. Many were unable to envision marriage, raising children, or finding a career. One boy said he did not expect to have children—"in case of an emergency there will only be time for me," he said. An eleven-year-old girl thought she'd die at twelve: "Somebody will come along and shoot me," she said. One of the two Chowchilla kids who denied to me that she had limited future expectations "announced" a year afterward on national TV that she didn't expect to live very long.

On page 61, Dr. Terr tells what occurs when a child is attacked:

But what happens when a child who already has achieved some autonomy is suddenly robbed of it? When all sophisticated choices are ripped away? Such is the case in rapes, kidnappings, or physical abuses. The same autonomic releases for fight or flight come about—adrenaline is released, nutrients flow quickly to the muscles, and oxygen supply is augmented. But motoric discharge is blocked. The child's body—all ready for taking risks—cannot move. . . . A child, in such circumstances, is totally helpless, and he knows that he is. He has temporarily lost a very human attribute and an early accomplishment, the ability to exert autonomy.

One thing immediately happens when a kid is temporarily rendered "subhuman"—he becomes terrified. But he may also become enraged. The adrenaline, and probably a storm of brain neurotransmitters as well, encourages a buildup of fear and aggression where there is no possible outlet. Anger becomes an important post-traumatic emotion if special circumstances before and/or during the traumatic event inspire rage. . . . Anger may emerge as a problem in trauma if it is clear that man, not nature, created the horror

in the first place. . . . If the horrible events are prolonged and repeated—in other words if the extreme stresses come to be expected and if the perpetrator is well-known to the victim—anger may become especially important. It may even come to dominate the fear.

Dr. Terr believes in the repression of memory, but feels that it is unlikely that just one traumatic event like the kidnapping of the Chowchilla children would result in amnesia. The *Los Angeles Times* commented concerning her belief in repression:

The vast majority of victims [of sexual abuse] never forget what happened to them, experts say, even if they may choose not to talk about it.

Terr generally believes accounts of such trauma—even those that have been long repressed, provided there is psychological evidence such as depression, phobias or other symptoms to back them up.

"There are a few liars out there with bad motives," she said, but hundreds more who truly have suffered. . . .

"If you go through a terrible event as a child it will change you," Terr said, with evidence cemented in behavior even if memory of the experience is repressed. (*Los Angeles Times*, October 3, 1991, as cited in *The False Memory Syndrome Phenomenon*, p. 3)

In her book Dr. Terr tells of an interesting study she made regarding repression:

The kids of Chowchilla had been ages five to fourteen at the time they were kidnapped, and every single one of them had remembered. What would have happened if they had been one, or two, or three years old? . . . I realized that there were thirty-two charts of patients traumatized below age five sitting right in my files. . . . I had evaluated them all myself. And I had taken word-for-word notes from each child. . . . I thought of something. Maybe I already had documentation of the events inside of the kids' charts. Many of the youngest kids I had seen were involved in civil lawsuits. Perhaps their parents had submitted outside documentation—photos, police reports, confessions, bystander statements, or detective records—at the time the children were brought to me. . . .

I found twenty preschool trauma charts that included the documentation I needed. . . . My group of twenty children traumatized below age five was big enough to offer a few preliminary answers to some interesting questions. . . .

From the twenty cases I reviewed, I discovered that below the approximate age of twenty-eight to thirty-six months at the time of the trauma, a child could not remember most of a trauma in words. He might retain a small part or a vague, generalized sense of it. But before about age twenty-eight months, a child seemed not to possess the mental capacity to take in, retain, or retrieve full traumatic images in words. Of seven children in the group of twenty who were less than twenty-eight months old at the time of their traumas, only three retained any verbal memories at all. . . .

The second finding . . . was the fact that behavioral memory (fears, play, reenactment, dreams) is almost universal. No matter what the age of the child when he experienced a terrible event (the youngest of my twenty cases was Gloria Rivers [who was sexually abused], newborn to six months old at the time she attended the Hillgard day-care home), the child repeatedly indulged in more than one kind of behavioral “memory.” . . .

Eighteen children of the twenty youngsters in this study behaved in a fashion entirely consonant with their particular traumas. Children, much too young to have remembered anything verbal at all, demonstrated in behaviors what had happened to them. . . .

Psychic trauma appears to leave an indelible mark in a child’s mind, no matter how young he is when the trauma strikes. . . .

There was a third interesting finding from these twenty preschool trauma cases. The type of traumatic event bore a significant influence upon whether and how completely a child would be able, verbally, to remember what had happened. Short, single events were by far the best remembered. Of the thirteen children in the study at or over twenty-eight months at the time of their traumas, seven had been exposed to short, single events. These seven children could completely remember their experiences in words. And their statements were quite accurate. On the other hand, there were six kids at or over twenty-eight months who were exposed to very long or repeated ordeals lasting anywhere from eleven hours to three months. Only one of these children . . . recalled his entire story. Four others retained spot memories, and one, a

twenty-eight-month-old boy, forgot everything. The accuracy of those children exposed to very long or to repeated events at or after age twenty-eight months was considerably poorer than was the accuracy of those youngsters exposed to one short event at these very same ages.

Why does the nature of the traumatic event exert so much influence over whether what happened will be remembered in words? It appears that sudden, fast events completely overcome any defenses that a small child can muster. Long-standing events, on the other hand, stimulate defensive operations—denial, splitting, self-anesthesia, and dissociation. These defenses interfere with memory formation, storage, and retrieval. When the defenses are completely overrun by one sudden, unanticipated terror, brilliant, overly clear verbal memories are the result. On the other hand, when the defenses are set up in advance in order to deal with terrors the child knows to be coming, blurry, partial, or absent, verbal memories are retained. The child may even develop blanket amnesia for certain years in the past. . . .

It appeared from my study that no child was too young to be traumatized. And no child was too young to show behavioral memories afterward. We would need bigger and better studies of psychic trauma in the youngest victims, however, before we could draw universal conclusions. (*Too Scared to Cry*, pp. 180–183, 185)

The reader will notice that Lenore Terr claimed that “Short, single events were by far the best remembered,” whereas “Long-standing events . . . stimulate defensive operations—denial, splitting, self-anesthesia, and dissociation. These defenses interfere with memory formation, storage, and retrieval.” It should be noted that many people who have been ritually abused or were victims of incest claim that they have had “long-standing” exposure to traumatic events. Consequently, it would seem that they would be especially prone to “denial, splitting, self-anesthesia, and dissociation.”

TERR ON RITUAL ABUSE

Lenore Terr is highly respected for her “landmark study on the effect of trauma on children.” Significantly, Dr. Terr believes that occultic ritual abuse exists:

At the same time as I was working on the Chowchilla field study, I was seeing a number of children . . . who had experienced real psychic trauma in their childhoods. . . . I was seeing the mental results from such bizarre crimes as the use of infants in satanic rituals or in “child porno” rings—and these children were coming from as far away as the Philippines and Central America. (*Too Scared To Cry*, p. 23)

A few situations, however, lead repeatedly traumatized children to become confused about their perceptions. First of all, these children may forget part of their experiences through denial and self-anesthesia. Even so, however, they usually remember the perpetrator. But when perpetrators use masks, costumes, or disguises, the repeatedly abused child may become quite confused about what was seen. In child-abusing satanic cults, for instance, the adult members often employ face masks, robes, and even animal suits as part of their rituals. The child victim may not be able to identify these perpetrators even though people well-known to the child actually lived behind those masks. . . . a child patient of mine who probably was abused near her preschool a number of times between ages two and three by adult members of a satanic cult, could not identify any of her abusers by the time she reached age four. Helen said to me a couple of times, “they were men in animal suits,” and another time, “they looked like Big Bird,” and another time, “it was like ‘Sleeping Beauty.’” . . . Helen had frozen in terror at home one day at the sight on TV of a Mayan maiden lying supine on a stone altar. Most likely she had been forced to lie supine. And Helen’s parents had found a huge, regularly shaped bruise between her legs when Helen was two. Somebody had hurt her. A number of Helen’s former classmates from nursery school were showing physical problems with their bladders and rectums and mental problems of the post-traumatic type. (*Ibid.*, p. 135)

When a child really wants to play something imaginative in my office . . . the youngster may . . . take up my rocks, shells, and boxes . . . “It’s a child,” says four-year-old Helen Symes, pointing to the black, Santo Domingo arrowhead. “They’re putting him into a van. Now he’s going to a bad place.” From the ages of two to three Helen Symes was taken in a van or a car, we think, to a house in San Francisco where satanic practices were forced upon small groups of preschoolers. “We’ll put

in more children,” she says as she forces several small rocks into an applewood box sitting on my desk. “They’re all scared,” she says, with a scared look on her face. . . .

The everyday play of childhood . . . is free and easy. It is bubbly and light-spirited; whereas the play that follows from trauma is grim and monotonous. . . . play does not stop easily when it is traumatically inspired. And it may not change much over time. As opposed to ordinary child’s play, post-traumatic play is obsessively repeated. It is grim. . . . It repeats parts of the trauma. . . . It can be dangerous, too. The problem is—post-traumatic play may create more terror than was consciously there when the game started. . . . Helen Symes, just four years old, was a post-traumatic player who liked a game something akin to “Bride.” Like many other youngsters of her age, Helen wanted to be “Bride.” But she refused to adjust to others’ desires to be “Bride,” too. Once, Helen’s mother walked into the child’s room at an unexpected moment and she found her little girl lying on the floor, spread-eagled, with a sharp toy poised at the opening to her vagina. Helen’s two small coplayers were watching her, pop-eyed. Growing-up games did not mean what growing-up games mean to the ordinary child. Helen Symes had been sexually attacked by adults connected with her nursery school. They had subjected her to satanic rites, to long afternoons of being tied up, spread-eagled, and stuck. Helen had said nothing about these events to any adult who could have helped her. But much later, after an entire schoolful of youngsters began playing the weirdest, the most monotonous kinds of sexual games, a few parents caught on. And a few children, not Helen, began to tell their stories. (*Ibid.*, pp. 237–240)

One thing trauma does do . . . is to extend the number of years that a child has for playing. . . . two little babies, a boy and a girl, traumatized at ages seven months and fifteen months, respectively, played. They indulged in a “game” together at an age where mutual play would not have been expected for a couple more years. These two babies had been satanic cult victims. A babysitter had written a confession to the infants’ mothers. Both infants, it seems, had been squatted upon, urinated upon, and defecated upon by adults with whom the baby-sitter had joined in satanic rites. Sasha’s penis had been cut with a ritual knife. I saw the cut. It was straight and clean.

How did these two infants play out their trauma? Kathryn, the fifteen-month-old, took to sitting on Sasha's head at home whenever she had the chance. She sat on his head again and again. And the little infant boy let her do so. Silently. Without protest. Is that play? . . . it was compulsively repeated—ritualistic in nature, almost. (Ibid., p. 246)

UNWANTED MEMORIES

Although those who have repressed traumatic memories often struggle to keep them bottled up, many times it is impossible to keep them from coming forth. Dr. Terr gave an interesting example of a horrible memory that came forth many years after the original incident occurred:

Even if a child is discovered, many years after the fact, to have undergone a terrible series of events, the child should be evaluated and, most likely, treated. I know an excellent psychiatrist in another state who did not realize until he reached adulthood that he had been gang-raped by a group of older children when he was a young preschooler. He recovered the memory gradually in two ways: the incident began coming back to him in the form of picture memories as he drove back and forth from a juvenile delinquent institution where he consulted, and he was able to find the place where the trauma had occurred by going back to the town of his birth and following his visual and positional memories to a shack that corresponded to the terrible pictures he had begun seeing in his mind. This psychiatrist told me that he decided to go into therapy with a colleague of his. A year later, he told me he was "much relieved." In other words, though the long delay had made his therapy much more difficult, psychiatric treatment still remained the option of choice. (*Too Scared to Cry*, pp. 294–295)

The following was printed in *Time* magazine, October 28, 1991, page 86:

Last November in Redwood City, Calif., George Franklin was convicted of killing an eight-year-old girl in 1969; the case was based largely on the testimony of his daughter Eileen Franklin-Lipsker, who had repressed the memory of her playmate's murder for 20 years. This month in Pittsburgh, Steven Slutzker is scheduled to go on trial for the 1975 fatal shooting of John Mudd

Sr. Slutzker was charged after the victim's son, who was 5 when his father died, claimed he had a flashback memory of the murder. . . . at least a dozen states since 1988 have amended their statute of limitations for bringing charges to allow for delayed discovery of childhood sexual abuse.

On page 87 of the same article it is claimed that Eileen Franklin-Lipsker remembered the murder of her playmate after "A glance from her own six-year-old daughter, who bears a striking resemblance to the murdered child, brought back scenes of the chilling event. Experts say emotional, evocative moments can often exhume long-buried memories."

The *New York Times* reported that, "Mr. Franklin was sentenced to life in prison. Prosecutors said his daughter's testimony was corroborated by that of other witnesses and physical evidence" (*New York Times*, July 21, 1992, as cited in *The False Memory Syndrome Phenomenon*, p. 6).

According to the *Los Angeles Times*, Dr. David Spiegel, professor of psychiatry at Stanford University, testified for the defense. The newspaper reported that, "Spiegel did not believe Franklin-Lipsker showed sufficient psychological evidence of what she said she witnessed" (*Los Angeles Times*, October 3, 1991, as cited in *The False Memory Syndrome Phenomenon*, p. 3).

Dr. Lenore Terr was also involved in the trial. The *Los Angeles Times* reported:

Terr, who testified for the prosecution in the Franklin case, said Eileen Franklin-Lipsker showed such behavioral evidence of seeing her father rape and murder her best friend.

"She withdrew from all friends," Terr said of young Franklin-Lipsker. "She did not have girlfriends after that—it was too dangerous. When she became a mother, she became the neighborhood vigilante. She would not allow her children in the street because she was extremely overprotective and terrified that something could happen to them."

Franklin-Lipsker's repressed memory surfaced in classic fashion, prodded by a visual cue. The memory, she testified, flashed into her mind as she watched her daughter playing. The child's head was turned exactly as Susan Nason's a moment before Franklin smashed it with a rock. Franklin-Lipsker was able to come up with sufficient detail matching physical evidence found on and around Nason's body to back up her recollections. This is

what Assistant Dist. Atty. Elaine M. Tipton said she relied upon to prosecute the case.

Tipton also was persuaded by the “rich detail” of Franklin-Lipsker’s account that was full of “sights, smells, sounds.” (Ibid.)

George Franklin was found guilty of murder in the first degree in 1990. Since that time there has been a great deal of controversy over the Franklin case. Dr. Lenore Terr wrote the following:

On April 2, 1993, Division One of the California Court of Appeal ruled on *People v. Franklin*. In an unpublished opinion, the court upheld the Franklin conviction. Judge Smith had been correct in ruling out any newspaper evidence, the opinion stated. The fundamental prerequisites and constraints governing the admission of evidence apply to the defense as well as to the prosecution. The trial judge had not abused his discretion in limiting this presentation of the defense to test Eileen’s credibility. The higher court concluded that newspaper articles of 1969 had “no more than slight or insubstantial probative value.” The prosecution would have had to present a huge, confusing amount of false newspaper detail in order to show what Eileen Franklin had not incorporated into her memories. Eileen had testified under oath that she did not read the papers. That was enough. . . . On July 15, 1993, the California Supreme Court declined to hear George Franklin’s appeal. None of the seven Supreme Court justices voted to hear the case. At this writing, Franklin’s attorneys plan to appeal in federal court. (*Unchained Memories: True Stories of Traumatic Memories, Lost and Found*, 1994, pp. 58–59)

On April 5, 1995, however, the *Salt Lake Tribune* printed the following:

SAN FRANCISCO — A man convicted in a 20-year-old murder . . . was granted a new trial . . .

George Franklin Sr. of San Mateo was convicted of first-degree murder . . .

U.S. District Judge Lowell Jensen cited inadmissible evidence of a purported confession in overturning the conviction.

“This verdict was the product of a trial which was not fundamentally fair,” Jensen said.

The judge said Franklin’s lawyers should have been allowed to introduce newspaper coverage of

the murder as a possible source of his daughter’s knowledge of the events. She denied any exposure to news accounts of the killing.

Not surprisingly, the False Memory Syndrome Foundation does not like the idea that Eileen Franklin recovered a repressed memory of the murder. Dr. Richard Ofshe, who is on the Advisory Board of the False Memory Syndrome Foundation strongly contests Dr. Lenore Terr’s belief that Eileen Franklin recovered her memory of this horrible murder. In 1994, Ofshe and Ethan Watters wrote an entire chapter regarding this matter in the book, *Making Monsters: False Memories, Psychotherapy, and Sexual Hysteria*. (This book is not to be confused with the smaller article cited above which was also entitled, “Making Monsters.”)

In chapter 12, “The Murder, the Witness, and the Psychiatrist,” Ofshe and Watters wrote:

It is safe to say that if the trial were to begin today, it would have a much different focus than it did in 1990. In attacking Eileen’s testimony, the defense attorney for George Franklin, Doug Horngrad, tried to show that Eileen might be lying about her constantly changing recollection of the murder. While Horngrad explored the idea that Eileen might have uncovered the memory during hypnosis—as she originally told her brother—when he couldn’t confirm this he didn’t pursue the idea that her memory might have been built through the therapy she was undergoing at the time. . . .

The role of her sister Janice in the affair reveals a great deal about why Eileen would finger her father in her recovered string of visualizations, as well as the dubiousness of her account. Janice, who loathed her father, had long suspected him of Susan’s murder. In 1984, she had gone to the police with her suspicion, but the case was not pursued. In the course of attempting to get the police to investigate her father, Janice was questioned about George’s activities on the afternoon Susan disappeared. Janice undermined her accusation by reporting that her father was at home in her company when Susan was abducted. In *Eileen’s* original version of the murder story, Janice had been in the van when they stopped to pick up Susan, at which point George told Janice to get out. Unfortunately, Janice was already on record with a different story. To accommodate for

this problem, Eileen's memory evolved, slowly removing the image of Janice from the scene. In a similar fashion, Janice eventually altered her memory of the day of Susan's abduction to conform to Eileen's story. After Janice spent a few sessions in treatment with Barrett, she was able to remember that she had probably not gotten home the day of Susan's death until later. . . .

In crafting a story with critical errors, omissions, and conclusions built largely on unconfirmed and at some points nonexistent evidence, Dr. Terr illustrates Donald Spence's contention that therapists often choose selectively from a large body of evidence in order to construct a compelling narrative. Terr's recounting of the Franklin case ties up most of the loose ends and leaves little for the reader to speculate about. However, with the number of questionable facts and the amount of essential testimony that she omits, we must consider whether her role as compelling storyteller eclipsed her role as a scientist, for instead of examining complicated facts and conflicting testimony surrounding Eileen's report of memory recovery, Terr sanitizes at every turn.

After combing through Terr's written account of the case, MacLean commented that Terr appeared to be "neither a journalist nor a scientist," adding, "She gives one version of the facts when there are very many possible versions. . . . If the facts she reported in *Unchained Memories* are the basis for her conclusions about anything, then her conclusions have to be questioned." . . . Terr did indeed use her impressive credentials to put a scientific stamp of approval on the concept of memory repression and recovery. . . .

Neither the defense team nor the reporters covering the case fully appreciated the fact that Eileen was undergoing recovered memory therapy at the time she came to believe that she saw her father murder her best friend. . . . With the knowledge that has been gathered in the last few years, Dr. Terr's confident testimony would today be challenged as speculation unsupported by science, her own empirical research, or the facts of the case. (*Making Monsters: False Memories, Psychotherapy, and Sexual Hysteria*, pp. 253–254, 259, 263–264, 272)

Ofshe and Watters do raise some interesting questions about the trial and Eileen's memory of the murder (see *Making Monsters*, pp. 253–272).

The psychiatrist Lenore Terr devotes two chapters in her book, *Unchained Memories*, to Eileen's claims regarding the flashback she had and the trial which ensued. Dr. Terr writes:

Reddish blond strands of fine, little-girl hair brightened in the sun. Jessica [Eileen's daughter] twisted her head to look at her mother. To ask something? Her chin pointed up in inquiry. She looked up and over her shoulder. Her eyes brightened. How odd! The young girl's body remained stationary, while her head pivoted around and up. . . . Mother's and child's eyes met. The girl's eyes so clear, so blue.

And at exactly that moment Eileen Lipsker remembered something. She remembered it as a picture. She could see her redheaded friend Susan Nason looking up, twisting her head, and trying to catch her eye.

Eileen, eight years old, stood outdoors, on a spot a little above the place where her best friend was sitting. It was 1969, twenty years earlier. The sun was beaming directly into Susan's eyes. And Eileen could see that Susan was afraid. Terrified.

The blue of Susan Nason's eyes was the bluest, clearest blue Eileen had ever seen. Suddenly Eileen felt something move to one side. She looked away from those arresting eyes and saw the silhouette of her father. Both of George Franklin's hands were raised high above his head. He was gripping a rock. He steadied himself to bring it down. His target was Susan. (*Unchained Memories*, pp. 2–3)

The reader will notice that Terr says that Eileen "saw the *silhouette* of her father." Ofshe and Watters maintain that Eileen's first flashback of the murder did not reveal the face of her father:

One day she came in and reported to Barrett [her therapist] that she had seen a flash image of someone hitting Susan with a rock—but *that she couldn't make out who the person was*. According to Barrett it was several sessions later, in a highly emotional moment, that Eileen revealed that she was finally able to see the face of the man who killed Eileen. [*sic*] It was her father's. . . . (*Making Monsters*, page 257)

If this is true, it would actually fit well with the theory of repression. Many times it is very difficult for people to face the fact that their father, mother,

or someone close to them committed some horrible crime. While they may have flashbacks of the traumatic memory, the repression is sometimes so strong that it prevents them from seeing the actual face of the perpetrator. Later, however, the face may become clear.

Interestingly, the comments cited above from *Making Monsters* seem to show that Eileen's original flashback regarding the murder did not come while she was in her therapist's office. The reader will notice that in the quotation from Ofshe and Watters cited above the following appears: "One day she came in and reported to Barrett [her therapist] that she had seen a flash image of someone hitting Susan with a rock . . ."

According to Lenore Terr, after Eileen had the flashback in her house in which she saw that Susan was about to be hit with the rock, she was about to scream:

"No!" Eileen felt a scream welling up in her throat. But not a sound disturbed her family room that January day in 1989. The shout stayed trapped in her mind. "A chill ran up me," she told me, months later. "It was so, so intense. And I said to myself a very clear, very loud 'No,' as if I had the power to stop the memory from coming."

But Eileen Franklin Lipsker's buried memory, once it started rising to the surface, could not be stopped. . . . She remembered Susan . . . sensing George Franklin's attack and putting up her right hand to stave him off. *Thwack!* Eileen could hear the sound, a sound like a baseball bat swatting an egg—the worst sound of her life. "No!" she yelled inside her head. "I have to make this memory stop." Another *thwack*. And then quiet. Blood. Blood everywhere on Susan's head. "Something whitish" along with the blood. And "some hair that was no longer attached to her body." Blood covered Susan's face. Her hand was smashed.

On a quiet winter afternoon in 1989, a suburban housewife's mind almost shorted out with overload. Her heart pounded mercilessly against her chest. The conclusion Eileen Lipsker drew that moment was that she must be insane. . . .

For months afterward, Eileen told no one about her newfound memories. She tried to force the memories "back into their own little drawer and seal it"; they caused her too much anxiety. They hurt her stomach and gave her palpitations of the heart. But try as she might, Eileen's "drawer"

had stuck open. She could no longer forget what she had so successfully forgotten for twenty years.

Eileen and Susan had been friends and schoolmates in Foster City, a suburb of San Francisco . . . Eileen knew that Susan had been murdered—she had always known that. But she had not known that she had been there when it happened. . . .

One recollection, however, led to another. Over the next several months, many small bits of Eileen's memory returned. Some were sights, a few were sounds, and some were simply thoughts. Eileen Lipsker found herself inundated with a slow but inevitable memory cascade. . . . One September afternoon when she was eight years old, Eileen went off with her father to "play hookey" from the usual after-school routine. Eileen didn't even know what "hookey" meant until Dad suggested it that day. Once the memories came back, she could almost hear him say the word in her mind. She and her father spotted Susan playing in an open field near their house. Eileen begged Susan to come along. . . . Keeping the curtains [of the van] drawn, he drove the two little girls out into the country and up past a coastal mountain lake that Eileen had always thought was the prettiest place in the world. But pretty can turn ugly without a seam. George stopped the van. Susan and Eileen played hard, jumping up and down on a pile of mattresses in the back and pretending it was a trampoline. George went outside for a smoke and a beer. Then he came into the back of the van to play, too.

Suddenly George told Eileen to go up front. The child felt strange about this and turned around to peek. She could see white socks and white child-size underwear. She could hear weak cries. The eight-year-old Franklin girl knew that this was a rape. . . .

After a time, George Franklin took Susan Nason out of the van. Eileen remembered going out, too. She stood on a mound a little above them, watching. At the very last moment of her life, Susan twisted her head to look up at Eileen. Their eyes met. The light hit Susan's irises, brightening them. "Help me," she must have flashed. But there wasn't a thing Eileen could do. . . .

Eileen's memory cascade included some memories from the moments immediately after the killing. When she saw her friend's slumped body and the horrible injuries to Susan's head and hand, she started to run, screaming, for the van. But her father grabbed her from behind, knocking

her to the ground. "It's all over now," he said. George Franklin ordered Eileen to "forget all about this." He said, "No one will ever believe you." Eileen would be "put away" if she talked, because it had been her idea for Susan to get into the van. Eileen came to remember that her father had snarled, as she kept on sobbing, "If you don't stop this, then I'll have to kill you." . . . As they drove away, Eileen felt "terrible . . . completely alone." Later, at home, she developed a bad case of the shivers. She was terrified of what she had seen and what her father might do next. Janice Franklin let Eileen sleep in her bed that night. The younger girl trembled all night long.

As an adult, Eileen could not remember how she began to "forget" the murder. . . . But Eileen does know that her repression began on the night of the day Susan Nason was killed. By the time her teacher spoke to the fourth grade about their classmate's disappearance, Eileen could no longer consciously remember what had happened. She grieved for Susan, and she would have no more best friends in childhood. . . .

At age eight, Eileen Franklin fully took in and mentally stored a terrible memory, the worst of her life. Then, by means of a coincidence of perceptions (a redheaded daughter's turned head, a look of concern, sunstruck hair, freckles, and blue eyes penetrated by sunlight), Eileen's old memories resurfaced. . . . the most powerful impetus for the return of traumatic remembrance is not mood or state but a very simple perception, or cue. . . . It appears that vision is the strongest immediate stimulus to old lost memories . . .

Vision was the perceptual cue that prompted Eileen Franklin Lipsker to recall the Nason murder. Jesseca Lipsker looked so much like Susan that you might have thought they were the same child. Photographic blowups of Jessica at five-and-a-half and of Susan at almost nine bring involuntary gasps to those who see the portraits side by side. It is a tribute to the depth of Eileen's repression that she did not react to the similarity between the two little girls until her daughter tilted her head to look directly into the California sun. (*Unchained Memories*, pp. 3–7, 13)

Ordinarily, Lenore Terr would be inclined to believe that a person who experienced a single traumatic event would be unlikely to repress it. She refers to such individuals as "Type I trauma victims." Terr, however, felt that Eileen was really

what she classified as a Type II victim. She, in fact, came to believe that Eileen had been both physically and sexually abused in the early years of her life.

Ofshe and Watters do not contest the assertion that Eileen's father was physically abusive:

Leah, it should be pointed out, has no love for her ex-husband. During the trial, she testified for the prosecution, saying that George had been a physically abusive and angry father and husband. (*Making Monsters*, p. 270, footnote)

The same writers even quote the following statement from Eileen's therapist:

"My impression was that she had been raised in an abusive atmosphere. That there was a lot of anger, a lot of violence, alcoholism. And that had affected her quite seriously." (*Ibid.*, p. 256)

In her book Dr. Terr wrote regarding the abuse which she felt led to Eileen's repression:

After I met her, I realized that Eileen was . . . a repeatedly traumatized child. She had always remembered, for instance, that her father was an unpredictably violent alcoholic—this she had *not* forgotten. He threw her and his four other children against walls. He punched her and hit much too hard. He beat her severely until she was about eight years old [around the time Susan Nason was murdered]. And then he stopped, though he did not stop manhandling her mother and her brothers and sisters. There were times when Eileen felt sure that her mother would be killed before her very eyes. . . . All this would have added up to make Eileen a child well-rehearsed in terror—a child prone to losing the memory of an ordeal.

These experiences were probably frequent enough and awful enough, in fact, to have allowed Eileen to develop the knack for automatic repression. By the time she was eight years old, she had no doubt practiced "forgetting" so often that she could repress when she really needed to. . . .

When I first heard of the case, I had no idea what other terrible events had taught Eileen to repress so efficiently. There was no hint at this point that she had ever been sexually abused. . . .

Conflict is the key to repression. . . . You may experience a conflict between the utter helplessness you feel during a terrible event and the way you wish to see yourself—as human and competent. You may also be torn between two images of your parent—as a monster and as a

loving adult. Eileen Franklin's repression sprang from both these motives. She wanted desperately to feel human, to exercise some control. And she also wished to love her terrifying father.

Children like Eileen often decide, or at least partly decide, to repress. To start, they temporarily put something painful far from mind. This has been called suppression by most students of defense mechanisms since Freud. . . . in the case of children, suppression is often a way station to repression. . . . The deliberate act of setting a memory aside leads easily to its permanent removal from consciousness. The transition is simple and almost automatic in some youngsters, especially those who are already experienced with trauma. Eileen Franklin appeared to be such a child. By the age of eight, her suppression was no longer a temporary maneuver. It had moved directly on to repression. . . .

George Franklin, Sr., was arrested and jailed as 1989 moved into 1990. The San Mateo County D.A.'s men found George living out his retirement in a tiny Sacramento apartment filled to the brim with child-size dildos, child pornography, and books on incest. George's horrible hobbies would have so prejudiced his murder trial that any mention of them was ordered out by preliminary judicial ruling. When the inspectors arrived at George's apartment and advised him that they had reopened the investigation of the Susan Nason homicide case, he immediately turned to them with a question: "Have you talked to my daughter?" George never clarified which of his daughters he meant. . . . A few months after Eileen's memory of the Nason murder came back, she began having memories of incest. The way Eileen remembered it, the family had just moved to Foster City when George first approached her. She was three years old. She wore a pink nightgown she had been given for Christmas. Eileen had no idea what her father did to her at that time. The act itself did not come back with her other memories of the event. . . .

Another memory of sex with George Franklin came back to Eileen a little while after the first one. Once—maybe at age seven or so—as Eileen stood in her Foster City living room, George inserted a finger into her vagina. She winced with pain. . . .

Eileen's incest memories had come back in a deluge in the few months before the trial. . . . Once, for instance, her father anally raped her in the family bathtub. Eileen was somewhere between the ages of three and five. . . .

The Franklin defense team had virtually conceded Eileen's incest, Elaine Tipton [the prosecutor of *People v. Franklin*] told me. The incidents of sexual abuse had already come into the trial, in fact. The defense had admitted these stories into testimony in order to give Eileen a motive for hating her father so much that she would take her revenge by falsely accusing him. But the prosecutor could therefore use the repeated sexual abuse to explain Eileen's repression. (*Unchained Memories*, pp. 11–12, 15, 24, 34–35, 40)

Dr. Terr also gave the following information in her book:

Leah [George Franklin's wife] would later testify in court that within weeks, or perhaps months, of the time of the Nason murder, her husband gave her a bloody shirt to wash. He claimed that the blood came from a painting accident. Then in 1978, nine years after Susan's death, George Franklin told Leah that he had written his memoirs but had wrapped them in plastic, sealed them in wax, and buried them somewhere in San Mateo County. At that point, Leah leapt to a conclusion. "Did you murder Susan Nason?" she asked George. And he replied, "Why do you think things like that of me?"

Another member of the Franklin family came to a similar conclusion six years later. In 1984, Janice Franklin went to the Foster City police to accuse her father of killing Susan. Janice told the police that she had absolutely no evidence, just "a hunch." She and Eileen later swore several times under oath that they had not spoken together about Susan's murder; nevertheless, Janice's suspicions had begun on the night Susan Nason disappeared. (*Unchained Memories*, p. 14)

Eileen brought me up to date on the progress of that trial. Leah would soon be testifying that her husband had had the day off when Susan Nason was murdered. Eileen's testimony about her recollection of Susan's wounds had perfectly matched the pathologist's testimony about the damage on the cadaver's skull. ("It was beautiful," Elaine noted, with no intended irony.) Eileen's testimony about the rock she had seen in her father's hands matched the prosecution expert's testimony about the wounds on Susan's head and the police evidence about the rock found near Susan's remains. The judge had allowed Elaine to show the jury photographs of the body—

photographs that corresponded to the word pictures Eileen had earlier offered. And Eileen had testified about a visit she made to her father in jail—her only visit—in the course of which she asked him if he had killed Susan. In response, George Franklin stayed silent and pointed to a sign on the wall informing prisoners and their visitors that jail conversations might be monitored. (*Ibid.*, p. 39)

For further information regarding Dr. Terr's views regarding the Franklin case see her book, *Unchained Memories*, pages 1–60.

Interestingly, in 1993, the *Salt Lake Tribune* reported concerning another murder case which involved repressed memory:

Theresa Jimmie Cross has been implicated in the murder of her first husband in 1964 and the death of her sister 10 years ago, police say.

The woman's son told authorities of the possible links after her arrest Wednesday in Salt Lake City on charges of killing two daughters nine years ago in Sacramento, Calif. . . .

She probably will remain in the Salt Lake County Jail pending an extradition hearing, said Bud Ellett . . .

Police say Ms. Cross has lived in Utah eight years, providing home care for elderly Utahns.

She and her sons, William Robert Knorr and Robert Wallace Knorr, are charged with burning to death her daughter, 17-year-old Suesan Knorr in 1984. A year later, the woman allegedly beat and handcuffed her 20-year-old daughter, Sheila Sanders, after an argument.

The victim allegedly was locked in a 2-foot-by-2-foot closet in the family's Sacramento apartment and starved to death.

Ms. Cross ordered her sons to dispose of both bodies, police said. William Knorr, 26, is in police custody. Robert Knorr, 24, is imprisoned in Nevada on an unrelated murder conviction.

William Knorr has implicated his mother in the murders of his sisters and in two other killings, said Lt. Chal DeCecco, a Placer County sheriff's homicide detective.

The 1964 shooting death of Ms. Cross' husband, Clifford Sanders, was ruled self-defense, and she was acquitted. . . .

But she "made admissions [to family members] that her first husband's death may not have been an accident," Lt. DeCecco said.

Police cannot refile charges, however, because she was found innocent of the crime. . . .

Police also are looking into her involvement in the 1983 strangulation death of her sister, Rosemary Cross, based on her son's statements to police.

Authorities began tracking Theresa Cross last month after a third daughter, now living in Sandy [Utah], alerted police to her sisters' murders. The woman, now 22, had repressed memories of her abusive childhood for several years. She fled California when she was 16, police said.

"She told us her mother force fed one of the sisters to get her to gain weight," said Sandy police Det. David Lundberg . . . "It escalated to a point where she crammed the spoon so hard into the girl's mouth that it broke teeth."

The daughter . . . said she approached Utah authorities several times about the murders, but no one believed her. She contacted California authorities who located Ms. Cross through government and driver license records. (*Salt Lake Tribune*, November 13, 1993)

On November 16, 1993, the *Tribune* told of the difficulty Theresa had when she tried to convince authorities of the murders:

Six years ago, a third sister, Theresa, told an attorney and two unidentified Utah police departments of the murders. But police apparently thought her story too bizarre to believe.

Last month . . . Theresa tried again. After consulting a map to see who had jurisdiction of the area where her sister's [*sic*] bodies had been dumped, she called officials in Placer County in northern California.

Detectives there matched her story to two bodies whose identities had been a mystery for years.

Three days later (November 19), the *Tribune* said that although Utah police felt the story "sounded bizarre," they did report Theresa's disclosures to Sacramento. Unfortunately, "one of the bodies was dumped in neighboring Placer County" and this caused confusion. A police officer commented: "In all honesty, we did everything we could."

In part one of the television series *Divided Memories*, April 1995, a woman gave a very

interesting report regarding how her daughter repressed a horrible memory of sexual abuse by her father. The woman claimed that when her daughter was “five years old” her father molested her. She became suspicious after her husband remained too long with the daughter in a hotel room. She finally asked her daughter what had happened. The child responded that her father had forced her to perform oral sex on him.

Surprisingly, when she confronted her husband, he freely confessed and said that he wanted psychiatric help. The woman felt that it would be best not to discuss the matter any more with her daughter and just hope the memory would grow dim in her mind. Unfortunately, however, as the girl grew up she was beset with serious emotional problems and sought help from a therapist. The therapist, however, was unable to get to the bottom of her problem. The mother then began to feel guilty that she had not done the right thing. She sought professional help and was informed that she needed to discuss the matter with her daughter.

The young woman was interviewed on the television program after her mother told her what her father had done to her. In the interview she stated: “I had no recollection at all of being abused.” She stated, however, that when her mother informed her about the abuse she, “immediately could remember what she was telling me. It . . . was just a wave of memories.”

In 1993, an extremely important article entitled, “Memories Lost and Found,” appeared in *U. S. News & World Report*. It was written by Miriam Horn. We cite the following from that issue:

For Ross Cheit, it began with a phone call in the spring of 1992. “I have happy news,” his sister promised . . . “Your nephew is joining a boys’ chorus. Aren’t you pleased he wants to follow in the footsteps of his Uncle Ross?”

Though he could not yet name the reason, Cheit felt sickened by the news—and gradually began sinking into a bewildering depression. He didn’t link it to the phone call; indeed, he blamed anything and everything else for what his wife Kathy Odean now calls “the months Ross lost his mind.” . . . He entered therapy. Then on August 23 while on vacation, he had something like a dream.

He woke with the baffling sense that a man he had not seen or thought of in 25 years was

powerfully present in the room. William Farmer had been the administrator of the San Francisco Boys Chorus summer camp, which Cheit had attended in the late ‘60s between the ages of 10 and 13. Cheit could picture him clearly . . . Over the course of the day, he recalled still more. How Farmer would enter his cabin night after night, just as the boys were going to sleep. How he would sit on Cheit’s bed, stroking the boy’s chest and stomach while he urged him in a whisper to relax, relax. “I was frozen,” says Cheit. “My stomach clenched against his touch. And then he would slowly bring his hand into my pants.” . . .

For Cheit, there was no spectacular epiphany. The memory of Farmer was embarrassing and disgusting but hardly momentous. It was not until October, when . . . Cheit went to a bookstore to buy Mic Hunter’s *Abused Boys*, that he felt the full impact of what he remembered. “As soon as I pulled the book off the shelf, I began to shake all over. I thought I was going to collapse. I looked at the title and thought, ‘My God, that’s me.’”

Compelled now to know more, Cheit began to dredge his past. From his parents, he recovered the letters he had written from camp, and reading them brought the most painful revelation yet. “He broke down and cried with his whole body, as if he would never stop,” says his wife. “He came into the bedroom where I was half asleep, saying over and over, ‘But he was such a great guy.’ He was so hurt that someone he loved did this to him.” It was only then, says Cheit, that he fully understood the damage that had been done. “These were not just perverse sexual acts,” he says, “but the most profound betrayal possible for a kid.” . . .

Intent on finding William Farmer, Cheit hired a private investigator . . . and in January went to visit the 87-year-old founder of the chorus, Madi Bacon, in Berkeley. . . . it regularly performed with the San Francisco Opera and sang for U.S. Presidents . . . Much to his surprise, says Cheit, at the mention of Farmer’s name, Bacon launched into how she’d once almost had to fire the man for what she called “hobnobbing” with one of the boys. When Cheit told her he had been one of those boys, he says, Bacon said that if he’d been a strong kid he would have shaken it off. . . . Now, he had not only his first external evidence of the authenticity of his memory but a recognition that there might be more at stake. He was not, it seemed, the only one. Worse, it appeared chorus officials had known. . . . studies of known sex offenders have found that men who target male

children will, over a career, assault on average more than 100 boys. Still, in conversations with *U.S. News*, Madi Bacon expressed dismay that Cheit had broken the code of silence. "I don't see what good it's going to do for a young man with a family to be known publicly as having been abused. I mean it's such bad taste. And for Ross to involve other boys is serious. The boys would say that's snitching, wouldn't they?" . . . Cheit accelerated the investigation. . . . he tracked down dozens of the 118 boys who had been at camp with him . . . For a professor at a Michigan university, Cheit's phone call brought back his own lost memory of a time Farmer invited him to his cabin, unzipped the child's pants and began to fondle him. He began to cry, he now recalls, and ran away. A librarian in the Midwest told Cheit on the phone that Farmer had invited the boy into his sleeping bag, but that he had refused; he wrote in a troubled letter the next day that he had been deceiving himself for years and now realized he had in fact climbed in. . . .

The camp nurse from the time, Lidia Ahumada, told the investigator and *U.S. News* . . . she walked into the infirmary and caught Farmer in bed with a sick boy. Bacon recalled for *U.S. News* the nurse's angry report, adding: "I think Farmer's somewhat sick. . . . But the man apologized, said to the chairman of the board that he would never do it again." . . . former campers alleged . . . that at least two other men on the staff had been molesting boys and that on at least four occasions both children and adult staff had told the chorus director of the abuses, with no result. One alleged report came in 1967, when a whole cabin full of boys ran to Bacon to tell her of molestations by a staff member who is now dead. A second allegedly came at the beginning of the summer of 1968, when a counselor . . . twice witnessed Farmer's molestations of a boy and went with the child to report it to the director. . . .

Cheit's investigator . . . tracked Farmer's movements over the years. Farmer had been a student minister from 1966–68 at the Point Richmond, Calif., Methodist Church . . . but had abruptly left after parents overheard children discussing the "massages" he had given them. Farmer then secured a ministerial position . . . near Sacramento, Calif. He hadn't been there three weeks . . . when a former El Dorado County Municipal Court judge complained that Farmer had molested his son. If Farmer would leave the ministry and seek help, said the judge, he would

not press charges. Farmer signed a statement withdrawing from his position and surrendered his ministerial credentials, according to the supervisor. . . .

Having located Farmer, now 55, in a tiny town of Scio, Ore., Cheit began to dial his phone. After 34 attempts, Farmer answered. . . . For nearly an hour, Cheit held Farmer on the phone, a tape recorder running all the while. Farmer admitted molesting Cheit in his cabin at night, confessed he had lost jobs and fled California because of "it," acknowledged that Bacon knew what happened at the end of the summer but allowed him to remain camp administrator . . . Farmer conceded knowing that the acts he committed were criminal . . . "It's 25 years, Ross," he said his voice weary. "It's nine months, Bill, [since I remembered]. And I have to live with it for the rest of my life." . . .

The loss he suffered, Cheit says, can never be redeemed. "Forever, this is going to be my childhood." And he knows that more painful disclosures may yet come. "I think they thought all along I couldn't stomach the publicity. But if I have to divulge in a courtroom the most private consequences of this, I will. It's not me who should be ashamed of this, but them. And I can't be upset with people who did nothing then if I do nothing now, for the same reasons. I have so much support. If I don't do this, whoever will?" (*U.S. News & World Report*, November 29, 1993, pp. 52, 55–56, 60–63)

The same magazine reported another interesting case involving restored memories:

Frank Fitzpatrick . . . was lying in bed, trapped in an anguish he could not explain, when he remembered being molested as a child. "I began to remember the sound of heavy breathing," he said, "and realized I had been sexually abused by someone I loved." When Fitzpatrick went public with his suit against Father James Porter, several of the nearly 100 Porter victims who came forward said they remembered only when they heard about the case on the news. The physiology of such memory loss and recovery is only beginning to be understood. Memories are stored, scientists believe, as electrical patterns in neurons deep in the brain's hippocampal region. Over time, these patterns are translated into new neural circuitry in different brain areas . . . Years later, the right stimulus can set those nerve circuits firing and trigger the fear, with no immediate understanding of its source. . . .

Of all traumas, many researchers say, sexual abuse may be the most likely to result in memory disturbances, surrounded as it is by secrecy and treachery. . . . Psychologist John Dagnault, who teaches at Harvard Medical School and evaluated more than 40 of Father Porter's victims, says children "lack the perspective to place the trauma in the overall course of life's events." When the abuser is in a position of power or veneration, the child's ability to make sense of the event is more compromised still.

It is perhaps not surprising, then, that studies show that from 18 to 59 percent of sexual-abuse victims repress memories for a period of time. In one follow-up study of 200 children who had been treated for sexual abuse, Linda Williams of the Family Violence Research Laboratory at the University of New Hampshire found that 1 in 3 did not recall the experiences that had been documented in their hospital records 20 years before. A study by Judith Herman of women in group therapy found a majority reported delayed recall of abuse; approximately 75 percent of those were able to obtain corroborating evidence. "False claims of childhood sexual abuse are demonstrably rare," says Herman (in the range of 2 to 8 percent of reported cases), "and false memories of childhood trauma are no doubt equally so. To fasten upon false memory as the main event is far-fetched and bizarre." . . .

In the course of the Father Porter trial, church officials admitted that they had witnessed the priest's assaults or were told of them but permitted him to continue supervising altar boys and youth activities. When parents complained, documents uncovered in the lawsuits revealed, Porter was simply transferred from parish to parish. Porter's was not an isolated case. (*U.S. News & World Report*, November 29, 1993, pp. 54-56, 60)

The *New York Times* reported the following concerning the Porter case:

In Mr. Fitzpatrick's case the accusations have apparently been corroborated by about 50 other men and women, and Mr. Porter who is no longer a priest, has acknowledged abusing an unspecified number of children.

Most of the victims never forgot the molestation, said Mr. Fitzpatrick, but remained silent all those years out of shame and fear. . . .

One man started having flashbacks of sexual abuse from Father Porter the moment he heard the news of the accusations on a radio broadcast. The other found himself crying at work soon after hearing the news, and then began to have a flood of his own memories. (*The New York Times*, July 21, 1992, as cited in *The False Memory Syndrome Phenomenon*, p. 6)

The article published in *U.S. News & World Report* noted that although there is opposition, most people trained to be psychologists and psychiatrists believe in retrieved memories:

The backlash has even spawned its own organization . . . the False Memory Syndrome Foundation. . . .

While the debate grows increasingly virulent, most psychologists and psychiatrists are convinced that memories of external trauma can be placed out of reach of consciousness and later retrieved . . . Although unconscious, experts say, dissociated memories remain indelible and can be triggered decades later by a related sensation or event. (*U.S. News & World Report*, November 29, 1993, p. 54)

WAS PACE RIGHT ?

Now that we have given a good deal of space to such subjects as the traumatic effect of sexual abuse, flashbacks, repressed memories, multiple personality disorder, and the attempt by the False Memory Syndrome Foundation and others to undermine the idea that occultic ritual abuse should be taken seriously, we need to return to the serious charges raised in the Pace Memo.

Immediately after our publication of the Pace Memo a great deal of information concerning ritual abuse in the Mormon Church came to light. Victims, who claimed they had been forced to participate in the evil rituals, gave their stories on all three of Salt Lake City's major television stations. In addition, therapists who were treating victims of the abuse came forth to support the charges. Moreover, it was disclosed that there was a committee that had already been delving into the accusations. On October 25, 1991, the *Deseret News* reported:

Bishop Pace is one of 27 community leaders sitting on a ritual-abuse subcommittee of the

Governor's Commission for Women and Families. The committee, whose members also include therapists, law enforcement personnel, attorneys, religious leaders, former U.S. Attorney Brent Ward, an aide to Sen. Orrin Hatch, an assistant attorney general and first lady Colleen Bangerter, has been meeting since February 1990.

The *Salt Lake Tribune* for November 13, 1991, said that "Noemi Mattis, who co-chairs the governor's task force . . . holds a doctorate in psychology and is in private practice as a therapist." The same article quoted Mattis as saying that ritualistic abuse is prevalent:

"I know that it is widespread . . . All I can tell you is that my phone has been filled with people who are calling to say they are survivors or therapists who have patients who are."

Christians who believe in the devil are the ones who are usually charged with promoting the idea that ritual abuse is taking place. Interestingly, however, Noemi Mattis is not a Christian and does not believe in the devil. Massimo Introvigne gave this interesting information about her in his paper:

The prime force (and the co-chair) in the Committee appeared to be Dr. Noemi P. Mattis, a Belgian-born therapist who had received a Ph.D. in psychology from Columbia University. Dr. Mattis described herself to the *Deseret News* . . . as "a New York humanist Jew and a quintessential skeptic," part of a group of people who "don't even believe in Satan." She was also referred to as "a Holocaust survivor." (*A Rumor of Devils: The Satanic Ritual Abuse Scare in the Mormon Church*, p. 21)

At the time Bishop Pace wrote his report, he claimed he had met with 60 victims. On page 1 of his report, however, he made it clear that he believed there could "be twice or three times" as many victims—possibly as many as 180. On page 5, he made this sobering statement: "Obviously, I have only seen those coming forth to get help." In a television interview on the program *Take Two* (Channel 2), November 10, 1991, Noemi Mattis revealed that she had made the startling discovery that at least 360 victims in this area had been treated for ritualistic abuse:

. . . the closest approximation that I have about numbers was the time when there was a meeting

of therapists in this area who are working with multiple-personality patients, and I circulated a questionnaire asking how many cases have you seen, have you treated in therapy who have reported ritual abuse. And there was a total of 32 therapists who were in the room. There was a total of 360 cases reported.

In another interview, which appeared later on the same station, Dr. Corydon Hammond, a psychologist who also served on the governor's committee on ritualistic abuse reported: "There were 366 cases of ritualistic satanic cult-type abuse that were being seen in therapy."

In an article published in *Network*, March 1992, pages 16-17, Noemi Mattis revealed how startled she was when she first realized the magnitude of the problem:

Mattis remembers an emotional moment while attending the 1987 national dissociation conference in Chicago. "There were about 800 people in a room at the plenary meeting. At one point, the chair of that meeting asked, 'How many people in this room have heard allegations of satanic or ritual abuse, from patients?' And about half raised their hands. It was a real shocking moment, because each person there, including me, thought that we had one or two people who came from some crazy family—but we didn't look at it as a pattern," she says.

In the book, *Confronting Abuse*, Elouise M. Bell and Noemi P. Mattis reported that many Utah therapists indicated that they believe ritual abuse is being practiced:

In the past, when accounts of bizarre ritual abuse came to light in therapy, most professionals discounted these stories as symptoms of the patients' illnesses. . . . The patients were treated as psychotic. Not many of them got better.

In recent past, therapists began to listen more carefully to such accounts and to believe them. . . . they directed treatment accordingly. Their patients got better. In other words, the results confirmed the hypothesis. Furthermore, the results have been consistent among therapists of all ages, religious beliefs, of all schools of thought, whether cognitive, behaviorist, gestalt, Freudian, Jungian, feminists, and so forth.

At a 1991 Utah workshop, thirty-two mental health therapists reported treating 360 separate survivors of ritual abuse. By early 1992 the following statement had been signed by sixty-six Utah therapists: “We, the undersigned mental health professionals, have each heard memories of ritual abuse recounted by some patients, as have therapists across the nation. We believe these patients’ allegations to have basis in fact. We are dismayed by accusations that therapists brainwashed their patients or collude to create a mental health problem where none existed. We urge our public officials to take appropriate actions to counter ritual crimes.” The names on the signed petition, affirming the above statement, are given in the 1992 report of the Utah Governor’s Task Force on Ritual Abuse. (*Confronting Abuse*, pp. 190–191)

The following appeared in the *Salt Lake Tribune*:

Therapists say the emotional evidence often indicates people who claim they were abused in satanic rituals are telling the truth. But police officers rarely find tangible traces to back up the claims. . . . marriage and family therapist Don Price said he has treated adults who were child victims of ritual abuse. He believes the claims of ordeals made in a memo circulated internally by the Church of Jesus Christ of Latter-day Saints.

He has found ritual abuse spread over a variety of religions in all parts of the United States. “I haven’t found any reason to disbelieve them, principally because through the treatment, they get better. If they had made it up, that wouldn’t be the case.”

Noemi Mattis, co-chairperson of a state task force on ritualistic abuse, praised Bishop Glenn L. Pace, the author of the memo, because he “had the courage not to hide under a rock.” Mr. Pace and the church have worked with the task force and “they are amazingly willing to take their head out of the sand and take some action,” she said.

Task force members began their job with “healthy skepticism” about ritualistic abuse, but “it’s not a question anymore . . . We very quickly realized it exists,” said Ms. Mattis, a therapist herself. . . . Mr. Price said claims in the memo that LDS meeting houses are being used and LDS ceremonies imitated and altered in the abuse are consistent with his therapeutic experiences. Ritualistic abuse in Catholic communities imitates Catholic ritual and ceremony, just as purported

crimes in LDS communities are claimed to have done. (*Salt Lake Tribune*, October 26, 1991)

In a letter to the editor of the Mormon Church’s *Deseret News*, the wife of a therapist made these comments:

In their most recent effort to expose deceit and hypocrisy among members of the Mormon Church, the Tanners have inadvertently uncovered and publicized one of the things that makes me most grateful to be a member of it—the alertness, kindness and compassion of its leaders.

Bishop Pace was hardly on a “witch-hunt” as he interviewed the survivors of ritual abuse. His memo focused on the existence of the problem, the need for protecting our children, getting help for the victims and the long history of secret evil in the world. . . .

As the wife of a therapist, there is no question in my mind about the existence of ritual abuse of Utah women—some men, too. My husband often shares their tragic stories with me, anonymously of course. . . .

Bishop Pace, in uncovering a problem he made no attempt to deny, gives hundreds of them hope. His acknowledgments should be a “call to arms” for all of us, members and non-members alike, as we support and comfort them. (*Deseret News*, November 24, 1991)

Significantly, since the Pace Memo was published, the Mormon Church has never attempted to deny that ritual abuse is being practiced by some deceivers within its ranks. As we have already shown, the church has merely declared that even though “ritualistic abuse” is “not a problem of major proportions among members of The Church of Jesus Christ of Latter-day Saints, for those who may be involved they are serious.”

This statement, of course, clearly shows that church leaders are admitting that ritualistic abuse is occurring to some extent within the confines of the church.

It is interesting to note that two years after the Pace Memo was published (1993), the Mormon Church’s own Deseret Book Company brought out the book, *Confronting Abuse*, which contains a chapter entitled, “Ritual Abuse.” The chapter was written by Noemi Mattis and Elouise Bell and strongly supports the claim that occultic ritual abuse is being practiced within the church:

Spiritual abuse. Some deviant cult groups make a point of distorting every religious ceremony. If the cult operates in a strongly Catholic community, they may do “black masses” and other distortions of the Roman Catholic service. In Mormon communities, scriptures and other religious wordings may be perverted. Latter-day Saint ordinances, such as baptism, marriage, or temple ceremonies, may be mocked or distorted. When victims are later involved in the authentic services, their programmed terror is triggered, and the ordinance becomes a nightmare. Repeatedly, victims are told . . . that Satan alone has power to save them, that no noncultist will ever truly love or trust them, for they are evil within and without—now and forever. . . .

Of particular interest to Latter-day Saints is a brief statement published by the Church Public Affairs Department The statement cited a letter, dated 18 September 1991, from the First Presidency to ecclesiastical leaders expressing “love and concern to innocent victims who have been subjected to these practices by conspiring men and women. We are sensitive to their suffering. . . .” These documents confirm the serious attention Church leaders are giving to this matter. . . .

The First Presidency letter of 18 September 1991 concludes with these words: “If bishops and branch presidents encounter such activities and feel that they need assistance, we ask that they seek counsel from their stake or mission leaders. Stake and mission presidents can seek guidance from their Area Presidencies.”

Finally, bear in mind that most survivors of ritual abuse have been programmed to believe that no one outside the cult could possibly love them, because of the crimes they have participated in. They have been convinced that God does not love them, or he would have saved them. . . .

Despite the greatest manifestations of love and support, however, it may be impossible for some survivors, because of their programming, to feel safe in any church setting. Remember that some survivors have been tortured amid the mock trappings of church or temple; the real church or temple services may trigger recurrences of the trauma. It is crucial for ecclesiastical leaders NOT to punish or reject in any way a person who feels unable to work out healing in the religious context. Some individuals may have to heal spiritually outside of the organized church context. These people have all the more need of love, patience, and expressions of confidence. (*Confronting Abuse*, pp. 186–187, 198–199)

Massimo Introvigne commented that, “It is interesting that Dr. Mattis, who . . . had described herself as ‘a New York humanistic Jew and quintessential skeptic’ has signed her name—although as a co-author with Prof. Bell—to an article with clear Mormon scriptural references.” (*A Rumor of Devils: The Satanic Ritual Abuse Scare in the Mormon Church*, p. 21)

In a telephone conversation with Dr. Mattis on February 24, 1995, she indicated that she had nothing to do with the two references from the Book of Mormon which are printed as an introduction to the article. She maintains that she has not joined the Mormon Church and that she is still a Jew who does not believe in the devil.

From his interviews with the victims Bishop Pace reached the conclusion that a significant number of people must be involved in the occultic activity: “All I know is that I have met with 60 victims. Assuming each one comes from a coven of 13, we are talking about the involvement of 800 or so right here on the Wasatch Front” (p. 5). (Salt Lake City is part of the Wasatch Front.) It appears, then, that Pace envisions a large number of people participating in these occultic activities.

In his memo, Bishop Pace referred to “allegations” that “people in high places today in both the Church and the government” are “leading this dual life” (p. 10).

In his television interview, Dr. Corydon Hammond stated that Satanists have actually “encouraged their own to go to medical school because it gives them free access to medical technology and drugs [and] equipment that is used as part of an extensive brainwashing that starts in early childhood” In her interview on *Take Two*, Noemi Mattis also alleged that Satanists in Utah were being trained as doctors to help carry out illegal activities. Rod Decker, who questioned Mattis about this matter, referred to an article she co-authored which claimed that the satanic cults “send their members to medical school.” Decker then asked, “Is that so? Do you know of any in Utah, here?” Mattis responded, “Yes.”

Noemi Mattis also indicated that there was evidence that Satanists were being trained as morticians:

Mattis: The stories the therapists hear involve some rather devious ways of disposing of bodies, and some patients have reported being involved in grinding bodies down or burning bodies or doing things of that nature. There are also many reports of people involved in the burial business being involved in some of these cults and they have—

Decker: So you say these involve doctors and morticians?

Mattis: That's right.

If it is true that both doctors and morticians are being used by occultists, it would make it very easy to cover up ritualistic murder. These are certainly very serious accusations that have come from members of the governor's committee!

Dr. Hammond further disclosed that "Some of the same people are named by independent victims who don't know each other, including people who are to some degree prominent, including physicians, law enforcement officers—prominent individuals in some cases."

AN INVESTIGATION

Noemi Mattis claimed that the governor's 27-member ritual abuse committee was originally very skeptical of the claims of satanic abuse. As the evidence piled up, however, it seemed obvious that there was reason to call for an investigation. Consequently, on November 22, 1991, the *Salt Lake Tribune* reported:

Gov. Norm Bangerter has promised to recommend more investigators for the child-abuse unit of the Utah attorney general's office to look into allegations of ritualistic child sexual abuse. . . . The task force sponsored by the Governor's Commission on Women and Children recommended the hiring of investigators to look into allegations of ritualistic abuse.

One of the most vocal critics of occultic ritual abuse in Utah is David Raskin. Raskin fought the idea of an investigation into claims of occultic ritual abuse. In an article published in the *Salt Lake Tribune*, we find the following:

Gov. Norm Bangerter's Task Force on Child Abuse is being used to foment mass hysteria in the form of a non-existent evil called satanic ritualistic child abuse, a noted psychologist alleges.

David Raskin, a University of Utah professor in psychology, said Tuesday state government has

become the pawn of those who believe ritualistic child abuse exists despite a lack of supporting evidence.

"These people have built an industry on this: government, money, jobs, insurance. If somebody said, you know you have been led down the primrose path and all of this is fantasy, the budgets disappear, the jobs disappear and people are left very embarrassed," Mr. Raskin said. (*Salt Lake Tribune*, November 13, 1991)

While it is true that hard forensic evidence concerning occultic ritual abuse is scarce, we find it very difficult to totally dismiss the testimony of so many victims. When Dr. Raskin accuses people of being led down "the primrose path," it brings to mind the fact that Raskin himself has spent at least some time on that path. In 1985 he was convinced that Mark Hofmann (a forger who sold many of his forgeries to the Mormon Church) did not plant the bombs that killed two people in Salt Lake City, Utah.

The *Salt Lake Tribune*, November 20, 1985, reported: "Mark W. Hofmann . . . has passed a lie detector test indicating he is telling the truth when he says he did not plant the bombs, his defense attorney said Tuesday. . . . Dr. David Raskin—a world-renowned polygraph expert and psychologist . . . was one of two experts who verified the Hofmann examination." Although Raskin admitted he had made a mistake after Hofmann confessed to the murders, the January 27, 1987, issue of the *Salt Lake Tribune* reported:

Police and prosecutors . . . still are angry at the doubt sewn in the community by the release of those test results by defense attorneys. . . . Those disclosures "had a huge impact on the public perception of this investigation," said Salt Lake City Police Detective Ken Farnsworth. And those disclosures—not only by the defense lawyer but statements made by the examiners—didn't do the reputation of the polygraph any good, said several polygraph experts. "I think they did us all a great disservice," said one licensed polygraph expert who asked that his name not be used.

Dr. Raskin was certainly harsh in his accusations against therapists and members of the Governor's Committee. The *Salt Lake Tribune* also felt that Raskin went too far in his criticism. In an editorial published November 18, 1991, we find the following:

The ugliness of ritualistic abuse is entering another realm. Now Utah scholars, therapists and government officials are hurling mean accusations at one another, confusing an already skeptical public and further imperiling the apparent victims.

David Raskin . . . who himself is paid to refute child-abuse claims in court, contends the state has become a pawn of therapists who would foment hysteria about satanic abuse for financial gain. . . .

While skepticism is justified in any scientific endeavor, quick, cynical dismissal of accounts of ritualistic abuse could prove unconscionably dangerous and cruel to those who might have experienced it. Unless taken seriously, adult victims cannot be effectively treated and child victims cannot be rescued.

In fact, several credible scholars and clinicians, including some at the University of Utah, as well as officials from Utah law enforcement and the Church of Jesus Christ of Latter-day Saints consider ritual abuse, satanic and otherwise, a real threat. Some have contributed to the state task force's work.

It would be stretching it to say these people are motivated by profit. Time spent on the task force is volunteered.

David Raskin made some very demeaning comments regarding Noemi Mattis. Dr. Mattis responded by filing a defamation suit, and Raskin eventually had to apologize:

A University of Utah professor and a Salt Lake City psychologist have agreed to settle a long-standing defamation case . . . Noemi Mattis sued psychology Professor David Raskin in 1992 after Raskin gave a speech to the False Memory Syndrome Foundation in Provo. Raskin criticized Mattis and other therapists who treat patients with "recovered" memories of child-sexual abuse, saying those practitioners "do not know the scientific literature" and "have no reality orientation."

Raskin also said Mattis lacked the credentials to be a graduate student, let alone a professor in the school's psychology department.

Mattis, co-leader of a state task force on ritual abuse, accused Raskin of defamation and asked the courts for \$1 million in damages, claiming his speech contained false statements that damaged her personal and professional reputation.

Last Thursday, Mattis and Raskin agreed to settle. They issued a news release Tuesday in which Raskin says, "During that speech I did

not intend to impugn the integrity of Dr. Mattis nor to attach her professional competence nor to suggest that she has ever done anything illegal or unethical. I apologize for any pain this may have caused to her or her patients."

"I continue to disagree with Dr. Mattis' professional opinions and maintain that satanic ritual abuse does not exist," he concludes. . . . He stresses that his statement is a clarification, not a retraction.

Mattis, on the other hand, says the statement vindicates her. "Absolutely, it is a victory. . . . I wasn't even going to discuss settlement unless there was some retraction and an apology. That's more important than any money," she said. (*Salt Lake Tribune*, April 12, 1995)

As noted above, Noemi Mattis actually has a Ph.D. in psychology from Columbia University. In a statement made on a local television station Dr. Mattis said this was a victory for therapists throughout the nation.

On November 24, 1991, the *Salt Lake Tribune* supported Governor Bangerter's decision to appoint investigators to look into the charges of ritual abuse in Utah. The *Tribune* called his plan an "open-minded, compassionate approach" and stated that it "deserves public and legislative support."

The measure was passed on May 19, 1992, and on September 2, 1993, the *Tribune* reported:

An investigator with the Weber County Attorney's office has been hired to work for the state attorney general's child-abuse unit.

Mike King will work with the unit's ritual abuse division said Jerrold Jensen . . .

King was the lead investigator during the prosecution of Arvin Shreeve and nine other members of an Ogden sect convicted of child abuse.

As one of two investigators in the ritual-abuse unit, King will be looking for similar cases throughout Utah.

"Traditionally, people assume that ritual abuse is always satanic worship. But it's not," King said. "It's any form of ritual that leads to sexual abuse."

The Shreeve case is probably the largest ritual-abuse case prosecution the state has seen, King said.

After years of rumors about ritual abuse around the state, the 1991 Legislature appropriated \$500,000 to the attorney general's office to investigate.

Lieutenant Matt Jacobson was also appointed to serve with Lieutenant Michael R. King in the attempt to learn if ritual abuse was really occurring in the State of Utah.

We were impressed with the fact that Michael King was called to work on this investigation. As noted above, he was the “lead investigator” in the prosecution of the Shreeve group. This cult used passages from Joseph Smith’s Book of Mormon as they sexually abused children. This is certainly strange, since there is absolutely nothing in that book which could be used to justify sexual abuse. In this regard it is interesting to note that it is alleged by many victims that the Bible is also used in occultic ritual abuse.

In any case, we were interviewed by Matt Jacobson. We informed him of allegations of ritual abuse in a Mormon Church in Oklahoma which could possibly throw some light on cases in Utah (see chapter eight for details regarding this matter). Lieutenant Jacobson, in turn, told us that the investigation had led him to believe that ritual abuse was taking place in Utah.

On April 25, 1995, the Utah Attorney General’s Office released the report on ritual abuse. It is entitled, *Ritual Crime in the State of Utah: Investigation, Analysis & A Look Forward*.

While the investigators were unable to find a case that they felt could be successfully prosecuted, they did dig up evidence that ritual abuse was a reality. The report contains the following:

During an exhaustive two year search, the Unit has investigated over 125 cases of alleged ritual crime. . . . the Unit investigators have met with hundreds of citizens who claim to be victims of satanic, religious, physical or sexually motivated ritual crimes. . . .

In the Zion Society case, approximately 100 people claimed membership in a “secret society” governed by self proclaimed prophet Arvin Shreeve. Shreeve taught that women should be involved sexually with each other and with Shreeve who was considered by them to be their eternal companion. Shreeve further taught that the children living in the group were to be sexually involved as well. Shreeve taught that he received daily revelation regarding the group’s physical, spiritual and sexual needs. The group lived in ten neighboring homes. . . . Eventually, 12 adults

were charged with felony crimes regarding the sexual abuse of children. All 12 were convicted and sentenced. The most serious offenders, Arvin Shreeve and Sharon Kapp are respectively serving 20 years and 10 years to life sentences in the Utah State Prison.

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

Across the state there is increasing evidence of ritual activity. There are parents concerned about their children listening to “heavy metal” music, drawing satanic markings and talking of suicide and death as a way to gain power. Law enforcement officers statewide report finding ritual sites with occultic signage, altars, burnt candles and even sacrificed animals. Animal mutilations appear to be occurring in all parts of the state on an irregular basis, although many sites appear to involve a natural cause of animal depredation . . .

The media and the general public often look to criminal prosecution as a barometer of what is happening in society, what is a problem and what isn’t. Unfortunately, there are a number of reasons why it is not possible to gauge the occurrence of ritual abuse through the number of successful prosecutions. First, many reports are made many years after the original event or accusal. Often statutes of limitation prohibit prosecution, and even if there is an exception to the statute of limitations, there may be no way to obtain corroborative evidence that abuse did take place when so many years have elapsed. Second, often the reports of victims are based on “recovered memories,” which were blocked at an early age and are only recalled after some intensive therapeutic intervention. This therapy

often involves hypnosis. The Utah Supreme Court has said unequivocally that a prosecution cannot be based upon testimony that is hypnotically-refreshed or enhanced, due to the unreliability and suggestibility of that process. . . . When a victim recalls details of an event that are capable of being checked out, it is the duty of the investigator to attempt to do so. Only when there is independent evidence establishing the accuracy of the victim's account of a crime can a prosecution be pursued. It is that type of evidence that has proved to be so elusive to law enforcement and prosecutors' offices throughout the country who have devoted resources to investigating these reports.

Evidence has shown that there are many isolated instances of ritual abuse of children perpetrated either by individuals or small groups, and sometimes those people have used at least the trappings of Satanism or other religious or "magic" orders in the course of the abuse. What hasn't been corroborated is the multitude of reports by abuse "survivors" claiming to have been party to human sacrifices, sexual abuse of young children, torture, and other atrocities committed by well-organized groups which pervade every level of government, every social status and every state in the country. The lack of prosecution of such reports does not mean that the reports are fictitious. (*Ritual Crime in the State of Utah*, 1995, pp. 3–5)

Up to this point the investigators acknowledge they have been unable to prove "generational cultism." Nevertheless, on page 43, they challenge law enforcement personnel "to completely investigate claims of ritualism and determine if generational cultism is possible and obtain genealogies and timelines to support this idea."

The investigators claim that officers have difficulty with people on both sides of the question:

Law enforcement administrators across the state openly admit that many crimes have been committed in the past and presently in the name of deity. . . .

Some officers have experienced certain risks after investigating ritual crimes. In many cases, if an officer chooses to close an investigation for lack of evidence, or because the case is unbelievable, the officer is marked as a secret participant in the occult or an organized criminal group. If the officer goes forward with the investigation he may

receive threats or letters of an intimidating nature. . . . officers in the state have reported receiving threats against their families or them personally during the investigation of ritual allegations. . . . police officers can be targets from both sides of the spectrum depending on the action taken. In one case, an investigator received written threats from a self-proclaimed "white witch," while another officer working on the same case received threats and a personalized "voodoo doll." (pp. 42–43)

In the report the investigators identify six different types of Satanists. Their comments regarding the last two types are very interesting:

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

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

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

a Generational Satanists would be proud to do. Their roots and practices date back thousands of years.

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

Some skeptics are unwilling to believe this group exists, claiming no one would torture or sacrifice infants and children. Anciently however, children were sacrificed to Satan under another of his lesser names; Molech or Milcom. There are also documented cases in secular history of child sacrifices. Numerous people today are reporting the existence of this kind of Satanist. They are discredited by skeptics as many of the persons reporting are undergoing therapy for dissociative disorders brought on by severe mental and/or physical trauma. (*Ritual Crime in the State of Utah*, pp. 15–16)

The report also says that, “Black Magick Practitioners sacrifice and ritualistically abuse animals and humans of all ages. They exhibit many of the same characteristics as Generational Satanists, and may associate with them. However, where a Generational Satanist is religiously motivated, the Black Magick Practitioner is primarily violence motivated” (Ibid., p. 16).

The investigators then give information on other occultic groups which are not categorized by investigators as satanic. Under the title, “A Look Across Utah,” they referred again to “over 125 cases alleging ritual and occult activity” reported to the Attorney General’s Office: “Over 40 of those cases involved allegations of homicides, all within

the State of Utah. There were other allegations that involved physical and sexual abuse of children” (Ibid., p. 33). The investigators, however, were unable to find hard evidence to verify the alleged murders.

Nevertheless, they did find one account rather impressive:

In another case a woman met with investigators and said that her father killed a man over 20 years ago. She said that her father was a member of a ritual cult along with about 5 other members of her neighborhood. She described her father taking her to a man’s residence and making her wear socks on her hands so she would not leave evidence behind. She described in detail an argument with the victim and her father where a gun was used on the victim. An investigator researched the death and found that it was reported by police as a suicide. Looking at the details of the scene, the investigator found that the woman had unusual knowledge of the body, its [*sic*] final position and the weapon used. This information was given to the agency that did the original investigation.

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

Reports were made to this office by individuals claiming they had watched as human lives were taken during ceremonies. Detailed accounts of dismemberment of humans were not uncommon reports to the Ritual Abuse investigators. No evidence was found of any such crimes, although the reporting persons sometimes said that the body was burned or consumed. (Ibid., pp. 33–34)

With regard to ritual abuse, it is interesting to note that in two different cases there were three witnesses who confirmed each others statements regarding the abuse:

Two cases came to the attention of investigators where adult siblings have come forth with bizarre accounts of abuse in their childhood. The abuse allegedly [allegedly?] included individuals dressed in robes involved in a ceremony where children were the subject of heinous sexual contact. In both cases there were three siblings that corroborated each others' statements. At the time of this report, one case still remains under investigation. Investigators are following upon this case and have substantiated some of the claims through interviews with both the victims and the perpetrators. (Ibid., p. 33)

The report by the two ritual abuse investigators also contains the following:

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

It is interesting to note that many of the victims we personally interviewed, and those interviewed by police or therapists across the state tell similar stories regarding their abuse as children in ritualistic settings. Nearly all of those interviewed recall their abuse involving Satanic Symbolism, robed offenders, candles, alters [*sic*], sacrifices and consumption of blood, feces, human flesh or raw animal flesh. In those interviews, hundreds of hours have been dedicated to investigating the crime scenes where the events were to have taken place, yet no physical evidence has been uncovered. This can reasonably be explained by the long time frame usually involved. . . .

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

In other cases, it was apparent upon closer examination that the animal died from either natural causes or from depredation by coyotes or other means. Some evidence that animals were killed

and later sexually assaulted was uncovered, yet no patterns were established across the state, nor does there appear to be an alarming frequency of such crimes. . . . To the officer who doesn't understand the many facets of ritual crime, the testimony or memories of a victim may seem unbelievable and even impossible. Victims of ritual crimes are often controlled by the perpetrator through use of fear and intimidation and are usually introduced to the abuse at a young age. Perpetrators may have used drugs to impair victims' ability to remember accurately. Some case investigations have shown that the perpetrators convinced their victims, (usually a drugged or young victim), that they possess mystical powers and that they have the ability to call upon the powers of deity such as God or the devil to help them keep the abuse secret. By using powers that are unseen, and with a little bit of play acting, perpetrators can quite convincingly portray their "powers." These elaborate schemes used to intimidate the victim can include such bizarre things as magic potions, chants, ceremonies and even mock or real murders. Victims may relate stories of being taken in airplanes, spacecraft, vehicles or other modes of transportation to neighboring hillsides, parks, churches, mortuaries etc. With these claims, the investigator must deal with the fact that there may be no physical evidence to support the claims. In one case, the victim recalled being sexually abused in satanic ceremonies inside a cave. Subsequent investigation showed that the child was abused in a makeshift cavern of blankets in a basement. The perpetrator referred to the location where the abuse would take place as the "cave." When the child related the location of the abuse, the investigator and the child were thinking of two different types of locations. With these hurdles to overcome, the investigator must be open minded and try to completely understand the circumstances surrounding the memory. With the possibility of creative "staging," a person under the influence of a drug, or a young child could be convinced that some outrageous circumstances actually did occur. The strangeness of the circumstances can even prove to be additional support for the victim's belief in the perpetrators "powers."

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

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

Although no criminal charges have been filed, the number of ritual crimes investigated has increased since the 1992 Legislative funding. It is still necessary for the state to provide adequate investigation of ritual abuse allegations. . . . The investigators currently assigned to this Unit have developed an impressive resource database including local, state, federal and international experts in the field of ritual abuse. These investigators answer calls for assistance from across the nation . . .

Training and direct education regarding the many facets of ritual crime is necessary and would be very helpful to all levels of law enforcement.

As the victims shared their stories, the emotional impact experienced by those who listened was powerful. In most cases, it appeared that the victims truly believed in the validity of the memories that they shared. Some victims had experienced the recovery of their memories with the help of therapists, others recovered their memories in the confines of their own houses. Therapists from across Utah stated that in many cases they believe that the *victim* truly believes that they were abused and that their memories are correct. . . .

Religious leaders from across the state indicated that they too had counseled with members of their sects who spoke of victimization in ritualistic settings. . . .

The worn out adage, "Where there's smoke . . . there's fire," may be the best piece of advice for this peculiar problem. Clearly, crimes involving sexual and physical abuse are occurring. Evidence in the state supports the notion that ritual crime can exist, even on a large scale as in the Zion Society case in Ogden. Police agencies from across the state have the burden of evaluating and investigating all allegations that come to their attention . . . the Utah Attorney General's Office will continue to maintain an extensive data base regarding ritualism and will aggressively investigate any ritual case properly referred to it.

The investigation of ritual crimes may be in its infancy today, as child sexual abuse investigations were 25 years ago. As many of the law enforcement executives from across Utah told us: "we've been in this business too long to assume that we've seen it all. . . . Anything is possible." (*Ritual Crime in the State of Utah*, pp. 39–42, 45–48)

Implications of Investigation

Significantly, when the report by the ritual abuse investigators was released, the Mormon Church's newspaper, *Deseret News*, revealed a great deal about the woman whose story was spoken of in the report. The reader will remember that the investigators claimed that the parents admitted that they had participated in ritually abusing their own children. *Deseret News* staff writer Jerry Spangler wrote the following about this important case:

From the time she was 3 years old until she became a young adult, Rachel Hopkins was ritualistically tortured, raped, bathed in blood and threatened that she would be killed if she ever told anyone.

It's a story so bizarre and so terrifying that some people refuse to believe that it really happened. Hopkins (not her real name) was a victim of what is commonly called satanic ritual abuse—a phenomenon that many psychological experts say doesn't exist.

Rather, they argue, memories of ritualistic abuse are fantasies or false memories planted by unscrupulous therapists. "I am sure there are cases where bogus therapists have suggested things. Of course, there are false memories," Hopkins said. "But that is not what happened to me."

Like most victims of satanic ritual abuse, Hopkins remembered the abuse many years later. But her case is significantly different from others.

She has the signed confessions of her parents—both of whom admitted abusing her during satanic rituals—that corroborate every memory she has of the abuse. The confessions offer much greater detail of events Rachel could not have known.

Hopkins' parents also confessed in detail to two investigators from the Utah attorney general's office and to leaders of the church they attended.

Hopkins was also able to recover a photograph of herself as a child that shows bruises inflicted

during the ritual abuse. Her siblings have also corroborated the events surrounding the ritual abuse.

“The biggest weapon they (occultists) have is secrecy,” she said. “By our society not acknowledging that it exists, we aid in that secrecy and we refuse to allow the healing to begin.”

Tuesday, the Utah attorney general’s office released the results of an investigation that reportedly downplays the existence of satanic ritual abuse. The report states there is not enough evidence to support prosecution of any individuals, said chief deputy Reed Richards.

Richards said the report doesn’t rule out that satanic ritual abuse does exist, but it doesn’t corroborate it, either.

Hopkins smiles wearily at that. She has met repeatedly with investigators Matt Jacobson and Mike King from the attorney general’s office, who said her case was “absolutely, concrete evidence” of satanic ritual abuse. They even requested her permission to cite her case specifically in the report and asked her to talk to the media about her experience.

“The truth is they (occultists) do wear black robes, they do abuse children, they do kill animals,” she said. “It exists, and to say otherwise is to deny the facts in front of them. Our society used to deny the existence of incest, too, because we didn’t want to believe it.”

Today, Hopkins leads a seemingly normal life. She is a mother of two children, she has been happily married for 20 years, she has just returned to college to complete her undergraduate degree and she is devoted to the LDS Church.

Only a handful of people know of the terror she has lived with most of her life.

Hopkins recalls how her parents and others, some of them relatives, would dress in black robes for sporadic rituals that involved terror and torture. “I was sexually abused in every way you can conceive. I was tortured and had the bottoms of my feet cut, I was made to believe I was killing a baby, and they forced me to kill dogs and cats,” she said.

“I was bathed in a tub of blood and forced to look at myself in a mirror. I was tied up and hung upside down and spun. I was suffocated and electrocuted to the point of being bowed and paralyzed. Sometimes they forced me and my siblings to hurt one another. They would tell me, ‘now you’re one of us. If you tell anybody, they won’t believe you and they’ll put you in a mental hospital.’ And they threatened to torture me until I was dead.”

Hopkins and her siblings believe Rachel was singled out for more intensive abuse because of her blond hair and blue eyes and because she refused to submit willingly to the rituals.

“They wanted total compliance,” she said. “But I would fight and kick and scream. I guess I shamed them in front of their cronies. I became the object of their hatred.”

Hopkins says the satanic ritual abuse was sporadic, and there were also many good memories of growing up. But at age 17, she ran away from home and has not lived with her parents since.

Two years and eight months ago the memories started coming back. At first, she couldn’t believe it either. She had heard of satanic ritual abuse before but had never associated her memories with that behavior.

“The first time I called my parents up and told them I had been sexually abused and I knew they did it, they told me I was hallucinating,” she said. “Since that time, they have written letters to each of the children confirming everything in explicit detail.”

For Hopkins, the healing began when people started to believe her—her husband, her therapist, church leaders and even the attorney general’s investigators.

“It was my faith in Jesus Christ that got me through it all,” she said. “I am at peace with this now.”

Hopkins said she doesn’t want to write a book or go on the talk-show circuit. She doesn’t want any publicity that could disrupt the lives of her children.

“But I want those out there who may have been victimized by this kind of abuse to know that there are those who believe them. With a good therapist, they can start the healing process, too. They can break free of this and have a new life,” she said. (*Deseret News*, April 25, 1995)

On April 25, 1995, the television station KTVX (Channel 4) gave information regarding the same woman on both the evening news and the 10 o’clock news. The victim was referred to as “Jenny” in the newscasts. Paul Murphy reported:

One woman who came forward to tell about ritual abuse brought something no one else has—a confession from the perpetrators. Jenny was only three years old when her parents started sexually abusing her. The bruises in this picture show she was physically abused as well. The way the abuse occurred sounds like scenes out of *Rosemary’s Baby*.

When the woman was interviewed, she made this statement: “They would go through these very formal satanic rituals, and I would be abused sexually and tortured and threatened with my life and used as a sacrifice.”

Paul Murphy said that “most people would be skeptical of Jenny’s story of satanic ritual abuse, except for one thing—her parents confessed. In these letters [which were shown to the television audience] the parents ask for forgiveness and describe the abuse in detail. Her mother wrote: “He cut off your night clothes and panties. A dog was hung by the back feet, throat cut and disemboweled, and hind legs cut off. You were hung by your feet after being bound.”

Mr. Murphy quoted the woman’s father as writing the following: “I performed the same sexual acts on you at home. The sexual abuse in our home was a repeat of the ritual.” Murphy went on to reveal that, “The confessions come after Jenny and siblings interfered with the parents’ plans to go on a [Mormon] Church mission.”

According to the woman, when her parents were confronted about the ritual abuse, “They denied it vehemently, but the bishop and the stake president said . . . why would all of your children say this . . . Why would they all say this about you, if it isn’t true. And so finally they did confess.”

Paul Murphy said that, “The parents settled out of court to pay Jenny’s therapy bills along with a note that says, ‘We are so happy to send this check. We pray for your healing. Love Mom and Dad.’”

According to Murphy, “Jenny says her parents used their religion to hide the abuse, but Jenny says it was actually her faith that helped her pull through this whole thing.”

In the television interview the woman stated:

I believe that the greatest weapon that people who are involved in satanic worship cults have is secrecy. They torture and abuse and threaten with death those who will tell.

Paul Murphy revealed the following: “This is what her father wrote about the rituals: ‘You were threatened that if you ever told this, that you would really be cut apart.’”

When one of the newscasters asked Murphy if anything could be done to the parents, he replied:

Well, they admitted to things that didn’t fall within the statute of limitations. The girl still hopes that her parents may be prosecuted on other things that have happened. They were also excommunicated from the church, which I understand has no statute of limitations.

Newscaster Randall Carlisle summed up the whole matter regarding ritual abuse by saying: “Boy, if no one’s seen proof up till now, they certainly see the proof now.”

It would be very difficult to set this woman’s report aside as fantasy. While some might ignore the statements of three children, when all five members of a family testify to the same thing, it becomes very difficult to deny the charges. That both the children’s mother and father would write letters confirming the satanic ritual abuse is very important. Moreover, the fact that the parents confirmed the abuse to investigators and even allowed themselves to be subjected to excommunication from the Mormon Church is highly significant.

It is very difficult to gloss over the serious implications of this case. Those who doubt the reality of ritual abuse usually point out that the so-called “Satan scare” was triggered by “Christian fundamentalism” and the publication of the book, *Michelle Remembers*, in 1980. For example, Debbie Nathan wrote the following in 1990 in an article entitled, “The Ritual Sex Abuse Hoax”:

Another evolution of the populist zeitgeist was signaled by the 1980 release of *Michelle Remembers*, coauthored by Lawrence Pazder, a Catholic psychiatrist from Vancouver, and his wife and former patient, Michelle Smith. . . .

There is no confirmation that anything Smith “remembers” occurred. . . . *Michelle Remembers* became a “nonfiction” bestseller, the authors appeared on national Christian talk shows. . . . by 1983 the FBI was getting calls from women around the country, claiming they too had escaped devil-worshipping cults. (*Voice*, June 12, 1990, p. 41)

The book *Michelle Remembers* is rather controversial. Although it deals with ritual abuse, it is written from a Catholic perspective and contains spiritual experiences that many non-Catholics would find difficult to believe.

In 1991, Glenna Whitley, another skeptic of ritual abuse, wrote an article entitled, “The Seduction of Gloria Grady.” In this article she stated:

Stories about SRAs began to circulate in the therapy community in 1980, after the publication of a book called *Michelle Remembers*. Survivors began to appear on TV talk shows. . . .

Despite the lack of physical evidence confirming these and other cases, Satanism is an extremely popular subject on the Christian psychology circuit . . . But while Christian therapists may be more primed to believe stories of Satanism, secular therapists also are buying into the “blood cult myth.” (*D Magazine*, The Magazine of Dallas, October 1991, page 70)

The case investigated by the Utah Attorney General’s Office throws important light on the subject of satanic ritual abuse because it clearly shows that this type of abuse was actually taking place long before the book *Michelle Remembers* was published!

The case mentioned in the report on ritual abuse also seems to support the idea of repression. As we have already shown, the *Deseret News* article reported that the woman repressed memories of the abuse for “many years.” In fact, according to the article, it was only “Two years and eight months ago, the memories started coming back.” This, of course, demonstrates that traumatic memories can be repressed for a long time. In addition, her parents’ signed confessions which “corroborate every memory she has of the abuse” (*Deseret News*,

April 25, 1995). The False Memory Syndrome Foundation would have a very difficult time explaining away this case.

The details regarding the case agree very well with what young children and other adult survivors of ritual abuse are reporting today. The reader will remember that the *Deseret News* article revealed that the woman mentioned the use of black robes, being sexually abused in every possible way, threatened with death, tortured, cut, forced to kill dogs and cats, being bathed in blood, being tied up and hung up-side down, and the use of electrical shock and suffocation.

Interestingly the woman also says: “I was made to believe I was killing a baby . . .” Her statement would lead one to believe that she does not feel that she actually killed the baby, but rather that the perpetrators wanted her to believe she had committed murder. A large number of the victims of ritual abuse claim they have either seen a baby sacrificed or have actually been forced to participate in killing a baby. This seems to be a very common motif in ritual abuse. One reason for this is that the perpetrators want to keep the victims of ritual abuse from revealing the secrets. If the victims believe they have either killed or saw a baby killed, they will be unlikely to reveal what has happened. They, of course, would fear that the same thing might happen to them.

CHAPTER V

HUMAN SACRIFICE?

In his memo the Mormon official Glenn Pace asserted that most of the victims of satanic ritual abuse he interviewed claimed they had witnessed human sacrifice. In the November 1991 issue of the *Messenger* we pointed out that “many rational people will have a difficult time believing” this statement regarding human sacrifice. The reason, of course, is that it would be very difficult to cover up that many murders.

As noted above, Kenneth V. Lanning is an expert who is often cited by those who are skeptical of satanic ritual abuse. Lanning works at the FBI’s Behavioral Science Instruction and Research Unit. Lanning claims that when he

first began to hear victims’ stories of bizarre cults and human sacrifice, I tended to believe them. . . . The idea that there are a few cunning, secretive individuals in positions of power somewhere in this country regularly killing a few people as part of some ritual or ceremony and getting away with it is certainly within the realm of possibility. But the number of alleged cases began to grow and grow. We now have hundreds of victims alleging that thousands of offenders are murdering tens of thousands of people, and there is little or no corroborative evidence. The very reason many experts cite for believing these allegations (i.e., many victims, who never met each other, reporting the same events), is the primary reason I began to question some aspects of these allegations.

Any professional evaluating victims’ allegations of ritualistic abuse cannot ignore the lack of physical evidence (no bodies or physical evidence left by violent murders), the difficulty in successfully committing a large-scale conspiracy crime (the more people involved in any crime conspiracy, the harder it is to get away with it), and human nature (conflicts resulting in individual self-serving disclosures are likely to occur in any group involved in organized kidnapping, baby breeding, and human sacrifice). There are alternative explanations for why people who never met each other can tell the same story. . . . Some of what the victims allege may be true and accurate, some may be misperceived or distorted, some may be symbolic, and some may be “contaminated” or false. The problem, however, is to determine which is which I believe that the majority of victims

alleging ritualistic abuse are, in fact, victims of some form of abuse. Most of these victims are also probably not lying and have come to believe that which they are alleging actually happened. (*Child Abuse & Neglect*, vol. 15, pp. 172–173)

The sensational claims concerning ritualistic abuse have tended to polarize people who hold different views on religion. One well-known investigative reporter told us he does not accept charges of satanic ritual abuse because he does not believe in the existence of the devil. While we do believe in the reality of the devil, it in no way affects our views concerning ritual abuse. The point is not really whether the devil exists but whether those who participate in the abuse believe he is real.

The ancient inhabitants of northern Central America and southern Mexico practiced human sacrifices that resemble those described in present-day occultic ceremonies. In both cases, the bodies were often mutilated and the heart ripped out. Sylvanus G. Morley quoted the following from the historian Bishop Diego de Landa:

At this time came the executioner, the *nacom*, with a knife of stone, and with much skill and cruelty struck him [the sacrificial victim] with the knife between the ribs of his left side under the nipple, and at once plunged his hand in there and seized the heart like a raging tiger, tearing it out alive, and having placed it on a plate, he gave it to the priest, who went quickly and anointed the face of the idols with that fresh blood. (*The Ancient Maya*, 1983, pp. 217–218)

In *The Rise and Fall of Maya Civilization*, by Eric S. Thompson, 1966, we find the following:

The Mexican invaders introduced new religious cults, the most important of which was the worship of Quetzalcoatl-Kukulcan, the feathered-serpent god. Everywhere on these new buildings is displayed the feathered snake, its plumed body terminating at one extremity in [an] exaggerated head with open jaws ready to strike, at the other end the warning rattles of the rattlesnake . . . Plumed serpents writhe on low-relief sculpture, the focus of lines of warriors who pay their god homage . . . they rise behind warriors or priests performing human sacrifice . . .

In sculpture and mural one finds line upon line of proud warriors, who face toward an altar

where sacrifice is made to the feathered serpent or who receive the surrender of defeated Maya . . . (pp. 121, 123)

The fact that human sacrifices took place among these ancient people is documented beyond all doubt in the books cited above. Now, it would seem to us that it would be unreasonable for us to say that we do not believe that these sacrifices took place simply because we do not believe the god Quetzalcoatl actually existed. Quetzalcoatl was very real in the minds of the people, and therefore they performed human sacrifices to this god. The same reasoning applies to the claims concerning occultic ritual abuse. They should be examined in light of the facts available, not on the basis of whether Satan actually exists. If the devil is real in the minds of those who worship him, then ritualistic abuse could be performed in his name. On the other hand, those who believe in the existence of the devil must be careful not to allow this belief to influence them to the point that they accept charges without making a critical investigation.

In the November 1991 issue of the *Salt Lake City Messenger* we suggested that there may be a way to reconcile Glenn Pace's statement that forty-five of the sixty victims he interviewed "allege witnessing and/or participating in human sacrifice" with the views of those who are skeptical regarding this matter. On page 3, Bishop Pace reported that "Children are put in a situation where they believe they are going to die—such as being buried alive or being placed in a plastic bag and immersed in water."

Michelle Tallmadge, a Mormon woman who committed suicide because she could not live with the memories of abuse she suffered as a child, told therapists and her parents that she was buried alive. In *The Cache Citizen*, published in Logan, Utah, we find this horrifying account:

Her parents said that in some therapy sessions she described being buried alive.

"She'd talk in a little girl's voice and say, 'Mommy, I'm in the box again and I can't get out,' Mary [her mother] said.

"She could hear the dirt clunking in on her, and them telling her she'd never get out. Finally, they dug her up and asked, 'Did you pray to God?' She said, 'Yes,' and they told her, 'Well, God didn't save you. Satan did. He dug you up

and saved you. God hated you, he would have left you to die.'" (*The Cache Citizen*, December 18, 1991, p. 12)

It is hard to imagine how terrifying it would be for a child to be buried alive. The darkness and the sound of dirt falling on the coffin would have a devastating effect on the victim. Bishop Pace's suggestion that children were "placed in a plastic bag and immersed in water" is also spine-chilling, to say the least. The feeling of water surrounding one's body and the inability to breathe would certainly terrorize anyone.

If a child only saw someone being buried or held underwater, but did not witness that the person was later "rescued," the impression would be left that the person was, in fact, dead. One of the victims of ritualistic abuse told us that during a ritual she participated in she saw a girl in a plastic bag and assumed she was dead. The reader will remember that Bishop Pace acknowledged that "sometimes the abuse has taken place in our own meetinghouses." One man, who has some inside information from a knowledgeable source within the LDS Church, told us that he had learned that the Mormon "meetinghouses" used by the satanic group were always those that have baptismal fonts. He suggested, therefore, that the fonts may have been used to hold children under water in plastic bags. A more horrifying suggestion, however, would be that the fonts were used to get rid of blood from animal or human sacrifices.

It is interesting to note that non-Mormons also claim to have been buried alive, and one victim even wrote us a letter telling of the experience of being "put in a bag and held under water":

I was recently given a copy of your November issue [of the *Salt Lake City Messenger*]. I am pleased at your courage to begin to take a look at the harsh reality of Ritual Abuse. It was very validating to read Glenn Pace's memo.

I am a Ritual Abuse Survivor. . . . believe me I wish it weren't true, but it is. I have chosen to believe my memories and that helps me get on with healing. I think there is an analogy there to society. The longer we stay in denial, the farther we are from the solution. . . .

I have a community of R. A. Survivors I talk with, and heal with. There are often commonalities in the abuse. That is the first time I have read [about] being put in a bag and held under water.

That was done to me . . . that [Pace's statement about the practice] is so validating. . . .

Just for background information. My parents were not associated for appearance sake with any church. . . . They were straight Satanists. . . . People who abused me were Judges, doctor, lawyer. My mom was a nurse, my father a business man. It is terrifying to believe. I don't want to but I can't walk away from it. The nightmares are always there. (Letter mailed February 12, 1992)

In his book on multiple personality disorder, psychologist James G. Friesen charged:

The cult members do things to child alters [i.e., alternate personalities] that play havoc with their sense of reality, intentionally producing a lot of distortion. Two SRA [satanic ritual abuse] survivors gave me similar accounts about their "resurrection" during the same week. They were given sleeping pills just before they were placed in a coffin and lowered into a grave. They lost consciousness while hearing shovelfuls of dirt landing on the lid. When they woke up the next day, all cleaned up at home, they were told that Satan had chosen them, and had raised them up from the dead—and that they owed the rest of their lives to him.

As cult children, they had observed other children being offered to Satan as sacrifices. They were given a choice of being sacrificed or of signing their name with their own blood in a big black book, which would guarantee them a place in hell that was not as hot as most places. It was not hard to decide. They signed.

That is a gross distortion.

They still believed—as adults—that they had sealed their fate when they were only children, and that they were therefore hopelessly on the road to hell.

Other distortions SRA victims are subjected to involve going through rituals where they get married to demons or to Satan, and those are also used to convince children that their fate is sealed. Such distortions produce hopelessness and despair, and it must be broken in therapy. . . . the cult people play dirty tricks on kids. (*Uncovering the Mystery of MPD*, p. 189)

On page 82 of the same book, Dr. James G. Friesen quoted one of his patients as saying:

I remember being placed by my mother into a casket, lowered into the ground, and dirt put on top, and freaking out in there. I couldn't breathe. I've had claustrophobia all my life and that is why.

David K. Sakheim and Martin H. Katchen report the following regarding death and rebirth rituals:

Many satanic cult survivors describe specific death and rebirth rituals. These are usually very literal in nature. For example, survivors report being buried in the ground (sometimes in a coffin with a dead animal or person) after being severely abused. The reported abuse usually involves some type of mutilation that would result in severe hemorrhaging. After these injuries are inflicted, the survivor is then told that he or she (the old self) is going to die and be buried. Rebirthing rituals also occur where the survivor's new self is "born into the cult." A number of survivors have described being placed inside a dead animal that had been cut open, and told that they were being "born unto satan" as they were pulled out. The message to the child involved is that a new "evil" person is being developed (or found within) who will be able to be a part of the cult. (*Out of Darkness: Exploring Satanism & Ritual Abuse*, pp. 30–31)

Richard Mangen, director of research and training at the National Center for the Treatment of Dissociative Disorders in Denver, told of a memory of a traumatic event which occurred in a grave yard:

As a process, dissociation is sometimes seen in the extreme in the obvious "switches" that occur when the patient is overwhelmed by something she is experiencing. For example, in response to a TAT picture of a man standing in a graveyard, one patient first described hearing voices in her head getting increasingly loud and wanting to "praise the Hand of Glory." (Later, this patient described how, as a youngster, she had been forced to participate in cult rituals that took place at night in graveyards.) Suddenly and dramatically, she tossed the card down, curled up into a ball in her chair, began waving her arm over her head like a bird with a broken wing, and manipulated her fingers in spastic gestures that seemed like—and in fact were—some sort of private sign language. When asked, she said her name was Bobbi, and in a terrified little girl voice kept repeating: "Get out of the box," and "No kill babies." After a few

minutes of talking with this alter, another alter presented; this second alter had no idea who the first alter was, or what she was doing. Thus, despite reexperiencing something of the trauma again, the patient's capacity to dissociate had made what had been visible invisible. Dissociation had allowed for an apparent escape from the life-or-death struggle with which the patient had been confronted. (Ibid., p. 167)

The reader will notice that in the quotation cited above the patient heard "voices in her head getting increasingly loud and wanting to 'praise the Hand of Glory.'" "The "Hand of Glory" is definitely an occultic term. In his book, *Cults That Kill: Probing the Underworld of Occult Crime*, 1988, page 255, Larry Kahaner revealed that it is a "Lighted candle placed between fingers of [a] dead person's hand. Sometimes the hand itself is dried and the fingers are lit."

Thomas W. Wedge informs us that it is "The left hand of a person who has died. The hand is removed from the body, then pickled, embalmed or mummified. The practitioner would place a candle in the palm of the hand. Sometimes candles are placed between the fingers" (*The Satan Hunter*, p. 207).

Michael Newton notes that

the "hand of glory" is a classic example of human remains used for magical ends. Generally defined as the severed hand of a corpse—and typically the left hand, in accordance with the satanic significance of the "left-hand path"—such a relic, if properly processed and "blessed," was thought to imbue its owner with various powers, including invisibility. . . . It is believed that efforts to obtain such relics may account for many incidents of grave robbing where cultists are involved. (*Raising Hell*, pp. 172–173)

Dr. Catherine Gould, who has done a great deal of work with victims of ritual abuse, also mentions the burial ritual:

The fourth category of symptoms involves problems associated with small spaces and being tied up. . . . For example, ritually abused children may be locked in "jails," closets, or boxes and told that they will be left there to die of hunger, thirst, or lack of oxygen. Sometimes these children are told that there are snakes, poisonous insects, or dangerous animals in the enclosed place with them, which further magnifies their terror.

One particularly traumatic ritual engaged in by many life-destructive cults is the "burial" ritual, in which the child is put in a coffin, often with a dead body, and lowered into the ground. The child is made to believe that he or she is being buried alive and will be left there to die. As a result of these trauma of confinement, ritually abused children often have symptoms that could be described as claustrophobic. They may fear closets, elevators, or other small places. They may express terror of being locked in a closet, box, or jail. Conversely, they may act out the confinement trauma by attempting to lock a pet, sibling, or even the therapist in a closet or other small space. They may reenact the trauma by lying down when they enter a small space. Finally, the ritually abused child may report that he or she, or someone else, was locked in a closet, jail, box, coffin, or other enclosed space. (*Out of Darkness*, pp. 227–228)

In a paper entitled, "Satanic Cult Ritual Abuse," Kathy K. Snowdon says that children are sometimes confined

in small places often with sensory deprivation: "black hole/pit," cage, coffin, grave, or even an animal carcass. Often the container is filled with bones or a body (animal or human), snakes, spiders, etc. Children are told that worms will eat their brains out. Often they are left for days in absolute filth. This abuse is involved in significant rituals or may be utilized as punishment. Being reborn into Satanism (hauled out of live burial) through symbolic death is a standard ritual for children. (p. 4)

As noted above, Pamela S. Hudson has treated about thirty children who have been ritually abused. She took a sample of just eleven of these children with regard to the type of abuse they had suffered. She claimed that, "Over half of the eleven described being buried alive or confined in boxes, being held underwater, being hung on a cross or spread over a pentagram, participated in mock marriage, and given fake operations" (*Ritual Child Abuse*, p. 15).

Lynda N. Driscoll and Cheryl Wright have written an article entitled, "Survivors of Childhood Ritual Abuse: Multi-generational Satanic Cult Involvement." These researchers sought to find out the different types of abuse that the victims experienced. They found that "50%" were "put in coffins (46% with corpses), 44% buried alive, and 39% put in graves" (*Treating Abuse Today*, page 8).

Walter C. Young, Roberta G. Sachs, Bennett G. Braun, and Ruth T. Watkins are deeply involved in working with patients who have dissociative disorders. Many of these patients also claim they were ritually abused. Interestingly, they studied 37 cases and reported that 72 percent claimed they were “Buried alive in coffins or graves” (*Child Abuse & Neglect*, vol. 15, p. 183).

One woman had a severe flashback in which she remembered being taken to a “cemetery” where she was forced to be the victim of a “mock burial ritual.” She claimed she “was stripped naked, smeared with excrement, and put in a box with bugs. Over me cult members chanted to Satan . . .” (*Breaking the Circle of Satanic Ritual Abuse*, p. 215). On pages 216–217, of the same book we find a poem called “Mock Burial.” At the end of the poem the woman wrote: “But I am hollow, a porcelain doll, waxed in terror, my lips painted shut with their secret if I want to breathe.”

The *Salt Lake Tribune* reported a story concerning a man who kidnapped a girl and kept her in an underground dungeon he had built. While the story does not mention ritual abuse, it does remind us somewhat of that type of abuse:

MASTIC BEACH, N.Y. — The man accused of kidnapping 10-year-old Katie Beers and keeping her locked in a coffinlike cell gave her \$500 to keep quiet before turning himself over to police, a source said Saturday. . . . authorities said Katie was kept chained around the neck at times and placed for long periods in a coffinlike box that was suspended from the ceiling of the cramped bunker under Esposito’s house. (*Salt Lake Tribune*, January 17, 1993)

The same newspaper reports that, “Esposito skillfully concealed the entrance to the underground room.” A bookcase was “secured in [the] wall by hidden bolts.” The bookcase “rolled forward on [a] wheel to reveal [a] carpeted closet space.” A “200-pound concrete slab” was found underneath the carpet. It was lifted with “a block and tackle.” There was a “7-foot deep shaft” under the concrete slab. At the bottom there was a crawl space that was 26” long and 21” wide. It was just over 5 feet long and led to a secret room containing a “Closed-circuit television linked to [a] hidden camera in front of the garage where Esposito could monitor outside[.]” The “coffinlike cell” was 7 feet long, 2 feet wide, and 3 feet high.”

Many people would tend to feel that accounts of occultists burying people alive are too farfetched to believe. Dr. George B. Greaves, however, tells of a case which apparently had nothing to do with the occult, yet it contains strong parallels to ritual abuse:

In a recent paper (Greaves 1 989a), I cited the clinical example of a woman who was kidnapped from her college campus by two abductors, raped repeatedly, and twice buried alive. Her ordeal lasted approximately two weeks, at which time she escaped. Police authorities believed her story; psychiatrists did not. Because of her ordeal she required numerous hospitalizations for what we now know as post-traumatic stress disorder (PTSD) and was diagnosed as suffering, variously, from paranoid schizophrenia, psychotic depression, and hysterical neurosis. Only much later, after her assailants were captured, tried, and sentenced, and when the woman became wise enough to bring newspaper transcripts from the trial (containing pictures of the burial sites and the hideouts of her abductors) to her hospitalizations, did anyone realize that she was suffering from a traumatic illness. In this instance the patient was clearly misdiagnosed and mistreated by the psychiatric profession over a long period of time because her account was construed as delusional, fabricated, or exaggerated, and this even though she displayed no clinical signs or symptoms of any of the psychiatrically diagnosed disorders, *except for the content of her productions*. (*Out of Darkness*, p. 53)

While we should not accept any wild story without question, the case cited above shows that we should not be so overly skeptical that we fail to listen when someone is really telling the truth.

Although it is certainly hard to believe that anyone would want to dig up graves or bury people alive, some people are obviously obsessed with the dead. On September 4, 1994, the *Salt Lake Tribune* reported:

In April in Rochester, N.Y., Jeffrey Watkins, 24, was convicted of breaking into five mausoleums and of stealing the skull of a woman who died in 1933. Watkins, who refers to himself as “The Grinch,” wrote in a confession that he had slept with remains inside coffins: “I’m a walker of both sides. What I mean is good and evil. I feel safe with the dead, and I can trust them.”

In a book written by “M. Reynolds, survivor,” we find an extremely frightening account of how she was buried alive. On page 3 of her book Reynolds states that she has “been in intensive treatment for the last 3 years for Multiple Personality Disorder caused by Satanic/ritualistic abuse within an inter-generational cult. I have completed my integrations for the Multiple Personality Disorder, and my therapy for the occult abuse.” The terrible memories of the burial were stored in an alternate personality.

The thing that makes the account even more sickening is her claim that the coffin had “a glass top” which allowed her to see the dirt falling on the top of the coffin and eventually leaving her in total darkness:

It’s night now and I can hear daddy [*sic*] coming up to the bedroom. . . . It’s a ceremony night—the one they always do a few days before Christmas. . . .

He took us to a cemetery way out in the “toolies”. . . . When we got there the ceremony was almost starting, so daddy hurried to have us dressed in the red gowns that everyone had to wear tonight. . . .

The ceremony had started. The animal sacrifices were finished and now the chanting began. It looked like they were celebrating Christmas at first. There were people dressed like Mary and Joseph, and the little baby boy was in a manger just like in the Bible. I was wrong though, they were not celebrating Christmas, they were mocking it. They sacrificed the baby and all the while they were cursing Jesus and God. . . . some of the adults were digging a grave—a deep one. I didn’t understand why or for what purpose. I asked daddy about it. He just smiled in a strange way and said, “You will find out very soon. I will be very proud and honored tonight. My first-born grandson and my firstborn daughter have both been chosen to honor my loyalty to the coven.” I was so scared!

The grave was finished and the dead man was inside a coffin at the bottom of the grave. It was a weird coffin because it had a glass top. The man was wet, bloody, and dirty. It was horrible to look at him. Now they were setting up big, bright lights pointed down toward the coffin. I saw the cameras too, but still couldn’t understand the point to all of this.

More chanting now. All of the adults were standing in a circle above the open grave. Then it happened. It was me that they wanted. . . . as usual I had nothing to say about it. A man grabbed

me, threw me to the ground and started sticking something inside my privates. It hurt so much I started to scream. When I did, I was told to shut-up or I would be like the man in the coffin. I shut-up, but the pain was so bad I didn’t know if I could be quiet for long. Finally that part was over. I was so relieved, until they picked me up again and I heard daddy say, “Your question about tonight is going to be answered now.” The next thing I knew, I had been lowered into the coffin on top of the dead man. I couldn’t believe it! “They are really going to kill me this time,” I thought. I started to cry quietly. Then I saw above me a man with a bucket in his hands, and a lady with another one in hers, looking down at me. I wondered what was in the buckets, but before I had time to think about it much, I found out. The man dumped the first bucket into the coffin, covering me with black rosebuds. Everyone was chanting “rosebuds” over and over again. It was the lady’s turn to dump her bucket onto me. I started screaming hysterically, when I saw, and felt, all of the spiders falling onto my body. There were so many of them that I was almost all the way covered. It was the most terrible feeling in the world. Now I did wish that I was dead, like the man lying under me.

Then the glass lid closed with a thump and I was looking up at daddy, while I frantically slapped at the spiders. I kept begging him to help me, but he just stood looking at me with that weird smile on his face. . . . I saw a pipe being lowered down into the coffin, but I didn’t know what it was for. I was still looking up at daddy and screaming as loud as I could, when I saw him pick up a shovel of dirt. I couldn’t believe it when he dumped it onto the lid of the coffin. Everyone in the circle then took turns dumping shovels of dirt until the lid was covered and it was dark. I could hear a hissing noise over my head, and I was having trouble breathing. I knew that I was going to die. They had buried me alive. I couldn’t think of a more horrible way to die than this.

After a few hours I was still alive. It had seemed like forever to me. But then I heard the sound of the metal shovels hitting the top of the coffin, “They are probably checking to see if I am dead yet,” I thought to myself. When they opened the lid and lowered a ladder for me to climb out, I was so happy that I cried with relief. I tried to go to daddy, but he told me to stay away and leave the grown-ups alone. He still had that look on his face.

The adults were really drugged and happy now. They all started to take off their clothes to do icky things with each other. . . . I brushed off the rest of the spiders and rose petals and I started to walk up to the top of a little hill away from all of the noise and ugly naked bodies.

I stood there on that hill for a very long time crying for my real daddy—not the one that buried his own little girl alive. Finally, just as the sun was starting to come up, I fell asleep on top of the little hill. I woke up the next day in my own bed and there were more spiders in it. . . . I never talked about that night, until now. I wish more than anything that I could forget it, but I can't. Especially when I see a spider or any other Daddy [*sic*] playing with his little girl . . . or when I hear a baby cry. My daddy is dead now in real life—but not in my nightmares. (*The Reality: The Truths About Satanic/Ritualistic Abuse, and Multiple Personality Disorder*, 1991, pp. 36–39)

The reader will notice the statement: “I saw a pipe being lowered down into the coffin, but I didn't know what it was for.” This must refer to some device rigged up to bring oxygen into the coffin. The comment, “I could hear a hissing noise over my head” also points to this conclusion. In any case, a little girl would not know that the pipe was installed to preserve her life.

Interestingly, Pamela S. Hudson describes a case in which a victim was “buried in a trunk then in a coffin with a rubber hose coming into it and a green tank at the other end” (*Ritual Child Abuse*, p. 6).

In the same book we find information regarding different ways of terrifying children through incarceration and by the use of water:

The Alabama child reported confinement in a closet and a casket. The Gallup Day Care case reported being confined in a large appliance packing crate and a freezer chest. The Presidio child said she was put inside a box. The Fort Bragg case added the fact that while in the freezer chest, her feet were emersed in ice cubes and ice was poured on her head. . . . The East Valley case in El Paso, Texas and the St. Cross Episcopal Day care child in Hermosa Beach, California, said they were held under water in a backyard swimming pool. One child (Presidio case) reported being shoved headfirst into the toilet bowl. Another implied being held under running water in the bathtub.

The Fort Bragg, California, children speak about being placed in a cage which is lowered into the Pacific Ocean or having a sack put over their head and being submerged in a local boating pond. The McMartin case referred to being in a boat in a pool. The West Point child developed a fear of a toy or soap in the bathtub and said she was held underwater. The Campbell child refused baths and refused swimming classes. (*Ibid.*)

In her paper, “Satanic Cult Ritual Abuse,” page 6, Kathy K. Snowden gives this information:

Near death experiences: particularly common via suffocation torture, near drownings (head is held under water). These are utilized for punishment, to promote “out of body experiences,” and are a common part of certain rituals. Victims may be resuscitated with oxygen.

Dr. Catherine Gould revealed that

Ritually abused children have many reasons for avoiding the bathtub. . . . many ritual abuses take place in the bathroom in general, and the bathtub in particular. Not only may the bathtub remind the child of the horror of bloody slaughter or the shame of being dirtied and defiled, it may also have been the site of traumatic near-drownings. Children who have endured this form of abuse often fear bodies of water in all forms. (*Out of Darkness*, p. 223)

In her book, *The New Satanists*, page 146, Linda Blood told of a case in which a mother involved in Satanism suffocated her daughter with a plastic bag:

Just as there have been convictions in cases of ritual abuse of children in day care centers, there have also been guilty verdicts in cases of abuse in transgenerational cults. One of the earliest was handed down in November 1984, when a jury in Vancouver, Washington, found Gail Lorraine Ray guilty of murdering her six-year-old daughter by holding a plastic bag over her head. Several trial witnesses had testified that Ray was the high priestess of a satanic cult and that she had predicted her daughter's death. Jeffery Becker, age thirteen, testified that he had held down the struggling child while Ray suffocated her. He pleaded guilty to conspiracy to commit murder. Becker's father, Harold, reportedly had a “history of sexual relations with the victim.”

PRETENDED SACRIFICES ?

In the *Salt Lake City Messenger*, November 1991, we wrote the following:

Furthermore, it would be possible to actually stage a fake human sacrifice. Individuals who are cruel enough to bury people alive and then rescue them at the “last moment,” would certainly not hesitate to perform a pretended sacrifice. Since [many of] these rituals were supposed to have taken place by the light of “candles,” it would be easy to fool children with a knife having a blade that goes back into the handle instead of penetrating the child. (We are familiar with a magic trick in which a large needle which resembles a sword appears to pass right through a person.) The use of some blood from an animal would help to make the whole thing believable. This, of course, is only speculation on our part.

André Cole, a magician who has studied impostors, pointed out that it is possible to convince many people that a murder has been committed:

With a loud yell the witch doctor . . . shouted that the gods had cursed the village because of one man’s guilt. Unless the culprit was punished, there would be a plague and many would die. Dramatically he grabbed his rifle and called the offender forward. . . . the witch doctor raised his gun and shot once. Blood spurted out of the man’s chest and he fell dead.

The dead man was placed inside a crude coffin. . . . the box was buried.

Three days later the witch doctor made another dramatic announcement. The gods were satisfied with the retribution for the unnamed crime, so the dead man could return to the village. All the villagers quickly ran to the gravesite, and several young men dug down to the box while the witch doctor chanted. Then the coffin was raised up and set beside the grave. With a dramatic yell, the leader ordered the villagers to open the box. The young man who had been shot and buried for three days slowly began to move. With a dazed look, he sat up and was helped to his feet. . . .

While artistically presenting illusion as reality, I also have studied numerous religions and so-called spiritual feats, attempting to discover if any paranormal phenomena are authentic . . . I have concluded from my research and studies as a magician and a psychologist that most of what I’ve seen is composed of tricks, magical effects trying to pass for supernatural phenomena.

Take for example the supposed resurrection from the dead . . . which took place in Liberia. In my investigation I discovered what really happened. The doctor had prearranged the event with his victim, who had placed a balloon full of pig’s blood under his shirt. The witch doctor fired a blank from his rifle, and the villager grabbed his chest, puncturing the balloon, and fell over, as if dead.

Once inside the coffin, the man slipped out through a trap-door in the back of the box, which then was buried empty. When the coffin was dug up, the victim, who had hid for three days, climbed back into it through the trap-door. Then he simply carried out his performance of being raised from the dead.

What appeared to be a dramatic miracle was only an illusion. . . . witch doctors . . . actually have asked me to teach them some of my illusions, so they can increase their influence over their followers.

But villagers in Africa are not the only people being fooled today. Millions of supposedly well-educated Americans are being deceived by charlatans who pretend to have supernatural knowledge or skills. Some of them claim their power from God and draw many to their often-unorthodox theology. Others claim that their power is from Satan. (*Miracles or Magic?* 1987, pp. 11–14)

Although the theory that there have been fake human sacrifices in satanic rituals is very interesting and could certainly apply in some cases, we must acknowledge that many of the accounts given by witnesses contain such graphic details that it is very difficult to explain them away in this manner. It is possible, then, that there are both make-believe and real sacrifices being performed in the rituals.

With regard to the idea of illusions being used to convince victims that human sacrifices are being performed, we should mention one other gruesome theory—i.e., that Satanists may be using actual human corpses in their ceremonies. The reader will remember that Noemi Mattis, a member of the governor’s committee on ritualistic abuse, indicated that Satanists train their people to be morticians. If this is the case, cult leaders would have access to actual bodies for use in their ceremonies. (We presume, of course, that the morticians would have

already received orders that these bodies were to be cremated.) We must stress that no hard evidence concerning this matter has yet been presented.

One man, however, pointed out to us that his mother remembered that a number of years ago someone who worked for a mortuary was arrested in a canyon near Salt Lake City with a corpse. We have a vague recollection of a newspaper article written about the matter but cannot pin down the date that it was mentioned in the newspapers. While it could be that this may have been a case of necromania, according to many reports, satanic ceremonies often take place in the canyons. Perhaps some of our readers may remember more about this unusual incident and provide us with the details.

After the publication of the Pace Memo, one of the victims of ritualistic abuse was interviewed on television. She claimed that she witnessed a number of babies being sacrificed. She indicated, however, that she now wonders if it is possible that the people were actually dead before the rituals took place. It is reported that people are sometimes drugged prior to the rituals. Those witnessing the sacrifices, therefore, would not necessarily be surprised that the victims did not move.

The reader will remember that the woman whose parents confessed that they had ritually abused her said: "I was made to believe I was killing a baby . . ." This could indicate that the satanic group who abused her were practicing fake sacrifices to terrify the children.

Hand-Over-Hand Stabbing

Some of those who have participated in these rituals claim that when they were children a knife was placed in their hand. The occultic priest would then put his hand over their hand and physically force them to stab the victim. This was done to make them feel that they were active participants in the sacrifices. One can only imagine the effect this would have on the children who were forced to participate in the bloody rituals. The idea would be to train the children to commit sacrifices and to make them feel guilty about their part in the ritual. This, of course, would make it harder for them to leave the cult. Even if corpses or life-like dolls were used in this manner, the children would always believe they had participated in murder.

While the idea of corpses being provided for fake sacrifices seems like a possible explanation for some of the "sacrifices," it falls short of covering all the bases. For example, some of the testimony given by witnesses indicates that they either knew the victims or saw them walking before the sacrifices. Some have claimed they heard the victims screaming in pain.

The book by M. Reynolds gives this chilling account:

I knew it was almost time when the biggest lady handed me the cup with the bitter tasting liquid in it. . . . I hated it, but I also knew that if I didn't drink it without throwing-up, one of the coven doctors would give me a shot. He was never gentle and the effect was worse.

I drank the bitter, reddish-brown medicine and waited for what I knew it would do to me. Soon I felt dizzy, my legs and arms got weak, and everything started to seem a little foggy. It also seemed to make me feel very quiet, but I still felt the fear building—it was just impossible to react now. I guess that was the point of giving the kids the drink, they didn't want to deal with any problems from us. . . . The big ladies led me out to the main room where I could see the fires and about 50 people. The people were all in their robes with the hoods up so I couldn't see their faces. I couldn't find daddy. Then I saw the priestess. The crowd parted as I was led up to her and a visiting high priest. They both stood on a huge alter [*sic*]. As I stood in front of the priestess, she picked up a golden bowl with her left hand and a gold chalice in her right. As she raised them both above her head the circle of people closed around me and the chanting began. . . . I saw the big, pretty knife then. It had beautiful jewels on the handle. I knew that I hated it, but I just couldn't remember why. Then I felt the knife in my own hands. Someone was behind me but I couldn't turn around—I could hardly move my body at all. When I finally looked away from the knife in my hands, I saw the little baby that I had heard crying earlier laying on the alter [*sic*] between me and the priestess. The chanting was getting so loud that I couldn't stand it anymore. I wanted to scream, but nothing came out of my mouth, I guess I was just too scared. I felt the person behind me move and close their hands over mine. Then, with the horrible knife still in my hands, I felt my arms go up into the air and I couldn't stop them. The person behind

was strong and my arms felt like rubber. As my arms came down I could hear myself scream on the inside, but nothing happened on the outside except maybe the horror I knew must have shown on my face when I saw and felt that knife slam into the heart of the poor little baby. Someone cut its little heart all the way out and put it into the bowl and its blood in the challis. They then made me take the first bite of the heart and the first drink of the blood.

I felt like something inside of me was dying, just like the baby. I wasn't really dead though. I know because the whole thing happened again, and again, until all six of the babies were gone. I felt so helpless and angry that I couldn't stop my hands from killing those innocent little babies. I was confused too, because nobody else was crying—not even the mothers of the babies. That just didn't seem right to me. Some were even laughing. I must have passed out then because the last thing I remembered was screaming for God to let me die instead of the babies. I don't know for sure if I screamed out loud or not.

Later, I woke up to the terrible smell of something burning. It didn't take long before I saw that it was what was left of the babies I had killed. Then I heard them talking to me, though it sounded like their voices were coming from far away. These voices that I knew and hated, were telling me that I had killed the babies by myself, because I wanted to, and that if I told anyone they would lock me up forever in prison or a nuthouse. This was easy to believe since it was the voice of a man that I knew was a real policeman. (*The Reality: The Truths About Satanic/Ritualistic Abuse*, pp. 32–33)

The book, *Breaking the Circle of Satanic Ritual Abuse*, also discusses hand-over-hand stabbing:

To take this a step further, many survivors report that they were forced sometimes to participate in the murders. Knives, for instance, were placed in young children's hands, then a cult member's overlapping hand would help push the knife down into the victim.

This makes the youth feel like an accomplice, and if you're a child, you believe you are an accomplice. This tactic further ensures silence, as well as helps to block the memories.

A woman who grew up in Indiana was exposed to a satanic cult. Her mother was the high priestess, and the girl was being trained to take over that role. Initially, when the girl was a young

child, her mother would wake her and they would practice carving into frozen and thawed chickens and turkeys at two or three in the morning.

Later, she would be forced to help kill animals as part of the ceremonies. And also in her youth, finally, she reports having had to help kill two humans, again, as part of the ceremonies. (*Breaking the Circle of Satanic Ritual Abuse*, p. 78)

Martin H. Katchen and David K. Sakheim also speak of the guilt that the hand-over-hand stabbing brings:

As in other thought-reform approaches, one of the most important components is the establishment of guilt in the victim. Most cult survivors report having been forced to commit atrocities by the adults in the group who would then point out how evil the child must have been to have done these things. For example, the child is forced to hold a knife and stab something living. The adult then lets go of the child's hand, stands back and says "Look at what you just did." (*Out of Darkness*, p. 31)

James G. Friesen quoted the following from the *Chicago Tribune*:

Just last month . . . a deputy district attorney . . . tried a case in which a 9-year-old girl had accused her natural father of abusing her and other children sexually in concert with a group of Satanists.

A mistrial was declared in the case when the jury announced that it was deadlocked 6-6, and . . . several jurors [said] later that it had been their disbelief of the girl's testimony about satanic rituals, and not about being abused, that prompted them to vote for acquittal.

"There's no doubt in my mind that she was a participant in satanic worship," [name omitted] said. "But she also described incidents of human sacrifice, bestiality and cannibalism, how her father put his hand around her hand and then the two of them plunged a knife into the chest of an infant. That raised some questions." (*Chicago Tribune*, July 29, 1985, as cited in *Uncovering the Mystery of MPD*, p. 95)

After citing the *Chicago Tribune*, Dr. Friesen commented that, "This method of murdering children is precisely what SRA victims report all over the country, time after time, without knowing others are reporting the same thing" (Ibid.).

Pamela Hudson reported the following:

One Fort Bragg child showed me how the day care operator's hand over her own made her push the knife into the baby's chest. This child worries that one day she will go to jail for murder. (*Ritual Child Abuse: Discovery, Diagnosis and Treatment*, pp. 12–13)

Lynda N. Driscoll and Cheryl Wright also referred to the reports regarding hand-over-hand stabbing:

Victims often reported that hands of the officiating coven member were placed over their hands which held the sacrificial knife. In relation to having to perform human sacrifice one survivor shared, "I was prepared before with drugs and hypnosis and when a key word was given I would perform what I had been told to do. I was forced to mutilate and kill, I was 7 years old when I was first forced to perpetrate." Another revealed that she was drugged, taunted, coached, and members repeated "you must, you must" in rhythm with chants. (*Treating Abuse Today*, Sept/Oct 1991, pp. 8–9)

The Idaho Statesman also contained an account of hand-over-hand stabbing:

By the time she was 3 years old, Theresa was helping prepare babies for sacrifice by torturing them first—cutting off their fingers one joint at a time. Then she'd cringe in horror as a chief priest put a dagger in her hands, close his hands over hers and plunge the dagger in a baby's midriff.

"The more painful, the more horrendous, the better they like it," Theresa says. "They try to dream up the worst, the most disgusting thing they can do because they believe that the greater the evil, the more power they gain." (*The Idaho Statesman*, January 5, 1992)

Linda Blood noted that,

Situations involving the sacrifice of victims are particularly devastating to the child who survives ritual abuse because of tremendous feelings of guilt. Such victims have to come to grips not only with their own physical and sexual abuse but with having witnessed or been forced to participate in the torture or death of others.

They have to overcome the feeling that they are criminals because of what they have done. Even if the sacrifice was simulated, subjectively the child still believes it and feels responsible; the guilt and resulting trauma is the same regardless of whether the sacrifice actually occurred.

Despite lingering and often militant skepticism concerning this problem, a growing number of investigators and counselors are convinced that children really are being subjected to ritual abuse. (*The New Satanists*, pp. 129–130)

If most of the sacrifices are indeed real, this raises a question as to where all the children are coming from. While we do not have room to go into it here, there are several possible explanations given to this question. One of the most popular is the idea that unregistered babies are being used for the sacrifices. In her appearance on the television program *Take Two*, November 10, 1991, Noemi Mattis, who co-chaired the governor's committee on abuse, gave this information:

. . . there are a number of people who report having given birth to babies who were never registered officially—babies who were born in home—in home deliveries and who were then sacrificed, and those babies may never have had a legal existence. There are reports of women who have said that they have been breeders—that they have had a number of babies raised specifically for sacrifice.

A woman who works in a detective bureau in a major city here in the United States, has written us a letter which contains the following:

I work in the detective bureau . . . While I am not the appointed spokesperson for the department, I can write to you from personal experience what concerns me with regards to the investigations surrounding this issue. . . . not every satanic cult group works within the confines of the "Satanic Bible." Just as Christianity has its own problems of so-called "off-shoots" of Christianity, so does the Church of Satan. . . . a variety of satanic cults exist, each comprising of high priests or "leaders" who claim to have direct connections with Satan or who claim to be the incarnate of Satan. Suffice it to say, there are plenty of unstable individuals in the "Christian" demoninations [*sic*] who claim to

be God or the incarnate of Jesus. . . . Satanic cults have a complicated maze of “cover” techniques to prevent law enforcement from linking them to human sacrifice and ritual abuse.

We are finding that many of these groups have, within their particular modes of cover-up, those individuals who are known as “breeders.” These “breeders” are satanic cult members whose single purpose in the cult is to become impregnated by a “high priest,” and give birth outside of any hospital or clinical environment. The purpose of this is to avoid birth certification. Obviously, law enforcement cannot trace a homicide, if they cannot prove the individual existed in the first place. . . . When parts of the satanic rituals involve dismemberment and scattering parts of bodies “as far as the east is from the west,” it makes it not only “bizarre” to track these cases, it makes it nearly impossible to document them. When the rituals involve human sacrifices that involve internal breeding of infants, without documented births, it’s utterly impossible to solve these crimes. . . . perhaps now you can understand why I would rather you respect my efforts to assist you in a personal letter rather than address the issue through the detective bureau. It would be utterly impossible to address the issue as a spokesperson for the department. (Letter dated April 2, 1992)

The idea of breeders giving birth to babies for satanic sacrifices is certainly a chilling thought. In any case, whether the sacrifices many people claim to have witnessed are real or fake, these individuals believe they have witnessed and/or participated in ritualistic murders and this has a profound effect on their lives.

Even if those engaged in ritualistic abuse have only pretended to perform human sacrifice, they have committed a crime which seems to be as bad or even worse than murder. They have shattered the lives of many people through their terrifying ceremonies. Although some of those who have been abused and terrorized have been able to live useful lives, others have never been able to shake off the horrible memories and have ended up committing suicide. It would have been better for many of these people to have been killed outright by their abusers than to have to continue suffering such intense mental anguish. It also has a terrible effect

on the family of the person that has been abused. Furthermore, when the abused person marries, the problem spills over to the husband or wife. It destroys many marriages and seriously affects the lives of the children.

“MAGICAL SURGERY”

It is alleged that occultists who abuse children use what is known as “magical surgery” to keep them silent. The booklet, *Ritual Abuse: Definitions, Glossary, The Use of Mind Control*, pages 9–10, contains a statement regarding this diabolical type of control:

Child victims of ritual abuse describe being drugged or hypnotized and, on awakening, being told they have had “magic surgery.” The blood that has been smeared on their bodies constitutes compelling evidence that such surgery has taken place. In some cases children are told that a bomb has been placed inside them, a bomb that will explode if the child ever discloses the abuse, killing not only the child but the trusted person to whom he discloses.

Most typically, child victims of magic surgery are told that they have had a monster, a demon, or “the devil’s heart” placed inside them, and that it will attack them if they disclose. They are also told that the monster, demon, or devil is now in charge of their thoughts and behavior and will cause the child to “be bad.” Child victims are made to believe that this entity will cause them pain if they fail to comply with its wishes. Ritually abused children often report somatic complaints such as abdominal pain in connection with this phenomenon.

On page 26 of the same booklet, we read:

As a result of techniques like magic surgery, the perception that controlling evil spirits are present, that cult members know everything that the child thinks or does, and the use of impossible double binds (e.g., stab or be stabbed), the victim comes to feel that there is no choice but to comply, and yet is still burdened by guilt and shame.

Mattis and Bell tell of an incident that occurred after a six-year-old girl was abused in a day-care center:

Jenny continued to deny anything had happened. One day, however, when her father brought home a new doll, Jenny pushed it away in fright, and cried, “There’s a bomb in her heart! Take her away, quick!” A bomb? Gail took the doll away but asked Jenny about the “bomb.”

“If the doll said there was a bomb, would anyone believe her, Mom?” The conversation that followed made no sense. . . .

Sometimes children are rendered unconscious with drugs and, upon regaining consciousness, are told that a bomb has been planted inside their chests, which will explode if they ever divulge information. To add credibility to this account, the victims are sometimes cut on the chest and sewn up again, or beaten upon the chest so it is painful and bruised; perpetrators might smear blood on the chest to heighten the effect. (*Confronting Abuse*, pp. 181, 185–186)

The book, *Out of Darkness*, pages 33–34, helps us to understand one of the reasons that victims of ritual abuse are prone to repress their memories:

Other patients discuss what has been termed “magical surgery” in which the child is rendered unconscious and upon awakening is convinced that he or she has undergone a surgical procedure in which a bomb, a monster, a snake, or Satan himself has been placed inside of him or her. The child is told that the intruder will squeeze internal organs or that the bomb will explode if the cult is ever betrayed. The child is told that even thinking of telling someone about it, will start the process. Of course, this capitalizes on the child’s own physiological reactions to the fear of telling. An increase in heart rate or tension in the stomach will be interpreted as a sign that the snake or the bomb is working. Thus, even the child’s physiology is turned against him or her. This is a very literal version of what [Robert J.] Litton described among former prisoners as “penetration by the psychological forces of the environment into the inner experience of the individual person” (Litton 1961). Many patients also report that the cult has told them that it has spies everywhere. There is a strong sense that no one can be trusted and that anyone could be a cult member who could trick them into betraying the cult and then turn them in.

On page 275 of the same book, we find the following:

Patients routinely report having been drugged and otherwise sensorially manipulated. They are told that an eye has been surgically implanted and can see every move they make, or a sensor has been installed within them that reads anti-cult thoughts. Combined with dissociative defenses, this deception creates an environment in which the child cannot discriminate between the actual and the staged.

Daniel Ryder told of a conversation he had with a therapist in Ohio concerning flashbacks a patient had from her childhood:

One of the client’s memories was that, as a child of four, during one of the ceremonies, a small incision was made in her stomach. Then one of the cult members told the girl they were placing an eye—that’s right, an eye—of another cult member in her stomach.

That eye, they told her, would watch her the rest of her life, would know her every move. And if she should ever talk about the cult in any way, she would be found and killed by the cult.

Certainly, the story about implanting the eye may sound ludicrous to an adult, but to a child of four, it’s all very real—and threatening. And a message like that, recorded in the unconscious, doesn’t reverse on its own.

As a mild analogy: Do you remember as a child your parents telling you something that was out of their parental “universal truth” file? You know, a collection of statements that aren’t based in reality, but are imparted to you as truth, with all-too-dead-serious inflections. One day, when I was about six years old, I spilled some salt. My mother solemnly and oh-so-authoritatively said, “You know, whenever someone spills salt, it’s an omen they are destined to get into some type of fight or argument during that day.” Now how inane is that, right? Yet to this day, every time I spill salt, guess what my first thought is?

So magnify that about a hundred times and you can imagine what was going on in this cult victim’s unconscious anytime she came close to having the memories, not to mention *having to talk* about them—even in the confidential setting of a therapist’s office.

What’s more, when someone is being threatened with death by people they’ve watched actually kill, the threat hardly seems idle. (*Breaking the Circle of Satanic Ritual Abuse*, pp. 77–78)

One woman, who claimed she was abused in a canyon near Salt Lake City, stated that,

They performed magic surgery on me, telling me the surgery would come apart and I'd die if I ever revealed what happened . . . (*Network*, March 1992, p. 14)

Under the title, "Fake Operations," Pamela Hudson, gave this information:

Washington children were "operated" upon and told that the perpetrators placed a box with teeth inside from which a ghost will escape and kill all their relatives should they ever tell anyone what happened to them. The Gallup child was told by a "doctor" that he put something inside her heart. The St. Cross child was told that there is a bomb implanted inside of her which will cause her to blow up if she told, also that her heart and brain were switched. The Presidio child, while not disclosing an operation, seems fearful of snakes, possibly being inside of her. A Fort Bragg case reported his heart had been removed or replaced by the day care operator. (*Ritual Child Abuse*, p. 11)

At the California Consortium of Child Abuse Councils, 1986, Dee Brown commented as follows:

And the other thing is this magical surgery thing has been consistent. And if you think about it for a moment, if a child is told that they are going to . . . put a bomb in their stomach. And then the child is shown, perhaps, how this is going to be done. And . . . they describe . . . we're going to cut you magically so it's not going to show. And we're going to give you medication, and . . . when you wake up, you're going to feel queasy . . . That's because you've got a bomb in your stomach now. And you might throw up, because that's because that bomb is in there . . . and if you even think about talking you're going to feel this queasy feeling in your stomach . . . That's the bomb getting ready to blow up. The child is put under; he wakes up; he throws up from the anesthesia; he feels queasy every time he thinks

about talking or disclosing. I wouldn't talk. I mean that's a very threatening, real experience to the child, and to many adult survivors who still have those same feelings about their own body. (pp. 3-4)

Linda Blood said that,

In another case, a teenager who had been suffering from triggered memories and suicidal thoughts remembered something—probably a suppository that harmlessly melted—being placed in her vagina by cult members when she was a small child. She was told that it would explode if she ever told. Unfortunately, she disclosed the abuse just at the time when her first menstrual period started, and for three days she was convinced—to the point of making out a will—that she was indeed "exploding." (*The New Satanists*, p. 155)

The *Illawarra Mercury*, an Australian newspaper had a special report regarding ritual abuse. The issue for December 2, 1992, page 13, referred to "magical surgery":

As Victorian health worker Jill Johnson explained to a recent seminar on ritual abuse: "One of the reasons I believe the stories the clients tell us is the consistent picture which emerges of an extremely clever organization, using sophisticated brainwashing techniques. . . . The techniques used are based upon a thorough knowledge of child psychological development."

One of the reasons allegations of widespread ritual abuse attract credibility is that hundreds of survivors worldwide tell of the same rituals being used. . . . Child victims of ritual abuse tell of being drugged or hypnotized. When they awake they find themselves covered in blood and are told they have had magical surgery. A bomb or snake has been placed inside them which will explode or attack if they ever reveal the abuse they suffer.

There are other reports regarding "magical surgery," but we do not have the room to include them in this book.

CHAPTER 6

THE GREAT BEAST

If occultic ritual abuse and sacrifice are actually being practiced in Utah and other locations throughout the world, as the evidence seems to suggest, it is possible that some of the ideas came from the teachings of Aleister Crowley. In our book, *Satanic Ritual Abuse and Mormonism*, we quoted from an article published on February 16, 1992, in a London newspaper. This article asserted that new and important evidence regarding occultic ritual abuse had been discovered in a video:

A video which offers the first tangible evidence of satanic ritual abuse has been seen by *The Observer* and handed to police. . . .

Andrew Boyd, the reporter on Channel 4's *Dispatches* programme, said last night: "The video shows the abuse of young adults in what is clearly a ritual context. Sex and blood rituals are taking place beneath a picture of the Scottish occultist Aleister Crowley. The trappings of black magic are obvious."

The video's authenticity has been vouchsafed by Scotland Yard's Obscene Publications Branch . . . the police confirm that the perpetrators are not porn actors but occultists long under suspicion. . . . (*The Observer*, February 16, 1992)

At the time we published this material we only had the article from *The Observer*. Later, however, Linda Walker sent us more material which suggested that the "evidence" might not be as convincing as *The Observer* had proclaimed. A copy of an article from *The Independent on Sunday*, for example, tended to raise questions about the video and the supporting evidence published in *The Observer*:

A VIDEO TAPE claimed to be the first hard evidence of "Satanic" child abuse was made nine years ago as performance art by a bizarre adult cult and had an introduction featuring Derek Jarman, the film director.

The Brighton-based group, which has been named by Scotland Yard as the Temple of Psychick Youth (Topy), are followers of a band called Pschick Television.

They describe themselves as occultists and "outlaws" and seem to advocate—or simulate—sado-masochism, scenes . . . an investigation by *The Independent on Sunday*, which has obtained a shorter version of the video, suggests that the *Dispatches* video does not contain any incontrovertible physical or corroborating evidence of Satanic child abuse. It shows apparently sado-masochistic adult sex scenes.

A spokesman . . . claimed that the video shown on *Dispatches* was "doctored and tampered with" and that the crucial scene which the documentary said showed young children bein[g] bugged was not in the original. (*The Independent on Sunday*, February 23, 1992)

Linda Blood wrote the following concerning this occultic group:

One satanism-influenced group that has been accused of illegal activities calls itself Thee Temple ov Psychick Youth, or TOPY. Based in the United States and with chapters in the United Kingdom, Holland, Germany, and Sweden, TOPY was started in 1981 by "Genesis P. Orridge," a musician . . . Some TOPY members engage in "self-liberation" through ritual sex magic that can include self-mutilation . . . In a one-page manifesto reprinted in an Australian satanist newsletter, TOPY describes itself as a "Magickal Order" that believes "all repressive elements, whether they are social, personal, or whatever, should be seen as obstacles on your path that you should seek to remove with Joy." Whatever is "natural" to you is considered good and moral, and anyone who opposes that represents the forces of repression and is therefore evil. . . . TOPY draws on the teachings of Aleister Crowley. Other influences include the Church of Satan, Nietzsche, anarchism, and a whole catalog of antiestablishment sources . . . While TOPY . . . prefers to characterize itself as an association of superior beings, the reality is a bit less elevated, as the group also lists among its interests "tortures, cults, wars, psychological techniques of persuasion, forensic pathology, venereology, and concentration camp behavior." . . . Scotland Yard mistook one of P. Orridge's promotional films for actual footage of satanic ritual abuse. . . . Among the identifiable images in the darkly lit video were what appeared to be scenes of rape,

child molestation, sadomasochistic bondage, a man being smeared with urine and feces and cut with a knife, and an abortion, all of it interspersed with satanic symbols. . . . According to the *Yard*, members of this cult had previously been jailed for violence and pornography. . . . The Orridges are dedicated enthusiasts of the fast-growing counterculture fad of body piercing, genitals and all, which they flaunted in an article featured in the “Modern Primitives” issue of *Re/Search*. The *Mail* characterized the Orridges and TOPY as “lewd, disgusting people involved in all types of extreme sexual behaviour.” But they were not known to be child abusers, the *Mail* insisted. . . . The occult subculture reacted to the misidentification with crows of triumph and derision. As for the Orridges, they were on vacation in Thailand when the police raided their apartment and carted away a truckload of evidence. (*The New Satanists*, pp. 72–74)

While it is difficult to know what to make out of this controversy over the video, it is not surprising to find that the “Sex and blood rituals are taking place beneath a picture of the Scottish occultist Aleister Crowley.”

Aleister Crowley, who has been called “the Devil’s chief emissary on earth,” was born October 12, 1875. Crowley had a very significant effect on the world of the occult. At one time he boasted, “I lived in a perfect shower of diplomas, from Bucharest to Salt Lake City. I possess more exalted titles than I have ever been able to count” (*The Confessions of Aleister Crowley*, edited by John Symonds and Kenneth Grant, pp. 628–629). In his book, *Biographical Dictionary of American Cult and Sect Leaders*, 1986, pages 59–61, Dr. J. Gordon Melton gave this information:

Aleister Crowley . . . rebelled against his strict upbringing and earned the label “The Beast 666” (from Revelation 13–18) given by his mother . . . Crowley . . . was accepted into the highest levels of the O.T.O. . . . the O.T.O. taught a form of sex magic . . . The O.T.O. had previously created ten degrees, including ones for the practice of autoerotic (VIII°) and heterosexual (IX°) sex magic. Crowley’s new rituals added an experimental degree for homosexual . . . magic (XI°) . . .

Francis King informs us that “Crowley began his first serious experiments in sexual magic on the very last day of 1913. These operations were not the normal heterosexual magic of the ninth degree of the O.T.O., they were homosexual magic of Crowley’s own devising . . .” (*Sexuality, Magic and Perversion*, p. 108). Crowley even recorded some of his bizarre “sex magic” (including homosexual acts) in his diaries. As some of Crowley’s teachings became known, many people began to consider him the “most evil” man in the world.

Although Aleister Crowley apparently did not call himself a Satanist, he did write the following: “Before I touched my teens, I was already aware that I was THE BEAST whose number is 666” (*Magick*, by Aleister Crowley, 1976, page 130). The Book of Revelation in the Bible, of course, indicates that the Beast with the number “666” is the Anti-Christ.

In *The Confessions of Aleister Crowley*, pages 387–388, we find the following:

There was a certain brooding of the Holy Spirit of Magick upon the still waters of my soul. . . . I have never lost sight of the fact that I was in some sense or other The Beast 666 . . . When I went to Russia to learn the language for the Diplomatic Service, my mother half believed that I had “gone to see Gog and Magog” (who were supposed to be Russian giants) in order to arrange the date of the Battle of Armageddon. . . . my mother believed that I was actually Anti-christ of the Apocalypse and also her poor lost erring son who might yet repent and be redeemed by the Precious Blood.

Anton Szandor LaVey, who founded the Church of Satan, noted that the O.T.O., which Crowley was deeply involved in, “paranoically denied any association with Satanism, despite Crowley’s self-imposed image of the beast of revelation” (*The Satanic Bible*, 1969, p. 103).

Arthur Lyons preferred not to call Crowley a Satanist:

Often mislabeled a Satanist by the press, an identity Crowley himself fostered by referring to himself as “the Great Beast 666” and “Baphomet,” Crowley actually practiced a complex system of magic that was a synthesis of Eastern and Western mystical traditions. Although the rituals he performed were often debauched, liberally

dosed with sex and an occasional animal sacrifice, and although he had a fascination for the diabolic that dated from a childhood reaction against his puritanical Christian upbringing, Crowley considered himself too refined a sorcerer to dabble with such crude ceremonies as the Black Mass. Yet, though not a Satanist himself, Crowley's writings and legend were later to exert a great influence on the development of contemporary Satanism.

Crowley's system, which he dubbed "MAGICK," was a sophisticated mixture of Kabbalistic, Egyptian, and hermetic magic, injected with Tantric yoga, but it differed from all other disciplines in certain important respects. . . . he ingested every kind of known hallucinogen, from hashish to belladonna to opium. . . . he began to revive barbaric rites that had not been practiced since the time of the Dionysian cults in ancient Greece. During one ritual in 1921, he induced a he-goat to copulate with his constant female companion and "Scarlet Woman," Leah Hirsig, then slit the animal's throat at the moment of orgasm. (*Satan Wants You: The Cult of Devil Worship in America*, pp. 77–79, 81)

Thomas W. Wedge felt that "Much of today's Satanism is based to some extent on the teachings of Aleister Crowley, who belonged to a group called Ordo Templi Orientis at the turn of the century" (*The Satan Hunter*, p. 61).

Aleister Crowley invoked many gods and demons to help him in performing his magical ceremonies. He seemed to be exceptionally interested in the gods of ancient Egypt. In 1904, Crowley claimed he was visited by a spiritual being known as Aiwass who revealed to him *The Book of the Law*. Crowley was in Egypt at that particular time and had been told to invoke the Egyptian god Horus. In chapter 3 of the book that was supposed to have been revealed to Crowley we find the following:

47. This book shall be translated into all tongues: but always with the original in the writing of the Beast . . .

50. Curse them! Curse them! Curse them!

51. With my Hawk's head I peck at the eyes of Jesus as he hangs on the cross.

52. I flap my wings in the face of Mohammed & blind him.

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

54. Bahlasti! Ompehda! I spit on your crapulous creeds.

55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you! (*The Book of the Law* or Liber Al vel Legis, by The Master Therion [Aleister Crowley], 1967, Edited by Jerry Kay)

Linda Blood links Aleister Crowley's teaching found in *The Book of the Law* with present-day satanic teachings:

While living in Cairo in 1904, Crowley produced a short, ecstatic occultist tirade entitled *The Book of the Law*. By now he was convinced that his mission in life was to destroy Christianity, and this rant—which includes such admonitions as "stamp down the wretched and the weak"; "the slaves shall serve"; "kill and torture; spare not"; "these vices are my service; ye do well, and I will reward you"; and "drag down their souls to awful torment: laugh at their fear: spit upon them!"—left little doubt as to the fate he wished for those who stood in his way. Most apologists for Crowley protest that this was all poetic license, but under his influence these and similar sentiments became basic components of much of twentieth-century satanism. (*The New Satanists*, p. 51)

Thomas W. Wedge quoted the following from Crowley's writings:

" . . . man has the right to live by his own will, eat what he will, think what he will, love as he will. Man has the right to kill those who would thwart these rights. Love is the law, love under will."

John Symonds, author of the book, *The Great Beast: The Life and Magick of Aleister Crowley*, had the opportunity to use Aleister Crowley's private papers in writing his book. In that book we learn that Symonds "was appointed literary executor after Crowley's death and therefore had a unique access to the private papers and journals." Symonds revealed that in one of his magic rituals Crowley actually crucified a frog to represent the idea that he himself was taking the place of Jesus:

The frog being caught[,] it is kept all night in an ark or chest . . . Thou shalt then release the frog from the chest with many acts of homage . . .

Now take a vessel of water and approach the frog, saying: In the Name of the Father + and of the Son + and of the Holy Ghost (here sprinkle water

on its head) I baptize thee, O creature of frogs, with water, by the name of Jesus of Nazareth. . . . thou shalt approach the frog whenever convenient, and speak words of worship. . . . and all the while thou shalt be secretly carving a cross whereon to crucify him. . . . thou shalt arrest the frog, and accuse him of blasphemy, sedition and so forth, in these words:

Do what thou wilt shall be the whole of the Law. Lo, Jesus of Nazareth, how thou art taken in my snare. All my life long thou has plagued me and affronted me. In thy name—with all other free souls in Christendom—I have been tortured in my boyhood; all delights have been forbidden unto me . . . Now, at last, I have thee; the Slave-God is in the power of the Lord of Freedom. I blot thee out from this earth . . . O, Jesus; thine aeon is passed; the Age of Horus is arisen by the Magick of the Master the Beast that is Man; and his number is six hundred and three score and six. . . .

I . . . therefore condemn thee, Jesus the slave-god to be mocked and spat upon and scourged and then crucified. . . .

This sentence is then executed. After the mocking upon the cross, say thus: Do what thou wilt shall be the whole of the Law. I, the Great Beast, slaying thee, Jesus of Nazareth, the slave-god, under the form of this creature of frogs, do bless this creature . . . And I assume unto myself and take into my service the elemental spirit of this frog, to be about me as a lying spirit . . .

Then shalt thou stab the frog to the heart with the Dagger of Art, saying: Into my hands I receive thy spirit. . . . thou shalt take down the frog from the cross and divide it into two parts; the legs shalt thou cook and eat as a sacrament to confirm thy compact with the frog; and the rest shalt thou burn utterly with fire, to consume finally the aeon of the accursed one. So mote it be! (*The Great Beast: The Life and Magick of Aleister Crowley*, by John Symonds, 1971, pp. 203–205)

John Symonds indicated that Aiwass, the spiritual being who gave Crowley the Book of the Law, was “Set or Satan” (Ibid., p. 245). On page 64 of the same book, Symonds even quotes from Crowley’s own *Magical Record* regarding the identification of Aiwass:

Although Crowley hardly knew it at the time, he had caught a glimpse of the Devil. Aiwass (or Aiwaz) was the messenger of Hoor-Paar-Kraat, that is to say of Set, the destroyer god . . . Set was also called Shaitan, and Shaitan is the prototype of the Christian

Satan. And Crowley had seen Set or Shaitan or Satan because the word of the god (transmitted in this case by Aiwass) is the same as the god himself. Later he was in no doubt as to the nature of Aiwass, his so-called Holy Guardian Angel. Hence: “And Her [the Scarlet Woman’s] Concoction shall be sweet in our mixed mouths, the Sacrament that giveth thanks to Aiwaz, our Lord God the Devil . . .” (*The Magical Record*, 22 July 1920)

Symonds also noted that Aleister Crowley claimed to have contact with many demons:

Conjuring up Abra-Melin demons is a ticklish business. Crowley successfully raised them—“the lodge and the terrace,” he wrote, “soon became peopled with shadowy shapes,”—but he was unable to control them. Oriens, Paimon, Ariton, Amaimon, and their hundred and eleven servitors escaped from the lodge, entered the house and wrought havoc . . . (p. 27)

We find the following on pages 110–111:

The Twenty-eighth Aethyr . . . was the first of the new series he invoked . . . with Neuburg. As usual, the devil looked out of the stone; his face was black and his eyes white without any pupil or iris. “The face is very terrible indeed to look upon,” said Crowley. . . .

It would take too long to describe Crowley’s tour of all the Aethyrs . . . However, the Tenth Aethyr, which is called ZAK, and which is guarded by that terrible demon Choronzon, should be described, for it is the most dramatic of the series. Kelly called Choronzon “that mighty devil.” Crowley, forewarned, took special precautions before invoking him. He was not, it seems, so much afraid for his own safety as for his scribe’s. . . . The magicians had brought three pigeons with them . . . and Crowley proceeded to cut their throats, one at each angle of the triangle. The sand quickly absorbed the blood.

Symonds said that although Aleister Crowley and Victor Neuburg were successful in conjuring up the mighty demon, Choronzon became very violent and tried to destroy Neuburg:

The circle was now broken and Choronzon, in the form of a naked savage, leapt from his triangle into the circle and fell upon Neuburg, throwing him to the ground. “He flung him to earth,” said Crowley, “and tried to tear out his throat with his froth-covered fangs.” (p. 118)

In 1987, the publication, *Police*, contained an article which attempted to link Crowley's teachings with criminal activity:

While police can usually determine why drug dealers deal and petty thieves steal, the macabre aspect of occult crimes is a mystery to many officers. But after learning the origins of today's occult faiths, police can put together at least some of the puzzle pieces in the occult crime jigsaw.

Much of today's Satanism is based, to some extent, on the teachings of Aleister Crowley, a bisexual who presided over a homosexual "sex magic" group called Ordo Templi Orientis in the early part of this century. . . . Crowley wrote numerous books on the occult, and his teachings have become the bylaws of modern Satanism.

Crowley's teachings can be summarized as: "Good is evil and evil is good."

Crowley's so-called commandments have been adopted by occultists who believe Crowley's teachings give them the liberty to murder, mutilate and cannibalize anyone or eat anything. According to Sgt. Richard Valdemar, Special Investigations Bureau-Prison Gang Unit, Los Angeles County Sheriff's Department, deputies were thrust into occult investigation after two Los Angeles mausoleums were broken into and 10 bodies were cut up and desecrated. While police are still investigating the group's motives, the fact that these bodies were desecrated implies the group believed Crowley's "Do what thou wilt" injunction.

Deputies investigating the mausoleum desecration discovered the bodies had been lifted out of their coffins, bones and hands had been removed, and several heads had been placed outside the mausoleum. One forlorn-looking head was positioned to stare up at a stained glass picture of the Virgin Mary.

Vandals also opened up a coroner's "body parts" bag and smeared its contents on mausoleum walls. Occultists also removed a brass crucifix and altar candles, said Valdemar, who suspects these items were taken for use in ritual ceremonies.

"From the signs and names lifted from the crypts inside the mausoleum, it was at first thought gang members were possibly involved," . . .

Valdemar added, "We looked at the graffiti and recognized it was not gang graffiti, but the type used by the [Los Angeles area] stoners. When we approached our gang informants and asked about these groups, they said: 'You're not looking for gang members. You're looking for these weird

people who hang around the graveyard . . . and do what the devil tells them to do.' We didn't understand what they were talking about. But apparently the gangs had already met them and chose not to deal with them."

Because of his interest in art, Valdemar easily recognized the occult symbolism painted throughout the two Los Angeles mausoleums, but had a "very slow start" persuading other officers to consider Satanism as the reason for the crime. In spite of the fact that occult symbols were smeared in goopy blood across the walls of crypts, officers initially investigated the case as vandalism. (*Police*, February 1987, p. 41)

PARALLELS TO CROWLEY

Many of the things found in accounts given by victims of occultic ritual abuse bear a resemblance to the practices of Aleister Crowley. While it is true that most, if not all, of these elements appear to date back to ancient pagan practices, it is interesting to note that so many of them come together in the life and teachings of Aleister Crowley. Since Crowley has been called "the most notorious and most gifted of modern black magicians," it seems reasonable to believe that many occultists would turn to him for direction. While we have not made a thorough investigation of the matter, below are some of the parallels which we have found:

1. Those who are engaged in satanic ritual abuse (SRA) invoke the Devil or demons. We have already documented Crowley's involvement with evil spirits above.

2. Those engaged in SRA believe in human sacrifices. In the material which follows we will show that Crowley taught that the sacrifice of a child was the best sacrifice for obtaining spiritual power.

3. Animal sacrifices are performed by those who are involved in SRA. Aleister Crowley, likewise, offered animal sacrifices. For example, Crowley wrote the following:

2.00 pm. The ceremony of preparing the Cakes of Light. A young cock is to be baptized Peter Paul into the Catholic Church . . . Peter and Paul are the founders of the Christian Church, and we want its blood to found our own church.

Alostrael then dances . . . She demands P. P.'s head on the Disk.

I behead him, and the blood is caught in the silver "charger" on the Disk. . . .

The cock is slain in honour of Ra-Hoor-Khuit, who is invoked before the killing. (Extract from the writings of Aleister Crowley, as published in *The Great Beast*, p. 260)

In the same book, page 188, Symonds said that the "idea behind a blood sacrifice is to add to the energy (one might say atmosphere) of the ceremony, provided that the blood is shed within the consecrated circle or triangle . . . An animal should be killed the name of which accords with the ceremony: a bird for Jupiter, a ram for Mars, and so on. Virgin animals are preferred because of their greater potential." On page 43, we find that Crowley sacrificed a goat while he was in India:

. . . Crowley gained the sympathy of the natives; they were impressed by his yoga and allowed him to enter some of the secret shrines, in one of which he sacrificed a goat to Bhavani.

4. Drugs seem to play a very important role in ceremonies of those engaged in SRA. Aleister Crowley was himself a drug addict and used drugs in his rituals. John Symonds reported that a man who had been trained as a chemist told Crowley

of an ancient tradition about a drug whose use "will open the gates of the World behind the Veil of Matter." Crowley was determined to find this drug, and he began to experiment upon himself, and others with opium, cocaine, and hashish . . . (*The Great Beast*, p. 24)

On page 236 we read:

So meanwhile he acquired a dog whom he called Satan . . . painted and wrote, smoked opium, sniffed snow (cocaine), ate grass (hashish), and helped himself to liberal doses of laudanum, veronal, and anhalonium.

Crowley himself wrote the following about his drug habit:

I, The Beast 666, wishing to prove the strength of my Will and the degree of my courage, have poisoned myself for the last two years and have finally succeeded in reaching a degree of intoxication such that the withdrawal of the drugs (heroin & cocaine) produces a terrible attack by the "Storm Fiend." The acute symptoms arise

suddenly, usually on awakening from a nap. (*The Great Beast*, p. 274)

On page 399 of the same book, Symonds informs us that Crowley's "daily intake of heroin rose from two or three grains to as many as eleven grains, which is sufficient to kill a roomful of people, one-eighth of a grain being the largest usual dose." On page 275, Symonds wrote:

His brain cells had been poisoned by drugs. All the symptoms are recorded in his diary: a tormenting itching of the skin, vomiting, insomnia, diarrhea, inflammation of the mouth—to mention only a few. He was going to pieces . . . Heroin . . . had been his final undoing. "The formless horror round the corner" was an apprehension of insanity.

Symonds noted that "drugs" were "part of his magic" (page 277). On page 322, we find this statement: "The gods must be consulted. A ceremony, in which heroin was consumed, was performed." Aiwass' revelation to Crowley, printed in *The Book of the Law*, chapter 2, verse 22, actually commanded the use of drugs:

I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.

5. Reports by victims of SRA tell of cannibalism being practiced. Aleister Crowley, likewise, was accused of being involved in this practice. John Symonds stated: "In Britain, Crowley had been denounced as a cannibal . . ." (*The Great Beast*, p. 343). In his own writings Crowley confirmed the charge that was made against him: ". . . I am dainty and delicate, but I have driven myself to delight in dirty and disgusting debauches, and to devour human excrements and human flesh" (*Ibid.*, p. 258). Crowley also seems to have been obsessed with the idea of biting people. John Symonds revealed:

Crowley came over and was introduced to Mrs B. As he took her hand, he said, "May I give you the Serpent's Kiss?"

He did not wait for an answer, raised her wrist to his mouth and bit the flesh between two teeth which, it was said, he had especially filed for that purpose; he drew blood and infected her. . . .

“May I give you the Serpent’s Kiss?” said Crowley to Nancy Cunard, interrupting her conversation about Hitler. She thought it too rude to say no, or to ask first what it meant, so she said yes, and got bitten on the wrist for her foolishness. (Ibid., p. 192)

On the same page, Symonds cites the following from Crowley’s novel, *Moonchild*: “He came over to her, caught her throat in both his hands, bent back her head, and, taking her lips in his teeth, bit them —bit them almost through. It was a single deliberate act: instantly he released her, sat down upon the couch by her, and made some trivial remark about the weather.” On page 388, Symonds commented: “On Sunday 28 February 1937, his famous Serpent’s Kiss tooth, left upper, which had drawn the blood of not a few women, broke off in a Turkish bath —‘Alas!’”

6. Bestiality is often mentioned as being a part of SRA. John Symonds reports that Crowley’s group was involved in this practice:

Mary Butts and Cecil Maitland had returned to Paris, filled with much magick. They had seen, among other spectacles at the Abbey, a goat and the Scarlet woman copulating. . . . (Immediately afterwards, the Beast [Crowley] had cut the goat’s throat and the blood had spurted over Leah’s bare back. In an aside, she asked Mary, “What shall I do now?” And Mary had replied, “I’d have a bath if I were you.”) (*The Great Beast*, pp. 271–272)

7. Homosexual acts are claimed to be apart of SRA. We have already documented the fact that Crowley taught homosexual magic in the eleventh degree of the O.T.O.

8. Victims of SRA report they were forced to ingest blood, urine, feces, and semen. We have already quoted the fact that Aleister Crowley acknowledged he drove himself “to devour human excrements and human flesh.”

George B. Greaves gives some information regarding Crowley’s sadistic behavior:

In another work Crowley (1973 478–480) talks openly about one of his experiences with debauchery: “Time: a fine evening in June, just one and twenty years ago. Place: Paris, just off the Pace des Tertres.” Crowley goes on to describe a scene in which a naked woman in her forties rubs

roquefort cheese on her body and allows herself to be attacked by hungry rats. She bites the rats’ necks and otherwise kills them for half an hour until she is the victor.

As Crowley describes it: “It was not so easy a victory as I have perhaps described it, once she slipped on the slime and came down with a thud; and at the end blood squirted from innumerable bites . . . Summary: a pleasant time was had by all” (Ibid., 480). He adds: “Note for political economists: the woman took 10,000 francs . . . three weeks in hospital and three weeks’ holiday between the shows” (Ibid.). He cursorily identifies the woman as the mistress of a French Minister whose own contribution to the collective depravity is to see that the woman’s daughters are raised in an exclusive convent.

Colin Wilson, a prominent scholar and historian of the occult, vividly describes Crowley’s allowing his children to witness sexual rites . . . and goes on to describe the sacrifice of a cat:

“Loveday, as a high priest, had to kill the cat. Invocations went on for two hours. Then Raoul [Loveday’s first name] took a . . . big Gurkha knife . . . and went towards . . . the altar. When he slashed the cat’s throat, it escaped and ran around the room. It had to be anesthetized before Lovejoy could complete the sacrifice. Then Leah held a bowl under the throat to catch the blood. Crowley dipped his finger in the blood and traced the pentagram on Loveday’s forehead, after which he handed Loveday a silver cup of the blood, which the high priest drained to the last drop. (Ibid., 132–133)” (*Out of Darkness*, pp. 68–69)

John Symonds relates the following:

Neither Crowley nor Raoul had been well for some time. . . . Betty thought that her husband’s illness was due to drugs and cat’s blood. The cat, Mischette, in her account, had been sacrificed and the blood drunk. Raoul had been poisoned. She was very worried and discussed the matter with the Beast who consulted Frater Aud’s horoscope. . . . “It looks as if you might die on the sixteenth of February at four o’clock,” Crowley announced at last. (*The Great Beast*, pp. 297–298)

It is interesting to note that present-day survivors of occultic ritual abuse often report that cats are sacrificed in the ceremonies. Michael Newton reported that Aleister Crowley performed a highly unusual experiment on a cat when he was just a boy:

Without paternal restraint, Crowley grew increasingly rebellious, showing off a strong sadistic streak. Around age twelve, as outlined in his later memoirs, he devised a cruel experiment to test the maxim that cats have nine lives. According to Crowley:

“I caught a cat, and having administered a large dose of arsenic, I chloroformed it, hanged it above the gas jet, stabbed it, cut its throat, smashed its skull, and, when it had been pretty thoroughly burnt, drowned it and threw it out of the window that the fall might remove the ninth life. The operation was successful. I was genuinely sorry for the animal; I simply forced myself to carry out the experiment in the interests of pure science.”

Such “experiments” became routine, and Crowley also showed an increasing preoccupation with sex of all kinds, culminating in his expulsion from a Plymouth Brethren school for “corrupting” another boy. Emily Crowley was moved to denounce her son as the “Great Beast” . . . an honor which Crowley repaid by dubbing his mother “a brainless bigot of the most narrow, logical and inhuman type.” (*Raising Hell*, p. 116)

On page 190 of *The Great Beast*, we find this:

Crowley was well and strong again for the Twenty-third Working . . . he received a message for a certain A.G. . . . to go to the Holy House of Hathor and to offer there the five jewels of the cow on her altar. . . . The five jewels of the sacred cow are milk, dung, urine, meat, and blood, the eating of which when mixed together is a regular ritual in Tantric Hinduism.

Earlier we mentioned Crowley’s ceremony in which a “young cock is to be baptized *Peter Paul* into the Catholic Church . . .” As we have shown, the cock was beheaded and the blood “was caught in the silver ‘charger’ on the Disk.” Crowley went on to explain, “in this charger is the meal &c. for the Cakes of Light, ready except for the blood.”

A footnote by Symonds says that the “recipe for the Cakes of Light is in *The Book of the Law*: ‘The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what. This burn: of this make cakes & eat. . . .’ The ‘host of heaven’ is the stars. The Cakes of Light were the ‘Host’ in the Eucharist of the new religion of Crowleyanity. Thus Crowley wrote in his *Magical*

Record of the Beast (5 July 1920), ‘In my Mass the Host is of excrement, that I can consume in awe and adoration’” (page 260).

Symonds said that Crowley advised his disciples to “take up sexual magic as taught by the *Vamacharis* or followers of the left-hand path (because their worship is with women who are lunar or of the left). Crowley had heard in India about this form of worship, in which men and women are sexually united for a higher purpose; but at this stage of his career he had no actual knowledge of *Maithuna* and the details of its ritual, such as the use of sexual fluids as a sacrament. He knew, however, that he was going in that direction; the mere thought of it, of sex for magical purposes, aroused his enthusiasm” (page 64). Crowley’s diary shows that he later became obsessed with the use of sexual fluids in his magical ceremonies.

9. It is claimed that in SRA the victims are often mutilated with knives or other sharp objects. This may be for the purpose of making occultic markings on the body, drawing blood or simply for torture. It is interesting to note that Aleister Crowley engaged in this practice. John Symonds reported:

After the *Haud secus* during the Sixteenth Working, the god demanded blood. Jupiter made his wishes known to Crowley in the directest manner possible. Crowley therefore cut the figure four on the breast of Neuburg. Four is the number of Jupiter . . . The blood from Neuburg’s breast was offered up on the altar of the god.

10. The use of bones in occultic ceremonies is often reported. According to Symonds, Crowley had a skeleton in one of his “temples”:

He furnished two of the rooms in the flat as temples, one for the performance of white magic, the other for black . . . the black temple was empty, save for an altar supported by the figure of an ebony negro standing on his hands, and a human skeleton which Brother Perdurabo [one of Crowley’s names], in an effort to bring it back to life, fed on blood, small birds and beef tea. And both temples had their magic circle and pentagram on the floor. (p. 23)

11. Victims of SRA report that children are taken against their will and raped or murdered. The teachings of Aleister Crowley could certainly be used to justify such things. Crowley did not wish to

be limited by laws concerning right and wrong. In the work, *The Book of the Law*, chapter 1, verse 40, Crowley was told by the spirit Aiwass that people were free to do what they wished: “Do what thou wilt shall be the whole of the law.” In chapter 2, verse 21, we read: “Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world.”

In a letter to Gerald Kelly, Crowley revealed that he desired murder and rape:

After five years of folly and weakness, miscalled politeness, tact, discretion, care for the feelings of others, I am weary of it. I say today: to hell with Christianity, Rationalism, Buddhism, all the lumber of the centuries. I bring you a positive and primaevial fact, Magic by name; and with this I will build me a new Heaven and a new Earth. I want none of your faint approval or faint dispraise; I want blasphemy, murder, rape, revolution, anything, bad or good, but strong. (Letter by Aleister Crowley, cited in *The Great Beast*, p. 88)

John Symonds wrote the following with regard to the children kept at Crowley’s “Abbey”:

They were left to find their own way or their own True Wills, and no effort was made to persuade them to do this or that. Crowley, in a letter to Sister Grimaud . . . wrote: “As we had more than one mother, there was one stringent rule: that a child who wanted anything might apply to anyone in the Abbey except his own mother . . . As you are well aware, I have been for many years totally insane, and the best judges seem to agree that on the whole this suits my peculiar style of beauty.”

The children were free to witness the sex rites of the new religion. They were, in fact, a privileged audience, because Crowley was of the opinion . . . that such spectacles, imprinted on the mind of the child, would help to by-pass the miseries of “repression.” (Ibid., p. 296)

Crowley believed that people were to be used to promote his own interests. According to Symonds, “He had a low opinion of women. They should be, he said, brought round to the back door like the milk” (p. 25).

While Crowley was in Sicily, Italy, he lived with his disciples in what he called the “Abbey of Thelema.” Although some have suggested that infants were sacrificed at the Abbey, we have

not found any hard evidence to verify this claim. Nevertheless, government officials investigated Crowley’s group and he was expelled from Italy.

Interestingly, however, Aleister Crowley’s grown son died during one of the rituals:

At home in London, Crowley cultivated his reputation as a dark and terrible figure. . . . The apex—or nadir—of his magical career came with the death of his own son MacAleister, during a locked room ceremony to invoke a nameless demon. Disciples waiting outside were startled by loud noises at the climax of the ceremony, breaking down the door to find MacAleister lay dead of an apparent heart attack.

Crowley spent four months in a sanitarium following MacAleister’s death, and he emerged a broken man . . . Nearly destitute, scarred by years of needles and self-mutilation, he retired to a small Hastings rooming house in January 1947, and died there on December 1. . . .

A half century after his death, Aleister Crowley exerts greater influence on the world of black magic than he ever did in life. Leaders of competing OTO factions quarrel endlessly over their claims to “spiritual descent” from the master, and rock musicians from the Beatles to Hall and Oates have proclaimed their admiration for Crowley in print. Crowley’s philosophy pervades Anton LaVey’s Church of Satan in its various spin-offs, legitimate and otherwise. (*Raising Hell*, pp. 120–121)

It is interesting to note that one of Aleister Crowley’s disciples, William Schnoebelen, whom we have mentioned above, joined the Mormon Church in 1980 and tried to lead Mormons into Satanism. In a book Schnoebelen has written he told of his own descent into homosexual magic and how this type of belief could lead one to seek “younger and younger sexual partners.” The following is taken from his book:

I progressed in LaVey’s order and was finally made a Warlock in the Church of Satan . . . I was doing studies in Crowley’s Book of the Law and the Book of Revelations . . . when I read the famous passage in Rev. 13:18 about the number of the Beast. . . . I was overwhelmed with a pillar of astral light . . . I KNEW with an unshakable certainty that Rev. 13:18 was the answer I had sought. Contained within its numerology was the secret that Aleister Crowley was a reincarnation of Jesus Christ!

I was driven to my knees by the sublime beauty of this truth; and felt the power of magick upon me as never before. . . . I was brought in touch with higher ranking satanists from Chicago. I was initiated into their circle by signing a covenant with Satan for my soul. . . .

Though the rites now began to include blood sacrifice (including my own) I was not deterred. . . . I knew Crowley had used blood in his rituals . . . I signed a pact in my own blood with Satan. He received complete control of my body and soul. . . . It would take five years of searching and a perilous time in the dreadful crucible of Mormonism, that clever counterfeit of Christianity, before I would really come to know Jesus Christ as my Lord . . . (*Wicca: Satan's Little White Lie*, 1990, pp. 44, 45, 48–49)

On page 192 of the same book, Mr. Schnoebelen spoke of “the pervasive influence of Aleister Crowley upon the beginnings of Wicca” and went on to state that he himself was plugged into “the magical current of Crowley’s demon spirit guide, a mysterious being named Aiwass. Aiwass is another name for Set, an Egyptian god . . .”

On pages 197–200, William Schnoebelen went on to relate the following:

I have already mentioned the descent into blood rites, but additionally sexual perversity of the vilest sort enthralled many of them. I was not immune either. . . . Many of us became involved in sado-masochism and bondage and discipline. . . .

Sodomy is especially “sacred” to Set . . . It opens what are called the “Typhonion” tunnels, channels through which extremely powerful demons, like the horrible Choronzon, can travel from the “alternate reality” and emerge into this universe and enter the sex partner’s body. . . .

This also explains the sudden meteoric rise of interest in the child as a sexual object, and the terrible seductiveness of child pornography. We often ask ourselves, “How could a person be sexually attracted to a small child?” It does not seem sane or normal, and of course it is not. Yet, throughout his life, Crowley attempted to invoke the Crowned and Conquering Child.

A key element within the Aiwass current and the Left-hand path is that of the beguiling or fascinating child. Crowley’s magical current was designed to compel an interest in ever younger

and younger sexual partners . . . Add to this the sexually vampiric belief that the younger the person you abuse, the more power or vitality you can extract from them, and you have a potent recipe which explains the obsession with children. Witches who practice this kind of sexual Tantra believe they are both emotionally and literally stealing the youth of the child they are abusing. . . . My first ritual homosexual experience came through Witchcraft . . .

In the course of that pursuit of “Wisdom,” I got deeper into magical homosexuality and the strange alchemy of perversion. Tragically, I must confess that I began to enter groups where Nazi magick and serious vampirism were practiced and child pornography was also being used and produced.

Unfortunately, we cannot endorse many of Mr. Schnoebelen’s conclusions found in this book and some of his other writings. While we certainly would not like to be known as apologists for either the Mormon Church or Masonry, we feel that some of Schnoebelen’s statements concerning these two organizations are not accurate (see our work, *The Lucifer-God Doctrine*, for some of our objections to his writings). Nevertheless, our extensive research—including our three-hour interview with William Schnoebelen—has demonstrated that this former Satanist was undoubtedly deeply involved in the evil practices he has mentioned.

One thing is certain: Mr. Schnoebelen did deceive Mormon officials, and they allowed him to become a member of the church on August 10, 1980. Furthermore, his “testimony” as to the truthfulness of the LDS Church was published by Bookcraft, a company which prints books by the General Authorities of the church and other Mormon writers. As unbelievable as it may seem, it is still being sold at the church’s Deseret Bookstore (see *From Clergy to Convert*, by Stephen W. Gibson, pp. 67–73). The Mormons apparently thought they had made a prize catch when they brought the Schnoebelens into their church. In the book he is referred to as a former Roman Catholic “parish priest” and his wife as a former “nun.” Neither of these statements are correct. Mr. Schnoebelen, however, was involved in an occultic organization which had broken off from the Roman Catholic Church.

In any case, one year after he joined the Mormon Church (August 31, 1981), William Schnoebelen went through the Mormon temple and was sealed to his wife “for time and for eternity.” It should be noted that his wife was also deeply involved in the occult—she was, in fact, a witch.

Mormon Church officials, who are supposed to have special powers of discernment, were totally oblivious to the fact that a man heavily involved in Satanism and witchcraft had passed through the temple.

In the book, *From Clergy to Convert*, pages 71–73, William Schnoebelen wrote:

My wife and I had reached the end of our rope. We prayed on our knees every night for guidance, for some sign of which church to join—much as Joseph Smith had done. . . . two days later . . . the doorbell rang. My wife opened the door to two young men in white shirts and ties . . . Her face lit up like fireworks: “You’re Mormons, right?” . . . We went through the discussions like bullets through tissue paper, and were both baptized within two weeks. . . .

Not long after, my wife looked on warmly as [Mormon] Bishop George Warner laid his hands on my head and ordained me to the Aaronic Priesthood. At last I found what I had been seeking—the power of the ordination was so evident that I could hardly stand up from the chair. . . .

Spiritually . . . our lives have been one high after another. Determined to make it to the Salt Lake Temple to be sealed for time and eternity, we succeeded with help from the members. I will not attempt to describe how wonderful this was—suffice it to say that I had never realized how empty our life was until it had been filled. . . .

My wife now teaches in Relief Society, and I, to my humble surprise, have been called as president of the elders quorum. . . .

We know that the Latter-day gospel is true. That sure knowledge is something only the Holy Spirit can give. No matter how long it takes, it is indeed worth the wait—we testify to that.

While this seems like a very impressive testimony to the truthfulness and beauty of Mormonism, after Schnoebelen left the Mormon Church he claimed that while he was going through the temple ritual he was really “thinking, boy, these guys are teaching Satanism, I mean, I was really on seventh heaven at this point.”

At any rate, he remained in the LDS Church, posing as a faithful Mormon, until 1984. According to his own statement, during that time he was secretly working to promote the occult. In *Wicca: Satan’s Little White Lie*, page 10, he wrote: “Up to our departure from the city of Milwaukee in 1984, we were presiding over one of the oldest and largest networks of [Wiccan] covens in the Midwest.”

Although we may never know what success he had in proselytizing Mormons into Wicca and Satanism, Schnoebelen and his wife did penetrate the church without being detected as deceivers. Moreover, weird sexual practices—both heterosexual and homosexual—seem to have been practiced in the satanic and witchcraft groups he was connected with. While he did not actually say that he himself was involved in “ritualistic child abuse,” he did indicate that he was indoctrinated to believe the idea that “the younger the person you abuse, the more power or vitality you can extract from them.”

The reader will remember that Aleister Crowley took a woman’s “wrist to his mouth and bit the flesh between two teeth which, it was said, he had especially filed for that purpose; he drew blood and infected her.” As we have shown, William Schnoebelen claimed to have been in an occultic group which was into “vampirism.” In a book he co-authored with his wife, Sharon, he maintained that he himself had been a vampire and was more interested in women’s blood than their bodies:

You have no idea what it is like to awaken to the need for the taste of blood in your mouth.

You cannot imagine what it’s like to drive through the moist and midnight streets of a city praying that you would find a lone woman upon whom you might feed . . . and yet another part of you praying that you would NOT find such a woman, for fear of what you might really do. . . .

I would awaken from sleep, craving the taste of blood, just as a cigarette addict arises fumbling for the pack of smokes beside his bed. . . .

During certain seasons of the year . . . I would sleep in a specially constructed coffin fashioned according to precise, occult specifications and covered on the floor with “blessed” earth from the consecrated Catholic cemetery brought from my home town. . . . More of this “holy” earth was under my mattress.

I needed blood! While other sinful men craved women's bodies, I was only interested in their necks or femoral arteries. . . . How could a person become so depraved and evil that they needed to live on human blood? (*Lucifer Dethroned*, 1993, pp. 8–10)

“THE BLOODY SACRIFICE”

In his book, *Magick*, Aleister Crowley noted that “the highest spiritual working” required the sacrifice of a male child:

It is necessary for us to consider carefully the problems connected with the bloody sacrifice, for this question is indeed traditionally important in Magick. Nigh all ancient Magick revolves around this matter. . . . the bloody sacrifice has from time immemorial been the most considered part of Magick. . . . there is a mystery concealed in this theory of the bloody sacrifice which is of great importance to the student, and we therefore make no further apology. We should not have made even this apology for an apology, had it not been for the solicitude of a pious young friend of great austerity of character who insisted that the part of this chapter which now follows—the part which was originally written—might cause us to be misunderstood. This must not be. . . . meat loses a notable portion of its nutritive value within a very few minutes after the death of the animal . . . It is further generally conceded that live food, such as oysters, is the most rapidly assimilable and most concentrated form of energy. . . .

It would be unwise to condemn as irrational the practice of those savages who tear the heart and liver from an adversary, and devour them while yet warm. In any case it was the theory of the ancient Magicians that any living being is a storehouse of energy . . . At the death of the animal this energy is liberated suddenly.

The animal should therefore be killed within the Circle, or the Triangle, as the case may be, so that its energy cannot escape. . . . An animal should be selected whose nature accords with that of the ceremony . . . For the highest spiritual working one must accordingly choose that victim which contains the greatest and purest force. A male child of perfect innocence and high intelligence is the most satisfactory and suitable victim.

For evocations it would be more convenient to place the blood of the victim in the Triangle—the

idea being that the spirit might obtain from the blood this subtle but physical substance which was the quintessence of its life in such a manner as to enable it to take on a visible and tangible shape.

Those magicians who object to the use of blood have endeavored to replace it with incense.

But the bloody sacrifice, though more dangerous, is more efficacious; and for nearly all purposes human sacrifice is the best. . . .

Actual ceremonial details likewise may be left to experiment. The method of killing is practically uniform. The animal should be stabbed to the heart, or its throat severed, in either case by the knife. All other methods of killing are less efficacious; even in the case of Crucifixion death is given by stabbing. . . . If you are easily disturbed or alarmed, or if you have not yet overcome the tendency of the mind to wander, it is not advisable for you to perform the bloody Sacrifice. Yet it should not be forgotten that this, and that other art at which we have dared darkly to hint, are the supreme formulae of Practical Magick. (*Magick*, pp. 217–220, 222–223)

In his book, *The Great Beast*, John Symonds said that Aleister Crowley “loved making the most outrageous statements. Underneath, perhaps, he believed in what he was saying, but, if challenged, he was ready to laugh the matter away.” Symonds went on to show that on one occasion Crowley discussed a ceremony in which “a girl” would be cut into nine pieces:

The supreme rite would be to bring about a climax in the death of the victim. By this rite, one would attain the summit of the Magical Art. Even better would be to slay a girl, preferably a willing victim, for if she is in opposition, this would introduce a hostile current into the proceedings. After violating her, she should be cut into nine pieces. Here Crowley particularly noted that she should not be eaten, but her head, arms and legs should be cut off and the trunk quadrisectioned. The names of the appropriate gods are to be written on the skin; the arms are then to be flayed and burnt in honour of Pan or Vesta; the legs, after similar treatment, should be offered to Priapus, Hermes, or Juno; the right shoulder is sacred to Jupiter, the left to Saturn; the right buttock to Mars, the left to Venus; the head should not be flayed but simply burnt and in honour of either Juno or Minerva.

Crowley concluded his account of this “rite” by observing that it “should not be employed on ordinary occasions, but rarely, and then for great purposes; and it should not be disclosed to the vulgar.”

Finally, the two Magicians [Crowley and Neuburg] decided that these instructions partook of the character of black, “or at least grey,” magic, and with this the discussion ended. (*The Great Beast*, p. 172)

With regard to Aleister Crowley’s idea of cutting up a girl, it is interesting to note that those who have participated in occultic ritual abuse frequently mention people being dismembered in the ceremonies.

Stephen A. Kent, who is an Associate Professor in the Department of Sociology at the University of Alberta, has made some interesting observations regarding the idea that Crowley’s writings may have encouraged the practice of ritual abuse:

Indeed, he utilized passions and indulgences of all forms in his spiritual quest, having claimed to learn “that the skill, experience, and intensity of the Sworn Sons and Daughters of Satan are desirable to the soul beyond any plastic excitants of passion” (Crowley, 1972, p. 295). Passages such as this provide support for charges made by his innumerable critics that he was a satanist.

At the very least he was a misogynist, with one of his most insightful interpreters, Israel Regardie, commenting that “his attitude toward women . . . was not at all salutary. . . . He felt [that] women were altogether beneath him. They existed for nothing more than to satisfy his sexual urges and drives”. . . . Some evidence exists that he was a pedophile, having had sex repeatedly with a “youth who had become his servant and partner in sex magic[k] activities” in 1923 (King, 1977, p. 146). . . . One set of appearances involved what a Crowley interpreter called the “Cult of the Child,” which involved “the earthing [i.e. manifesting] of the magical Current” (Grant, 1973 p. 45). In his writings about this “cult” he provided instructions about worshipping a god of War and Vengeance, Ra-Hoor-Khuit [the martial aspect of the god Horus (King, 1977, p. 135)]. . . . in his channeled message allegedly from this god, Crowley recorded that devotees were to “[s]acrifice cattle little and big; after a child” (Crowley, 1972 p. 311). Indeed, at one time (so his account goes)

he became “obsessed by an evil spirit posing as Mercury.” This entity informed [Crowley and his magickal partner, Victor Neuburg] that the supreme act of sexual magic involved the rape, ritual murder, and dissection into nine pieces of the body of a young girl. . . .

Peculiar as Crowley’s obsessive and violating rituals and beliefs sound, they may provide an explanation for several incidents that Louise (a pseudonym) remembers when she was around three years old. Her father was a Mason, and she recalls being sexually assaulted by a man in a crimson robe that her father brought to her. She also recalls an incident where she was placed on the top of a white set of three steps [which Crowley mentions as being in his idealized temple (Crowley, 1972, p. 268)] and sexually assaulted by numerous men. She also recalls seeing a young girl sacrificed and dismembered next to her on a table. Furthermore, she spoke about another incident in which thirteen men each placed an object into her vagina and caught the resultant blood and additional discharges in a container (Louise, 1992). (“Deviant Scripturalism and Ritual Satanic Abuse; Part Two: Possible Masonic, Mormon, Magick, and Pagan Influences,” *Religion*, 1993, vol. 23, pp. 357–358)

THE CHURCH OF SATAN

In 1966, Anton Szandor LaVey founded the Church of Satan in San Francisco. Larry Kahaner wrote:

On April 30, 1966, the occult holiday of Walpurgisnacht, LaVey shaved his head, put on a clerical collar, neatly trimmed his Mephistophelian beard and proclaimed the age of Satan. . . . He was being called The Black Pope. He engaged in Black Masses in which a member would dress like the Pope. During the ceremony a nude woman was used as an altar . . . (*Cults That Kill*, p. 66)

Michael Newton says that, “In essence, the Church of Satan closely follows the beliefs of Aleister Crowley, laid down in his *Book of the Law*. LaVey has subtly altered and refined Crowley’s doctrines in publications like *The Satanic Bible* and *The Satanic Rituals*. . . .” (*Raising Hell*, pp. 96–97)

Larry Kahaner says that the Church of Satan “gained legitimacy, so much so that the U.S. Government eventually provided its chaplains

with a handbook that . . . describes the religious needs of service people who belong to the Church of Satan. The information came from the Church itself” (*Cults That Kill*, p. 67).

An admission that Crowley’s work had an influence on the Church of Satan is found in the publication, *Religious Requirements and Practices of Certain Selected Groups; A Handbook for Chaplains*:

HISTORICAL ROOTS: The Church of Satan is an eclectic body that traces its origins to many sources—classical voodoo, the Hell Fire club of 18th century England, the ritual magic of Aleister Crowley and the Black Order of Germany in the 1920s and 1930s. . . .

MINIMUM EQUIPMENT FOR WORSHIP: Varies with the type of ritual performed but is likely to include a black robe, an altar, the symbol of Baphomet, candles, bell, a chalice, elixir (wine or some other drink most pleasing to the palate), sword, model phallus, gong, and parchment. (*Religious Requirements and Practices of Certain Selected Groups* . . . as cited in *Cults That Kill*, pp. 67–68)

Like Aleister Crowley, LaVey took a very strong stand against Christianity. Three years after he founded his church, LaVey published *The Satanic Bible*. In this book LaVey wrote the following:

. . . Lucifer is risen, once more to proclaim: “This is the age of Satan! Satan Rules the Earth!” . . . The FLESH prevaieth and a great Church shall be builded, consecrated in its name. (*The Satanic Bible*, 1969, p. 23)

On pages 30–35 of *The Satanic Bible* we find what LaVey describes as “The Book of Satan.” Below are some extracts from that book:

1 In this arid wilderness of steel and stone I raise up my voice . . . I show a sign proclaiming: Death to the weakling, wealth to the strong! . . .

6 I dip my forefinger in the watery blood of your impotent mad redeemer, and write over his thorn-torn brow: The TRUE prince of evil—the king of the slaves! . . .

10 I gaze into the glassy eye of your fearsome Jehovah, and pluck him by the beard; I uplift a broad-axe, and split open his worm-eaten skull! . . .

II

1 Behold the crucifix; what does it symbolize? Pallid incompetence hanging on a tree.

2 I question all things. . . . I write thereon in letters of blazing scorn: Lo and behold; all this is fraud. . . .

III

1 “Love one another” it has been said is the supreme law . . . Why should I not hate mine enemies—if I “love” them does that not place me at their mercy? . . .

4 Are we not all predatory animals by instinct? If humans ceased wholly from preying upon each other, could they continue to exist? . . .

6 Love your enemies and do good to them that hate and use you—is this not the despicable philosophy of the spaniel that rolls upon its back when kicked?

7 Hate your enemies with a whole heart, and if a man smite you on one cheek, SMASH him on the other! . . .

8 He who turns the other cheek is a cowardly dog!

9 Give blow for blow . . . Eye for eye, tooth for tooth, aye four-fold, a hundred-fold! Make yourself a Terror to your adversary . . .

IV

1 Life is the great indulgence . . . make the most of life—HERE AND NOW!

2 There is no heaven . . . and no hell . . . Choose ye this day, this hour, for no redeemer liveth!

3 Say unto thine own heart, “I am mine own redeemer.” . . .

V

1 Blessed are the strong, for they shall possess the earth—Cursed are the weak, for they shall inherit the yoke!

2 Blessed are the powerful, for they shall be revered among men—Cursed are the feeble, for they shall be blotted out!

3 Blessed are the bold, for they shall be masters of the world—Cursed are the righteously humble, for they shall be trodden under cloven hoofs!

4 Blessed are the victorious, for victory is the basis of right—Cursed are the vanquished, for they shall be vassals forever!

5 Blessed are the iron-handed, for the unfit shall flee before them—Cursed are the poor in spirit, for they shall be spat upon! . . .

7 Blessed are the destroyers of false hope, for they are the true Messiahs—Cursed are the god-adorers, for they shall be shorn sheep! . . .

9 Blessed are those that believe in what is best for them, for never shall their minds be terrorized—Cursed are the “lambs of God,” for they shall be bled whiter than snow!

12 Thrice cursed are the weak whose insecurity makes them vile, for they shall serve and suffer!

13 The angel of self-deceit is camped in the souls of the “righteous”—The eternal flame of power through joy dwelleth within the flesh of the Satanist!

Anton LaVey also set forth “Nine Satanic Statements” in his book:

1 Satan represents indulgence, instead of abstinence!

2 Satan represents vital existence, instead of spiritual pipe dreams!

3 Satan represents undefiled wisdom, instead of hypocritical self-deceit! . . .

5 Satan represents vengeance, instead of turning the other cheek!

6 Satan represents responsibility to the responsible, instead of concern for psychic vampires!

7 Satan represents man as just another animal, sometimes better, more often worse than those that walk on all-fours, who, because of his “divine spiritual and intellectual development,” has become the most vicious animal of all!

8 Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification!

9 Satan has been the best friend the church has ever had, as he has kept it in business all these years! (*The Satanic Bible*, p. 25)

On page 46 of the same book, Anton LaVey wrote:

The seven deadly sins of the Christian Church are: greed, pride, envy, anger, gluttony, lust, and sloth. Satanism advocates indulging in each of these “sins” as they all lead to physical, mental, or emotional gratification.

On page 122, LaVey admonishes, “Be as a child, and do not stifle desire . . . Be led into temptation, and take that which tempts, whenever you can!”

According to LaVey, “The highest of all holidays in the Satanic religion is the date of one’s own birth. . . . The Satanist feels: ‘Why not really be honest

and if you are going to create a god in your image, why not create that god as yourself.’ Every man is a god if he chooses to recognize himself as one. You should . . . treat yourself like the king (or god) that you are, and generally celebrate your birthday with as much pomp and ceremony as possible” (Ibid., p. 96).

In his book, *The Satanic Rituals*, pages 87–89, LaVey includes a German rite known as the *Tierdrama*. The ritual has a number of statements affirming that men are gods:

Man is God. . . . Man is God. . . . We are Gods. . . . We are Gods. . . . God is Man. . . . God is Man.

On pages 40–41 of *The Satanic Bible*, LaVey speaks concerning his view of God:

It is a popular misconception that the Satanist does not believe in God. The concept of “God,” as interpreted by man, has been so varied throughout the ages, that the Satanist simply accepts the definition which suits him best. Man has always created his gods, rather than his gods creating him. God is, to some, benign—to others, terrifying. To the Satanist “God”—by whatever name he is called, or by no name at all—is seen as the balancing factor in nature, and not as being concerned with suffering. This powerful force which permeates and balances the universe is far too impersonal to care about the happiness or misery of flesh-and-blood creatures on this ball of dirt upon which we live. . . .

The Satanist realizes that man, and the action and reaction of the universe, is responsible for everything, and doesn’t mislead himself into thinking that someone cares. . . . The Satanist knows that praying does absolutely no good—in fact, it actually lessens the chance of success . . .

Just as the Satanist does not pray to God for assistance, he does not pray for forgiveness for his wrong doings.

In his book on the occult Dr. Leo L. Martello comments on Anton LaVey’s “brand of Satanic philosophy”:

He believes in neither a personal God nor a personal devil. His “heaven” is on earth and his “hell” is made up of self-deluded Judeo-Christians who lack the capacity to enjoy life, who constantly negate joy by guilty self-castigation. (*Black Magic, Satanism, Voodoo*, 1972, p. 117)

Anton LaVey's view of the "devil" seems to be far more liberal than that of many Satanists who fervently believe in a "personal devil."

Martello, who had an interview with LaVey, quoted him as saying:

As far as the study and practice of Satanic magic are concerned, beyond a certain point we are a secret society. The outer socio-philosophic level of Church activities is like the tip of an iceberg. There are circles within circles in our Order, and those who think that they can "find out what it's all about" simply by joining for a couple of months will come away with information commensurate with their own superficiality. Several rather dim-witted journalists of the current crop of "witchcraft researchers" have fallen victim to this type of mystical myopia. (Ibid., pp. 123–124)

On page 127, Martello quoted LaVey as saying: "I am a Satanist, and other than the laws of my environment, mine is the Law of the Jungle." When LaVey was asked about the use of drugs, he explained: "Drugs are great for the slaves, but no good for the Masters. . . . I consider drug abuse a polite alternative to suicide" (p. 128).

Arthur Lyons reported that,

Throughout the early 1970s, LaVey's Church of Satan continued to grow. By 1973, grottoes . . . were flourishing in New York, Boston, Detroit, Dayton, Phoenix, Denver, Los Angeles, Seattle, St. Petersburg, Louisville, Las Vegas, Indianapolis, and Chicago, as well as in Vancouver and Edmonton in Canada. Estimates for membership at that peak time range from 300 (a figure given by disgruntled former Church of Satan Members) to 10,000 (by COS spokesmen at the time), with a more accurate number probably being closer to 5,000. . . . Members were disaffected refugees from disbanded wicca, or "white" witchcraft groups, fed up with self-effacement and attracted by the Church of Satan's values of ego-aggrandizement and personal gain. . . . The occupational spectrum of the proselytes was wide, ranging from doctors, lawyers, computer programmers, and FBI agents to plumbers, electricians, and bartenders. (*Satan Wants You*, p. 115)

On pages 12–13 of the same book, Lyons claimed that, "In spite of the fact that some current

Satanists dismiss LaVey as a carnival huckster, he began the movement and remains by far its most influential spokesman. The size and growth of the current Satanic movement is difficult to gauge accurately, for several reasons. One is that most of the so-called outlaw groups, as well as the solitary Satanists, hold their rituals in secret. Often, their presence is known by circumstantial evidence (sacrificial animal remains, for example), or when members of such a cult are arrested for a crime. Another is that both Satanists and anti-Satanists, as I've stated, have intentionally and unintentionally distorted facts, for reasons of economics and self-aggrandizement."

Lyons gives other interesting information with regard to Anton LaVey in his book:

At the age of sixteen, LaVey ran away from his Oakland home to join the Clyde Beatty Circus as a cage boy, later becoming assistant lion tamer. . . . At eighteen, he left the circus to work in a carnival. There he became a stage hypnotist and mentalist and also learned to play the organ, a skill he transferred a few years later to burlesque houses. It was at one of those clubs . . . that he played bump-and-grind—both on and off stage—for a young stripper named Marilyn Monroe . . .

Inspired by his first wife to live a more sedate life, LaVey entered San Francisco City College as a criminology major and soon landed a job as a photographer for the San Francisco Police Department. . . .

Disgusted with the senseless violence he witnessed, LaVey returned to playing the organ for his livelihood, and on the side resumed a serious study of the occult teachings and practices of ceremonial magic, which had always fascinated him. He became so proficient in esoteric subjects that he began to hold Friday night lectures in his house . . .

The lectures, the strange black house, and LaVey's own colorful background and character made perfect fodder for local columnists like Herb Caen, who began to write about LaVey's midnight investigations of haunted houses . . . Another favorite subject of Caen's was LaVey's odd choice of pets—a black leopard and a housebroken 400-pound Nubian lion named Togare . . . (The leopard escaped and was killed by a car and LaVey was eventually forced to give away Togare after

neighbors repeatedly complained to the police about the animal's nocturnal roaring). . . .

In 1967, the Church received national press coverage when LaVey performed a Satanic wedding . . . In May of that year, it made news again when LaVey performed a Satanic baptism of the LaVeys' three-year-old daughter, Zeena, and in December, he created another media event when he performed Satanic last rights for a sailor member . . . With the publicity came a flood of would-be initiates to the church.

Among the curious seeking entrance to the "Devil house" were celebrities like Sammy Davis, Jr., singer Barbara McNair, and veteran actor Keenan Wynn . . . Davis was such a fervent member that, for a time, he wore a Satanic Baphomet medallion on stage and actively proselytized the cause, setting up dinner meetings at his Los Angeles home between LaVey and various movie and entertainment personalities. While most of the more famous Hollywood figures requested their affiliation with the church be kept secret for fear of harming their careers, one who didn't mind was buxom sex symbol Jayne Mansfield. . . . membership mushroomed. LaVey's *The Satanic Bible*, expounding his philosophy, became an immediate occult best-seller upon its publication in 1969, its sales soon topping the half-million mark. There was even a poster parodying the Army's image of Uncle Sam: a horned, pointing LaVey announcing, "Satan Wants You." (*Satan Wants You*, pp. 105–109)

In his book, *Painted Black*, page 130, Carl Raschke said that at one time Anton LaVey "predicted that by 1985 all the world's religions would bow before the evangel of Satan. In the sixties he had identified 1984 as the year when more unspeakable things would occur than what was ever dreamed by Orwell. Both prophecies were off the mark."

In LaVey's book, *The Satanic Rituals*, 1972, page 16, we find the following:

It will be observed that a pervasive element of paradox runs throughout the rituals contained herein. Up is down, pleasure is pain, darkness is light, slavery is freedom, madness is sanity, etc. In keeping with the semantic and etymological meanings of Satan, situations, sensations and values are often inverted and reversed.

It is important to note that many victims of satanic ritual abuse claim that they were taught this backwards type of reasoning in the cult that abused them. The teaching that evil is good seems to be prevalent in such groups.

Although LaVey says that "Satanism condones any type of sexual activity which properly satisfies your individual desires—be it heterosexual, homosexual, bisexual, if you choose," he claims that "Satanism would not intentionally hurt others by violating their sexual rights . . . Satanism does not advocate rape, child molesting, sexual defilement of animals, or any other form of sexual activity which entails the participation of those who are unwilling . . ." (*The Satanic Bible*, pp. 67, 70). In his book, *The Satanic Rituals*, page 206, LaVey claimed that "Satanists . . . have no wish to offend further the sensibilities of the self-righteous by luring apple-cheeked boys and girls into 'unholy rites and unspeakable orgies.' . . . we recognize the importance of working within the legal framework of society."

While we have no reason to question LaVey's statement that his Church of Satan is not engaged in the type of illegal activities mentioned in Bishop Pace's memo, it should also be stated that in his book, *The Compleat Witch or What to Do When Virtue Fails*, 1970, LaVey encouraged witches to lie:

Most people need lies. This is one of the most important reasons why you, as a witch, must learn to lie when it is expected of you. . . . Lie and give pleasure. Lie and soothe consciences. . . . Lie and become a hero, for whatever lies are popular will always win votes. Lie, but be not yourself deluded by your lies . . . (pp. 197–199)

Since LaVey openly encourages lying, there seems to be no reason to believe anything he says about his own beliefs or the Church of Satan unless it can be established from some reliable source. On the other hand, his opponents should be careful not to make allegations which have no substance in fact.

Sandi Gallant, a detective with the Intelligence Division of the San Francisco Police Department, observed:

As far as crime is concerned, I don't worry about Anton LaVey's Church of Satan group in San Francisco. I can't make any statements for them outside of San Francisco. LaVey would have to be

a raving lunatic to do anything illegal. He's very high profile. However, there are people who attach themselves to his group, scattered throughout the country, who may be involved in criminal conduct. (*Cults That Kill*, pp. 64–65)

Anton LaVey tries to downplay the idea of human sacrifice by Satanists. He, in fact, claims that they would not want to sacrifice a baby:

The "white" magician, wary of the consequences involved in the killing of a human being, naturally utilizes birds, or other "lower" creatures in his ceremonies. It seems these sanctimonious wretches feel no guilt in the taking of a non-human life, as opposed to a human's. . . . if the "magician" is worthy of his name, he will be uninhibited enough to release the necessary force from his own body, instead of from an unwilling and undeserving victim! . . .

The use of a human sacrifice in a Satanic ritual does not imply that the sacrifice is slaughtered "to appease the gods." Symbolically, the victim is destroyed through the working of a hex or curse, which in turn leads to the physical, mental or emotional destruction of the "sacrifice" in ways and means not attributable to the magician. . . .

The only time a Satanist would perform a human sacrifice would be if it were to serve a two-fold purpose; that being to release the magician's wrath in the throwing of a curse, and more important, to dispose of a totally obnoxious and deserving individual.

Under NO circumstances would a Satanist sacrifice any animal or baby! . . .

When a person, by his reprehensible behavior, practically cries out to be destroyed, it is truly your moral obligation to indulge them their wish. (*The Satanic Bible*, pp. 87–90)

Al Carlisle, a Utah State Prison psychologist, does not agree with the statement that Satanists would not "sacrifice any animal or baby." According to the *Salt Lake Tribune*, August 3, 1986, Dr. Carlisle

said individuals who are at the cult level have no qualms about killing others. "I know one guy who witnessed a dozen sacrifices back east," he said. "They believe the prime energy in a person is in the blood. They sacrifice the person and believe that those who consume the blood will receive the power."

Dr. Susan J. Kelley observed that although "devil worship has existed as long as Christianity,

modern satanism began as an occult revival in the last century. . . . because Christianity believes that children are special to God, satanism, which ne-gates Christianity, considers the desecration of children to be a way of gaining victory over God . . ." (*Cultic Studies Journal*, vol. 5, no. 2, 1988, p. 229).

The reader will remember that Anton LaVey asserts that, "the victim is destroyed through the working of a hex or curse." LaVey gave a gruesome description of such a hex in his book, *The Compleat Witch*. He disclosed that

it's always best to attack your victim while he sleeps, vampire-style. . . . it's the best time to do such dirty work. . . . the device that I would recommend best is a hand-made doll similar in construction to those used in the practice of voodoo magic. . . . Have your pins or nails ready to stick into the doll. The use of nails, rather than pins, is recommended. . . . It is wise to ascertain the victim's "weak spots" health-wise. . . . the curse will work much better and faster if the victim has been known to have stomach trouble and the nails are thrust in the vicinity of the doll's stomach. . . . If there is a history of arthritis or aching joints, poke your nails where the knees, elbows, spine, shoulders, wrists and hips would be. When you push the nails into the doll, do it with great deliberation, feeling as though each twist and jab is actually penetrating your victim's body. (*The Compleat Witch*, pp. 244, 246)

What Anton LaVey seems to be saying is that it is wrong for Satanists to actually sacrifice another human being with their own hands, but by "using the powers of ceremonial magic" (Ibid., p. 244), they can accomplish the same thing without being prosecuted by the law. On page 118 of *The Satanic Bible*, LaVey wrote:

Concerning Destruction: Be certain you DO NOT care if the intended victim lives or dies, before you throw your curse, and having caused their destruction, revel, rather than feel remorse.

Anton LaVey apparently wants people to believe that his curses really work. Arthur Lyons gave some information about a curse LaVey pronounced on a man that he believed resulted in the death of both the man and the movie star Jayne Mansfield:

Mansfield showed up at the church in 1966 with a request that the High Priest put a curse on her second husband, Matt Cimber, with whom she was engaged in a child custody battle. After she won a favorable court ruling, she became an ardent Devil's disciple. When her young son, Zoltan, was later critically mauled by a lion . . . the actress called LaVey for help. The High Priest drove to the top of Mount Tamalpais . . . in the middle of a torrential rainstorm summoned all his magical powers while bellowing out a soliloquy to Satan. Mansfield credited the boy's miraculous recovery to Satanic intervention and swore her undying loyalty to LaVey and the Prince of Darkness.

Unfortunately, the relationship with LaVey inspired the jealousy of Mansfield's boyfriend, Sam Brody, who threatened to expose LaVey as a charlatan unless he stayed away from Jayne. LaVey responded by putting a curse on Brody, who shortly thereafter smashed up his Maserati and broke his leg. Undeterred, Brody continued his threats and LaVey retaliated with yet another cursing ritual, this one more serious.

LaVey claims that he called Jayne and warned her to stay away from Brody, but she did not, and on June 29, 1967, the car in which she and Brody were traveling rear-ended a truck outside New Orleans. Brody and the driver were killed instantly and Mansfield was decapitated in the crash. LaVey blamed himself for Jayne's death. It seems that while clipping some newspaper articles, he noticed that on the back of one was a photograph of Mansfield and that he had cut off her head. It was then he received the phone call saying she had been killed. To this day, LaVey claims to be shaken up by the "coincidence." (*Satan Wants You*, pp. 108–109)

Linda Blood shows that although LaVey downplays violence in *The Satanic Bible*, he has made some statements which could lead to brutality:

LaVey's frequent disclaimers that no "real" satanist would ever harm an animal or child exist side by side with a steady stream of invective that conveys approval of violence against anyone the satanist chooses. For example, LaVey never tires of reminding the media that his *Satanic Bible* expressly forbids human sacrifice except in the "proxy" form of the destruction ritual, in which the satanist ceremonially focuses his hatred and sends out a kind of malevolent energy force to destroy the intended victim. But LaVey is relentlessly cavalier about how literally that

admonition should be taken. Interviewed by a journalist from the *Los Angeles Herald Examiner* in 1986, he was questioned about an instruction in *The Satanic Rituals* calling for a human arm or leg bone to be waved about during one of the rites. "I figured people would get the bone someplace other than by killing a person," he averred. "But if they're going to kill, I hope they at least get a deserving victim." Lest this be passed off as an uncharacteristic remark, consider LaVey's statement made during an interview for the 1989 "Modern Primitives" issue of *Re/Search* that anyone he deems "stupid" should be "put to the flamethrower, regardless of race." (*The New Satanists*, p. 60)

Dr. Carl Raschke charged Anton LaVey with racism:

[Nikolas] Schreck, along with white supremacist Boyd Rice, helped engineer the "8-8-88" celebration in San Francisco . . . and not only memorialized the murder of Tate [by the Manson Family] but also served, according to posters advertising the event, as a tribute to the infamous zodiac killer. The event was described by a city newspaper as a "satanic rally." Along with Schreck appeared LaVey's daughter Zeena and the Church of Satan's head himself. LaVey read from *The Satanic Bible*, while attendees in the front row chanted "Hail Sata-a-an." . . . LaVey's appearance would seem to undercut Lyons's apology for LaVey that he has always kept the neo-Nazi right "at arm's length" from his own views. (*Painted Black*, p. 236)

Linda Blood reported that Zeena LaVey finally parted company with her father:

In 1984, Nikolas Schreck and his partner, Zeena LaVey, daughter of Church of Satan founder Anton LaVey, founded a group called the Werewolf Order. Its motto is "to unleash the beast in man," and it promotes a vision of supermen and slaves patterned explicitly on the relationship between predators and prey . . .

Zeena was publicly baptized into satanism by her father when she was three. . . . she sees herself as a born satanist, a "magical child" sired by a "daemoniac energy" for which her father was but the unwitting agent. . . . Zeena's father taught her how to crack a bullwhip by age nine, "so by the time I was eleven I was already attracting boys who needed to be told what to do."

Zeena took up with Charles Manson enthusiast Nikolas Schreck sometime in the 1980s. For awhile, they acted as spokespersons for the Church of Satan, which returned the compliment by distributing Werewolf Order literature. But eventually Zeena openly broke with her father, and in a conciliatory letter to former adversary Michael Aquino, she announced . . . she had “officially and ritually” called it quits both as Church of Satan spokesperson and as Anton LaVey’s daughter.

In Zeena’s view, LaVey is a cynical charlatan, good for nothing beyond impregnating Zeena’s mother, Diane, a natural sorceress who Zeena alleges was the real power behind the Church of Satan. . . .

The Werewolf Order’s media arms, Radio Werewolf and Video Werewolf, market much of their output through AES-NIHIL Productions of California. . . . One of their favorite subjects is Charles Manson. Others include Jim Jones and the People’s Temple massacre, satanism, mass murder, serial killers, racial conflict, drugs, pornography, vampirism, and a collection of O.T.O. rituals. . . .

Schreck was interviewed via satellite from the West Coast. Dressed entirely in black . . . he spoke in a flat, emotionless voice. His brief comments certainly served to set a tone that might make one wonder about the consistency between the beliefs of satanists and their alleged actions—or lack of it. “We would like to see most of the human race killed off, because it is unworthy of the gift of life,” Schreck sneered, demonstrating his fondness for Hitlerian phrases. “A bloodbath would be a cleansing and a purification of a planet that has been dirtied and degraded for too long.” . . . Schreck readily admitted that his goal is the annihilation of the Judeo-Christian population of the world. . . . While their First Amendment rights must be respected, it is necessary to consider the impact such groups can have upon impressionable young people who come under their influence. (*The New Satanists*, pp. 74–78)

While Anton LaVey strives to persuade readers of *The Satanic Bible* that Satanism does not encourage crime, many investigators believe that LaVey’s own book has contributed to criminal activity. Thomas W. Wedge commented about this matter:

Whenever police investigators uncover evidence indicating the presence of worshippers

of Satan, there is one book almost certain to be found. That volume is a 272-page paperback, published by the reputable New York firm of Avon Books, entitled *The Satanic Bible*.

Since its first appearance in December, 1969, *The Satanic Bible* has gone through 30 printings. Hundreds of thousands of copies of this volume have been sold around the country. The book sells steadily, year after year, and can be found in stock at almost any bookstore that carries paperback editions, including such national companies as Walden Books, B. Dalton Bookseller and many others. (*The Satan Hunter*, p. 119)

On page 183 of the same book, Wedge pointed out, “that in almost every murder case or crime involving Satanism, a copy of *The Satanic Bible* has been uncovered.”

In his book on Satanism Jerry Johnston noted that according “to Avon Books of New York as of February 1989 the *Satanic Bible* is in its twenty-seventh printing with 618,000 copies sold!” (*The Edge of Evil: The Rise of Satanism in North America*, 1989, p. 3).

Carl Raschke observed:

It does not take a universal conspiracy in the formal, political sense to postulate the real existence of all that nasty stuff clipped from the newspapers these days that is called satanism. . . . Even Anton LaVey may never have broken the law, even though it would seem to be a contradiction of his own philosophical principles. But the issue is really moot. When the piano man starts playing, one never knows how many will go out the door dancing. In this case, the music seems to have wafted all the way out into the countryside. (*Painted Black*, p. 131)

CONTACT WITH VICTIMS

After we published Bishop Pace’s memo, some Mormons who claimed to be victims of satanic ritual abuse contacted us about the matter. The following is taken from a letter by a woman who was involved in the cult:

On the subject of “ritual abuse” —Issue #80 . . . I was such a person who was disfellowshipped, and then excommunicated from the Mormon Church[.] Page 4 of Bishop Glenn L. Pace’s Memorandum describes my situation. To say

anything more would be moot. Take care not to “witch-hunt[.]” These groups (Satanic) take great delight in getting people to “chase their own tails”—It’s called “creating chaos”—and this “chaos” is one of the things that makes them thrive. Also note: The Mormons aren’t the only ones to face this—There are Christian denominations all over the U.S. that have had to deal with this . . . If I can be of assistance let me know. (Letter dated November 20, 1991)

As noted earlier, the observation that “Mormons aren’t the only ones to face this” is certainly true. Satanic ritual abuse, in fact, is reported in many parts of the country and in a significant number of churches. Some feel, however, that Utah has a higher percentage of people reporting ritualistic abuse when the number of victims is compared to the population of the state. Linda Blood, for instance, believes there is a high rate of ritual abuse among Mormons:

Ritual abuse turns up in families with a great variety of conventional religious backgrounds, but a number of survivors and researchers have observed that Catholic and Mormon families seem especially vulnerable. Both religious systems incorporate a high component of mysticism, and both place a heavy emphasis on hierarchy, obedience to authority, and ritual. The Catholic Church has, of course, traditionally been a target for satanists. (*The New Satanists*, p. 150)

Dr. Massimo Introvigne argued that child sexual abuse is not as prevalent in Utah as some have reported:

Anti-Mormons often suggest that the statistics on child abuse in Utah show that Mormon claims about the healthy situation of LDS families are mere propaganda, and some “post-rationalist” Evangelical counter-Mormons even insist that the “evil” nature of Mormonism and reminiscences of polygamy make child abuse more likely in Utah than in any other State of the Union. In fact, a 1988 national study sponsored by a number of federal agencies concluded that “as far as child sexual and physical abuse is concerned, there is no evidence that the situation in Utah is much different from the [rest of the] U.S.” Contrary to what some pious Mormons may believe, LDS theology on the family does not make Utah a safe haven

against child abuse, but anti-Mormons are equally wrong when they contend that Utahns are more prone to child abuse than other Americans. When it comes to Satanic child abuse, the number of accusations made by children in Utah (as opposed to different accusations made by survivors) appear to be smaller than in most other States. The comparative small number of prosecutions against adults accused of Satanic child abuse by children has probably something to do with the particularly controversial nature of the first Satanic abuse scare in Utah, which took place in Lehi between 1985–1988. (*A Rumor of Devils: The Satanic Ritual Abuse Scare in the Mormon Church*, p. 13)

As we will show below, some Utah therapists believe that in many cases there has been an attempt to cover up child sexual abuse cases. In any case, on pages 16–17 of his paper, Dr. Introvigne acknowledges that Utah has been more vulnerable to “survivors” claiming that they were ritually abused:

Overall, Utah had reacted more coldly to claims of sexual abuse by [of?]—children than other States, equally or more affected during the same years. Utah, however, proved more vulnerable to claims of past Satanic abuse by MPD patient[s] and survivors.

A study of claims of ritual abuse in Utah, where there appears to be a concentration of cases, could undoubtedly provide important insights concerning other cases throughout the United States and other countries.

“BAPTIZED BY BLOOD”

Bishop Pace indicated in his report that Mormon victims claim that they were “baptized by blood into the satanic order which is meant to cancel out their baptism into the Church” (page 3). Since Mormons believe their children do not reach accountability until they are eight years of age, they do not baptize them until they arrive at that age. Significantly, a number of the survivors report ritualistic abuse around the time they were baptized at the age of eight. For example, Dawn House wrote the following concerning a victim she refers to as “Judy”:

"Perhaps I'll always remember the baptism because it clicked into my self-esteem," she said. "One minute I was white and pure, then made to be black. I thought that I can look like I'm pure but I'm really not."

She remembers a man marking her face and breasts black in a mock religious ceremony, shortly after her baptism in the Church . . . when she was 8 years old.

"My mother told me this was another part of my baptism and to . . . be a good girl. The man took me into a big room and told me to remove my clothes. He put a black cloth over my head and marks on my body.

"We went to another room where adults were dressed in black. There was a star drawn on the floor, about 8 feet in diameter. I was placed in the middle of the star. They chanted words, I remember, 'the power and opposition' for some reason. While they were doing their chanting, I looked around to see candles and then, a baby calf in a cage. I heard the animal cry, almost like a baby. Part of the ritual was killing the calf.

"I was given a vial of red liquid, perhaps blood, to drink. There may have been a drug in it because I passed out. When I woke up, I was bleeding from the vagina. I remember seeing my mother staring at me, and I wondered why she was doing this to me, but I was too frightened to do or say anything. I was trying so hard to be a good girl."

Judy remembers one of the many ceremonies in which she was forced to stand naked before a congregation of strangers. In one, a blackish liquid was poured over her body while people dressed in black robes and hats chanted and watched.

She can still hear the cries of lambs or calves before their slaughter.

"They cut the heart out and passed it around for the people to eat," she said. "It was a scary, gruesome thing for a child to see. . . . I didn't dare ask questions. At home, I was beaten a lot for not being silent and good."

Judy hazily recalls a woman in labor delivering a child. "It was either born dead or killed and put on an altar," she said, her voice trailing off.

Her University of Utah psychiatrist, who asked that his name not be used, said: "Stories similar to Judy's are repeated in many cases. Some patients are so seriously damaged, they remain handicapped. Judy has done a remarkable job."

Judy's nightmares were triggered when she attended a Mormon temple ceremony for the first time. (*Salt Lake Tribune*, November 3, 1991)

In their article, "Survivors of Childhood Ritual Abuse: Multi-generational Satanic Cult Involvement," Lynda N. Driscoll and Cheryl Wright revealed that,

One respondent wrote, "When I was baptized (into our Christian Church) the next ceremony I attended was used to degrade this and they (coven members) baptized me with the blood of a baby and said I was Satan's and that God did not want anything to do with me." (*Treating Abuse Today*, Sept/Oct 1991, p. 7)

The *Salt Lake Tribune*, carried an article by Dan Harrie. In this article the following appeared:

Another multiple-personality disorder patient, who insisted on anonymity, describes being immersed in blood just days before her Mormon Church baptism 47 years ago.

"I remember very distinctly being told I had been baptized to Satan first and it canceled out the other," says the 55-year-old woman, who is a practicing northern Utah therapist herself.

She recalls human sacrifices, adding that in her early 20s she witnessed the killing of a baby girl.

"Most victims don't want to know this stuff about themselves," the therapist says. "They will go to great lengths not to. But I know that the only way to be free is to remember." (*Salt Lake Tribune*, September 19, 1993)

We were told by the mother of one of the survivors that her daughter was gang raped in the basement of a Mormon ward house when she was eight years old. Another victim we talked to claimed that when she was eight years old she was also taken to the basement of a Mormon ward house and raped by a number of men and was forced to drink blood. This woman claims that in her case those involved were not wearing black robes but rather white Mormon temple apparel.

Critics of claims concerning satanic ritual abuse sometimes point out that accounts given by victims throughout the United States and other countries are remarkably similar. From this they conclude that the victims borrowed their stories from accounts given by others. While this has undoubtedly occurred in some cases, it is hard to believe that all of these people are borrowing from others.

The stories given by Mormons regarding satanic abuse are similar in many respects to those related by victims in other parts of the United States. However, it appears that the rituals have been modified to fit Mormon beliefs. It seems important that a number of victims claim they were “baptized by blood” or abused when they were eight years old. It is highly

unlikely that the three women mentioned above knew each other’s stories. They lived in different parts of the United States and were separated by hundreds of miles. It would be interesting to know how many other cases of this phenomenon Glenn Pace found in his research.



CHAPTER VII

FLASHBACKS IN TEMPLE

Even more significant is the fact that the Satanists appear to have incorporated portions of the Mormon temple ceremony into their rituals. The reader will remember that Bishop Pace wrote the following in his memo:

I'm sorry to say that many of the victims have had their first flashbacks while attending the temple for the first time. The occult along the Wasatch Front uses the doctrine of the Church to their advantage. For example, the verbiage and gestures are used in a ritualistic ceremony in a very debased and often bloody manner. When the victim goes to the temple and hears the exact words, horrible memories are triggered. We have recently been disturbed with members of the Church who have talked about the temple ceremony. Compared to what is happening in the occult along the Wasatch Front, these are very minor infractions. The perpetrators are also living a dual life. Many are temple recommend holders. (Memo by Glenn Pace, p. 4)

Massimo Introvigne observed:

While in Catholic settings survivors tell of Black Masses, Mormon survivors report that they have been abused within the context of a "black" version of Mormon temple ceremonies. (*A Rumor of Devils: The Satanic Ritual Abuse Scare in the Mormon Church*, p. 20)

No one, of course, is allowed to go through the Mormon temple endowment ceremony without a special recommend. What Glenn Pace is obviously alleging is that some trusted members of the Mormon Church, who have recommends to go through the temple, have been using some of "the exact words" and "gestures" found in the Mormon ceremony in highly secret satanic rituals which they participate in on other occasions. Pace gives no information as to where these diabolical rituals took place, but acknowledges in his memo (p. 5) that "sometimes the abuse has taken place in our own meetinghouses."

The reader will remember that we have demonstrated above that ritual abuse is so traumatic that many individuals repress their memories until

something that is similar to the abuse triggers the horrible memories that have been blocked out. If Glenn Pace is correct about occultists using altered Mormon temple ceremonies that include bloody and blasphemous trappings, it seems obvious that this would be the very type of thing that would trigger terrible flashbacks.

Interestingly, we discovered that there was a cult led by John W. Bryant who rewrote the Mormon temple ceremony. In Bryant's altered version he encouraged all kinds of heterosexual and homosexual acts in group settings. Although Bryant was at one time a zealous Mormon, he decided to follow the teachings of Joseph Smith regarding polygamy. Bryant's altered version of the ceremony is an extremely blasphemous and sickening piece of work.

As far as we can determine, John Bryant's rituals never mention the worship of Satan. Nevertheless, there are some things in them that have parallels to satanic rituals. For example, in his book, *The Satanic Bible*, pages 135–136, Anton LaVey wrote the following:

Satanism is a religion of the flesh, rather than the spirit; therefore, an altar of flesh is used in Satanic ceremonies. . . . A nude woman is used as the altar in Satanic rituals because woman is the natural passive receptor, and represents the earth mother. . . . If a woman is used for the altar, the other devices may be placed upon a table within easy reach of the priest.

An individual who had access to John Bryant's ordinance book noted that in one part of Bryant's ritual a woman was "called the 'altar.'" In the ceremony the "High Priest has intercourse with High Priestess on [the] altar, followed by the Assistant High Priest. The High Priestess is considered part of the altar . . ."

It should also be noted that Bryant's teachings have important parallels to the occultic teachings of Aleister Crowley. The obsession with bodily fluids is reminiscent of Aleister Crowley's sex magic.

Mr. Bryant kept his sexual temple ritual and other writings in a typed book of about 500 pages. We have been able to examine a copy of this book. Although we did not take the time to read all of his weird ramblings, we did make a photocopy of a

page which demonstrated that he taught that God encouraged parents to sexually abuse their children:

Lot went in unto his two daughters and they conceive[d] and bore sons, and in this was Lot justified, for it is a man's right to open the womb of his daughters and to sanctify them through the holy anointing with his seed that they might be prepared to be given unto another.

Mothers were also encouraged to have sex with their sons to prepare them for marriage.

A few years ago a former member of the cult provided us with important information about Bryant's strange teachings. In a letter dated November 25, 1991, this individual wrote the following to us:

. . . Bryant's Ordinance book did not have anything in it like human sacrifice. At one point, before the group disbanded, there were hush-hush rumors among the members that the FBI was looking for Bryant because of the disappearance of some girls. The rumors were not speculating about human sacrifice, as this would not have even entered our minds, but we were thinking "blood atonement." For a while, there were many pointed questions aimed at John in the meetings, asking if he believed in blood atonement. However, he pretty much gave the same answers as the LDS church does and skirted around it so well that we quit asking. Because nothing seemed to validate the rumor any further, it eventually died down.

I do, however, recall one of his wives giving a very strange statement in "testimony meeting" concerning the "higher" ordinances. She spoke of "sacrifice" (which we, of the lower echelon, interpreted to mean complete surrender and dedication), and stated it would be such a "supreme" sacrifice that she didn't know if she could do it, and hoped she would never be asked to. As one of Bryant's chief wives, she would have already been involved in the sexual rituals (although at that time we didn't know about that), so it couldn't have been that. We didn't know what she meant specifically and were certainly puzzled about it.

However, it could be that Bryant had "higher" rituals, even beyond what is contained in the book . . . if it contained human sacrifice, his wife's statement would tend to make more sense, especially if she was contemplating having to sacrifice one of her own children.

In his writings Bryant seemed to have a strange fascination with the story of Abraham taking his son Isaac to offer him as a "burnt offering." The reader will remember that just before the sacrifice was to be made, the Lord provided "a ram" to take the place of Isaac (see Genesis 22:1–14). In the book, *The Writings of Abraham*, Bryant's purported translation of Abraham's ancient writings, he had Abraham referring to the sacrifice as a holy ordinance: "Nevertheless, my heart rejoiced that I was chosen with my son for this holy ordinance that we might thereby magnify the name of the Lord" (p. 81).

On page 74, Bryant made it appear that Isaac knew about the sacrifice even before Abraham. Moreover, he had Isaac tell his brother, Ishmael, that he should also be willing to be sacrificed:

And we must be prepared to be offered as a sacrifice to our God with joy that we can glorify him before our calling and election is made sure.

Although we have no evidence that would link John Bryant to human sacrifice, there seems to be little question that his group had a very perverted temple ceremony.

Dr. Massimo Introvigne wrote the following criticism regarding our work on the Bryant cult:

The Tanners also quote the persistent criminal practice of blood atonement by present-day polygamous cults in Utah and elsewhere, and the perverted sexual ceremonies performed by the Fundamentalist cult operated by John W. Bryant. They also speculate that the second anointment ceremony—a ceremony that, for selected Mormons, followed the common temple endowment in the 19th century church, and which apparently has become extremely rare in recent times—may have included sexual ritual practices between husband and wife. These arguments are, of course, extremely weak. Polygamy, blood atonement in polygamist groups, the second anointing and even incest among early Saints have nothing to do with Satanism. . . . Far from being Satanists, even the wilder Fundamentalists engaged in blood atonement (not to be confused with more moderate polygamous groups) would rather think that by their deeds they are actually *fighting* Satan. (*A Rumor of Devils: The Satanic Ritual Abuse Scare in the Mormon Church*, by Massimo Introvigne, p. 33)

Unfortunately, Dr. Massimo has misunderstood our statement regarding the early Mormon Church's ritual known as the "Second Anointing." We have never claimed that any portion of the temple ceremony or the second anointing contained anything regarding "sexual ritual practices." Mormon scholar David John Buerger made these comments about the second anointing: "The higher ordinance was necessary to confirm the revealed promises of 'kingly powers' (i.e., godhood) received in the endowment's initiatory ordinances. Godhood was therefore the meaning of his higher ordinance, or second anointing . . ." (*Dialogue: A Journal of Mormon Thought*, Spring 1983, p. 21). Buerger also told of another part of the ritual which "was private, without witnesses, and involved only the husband and wife . . . the wife symbolically prepared her husband for his death and resurrection, a ceremony that gave the wife a claim on her husband for herself in the resurrection" (*Ibid.*, p. 26). In our book we mentioned this unusual ritual which Mormon Apostle Heber C. Kimball described in his private journal:

April the first 4 day 1844. I Heber C. Kimball received the washing of my feet, and was anointed by my wife Vilate fore my burial, that is my feet, head, Stomach. Even as Mary did Jesus, that she mite have a claim on Him in the Resurrection. . . . (*On The Potter's Wheel: The Diaries of Heber C. Kimball*, Edited by Stanley B. Kimball, 1987, pp. 56–57)

While we did not claim that the Mormons engaged in a sexual ritual, we did point out that a former member of the Bryant group wrote us regarding Bryant's Second Anointing ritual claiming it contained some sexual elements:

Also on this page . . . the husband lies naked on an altar, while the Matriarch anoints his head, stomach, genitals, feet, and wipes his feet with her hair. Then they embrace and kiss. (*Satanic Ritual Abuse and Mormonism*, p. 82)

The reader will notice that there is a difference between the Mormon ritual and that practiced by Bryant's group. Apostle Kimball related that in the Mormon ceremony only the "feet, head, [and] Stomach" were anointed. Nothing is said about the man being completely "naked." Furthermore, there is no mention of the wife anointing her husband's "genitals" and the "embrace and kiss." While some

might claim that Kimball has not given a complete description of the ritual, we do not feel that it would be wise to speculate about this being a sexual ritual.

With regard to Dr. Introvigne's statement that, "Polygamy, blood atonement in polygamist groups, the second anointing and even incest among early Saints have nothing to do with Satanism," we agree that these things of themselves do not constitute "Satanism." What we are suggesting, however, is that these practices could make it easier for individuals involved in them to be recruited to satanic practices.

Introvigne also wrote:

. . . the Tanners have been quick to note that references to "multigenerational" Satanic conspiracy should have a particular meaning in Utah. While little is known about the ancestors of other survivors throughout the United States, when the survivors are Mormon Utahns, the fact that they have been victimized in a "multigenerational" family Satanic setting means that their own ancestors were Satanists. And their ancestors are well known: they are, in fact, the Mormon Utah pioneers. The Tanners, thus, suggest that the remote origins of the "multigenerational" Satanic rings in Mormon Country may lay in the unholy practices of early Utah polygamists, who may have indulged in marriages between brothers and sisters and other forms of incest. They quote recent historical works by "new Mormon historians" to this effect. (p. 32)

Introvigne made these comments on page 37 of the same paper:

Finally, Mormon Church authorities accepting the theory of "multigenerational" Satanism in Utah apparently did not realize that they were opening the door to the conclusion that the "multigenerational" ancestors of present Utahns could only be the Mormon pioneers and, as a consequence, to wild speculations about a connection between early Mormon polygamy, blood atonement, and Satanism.

It is true, of course, that there were a number of occultic elements in early Mormonism, and Linda Walker believes that Joseph Smith's mysterious Council of Fifty may have been a fertile ground for occultists. Nevertheless, until we find hard evidence that early Mormon pioneers were involved in Satanism, we do not wish to encourage speculation regarding this matter. If we ever encounter reliable

evidence to that effect, we will not hesitate to publish it.

As far as we are concerned, the acknowledgment that there is “multigenerational Satanism in Utah” does not necessarily prove that it goes back to the time of the pioneers. Satanists could have begun infiltrating the church many years after Joseph Smith published the Book of Mormon in 1830. It could, in fact, have occurred sometime in the 20th century. Moreover, a multigenerational Satanic cult could have been functioning long before it entered Mormonism. Consequently, the arguments we have set forth do not force one to conclude that the Mormon pioneers were Satanists. This, of course, would also apply to the statements made by Mormon officials.

For more information regarding Bryant’s strange cult see our book, *Satanic Ritual Abuse and Mormonism*, pages 79–88.

Bishop Pace’s statement that “many of the victims had their first flashbacks while attending the temple for the first time” certainly raises some serious questions. Pace freely admits that when “the victim goes to the temple and hears the exact words, horrible memories are triggered.” It is clear, then, that Bishop Pace is convinced that Satanists are using portions of the Mormon temple ceremony in their abusive rituals. The reader will remember that Dawn House said that the “nightmares” of a victim she interviewed “were triggered when she attended a Mormon temple ceremony for the first time. She said the temple handshakes, oaths and clothes brought back memories.

“Every time I went, I came back crying,” she said. “My bishop said it was Satan trying to tempt me, telling me I shouldn’t go.” (*Salt Lake Tribune*, November 3, 1991)

The reason the bishop tried so hard to get the woman to keep going back to the temple is that he believed it to be very important to her salvation. Mormonism teaches that only Mormons who receive their endowments and are married for eternity in the temple can obtain the highest exaltation in the hereafter. Church leaders declare that “eternal life” only comes through temple marriage.

One victim of ritual abuse had a terrible memory come back when the prayer circle was formed in the temple. According to Gode Davis, the psychologist Corydon Hammond uses a “fear inventory” to identify those who have been ritualistically abused.

One of the items on the checklist is “People in a circle” (*Network*, March 1992, p. 17). The reader will remember the story of the football player who became terrified when the circular huddle began “closing in around him.”

Satanists and other occultists often gather in a circle. The idea of a prayer circle, of course, is not peculiar to Mormonism, but the fact that Mormons are wearing special robes when the prayer circle is formed may have helped to trigger the unpleasant memory. Robes are also listed on Dr. Hammond’s checklist of things ritual abuse survivors fear.

Speaking of the temple ceremony, Brigham Young, the second prophet of the Mormon Church, commented: “We cannot even give endowments without representing a devil” (*Journal of Discourses*, vol. 3, p. 321). In the temple ritual, therefore, a man plays the part of Lucifer and tries to disrupt God’s plans.

According to a psychiatrist, a woman he treated reached the part of the Mormon temple ceremony in which “Lucifer” threatens those who are going through the ritual saying that, “If they do not walk up to every covenant they make at these altars in this temple this day, they will be in my power” (*Evolution of the Mormon Temple Ceremony: 1842–1990*, p. 127). This part of the ceremony seems to have triggered a severe flashback regarding what had happened to the woman when she was ritually abused.

In a paper entitled, “Clinical Indicators of Satanic Cult Victimization,” page 3, Dr. Lawrence R. Klein, and Maribeth Kaye reveal that in satanic ceremonies a man sometimes poses as the devil:

The Black Mass is the focal religious ceremony in the Satanic faith. . . . Ceremonial robes are worn by cult members. . . . At the peak of the activities of the Mass, the leader often dons a particularly frightening and grotesque mask, symbolizing the presence of the devil.

Victims claim that during satanic ceremonies participants chant things like, “Satan has the power” or “Satan has all power.” The idea of someone playing the role of the devil and threatening those going through the temple ceremony that he could have them in his “power” could be very terrifying for those who have previously passed through occultic ceremonies.

Although the devil is not wearing a mask and is, in fact, commanded “to depart” in the Mormon

temple ritual, the woman mentioned above had already had the flashback and was absolutely devastated by the threat.

The presence of “Lucifer” must have caused terrible memories to return to her mind. This type of experience is discussed in the *Diagnostic and Statistical Manual of Mental Disorders*, page 428. Under the heading “Diagnostic Criteria for 309.81 Posttraumatic Stress Disorder” we read:

(3) acting or feeling as if the traumatic event were recurring (includes a sense of reliving the experience, illusions, hallucinations, and dissociative flashback episodes, including those that occur on awakening or when intoxicated). . . .

(4) intense psychological distress at exposure to internal or external cues that symbolize or resemble an aspect of the traumatic event[.]

We talked to the son of another woman who had been satanically abused. This woman also had her first “flashback” when passing through the Mormon temple ritual and was deeply disturbed by the matter. Unfortunately, her son did not know exactly which part of the ritual caused the trauma.

THE BRIDE OF SATAN

Victims of satanic ritual abuse often report that they were forced to be the “bride of Satan.” As noted above, the Los Angeles County Commission For Women published a booklet which tells of mock marriages:

A ritual described by victims of ritual abuse in which a “mock marriage” takes place between a child and a member of the abusive group, between two children, or between the child and Satan. Victims of this ritual are made to feel profoundly connected to the group itself or to the powers of evil. (p. 10)

Dr. Catherine Gould discusses this matter in her article, “Diagnosis and Treatment of Ritually Abused Children”:

Ritually abused girls often undergo a ceremony in which they are “married” to Satan or to a cult member. The sexual assault they undergo in connection with this ceremony is sometimes paired with the message that the girl is now pregnant, and that the child she will eventually bear belongs to Satan and the cult. Alternatively,

some girls sexually assaulted in a ritual context are told that their reproductive functions have been destroyed, and they will never be able to bear a child. . . .

The third category of symptoms I address involves problems with the supernatural, rituals, occult symbols, and religion. The reader will recall that ritual abuse involves . . . spiritual abuse as well. By spiritual abuse, I mean that ritually victimized children are made to feel that they are continually controlled and assaulted by spiritual entities who serve Satan or some similar deity. I do not intend to imply here that evil spirits either do or do not exist, only that in the context of the ritual abuse the child has experienced trauma and terror that have been attributed to the influence of such spirits. . . . Some of the ceremonies conducted by satanic (or similar) cults are constructed to indoctrinate children into the belief that they belong to Satan. . . . In the satanic wedding ceremony, the child is “married” to Satan or some representative of him. In addition, ritually abused children are often made to take a vow of allegiance to Satan, which includes promising to carry out his work under a veil of total secrecy. This vow includes a promise to serve the cult in whatever way its leaders demand. (*Out of Darkness*, pp. 222, 224–225)

On page 35 of the same book, Martin Katchen and David Sakheim gave further information:

Similar to the experiences of the prisoners in the Chinese camps, as the new cult member develops and passes through the various rituals he or she acquires a place of increasing status in the cult. . . .

Just as the program of thought reform had specific stages, the satanic cults appear to have a series of rites of passage. The exact ages and corresponding rituals are not yet clear and may well differ across groups. . . . The prisoners in Lifton’s study described a “final confession” experience. Similarly, various patients have described an important ritual either at ages five to six or twelve to thirteen where they must give themselves to the cult. This is often described as a “marriage to the beast satan” in which the young woman is raped by the men of the group and tortured. She is told that this insures her place in the group and guarantees her return to it as an adult. The ceremony typically involves the use of sacrifices and/or other activities far outside the realm of usual life.

Although David G. Bromley is very skeptical concerning the claims about ritual abuse, he has written a paper which contains a woman's account regarding marriage to Satan:

This progression begins by preparing the victims. The victims presented to the members are drugged. The ritual begins with Satanic chants and prayers. An animal sacrifice is offered to Satan to appease and please him. The human sacrifice is offered to please Satan who is asked to join them. The 13 members of the ritual are marked with symbols made from the blood of the sacrificed victim. An offering of a "bride" is then made to Satan. The bride is used to join with Satan for use in the physical world. This bride is the victim who will survive. The bride can be child, adolescent or adult, and is an unwilling participant in the ritual. She is (typically) abducted and drugged prior to the preparation. . . . The victim is then raped by all 13 members of the Satanic cult[.] During this time, the leader of the cult will ask that Satan enter his body in order to consummate the "marriage." During this part of the ritual, a frenzy will erupt among the members and sexual and or violent acts will be committed with each other. The bride/victim is told of her importance with this ritual. An unwilling secrecy pact with Satan and the members of the cult will be forced upon the victim. After the ritual, the victim is released due to the Satanists' belief that she will now serve Satan and his wishes on earth . . . (Menendez, 1986:6-7) (*Satanism: The New Cult Scare*, by David G. Bromley; A paper presented at the Fifth Annual International Conference on New Religions, May 16-17, 1991, p. 8)

In 1986, *Salt Lake Tribune* writer Carol Sisco told of a woman who claimed to have been abducted and chosen to be the bride of Satan:

The experience was so awful it took an entire year for full recollection to return, and that came only in the form of several temporary personalities exposed via hypnosis.

The Los Angeles area woman had fleeting memories of a satanic possession ritual but couldn't remember details until Utah psychologist Al Carlisle ferreted out her story during several hypnotic sessions over a one-year period.

Hearing that Dr. Carlisle had researched Satanism and the occult, the woman contacted him

for help. The Utah State Prison psychologist, who primarily uses hypnosis to bring out the multiple personalities of serial killers and other offenders, this time channeled his talents into uncovering the woman's bizarre experience. They both learned she'd been kidnapped by a satanic cult against her will and forced to "marry" a man who supposedly was the spirit of Satan.

Besides working with the California woman, Dr. Carlisle has obtained material from prisoners at Utah State Prison and through research around the country. . . . Utah isn't immune to Satanism, which Dr. Carlisle says is an organized religion where people believe that since God hasn't done them any good, maybe they can strike a bargain with Satan to obtain certain benefits by doing what he wants them to do. . . .

The belief is that because Satan is going to overthrow God, any person who swears himself to Satan can rise to the level where he becomes a god himself by following the devil, Dr. Carlisle explained. . . .

In the Vernal area, Satanists killed a newly born calf and cut off its genitals in a ritualistic ceremony, Dr. Carlisle said, and kids in Richfield have sacrificed other animals. . . .

The California woman completely forgot her experience when she climbed into a bathtub following the attack, said Dr. Carlisle, who believes she created a temporary multiple personality to avoid dealing with the memory, and stored it deep inside.

Initially, she couldn't remember anything despite loose teeth she couldn't account for, a mouth infection and the inability to eat solid food. Five weeks later when one of the men who had raped her walked into her home, the memories started coming back. It took a complete year for the complete recollection to occur via the multiple personalities uncovered by Dr. Carlisle.

"It was so bad that her mind couldn't take it," he said. "She would disassociate and another personality would witness the next event. She'd broken it into four parts which we uncovered through hypnosis" The story . . . begins with the woman at home alone while her husband was on duty in the Armed Forces. Two men came to her door, saying they had a message from her husband. When she opened the door, they put a knife against her throat and forced her to swallow a powder which made her dopey.

The men drove her away to an isolated spot where she noted people changing into black robes. They removed her clothing and her best friend appeared, telling her she was going to like what happened.

A sticky ointment was placed over her body, a black robe went over it and she was told she would have the honor of marrying Satan. She was taken to a big circle which contained a six-pointed star within a bigger circle. A black furry animal was killed and its blood and a powder were mixed in a bowl. She was forced to drink part of the substance and others finished it.

A young girl walked into the circle smiling, Dr. Carlisle said. Realizing the girl would be sacrificed, the woman yelled at her to leave. But two men conducting the ceremony, including one wearing a goat's head, shut her up with an injection. Her mind comprehended everything but she said her body was unable to respond so she just watched everything happen. . . .

The girl was sacrificed. The Satanists reached into her body, removing her heart and she died. Everyone ate small portions of it, including the abducted woman, who said she felt a tremendous surge of energy. (*Salt Lake Tribune*, August 3, 1986)

In an article entitled, "A Case of Multiple Life-Threatening Illnesses Related to Early Ritual Abuse," Bennet Wong and Jock McKeen reported that in a case they were treating,

The ritualistic sex stopped before age fourteen, when she underwent a marriage to Satan. After this, it would not be appropriate for someone to have sex with her. (*Journal of Child Care and Youth Care*, Special Issue, 1990, p. 10)

Dr. Friesen has also written concerning "the bride of Satan":

There are many convincing yet deceitful tricks that cultists use to exert mind control. Here is just one: A child is elaborately prepared for a ritual marriage and given some drugs that mar her perceptive abilities. Then she "marries" someone dressed up to play the part of Satan and is later told, "Now that you have married Satan you will obey the orders that come from him." . . . the child has been programmed to obey. The idea becomes fixed in that child's mind that life from now on

will be lived as a bride of Satan. The thoughts keep being replayed in the child's mind according to the programming of the cultists: "A bride of Satan must do whatever is requested by the cult priest. Anything. I will always be a bride of Satan, and cannot escape. I will continue to be subject to the wishes of the cult leaders for the rest of my life. I have no life of my own. I belong to Satan."

For children who have signed "the book" in their own blood on their fourth birthday, or for children who have become married to someone who looks like Satan, the programming runs very deep. . . .

Adults and children who have participated in such rituals develop an identity as a "bad person"—a person in union with Satan. (*Uncovering the Mystery of MPD*, pp. 256–257)

In her paper, "Satanic Cult Ritual Abuse," Kathy K. Snowden gives some surprising information about the practice of marrying Satan: "Male and female children and adults are 'married to Satan' (who is considered bisexual) at various ages" (p. 5).

The book by M. Reynolds tells of a mock marriage in which a "Priestess" took the part of Satan: "This was a special and terrifying night. . . . It was she who would be marrying the Priestess who represented Satan tonight." She was "dressed in a thin, flowing, mid-length white dress with several jagged layers at the bottom. She was thirteen years old . . ." She was forced to sacrifice a baby, and then a "Cruel and sadistic D&C was done with a strange instrument that caused not only a great deal of pain, but bleeding as well. The Priestess then drank some of the blood as a form of bonding . . ." The vows "included the promise to be wedded to Satan, and to be loyal to that vow forever, never giving herself to anyone else. They were much like the traditional Christian wedding vows, except that they included a strong vow of secrecy."

The "Priestess praised and thanked Satan, her master, for being allowed to represent him in this special ceremony." Participants in the ritual engaged in cannibalism and drank blood mixed with wine and aphrodisiacs, and, "As their final send-off, the 'Bride' and the Priestess were showered with cups of spiders (instead of rice). They were then whisked away in a long, white limousine" (*The Reality. The Truths About Satanic Ritualistic Abuse*, pp. 40–46).

Although we have focused on mock marriages to Satan, Pamela Hudson gives examples of children being “married” to other children:

The West Point child, Campbell child and Fort Bragg child reported being dressed in a princess costume and being “married” in a ceremony to little boys. The Fort Bragg child said she was the Princess of Darkness and married the Prince of Light (the boy corroborated her story). The Campbell child continues to talk about her “Princess Power” experience. The Campbell child speaks of a box full of costumes which the adults made them put on then photographed them in various poses. The West Point child experienced a flashback during her first holy communion. When she put on her veil, she immediately regressed into infantile baby talk and became agitated and fearful. This ceremony apparently dedicates the children to one another, possibly in the name of Satan. It is followed by a procedure which no child has yet been able to recall or describe. When these children actually get married in adulthood, perhaps they will either recall the events surrounding this ceremony or become phobic against marriage rituals of any sort. Hopefully, therapy will alleviate a crisis at this point in their lives. (*Ritual Child Abuse*, p. 9)

Any Mormon woman who has been forced to go through the brutal ritual that would make her the bride of Satan would be likely to have serious problems with the temple ceremony. Before Mormons go through the temple endowment ritual they must pass through the washing and anointing ceremonies. A victim of ritualistic abuse told us that she became terrified when she went through these ceremonies. She claimed that after that her mind blanked out and she went through the rest of the ritual in a zombie-like state.

There are several things in the temple ceremony that could cause a person to have severe flashbacks to ritual abuse. The case of satanic abuse that Dr. Carlisle treated has a number of similarities to the temple ritual: (1) the woman’s “clothing” was taken from her. (2) “A sticky ointment was placed over her body.” (3) A “black robe went over it.”

Those who go through the Mormon ritual have to leave all their clothing in a locker. They are then given a “Shield.” This is described as “a white, poncho-like linen covering which is open on both sides, which the initiate must hold shut while walking. Covered with the Shield, he [or she] carries

one pair of Temple Garments . . . to the Washing and Anointing area, and waits on a bench until directed by a temple worker to enter one of the Washing and Anointing booths . . . As the initiate stands upright in his Shield, the temple worker wets his fingers under a small faucet of running water in the booth, and touches each area of the initiates’ body, through the slits on the sides of the Shield, as body parts are mentioned in the purification ritual” (*Evolution of the Mormon Temple Ceremony, 1842–1990*, p. 61).

After the washing ceremony, “The patron then steps through a veiled partition into another part of the booth where he sits upon a chair. He is anointed with olive oil from a glass anointing horn, which is shaped like a bull’s horn. During this anointing, the body parts are touched as they are mentioned, as was done in the washing” (Ibid., p. 62).

After the anointing is confirmed, the patron is clothed for the endowment.

There are, of course, a number of dissimilarities between the Mormon ceremony and the Satanic ritual mentioned above. For example, the Mormon ceremony contains no sexual acts. The men, in fact, are separated from the women during the washing and anointing ceremonies. While Satanists can be dressed in either white or black robes, Mormons are always dressed in white. Furthermore, Mormons claim to be worshipping God rather than Satan.

Nevertheless, there are some similarities that could terrify a person who has previously been subjected to ritual abuse. For instance, the fact that the clothes they wore into the temple must be left behind could cause apprehension regarding what is about to take place. The act of putting anointing oil on different parts of the body could remind one of the “ointment” or other substances that Satanists rub on their victims. Moreover, the fact that the person going through the temple must wear a robe could tend to arouse memories. This is especially true in Mormonism, since Mormons do not wear any kind of robes in their normal church services.

If a woman who has been married to Satan in an occultic ritual made it through the washing and anointing ceremonies without having flashbacks or other problems, there would still be other things that might bring back the horrible memories.

We have already mentioned that an actor plays the part of Lucifer. This, of course, could cause serious problems to a young girl or woman who

has been “married” to a person impersonating the devil. The threat that Lucifer makes in the ceremony about having people in his power could be very intimidating to a person who had previously suffered at the hands of Satanists.

While the Mormon Church certainly does not have any ceremony which resembles the Satanic ritual of a girl or woman marrying the devil, most of the women who are going through the endowment ceremony for the first time will be married to their husbands before they leave the temple. The fact that they may be married on the same day that they see someone impersonating Lucifer and threatening them could bring back a flood of horrible memories. The reader will remember that Pamela Hudson mentioned that victims might “recall the events surrounding this [satanic] ceremony or become phobic against marriage rituals of any sort.” She even mentioned that a “child experienced a flashback” during a non-Mormon ceremony when she “put on her veil.” In the temple ceremony, all Mormon women (even those who are already married) have to put on a veil.

If a woman were to have flashbacks of Satanic sexual abuse in the temple just before being married for time and all eternity, it could certainly have a very detrimental effect on her marriage.

Since Glenn Pace stated that “many of the victims” received their first flashbacks in the temple, his research would undoubtedly throw important light on exactly which portions of the ceremony brought back memories of satanic rituals. It should be remembered that Pace is a General Authority in the Mormon Church. Because of his important position in the church, it seems highly unlikely that he would want to admit that Satanists have been able to infiltrate the church and use “the exact words” of the temple ritual in their degrading ceremonies. One can only conclude that the evidence that this has taken place must be overpowering. Some of this information may be found in Glenn Pace’s confidential 40-page report on the subject.

Professor Stephen A. Kent made these observations regarding ritual abuse in the Mormon Church:

Just as the pagan god Ba’al in the Bible influenced an important segment of Masonic teaching mythology (concerning the name of God), so too do Mormon scriptures appear to

have been influenced by biblical accounts of this god and others that required human sacrifice for appeasement. The influence of these figures on Mormon scriptures appears in publicly accessible texts that are central to the faith and which intend to provide negative images of religion to members. In addition, a satanic figure (Lucifer) plays a similar, negative role in a secret Mormon temple ceremony that is witnessed only by worthy members who have been granted permission to receive the group’s more esoteric teachings. As is the case with the accounts in both the Bible and Freemasonry, suggestive evidence exists that deviant members of Mormonism are practicing satanic rituals that are based upon these negative images. . . . the material that allegedly links deviant Mormonism with satanism must be evaluated with extreme care.

The strongest (but not definitive) evidence that satanic rituals are being conducted in the context of deviant Mormonism appears in an internal memo about “ritualistic child abuse” written by a Mormon bishop . . .

The descriptive portions of Pace’s memo high-lighted the essential elements of three Mormon accounts with which I had worked in a professional capacity in the fall of 1990. . . .

Many sections of standard Mormon scriptures recount incidents of individuals or groups receiving and using esoteric teachings reportedly from Satan in order to further their worldly power and domain. Mormon literalists easily could take these passages at face value and either construct rituals and doctrines in accordance with a belief system that claimed special revelations from Satan, or else could use these passages to sanctify their deviant behaviors. In, for example, the “Moses” section of the *Pearl of Great Price*, Cain receives secret, world-empowering teachings from Satan. . . .

As with passages in the Bible and Freemasonry, I am not concerned about the extent to which these scriptures represent historically real or religiously manufactured events. The fact that they identify secret satanic teachings involving murder as a means of achieving worldly gain might be enough motivation for some people to venerate a supposedly satanic reality.

Other passages in Mormon scripture speak about the power for worldly gain that people obtained from the devil’s “secret combinations.” . . .

One discussion of the Gadianton robbers in the Book of Mormon describes them as Lamanites who conquered the city of Teancum, at which time

they “did drive the inhabitants forth out of her, and did take many prisoners both women and children, and did offer them up as sacrifices unto their idol gods” (Mormon 4:14). . . .

The representations, therefore, of Satan as a source for worldly power who requires human sacrifice (including offerings of women and children) exists in readily available Mormon texts, and easily could be utilized by deviants who themselves quest after secular success. Moreover, the accounts that Bishop Pace apparently has heard (as well as the accounts with which I am personally familiar) indicate that children allegedly are being exposed to (and perhaps initiated into) these reputed secrets by current practitioners. . . .

In essence, not only does Satan/Lucifer play a prominent and influential role in certain sections of the Mormon Temple ceremony, but also he specifically is given power over Mormons who do not live up to all of their church’s covenants. Easily, deviant Mormons could accept at face value Lucifer’s claim that he is the “God of the world,” and devise an altered Temple Ceremony to venerate him (as the accounts that both Pace and I have heard suggest has happened). (“Deviant Scripturalism and Ritual Satanic Abuse; Part Two: Possible Masonic, Mormon, Magick, and Pagan Influences,” *Religion*, 1993, vol. 23, pp. 358–360, 362)

PENALTIES REMOVED

When Glenn Pace speaks of the “gestures” that Satanists have borrowed from the temple ritual for use in their own rituals, he is undoubtedly referring to the execution of the “penalties.” There can be little question that these penalties were originally derived from Masonry. Joseph Smith himself was a member of that fraternity. We find the following in Joseph Smith’s *History* under the date of March 15, 1842: “In the evening I received the first degree in Free Masonry in the Nauvoo lodge . . .” (*History of the Church*, vol. 4, p. 551). The entry for the following day says: “. . . I was with the Masonic Lodge and rose to the sublime degree” (Ibid., p. 552). It was not long after Smith became a Mason that he created the Mormon temple ceremony.

The Masons had some very bloody oaths in their ritual. Capt. William Morgan, who had been a Mason for thirty years, exposed these oaths in a book printed in 1827. It was originally copyrighted under the title *Illustrations of Masonry*, but the

reprint by Ezra A. Cook Publications has the title *Freemasonry Exposed* on the cover. After publishing his book, Morgan disappeared and this set off a great controversy over Masonry. In any case, on pages 21–22 of his book, Morgan revealed the oath that Masons took in the “First Degree” of their ritual: “. . . I will . . . never reveal any part or parts, point or points of the secret arts and mysteries of ancient Freemasonry . . . binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots . . .” On page 23, Morgan went on to show that the Masons graphically demonstrated the penalty. They were told to draw “your right hand across your throat, the thumb next to your throat, your arm as high as the elbow in a horizontal position.”

There is an abundance of information from early sources to demonstrate that “The First token of the Aaronic Priesthood” in the Mormon temple ceremony was derived from the oath given in the “First Degree” of the Masonic ritual. In *Temple Mormonism*, published in 1931, page 18, we find this information concerning the Mormon ritual:

The left arm is here placed at the square, palm to the front, the right hand and arm raised to the neck, holding the palm downwards and thumb under the right ear.

Adam — “We, and each of us, covenant and promise that we will not reveal any of the secrets of this, the first token of the Aaronic priesthood, with its accompanying name, sign or penalty. Should we do so, we agree that our throats be cut from ear to ear and our tongues torn out by their roots.” . . .

Sign — In executing the sign of the penalty, the right hand palm down, is drawn sharply across the throat, then dropped from the square to the side.

The bloody nature of this oath in the temple endowment was verified by an abundance of testimony given in the *Reed Smoot Case*. For example, in vol. 2, page 78, J. H. Wallis, Sr., testified: “. . . I agree that my throat be cut from ear to ear and my tongue torn out by its roots from my mouth.”

Some time in the first half of the 20th century, a major change was made concerning the penalties in the endowment ceremony. The bloody wording of the oath mentioned above was entirely removed. Nevertheless, Mormons were still instructed to draw their thumbs across their throats to show the penalty.

In the 1984 account of the ritual it is obvious that the wording has been modified to remove the harsh language regarding the cutting of the throat and the tearing out of the tongue:

The representation of the execution of the penalties indicates different ways in which life may be taken . . . We give unto you the First Token of the Aaronic Priesthood . . .

The sign is made by bringing the right arm to the square, the palm of the hand to the front, the fingers close together, and the thumb extended. . . . This is the sign. The Execution of the Penalty is represented by placing the thumb under the left ear, the palm of the hand down, and by drawing the thumb quickly across the throat, to the right ear, and dropping the hand to the side. . . .

Now, repeat in your mind after me the words of the covenant, at the same time representing the execution of the penalty.

I, _____, think of the New Name, covenant that I will never reveal the First Token of the Aaronic Priesthood, with its accompanying name, sign and penalty. Rather than do so, I would suffer my life to be taken.

Joseph Smith borrowed two other oaths from Masonry which were very graphic. In the Second Token of the Aaronic Priesthood the participants agreed that if they revealed the secrets they were to

have our breasts cut open and our hearts and vitals torn from our bodies and given to the birds of the air and the beasts of the field. . . .

The Sign is made by placing the left arm on the square, placing the right hand across the chest with the thumb extended and then drawing it rapidly from left to right and dropping it to the side. (*Temple Mormonism*, p. 20)

As in the case of the First Token of the Aaronic Priesthood, the most offensive wording was deleted from this part of the Mormon ceremony a number of decades ago. The “execution of the penalty,” however, was still retained in the ritual until April, 1990. In the First Token of the Melchizedek Priesthood, Mormons were originally instructed to say that if they revealed “any of the secrets of this, the First Token of the Melchizedek Priesthood . . . we agree that our bodies be cut asunder in the midst and all our bowels gush out” (*Temple Mormonism*, p. 20). The offensive words in this oath were removed from the temple ceremony many years ago,

but Mormons continued to execute the sign of the penalty until just recently. In the 1984 account of the ritual the participants were instructed to bring “the left hand in front of you with the hand in cupping shape, the left arm forming a square, the right hand is also brought forward, the palm down, the fingers close together, the thumb extended, and the thumb is placed over the left hip. (Officiator makes sign.) This is the sign. The execution of the penalty is represented by drawing the thumb quickly across the body and dropping the hands to the side.” (For a detailed treatment concerning the modification of the temple oaths see our book *Evolution of the Mormon Temple Ceremony: 1842–1990*.)

Even after the oaths had been modified to remove the bloody wording, the execution of the penalties continued to upset many members of the church. Even those who do not claim to have been ritualistically abused have been terrified by the oaths. On June 30, 1990, a woman wrote us a letter in which she stated:

Your article brought back old memories for me about my first temple experience in June of 1972 as a convert to Mormonism from Christianity. I, too, felt that what I was doing was wrong. Actually, a feeling of dread came over me as I began to take the blood oaths, and I knew I was doing something that was absolutely against everything Christianity had taught me. The feeling increased . . . and I just kept praying in my mind, “Dear God, just get me out of here alive,” over and over.

After the execution of the penalties was deleted in April, 1990, John Dart reported the following:

In pledging to never reveal the ritual, Mormons formerly made three motions—drawing one’s hand quickly across the throat, another indicating one’s heart would be cut out and the third suggesting disembowelment.

“That’s why I stopped going to the temple because [the ritual] was so offensive,” said a former woman member in Salt Lake City. (*Los Angeles Times*, May 5, 1990)

One victim of ritual abuse, who has been through the temple, told us that she actually tried to inflict the penalties on herself when she attempted to commit suicide. She first made a cut across her stomach with a knife and then did the same thing to her chest. She planned to finish herself off by cutting her throat but was unable to complete the bloody

deed. Unfortunately, it is common for victims of ritualistic abuse to mutilate their own bodies.

The reader will remember that in the account detailing the story of a victim of ritual abuse published in the *Salt Lake Tribune* the “oaths” taken in the temple were partly responsible for the flashback that brought back the horrible memories.

The reader may remember that we have already quoted the booklet *Ritual Abuse: Definitions, Glossary, The Use of Mind Control*, assaying that victims are, “Sworn into secrecy regarding cult activities, including the abusive activities, under penalty of death” (page 4). Victims of ritual abuse who went through the Mormon temple ceremony prior to the changes made in 1990 would have been especially fearful of the secrecy and penalties mentioned in that ritual.

Significantly, as we were doing the final corrections on this book we were visited by a woman who asserted that she had been the victim of ritual abuse. This woman also claimed that she had flashbacks when she went through the Mormon temple. It is interesting to note, however, that she was not a Mormon at the time she was abused. In fact, she believes that her perpetrators were deviant Masons. When she grew up she married a Mormon and they decided to go through the temple. Everything was apparently okay until she was asked to put her thumb to her throat. As she did this she had a flashback of horrible memories of her childhood abuse. She was devastated by the experience and is now being treated by a therapist.

If Glenn Pace’s theory is correct, some Mormons who were “living a dual life” and practicing Satanism reverted to using the type of “bloody” wording which was found in the temple ceremony many years ago. They may have made the wording even stronger than it was in the early Mormon Church. Although they retained some of “the exact words” which were in the modern version of the temple endowment, they changed the ceremony into a satanic ritual.

If this is the case, one can only begin to imagine how terrifying it would be for those who had been ritually abused in satanic ceremonies to encounter some of the same “gestures” and “wording” in what they sincerely believed was the House of the Lord. This certainly seems to be the type of thing that would bring a “flashback” to those who had tried to erase these horrible memories from their minds.

Given the secret nature of the temple ceremony and the Mormons’ reluctance about discussing the ritual, it seems highly unlikely that Glenn Pace would focus in on this particular issue if he did not really believe that there was a serious problem. In his memo he seems to be apologetic concerning his discovery: “I’m sorry to say that many of the victims have had their first flashbacks while attending the temple for the first time” (p. 4).

It seems likely that the information Glenn Pace was receiving in the interviews he conducted in 1989–90 could have influenced church leaders to entirely remove the offensive “gestures” and wording concerning “different ways in which life may be taken” from the temple ceremony. As we have shown, at the beginning of his memo Pace spoke of “the LDS Social Services report on satanism dated May 24, 1989, a report from Brent Ward, and a memorandum from myself dated October 20, 1989 in response to Brother Ward’s report.” In his memo, dated July 19, 1990, Pace indicated that he had been working with the victims for the “last eighteen months” (p. 12). This would mean that he began his work toward the end of 1988 or early in 1989. It seems likely, then, that before church leaders made the changes in the ritual, they would have been aware that many members of the church who claimed to have been ritualistically abused were having “flashbacks” while going through the temple in which “horrible memories were triggered.” It is true, of course, that other members of the church who had never been abused felt that the oaths were unchristian and should be removed. It is possible that these two factors working together resulted in the major changes that were made in the Mormon endowment ceremony in April 1990.

FIVE POINTS OF FELLOWSHIP

In his report, page 5, Glenn Pace informs the reader that members of the satanic group not only do LDS temple work but even serve as “temple workers.” If this is the case, we would presume that these occultists would prefer to work in places where they would have intimate contact with the people going through the ceremonies. Prior to the revision of the temple ceremony in 1990, those who went through the ritual were required to go through what was known as the “Five Points of Fellowship.” This part of the ritual would have

been very appealing to a Satanist who desired close physical contact with those who pass through the ceremony. Reporting on changes made in the LDS ceremony, the *Los Angeles Times*, May 5, 1990, gave this information:

Also dropped is an “embrace” of a man representing God, who stands behind a ceiling-to-floor veil. Reaching through a slit in the veil, the church member puts his or her hand to the back of the deity and presses against him at the cheek, shoulders, knees and feet with the veil between them. The contact at “five points of fellowship,” including the hand to his back, has been omitted, although the member must still give a secret handshake and repeat a lengthy password.

There can be no question that the “Five Points of Fellowship” were originally derived from Masonry. In *Duncan’s Masonic Ritual and Monitor*, p. 120, we read that in Masonry the candidate can only receive “the grand Masonic word on the five points of fellowship.” In 1827, fifteen years before Joseph Smith revealed the temple ritual to the Mormons, William Morgan wrote the following concerning the use of the five points of fellowship in Masonry:

He (the candidate) is raised on what is called the five points of fellowship . . . This is done by putting the inside of your right foot to the inside of the right foot of the person to whom you are going to give the word, the inside of your knee to his, laying your right breast against his, your left hands on the back of each other, and your mouths to each other’s right ear (in which position alone you are permitted to give the word) . . . (*Freemasonry Exposed*, p. 84)

Joseph Smith, of course, participated in this Masonic ritual when he became a Master Mason. It is not surprising, then, that when he created the Mormon temple ceremony he included the Five Points of Fellowship. The following extract taken from the 1984 version of the temple ritual demonstrates that Smith borrowed from Masonry:

Peter: The Five Points of Fellowship are “inside of right foot by the side of right foot, knee to knee, breast to breast, hand to back, and mouth to ear.” . . . (*Evolution of the Mormon Temple Ceremony: 1842–1990*, p. 96)

Since the revision of the LDS ceremony in 1990, those who participate in the ritual are only instructed to place “left arms . . . upon right shoulders.” They no longer are required to be positioned with the “inside of right foot by the side of right foot, knee to knee, breast to breast, hand to back, and mouth to ear.” Furthermore, all the wording concerning the “Five Points of Fellowship” has been completely deleted. These words previously appeared in five different places in the ritual—the “Lord” spoke of the “Five Points of Fellowship” twice; “Peter” referred to the “Five Points of Fellowship” twice, and the recipient mentioned them once. In the 1990 revised version all references to the Five Points of Fellowship have been cut out.

In our book, *Evolution of the Mormon Temple Ceremony*, page 30, we speculated that the Five Points of Fellowship may have been removed to avoid the possibility that temple workers might become too intimate with those who pass through the ceremony:

While it is good that the Mormon leaders removed this Masonic element from the endowment ceremony, some people who have been involved in temple work feel that the reason it was dropped was because some of the women felt the five points of contact (especially the placing of the “inside of your knee to his”) were too intimate. There were complaints that men playing the role of the Lord sometimes took advantage of the situation. We were also told that even some of the men felt they had a problem with the “Lord” behind the veil. Since a large number of men have played the role of the Lord in the various temples throughout the world, it is certainly possible that complaints could have been made at various times. . . . it is very possible that the “Five Points of Fellowship” were removed because this part of the ritual seemed awkward or embarrassing to some members of the Mormon Church.

Now that we have read Glenn Pace’s memo, which suggests that some Satanists may be serving as “temple workers,” we wonder if it is possible that church leaders may have been concerned that these people might be using the Five Points of Fellowship for evil purposes. By limiting participants to merely placing their “left arms . . . upon right shoulders” church leaders have made it almost impossible for any intimate embrace to take place.

Since the Five Points of Fellowship were the same in both Mormonism and Masonry prior to the changes in the Mormon ceremony in 1990, it is interesting to take a closer look at the way Joseph Smith borrowed from and altered the Masonic ritual to fit his own purposes. The Masonic version is actually a story of “the death and several burials, and resurrection of Hiram Abiff . . .” (*Freemasonry Exposed*, page 69). Hiram Abiff was supposed to have lived in the days of King Solomon and was referred to as “our Grand Master, Hiram Abiff” (*Ibid.*, p. 88). According to Masonic lore, as published in *Duncan’s Masonic Ritual and Monitor*, pp. 102–121, Hiram Abiff was confronted by three “ruffians,” Jubela, Jubelo and Jubelum.

In the Masonic ritual the candidate who desires to become a Master Mason is blindfolded and encounters three men posing as the ruffians. A canvas is “usually held behind the candidate, in an inclined position, by some of the brethren, and is for the purpose of catching him when he is tripped up by the assumed ruffian, Jubelum.” Jubelum threatens Hiram Abiff that he must “give me the Master’s word, or I will take your life in a moment!” When no answer is given, the Worshipful Master “gives the candidate a blow on his head with a buckskin bag, or setting-maul; at the same time, pushing him backward, brings the candidate’s heels against the edge of the canvas, trips him up, and the candidate falls upon his back, caught in the canvas clear of the floor, unharmed, but, in many instances, badly frightened.”

When the ruffians determine that the man’s “skull is broken in” and that he is “dead,” the canvas is rolled “around and over the candidate” and lowered into “the grave, as they style it, but in reality only from their shoulders to the floor.” Two weeks pass before the grave of Hiram Abiff is located by King Solomon’s men. They “dig down” and find “the body of our Grand Master, Hiram Abiff, in a mangled and putrid state.” After the discovery of the body is reported to Solomon, he sends “twelve Fellow Crafts” to go and “assist in raising the body.” They form “a circle around the body” and after the Master makes “the sign of ‘distress’ of a Master Mason,” the “whole party commence marching around the body” singing a funeral song. Finally, the “Junior Warden . . . takes hold of the candidate’s right hand, giving him the Entered Apprentice’s grip . . . then lets his hand slip off in a careless manner, and reports: ‘Most Worshipful King Solomon, owing to the high state

of putrefaction, it having been dead already fifteen days, the skin slips, and the body cannot be raised.’” The “brethren now all kneel around the body on one knee” and offer a prayer to God.

After the prayer is completed, Hiram Abiff is resurrected:

The Master steps to the feet of the candidate, bending over, takes him by the real grip of a Master Mason, places his right foot against the candidate’s right foot, and his hand to his back, and, with the assistance of the brethren, raises him up perpendicularly in a standing position, and when fairly on his feet, gives him the grand Masonic word on the five points of fellowship. . . . The Master having given the word, which is Mah-Hah-Bone, in low breath requests the candidate to repeat it with him . . .

Although Joseph Smith did not mention the name Hiram Abiff in his temple ceremony, it is obvious that he has borrowed from the portion of the Masonic ritual which deals with his death. In the Mormon “Ceremony At The Veil,” those participating are actually preparing for what will happen to them after death. They are taken to a veil in the temple to be questioned by a man playing the role of the Lord to see if they are worthy to come into his presence. Like Hiram Abiff, who was resurrected on the Five Points of Fellowship, Mormons who went through the ceremony prior to the changes made in 1990 were required to receive the Five Points of Fellowship just before being taken into the celestial kingdom of heaven. While the Five Points of Fellowship have now been deleted from the Mormon ceremony, an important piece of evidence still remains in the part which replaces the Five Points of Fellowship. Like the Mason, the Mormon patron still shares a “grip” with the person who questions him or her. The Lord then gives the patron a secret “name”—actually a number of words—which contains the following, “marrow in the bones.” The patron then has to repeat these words to the Lord. In Masonry the candidate, likewise, receives “the grand Masonic word” which he has to repeat to the Master. As we have shown above, the word is “Mah-Hah-Bone.” It certainly seems more than a coincidence that fifteen years before Joseph Smith revealed his temple ceremony, Captain William Morgan wrote that in Masonry the candidate is “told that Mah-hah-bone signifies marrow in the bone” (*Freemasonry Exposed*, p. 85).

It is also interesting to note that the conversation at the veil in the Mormon ceremony seems to have been derived from that of the “Fellow Craft Mason” when he is questioned concerning the “grip”:

MORMONS — Lord: What is that?

Patron: The Second Token of the Melchizedek Priesthood, the Patriarchal Grip, or Sure Sign of the Nail.

Lord: Has it a name?

Patron: It has.

Lord: Will you give it to me?

Patron: I cannot. I have not yet received it. (Revised version of the temple ceremony, as printed in *Evolution of the Mormon Temple Ceremony*, pp. 140–141)

MASONS — . . . What is this?

Ans. “A grip.”

“A grip of what?”

Ans. “The grip of a Fellow Craft Mason.”

“Has it a name?”

Ans. “It has.[.]”

“Will you give it to me?”

Ans. “I did not so receive it, neither can I so impart it.” (*Freemasonry Exposed*, p. 54)

For a revealing list of parallels between Mormonism and Masonry see our book, *Evolution of the Mormon Temple Ceremony*, pages 145–151.

In looking over the Masonic story concerning the death, burial and resurrection of Hiram Abiff we became curious as to whether it could have suggested the satanic practice of burying people alive and then digging them up again. The reader will remember that the psychologist James G. Friesen charged that Satanists were drugging children, burying them alive and later convincing them that they had been resurrected by Satan.

While Masonry has borrowed a great deal from Christianity, it also has roots in the occult. The founders of modern witchcraft, in turn, have incorporated Masonic ritual into their ceremonies. Aleister Crowley himself was deeply involved in Masonry, and, like Joseph Smith, he was affected by its ritual. In fact, on page 633 of *The Confessions of Aleister Crowley*, he claimed that he had a “large number of masonic rituals [that] were at my disposal . . . I constructed seven rituals to the planets.”

A former Mormon who visited our bookstore claimed that his father was involved in Masonry when he was a child. The father, however, was

not a member of the Mormon Church. During the discussion, this man told one of the authors [Sandra] that when he was young his father had abused him by breaking some of his limbs. He then asked if children participated in Masonry and wanted to see a Masonic book. He was presented with a copy of *Duncan’s Masonic Ritual and Monitor*. Most of the material did not really bother him. He, in fact, noted that the drawings of the execution of the penalties resembled those found in the Mormon temple ceremonies. When he arrived at page 119, however, he was shaken to the core. The drawing on that page is supposed to represent the “brethren kneeling at prayer around the grave of Hiram Abiff, the widow’s son.” Hiram Abiff is shown lying blindfolded with a group of men encircling him. Our visitor was absolutely devastated by what he saw. He, in fact, completely lost control of himself and began to weep uncontrollably. The hysterical reaction must have been similar to that which psychologists encounter as they work with the ritualistically abused who have flashbacks.

Fortunately, the man was finally able to get himself under control. (The reader will remember that Bishop Pace related that sometimes the reactions can be so violent that, “One day they will have been living a normal life and the next they will be in a mental hospital in a fetal position.”) The man explained that when he was young he went through the ritual pictured in the book. Obviously, however, it was not really the same thing a person would encounter in the Masonic lodge, but rather something far more traumatic. The ritual he was forced to participate in was apparently something derived from Masonry that was extremely terrifying. Even though his father had broken some of his limbs, he felt that he loved him and eventually rescued him from the group that was mistreating him. Obviously, it was not a good time to have an in-depth discussion with the man.

Before he left, however, he stated that he was going to see a psychologist. When we discussed this matter later with Linda Walker, she stated that a Mormon woman had sent her the same material from *Duncan’s Masonic Ritual and Monitor*. She claimed that she had also taken part in this type of ceremony and was actually buried alive.

It is interesting to note that the son of one of the victims of satanic ritual abuse claimed that the group his mother was involved with had combined

MASTER MASON, OR THIRD DEGREE

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Master telling candidate never to give it in any other way than that in which he has received it. The Master, stepping back one pace, now says:

"Brother Gabe, you have now received that grand Masonic word, which you have solemnly sworn never to give in any other way or form than that in which you have received it, which is on the five points of fellowship, and then in low breath. (See page 247.)

"The five points of fellowship are—foot to foot, knee to knee, breast to breast, hand to back, and cheek to cheek, or mouth to ear.

"1st. Foot to foot— that you will never hesitate to go on foot, and out of your way, to assist and serve a worthy brother.

"2nd. Knee to knee— that you will ever remember a brother's welfare, as well as your own, in all your adorations to Deity.

"3d. Breast to breast— that you will ever keep in your breast a brother's secrets, when communicated to and received by you as such, murder and treason excepted.

"4th. Hand to back— that you will ever be ready to stretch forth your hand to assist and save a fallen brother; and that you will vindicate his character behind his back, as well as before his face.

"5th. Cheek to cheek, or mouth to ear— that you will ever caution and whisper good counsel in the ear of an erring brother, and, in the most friendly manner, remind him of his errors, and aid his reformation, giving him due and timely notice, that he may ward off approaching danger."

All the brethren take their seats but the Master and candidate, when the Master continues:

FIG. 18.



MASTER GIVING THE GRAND MASONIC WORD ON THE FIVE POINTS OF FELLOWSHIP.

It is done by putting the inside of your right foot to the inside of the right foot of the one to whom you are going to give the word, the inside of your own knee to his, laying your breast close against his, your left hands on each other's back, and each one putting his mouth to the other's right ear.

A photograph taken from *Duncan's Masonic Ritual and Monitor*. It shows the Five Points of Fellowship which the candidate receives in the third degree of Masonry. Joseph Smith borrowed this portion from the Masonic ritual when he created his own temple ceremony, Although it was an important part of the ritual for 150 years, Mormon leaders removed the Five Points of Fellowship in 1990.

MASTER MASON, OR THIRD DEGREE

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K. S.—O Lord my God! O Lord my God!! O Lord my God!!! Is there no hope for the widow's son?

At each exclamation he gives the grand hailing sign of distress (see Fig. 7, p. 18), which would be three times, then, turning to the Senior Warden, says:

"My worthy brother of Tyre, what shall we do?"

S. W.—Let us pray.

The brethren now all kneel around the body on one knee. The Master kneels at the head of the candidate, and, taking off his hat, repeats the following prayer, which may be found in all the Masonic Monitors:

PRAYER.

Thou, O God! knowest our down-sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while travelling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down: he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will



BRETHREN KNEELING AT PRAYER AROUND THE GRAVE OF HIRAM
ABIFF, THE WIDOW'S SON.

A photograph taken from *Duncan's Masonic Ritual and Monitor*. It shows the brethren kneeling around the body of Hiram Abiff. This picture caused a man to lose control of himself and weep uncontrollably when he saw it at our bookstore. He had apparently been through a traumatic occultic ceremony based upon this scene.

elements of both Mormonism and Masonry into their ritual. Although it is true that Masonry contains occultic elements, we have no reason to presume that the great majority of Masons would have anything to do with the type of ritual abuse mentioned above.

SHOCKING ACCOUNTS

Since Bishop Pace's memo came to light, there has been a great deal of discussion in Utah about both sexual abuse and satanic ritual abuse. On January 18, 1992, KSL TV reported the results of a poll about ritual abuse:

Utahns overwhelmingly believe that satanic and/or ritualistic child abuse exists. A recent KSL-DN [*Deseret News*] poll showed that 90% of those surveyed say it exists. Some say it's widespread, while others see it happening only occasionally or seldom. Only 2% do not think it exists at all.

Since a campaign against those making claims regarding ritual abuse was mounted by people like Dr. David Raskin, we would tend to believe that at the present time the percentage who "do not think it exists at all" would be somewhat higher.

While Pace's 12-page report came as a great shock to the people of Utah, the statements made by the victims themselves, who came forth after we published the memo, contain details that are even more appalling. If we accept these accounts as authentic, we are forced to conclude that one of the most diabolical conspiracies one could ever imagine has gained a real foothold right in the shadow of the Mormon temple.

As we indicated earlier, KTVX (Channel 4) was the first television station to report on Bishop Pace's memo. The following day, October 25, 1991, Paul Murphy of KTVX said that "as soon as the story aired last night we started receiving calls, all from people who say they were involved with this. They call themselves survivors because they survived a life that sounds like something in Dante's hell. Now they are coming forward to offer hope to people who are still victims of ritualistic abuse."

Paul Murphy said that he talked with a woman he called "Tina." He claimed that "When Tina was just a child she says that cult buried her alive, strapped her to crosses and forced her to witness

human sacrifices." The following is taken from the interview:

Murphy: And how many people did you see die?

Tina: I would say maybe twelve that I know of for definite.

Murphy: What was the most painful memory you have of what happened to you?

Tina: Close members of my family who have passed away.

Murphy: They were killed?

Tina: Yeah.

Murphy: By your own parents.

Tina: Yeah.

Paul Murphy went on to say:

At the time Tina's father was a member of the LDS Bishopric. Tina only recently remembered what happened to her. She told her story to Glenn Pace. . . . Dozens of stories like Tina's convinced Pace to write this 12-page report detailing activities of a satanic cult within the LDS Church. Now the church is instructing its bishops and stake presidents to take the matter seriously.

On October 25, 1991, the Mormon Church's own station, KSL (Channel 5) interviewed a woman called Jody. According to Jane Clayson, "Jody was three years old when she says she unknowingly became trapped in the scene of ritualistic abuse. It lasted five years. Twenty years of therapy has triggered her memory of the most heinous rituals in which she was forced to participate." Jody claimed that the cult was involved in "infant sacrifice and cannibalism—a lot of torture."

Clayson reported that "Jody is one of the victims LDS Church General Authority Glenn Pace interviewed for the internal, confidential church memo printed in an anti-LDS Church newsletter yesterday. The year-old memo estimates up to 800 people may be involved in such abuse along the Wasatch Front. Church members—some church leaders. Jody says LDS Church doctrine was twisted and distorted in the ritual ceremonies."

Jody stated: "There is a lot of violence and sexual perversion that went along with different scriptural settings." She went on to say, "I have no idea what my relationship to God is because that was so turned upside down. My religion, my sense of self was stolen."

KTVX (Channel 4) interviewed a victim who related the following:

My grandfather was a bishop and my grandmother was a Relief Society president [an organization for adult women in the Mormon Church]. My grandparents were the leaders of what was happening to me as a child. As a very small child I witnessed my baby brother being murdered by the cult. Everyone participated in this. I do remember the evidence was often burned, and, for instance, when I was a[n] adolescent, I was pregnant and the cult literally aborted my baby and burned it.

Another victim appeared on the same program. Unfortunately, we started recording too late and missed her story. We did, however, record the following statement from her: “There is no doubt that it’s going to blow many members [of the Mormon Church] away, and it will be very difficult for many members to accept.”

On November 27, 1991, *Inside Edition* reported the following concerning a woman who was interviewed: “This woman, who calls herself Janet, says the horrendous ceremonies described in Bishop Pace’s memo happened to her as a child.” Janet made this startling statement: “I witnessed and had to participate in the murder of eight children and saw one man murdered.”

Janet also stated: “They made me chant over and over again, ‘Satan is good, Satan has all power.’” This same woman supported Noemi Mattis’ assertion that doctors were involved in the abuse: “I know that there were doctors and nobody knew.” She further affirmed that those who abused her “were dressed in black robes and would form a circle around a stone altar, and I would be put on the altar and they would do various sexual perversions.”

On January 18, 1992, KSL (Channel 5) interviewed a woman called “Jane.” She revealed: “The people I was with do believe in Satan. They believe in worshipping him.” Jane claimed that “There were families involved . . . the children were initiated into it, into the cult, with very formal initiations. Every time that I went up there were sacrifices, human sacrifices.” This same program revealed the location of the purported sacrifices: “The woman we call Jane remembers horrific things happening in this canyon near Kamas [not too far from Salt Lake City]. She believes her father and others raped, tortured and killed people in their worship of Satan.”

Jane explained to the television audience, “I know it happened because I was forced to commit murder. I committed several sacrifices myself, and I became very good at it.” The audience was shown a drawing made by Jane which “represents one of Jane’s most painful memories in the Kamas canyon. She remembers trying to escape a ritual site with a five-year-old girl named Mary.” Jane related: “I knew what was going to happen to her because I was older and I’d been through things. Mary tripped and the dogs got her.”

Jane gave this information concerning her family life:

They [her parents] were real involved in their church. . . . Then there is a down side too—a lot of sexual abuse—the back bedroom where mom and dad slept. I remember the bed. I remember getting woke up in the mornings and brought into there. Mom was a very active part of the abuse from the time I was little. As far as the satanic stuff, I don’t remember her being up in the mountains for the rituals. I do remember her taking me to the office building where a lot of abuse and programming took place.

The television audience was then shown a building just a few blocks from the Mormon temple in Salt Lake City and told that Jane “remembers cult leaders using drugs and electrical shocks to program her” when she was taken there. Jane claimed that, “They wanted me to be like a robot for them. I would do what they wanted me to do and say what they wanted me to say and they could control me.” Jane’s therapist, Janice Marcus, said that the cultists “would give specific messages that could later be used as triggers in order to control what she did.”

The television audience was also shown a health care facility, which is now closed, where Jane claims that she was abused by the cult many years ago. She became very upset when she entered one of the rooms because she felt that she remembered that they “had a furnace here . . . where they put bodies in.”

Jane made these very sad comments about the effect ritualistic abuse had on her:

I feel like everything that I held dear—that I believed in—has been ripped away. I’m not what I thought I was. My parents aren’t what I thought they were. I don’t want a witch hunt to happen. I just want the abuse of the children to stop.

Gode Davis is rather suspicious of the claim that there is a vast satanic conspiracy dedicated to

abusing and sacrificing children. Nevertheless, in his article, "In the Name of Satan," Davis gives this chilling information obtained from one of the purported victims:

Carol (not her real name) is a 37-year-old "survivor" who now remembers some horrifying childhood experiences. "When I was about 8, my parents took me to an abandoned house up Emigration Canyon (in the Salt Lake Area). A black-robed woman greeted us, then we were led inside the house through a trap door and down some steps to a very large underground room," she says. In the room—which was lit by candles placed on a black cloth-covered center staged altar—Carol remembers seeing many robed and hooded adults and children of both sexes, including infants. After the adults began a chanting "church-type" ceremony, the children were undressed and photographed nude. The girls were then gang-raped—in Carol's case, "at least 25 times"—and the older children forced to slit the throats and cannibalize the flesh of the sacrificed babies.

Carol believes the rapes were part of her initiation to become a "breeder" for the satanic cult her parents belonged to; she remembers having birthed, as an adolescent, two infants who were later ritually murdered in her presence, and in other instances having been urinated upon and forced to ingest bodily wastes.

Carol's . . . "memories" are recent—disclosed under the influence of hypnosis while she was in treatment with a local therapist after being diagnosed with a multiple personality disorder.

Victimization stories similar to Carol's are being divulged to therapists, child-protection workers, law enforcement officials, and religious counselors nationwide. Although a significant number of children and teenagers suspected of being abused in daycare and neighborhood settings have reported being exploited as satanic pawns, increasing numbers of predominantly female adult "survivors" have become the major firsthand source for accounts of sexual and physical child abuse colored by ritualized satanic practices. (*Network*, March 1992, p. 14)

One of the saddest stories concerning satanic ritual abuse comes from Michelle Tallmadge and her family. As we noted earlier, Tallmadge committed suicide because she could not live with the memories

of abuse she suffered as a child. On November 17, 1991, this heartbreaking obituary appeared in *The Herald Journal*, published in Logan, Utah:

Michelle Tallmadge, 23 died early Saturday . . . A pretty girl with sparkling wit, Michelle brightened the lives of all who knew her. She showed her compassionate nature by working as a housemother for several severely handicapped children. . . .

In her childhood Michelle was subject to severe ritualistic abuse. When these memories surfaced at a later age she was never able to resolve the memories with who she wanted to be. After four years of unbearable pain she left this life of her own accord. . . .

Funeral services will be held . . . in the Logan 7th Ward Chapel . . . with Bishop Dennis Griffin conducting. . . . Burial will be in the Logan City Cemetery. (*The Herald Journal*, November 17, 1991)

Fortunately, Michelle wrote concerning her experiences with the satanic cult. Some of her writings were shown on KSL TV on January 18, 1992. We quote the following extracts from Michelle's own account:

I'm Michelle Tallmadge and when I was young I was involved in a cult.

I was raped, beaten, tortured, saw several babies bleed to death after I was forced hand over hand to cut their throat. I saw my friends beat up and sodomized . . .

Lord I have some repenting to do. I did many horrible things. I raped little children.

I did it because I did not want to get hurt any more. I just tried to pretend they weren't real so I could love them before I did anything bad to them. Because I love children so. But I didn't want to get hurt any more, and I know my love was used against them by another part of me. But that wasn't me.

I remember all those things I did, every one of them. I am so horrified. I have nothing to hide behind. I did those things every one of them.

I thought Satanism was supposed to work better than that. I thought I could have something to hide behind.

Michelle also revealed to her parents the grizzly details of the abuse she had suffered and a month after her death, part of her story was printed in *The Cache Citizen*:

At age 23, Michelle Tallmadge told her parents her worst nightmares were realities.

“She wrote once that she was born to suffer, and truer words were never written,” said her mother, Mary Tallmadge. “So much happened to her it was just incredible.”

Mary and her husband, John, buried their daughter one month ago after Michelle succumbed to a four-year battle against “unbearably painful” memories that began to surface in her late teens.

The Tallmades said her recollections, which detailed severe ritualistic abuse by a satanic cult throughout her life, indicate a serious problem in the valley.

“It’s happening a lot more than you think. It’s quite extensive in Cache Valley,” Mary said. “There is a great deal of denial in Utah and not much help is available.”

For Michelle, the battle that ended in suicide began when she was very young. Sitting in their Logan home among letters Michelle had written and documents of the events that led to her death, the Tallmades described her ordeal. . . .

“We had a sense something was wrong when she was about 8 years old,” Mary recalled. “She never did things as you expected, she always went off at a strange angle . . .”

When Michelle was in third grade Mary volunteered to work at her school. . . . At that time, unknown to them, Michelle was being molested by older children in the neighborhood but could not tell her parents, Mary said.

Her parents said she was gang-raped before she reached puberty. They gave the names of Michelle’s assailants to authorities in the Church of Jesus Christ of Latter-day Saints and to police.

They also notified police in California where some of the boys had relocated. But because Michelle had repressed her memories of the incident until years later and there was no physical evidence, no arrests were made.

“She was made to feel responsible for the rape,” Mary said. “They told her she was a slut, that she wanted it. They told her she was ugly. They covered her with excrement. They degraded and humiliated her. In every way, they tried to dehumanize her. . . . They tried to destroy her values.”

Michelle was further victimized by prolonged sexual abuse and unwillingly drawn into satanic rituals, her mother said. . . .

Mary said that by the time Michelle began remembering her experiences, she had developed multiple personalities that repressed memories in order to cope with the horror of the rituals, and that Michelle could not recall the events until later. The memories she did have were sketchy, and often not chronological. Even Michelle could not recall how often the incidents occurred, her mother said.

“She would be missing coats and other clothes and couldn’t remember where they were—she had left them at the ceremonies. Sometimes we’d fight in the mornings because she couldn’t get up for school. They (cult members) had taken her all night. She couldn’t remember anything, all she knew was that she was exhausted.”. . .

Mary said much of the abuse occurred after school, often in a gravel pit in their neighborhood. . . .

The Tallmades sought treatment for their daughter inside and outside of Utah. Michelle began therapy for an eating disorder when she was about 15, they said. . . .

At 17, Michelle underwent testing to determine whether she was schizophrenic or depressed. Both tests came up negative, Mary said. . . .

When Michelle did start talking, the stories she told were incredible.

“She told me very calmly and very rationally that she had been tortured,” Mary said. “She described a very sophisticated torture done in a hospital setting by physicians. She said it felt like her soul was being emptied out. She said ‘they sort through your soul and put back in what they want.’”

“She said they discussed her as if she were a piece of meat, studying and experimenting on her.” Mary said Michelle’s heartbeat was stopped several times during the experiments. “It was the ultimate in torture, the ultimate in pain.”

The procedure used electrodes attached to her body, Michelle told her mother. Mary believes the torture instilled multiple personalities in Michelle that were programmed to perform specific functions. . . .

Mary said Michelle’s experience at Ricks [a Mormon Church college in Rexburg, Idaho] was “one of the most horrible times in her life,” and that she was abused by cult members in Rexburg. . . .

Michelle also told therapists and her parents that some of her personalities had witnessed and performed infant sacrifices and child abuse. Her parents said that in some therapy sessions she described being buried alive. . . .

The alleged ceremonies took place nearby, Mary said.

“Michelle said she was buried alive up Logan Canyon and saw her first sacrifice up Providence Canyon.”

Michelle’s father, a tree surgeon with a master’s degree in forestry from Yale University, was more reluctant to believe.

“Here I am, a very meat-and-potatoes guy, just going through life. But when she told us what happened, she knew it happened. I told her some of these things could be done with drugs or trickery. But something happened to that kid. The things she said were not because of an active imagination.”

He said she would sometimes point to houses as they drove down the street. “She would say, ‘This is where they cleaned me up.’ That’s why it’s so hard to disbelieve—there are all these incidentals.”

Once she showed her father intricate drawings she made of human internal organs.

“Things like that killed me,” he said. “She would ask me,” he said. “She would ask me, ‘How would I have known this, Dad? They didn’t teach me this in school.’ There was no doubt in my mind that she believed the things she said.” . . .

The Tallmages said Michelle did not use drugs or alcohol, but told them she had been drugged during ceremonies.

The ceremonies Michelle described to her parents were terrifying.

Mary said Michelle told of often being tied down or hung upside down and being sexually molested. Once the cult dripped blood from a sacrificed rabbit into her vagina while she was hanging upside down.

“When you’re hung upside down, you can’t breathe. That’s what makes it such a nice form of torture,” she said sarcastically.

Mary said another time, much to Michelle’s horror, they put an abdomen from a dismembered infant on her head while she “just freaked out and danced around screaming, ‘I killed the baby!’” . . .

Mary said the perpetrators often dressed in white, or as police officers, doctors and other figures of authority.

“They convinced her there was no avenue of escape.” . . .

“She had a tender conscience,” Mary said. “She was the kind of girl who fished baby grasshoppers out of the ditch so they wouldn’t drown. She was tender-hearted, always for the underdog.”

“She befriended the friendless,” John added.

“She had memories of sacrificing babies,” Mary said. “You couldn’t convince her she didn’t do it, that it was another personality.” . . .

Once Michelle began remembering details at age 20, therapy grew more painful.

“I’ve lain next to her as she quivered with fear. I’ve sat through relives (physical sensations of past experiences) with her. I’ve held her as she screamed and writhed as she relived tortures,” Mary said. “She knew that to be healed she would have to process all those memories.”

She’d throw up, spit and get totally excited sometimes, John said. “We’d just wait. Soon she’d be a quivering heap, exhausted. She’d just look up at us and say, ‘OK. Let’s try it again.’”

Michelle did begin to respond to therapy after a couple of years.

“She began to feel her body again,” Mary said. “She had pushed away all sense of having a body until then. She began to exercise. She began to trust again.” . . .

But they said the change in their daughter was short-lived, that things soon became “more chaotic.”

“She got a phone call one day accessing her (summoning through hypnotic messages or other symbols),” Mary said.

After receiving that call, 18 months ago, Michelle told her parents she was raped again. Mary said her daughter came home and destroyed the things that meant the most to her; she threw away the clarinet that had won her music scholarships and tore up the most beautiful pictures of herself.

“It absolutely disintegrated her. Her life was never back together again,” Mary said. “My personal opinion is that they released the personalities created in the torture.”

The incident was reported, but no arrest was made.

“The police really had no physical proof,” John said, “and there was some confusion in the time and place. But she thoroughly believed she was raped. Something traumatic happened to her during that time period.” . . .

Michelle, who had attempted suicide before, succeeded on Nov. 16. . . .

A city employee found Michelle wandering up Logan Canyon about midnight Nov. 15. She had drifted off the road in her car after taking a massive aspirin overdose. . . .

“They tried to take away her belief in God by abusing her in every way, [”] said Mary. “They didn’t get it.”

Michelle was taken by ambulance to the intensive care unit of Logan Regional Hospital, where she died the next morning.

“She was comatose,” Mary recalled. “We walked into her room and I said, ‘Michelle, it’s Mom. We’re here.’ Then John said, ‘Michelle, it’s Dad. We’re here.’ Then, before we could take a step toward her, she went into convulsions and died. There was no cure for her in this world. Now the pain is healed. . . .”

John and Mary understood their daughter’s pain. “She could not resolve things, she could not live with what she knew. . . .”

The Tallmades are quick to decry suicide as a solution to any problem. After a long silence, Mary said, “Sometimes I go through her things so I can remember what she smelled like. It’s just so hard to know that I can never touch her, hold her, kiss her or comfort her again.” . . .

“An anthropologist will tell you it’s a social phenomenon. The police will tell you they have no physical proof. You really have to live through it to believe it,” Mary said. “It’s like childbirth—until you’ve actually had a child, you cannot conceive what it’s like.”

Mary is a self-made crusader who wants to help other children. “There are so many children without voices who don’t get the help they need.

“Denial is such a dangerous thing. You tell your kids about drugs, and not to talk to strangers, but you don’t tell them to watch out for the neighbor kids. It spreads through the children.” . . .

Parents need to spend time with their children, she said, and insecure children are especially vulnerable.

“Parents need to take great pains to let kids know they’re loved unconditionally. It’s not enough to be concerned. We can’t be casual parents any more.” . . .

“The worst thing that could happen is that our daughter would be killed, and she’s dead,” Mary said. . . .

No arrests were made in connection with Michelle’s case, but the Tallmades say they have no animosity toward law enforcement officials.

“They were always very sensitive and very nice. They had nothing but the utmost care and concern for us,” said John. “They knew we were in a lot of pain and were very kind.”

As Mormons, the Tallmades hold to their religious beliefs to see them through.

“People will think I’m a religious fanatic or something, but unless we align ourselves with God, we will not win,” John said. “We will not win with governors task forces. We will not win with law enforcement. We will not win with public awareness.

“We must align ourselves with God and pray that this evil will be made public.” (*The Cache Citizen*, Logan, Utah, December 18, 1991, pp. 1, 12–13)

The following week *The Cache Citizen* printed the following:

Tongues have been wagging in Cache Valley for years about the existence of an organized satanic cult—some unspeakable evil that goes beyond teenagers playing board games, something that reaches into the homes of neighbors and the pockets of prominent public officials. . . .

Officer Brent Auman of North Park Police Department, which covers North Logan and Hyde Park, recalled his conversations with Michelle Tallmades.

“I’d sit there and say, ‘I want to help you. You tell me what happened and where,’” Auman said. “But she was afraid. She thought the group would somehow know she had told someone.”

He believes an organization that supersedes teen-aged dabbling in the occult exists. “I believe it’s bigger than that. I’ve tried and tried to find out where stuff’s going on, but the (victims) won’t tell us when. You know it’s going on, but you can’t prove it.” . . . Randy Auman, a Logan police officer and Brent Auman’s brother, says he will remain skeptical until such proof is produced. . . .

North Park Police Chief Paul Lamont said he also is wary of exciting the public over “a very sensitive issue” but he has maintained files of evidence suggesting satanic crimes.

“I think it’s there,” Lamont said. “I think we have a problem.” . . .

Paul Daines, a doctor of internal medicine, is a believer. He treated Michelle Tallmades the night she died of an aspirin overdose.

“I believe it’s occurring,” he said. “I’ve watched with much interest the news and what

comes out in the paper. I've decided I don't believe it's not happening."

Although he does not treat people for the effects of ritualistic abuse, Daines says several of his patients have told him they are in therapy because they were ritualistically abused by a satanic cult.

"Based on what I've seen—and it's been very limited—I believe." (*The Cache Citizen*, December 25, 1991)

Many people may find it hard to believe that charges of satanic abuse are coming from Cache Valley. From outward appearances it seems like an unlikely spot for such allegations to surface. The second temple that the Mormons built after coming to Utah is located in Logan, the largest city in Cache Valley. It was completed even before the one in Salt Lake City.

It is alleged that where satanic ritual abuse exists there are also many sexual attacks on children which are not necessarily done in the name of Satan. Conversely, it seems likely that any area where the sexual abuse of children is prevalent might be a fertile field for Satanism. One man who grew up in Cache Valley wrote us a letter in which he made some very strong allegations against church leaders in that area:

I appreciate the *Salt Lake City Messenger* . . . This month's letter addresses something that has concerned me for over forty years. The ritual abuse issue is not new in Utah or in the mormon [*sic*] church. It has been going on here for as long as I can remember. And, yes the mormon leaders knew about it as well! Because they were just as much involved in the abuse of children as the satanists are now accused of. Many adults that were abused as children here in Cache Valley, including myself, know that these things are true, even among so-called religious mormons who abused the authority they claim to have from God. We all told our Bishops at the time but were ignored and criticized for doing so.

My concern at this time has been that the TRUTH be brought out in the open, for all to see. That the secret works and combinations be revealed, even if it includes the mormon religious leaders who perpetrated the ritualistic abuse against us. . . . The Lord Jesus Christ denounces the practice of favoritism in no uncertain terms! I would therefore praise God through Jesus Christ

for the release of the report in the messenger this month. . . .

I personally don't recall the candles or sacrifice of humans by mormons, except sexually, emotionally and spiritually! The destruction of children[']s minds, and souls by mormon leaders was enough to warrant the writing of this letter. . . .

I had been told as a young boy growing up in _____, [a small town in Cache Valley] that I was the only one that was being abused and to shut up about it. Two years ago I began to work with dozens of people who were abused as children in this quiet little community. The memories will always be there for all of us, because we are faced with it everyday of our lives.

It was God through Jesus Christ that saved us from the horrors of our childhood. And many of us from our attempts at suicide because we could'nt [*sic*] handle the extra burden put upon us by our perpetrators. We are the fortunate ones, it seems! Many others did not make it! It was the love of Jesus Christ that helped me to cope with the stress and turn the other cheek as a child. He has sense [since] began to heal my body, soul and mind but it has'nt [*sic*] been easy for me to forgive, let alone forget! After going through 14 years of hell on earth as a child, I'am [*sic*] now receiving more threats against my life, again, from members of the mormon church who are very self-righteous, hypocrit[e]s. . . . (Letter dated November 15, 1991)

Utah seems to have its share of sexual abuse. The *Salt Lake Tribune* reported:

PROVO — Three-fourths of all 4th District Court cases in 1991 involved drug or child sex-abuse charges, according to police and court statistics.

Law enforcement officials say the numbers result from a combination of more offenders being caught and an increase in the number of offenses. (*Salt Lake Tribune*, January 1, 1992)

Three months later the *Tribune* reported that there had been a substantial increase in child sexual-abuse in Utah between 1990 and 1991:

Child-abuse and neglect reports jumped about 20 percent last year. . . .

The Utah Division of Family Service's 1991 report showed 10,179 Utahns were victims of child abuse last year, an increase of 19.4 percent.

Since 1983, the number of child-abuse and neglect victims has grown 212 percent.

Child sexual-abuse numbers were even more alarming. The increase of 2,316 sex-abuse victims in 1991 was a jump of 23.7 percent more than the 1,872 recorded in 1990. Since 1983, reports of child sexual abuse have risen a whopping 379 percent. (*Salt Lake Tribune*, April 8, 1992)

THE HADFIELD CASE

Glenn Pace's suggestion of the possibility of an organized conspiracy to sexually abuse children was not the first warning given to the residents of Utah. In a highly controversial trial, which took place in 1987, a man by the name of Alan B. Hadfield was convicted on seven counts of "sodomizing and sexually molesting his son and daughter" (*Salt Lake Tribune*, January 13, 1988).

Anson Shupe says that in 1985,

Mrs. Sheila Bowers of Lehi, Utah, went as usual to her job . . . leaving her three small children to be watched by her sister. . . . the children's aunt saw and overheard things that disturbed her. . . . For youngsters they definitely seemed to know far too many details about sex, as if they had been tutored by someone older. . . . Mrs. Bowers telephoned Dr. Snow, and not long after this Mormon mother's worst fears were confirmed: her children were apparent victims of sexual abuse. The children told Dr. Snow that a teenage babysitter was the perpetrator. And it turned out to be not just anyone; the alleged abuser was the daughter of the bishop of the Lehi Eighth Ward of the LDS Church. (*The Darker Side of Virtue: Corruption, Scandal and the Mormon Empire*, 1991, pp. 106–107)

In the *Salt Lake Tribune*, under the date of December 16, 1987, we find the following:

PROVO — As many as 40 people in the same Lehi neighborhood were implicated as child sex abusers by their own offspring and other children in the area, a therapist testified Tuesday.

Dr. Barbara Snow, the principal therapist who broke an alleged widespread pattern of child sexual abuse centered in one ward of the Church of Jesus Christ of Latter-day Saints, spent nearly six hours on the stand during the second day of the trial of Alan B. Hadfield. . . .

Dr. Snow . . . testified she first had contact with Lehi children after some parents caught their children playing sexually oriented games and believed they needed some counseling.

At first, the children implicated other children in the neighborhood, then as the circle of people grew, they began naming adults, including the bishop of the local Mormon ward and his wife.

She testified she had no idea Mr. Hadfield, who was adamant in pressing for charges against the earlier named suspects, was involved at all until his daughter finally implicated him in May 1986, about nine months after the therapy began.

On December 18, 1987, the *Salt Lake Tribune* ran a story which contained the following:

Mr. Hadfield took the stand in his own defense . . . He testified that accusations initially came from just a couple of children in the Hadfields' Lehi neighborhood, but eventually grew to include dozens of children pointing their fingers at dozens of adults in what was alleged to be an incredible string of sexual abuse and sodomy that encompassed much of the Lehi Eighth Ward of the Church of Jesus Christ of Latter-day Saints.

He testified how first the ward's bishop and his wife were accused, and how the suspect list grew to three, four, five, six and more families in the neighborhood.

Many people felt that Dr. Snow planted ideas of sexual abuse in the minds of the children. A psychiatrist we discussed the situation with said that although he had questions about Dr. Snow's methods, he talked about the matter with another psychiatrist who had also interviewed the children. He was surprised to learn that this man had reached similar conclusions—i.e., that there were probably many people involved in the scandal. Since he has a great deal of respect for this man's work, he feels there may have been something to the statement that there was an organized sex-abuse ring functioning in Lehi.

Although officials indicated that additional charges might be filed, no one else has been prosecuted for the purported abuse. Many people in Utah still feel that Mr. Hadfield was innocent of the charges and that the accusations made by

the children against him and other members of the Mormon ward in which he lived were without foundation in fact.

Although there seemed to be a reluctance to bring the matter out into the open at the trial, it has since become apparent that satanic ritual abuse was alleged by the victims. According to Noemi Mattis, the psychologist who co-chaired the governor's task force, the ritualistic abuse part of the problem in Lehi was hushed up. In her interview on KUTV's *Take Two*, November 10, 1991, Mattis made these comments:

... it's very difficult to make a case of ritual abuse, and there have been a number of cases where the prosecutor knew about ritual abuse and if they did go forth with the case, they did not bring out the allegations of ritual abuse. That was the case in Lehi . . . which was a ritual abuse case, but the prosecutor did not bring that into the court because they were sure the jury would not believe that.

In his book, *The Darker Side of Virtue*, page 109, Anson Shupe said that in the Hadfield case children told "stories of orgies where participants wore costumes and the adults took photographs. Worship of Satan was demanded." There are some interesting parallels to Pace's memo in newspaper reports of the trial. One "little girl talked about one instance when people had cameras hanging from the ceiling, needles being stuck in her, blood being drawn and people coming out of graves" (*Salt Lake Tribune*, December 16, 1987).

The reader will remember that Glenn Place also wrote concerning the tactic of children being placed "in a plastic bag and immersed in water" to terrorize them (p. 3). He also revealed that the children are warned that if they do not do what they are told, "their brother or sister will die, their parents will die . . . or they themselves will be killed" (p. 4). On December 17, 1987, the *Tribune* reported an allegation that Hadfield's son was held under the water:

Whitehead said children who have been sexually abused often have also been threatened. Such was the case of Alan Hadfield's children, who testified that their father said "he would drown them and kill their mother" if they told. The 12-year-old Hadfield boy testified that when he was younger his father held him at the bottom of a swimming pool to dramatically prove his threat.

On a special television program, "Promise Not To Tell," broadcast on KUED, Barbara Snow told of the satanic elements found in the Hadfield case:

We had as many as twelve children who were talking about extremely aberrant sexual behavior that included multiple perpetrators with a high proportion of women; the use of blood, with blood being smeared on the children and them drinking blood, feces and urine . . . and the passing of it in a circle as if it were some type of a particular sacrament they had referred to it as. The children were familiar [with] and were capable of drawing all types of pentagrams and stars and satanic symbols and crosses.

The same program quoted the psychiatrist Paul Whitehead as saying the following:

All three of the Hadfield children discussed the ritual aspects of their sex abuse. And, as a matter of fact, ritual abuse is more traumatizing and terrorizing to children than sex abuse alone.

Robert Kinscherff and Richard Barnum felt that the Hadfield case was very important:

The Hadfield case decided by the Utah Supreme Court in February 1990 is of particular interest because the clinicians there developed information alleging organized "sex ring" exploitation of the children along with satanic rituals. The defendant appealed his conviction on charges of sodomy with a child . . .

The Utah court ruled that these challenges were insufficient to warrant a new trial as a matter of law, since this evidence was cumulative rather than new and the jury had sufficient opportunity to weigh the testimony. (*Out of Darkness*, p. 82)

In 1990, Barbara Snow co-authored an article with Teena Sorensen entitled, "Ritual Child Abuse in a Neighborhood Setting." Both these women have been involved in treating victims of sexual abuse in Utah. Although the names of perpetrators were not given, it seems apparent that they are speaking of the Hadfield case and abuse that occurred in four other neighborhoods:

Child sexual abuse has taken on a new dimension as cases of what has been termed "ritualistic abuse" involving multiple victims and offenders have emerged nationwide. . . .

The focus of this study is to retrospectively describe common characteristics evident in five cases of ritualistic abuse that occurred in five separate neighborhood settings. . . . all involved satanic religious practices. . . .

Of approximately 575 cases of alleged child sexual abuse in which the authors were involved as therapists and/or evaluators between 1985 and 1988, 52 cases were identified as "ritualistic abuse" as defined in the context of this study. Of those, 39 met the following study criteria:

A police report filed on the case between 1985 and 1988[.]

Child self-report of abuse as occurring in a neighborhood setting[.]

A combination of six or more elements identified as characteristic of ritualistic abuse contained in the child's self-report (Streiff & Bitz, 1988). . . .

Two adults from two different neighborhoods were criminally tried and convicted on child sexual-abuse charges in highly sensational trials. . . . Five adolescents from two other neighborhoods were similarly charged in juvenile court. Two admitted guilt and three were acquitted in a trial by a judge. . . .

In four of the five neighborhoods examined there were three distinct components to the sexual abuse; incest, juvenile perpetration, and the adult ritual sex ring. These components operated simultaneously and interacted with one another. . . .

In each of the five neighborhoods described, multiple cases of incest were reported. "Incest" as defined for this article refers to sexual activity between a parent and child . . . Seventeen children from six families reported incestuous abuse by a father.

A characteristic seen in several of the substantiated cases of incest was that children who had acknowledged sexual abuse by neighborhood individuals later revealed that a parent with whom they were involved incestuously exposed them to the extrafamilial abuse. . . .

In four of the five neighborhoods described, extensive interplay existed between the youths in the area. . . .

Thirty children from four neighborhoods described involvement with juvenile perpetration, including sexual abuse of younger children by an adolescent babysitter, sophisticated sexual play among peers, and the sexual assault of a child by other children or adolescents acting in pairs or groups.

Of particular importance is the fact that it was juvenile perpetration in all four of the neighborhoods that attracted attention and eventually led to exposure of the incest and adult sexual ring.

Although juveniles used strategies similar to those of adult offenders to maintain victim silence about nonconsensual acts, they did not exercise the same degree of planning, attention to detail, and caution that typified the involvement of adults. Their sexual abuse was often highly sadistic in nature and frequently involved object rape with tools, knives, sticks, toys, and so on. Incidences of imitative cross-dressing derived from the adult sex ring were seen among adolescent boys. Theft of female siblings' and neighbors' underwear often brought about exposure. . . .

A 16-year-old female was convicted in juvenile court of sexually abusing preschool children for whom she was a babysitter. In court-ordered therapy she disclosed a long-term incestuous relationship with her father who had involved her and her siblings in an adult ritual sex ring. To ensure her silence during adolescence, she was required to recruit new children for the ring, as well as abuse them independently. She verbally berated and slapped one 4-year-old boy she tended, calling him "stupid" and "bad." She would then fondle him and commit fellatio. Her father telephoned to monitor her actions and would instruct her to bring the child at a specified time to the basement of a neighborhood home where the adult sex ring met. . . . An adult ritual sex ring consists of a number of adults who act collectively and covertly to systematically sexually, physically, and psychologically abuse children and adolescents in a group setting. The 39 children included in this study provided detailed reports of adult ritual sex ring behavior.

One striking feature of this component is the tremendous duplicity in the lives of the adult offenders. The overwhelming majority of known offenders were active members of the predominant religion in the neighborhood. Several held high profile church and community leadership positions. . . . Many were recognized in their various areas of employment, including the legal and childcare professions. Women were identified as perpetrators in all five of the neighborhoods. This tends to corroborate the findings from the national study on abuse in child care, which identified a preponderance of women offenders in ritual abuse. These women

in the neighborhoods were most often mothers and grandmothers who were involved in church, community, and extracurricular activities of children. These women were often reported as working cooperatively with their husbands in the ring. Participants in the adult ritual sex ring included extended family (i.e., grandparents, aunts, uncles, cousins) who cooperated with neighbors and other adults.

It is of interest that an adult perpetrator in one of the neighborhoods gave a confession to law enforcement. The confession corroborated statements from child victims as to the identities of other offenders in the ring. His confession was discounted, however, because he had hypnosis and sodium amytal as part of his treatment . . .

A 15-year-old boy who had been involved in an adult ritual sex ring since the age of six described being initially recruited by the child of a ring member. He reported being transported to different locations where adult members met, including a warehouse, cabin, closed business, and several homes. Numerous children, adolescents, and adults were present. Many he knew as neighbors, friends' parents, and religious leaders. . . . Children were divided into groups with different activities occurring simultaneously, including filming of pornographic scenarios acted out by pairs of youth, viewing of pornographic films, and sexual activities . . . Injections were given that prevented movement and dulled pain. Urine and feces were ingested, and cross-dressing, costumes, and bondage were used. He was forced to participate in the torture and mutilation of two dogs. He was told that Satan was more powerful than God, that the group contained his "true" parents, and that should he tell of the activity, his other family would be killed and his house burned. Physical assaults and diverse other threats were made to ensure his silence when released. . . . The data from this study suggests that children do not directly seek help by reporting their abuse. Not a single child subject made such a "purposeful" disclosure. The majority of children initially denied any knowledge or involvement and many maintained silence for a significant length of time. This appears a rational survival strategy given the assaultive, terrifying, and relentless nature of the coercive techniques used with the children to force silence. . . . The high incidence in this study of religious leaders within these neighborhood cases

seems almost incomprehensible as their daily lives represent a conspicuous model of morality. Nelson (1988) and Finklehor et al. (1988) provided insights into this phenomenon. They suggested that individuals highly vulnerable to satanic ideology have a religious and supernatural mindset, are raised in a highly moralistic and perfectionistic setting, have difficulty repressing their urges and drives to gratify themselves, experience frustration and a highly negative sense of self when they fail to maintain the type of righteousness they aspire to, and seek alternative power and fulfillment through a doctrine that reverses their weaknesses and makes them feel valuable. Satanic ideology encourages and validates all physical and sexual gratifications, no matter how deviant. The appearance of normalcy extended to the juvenile perpetrators of this study as well. None of the youths showed overt signs of self-styled satanic activity and were considered to be conscientious, responsible, and representative of traditional values. The ability of perpetrators in this study to conceal their pathology on clinical and biological detection tests might be a function of the same psychological defense processes used by victims. Dissociation, repression, and multiplicity may enable offenders—many of whom were themselves victims—to avoid detection.

Ritualistic abuse of children in a neighborhood setting is insidious and difficult to detect. . . . Individuals and agencies who are skeptical or uninformed may fail to recognize the defensive strategies of victims and perpetrators and may believe that all that exists of the iceberg is its tip. (*Journal of Interpersonal Violence*, December 1990, pp. 474, 476–481, 485–486)

On January 13, 1988, the *Salt Lake Tribune* ran a story that indicated that sex-abuse rings might be functioning in the State of Utah:

A spokesman for the Utah Psychiatric Association has issued a startling message: Organized child abuse is not a far-fetched notion. Adults and youths in organized groups or rings appear to be sexually abusing children in Utah. . . .

Dr. Paul L. Whitehead, public affairs representative for the association in Salt Lake City, said mental-health professionals have identified clusters of sex-abuse groups in several communities in the state.

After we published Bishop Pace's memo on satanic ritual abuse, *Inside Edition* interviewed Dr. Paul Whitehead concerning the matter. On that program, Whitehead said: "I feel this is the tip of the iceberg, that much of this goes on" (November 27, 1991).

Inside Edition also interviewed a man who claimed that his three children were sexually abused by a group. He said that the children were also "made to drink all sorts of concoctions made of feces and urine and who knows what else." Kittens were killed in front of the children, "as a warning to them, saying this is what will happen to you if you ever tell your parents." This man also charged that the son-in-law of a "high ranking" church official was involved in the group and indicated that there was a cover-up to protect him. No evidence, however, was presented to establish this serious accusation.

On April 19, 1992, the *Salt Lake Tribune* published an article by Anne Wilson which contains the following:

The social structure of the Mormon Church and its emphasis on family protect child sex abusers, according to two Utah women who have written a book about sexual abuse in two Mormon neighborhoods.

Paperdolls: Healing from Sexual Abuse in Mormon Neighborhoods, was written by two Salt Lake Valley women using the pseudonyms April Daniels and Carol Scott. . . . While the women tell their stories of sex abuse separately, they share more than authorship: One of the teenage boys who abused Ms. Daniels in the 1970s married Ms. Scott's daughter and later abused his own children. . . .

The authors share something else—both wanted to write the book to help victims of sex abuse and their families. . . .

While Ms. Scott wanted to help others, she also wanted to help herself.

"I wrote it out of a need to empower myself, just some deep need to have the truth spoken," said Ms. Scott, who relates how her grandchildren were abused at "touching parties" staged by the daughter and son-in-law of a Mormon Church apostle. . . .

In the book's foreword, Salt Lake County psychiatrist Dr. Paul L. Whitehead reports he treated three of the children described in the book and "can verify the accuracy of their horrific experiences."

On page 52 of *Paper Dolls* Carol stated that when she thinks of the kids from one of the neighborhoods, "it makes me physically ill. Six kids dead. Three of them suicides. Three in and out of institutions. Five with eating disorders or drug abuse."

It seems very likely that the son-in-law of the "high ranking" Mormon official mentioned by the man interviewed on *Inside Edition*, is the same man mentioned in this book. Carol claimed that the apostle's daughter was very generous about tending children, but felt that there was an evil motive:

This mother . . . is a daughter of a general authority in the Mormon church, a daughter of one of the Twelve Apostles. Her husband is in the bishopric . . . Our children told about the "touching parties" at her house. About what the dad did to his two little girls and ours while the mom gave out Popsicles and cookies and took videos. About how she used some of the Junior Sunday School visual aids for backgrounds in the videos. . . . The detail from each matches what the others have said. (p. 55)

On page 108, Carol related that pornographic videos were shown and then the children all took part in various sexual acts:

The whole "party" took less than an hour. Usually about seven children, a couple of teenagers, and three or four adults were there. Sometimes there were costumes and props, and sometimes the children were given injections, "especially if it was going to hurt."

On the same page we read that the children were threatened:

Cynthia said the apostle's daughter told them, "I'll run over your Mommie and Daddy with my truck if you tell," and "I'll drop Claire in the road going to pre-school, and she'll get lost or run over." Cynthia and Claire watched as the apostle's son-in-law strangled a baby kitten. They made the children help bury it. "We can do this to Claire," they told Cynthia. "We'll bury her right here by the kitty if you ever tell."

According to Carol, the church did not take any action against this man:

. . . the stake president . . . talked with one of the children's therapists. The stake president told us he believed it. There has never been an excommunication trial. We think we know why, but there is no way to be sure. . . . the ones who had the "touching parties," are the daughter and son-in-law of an apostle in the Mormon church. . . . What Utah police official, what church authority is going to deal with that?

On page 145, she stated:

The apostle's son-in-law would continue to sit next to the bishop on the stand in church, looking down on all the faces of the children he had molested.

Marion B. Smith, formerly director of Intermountain Sexual Abuse Centers in Salt Lake City, seems to be speaking of this same situation in a lengthy letter published in *Sunstone* magazine. She makes it clear that there were two sex rings discovered in Bountiful—a city just north of Salt Lake City:

I am writing to share my small weight of evidence regarding the furor over ritualized child sex abuse within the LDS community . . . I have worked with many children who have been sexually abused as well as adults who were molested as children. Of the adults I have worked with, four reported satanic abuse involving LDS church members that was very similar to that reported by Bishop Glenn Pace . . . Six of my clients in cases of incest were daughters of former bishops. . . .

What I have noticed, however, is the increase in children reporting ritualized sexual abuse involving groups of children and adults. These reports may or may not relate to satanic rituals and the more bizarre activities associated with satanic worship, but they generally seem to occur within LDS church-linked neighborhood groups.

A little over five years ago, at about the same time the Hadfield case emerged in Lehi, I, along with five or six other therapists, interviewed approximately twenty children from a Bountiful ward. In this same ward other children had made allegations about Bret Bullock and other adults in what appeared to be a group sex ring. Bullock was subsequently convicted. Others were not charged. In this same neighborhood, totally different adults were named by totally different children. This, of course, sounds like an hysterical witch-hunt.

However, the children who reported the second, non-Bullock sex ring did not know what the children in the Bullock case had said and were too young to come up with the consistent, spontaneous, explicit detail and congruent emotional affect that they manifested. These two Bountiful sex rings were never linked by any children as far as I know. Both groups involved ritualized sex acts but to my knowledge, not satanic rites. . . .

One aspect of the second alleged sex ring was that a daughter and son-in-law of a general authority were named as the main abusers by at least seven children. Explicit detail was given about this couple's activities by all of these children. When the couple's names surfaced,

the Bountiful police, for all practical purposes, dropped the case.

Witnessing how the children in the then-contemporaneous Hadfield and Bullock cases suffered, all the parents of the children who made allegations refused to allow their children to testify in court. At the time, the stake president and others in the Church system said they believed the children, but no Church action was ever taken against any of the alleged perpetrators. . . . much of the sex ring activity being reported allegedly has taken place within LDS congregations and is perpetrated by active LDS members. . . . Within the Salt Lake Valley alone, sex abuse rings have been reported in Midvale, West Valley, Salt Lake, and Bountiful. . . . The patriarchal system where the priesthood holders authority is not questioned allows pedophiles a unique opportunity. Bishops often support the perpetrator because he is a priesthood holder. . . . The Church needs to change its implied message that its leaders are morally infallible.

There is the LDS attitude that marriage should be preserved at any cost. LDS denial of anything being wrong within family or Church systems is exceedingly strong. I believe that a Church cover-up occurred in the case of the general authority's children, although I have little admissible evidence to support my opinion. If there has been a cover-up, obviously it is intolerable to Mormons and non-Mormons alike. . . . (*Sunstone*, December 1991, pp. 4–6)

Anson Shupe, who seemed to have questions concerning the conviction of Alan Hadfield and the idea of a satanic conspiracy in Lehi, did feel that some cases of sexual abuse have been covered up:

Most LDS bishops . . . are inadequately trained to deal with the problem of child sexual abuse, much less detect it. . . . There is also a tendency of some bishops and even some LDS health professionals to “cover up” for their fellows in the priesthood in a misguided attempt to protect the sancity [sanctity?] of the office. It is one thing to pay lip service to the notion that priesthood-holders, bishops, and other leaders are fallible human beings; it is another to find that someone “called” to Church service has such a problem. There is an implicit threat to the Church's legitimacy. Child abuse counselor Gary Jensen in Utah's Division of Family Services recalled: “We've had enough cases come to this department where a physician never reported abuse of the child due to the important religious standing of the man in the community.” . . .

Many Utah abuse counselors do not think the LDS Church is concerned enough about the child-abuse problem. . . . Counselor Gary Jensen acknowledged the value of the LDS Church's positive "Homefront" television messages but added: "The irony of all of this is when you get down to the nitty gritty the [LDS] church is not very cooperative and prefers to keep the child abuse matter closed when it involves their own members." Likewise, deputy Salt Lake County attorney Leslie Lewis criticized the Church's handling of such cases: "They do a very poor job of reporting abuse cases to us as they should. They don't give either the police or other agencies the necessary information needed. They try to resolve these problems internally. It's almost like pulling teeth sometimes to get them to cooperate and give us the data we need on victims as well as perpetrators." (*The Darker Side of Virtue*, pp. 113–114)

The reader will remember that in his report on ritualistic abuse, Bishop Pace mentioned that victims told him that Mormon bishops and a stake president were involved in the satanic activities. While Pace stopped short of saying that any of the General Authorities—i.e., approximately ninety men who serve as the highest leaders of the Mormon Church—were involved, on page 10 of the document he indicated that there were charges that "people in high places today in both the Church and the government . . . are leading this dual life."

It is interesting to note that Dr. Paul Whitehead, a prominent psychiatrist, made this surprising comment in a television program regarding ritualistic abuse:

I've had personal contact through [the] telephone with high ranking officials [in the Mormon Church] who talk about other high ranking officials having problems in this area . . . (*Inside Edition*, November 27, 1991)

In regard to sex abuse it should be pointed out that on September 2, 1989, George P. Lee, who was serving as a General Authority in the Mormon Church, was excommunicated. Later the Salt Lake County Attorney's Office charged him with sexual abuse of a child. While a spokesman for the Mormon Church claimed that the church had no knowledge of Lee being involved in sex abuse, it later became

evident that he was entangled in the abuse at the very time he was serving as a member of the Mormon Church's First Quorum of the Seventy. On October 12, 1994, the *Salt Lake Tribune* stated that Lee had pleaded guilty:

A year ago, former Mormon general authority George P. Lee proclaimed he was "innocent before God" of sexually molesting a 12-year-old girl.

But Tuesday before a 3rd District judge, Lee humbly hung his head and admitted to touching the girl's breasts for sexual gratification. . . . Lee, 51, pleaded guilty to attempted sexual abuse of a child, a third-degree felony.

Lee admitted only to fondling the girl's breasts.

But the victim, now 17 years old, said Lee fondled her breasts, buttocks and genitals for three years, beginning in 1986 when she was 9 years old.

The victim testified at a December 1993 preliminary hearing that she considered "Brother Lee," a family friend and [an] important man in the Mormon Church, of which she is a member. . . .

"Brother Lee told me he had fallen in love with me . . . and that the Lord said that was OK," the girl testified. . . .

Prosecutors breathed easier after the plea bargain. They did not want to put the victim through the trauma of a trial—and they were not sure they could get a conviction because it would have been the victim's word against the defendant's. . . .

The plea bargain also was to Lee's advantage. If convicted, he could have gone to prison for life.

Lee was charged with aggravated sexual abuse of a child, a first degree felony, because of the numerous times he sexually abused the girl and because he used his position as a church leader to coerce the victim.

It is also interesting to note that the *Salt Lake Tribune*, July 30, 1993, reported that "the girl reported Mr. Lee fondled her after 'talking to her about polygamy,' according to court documents."

ACTS OF DESECRATION

On June 4, 1992, the *Salt Lake Tribune* reported that Mormon Church buildings in Idaho Falls had been desecrated with satanic symbols:

IDAHO FALLS — Mormon officials believe the Satanic symbols painted on three Idaho Falls churches are the work of vandals, but they want them to stop. “It’s not anti-church,” said Jerry Hatch, president of the Idaho Falls North Stake. “It’s simply an act of vandalism as far as we can tell.” Two LDS churches have been hit twice and the Church of God once. The symbols and words painted at the churches are similar inverted crosses, pentagrams, obscenities and words such as “Evil One.”

While it is true that this type of activity may be just the work of vandals, we have already shown that a much more serious problem exists. Glenn Pace has acknowledged that “sometimes the [ritual] abuse has taken place in our own meetinghouses” (Pace Memo, p. 5). We have received information from two different sources indicating that some of the Mormon temples may have been desecrated. Since these temples are supposed to be protected by the power of God, this is a very delicate subject.

Some victims of ritualistic abuse have prepared statements in which they allege that the inside of the Idaho Falls Temple was desecrated by Satanists. We have been informed that a copy of these statements has been turned over to both the church and law enforcement officials. It is claimed that Satanists were able to gain entrance into the temple when it

was closed to the public and sacrificed a goat in the baptismal font. (This font, of course, is normally used by faithful Mormons who are baptized by proxy for the dead.) In the eyes of a Mormon, such a satanic sacrifice would be an extremely blasphemous act. The diabolic plot, it is alleged, did not end with this evil act. The group then proceeded to use children to make a pornographic movie or video within the confines of the temple. It is also claimed that the Logan Temple has been desecrated and that there has been a concern that something evil may have been going on in the Salt Lake Temple.

Temples, of course, would be far more difficult to penetrate than Mormon meetinghouses. The Salt Lake Temple would probably be the most difficult to infiltrate. It is heavily guarded by Church Security at all times. While it would be very difficult, the temples in Idaho Falls and Logan would be much easier to penetrate due to lighter security measures.

We, of course, cannot prove the allegations which have been made concerning these temples. If they are true, Latter-day Saints would be victims of a very evil group of people who are secretly working against the church. We understand that although Bishop Pace admitted that Mormon meetinghouses may have been used for ritualistic abuse, he did not want to discuss the infiltration of temples.



CHAPTER VIII

RITUAL ABUSE IN OKLAHOMA

In 1994, two and a half years after we published the Pace Memo, leaders of the Mormon Church in Oklahoma City said that “allegations of ritual sexual abuse against several prominent members have been investigated by church officials and found groundless” (*Salt Lake Tribune*, March 26, 1994). Although Stake President Gary Newman denied the charges, no comments from the leaders of the church in Salt Lake City appeared in the article.

The same article published in the *Tribune* reported:

One of the members accused of ritual abuse, a former bishop, also has been accused of molesting a boy in his ward. None of the allegations has led to arrests or charges, although police are continuing to investigate.

The reader will remember that the Pace Memo indicated that even “bishops” were involved in ritual abuse.

In a letter to Gordon B. Hinckley, who recently became the 15th president of the Mormon Church, Merradyth and Jack McCallister indicated that they believed that both sexual and ritual abuse were taking place within the church:

In June of 1963, my husband Jack, had been sexually molested by his bishop (Samuel H. Gardener) [a bishop of the Oklahoma First Ward who died in 1967] for two years between 15–17. He was afraid to tell me because I wouldn’t love or respect him. After we had been married about four months, he told me what had happened and how ashamed he felt . . . I believed him.

In June of 1993, our son, Scott, was 23 years old and recently returned from an honorable mission. He told my husband about being sexually molested between the age of 15–17 by his bishop (Ronald W. Phelps). Scott was ashamed to talk about it prior because he feared the negative reaction of others . . . I believed him.

In September of 1993, the three of us talked to our Stake President, Gary James Newman. Scott both told and graphically demonstrated the sexual abuse he suffered by Phelps. We felt going to our local priesthood authority was the

appropriate thing to do. The details and manner of the molestation were discounted and minimized by Pres. Newman. He told us he couldn’t believe such a thing was true. He rationalized the issue because about a year ago “some crazy lady told him the wildest story about sexual acts of perversion perpetrated by local church members in good standing, he couldn’t give any creditability to anyone telling stories of bizarre behaviors like that without hard evidence.” . . .

At the same time we also wrote you a letter explaining the details of the situation and asking for direct intervention and investigation into the matter from Church Headquarters. We heard nothing . . . only silence. Our pain increased. We talked with other member parents to see if they were aware of anything that had happened to their family members. We formed an emotional support group for survivors of sexual abuse. Finally at a Ward conference we voted in opposition to sustaining the “stake presidency as presently constituted.” President Newman interviewed us afterwards along with other worried parents. We felt like there was no spirit of love . . . no mantle of compassion and discernment. We felt only contempt for us by Pres. Newman. He threatened us to “either stop talking to the Church members about this or I’ll draw up the papers to have you excommunicated for failure to sustain your leaders and apostasy.” He told us we had “crucified an innocent man and destroyed his family . . . we had slandered him [Phelps] without any proof except for a single witness (our son) . . . they couldn’t accept Scott’s word over a priesthood leader held in high esteem . . . we were guilty of splitting the stake apart . . . Phelps was one of his sheep too . . . he had denied doing anything wrong . . . there was nothing further that could be done.” Are we not some of his sheep and deserve to have this matter taken seriously so the children can be protected. . . .

Because Pres. Newman was not willing to hear our cries for help and told us to “do what you have to do . . . but stop talking to the members of the Church about this or I’ll excommunicate you,” we went to the police and filed felony charges against Ron Phelps. It became a public record. . . . The police informed us until there was more evidence developed, it would be difficult to prosecute the case. They believe Scott and recognized the deception used by typical pedophiles with multiple victims. . . .

We were curious about Pres. Newman's explanation of "this crazy lady's story." We did our own investigation to find out who this person was and what she said that could instantly influence him not to believe our son. We discovered the person was Cinda. . . . We purchased the complete set of court records (\$254.00) concerning her allegations of sexual abuse perpetrated by her husband and other prominent church members upon herself and her five small children. . . . We talked with Dr. Richard Sternloff the expert witness on Ritual Abuse. He said there were indeed such crimes perpetrated without common knowledge. We talked with Cinda herself. She gave even more details of perversion. We were sent a copy of Bishop Glen[n] Pace's memo on *Ritual Abuse within the Church*. . . . We contacted, Brad Edwards, an investigative reporter with KFOR television nightly news. . . . he developed his own presentation. . . . "ARE THE CHILDREN LYING?"

A criminal background check revealed Ron Phelps had been arrested for indecent exposure prior to being called as Bishop in 1980 [the charges were later dropped]. He was recently arrested in an Oklahoma University restroom in Norman, Oklahoma on December 3, 1993. He did "*unlawfully, willfully and wrongfully solicit, induce and entice one John Bishop, an undercover police officer, to commit an act of lewdness contrary to the form of the Statutes in such cases made and provided, and against the peace and dignity of the State of Oklahoma.*" (Copy enclosed) We thought it was important to notify others with this public information to protect their children. . . .

We thought next to murder, the second most grievous sin was sexual transgression, (including predators in the priesthood) . . . not the failure to protect the image of the Church at the sacrifice of protecting our children. We thought Jesus Christ would not want His name to be associated with any organization where His "little lambs" are molested by monsters masquerading as trusted "shepherds" to the flock. . . .

I am more than willing to "LET THE CONSEQUENCE FOLLOW." I would far rather be excommunicated and suffer all the penalties attached for eternity . . . than silently stand by and allow any child to endure sexual abuse. . . .

So, President Hinckley we respectfully ask you two questions:

First, did you mean what you said in your talk about children?

And second, "ARE THE CHILDREN LYING?" (Letter from Merradyth and Jack McCallister to President Gordon B. Hinckley, dated March 23, 1994)

At the 1994 Sunstone Symposium Jack McCallister told of the molestation and revealed that his bishop laughed at him when he said he would tell:

. . . that night I finally confronted him. I said, "I don't want you to come near me, I don't want you to touch me . . . I don't want to have anything else to do with you ever again." And he said, "or you'll what?" And I said, "or I'll tell. . . ." he laughed. He said, "who will you tell, I'm the bishop. You're only a kid. Who do you think they're going to believe?"

Mr. McCallister, who also served as a Mormon bishop, claims that there were three other persons molested by Bishop Gardener:

The abuse occurred between the ages 15–18. Jack discovered his friends had also been molested by Gardener but had never disclosed the information because of shame, until Jack told them his story first. Jack had been in psycho-therapy recovery for the past three years at the time of Scott's disclosure for dealing with the memories of his own sexual abuse[.]" ("List of Persons Involved in the Sexual Abuse Allegations," p. 1)

The Oklahoma newspaper, *The Yukon Review*, reported:

Surrey Hills church members who have accused the former bishop of a Mormon church of sexual abuse have vowed not to give up their fight against the church leadership.

Yukon's Jack and Merradyth McCallister and fellow church member Mary Plourde, realizing they face excommunication for speaking out against the church, have accused Ron Phelps and other un-named church leaders of ritually and sexually abusing their children.

Phelps, who was arrested last December for indecent exposure, is the former bishop of the Surrey Hills Church of Jesus Christ of Latter-day Saints. . . .

Phelps is still a member of the Surrey Hills church.

"I'm not going to be quiet," Merradyth McCallister said after a report on the allegations aired Sunday night on an Oklahoma City television station. . . .

In a report Sunday night on KOCO-TV, McCallister described the alleged molestation. "You absolutely go into a state of shock," he said.

McCallister said his ex-bishop told him then that nobody would believe his story.

Recently, son Scott McCallister began pointing fingers at Phelps. He said he has lived through the same ordeal as his father. . . .

Now in his 20s, the younger McCallister said Phelps started fondling and kissing him when he was 14 years old. He claims the abuse continued until he was 20.

He has undergone months of extensive therapy. . . .

Last December, University of Oklahoma police arrested Phelps on complaints of indecent exposure. The Yukon man recently pleaded guilty to two misdemeanors for outraging public decency . . . (*The Yukon Review*, April 20, 1994)

Significantly, according to a statement made on television, the McCallisters filed felony charges against Ronald Phelps on September 13, 1993, over two months before his was arrested at the University of Oklahoma on December 2, 1993!

Local church leaders, however, seem to have been oblivious to the importance of these charges being made against Phelps prior to his arrest. In his zeal to hush the whole matter up Stake President Gary J. Newman sent a letter to Merradyth McCallister threatening her with excommunication:

This letter is to inform you that the Stake Presidency is considering formal disciplinary action against you, including the possibility of disfellowshipment or excommunication, because you are reported to be guilty of apostasy and of actions which have not only adversely affected the good name of the Church but also the lives and testimonies of the members. (Letter dated March 11, 1994)

In a letter to Bishop Larry A. Morgan, dated July 29, 1994, Mrs. McCallister wrote the following:

This letter is in reference to my defense to be presented before you on Sunday, July 31, 1994 . . .

You and Gary Newman have charged me to be guilty of: "conduct contrary to the teachings of the Church of Jesus Christ of Latter-day Saints, i.e., Apostasy and unChristlike conduct" and "Adversely affecting the Good Name of the Church, the testimonies and lives of its members."

I plead guilty to the following:

1. I **AM GUILTY OF BELIEVING** my husband, Jack, was sexually abused by his bishop, Samuel Howard Gardener, as a teenager.

2. I **AM GUILTY OF BELIEVING** my son, Scott, was sexually abused by his bishop, Ronald Wayne Phelps as a teenager.

3. I **AM GUILTY OF BELIEVING** my friend, Cinda Rhoton, testified under oath, subject to perjury, that she and her children were sexually and ritually abused by then bishop, Ronald Wayne Phelps, her former husband . . . and other leaders and members of the Mormon Church.

4. I **AM GUILTY OF BELIEVING** the Church priesthood leaders have shown more concern about protecting the reputation of the Church than the harm done to the children from being sexually abused in secret by men claiming to be true servants of God in the name of His son Jesus Christ.

5. I **AM GUILTY OF BELIEVING** I have a moral obligation to warn all of God's children equally of the signs of sexual and ritual abuse, perpetrated by those in authority with the threat of being infected by the AIDS virus, by whatever means is available to me, guaranteed under my First Amendment Right of free speech.

This issue is not about vengeance or forgiveness. I love my Church. It is because of my love for Jesus Christ and His love for the children, I have decided if I can't warn the parents within the system the only other choice is to warn them from sources outside the Church's information network. I am willing to sacrifice my membership in the Church of Jesus Christ of Latter-day Saints rather than be bound by silence from spiritual intimidation.

On August 2, 1994, Bishop Larry A. Morgan sent a letter to Mrs. McCallister informing her that she had been excommunicated:

It was the decision of the Council that you, Merradyth McCallister, are hereby excommunicated from the Church of Jesus Christ of Latter-day Saints for conduct contrary to the laws and order of the Church.

Jack McCallister beat the church to the punch and withdrew his membership. In a letter to Bishop Morgan, dated July 24, 1994, he wrote:

I refuse to bow down before this false image. I refuse to be intimidated into silent consent. I refuse to place the reputation of the church ahead of the safety of our children. I refuse to protect child sexual molesters in high places.

On July 31, 1994, Bishop Morgan told Mr. McCallister that, “your name is being removed from the church records and your church membership is being terminated.”

On March 30, the *Yucon Review* reported that another member of the Mormon Church was facing the possibility of being excommunicated:

Another member of a Surrey Hills church has publicly accused church leaders of sexually abusing her children—both at the church and during youth group trips. . . .

The latest accuser, Mary Plourde—realizing the potential repercussions of speaking out against the Mormon Church—said this week she believes her children have been abused since 1989 by the ex-bishop of the Surrey Hills church. . . .

Plourde said she also has been threatened with excommunication from the Church, but had “stood up to them.” . . .

Although the former bishop has never been arrested or charged with molesting anybody in his ward, he has been charged in an unrelated case of lewdness . . .

On April 22, 1994, Stake President Gary J. Newman sent Mary Plourde a letter threatening her with “disfellowshipment or excommunication.” About four months later Plourde received a letter from her bishop, Larry A. Morgan, which informed her: “It was the decision of the Council that you, Mary Snow Plourde, are hereby excommunicated . . .” (Letter from Bishop Larry A. Morgan, dated August 9, 1994).

Before the excommunications an attorney, Floyd W. Taylor, warned Stake President Gary J. Newman that it would be foolish to cut people off from the church to silence them:

This firm has been counseling with Jack and Merradyth McCallister . . . We have talked with Detective Goode of the Edmond Police

Department. We are aware of the charges pending in Norman and have seen the police report. There is more than enough here to put reasonable minds on inquiry. It is regrettable that you and the Church council appear to be bent on a course of silencing the allegations of parents and victims of possibly abusive conduct perpetrated by persons affiliated with your Church, instead of listening with open minds and trying to find solutions.

I am Roman Catholic. As you know, my church has experienced multiple charges of sexual abuse by clergy against minors. My church’s initial reaction was cover-up. The result was a plethora of lawsuits and astronomical liability losses. One Archdiocese is teetering on the edge of bankruptcy. Please do not interpret this as a threat of litigation. I am trying to make a plea to common sense and ask that you look upon the experience of the Catholic Church and not follow the same path. The Catholic Church today has reversed its initial course and is openly acknowledging the problem and is trying to do something about it. Your Church should at least be open to the possibility that these allegations may have some substance and that investigating the allegations is a more appropriate way of handling them than trying to silence the accusers through threats of disfellowshipment and excommunication.

If the McCallisters and others who are accusing LDS officials of unspeakable acts are right, your Church will profit from listening and taking action to protect your most valuable asset, your children. . . . It is not my desire to be perceived as a legal threat to the LDS Church. The McCallisters love their religion and wish the Church no harm. Since they truly believe what they have alleged; and, if what they are saying is true, the worst thing they could do to your Church would be to become part of a cover-up which would jeopardize the safety of countless Mormon youngsters and open your Church up to the kind of legal quagmire the Catholic Church faces today. We urge you to reconsider your approach to this matter. (Letter written by Floyd W. Taylor, Attorney At Law, dated March 14, 1994)

On March 2, 1994, the *Yucon Review* reported:

Although Canadian County’s Department of Human Services . . . is investigating six cases of child abuse allegations among the Surrey Hills Mormon Church community. [Stake President] Newman emphasized no real evidence has been collected so far. . . .

Dianna Carrol, executive director of the Oklahoma chapter of Mothers Against Sexual Abuse . . . said last week she plans to interview dozens of victims of ritualistic abuse from the Surrey Hills church.

According to another Oklahoma newspaper,

Newman said church members who have sided with the woman [Cinda Rhoton] have now implicated 15 to 20 other families in the church as being part of the alleged Satanic ring, and allegedly committing ritual abuse against the three children and herself.

The woman claims her children were kept in cages, poked with sticks, witnessed a “wicked” witch stab a baby, and were forced to have oral sex with their father, Newman told *The Surrey*.

Newman also said the woman . . . presented allegations that she had been forced to prostitute herself, was kept in cages, and had been a victim of mind control. (*The Surrey*, February 26, 1994)

The *Yukon Review* published an account of the problem in Oklahoma. The following is quoted from the issue for February 23, 1994:

Allegations of “ritual” abuse at a church have rocked the Surrey Hills Community, and one victim’s mother and a victim’s advocate say the case is broader than most think.

Parents and Surrey Hills Church of Jesus Christ of Latter-day Saints members, including Merradyth McCallister and Cinda Rhoton, have publicly alleged that church leaders performed unusual sexual ritual acts with their children.

An investigation of the case is continuing, an Oklahoma City Police Department spokesman said Tuesday morning.

“Right now, there’s not enough evidence at this point to file any charges on anybody and it’s still under investigation,” said Capt. Bill City. . . .

McCallister and her husband Jack are alleging the ex-bishop of the Mormon Church sexually molested their son Scott . . .

“We know that he’s [abused] other boys in the church and it does lead into ritual abuse in the church here,” Mrs. McCallister said Monday. “There’s others who have alleged [the former bishop] was a perpetrator of ritual abuse.” . . .

“Scott has acid burns on his arms and he was drugged,” she said. . . .

Saying she’s following this case “very closely” was Dianna Carroll, executive director of

the Oklahoma chapter of Mothers Against Sexual Abuse. . . .

“We’re very comfortable that, in fact, these children are victims of ritual abuse[.] There’s several we’ve talked to but we’re not going to have full disclosure until they’re in a safe place.” . . .

“I have a list of over 50 that I’m going to continue to interview,” Carroll said. “I’m putting these people in recovery programs so they can go through recovery periods and begin to rebuild.” . . .

“The deal in Surrey Hills is quite valid and these children are quite victimized,” Carroll said. “We are talking sacrifices, we are talking mind control through drugs and hypnosis, and the sexual abuse is quite extensive.”

Oklahoma City attorney Alden, who represents the ex-bishop, called his client “a great guy.”

Since former Bishop Ronald Phelps pled guilty to the sexual charges against him relating to the incident at the University of Oklahoma, Mormon leaders were forced to take action against him. Church Area President, W. Mack Lawrence, wrote the McCallisters a letter on June 29, 1994, in which he stated that, “President Newman last March convened a stake disciplinary council which took appropriate action with respect to Brother Phelps.” The news media reported that he had been excommunicated. It is ironic that Stake President Newman was the one who finally had to take action against Phelps.

Cinda Rhoton, who claims she and her children were ritually abused, was interviewed on KFOR TV. When she was asked if she had ever seen a baby killed, she replied: “Yes, I have.” She also talked of the treatment of the children:

They tortured them with needles. They used ropes. They put ropes about their necks and their heads and they would yank them . . . very tight. . . . they often left rope burns. These people are sick enough they also sexually abuse children.

The newscaster revealed that sexual abuse was verified when Cinda Rhoton’s children were examined:

And, indeed, medical examinations of the children state sexual abuse. The eighteen-month-old boy with rectal scarring, the four-year-old boy with a hernia scar and an abrasion across the back of his head, and the five-year-old girl with a callused vagina.

The Piedmont Police Chief, Don Payne, made this comment in the KFOR series:

There's not much doubt in my mind that the children were physically and sexually assaulted and molested and . . . [it] may have been in a cult or satanic manner, and may include multiple suspects.

TESTIMONY IN COURT

Fortunately, the McCallisters provided us with photocopies of testimony given in a case in which Cinda Rhoton won custody of her children from her husband. Although Cinda used her husband's last name while she was married to him, she went back to her maiden name, Rhoton. Since we do not think it would be wise to publicly identify her husband at this time, we will only use his first name, Larry. The proceedings took place "In The District of Canadian County[,] State of Oklahoma." The case is entitled, "CINDA DALE _____, Plaintiff vs LARRY _____, Defendant. Case No. JFD-92-406[.]"

One very strange thing about this case is that Ronald Phelps, the ex-bishop who was arrested at the University of Oklahoma for committing a sexual offense, was deeply involved in the case. He, in fact, went so far as to try to serve as the attorney for Cinda's husband. As noted above, the *Yukon Review* reported that "Jack and Merradyth McCallister and . . . Mary Plourde . . . accused Ron Phelps and other unnamed church leaders of ritually and sexually abusing their children."

While we would like to emphasize that we do not claim to have hard evidence to prove that Phelps or Cinda's ex-husband are guilty of ritual abuse, there are a number of things that make us very suspicious about what was going on in the Mormon ward they attended.

At the very beginning of the proceedings, Cinda Rhoton's lawyer said: "We're here today asking for Mr. Phelps to be disqualified as counsel" (*Transcript of Hearing*, August 25, 1992, page 4).

On page 54 of the same transcript, Ronald Phelps stated:

Your Honor, my name is Ron Phelps and I am a practicing attorney . . . I have been hired to represent the Defendant in this matter, Larry _____.

On page 16, Ronald Phelps was asked if he was "a former bishop in the Mormon church; is that right?" Phelps responded: "Yes, sir."

Cinda Rhoton testified that she was a member of the "Fifth Ward LDS Church" which is the same ward where Phelps had served as bishop. She further testified that she had been friends with Phelps and had confided in him about the abuse:

Q Who do you believe—or who do you allege . . . did the child molestation?

A My husband. . . .

Q Did you ever talk to Mr. Phelps about these allegations?

A Yes, Sir. . . .

Q Okay. And what did you discuss specifically with Mr. Phelps?

A The first thing that I talked to him about is he was upset with me because I mentioned that I had to have the lawyer I had in Texas get an appointment for the children with the medical doctor. And he said to me, "Lawyer, what do you have another lawyer down there for, I thought I was your lawyer."

Q What else was said?

A He also told me that I was not to talk to my bishop there, that he had no jurisdiction. He also told me that he could not represent either Larry or myself because it would be a conflict of interest.

Q Did he give you any advice before telling you of this conflict or after —

A Yes. He questioned me extensively about the issue, and then he told me that when—as soon as I had the children examined by the medical doctor, I was to call him immediately with the information. . . .

The Court: Did you state to him your version of the allegations or what you knew about them, or what they were based upon? I haven't heard that . . . But I'm wondering if you —

The Witness: Yes, and he questioned me extensively on the allegations.

The Court: And you gave him whatever evidence you had?

The Witness: I gave him information and he said, "That is another red flag." He kept saying, "And that is another red flag." (Ibid., pp. 38–40, 42–43)

The question that this conflict of interest raises is whether Ronald Phelps was sincerely trying to help Cinda or whether he was really seeking to obtain information to help her husband if the matter should go to court. That Phelps later became Larry's attorney, after obtaining the information, certainly seems suspicious. In any case, under the

circumstances Judge John L. Wolking concluded that Phelps had to be disqualified:

So whether you're a counselor—whether you were acting as a counselor, which you may have been in your view, or whether from her view, you were acting as an attorney, I think it disqualifies you from representing Mr. _____ in the divorce action. (Ibid., p. 70)

After Phelps was disqualified, David Halley became Larry's attorney.

When Cinda was questioned, she said she had "a college degree" from the Mormon Church's "Brigham Young" University. (*Hearing on Temporary Order*, September 10, 1992, pp. 43–44)

When Larry was questioned, he indicated that he was active in the Mormon Church:

Q What religious faith do you belong to?

A The Church of Jesus Christ of Latter Day Saints.

Q Are the children also involved in the church?

A Yes, they are.

Q Do you occupy any position in the church yourself?

A Yes, I do.

Q What is that?

A I am the stake canning operator. I'm also the ward canning chairman, and also the ward historical clerk. . . .

Q With respect to your church, has your marriage been sealed under the Mormon [*sic*] doctrine?

A Yes.

Q I want you to very briefly tell the Court what that means, if you can.

A That's in the Mormon church, if you're married in the church and you're a member of the church, then you're sealed for time and all eternity through the church religion. (*Continued Hearing on Temporary Order*, September 21–22, 1992, pp. 90, 92)

According to Cinda Rhoton, Larry was a violent man: "As many times that he's taken and shaken me, he's left bruises on this arm. I still have the bruises on this arm right now from when I left." She claimed that he would, "Grab me and shake me, like—you know how you'd shake a rag doll and your head wobbles back and forth." She also testified that this would "happen frequently" (*Hearing on Temporary Order*, September 10, 1992, p. 19).

Cinda also testified that Larry physically and verbally abused the children:

. . . I was in the house and I heard Jennifer [who was about five years old] scream and she was outside with Larry. And when I ran outside and the two older boys ran out with me, she was on the ground and Larry was kicking her. And the boys and I tried to get . . . him to stop. One boy grabbed each leg. (Ibid., p. 10)

On page 92, Cinda was questioned again about the incident:

Q How big . . . is Mr. _____ ?

A He is six foot, six, two.

Q Was he kicking her hard?

A Well, I'd say so.

Q And where was he kicking her?

A He was kicking her on her side, she was lying down on the grass.

Kay Gillette, a therapist who worked with the children, reported that they confirmed Cinda's accusation:

There also have been allegations that at one time their father had kicked Jennifer. And this time Blake told me and had me draw a picture that he and Blake each held—and Heath each held one of their dad's legs to get him to stop. (*Continued Hearing on Temporary Order*, September 21–22, pp. 21–22)

Kay Gillette also testified that when Cinda first came to her, she commented concerning, "her infant's vaginal and rectal area being red and bloody. She talked about the children having horrible nightmares" (Ibid., p. 37).

Cinda Rhoton testified that her husband was sexually violent with her, and on one occasion, "he had a needle with amber fluid in it that was injected vaginally." She claimed that he then held her, "With both hands and shook me, threw me against the wall and then he said, 'Your family has killed your three oldest children, your parents,' he said, 'Your parents have killed your three oldest children.' . . . he laughed and then he said, 'They're coming up here to get you tomorrow. And Steve is going to kill you for his share of the farm'" (*Hearing on Temporary Order*, September 10, 1992, p. 22).

Cinda also testified that Larry, “Told me that he was going to kill Swayne [the youngest child] and give me a drug overdose that would make it look like murder/suicide” (Ibid., p. 85). On page 12, Cinda claimed that she, “Was scared to death of my husband.”

We have already mentioned the fact that Cinda claimed on television that those involved in the ritual abuse tortured the children, “with needles. . . . They put ropes about their necks . . . and they would yank them . . . very tight. . . . they often left rope burns.”

She, in fact, claimed that her husband used a rope on his own son, Blake, which caused a rope burn. Larry, however, testified that,

On the rope burns that was around Blake’s neck, I came home from work one afternoon and my wife had said Heath and Jennifer and Blake had been out in the yard playing and they’d had ropes around each others necks, leading them around and things. And that we needed to take the ropes and put them up, so the kids couldn’t play with them before they hurt themselves. (*Continued Hearing on Temporary Order*, September 21–22, pp. 97–98)

Cinda Rhoton, however, had an entirely different story to tell concerning the rope burn:

A Well, I have noticed on Blake, my three year old, that he had a rope burn on his neck.

Q Do you know how that rope burn got there?

A No, I don’t, except for he told me his daddy did it. . . . (*Hearing on Temporary Order*, September 10, 1992, p. 9)

Ropes, of course, are often used by those who are engaged in ritual abuse.

Kay Gillette, who worked with Cinda’s children, has a master’s degree in psychology. She felt that it was likely they had been ritually abused. She noted, for instance, that the children claimed that they were locked up in cages. The reader will remember that the booklet, *Ritual Abuse*, prepared by the Los Angeles County Commission For Women, reported that ritual abuse victims are “Tied up or confined to a cage . . .” (p. 3). There are many examples of this reported by victims. Gillette gave this testimony at the hearing:

Q . . . Have you had any experience with regards to ritual abuse?

A Yes, I have.

Q And how extensive has that been?

A I have been involved in five cases, not counting if this one turns out to be one. . . .

Q Have you had an occasion to visit with Jennifer, Heath and Blake?

A Yes, I have. . . .

Q What types of . . . procedures do you use in dealing with these children with regards to ritual abuse or any kind of abuse?

A Primarily art and play therapy because most of the children I’ve worked with, especially the very young children, just won’t talk, they are afraid to talk. . . .

Q Tell me about the first session that you had.

. . . A Blake was the second child that I saw. And he came in and I just gave him paper and started having him draw. And he drew these lines with lines across them over and over and over. He used up a stack of paper and wouldn’t talk. And finally towards the end of the session told me that was a cage.

Q A cage?

A Uh-huh, a cage.

Q Okay.

A And then Heath came in and he wouldn’t do anything. He wouldn’t talk, he just drew pictures. . . . I was going to just get to do a standard test which is a House-Tree-Person drawing with him because that’s a real standard psychological test.

Q What is that again?

A It’s the House-Tree-Person drawing. . . . And on the house that he draw [*sic*], he drew a tall house with windows and all the normal things, but he completely covered it in black, which is highly unusual. He had a box of markers this big to choose one. . . . and the black one wore out and I had to go get him another black one. And that’s usually indication of some kind of at least depression, anxiety, something. Children just don’t use black to draw—

Q That was on the house. Did he draw anything else?

A He did draw a tree and I think it was relatively normal. He drew a bear in a cage. . . .

Q All right.

A Blake, the first session, he was nonverbal and that’s when he drew all those pictures of cages. And then the next session that I saw Blake was on the 27th. . . .

Q Okay.

A He was still nonverbal, he didn't mind being with me that day, though, but he still—he drew lots more cages, and finally that day, he sat in my lap. . . . he held my hand and he told me to draw a bed over and over . . . And then he told me to—showed me to put a man on top of him . . . And by this time he talked a little. . . . [Gillette then graphically describes that Blake told her he was forced to perform oral sex on the man.] And then he was extremely afraid. His body temperature went up unbelievably. It was like he first was just sitting in my lap like a little kid and then the body temperature became almost uncomfortable. He was so hot that I—it got really sweaty holding him.

Q How old is Blake?

A He's three.

Q Okay.

A And then with my hand, he started erasing the man and then he would change his own face that he had me draw in the picture to a happy face because the man was gone and couldn't hurt him anymore. And that day he also drew himself with me—with him holding my hand, inside the cages.

Q He drew himself inside the cages?

A Uh-huh. . . .

Q Did you visit with Jennifer on that date as well? . . .

A . . . On the 27th, she wouldn't come in without her mother. That day, she drew empty cages, I mean probably I'd say 15 cages, identifying that they were a cage. She said she wasn't in a cage, but Blake and Heath were. All the children at one time or another claimed they weren't in the cage, but other people were. But that's normal, too. It's not so scary to not be in the cage and so that's a normal thing that they do. (*Continued Hearing on Temporary Order*, September 21—22, 1992, pp. 7–8, 11–16)

It is commonly reported that hypnotism is used on victims of ritual abuse. Kay Gillette gave some interesting information regarding this matter:

A . . . On the 27th with Heath . . . he had a string with two little people on it that were—he was pretending, on the way to Abilene, I had been told that he had been pretending to hypnotize Jennifer with it.

Q Well, is that unusual?

A No, I mean kids do—

Q I mean, did that cause you concern?

A No, kids do stuff to their sisters all the time. So I don't worry about that. But he claimed

this little animal was—this little—that there was a creature named Meno, M-e-n-o, I think, except Heath to this day says I don't pronounce it right. . . . And that he hypnotizes cartoon characters and makes them go into cages. And cartoon characters are a theme of ritual abuse, as are cages, so that got my attention. . . .

Q What do you mean . . . cartoon characters are indicative of ritual abuse? What do you mean?

A According to experts that I've read, they will integrate cartoon characters or policeman or judges, Disneyland people or whatever.

Q Who is "they"?

A The ritual abusing people.

Q The offenders?

A The offenders. In order to make the children's story not have any validity. You know, if a child tells their mom that Mickey Mouse came and picked them up at school today, you're going to go, yeah, right, what do you want for supper. And so it discredits the children. And so for it to be Chip and Dale hypnotizing somebody to go into a cage is not at all unusual in the cases of ritual abuse.

Q Was Chip and Dale ever used in this case?

A Not that I know of. It's the only time I've heard it except about Meno.

Q That's an example?

A It's just a—well, he said Chip and Dale, but that's the only time they were brought up, but he did say . . . that Meno was putting Chip and Dale in the cages. That's the only thing he would say that day.

Q Before we go into any of the other sessions, what is the significance of the cages? All three of the kids talk about the cages and have drawn pictures of the cages; what's the significance?

A In ritual abuse . . . these are fairly normal things that children claim in these cages—I mean, in cases. And the cages are used because they are terrifying and because children are isolated. Sometimes they use cages to leave them there for a long period of time where they don't get to sleep and they don't get to eat. And then it's also part of the mind control of abuse where whoever finally, quote, rescues the children from the cages, although it may still be a perpetrator, the child bonds a little bit because they are so relieved to be out of the cages. So this is all part of the research that's been done and confirmed in other cases. So cages are not an unusual thing to be brought into a case. . . .

Q Where were the other two children [on September 1, 1992] while you were in the playroom —

A They would be out in the waiting room with their mother or grandmother. Blake drew more cages, said the mom [*sic*] that was inside the cage, that dad was outside the cage and had a red hat on. He said that Heath was in the cage, too.

There also have been allegations that at one time their father had kicked Jennifer. And this time Blake told me and had me draw a picture that he and Blake each held—and Heath each held one of their dad’s legs to get him to stop. . . .

Q (By Mr. Halley) Okay. Did you visit with Jennifer on that date?

A Yes. At first she would only play. But then she did draw cages. She said that all of the children were in the cages at one time or another. . . . She said she saw Heath in a cage. She drew a cage with lots of bars so no one could get out. She all did this herself. Jennifer draws herself, Blake doesn’t, but Jennifer does, she’s five. Then she drew more bars so no—because she said that way it protected her because no one could poke them with sticks or cucumbers . . .

Q Okay.

A She also talked about witches that day. She said—and Heath mentioned witches, I don’t have this in my notes, but the first time he came in he mentioned something about witches. . . .

Q When was that fourth session, do you know?

A . . . It would have been on the 8th of September, 1992.

Q Okay.

A I first asked her about the cages. I said, “Who put you in the cage?” She said, “Daddy.” I said, “Where was mommy?” Jennifer said, “in a cage.” I said, “What was daddy wearing?” She said, “Clothes.” I asked, “How long you were in the cage?” She said, “A long time.” I asked her if she had anything to eat or drink while she was in there and she said, “No.” Jennifer said she was wearing red clothes. And I asked her how she got in the cage and she said, “Someone picked me up and put me in there.” I asked her if she were alone or with someone and she said she was all by herself. She said, “I’m all by myself.” I asked her where the cage was and she said, “Outside with grass around it.”

On that same day, I asked her about when her daddy allegedly kicked her and she said she was standing in the yard and he had on shoes and that’s all she’d say about it. . . .

Q Okay.

A Blake, on that day, this was the 8th of September, I asked him questions, too. . . . I asked him who put him in the—first, I had him draw a cage because he seems to do better drawing and he would draw cages, he’s always done that.

Q Did you ask him to draw a cage or did you—

A I asked him to draw a cage because we had been talking about cages. I asked him who put him in the cage, he said, daddy put him in the cage. I said, “Did you have food?” He said, “Yes.” I said, “Was it good or bad,” and he said, “Yes, it was bad food.” I asked, “What color was it?” He said, “Red.” . . . I asked him if he was in the cage by himself or with other people and he said by himself.

On that same day, he showed me with anatomically correct dolls saying that it was his daddy, identifying the adult doll as his daddy. And that daddy got on top of Blake . . . [Kay Gillette then said that Blake demonstrated with the dolls how his father had anal sex with him].

And then on that same day, I asked him—because his mother had told me there were rope burns around his neck—and I asked him who put a rope there and he said his daddy. I said, “Was it tight or loose,” he said, “it was tight.” I asked him where he was, he said he was in the cage. And I asked what his dad had on and he said red clothes. That’s all from Blake on that day. . . .

Q Let’s move on to Heath.

A Okay. Heath was more open on this session. He had good eye contact. He told me that day—apparently at this point, his dad had tried to call and he told me he didn’t want to talk to him on the phone. He talked about seeing his daddy kick Jennifer, said Jennifer was hollering. . . .

I asked him about cages. He said that cages were in the back of . . . a truck. And he said the children and their mother were in the cages—

Q (By Mr. Halley) Please continue. The cages were in the back of the truck.

A Right. And that the children and the mother were in cages. They said it was up in—I said, “Where was it?” He said, “Up in Oklahoma somewhere.” And he said, “It was outside in a field and the grass was green and brown,” which I thought was interesting because that’s what Jennifer had said. He volunteered, which Heath rarely volunteers anything, that it was scary in the cages and people had purple clothes on. At that point, he drew a picture of that. . . .

Q Did you have another session since then?

A Uh-huh

Q When was that? . . .

A . . . I believe that it was on the Thursday prior to the 10th, I believe is when this one was.

And he talked about somebody choking a baby. I was talking to him about the pictures he had drawn. I asked him where it was, he said it was out in the field. I asked him how big the baby was, he said it was small. I said, "Did the baby die," and he said no, because he saw them and stopped them by kicking them.

And I'd like to say that children fantasize escapes. I've had children who were even just sexually abused say that He-Man came and got them and they fantasize all kinds of ways that they escaped. And so it's not unusual for Heath as a six year old, I think he's seven today, but as a six year old, to think he could kick people and make them stop doing stuff, so.

I asked how big the person [was] who choked the baby and he said he was a seven-year-old boy. He volunteered, and again, it's unusual for Heath to volunteer, that Jonathan Swayne was the one being choked.

Q Who is Jonathan Swayne?

A That's his little brother. . . .

Q Jonathan Swayne is one of the children?

A Right. And I'm not sure about the age . . . I asked what clothes that the baby—that the boy had on. He said he had on black clothes and Swayne had on his clothes. . . .

He drew cages again. I asked if there were people in the cages, he said yes. And I asked who was in them and he drew himself, his mother, Jennifer and Blake. . . . I asked how you got in the cages, he wouldn't answer. I asked who put him in the cages, he wouldn't answer. I said, "Then what happened?" And he just sat there, but he volunteered it was lonely in there. He said it was a long time, that they had food. Again, I said, "Is it good or bad?" He said, "it was bad." . . . I asked if he was ever hurt in a cage and he said, yes, he was hit with a hammer. I asked how he got out of the cage and he said he found keys and unlocked it and got out. I asked that time where his daddy was and he said he wasn't there. Then he drew a picture of Meno for me and said Meno had on white clothes because he always did. . . .

Q Now, have you had an opportunity to see the children since the 10th of September?

A Yes, I saw them on the 11th of September. I had blocked off an hour, but they wouldn't talk to me. . . . finally I got all of the three children together and asked them if there was somebody there that I could promise they would be safe, would they talk, and they said they would. And so I told them that I would get a police officer to come for the next session and they said they would talk if he had his gun to protect them. . . .

Q And did you have a session with the police officer there?

A Yes, I did. I asked Officer Lee Reed to come, who has had extensive experience with ritual abuse cases. . . .

Q He is a police officer where?

A In Abilene.

Q And did anything significant happen during that session?

A Well, it took us most of an hour to get them to talk and they never really talked, but they finally would identify the pictures they had drawn with me and talked to Lee about them and identify them. And they were still real scared, but . . . he asked them questions about the pictures, they verified what they told me to him. But nothing new, there was no new information. And they were still afraid, and had to actually see his gun and hold his badge to believe that he was real. He finally wound up sitting in the floor and letting them crawl around all over him so they could trust him. (*Continued Hearing on Temporary Order*, September 21–22, 1992, pp. 18–33)

In her court testimony Kay Gillette revealed a number of things she learned about the abuse:

Q Okay. Go ahead with the intake that occurs on the 28th, what else are you telling me?

A The things that concerned me on that day about ritual abuse was Blake had told his mother allegedly, "When we go home, I'm going to hit the man with the cape." And Jennifer said, "Oh, Mommy, you mean the man with the black cape won't hurt me anymore?" And at that point, I said, "I think we need to stop and you need to go to child welfare." . . .

Q Do I understand your testimony in essence to be that these children are suffering from ritual abuse?

A I think there's a suspicion of that and that it needs to be investigated.

Q Assuming that—taking that—in light of that response then, I would also assume that you're not certain about who might not—who necessarily is involved in the abuse?

A The only person who's consistently been named is their father. And there is one other thing that I failed to mention from my last session . . . Jennifer told me that there had been nude pictures taken of her and her brothers, and that a boy named Dustin's daddy was there and Bishop Phelps was there at the taking of those. . . .

Q And Heath is how old?

A He turns seven today, I believe. . . .

Q Okay. Were you able to ascertain why that depression occurred?

A Well, during this testing, part of the standardization process is you don't ask questions about it, because you go on and do the other testing so you don't contaminate. So at this point, I would say that there are lots of reasons, that he has had something traumatic happen to him. I believe that at sometime Heath has been in a cage . . .

Q Now . . . we've had a lot of testimony about these cages. Do you know who put the children in the cages?

A Most of the time they say their daddy either did or was there

Q Do you know who put the mother in the cage? She seems to . . . have been put in a cage a number of times.

A I believe that Heath on one occasion said that his daddy had. Would you like me to check back?

Q No, that's all right.

A The implication has been there, but I can't quote them directly.

Q What is the significance of her being placed in a cage, if anything?

A If ritual abuse is involved, the purpose of cages is to wear people down to make them vulnerable and susceptible to terror and to—part of ritual abuse is terror and working on the mind and isolation and sometimes absence of food, water, being able to go to the bathroom. And that's the purpose of cages, as I understand it.

Q . . . is there any significance, in your opinion, to these children telling you that their mother had been put in a cage?

A She would have been put in there for the same reason that they were, if that's the reason they were put in there. . . .

Q (By Mr. Halley) All right. And in your expert opinion . . . what effect would any contact at this time with Mr. _____ have on the children, if he is indeed the abuser in ritual abuse.

A Anytime someone who might be involved in abusing children has contact with them, it changes their relationship with the therapist. It makes them afraid. It may keep them from telling anything. And particularly in ritual abuse, they are more terrorized than any other cases I've seen.

Q If indeed ritual abuse has occurred and they are now put back with the perpetrator of that abuse, what is the possibility of these children opening back up?

A They may never open up because they have been told repeatedly by me and by the police officer, if they'll just tell we'll do everything we can to protect them and they finally told and they'll never tell again. . . .

The Court: You said you didn't take a history from Cinda _____. Did you ask her about the cages, whether cages had been around their house or whether she had ever seen cages?

The Witness: She says that she was in cages during the ritual abuse.

The Court: Cinda says that?

The Witness: Yes.

The Court: And where does she say this ritual abuse occurred at?

The Witness: She doesn't know for sure. She says she was drugged. . . .

The Court: Did she say how many times this happened?

The Witness: A lot. She may have told Beula Love more about this. . . .

The Court: So what you're telling me is the first that I've heard about that.

The Witness: She doesn't give specific dates and places. She claims she was drugged.

The Court: Did she ever say who was present? Did she tell you who was present?

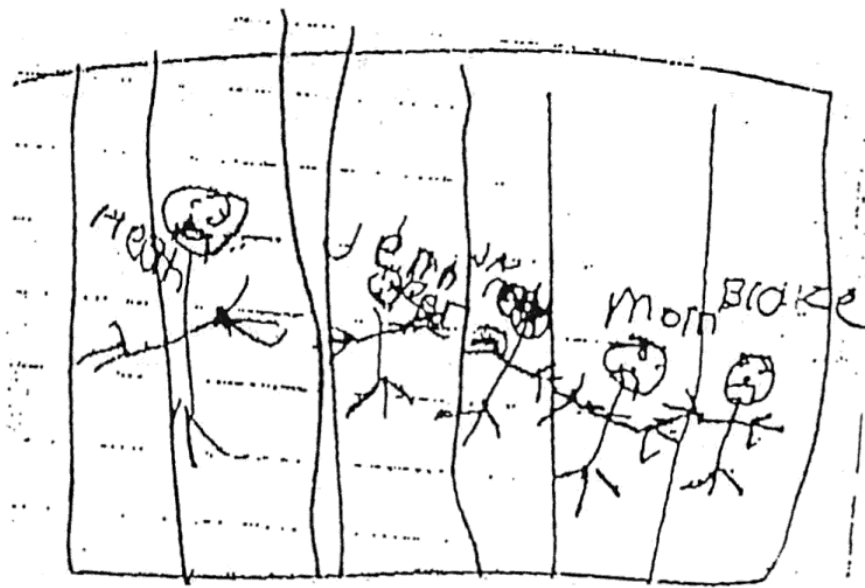
The Witness: She thinks that—she says that her husband was present and that she also has implicated Bishop Phelps. . . .

The Court: And one more time, what did she say about the cages? Do you remember what she told you about the cages?

The Witness: She said she had been in the cages. She said that people gave her shots in the cages implying some kind of drug, that she was injected. . . .



Part of a drawing by one of Cinda's children allegedly showing "Bishop Phelps" in a robe with a pentagram on his head.



Part of another drawing showing Cinda and the children in cages.

The Court: And so it's important, if I can verify any of the details. . . .

The Witness: The only place that she's mentioned is a monastery or nunnery or something out from town.

The Court: From, say which town?

The Witness: From El Reno, I suppose. . . . (*Continued Hearing on Temporary Order*, September 21–22, 1992, pp. 39, 45–46, 49–50, 59–60, 75, 77–78, 80–81)

On page 71 of her testimony, Kay Gillette expressed the opinion that Cinda was “a battered woman.”

A social worker named Beula Love testified that Cinda was suffering from posttraumatic stress disorder:

Q (By Mr. Halley) I'll ask you, is there any specific type of name that you can put onto this type of behavior by Cinda?

A Yes.

Q What is it?

A It is posttraumatic stress syndrome. . . .

Q Okay. What is posttraumatic stress syndrome?

A That is behavior, that is the result of sustained or acute trauma, which was the behavior or the dynamics of it were that which is not customary or ordinary. It is extreme, it's beyond what would normally happen in everyday life or in just a course of events. . . .

Q What type of events would trigger someone to have posttraumatic stress syndrome?

A One thing that can happen . . . is acute things, like a child who is brutally sexually abused, and it could be done in one or two times, which would be an acute thing. Or there is a chronic type of thing that happens that it's very insidious and it happens a little at a time. And the victim kind of doesn't realize it's covering them up until it just gets so strong, then they began to have some of the symptoms. . . .

Q Do you believe that Cinda suffers from the posttraumatic stress syndrome?

A That's what I put on the insurance. (*Hearing On Temporary Order*, September 10, 1992, pp. 138–140)

During the hearing the question arose as to why Cinda had waited so long to break away from the abusive relationship. In her testimony on page 142, Beula Love commented:

So a hallmark of abuse is that the person who's seeing it, especially if it's your children, it's in a—it's just a denial state because you can't stand to look at it. It's like some people turn away from something when they see—they see blood or they see some kind of trauma, they turn away. And that affects almost all of the mothers in child abuse, or fathers as the case may be.

Beula Love was asked, “How could Cinda live in this environment for such a long period of time without ever coming out from underneath it?” She replied:

Cinda is a very suggestible person. She grew up in an authoritarian home, she went to an authoritarian university. She was very compliant, everything is okay, try to keep everybody happy, never get angry. That's her dynamics.

Then she goes into, according to my understanding, a situation where she is supposed to be—defer to a husband, defer to any other authorities, and she's never been taught how to confront an issue. Therefore, when she meets it, her only defense and her only weapon is, let's see if we can work it out. Don't get angry, just see if we can work it out. In the meantime, the situation apparently grew worse. (p. 144)

If Cinda was a victim of ritual abuse, as she maintains, it would be easy to understand her predicament. Mind control certainly could have been a factor in her remaining in the relationship.

On page 167, Beula Love argued with Larry's attorney regarding the question of mind control:

A Well, I hate to differ with you here. But you can have mind control without financial control.

Q And you think he had mind control over her?

A I would say it was that type of thing, rather than—not talking about checking accounts, but the control that came was in the psychological and mental control, rather than the other.

Dr. Richard Sternlof, who has a Ph.D. in clinical psychology from the University of Oklahoma, worked with Cinda and her children. He gave the following testimony regarding what he observed:

Q Do you believe there is any realistic possibility that what these children are telling you is as a result of their imagination and is not—and has not really happened to them by their father?

A Sad to say that these things, in my opinion, have happened to these children. It's not a fantasy, it's not an imagination. It's something that, in my opinion, very strongly believed that actually happened to the children. . . .

Q (By Mr. Fagin) Dr. Sternlof . . . I'll ask you first to give the Court your general analysis of your clinical interview with Cinda . . . why don't you sort of hit the highlights . . . as to your clinical interview with her.

A Cinda _____ . . . presented herself pretty anxious and [a] somewhat depressed person who at times became quite disjointed in her thinking, and then would have presence of mind to reconstitute and talk to the questions that she was being asked. She was very focused, though, in terms of being worried about her children and alleged sexual abuse that took place in regard to her children. . . .

Q Is there anything about your psychological interviews with her and the psychological tests of her that would indicate to you that she is an untruthful person?

A No, quite the contrary. There are a number of indices for that, but she seems to be a very truthful person. . . .

Q Did the information from [the therapist] Kay Gillette in anyway influence or direct your judgment and your analysis of this case?

A No. In point of fact, I was sent a lot of drawings the children were purported to have drawn in therapy and whatever, and I didn't look at those or examine them in any detail. I hardly looked at them at all, because I wanted [to] do my own evaluation and see what occurred in my evaluation.

Q All right. As it has turned out, is your evaluation consistent or inconsistent with the evaluation of Kay Gillette, since you have now had the benefit after you have completed your evaluation of talking with her?

A It's consistent with what she—the materials she has garnered in therapy from the clinical perspective and psychological testing perspective that I employed

Q Now, I want you to discuss with the Court, please, what you have learned from talking with Heath, the seven year old. . . .

A Heath is a very anxious child . . . He's a kind of fearful kid, seems to want to relate, but

has difficulty in doing so, was reluctant in many ways to discuss anything of a substantive nature regarding abuse with me. Often would defer and say he'd rather have his sister tell me what happened or couldn't I talk to Kay Gillette and find out and so on, all the time trying to be nice and relate to me as a seven-year-old would with an older person. The thing that's the most important is that he told me that his father . . . [at this point Dr. Sternlof described how Heath was forced to perform oral sex on his father] he also talked about the family being placed in a big cage. And he said that this occurred out in a woodland area and there were other people around that were robbed.

Q Now, that's a rather bizarre statement, isn't it, on its face?

A Yes.

Q Do you believe that what he is telling you is truthful?

A Yes, because of the great difficulty he had in talking about these kinds of things.

Q He didn't tell you this in the first interview or two, did he?

A The data I just testified to, I saw him Tuesday of last week, and he said that his father . . . [Sternlof again describes Heath being forced to perform oral sex] and with other members of the family, too, and then added. . . . [that his father had anal sex with him] When I was trying to get a time frame for this, he said it occurred often and happened many times and it was usually in the morning. . . . it [Heath's statement about the abuse] was done in a way and with the level of anxiety in this child that my clinical assessment would be that it was true.

Q Have you heard these kind of statements made from children that you were convinced was not true?

A Yes. The difference often is in the affect, it has a rehearsed notice to it when it hasn't, or they will change their stories repeatedly and this kind of thing. This was consistent with his affect. . . .

Q (By Mr. Fagin) Now, tell the Court—is there anything else that you would like to tell the court . . .

A He is very frightened of the father, extremely frightened of the father, and this comes out directly; he doesn't want to see the father. I asked about his visiting the father, he didn't want to visit the father. It comes out in the psychological tests . . . lots of negativity to the father. All of that is documented in the report. . . .

Q Have you ever gone that far in all of your years that you can think of to say that the child should not even be subjected to a telephone call from a parent?

A No, I have never done that. This is the first case in 28 years that I feel that this is absolutely necessary. . . .

The Court: Let me stop you and ask a couple of questions.

Mr. Fagin: Sure of course. . . .

The Court: And there was some mention of cages out in the field?

The Witness: Yes.

The Court: Did he indicate who was around, whether his mother was present at any of these times?

The Witness: He said that they were all in the cage.

The Court: Who is all?

The Witness: Including the mother. All of the five children in his family. . . .

The Court: Does this boy have the ability to relate in your mind? . . . Does he have that?

The Witness: He has . . . the innate ability to do it. The thing that's very difficult in this, my diagnosis of him is post-traumatic stress syndrome, which is similar to the returning Vietnam war person . . .

The Court: Were there any more details that he was able to give you in his description of these events? The robes—

The Witness: No, there were—I asked about who was out there in the field and while they were in this cage, and he said that there was several men. That was the only thing he could say. But you see, what happens, you know, if indeed these events were accurate, they are so out of the ordinary, there's a tremendous amount of blockage that goes on and then you get bits and pieces of information as you work with them therapeutically that they recover that they didn't have before. And then also, if there has been some kind of admonition given that something terrible would happen to them if they remember the events, that would add to it as well. . . .

Q All right. Now, let's go to the daughter. . . .

A Jennifer is a delightful little blond-haired girl, but she is significantly psychologically impaired, in almost all areas of functioning. I don't mean at all that she is psychotic or there's a schizophrenic orientation and so forth. The anxiety level in this child is so great and so profound that it interferes with her functioning. She'll be able to relate some events and then there

is this tremendous blockage that takes place, and fearfulness and difficulty in relating and the like.

. . .

The Court: . . . I just interject when I think of something.

The Witness: She [Jennifer], too, indicated that—or came out and told me that her father did bad things. . . . [Dr. Sternlof claimed that Jennifer said her father forced oral sex upon them]

Q (By Mr. Fagin) I'm sorry, there is one other question I must ask you. Did Heath refer to the number of times or length or extent that this sexual abuse had been performed upon him by his father?

A He said, "Many times."

Q He used those words?

A "Many times."

Q All right. Go ahead to the daughter.

A And then I think it's telling that she said in essence the same thing . . .

And then on Tuesday of last week, she came in and selected—

Q She, being the child?

A Jennifer selected two puppets. And one puppet was—

Q Were those puppets that you had, they weren't hers?

A No, puppets from my office, my playroom. And one of them looks like Dorothy in the Wizard of Oz, and one of them looks like the Wicked Witch of the West or whatever it was. And instead of—most kids will act this—any kind of drama like this out for themselves. But she put the Dorothy doll, a puppet on my right hand, and then put a little baby in the puppet's hand, the Dorothy puppet. And then in my left hand she put the witch puppet. And then she had the witch puppet come and take the baby and go away with the baby and then go downstairs someplace she said. She put it by the side of my chair. And then the witch came back and went over to the mother and the mother just—and then I said, "Where is my baby," playing the part of the mother. And she became very frightened, withdrew. . . . I said, "Could you tell me the rest of the story, I'd like to hear the rest of the story." And she couldn't tell the story. "No, I don't want to talk about it anymore." I said, "Well, I'd really like to know what happened to the baby." "I can't tell you anymore, it's over." Sheer terror and fright. That's nothing that could be feigned, that's nothing that could be programmed, whatever, there is some real—the significance of it and who represents who in it, but goes to the trauma of this child.

Q Did you learn from speaking with Kay Gillette today that this child had finished the story with her last week?

A I was trying to recall if I got to ask her about it.

Q If you did not, Kay Gillette is here, so that's all right.

A Apparently there was some—what Kay Gillette, I think, told me was that when she finished the drama, the baby was taken and the witch stabbed the baby and then put the baby in the ground and that was the end of the story. That was what apparently she couldn't tell me, but with sheer fright.

Q What significance is that kind of a story with the background of what you've already told the Court she told you about these, if true, these unspeakable things that she said her father did to her?

A What it would mean to me, it would be to substantiate to some degree that . . . these events did take place or something really so heinous that it is really difficult for her to talk about them. . . .

Q Doctor Sternlof, let's now move to the third child that you interviewed, and what is the name of that child?

A Blake.

Q And Blake is now four.

A Just turned four.

Q Tell us about Blake.

A Okay. Blake largely was mute, that is he did not talk during the sessions he had with me. And the one that took place last Tuesday, he was a little bit more communicative. . . . his actions toward me in the interview were such that would lead me—something that I've never seen again in all of my whole clinical practice of what he did, which led me also to conclude that he has been subjected to some sexual abuse. . . .

Q Tell us about it.

A After certain entreaties and just talking trying to establish a rapport and make in with Blake, he . . . slid down in the chair such that his buttocks was on the base of the seat part of the chair. His upper torso was in the chair and his legs were on the floor. He then entered into a series of what I best call pelvic thrusts. . . . [Dr. Sternlof describes in detail some very strange sexual behavior and that Blake finally hid behind the chair] And then after a period of time, he peered out at me and smiled. And I felt that this was—I've never seen that happen. These are obvious to me, I don't know how they could be interpreted other than certain sexual kind

of maneuvers that he was engaged in. And I felt that this is what he was communicating to me, even though he wouldn't talk.

Again, my notion of this child, tremendous amount of anxiety, frightened, withdrawal, regression, I got from his mother and grandparents that he did talk, he had stopped talking at home. Something definitely has happened to him in his young life and this is the only way he has to respond to it. . . .

Q Dr. Sternlof, do you have anything else . . . as it relates to this limited issue of whether the Court should modify its order on a temporary basis?

A No. I would reiterate that I think that contact with the father at this time . . . is contrary to what is in the best interest of these children, and they should not have contact with the father, either on the telephone or in person in supervised visitation.

Q Can you think of any other cases where you've felt . . . any stronger than you have testified here today?

A No, I really can't because I think I've been in some ways a voice crying in the wilderness in the past about trying to make some kind of reconciliation between parents that sexually abused their children and the child at some point in their life and some limited contact. But I've never had a case . . . this onerous or this disturbing. (*Transcript of Proceedings*, January 6, 1993, pp. 27, 32–33, 35–39, 42–44, 48–52, 54–58)

On page 61 of the proceedings, Dr. Sternlof expressed the view that the children's mother, Cinda, had also been subjected to trauma:

. . . I think something traumatic has happened to Mrs. _____, and like the children, there is an aspect of her that is recovering things piecemeal and to some extent it's intermingled with fantasy, as far as I can tell, that she doesn't remember much of some of the things the children remember about this, but they will say some things to her and that will trigger something in her. . . .

"I think the data that I've testified to the children is very clear. . . . But it is problematic with Mrs. _____. I was trying to ascertain too if she was part of the abuse itself and haven't—was not able to. But to the best of my knowledge, from what I see, she wasn't because the children are not fearful of her, they've made no accusations against her and the like.

On page 68, Dr. Sternlof stated that he believed the children:

These two children told me something horrible happened to them; I believe them. The third child acted in an inappropriate, off-the-wall, sexual kind of manner, and I believe that something happened to him. The two older ones said it was the father, I believe them. . . . the amount of fear in these children is so exaggerated from just normal—I hate to say normal sexual abuse that one sees every day. There is another element to it that makes it all the more scary and anxiety provoking for the children.

The court transcript indicates that after Cinda moved out of the house that she and Larry lived in, she later returned to “recover some furniture and the like” (page 62). In the house she found two obscene objects which were later shown to the court. The second object seemed to be especially insidious. Dr. Sternlof was questioned with regard to this item:

Q (By Mr. Fagin) The second thing I want to ask Dr. Sternlof about is this item . . . And I want you to assume, again, that this item which . . . appears to be a plaster of paris mold. Would you describe that as a—if you look at [the] top only now as it appears as a minister or a priest or someone saying a prayer with a Bible?

A I would say so.

Q Is that what—is that what you saw?

A That’s what it looks like to me, yes.

Q Then we’re going to liftoff the top of the item. And what is underneath it?

A A priest has a—it looks to be a penis or some appendage in close proximity to the vagina of a naked woman.

Q And is that like hidden under the Bible so that—

A Yes.

Q — does it appear that the priest is or the minister or someone in the church or a church or a religious—is having some sort of religious experience, and then if you lift up the bottom—

A While he’s having sex, right.

Q — you see sex going on. While he’s having sex. Now, assume, sir that item was also found in the home. And I’ll show you this picture and ask you if this is the picture of that item that was shown to you by Mrs. _____?

A Yes. I didn’t know that this part went over the other part.

Q Sure. The picture doesn’t show that. Assuming that to be true, do you have an opinion as to whether or not—and assuming this was—belonged to, of course, Mr. _____, would that be consistent or inconsistent with your testimony?

A That would be consistent with my testimony. (*Transcript of Proceedings*, January 6, 1993, pp. 74–75)

While there is no way to absolutely prove that the object mentioned above belonged to Larry, if he did have this perverted item in his possession, it would certainly make it easier to believe that he was using his religion as a cover.

Dr. Sternlof testified that he consulted “an agent from the State of Oklahoma” regarding sex abuse and learned that, “a lot of it centers around relatively disorganized and organized religious kind of connotation because a pedophile does not want to be seen as an individual who’s doing something wrong, operating out on his own here. He likes to be seen as someone who is part of a group and is some sum and substance to what is going on. And that’s why there has been the appeal to the cult, the satanic and the like, because what this man tells me is that . . . the satanic stuff is not that systematized, but it is done in essence for a cover to abuse children” (pp. 65–66). Interestingly, the court proceedings ended suddenly after Dr. Sternlof gave his testimony regarding sexual and ritual abuse. Judge Wolking asked Larry’s attorney, John Howard, if he wanted “to take a break or are you ready to start cross examination?” Mr. Howard asked for a short break and then instead of cross examining Dr. Sternlof, he surprised the court by proclaiming: “I wish to announce to the Court that during the recess, the parties have entered into what I would describe as a partial settlement . . . which if Your Honor accepts the settlement, will certainly avoid having to return tomorrow and to proceed further this afternoon” (pp. 76–77).

Larry’s attorney agreed that there would be no contact between Larry and the children:

The settlement is as follows: The parties are recommending and requesting to the Court . . . that you issue an order effective today that there will be no further visitation, under any circumstances

any kind of visitation, restricted or nonrestricted, between the father and the minor children until further order of the Court . . .

Secondarily, that there will be no further—no telephone contact between the father and the minor children effective today until further order of the Court; point two. (pp. 78–79)

On June 24, 1993, Cinda and Larry appeared again before Judge Wolking and Larry surrendered all of his parental rights to his children. Cinda's lawyer, Arnold Fagin questioned Larry about his decision:

Q Do you fully understand the implications of what you are doing, in that you are forever giving up any claim to any relationship with your children? Do you understand that?

A Yes. . . .

Q And do you understand that this is not a matter that you can come back in to court later and say, I want to change my mind, I didn't know what I was doing, I don't think it's fair. That you may not do that. Do you understand that?

A Yes. (Transcript of record of settlement made on June 24, 1993, page 12)

On page 14 of the same document we read:

The Court further enters its order terminating the parental relationship between Larry _____ and the five minor children.

Unfortunately, Larry and the others who are allegedly responsible for ruining the lives of these children may never face a criminal trial. Cinda has moved to Texas where she hopes the children will be spared from further abuse. Although Piedmont Police Chief, Don Payne, is anxious to bring the abusers to justice, Cinda maintains that her children should not be put through more trauma. While she is willing to provide Chief Payne with material from the therapists, she does not want the children to be put through the type of interrogation that would be

necessary to obtain a conviction. The whole affair, therefore, stands at an impasse.

Although many people would like to see this case brought to trial, it would put a great deal of pressure on both Cinda Rhoton and her children and could cause more trauma than they would be able to withstand. It is very, very difficult for children to face those who have sexually abused them in court. They not only are fearful of the perpetrators, but they also face lawyers for the defense who often try to pick apart their testimony.

The reader will remember that Marion B. Smith, who has done a great deal of work with children who have been sexually abused, reported the following:

Witnessing how the children in the then—contemporaneous Hadfield and Bullock cases suffered, all the parents of the children who made allegations refused to allow their children to testify in court.

It is certainly deplorable that crafty people can sexually abuse children to the point that they are unable to testify against those who have abused them. Although it is obvious that something needs to be done about this problem, it is very difficult to find a solution that will bring the guilty to justice and yet protect the innocent.

There are many matters we do not have room to deal with here. In the future, however, we hope to discuss such subjects as: the charge that perpetrators of ritual abuse may have in some way gained access to the CIA's secret tests with regard to hypnosis, mind-altering drugs, and electrical shock and used this information to control and confuse victims; the affect Nazi Germany could have had on perpetrators; the death of Baby X; court cases and convictions involving ritual abuse; illusions or trickery used by perpetrators; the 1989 occultic human sacrifices committed at Matamoros, Mexico; charges of programming and mind control, and many other important subjects relating to ritual abuse.



APPENDIX

LEBARON AND THE ASSASSINATION OF KENNEDY

Earlier in this book we mentioned that the *National Enquirer* suggested that Ervil LeBaron may have been responsible for President Kennedy's death. Rena Chynoweth, who admitted she killed for Ervil LeBaron, felt that the *Enquirer* story was absolutely ridiculous:

I didn't see the article when it came out but I heard about it on the news. I thought it was very funny. . . . this was stretching the boundaries of credibility a little too far. Glen wondered if they weren't going to pin the Lincoln assassination on him next. . . . The *Enquirer*, which feeds on this sort of speculation and sensationalism, had been saying for years there was a conspiracy to kill Kennedy—and Ervil was a “hot story” when the committee findings were announced. He apparently must have struck them as a convenient little connection they could throw in there to sell newspapers. . . . Information for the story was based on a “secret” FBI document in which J. Edgar Hoover was reported as saying Ervil's cult “is believed to have been responsible for President Kennedy's death.” The story also quoted the former Dallas police chief who was present during the Kennedy assassination as saying Ervil was his major suspect in the conspiracy. . . . Alma LeBaron [Ervil's brother] was quoted as saying, “Ervil wants to take over the world and anyone who gets in his way will be eliminated.”

The article . . . quoted FBI sources and men who might have been only marginally involved in the Church of the Firstborn in the early 1960s. Overall, it came up with some patently ridiculous hypotheses, based on speculation that defied all credibility. . . . I find it amazing that people can think stories of this type are even remotely believable.

In the early 1960s, the CFB [Church of the Firstborn] was only a fledgling church . . . There were no conspiracies being hatched against high elected officials or anyone else. Ervil was too busy helping Joel bring in converts to be thinking of any elaborate murder plots against the president of the United States. His militant philosophy didn't start coming out until the 1990s, years after JFK was killed. (*The Blood Covenant*, pp. 253–255)

Although there seems to be no hard evidence linking Ervil LeBaron to President Kennedy's death, Rena's statement that Ervil's “militant philosophy didn't start coming out until the late 1960s, years after JFK was killed” seems to be contradicted by the available evidence. According to her own book, Rena was only five years old at the time of the assassination (*Ibid.*, p. 18). Furthermore, Scott Anderson clearly demonstrates that there was talk of violence in the early 1960's:

The seeds of that holy war were already planted in the early 1960s. Even before becoming Patriarch, Ervil had been promoting an idea that would remain an obsession for the rest of his life. That idea was to enact God's civil law, with its death penalty for traitors, murderers and adulterers. . . . Since establishing God's perfect law of liberty could not be achieved without the use of force, it stood to reason that God's civil law had to be put into practice first. . . . it was up to them to start things rolling by seeking out traitors and “cutting them off.” During one meeting of the United Women of Zion, the Patriarch had asked the assembled how many were prepared to take up weapons for the Lord and kill His enemies. Ervil needed a lot of shooters; falling into the traitor category were all government officials and heads of state of nations not adhering to God's law—in short, every nation on earth.

This kind of talk made one church member very nervous. Beginning in July 1963, Ralph Higbee, a Firstborner living in Salt Lake, began telling a friend, Bob Cone, about Ervil's blood-soaked sermons down in Mexico. Higbee was convinced that Ervil and some of his more ardent followers were plotting to murder top American government officials. When President Kennedy was assassinated in Dallas on November 22, 1963, Cone contacted the Secret Service in Salt Lake and told them of his conversations with Higbee. After a brief investigation of the church, the Secret Service concluded the charges were without basis, but Higbee remained unconvinced. He immediately left the Firstborners, never to return. (*The 4 O'clock Murders*, pp. 91–92)

In the notes for chapter 5 of the same book, Scott Anderson wrote the following:

The anecdote about the investigation of the LeBaron brothers in connection with the Kennedy assassination is included to illustrate the sorts of fears Ervil's philosophy was instilling as early as 1963. It is not meant to imply that such a connection actually existed.

In recent years, a number of newspaper and magazine articles have played up this purported LeBaron link to the Kennedy assassination. It should be kept in mind that hundreds—probably thousands—of individuals and organizations were at least superficially investigated by law enforcement agencies after President Kennedy's murder. If the Kennedy assassination involved a conspiracy—and the majority of Americans believe it did—I am convinced the LeBarons were not a part of it.

There is one item pertaining to the LeBarons in the government's Kennedy assassination files that might arouse the suspicions of some of the more ardent conspiracy theorists, if only because of its omissions and factual errors. It is a Secret Service overview memorandum, dated February 17, 1964, which briefly lists the status of several of the Kennedy assassination-related investigations taking place in Utah at that time. . . . Because the remarkable number of fallacies contained in this short paragraph opens it to misinterpretation, I've reproduced the entire passage below, followed by my own clarifications:

“(1) *Church of the First Born of the Fullness of Times*. Beginning in July of 1963, a member of this apostate group of the Mormon Church had been advising the FBI that members of this Church were plotting the assassination of top Government officials. The FBI apparently conducted an investigation, but did not notify the Secret Service of the reports until after the assassination of President Kennedy.”

The effect of this 56-word note is to suggest that the FBI knew from Ralph Higbee about the Firstborner threats four months before Kennedy's assassination, but did nothing. This scenario, however, is built on four major errors of fact:

First, it was not in July 1963, but on November 26, 1963, four days after Kennedy's assassination, that the FBI first learned of the purported death threats coming from the Church of the Firstborn. July 1963 was when Ralph Higbee first related his fears of such assassinations to Bob Cone.

Second, it was not Higbee—the “member of the apostate group” who goes unnamed in the

memorandum—who went to the FBI, but Bob Cone. He did so on November 26.

Third, the suggestion that the FBI withheld Cone's information from the Secret Service is highly inaccurate. In fact, Cone first contacted the Secret Service with his tip. He was referred to the FBI by the Secret Service agent he spoke to . . . Robert Grube.

Fourth, and most important, is the matter of this mysterious FBI investigation. The FBI did investigate the LeBaron brothers, but this took place in 1944, not 1963 as the memorandum suggests. That investigation stemmed from the fact that both Alma and Joel LeBaron were wanted for evading the wartime draft. (*Ibid.*, pp. 449–451)

Bradlee and Van Atta also mentioned Ralph Higbee and told of Ervil's plans to assassinate government leaders and disrupt civil authority:

An informant told the FBI that a Firstborn Church member, Ralph Higbee, had told him since the previous July that “one of the aims of this church is to assassinate the top government officials as well as the top officials of the Mormon Church. [He] believes this group was responsible for President Kennedy's death and he was very concerned about other officials being killed by that organization.” A man who attended Firstborn meetings reported that one Firstborn leader, known as the “Avenging Angel,” planned in spring 1964 to: “1. Disrupt all civil authority. 2. Destroy all communications, public utilities, and powerplants. 3. Engage in secret undercover operations.” Investigation of the church continued until at least February 1964 though its leaders were never seriously considered suspects. It would be fifteen years before the FBI would devote its agents and money to another active investigation of the LeBarons. (*Prophet of Blood*, p. 118)

We were very surprised when we first learned that Ralph Higbee was a member of the LeBaron group. We had become friends with Mr. Higbee and his wife not too long before the assassination of President Kennedy. In 1962, we moved into a house at 566 Center Street in Salt Lake City. Ralph lived just two houses to the north of us on the same side of the street. Ralph's daughter, in fact, became very good friends with our oldest daughter.

We assumed that Ralph Higbee and his wife were both good members of the Mormon Church. As far as we can remember, they kept Joseph Smith's Word of Wisdom—a revelation forbidding the use of tobacco, alcohol, and coffee. While they knew that we had left the Mormon Church, they treated us very well. The Higbees never mentioned anything about the LeBarons or the Church of the Firstborn that we can recall. We were convinced that they were members in good standing in the Mormon Church.

Interestingly, however, although we never heard Ralph Higbee make any threatening remarks regarding John F. Kennedy (or anyone else for that matter), he did tell us of a secret plot to destroy Kennedy's aspiration to serve a second term in the White House. He asserted that a document was discovered in the Mormon Church's Genealogical Library which proved that Kennedy had been married prior to his marriage to Jacqueline Bouvier in 1953. Since the church has one of the largest repositories for such information in the country, it certainly seemed possible that such a discovery could have been made in the church's library.

While Ralph Higbee never mentioned what his personal feelings were regarding Kennedy, he was very excited about the matter. He maintained that those who had possession of the document were going to keep silent regarding the discovery until just before the election took place. He did not, however, reveal who the people were who had the document. Nevertheless, he was absolutely certain that the exposure of this document would totally sink all hope of Kennedy being reelected.

As noted above, when President Kennedy was assassinated on November 22, 1963, we had no knowledge that Ralph Higbee was in any way associated with the LeBaron group. We were shocked, in fact, when we later learned that this was the case. As we thought about the matter we concluded it was certainly a strange coincidence that the man who reported a plot to destroy President Kennedy's political career, was also involved with a group that was threatening the lives of the top government officials.

Since the early 1960's we have had contact with it least eight people who were involved in the LeBaron cult—including a member of the group who called us from jail and has since been convicted of murder.

One of these individuals has given us some the group was engaged in. This man, however, does not want his name revealed because of fear of retaliation. We can certainly understand his reluctance to be publicly identified. After all, Tarsi and Aaron LeBaron remain at large and are considered to be dangerous. It should be remembered that the LeBaron cult has a history of taking vengeance on those who defect or reveal their secrets. Since the man who has spoken with us could be subjected to "blood atonement," we have agreed to not reveal his name.

Our informant pointed out that although there was a hard-core group who were engaged in criminal behavior, many of the people involved with the LeBarons had no idea of what was really going on. In addition, he wanted us to understand that Ervil LeBaron and many of the people who joined the group were brought up in a different environment than most of the Mormons. While present-day Mormons are encouraged to trust the United States Government, the LeBarons came from a polygamous background. They accepted the Mormon prophet Brigham Young's ideas regarding the necessity of polygamy and some of his harsher and unusual teachings. Young, of course, always had trouble with the U.S. Government and did not trust its officials.

While the Mormons finally achieved peace with the government after they abandoned the practice of polygamy, the LeBarons continued the practice and soon found themselves in trouble with both the government and the Mormon Church. This caused a great deal of paranoia. Bradley and Van Atta wrote:

An edict was issued from the pulpit banning all Mormons from visiting the Jones and LeBaron homes—except to conduct business.

The no-visit fiat was quickly translated to a practice of total disassociation from the LeBarons; no invitations came to them from other homes to playmates' birthday parties or adult socials. It was not long before, inevitably, the ugliest transmutation occurred: inactive isolation developed into active aggression. The LeBaron boys and girls, and Joneses, were taunted and bullied.

One who suffered bloody noses along with the LeBarons, Ossmen Jones, vividly recalls those days. "The Mormons wanted to make a public case out of the LeBarons and my family to scare

the hell out of anyone else who might want to live the principle [polygamy]. I mean, it was rough. I was beaten up many times. I dreaded going to school; I hated to, in fact.” A contemporary of the children admitted the treatment was horrendous. “Kids can be cruel, very mean and ornery. They pounded on the LeBarons, threw rocks at them and chased them home after school.” . . . It was open season on the LeBarons. . . .

As a final blow—and insult—the LeBaron boys and girls were required to deny their parents if they wished to be nurtured at the Mormon bosom. So each of them dutifully promised to ignore their parent’s teachings, and were successful to the extent that “we were good Mormons and actually hated the thought of ever living the principle ourselves,” said Esther. (*Prophet of Blood*, p. 41)

As noted above, Ervil and two of his brothers actually went so far as to serve as missionaries for the Mormon Church. This, of course, did not last very long.

In addition to the lack of trust that the LeBarons already had, Ervil LeBaron apparently had mental problems as well. His growing fears tended to infect the group. Like the others, our informant developed a great deal of distrust for the U.S. Government.

In any case, he seriously believes that Ervil LeBaron was responsible for the death of President Kennedy. He indicated that the LeBaron cult became a criminal organization and was linked to organized crime. Bradlee and Van Atta wrote concerning the Mafia-like practices of the LeBaron group:

LeBaron cautioned his followers to be constantly on watch for the members of the Church of the Firstborn. . . . The Lambs of God were now on the alert. All church records, even marriages and births, were to be kept in their heads, and never written down. All members were to operate only on a need-to-know basis—one Lamb of God should not know about the mission carried out by another. Each was asked to pick a suitable alias and obtain driver’s licenses and other records under the new name. And all long distance calls were to be made only from neighbors’ phones or pay phones so that no one could monitor or trace the conversation. The Lambs of God had begun to resemble the Mafia more than a religious sect. (*Prophet of Blood*, p. 152)

The informant maintains that Dallas had been an important city for the criminal element of the LeBaron group since 1961 or 1962. (Kennedy, of course, was assassinated in Dallas in 1963.) The informant claimed that cars were stolen in Dallas and transported over the border to the church’s headquarters in Mexico. If this is true, it is possible that there could have been contact with organized crime in Dallas at this early period. Scott Anderson discussed some of the criminal activities which took place after Ervil LeBaron’s death:

Having disposed of those who had betrayed Arturo, Heber could now settle down to reorganizing the cult. By the summer of 1984, he had reshaped it to his own specifications. . . . Under Heber, the Church of the Lamb was now revealed for what, in fact, it had always been: an organized crime syndicate built along family lines, a Mormon Fundamentalist version of the Mafia. . . . Heber refined the auto-theft operation until it gradually grew to be one of the largest in the American Southwest.

“They became far more sophisticated,” Phoenix police detective Oscar Castillo explained. “They had their hair cut short, dressed real well, wore Rockport shoes—just a very professional operation.”

Equipped with police scanners, battery-powered drills and CB radios . . . the auto-procurement squads trolled streets in the greater Phoenix and Dallas metropolitan areas, selecting their targets with great discrimination. Another method was for two members to show up at a dealership and ask to test-drive a truck. Before returning . . . they’d stop in at a hardware store and make copies of the keys. Operating on the premise that stealing in broad daylight was less suspicious, the squad would return to the dealership at lunchtime the following day and simply drive the truck off the lot. . . .

Supplementing the auto-theft operation were insurance scams. A wrecked late-model pickup would be purchased in a salvage yard for peanuts, fixed up, then insured for far more than its value. The car would then be torched or driven into Mexico and reported stolen.

Under Heber, the family crime syndicate also strengthened its lines of communication and retail outlets. . . . The unscrupulous owner of an auto salvage yard near Houston was used for unloading hot trucks and obtaining scrapped ones that could be used for frame switching or insurance fraud.

A house with high walls was rented in downtown Caborca and converted into a “chop shop.” To protect the Mexico operation, Heber cultivated a working relationship with one of Caborca’s police chiefs and, most importantly, its resident drug traffickers.

According to “Bob,” an American police investigator who made several fact-finding trips to Caborca, Heber’s connection with the Mexican underworld went beyond simple mutual respect. The patio of the house in Caborca was converted to an armor-plating shop. The finished products, bulletproof four-wheel-drive pickup trucks, were for both personal use and sale to local drug dealers. With his Mexican contacts, Heber also diversified his smuggling operation.

“They were running drugs and guns north across the border,” Bob says, “and bring cars south. . . .”

Just as with the Mafia, it was the family ties within the LeBaron crime syndicate that made it so successful. Even if a law enforcement agency came to suspect the odd collection of half brothers and half sisters as the probable cause of a sudden rash of auto thefts in their jurisdiction, there was obviously no way to plant an informant. The chance of breaking one of the members was equally remote. . . .

The penalty for talking to the police was well known to all.

To an even greater extent than his father, Heber organized the cult along a Mafia-style chain of command. As godfather, he had complete control of the money. By doling it out to those deemed worthy and withholding it from others, everyone was made dependent. The primary recipients were Heber’s capos, those half brothers whom Ervil had ordained as priests or who had proven their worth in the group’s crime operations. The girls and junior members had to get by on scraps and whatever clothes they could find at Goodwill. . . .

Heber also found a role for his half sisters in his grand scheme. . . . they were put to use in the appliance repair shops, where they could be called on to provide backup support during auto thefts by moving cars and personnel, or to bail out the boys when they got arrested. . . .

By 1985, the Church of the Lamb had been transformed into a very tightly run family business. With its members operating under aliases, ready to change addresses and identities at a moment’s notice, it was a virtually risk-free moneymaking enterprise. It might have stayed that way if it

wasn’t for the leadership style of its new Prophet. (*The 4 O’clock Murders*, pp. 328–331)

Our informant maintains that he personally heard Ervil LeBaron say that President Kennedy was going to die. This, of course, tends to give support to statements made by Ralph Higbee to Bob Cone regarding the fact that the LeBaron group was “plotting to murder top American government officials.”

The man we have spoken with also claimed that at the October, 1963, conference of the Church of the Firstborn, Ervil LeBaron took him aside and discussed prophecy. LeBaron spoke at that time about Kennedy’s death, stating that “they” were going to kill him. Ervil did not, however, say who “they” were, and at that time the man apparently did not think that LeBaron would really have anything to do with murdering the President of the United States. When Kennedy was assassinated the following month, this man who believed in LeBaron’s prophetic powers, was amazed at Ervil’s ability to predict such a significant event. The assassination, in fact, tended to strengthen his belief that Ervil was a great prophet.

As time passed, however, he began to believe that Ervil LeBaron predicted the assassination because he himself was involved in the plot. He pointed out that Ervil LeBaron was the very type of person who would order Kennedy’s assassination. Because of his paranoia of Catholics, Ervil LeBaron had every reason to want Kennedy destroyed. LeBaron, in fact, believed that the Catholics were out to get him. Bradlee and Van Atta provide this information:

When Ervil planned to acquire converts in Mexico City in 1959, the twenty-five-year-old Dan was a natural to play Castor to his Pollux. What really happened during the three months they were there may never be known. The pair exploded out of the area as if the fiends of hell were on their heels. Their hasty explanation to residents of Colonia LeBaron, where they made a quick stop, was that the Mafia, Catholics and Knights of Columbus [a Roman Catholic fraternal organization] were trying to “stop the great mission we have to perform” through whatever means were necessary. They had suffered persecution and their very lives were threatened, they said. . . .

The fleeing duo checked into a YMCA in El Paso . . . but Dan's gun accidentally went off and shot a large hole in the mattress. Both men ran out and down the street . . . They finally met at their car, got in, and didn't stop driving until they were in Utah.

Their first stop was at a friend's house where Irene happened to be . . . Ervil and Dan closed all the curtains in the house and, in hushed tones, described the danger which faced them. Their story added some excitement to dinner, which was interrupted by a knock on the door. Ervil and Dan both jumped up so fast "they almost turned the whole table over. Everything went flying," Irene remembers, "chairs and everything else. They went running—you could hear them go thomp, thomp down the wooden stairs into the basement."

The couple who owned the home answered the door to find two local Mormon leaders checking on their welfare. After they left, the embarrassed hostess cried. Ervil and Dan, guns drawn, were cowering and pacing in the basement. . . . All his associates couldn't help but notice the paranoia which had overtaken their patriarch.

Ervil depicted a massive conspiracy among the numerous branches of the Knights of Columbus in Mexico against him and the Church of the Firstborn. He thought the combined weight of Catholic clout in Mexican political circles was sure to crush him unless he won strong allies. The tactic he and Dan had decided upon was to befriend the Masons of Mexico, who were strongly anti-Catholic and were competitive with the Knights. Though Ervil's analysis was mistaken—neither organization was very powerful in the country—he persisted in trying to gain friends among the Masons, and in hiding. . . . One of Esther's daughters noted his visits in her journal. January 6, 1962: "Uncle Ervil is hiding out because the Catholic officers are trying to find him dead or alive." . . .

Ervil's children became used to his furtive stops at their home. "He always carried a gun, and kind of sneaked around in the middle of the night," one said. "If someone knocked, he ran and hid—even when nothing was going on!" He wrote one wife in 1963 that he'd purchased another gun and wanted all family members to own firearms and know how to use them. (*Prophet of Blood*, pp. 86–87)

Since Ervil LeBaron already believed that the Catholics were after him, it seems logical that he would be especially afraid of the Catholic President,

John F. Kennedy. And once Ervil became suspicious that someone was after him, he was likely to order his disciples to assassinate that individual.

While we believe that our informant has tried to give us a correct account of what took place in Dallas, it would be naive to ignore the fact that he and others in the group were seriously influenced by the state of paranoia which existed at that time. Since members of the cult who were knowledgeable of Ervil LeBaron ordering assassinations were absolutely convinced that these things did occur, and since Ervil was threatening top government officials at the time of Kennedy's death, it would be easy for a member of the group to conclude that Ervil himself was behind the evil deed.

After we were visited in the 1970's by the man who said that certain people who were opposing the work of God would be assassinated, we were a little concerned about our own safety. This concern, of course, increased when we began to read that people were actually being killed by this strange group. One of the LeBaron murders—the slaying of polygamist leader Rulon C. Allred—was committed about four miles from our bookstore. Since we publicly rejected the teachings of Joseph Smith, we were concerned that we might become targets of Ervil LeBaron's band of assassins. Fortunately, even though we had been told that certain people would be put to death, the LeBarons never bothered us.

There is, of course, a great deal more to the LeBaron story which we do not have the space to deal with here.

In presenting the information above regarding a possible link between Ervil LeBaron and the murder of President John F. Kennedy, we do not want to give the impression that we are convinced that this is the true explanation regarding the assassination of Kennedy. It is only one of many theories that have been presented. For example, some have claimed that members of organized crime were responsible, while others have tried to link the murder to the Cubans, the Russians or the CIA.

Nevertheless, we would be interested in receiving any additional material, either pro or con, that would throw any further light on the statements made by our informant.
