

# END RITUAL ABUSE NEWSLETTER

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Volume 1

March 1994

Some parents feel there is an importance in issuing a newsletter on a regular basis.

We are parents of children who attended the Civic Childcare Centre (known as the Civic Creche), in Christchurch, who were ritually abused for a period from 2-3 and a half years.

The purpose of the newsletter is to keep on the agenda the heinous crime of ritual abuse. Our primary focus through this newsletter is to educate and inform readers of this type of abuse.

We have links with various groups and individuals internationally and nationally, who also are fighting this heinous and insidious crime.

## **RITUAL ABUSE DEFINITIONS.**

Ritual child abuse was first defined by Lawrence Pazder, M.D., co author of *Michelle Remembers*. This is an adult survivor's account of satanic crimes alleged to have occurred in Victoria, British Columbia, in the 1950's.

Dr Pazder, at a professional conference in Richmond, Virginia in 1987, defined ritual abuse of children as "Repeated physical, emotional, mental and spiritual assaults combined with a systematic use of symbols and secret ceremonies designed to turn a child against itself, family, society and God".

In 1988, David Finkelher, Ph.D., defined ritual abuse as "abuse that occurs in a context linked to some symbols or group activity that have a religious, magical or supernatural connotation, and where the invocation of these symbols or activities are repeated over time and used to frighten and intimidate children".

Dr Finkelher and his colleagues conducted a national study of sexual abuse reported in day care centres during the period from January 1983 through to December 1985. Of the 270 day care abuse cases examined, 13% involved allegations of ritual child abuse.

We have learnt that ritual abuse has been prevalent for years and years, but the first time we (Parents) learnt about this abuse was when our children disclosed to us.

After hearing from our children the most cruel and sadistic abuse they had to inflict, we searched for information which we found was labelled 'Ritual

Abuse'. This was done, of course, when the court case was finished.

The information we found was predominantly overseas material. However, we have since learnt, this type of crime has existed for many years in our own homes and towns in New Zealand.

The above definitions were printed in 'Believe the Children' newsletter, Chicago, which is based around a group of parents whose children were also ritually abused.

We have learnt over the last 18 months or so that a number of people choose to call this type of abuse 'organised systematic abuse'. We have chosen to use the term Ritual Abuse, which has the same meaning as the above terminology.

Ritual abuse is a very frightening terminology to many, but unfortunately this is the reality we are dealing with today.

Denying ritual abuse exists is of no help to anyone, most of all the victims/survivors.

It is a brutal form of abuse to children, adolescents and adults, consisting of physical, sexual and psychological abuse, and involving the use of rituals. It usually involves repeated abuse over an extended period of time.

Physical abuse is severe, sometimes including torture and killing.

Sexual abuse is usually painful, sadistic and humiliating, intended as a means of gaining dominance over the victim.

Psychological abuse is devastating and involves the use of ritual indoctrination which includes mind control techniques.

This definition comes from Pamela Hudson, California, who for over a period of 5 years researched the phenomenon of ritual abuse. During that time she treated a number of children who reported this type of abuse.

## **HISTORICAL PERSPECTIVE**

The root of ritual abuse can be traced back to Europe prior to the discovery of the New World. Reports of human sacrifice and cannibalism date back to second century Rome and pre-Christian Elusian mysteries, and the roots of satanic rituals - the worship of Satan in the form of the Baphomet

- can be traced back to the Knights of Templar founded in the twelfth century by a group of French crusaders. The confessions of Gilles de Rais, a French aristocrat born in 1404, are strikingly similar to accounts currently being given by children and adult survivors. Gilles de Rais confessed to sexually abusing and murdering over 800 children, sexually assaulting the childrens' mutilated corpses, and destroying the evidence by burning the bodies.

The wife of King Henry II of France, Catherine de Medici (1519-1589), offered child sacrifices to appease the devil, supposedly with the intention of curing her son, Phillip, from a chronic disease.

A Parisian nun, Sister Magdelaine Bavent, described participating in a ceremony where the body of a child was consumed as a perversion of the Lord's supper. Bavent died in an Ursuline convent in Rouen, France in 1647.

Another female perpetrator, Catherine Deshayes, also known as "Las Voisen" or "the widow", admitted that she had participated in the ritual deaths of more than 2,500 fetuses and infants. Deshayes' twenty-one year old daughter, Marie, described Satanic rituals involving the "drinking of blood and urine, animal sacrifice, orgies involving adults and children, child sacrifice, chanting and blaspheming in the name of Satan...."

A police raid of Deshayes house in 1680 found ovens exactly as Marie had described, with forensic evidence indicating they had been used to burn the victim's bodies.

About 100 years later the Marquis de Sade, a French aristocrat, detailed perverted activities involving children in his pornographic book, "The one hundred days of Sodom". The autobiographical account, written in the Bastille in 1789 and first published in Vienna 1904, describes carefully orchestrated scenarios that include "locking in cages, death threats, burying in coffins, holding under water, threatening with weapons, drugging and bleeding, tying upside down and burning, wearing of robe and costumes, staging of mock marriages, defecating and urinating on victims, killing of animals, having victims witness torture, having them witness homicides, pouring or drinking blood and taking victims to churches and cemeteries.

In 18th century England, Sir Frances Dashwood and other members of the aristocracy founded a group called the Hell-fire Club. Historical documents indicate that the group practiced ceremonies that included a Black Mass Liturgy and sexual

orgies involving juveniles.

Another secret society, the Hermetic order of the Golden Dawn, flourished in England during the late 19th century. One of the founding fathers was Aleister Crowley, self-described Satanist, whose dictum,

"Do what thou shall be the whole of the law", became the credo for modern satanism. Crowley's sex-magic "workings" involved ritual sodomy within a pentagram, bondage with chains, consumption of blood and feces, chanting in an occultic language called "Enochian", and widespread use of drugs.

In the manifesto, 'magik in theory and practice', Crowley described the release of magical forces through human sacrifice.

"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."

In 1912, Crowley joined a Berlin-based secret society, Ordo Templi Orientis (OTO), that utilised Freemasonic "grades" and "degrees" and claimed to be directly descended from the Knights of Templar. Today the OTO is reputed to be the most pervasive of all the international satanic organisations.

(Source: Believe the Children, Newsletter 1992).

### **BELIEF AND DISBELIEF.**

When a parent sits down with their child and hears the most serious and very bizarre allegations of what was inflicted upon their child, they are in absolute shock. The fear, anxieties, the pain and the detail our children exhibited when disclosing to us never left us in any doubt that the abuse happened. However, making the information logical, accepting and understanding was of great difficulty.

Reports of ritual abuse by both adults and children has created much controversy, mainly because of the bizarre nature of the abuse described, and the extent to which these activities challenge ideas about human nature and behaviour.

There are some professionals internationally who state the phenomena of ritual abuse does not exist, others will believe partially, and others completely.

### **SOME 'EXPLANATIONS'**

- Parents and professionals are using leading questions and have fostered false reports by the way they are questioning children and adults.

- Belief in the children's accounts of sexual and sometimes of physical abuse, but to discount the ritual components. In other words, sexual abuse allegations are credible, but the bizarre and sadistic acts are not.

- Others believe but do not understand the allegations of ritual abuse. They are at a loss because they cannot comprehend how adults could treat children or other adults in the inhumane manner described by the victims.

- Others will essentially believe children's accounts but offer alternative explanations for bizarre and unacceptable aspects of their statements. They suggest that ritual murders are staged. They think children could be fooled into thinking they went for a ride in an aeroplane if they were put into a box and told it was an aeroplane. They take into account the number of reports of drugs etc, which might alter victims' states of consciousness and perceptions of what happened.

- Some believe not only in the existence of ritual abuse, but that it is highly organised. They believe there are people involved who are in high places - e.g. government, the courts, who are partly responsible for difficulties finding physical evidence and proving cases in court.

- Others believe in ritual abuse, but believe it is a reflection of the struggle between good and evil, between god and the devil, that is taking place right before our eyes.

It is difficult to know how many professionals working in the field in New Zealand believe or disbelieve. Our experience as parents, taking our children to councillors, and going through the judicial system varies.

For the writer's family, we discovered an excellent therapist for our child, one who cared, listened and believed in our child. She never doubted him because of the detail, pain and anxiety he exhibited.

Although my son is not going to his councillor right at this point in his life, her door is always open for my son, whenever a problem occurs that cannot be dealt with by myself or my partner.

However, not all councillors were the same. Much education and support needs to be given to all professionals who are dealing with ritually abused

children and adults, to gain the best result for the victim/survivor.

A child in my experience must be listened to and believed, no matter how bizarre it sounds. What the child is telling you is real to him/her and that must be respected. If a councillor or parent or police tells the child he/she is confused and got it wrong and does not take the child seriously, then the child will stop talking.

### **ALLEGATIONS - CIVIC CHILD CARE CENTRE.**

Children from the civic childcare centre (known as the civic creche) made allegations involving multiple victims and multiple perpetrator abuse, including physical and sexual abuse, bizarre ritualistic practices and psychological terrorism.

A male worker Peter Ellis was convicted on 16 counts; 8 counts of indecent assault, 2 counts of inducing an indecent act with a girl, 1 count of an indecent act upon a boy, 1 count of indecent act upon a girl, 3 counts of sexual violation and 1 count of inducing an indecent act upon a boy. Some of these charges were at unknown addresses away from the creche. There were 9 complainant children in the trial, subsequently reduced to 7 children during the trial.

Ritual allegations were given in evidence by children and adults, but the crown concentrated on the sexual side of the abuse.

However, children reported being tied up, torture and killing of animals, needles and sticks in vagina, anus, penis, confined in cages and hung up, put down holes, adults dressed in black clothing, adults in circles, children in the middle of a circle in the nude being laughed at and abused, put into coffins at graveyards and buried, death threats to self and parents if they disclose, blood poured over their heads, food put up vagina and anus, filmed and photographed, taken to other venues, drugged, forced to have sex with other children, being forced to eat faeces, forced to drink urine, and adults dressed up as witches.

These reports came independently from many families around Christchurch. Many of these families, contrary to contamination accusations, had no access to other families and no knowledge of ritual abuse.

Three women workers, Marie Keys, Jan Buckingham, and Gaye Davidson, were charged with being party to indecent acts. Another, Debbie

Gillespie, was charged with performing an indecent act. Along with Ellis, they went through an 11 week deposition hearing. (The second longest hearing in New Zealand's history.)

A prima facie case was established with all five, and the judge from the district court ordered them to trial. However, Keys, Buckingham and Davidson were discharged under section 347 (pre trial hearing). Three reasons were given by the high court judge why they were to be discharged, stating that NO reason on its own was sufficient for the discharge.

Reasons were -

- 1) Insufficient evidence.
- 2) It could be prejudicial to the women to go to court after the Ellis trial ( even though it was the judge who stipulated that the women have a separate trial).
- 3) It would be unfair on the child witness concerned to have to give evidence twice, at the women's trial and at Ellis'. This was not considered to be overly onerous by the family and the child concerned, who was willing to go to court twice, with intention to get the truth out, and to have the perpetrators put away.

Gillespie's charges were withdrawn due to the child and family concerned withdrawing for their own personal reasons.

Defence argued it was all a witch-hunt, parents asking leading questions and that it was all hysteria.

### **EXAMPLES OF RITUAL CRIME AT OTHER DAYCARES OVERSEAS.**

(Source: Believe the children Newsletter, 1992 & 1993).

#### **LITTLE RASCALS DAY CARE CENTRE. NORTH CAROLINA.**

Robert F. Kelly Jr, former owner of the day care centre, was convicted in 1992 on 99 counts of sexual abuse, and sentenced to 12 consecutive life terms.

Catherine Wilson, a cook at the same daycare centre, was sentenced in 1993 to life imprisonment after being convicted of one charge of first degree sex offence and four charges of taking indecent liberties with a minor.

Defence lawyers argued that the charges stemmed from hysteria, leading questions of children from parents, therapists and investigators, and that it was a witch-hunt.

Ritual allegations were reported by children at

this daycare.

Twelve children testified that Kelly sexually molested them, forced them to have sex with other children while being photographed, being forced to eat faeces, penetrated with toys, sticks and other objects, hung from trees and tied in bags, being present while infants were killed, Kelly dressed up as a witch, lions, tigers and elephants in his truck, blood poured over other adults head, chanting and prayers to the devil, and animals killed.

#### **FRANS DAY CARE. TEXAS.**

Frances and Daniel Keller, operators of a day care centre, were convicted in 1992 of aggravated sexual assault of a 3 year old girl. The Kellers, who were sentenced to 48 years in prison, also await trial on charges of molesting two other children. Sexual molestation trials for 3 other defendants are pending.

These children who attended the day care centre made allegations of abuse that, in addition to sexual molestation, include references to being buried alive with animals, painting pictures with bones dripped in blood, being shot and resurrected, digging up a body in the cemetery and nailing it together, having giant germs implanted in their bodies, and making pornographic movies at gunpoint.

Several non-disclosing children who attended Frans day care are showing symptoms of abuse such as sexual behaviours. Of the 42 children who were enrolled, eight are in therapy.

There are many more examples of day care abuse throughout the world. It cannot be incidental that children throughout the world, who are obviously separated, describe being abused in the context of rituals. Details are remarkably similar to those reported by children and adults survivors in the U.S.A., Canada, England and New Zealand. (to name just some of the countries).

In future newsletters, we will give more examples of overseas ritual abuse cases, and also within New Zealand. We believe there is a case in Wellington (N.Z.) whereby abuse has taken case in a day care centre. Parents are awaiting trial. It is believed it has similarities to the Civic Creche in Christchurch. Contact has not been made with those parents, because of fear of contamination. However, our hearts go out to them and trust they will remain strong. We feel the children are just so brave and quite amazing to tell the truth about these insidious crimes that have been performed on them..

Although it is the first time in New Zealand that the civic creche case exposed the ritual crimes (and obtained a conviction), there are other cases documented in New Zealand where ritual crimes have taken place.

Examples have been shown of the similarities of children's disclosures on ritual abuse internationally.

It is clear that cases involving allegations of multiple victims and multiple perpetrators, physical and sexual abuse, bizarre ritualistic practices, and psychological terrorism have been investigated in daycare settings under different judicial systems, with varying results.

Since such allegations are likely to arise in future, it is important to plan and understand the investigation and intervention processes.

### **DEVELOPING A STRATEGY**

This list below has been based on our own experience and what has been outlined in Believe the Children Newsletter 1992, Volume IX.

To have a plan in place for this type of investigation work, can prevent a lot of pain for the family and child. It also means less time for the perpetrators to hide important evidence.

#### ***PLAN AHEAD.***

Because these cases are extraordinarily complex and time consuming, professionals such as police, interviewing officers, social workers, a councillor representing all councillors involved, must be identified, with roles and tasks already planned.

#### ***IMPLEMENT THE PLAN.***

This must be done immediately whenever allegations involving multiple victims and /or multiple perpetrator suspects arise. It is more effective for early implementation than beginning in a piecemeal fashion and attempting to correct the resulting problems. E.G. Search warrants need to be obtained and searches conducted BEFORE corroborative evidence can be hidden or destroyed.

#### ***SEEK CONSULTATION***

When problems arise, look to the experts you have already identified to deal with the particular issues involved.

#### ***TREAT.***

Treat the investigation and potential criminal prosecution as **COMPLEX LITIGATION**. Prosecutors should assign particular investigative tasks to teams specifically trained for those tasks. Develop strategy and tactics early.

#### ***INSIST.***

Insist that participants on the investigative and therapeutic teams remain in their respective professional roles.

#### ***HOLD A MEETING***

A meeting with the parents should be held as soon as possible, soliciting their concerns, information and opinions. Give them as much information as possible without jeopardising investigative leads. Explain to them about direct questioning, and what are leading questions. Ask them to refrain from making public statements. Such meetings should be held with one senior team member periodically throughout the investigative and legal process.

#### ***IMPLEMENT***

Implement the co-ordinated plan for issuing public statements as soon as possible. These cases are big news, and public concern may lead to intrusive media coverage. A spokesperson speaks on behalf of the staff.

#### ***ZEALOUSLY ATTEMPT***

To safeguard the privacy of the children as quickly as possible, file motions to prevent the defendants and their lawyers from disclosing the identities of the children and their parents and therapeutic records, including videotapes.

Once a "suppression order" is in place, discuss this with parents and explain exactly what this means, and in what court hearing it covers.

#### ***PROVIDE***

Ongoing support for parents and children. Regular opportunities to share information, encourage expression of feelings, and provide emotional support, are critical steps in maintaining a positive relationship among parents, children and the investigative and prosecuting teams. Provide support group meetings for parents.

#### ***GIVE***

Ongoing support for members of the investigative and therapeutic teams. This type of investigation is over-poweringly stressful and needs support throughout the lengthy investigative and legal procedures.

### **SPEAKING UP**

In all countries there are believers and disbelievers, and media have responded with speculation and sensationalism, and often communities have rallied in support of the accused rather than the children.

We are however, regardless of the disbelievers

and media, sharing our belief that ritual abuse does exist.

For the sake of the children, we must continue our struggle to promote research, increase public and professional awareness of ritual crime and disseminate information in a manner that avoids exploitation and sensationalism.

By remaining silent, the perpetrators will continue with this outrageous crime.

We wish to acknowledge 'Believe the Children', Chicago, who have given us information and support for this newsletter.

This newsletter is being produced at our own expense. Therefore, we ask for a donation of any amount to be sent to

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Donations will go towards printing and postage of this newsletter, which will be issued on a regular basis.

Further costs involve postage for overseas mail - re - research, resources etc.

#### **VIDEO & AUDIO TAPES**

We have managed to purchase video-tapes and audio-tapes (listed below) for lending out at a cost. These tapes have been purchased from the United States at quite an expense.

Video tapes available on a lending basis:

- 1) Children at Risk.
- 2) Identifying dissociation in children.
- 3) Treating dissociation in children.
- 4) Ritual Crime.

Audio tapes available on a lending basis:

- 1) Ritualistic and Cultic abuse. Tapes 1, 2, & 3 By Catherine Gould, Family psychotherapy practice, Seattle.
- 2) Satanism and Ritualistic abuse. Wellness For Ourselves and Others, By Catherine Gould, Family psychotherapy practice, Seattle.

#### **SUGGESTED BOOKS TO READ.**

'Don't make me go back mommy - A child's book on Satanic Ritual Abuse'. By Doris Sanford & Gracia Evans

'Blasphemous Rumours.- Ritual abuse. Fact or fantasy', By Andrew Boyd. (1991), Harper & Collins

'Ritual Child Abuse - A survey of symptoms and allegations', By Pamela Hudson, available from Kate Shepherd Bookshop, Christchurch.

'Satanic Ritual Abuse and Multiple Personality Disorder - Understanding and treating the survivor', By Holly Hector.

This can be lent out at a small cost for 3 weeks at a time. from E.R.A

'Cry from the Heart', By Eunice Fairchild - A book of poems written from the author's experience of ritual abuse

This book can be purchased from E.R.A. at \$20.50.

'Behind the Playground Walls - Sexual abuse in pre-schools', By J Waterman, R.J. Kelley, M.R. Oliver, & J. McCord. 1993.

Can be borrowed from libraries. We will advertise when we have it available to lend from E.R.A.-

'Ritual Abuse Booklet.- Definitions', By Los Angeles County Commission for Women. Can be purchased from E.R.A.

'Breaking the Circle of Satanic Ritual Abuse', By Daniel Ryder, Tandem Press. Can be purchased from Auckland, or from Kate Shepherd Bookshop, Christchurch.

'Nursery Crimes. - Sexual Abuse in daycares', By Finkelher & co. (1988) Borrow from interloan at public libraries.

'Unspeakable Acts', By Jan Hollingsworth (1986) (Public Libraries)

'Michelle Remembers', By Michelle Smith and Lawrence Pazder. (1980). (Public Libraries)

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#### **CONTRIBUTIONS & SUPPORT**

N.B. We would appreciate any contribution to this newsletter, E.G.:

- Your own personal story.
  - Advertising books, videos etc.
  - Advertising councillors who deal with children, or just adults.
  - Advertising support groups, networks etc.
- We wish to advise to all readers, that if people

who are non supportive wish to borrow books, videos, tapes etc, that may be turned down by us.

We are a very small group who intend to pursue this subject on ritual abuse, to publicise this crime, and to educate all readers on recent cases internationally.

We will respond to the latest issues that the non-believers so conveniently pursue. E.G. False Memory Syndrome, local news, 'triggers', disciplining ritually abused children. Our response and comments will be based a good part on our experience that there is patently no such thing as false memory syndrome, backed up with experts comments on this subject.

We have learnt that the non-believers are very persistent with their fight to encourage people to disbelieve children, and adults, even to the point as has happened in the United States, that if any child or adult discloses any ritual abuse crime to a therapist before talking to the police, there has been a law passed that will invalidate that disclosure.

In New Zealand, generally what happens is that a child will disclose to his/her parents, and they will then have an evidential interview with Social Welfare. Within time a therapist is organised for the child or adult to see and to talk to.

What concerns me now is that many parents may hear what their child has disclosed, but decide not to take their child to have an evidential interview, until the child has had some therapy to confirm the abuse did take place. This would be difficult enough to convince the court that the therapist did not put the ideas in the child's head. However, if or could I say when a law comes into place like in the United States, then that child's disclosure to the therapist would be totally invalid. This of course would be most detrimental to the child if he/she was not believed or not allowed to pursue the case to a possible conviction.

We believe we have to keep up to date about what is happening overseas about ritual abuse, to be able to share this information, and to be prepared for the counter-fight that the non-believers persist with.

Children are at risk if we allow the perpetrators ( who might I add are possible perpetrators who claim to be experts on the subject of ritual abuse on children, or claim to be experts on the psychology of children) who insist on publicising the non-believing argument on the subject, and who

state that children cannot be believed, to go unchallenged,

We know our children have been ritually abused, and we live with their fears, anxieties and other numerous problems 24 hours a day. We owe it to our children and many more to fight for their safety.

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