



FILE 18 NEWSLETTER

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In Remembrance...

This issue of the File 18 Newsletter is solemnly dedicated to all the victims of Ritualized Child Abuse--some still living, untold others who have died--and especially to the survivors who are now coming forward at great risk to tell their stories to a still-skeptical world and to professionals who must struggle to comprehend.

RITUALIZED CHILD ABUSE LEGISLATION PASSED !

In the wake of much recent publicity centered on Idaho concerning the abortion issues, the Editors are very pleased to announce a major legislative milestone concerning the investigation of Ritualized Child Abuse in Idaho. On April 3, 1990, Governor Cecil Andrus signed House Bill 817 into law. This bill, which passed unanimously through both the Idaho Centennial Legislature's House and Senate, will be Idaho Code in July. The bill creates two new types of felony crimes, punishable by substantial prison terms, and--most importantly--defines "new" criminal investigation areas, provides the basis for opening Ritual Child Abuse cases based upon probable cause, and will provide a framework for extensive R.C.A.-investigation training throughout the State.

Later in this edition of the File 18 Newsletter, we have reproduced both HB817 and a verbatim transcript of some of the pivotal testimony which was presented before the House and Senate Judiciary Committees during hearings. Coupled with the November 1989 recovery of the body of a two-week-old ritually murdered baby, numerous cattle mutilations, and other unmistakable evidences of destructive cult/occult activity in Idaho [see File 18's #90-1 edition], the Legislators had little difficulty seeing this as a 'hometown issue.' During Legislative briefings for small groups of lawmakers, C.C.I.N. President Larry Jones was surprised to hear accounts of known ritualistic/cult/occult happenings from many parts of Idaho *as told by the Senators and Representatives themselves!*

A Layman's Guide to a Successful, First-time Legislative Effort

by Larry M. Jones

Most File 18 Newsletter readers have not had the opportunity to actively participate in the lawmaking process in their state's assemblies or legislatures; neither had we. It was new, confusing, and sometimes a frustrating prospect. Armed with a compelling issue, good legislative guidance, and proper preparation success for this kind of issue was nearly a certainty.

Consider these suggestions for mounting a similar campaign in your state:

1. Collect background information and make an appointment with a legislator who is likely to be interested, sympathetic to the issue, and knowledgeable about the inner workings of the State legislature. Give yourself plenty of lead-time; your bill will

probably need to be revised a number of times, re-typed, re-evaluated, etc. Contacting at least one member in each house to carry the bill forward will be important.

2. Provide the sponsor with a roughed-out draft for consideration. Don't expect the sponsor to have your perspective, understanding, or time to do the writing. (Our first draft was long, complex, and destined for failure because we raised too many ambiguous issues.)

3. Make personal contact with someone on your Legislative Council (the full-time employees of the legislature who do the bill research, formatting, word-processing, and 'legalese' wording. Maureen was an indispensable part of the legislative team who worked closely with Rep. Elizabeth Allan-Hodge, HB817's sponsor.) The Legislative Council also has the ability to survey the laws of other states which may provide ideas, suggest topics you haven't covered, and lend credibility to the presentation of your bill.

4. Take your semi-final draft to the influential leaders in the house in which the bill will be first introduced. Give the major Committee Chairpersons and the best parliamentarians a shot at tearing your draft apart and offering their criticism. Reps. Gary Montgomery (R-Boise) and Patricia McDermott (D-Pocatello) provided insight and guidance which completely changed the face of our first draft, and insured that it was tightly written. A number of other experienced 'bill-crafters' helped us clarify wording and put the polish on the final draft. (If you suffer from 'pride of authorship' stand-by for a little 'pain' during this phase!)

5. With your final draft in hand, make yourself available to meet with key small groups of legislators from the committees which will be likely to consider the bill. Condense your

briefing into a 15-20 minute format...you probably won't be able to capture these busy folk for much longer than that. This is the time-consuming part; plan to spend lots of time waiting for 'pick-up meetings' during legislative breaks, and for committee meetings to end. Your sponsoring legislator must be aggressive, but tactful, in button-holing lawmakers and pulling them into impromptu briefings. We personally briefed over 30 legislators this way and left each a packet of printed, explanatory information with them for later reading.

6. Testimony before the House Judiciary and Rules Committee was our first experience at formally presenting support for the Bill. We scheduled speakers from law enforcement, treatment, survivor groups, and a generational abuse survivor, after a brief introduction by our sponsor. Due to a full agenda, the Chairman cut our time to about 20 minutes, requiring last-minute deletions in our panel. We had all met prior to the hearing to practice the 'protocols' of a committee hearing, and to work the bugs out of our presentations.

7. The House Jud./Rules Committee unanimously passed the bill to the floor with no changes. This testifies to the solid preparation we did before the hearing, as well as to the effectiveness of the presentations. When the House passed HB817, it was on its way to the Senate where a mirror-image process occurred.

8. Your presence (and the presence of other interested parties) at each stage of the proceedings helps make the point that citizens are aware of such legislation and want to see it succeed. In addition, we collected endorsement letters (from a broad base of agencies, including: school districts, counselors, police and sheriffs, the Idaho Dept. of L.E., and treatment hospitals) which were distributed to all the lawmakers on the committees. Of course, calls and

letters from private persons always help.

9. The next phase is building a credible training package for law enforcement throughout the state through our P.O.S.T. Academy. HB817 inaugurates **new felony laws** which require specialized training and education. When the police--and related community professionals--become more aware of Ritualized Child Abuse, and investigate/document these crimes, we will start to develop a statistical database. The F.B.I.'s new I.B.R. (Incident-Based Reporting) statistical format (finally) includes an Occult Crime category, but exact criteria for reporting have not been distributed yet. So far, only a few states have passed ritual crime laws...so we have a long way to go to full implementation and documentation.

We had many things in our favor during the legislative process, not the least of which was the five years of 'ice-breaking' and awareness training in which C.C.I.N. has taken an active role. Baby X's death brought the reality of murderous cult crimes into contemporary Idaho focus. The R.C.A. issue is shocking, but was logically presented and undeniable in Idaho where addressing all forms of child abuse has become top priority. Passage of HB817 did not entail fund expenditures and it was a non-partisan issue. For lawmakers (who must always have an eye for the next election) this is a 'safe issue', a pro-order issue. If no criminal cases are developed, the bill will be forgotten; if a big case breaks, they can rightfully take credit for supporting passage of the bill. Everyone wins (except, God willing, the perpetrators!)

Don't be afraid to initiate this process before your next legislative session, especially if you happen to live in or near your state's capitol. It just takes someone to get the ball rolling; once the motion starts, the momentum

will keep the process moving--just try to keep up! If we can answer any questions, please contact File 18. Let us encourage you to become involved in a similar effort in your state!

THE BILL:

The initial draft of HB817 contained two-dozen sub-sections addressing a wide variety of abuses commonly reported by survivors. We pared these down to seven of the most severe abuses which are integral to primary-group, generational R.C.A. situations. The bill was drafted to avoid 'religion' issues and other Constitutional pitfalls by concentrating on specific, abusive acts...not on the motivating philosophy or belief system. The acts must be committed in the context of a "...ceremony, rite, or any similar observance...", so, no matter who does the abuse, it is criminal.

The primary focus of HB817 is the traumatizing effect of the ritual acts on the witnessing children. The crimes of murder, mayhem, kidnap, rape, and all forms of child abuse which are already on the books provide investigative and prosecutorial frameworks which address assaults on the victim on the altar, but those victims seldom able to report the crimes to the police. However, R.C.A. witness-survivors are now reporting to police and treatment professionals who are beginning to listen! As written, HB817 gives Idaho Officers a felony probable cause basis to open an investigation based upon disclosures of survivors--even up to three years after the first disclosure of the criminal events. Twenty-year-old R.C.A. and murder cases will not be easy to investigate, but through such cases we can uncover valuable information to help us recognize, investigate and interdict current generational child abuse situations.

HB817 includes four segments:
Idaho Code 18-1506A: Ritualized Abuse of a Child, Exclusions, Penalties, Definition.

Idaho Code 18-5003: Cannibalism Defined, Punishment.

Idaho Code 19-402: Commencement of Prosecutions.

Idaho Code 19-3024A: Alternative Procedure for Taking Testimony of a Child Witness, etc.

Other ritual crime bills passed in 1990 include:

Idaho Code 18-7037: Destroying Livestock.

Idaho Code 25-1910: Civil Damages Upon Theft or Unlawful Destruction of Livestock.

18-1506A. RITUALIZED ABUSE OF A CHILD; EXCLUSIONS; PENALTIES; DEFINITION.

(1) A person is guilty of a felony when he commits any of the following acts with, upon, or in the presence of a child as part of a ceremony, rite, or any similar observance:

(a) Actually or in simulation, tortures, mutilates or sacrifices any warm-blooded animal or human being;

(b) Forces ingestion, injection or other application of any narcotic, drug, hallucinogen or anaesthetic for the purpose of dulling sensitivity, cognition, recollection of, or resistance to any criminal activity;

(c) Forces ingestion, or external application, of human or animal urine, feces, flesh, blood, bones, body secretions, nonprescribed drugs or chemical compounds;

(d) Involves the child in a mock, unauthorized or unlawful marriage ceremony with another person or representation of any force or deity, followed by sexual contact with the child;

- (e) Places a living child into a coffin or open grave containing a human corpse or remains;
 - (f) Threatens death or serious harm to a child, his parents, family, pets, or friends which instills a well-founded fear in the child that the threat will be carried out; or
 - (g) Unlawfully dissects, mutilates, or incinerates a human corpse.
- (2) The provisions of this section shall not be construed to apply to:
- (a) Lawful agricultural, animal husbandry, food preparation or wild game hunting and fishing practices and specifically the branding or identification of livestock;
 - (b) The lawful medical practice of circumcision or any ceremony relating thereto; or
 - (c) Any state or federally approved, licensed or funded research project.
- (3) The penalty upon conviction of a first offense shall be imprisonment in the state prison for a term of not to exceed fifteen (15) years. Upon conviction of a second or subsequent offense, the penalty shall be for a term not more than life imprisonment.
- (4) For the purposes of this section, "child" means any person under eighteen (18) years of age.

18-5003. CANNIBALISM DEFINED--PUNISHMENT.

- (1) Any person who willfully ingests the flesh or blood of a human being is guilty of cannibalism.
- (2) It shall be an affirmative defense to a violation of the provisions of this section that the action was taken under extreme life-threatening conditions as the only apparent means of survival.
- (3) Cannibalism is punishable by imprisonment in the state prison not exceeding fourteen (14) years.

19-402. COMMENCEMENT OF PROSECUTIONS FOR CRIMES AGAINST CHILDREN AND OTHER FELONIES...

(3) A prosecution under section 18-1506A, Idaho Code, must be commenced *within three (3) years after the date of initial disclosure by the victim.* (*Emphasis added.*)

19-3024A. ALTERNATIVE PROCEDURE FOR TAKING TESTIMONY OF A CHILD WITNESS, etc.

(This code adds 18-1506A to the list of sections for which this law about taking testimony from child witnesses applies. It includes "ritualized abuse" in the terminology for court evaluation of the witness's testimony.)

18-7037. DESTROYING LIVESTOCK.

- (1) Any person who shall, without the permission of the owner:
 - (a) Willfully and intentionally destroy; or
 - (b) Destroy and remove the body or any body parts of any livestock with a value as set forth in subsection (1)(b) of section 18-2407, Idaho Code (Editor's Note: \$150.00), shall be guilty of a felony.
- (2) If the value of the livestock is less than that set forth in subsection (1)(b) of section 18-2407, Idaho Code, a violation of the provisions of this section shall be a misdemeanor.

25-1910. CIVIL DAMAGES UPON THEFT OR UNLAWFUL DESTRUCTION OF LIVESTOCK.

In addition to the criminal penalties that may be imposed upon a person convicted of theft or unlawful destruction of livestock, the court shall assess civil damages against the defendant in any amount necessary to fully compensate the owner of the livestock...

ANNE'S TESTIMONY:

The following testimony was first presented publicly by Anne before the House Judiciary and Rules Committee, Idaho Centennial Legislature. She repeated this presentation before the Senate Judiciary and Rules Committee. C.C.I.N. has assisted Anne in compiling a detailed, written statement about her recollections, which has been turned over to the law enforcement agency with primary jurisdiction. Anne is co-operating in every possible way with the assigned detectives to investigate and document the past and on-going criminal activity of the generational ritual abusers who are members of her extended family. Anne came to Boise at personal risk to share her testimony at the Statehouse. Should anything happen to Anne, her complete written statement will be made public. ("Anne" is not this courageous young woman's real name.)

"Mr. Chairman, my name is Anne. I'm here as a ritual abuse survivor. I was ritually abused between the ages of three and fourteen. It began on my third birthday when my parents and grandparents relinquished their rights to me and dedicated me to Satan. From that point on the high priest of the coven my father and grandfather belonged to had control over my life. I still lived at home and went to school, yet there was a part of my life no one knew about. That part consisted of sexual abuse, bestiality, pornography, drugs, and witnessing and participating in animal and human sacrifices.

My abuse occurred in both Idaho and Washington. The coven that I was involved in was 1 of 12 covens linked together who came together several times a year in Idaho. There were approximately 125-175 people at these meetings.

The most vivid memory I have of the rituals that occurred in Idaho is one when I was five-years-old. All twelve covens were at the ritual. Some covens wore black robes and some wore white. The high priests of these covens made up a thirteenth coven led by a man who was called the Supreme. The Supreme had ultimate control over every member of every coven.

During this ritual I went through a series of tests including drinking blood from the two girls they had sacrificed earlier, repeating the rules correctly, and killing a kitten. At the end, I was chosen to be a priestess for my coven provided I completed the training that was required.

Another ritual that is vivid to me also occurred in one of these large gatherings in Idaho. At the age of eight, I was married to the High Priest of my coven. They said we were "bonded together as one." The ceremony started with a cleansing process in which I was covered in blood from the three people they had sacrificed that evening. Secondly, vows were exchanged between the Supreme, the High Priest, and myself. These vows were in a different language that they used frequently that I never understood. Thirdly, the Supreme cut my finger and the finger of the High Priest and the blood was mixed together. This was followed by communion in which the blood and flesh of one of the sacrifices was used. Lastly, the High Priest had intercourse with me on the altar. This was supposed to seal the bond between us. This was not the only time I went through this ceremony; I also went

through it at the ages of eleven and fourteen. Each time there were numerous sacrifices to purify and cleanse me and the High Priest, as the purer we were in the eyes of Satan, the stronger the bond was supposed to be, or so I was taught.

I watched many human sacrifices during the twelve years I was involved in the coven. Usually after a sacrifice various organs or body parts were removed such as eyes, ears, fingers, the heart, or the ovaries, to name a few. On several occasions I witnessed them peel off the skin of both live and dead victims. The high priest of the coven I was involved in also scalped the hair off of many of his female sacrifices. On one occasion I watched some sort of acid solution eat the flesh off a sacrificed teenage girl. There are also times when they used chainsaws to cut the bodies up into pieces.

I was forced time and time again to eat flesh and drink blood of both animal and human sacrifices. I was also forced to drink urine, eat feces, and to eat bugs.

When I was five I was put into a coffin with a teenage girl I had watched murdered during a ritual. They closed the coffin and told me they were going to bury me with her. I also remember being placed in an open grave with a dead cow that had been sacrificed. They then threw dirt and bloody flowers in on top of me.

I was given drugs after every ritual. I never remember going home. The last thing I can remember is being given an injection and trying not to go to sleep as I did not know what was going to happen to me if I did. I believe this was to hinder my recollection of what I saw. I was also given drugs when I was not cooperating. Sometimes I was forced to swallow pills or held down while the doctor gave me an injection. I learned to do whatever they wanted without fighting [because]

if I fought they gave me the drugs and I lost total control of my body and my mind as they broke my resistance. At least, without the drugs, even if I [was] forced to do awful things, in my heart and my mind I resisted.

I was continually threatened that I would die or my parents would die or they would kill my sister if I didn't do what they wanted. I had no doubt they would carry out their threats as during the large ritual in Idaho when I was eight, I watched them sacrifice a member of one of their own covens to pay for the wrongs of his coven.

When I reached the point that I didn't care what happened to me, they began hurting other children when I did something wrong. They know my guilt over their pain was far worse punishment than hurting me would be at that point.

I was also warned that if I ever told anyone what I saw they would kill me and/or the person I told. When I was seven I made friends with a new girl at school. The High Priest would come occasionally and watch me on the playground at recess. He observed us together several times. One day she quit coming to school. The next time I saw her she was in the hands of the coven. The High Priest accused me of telling her. I insisted that I did not say anything to her. He began hitting her for every time I denied his accusation. Finally, I told him I did tell her to get him to stop hitting her. Then, he killed her.

I'm telling you this because I want to increase your knowledge and awareness about what has been and is going on in our society. It is only through awareness that we are going to be able to do anything about ritual abuse. As the Idaho Legislature, you have an opportunity to put into action laws that will require offenders to pay for their crimes against children.

In conclusion, I want to tell you about someone who was very special to me. Her name was Jenny. She had beautiful long, blonde hair and blue eyes. I was six when I met her; she was fourteen. The first time I saw her she was laying naked on a bed with a chain attached to one of her legs. She had bruises all over her body and a black eye. She also had cuts all over her body.

Jenny and I spent time together on several occasions. They would let me into her room and then leave us unsupervised for hours. Jenny's story was classic. She ran away from home because of physical and sexual abuse. She told me she was on her way to her grandmother's when my grandfather picked her up. She did not realize where my grandfather was taking her and what was to happen until it was too late. Jenny and I got into an argument about this the last time they let us send time together. I did not want to believe that my grandfather would have actually taken her there to that awful place. But Jenny insisted that he did. She had a one-line argument that I had no comeback for: "If he brings you here, why wouldn't he bring me here?"

Jenny was real special. She talked about the ocean, seagulls, and her little sister. She tried to teach me her phone number to call her parents for her but it was an impossible task. At six I did not know how to use the phone and I did not know where we were to tell her parents where to come to find her.

The night they murdered Jenny in a ritual was probably the worst night of my life. They told me that I had chosen the night of her death by daring to ask my grandfather that afternoon if he was the one who brought Jenny to the High Priest. My grandfather admitted to the above, which increased my sense of guilt. My ears rang with Jenny's crying and screams as they tortured her that night. The hardest part of Jenny's death for me to deal with was the fact

that my hands were on the knife under the hands of the high priest when Jenny died. I tried to get them out but he was much stronger than I was.

I never mentioned Jenny to anyone until I told my therapist a couple of years ago. There were several ways the coven assured my silence about her. I was told and forced to repeat over and over that I was the one who killed Jenny. I was also told that if I told a policeman that the policeman would put me in jail because I was the one that killed her. They showed me what jail was like by locking me in a box and pouring her blood on top of me. I was told I had to be good or they would tell the police and the police would put me in jail forever and ever.

I don't want to mislead you, Jenny was not murdered in Idaho. Yet, she could have been from Idaho...I don't know where she was from. But there were several other children that I saw murdered in Idaho who were just like Jenny. Ritual abuse is a serious crime. We need serious laws with serious penalties to fight back and protect our children."

CULT CRIME STATISTICAL SURVEY:

C.C.I.N., Inc., has agreed to assist the Department of Sociology, Texas A&M University, with the distribution of a statistical survey concerning cult and occult crimes. One thousand names of law enforcement personnel have been selected from our mailing list. To maintain the integrity of our mailing list, C.C.I.N. personally mailed out these 6x9 manila envelopes. Please, if you are a recipient, take the time to accurately complete and return the survey as indicated. The data you submit will provide the basis for the first real statistical overview of the cult/occult crime problem in the United States. The results will be shared with you when the tabulation is complete.

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SUBSCRIPTION RENEWALS:

During the past five years of publication, our mailing-list has continued to grow. Printing, bulk-mailing, and office/staffing costs have all increased proportionately. Many of you do not have a current subscription to the File 18 Newsletter.

C.C.I.N., Inc. is a private, non-profit organization--not underwritten by any government agency or other organization. We operate frugally and str-e-t-c-h each donated dollar, so as to demonstrate the best stewardship of the funds entrusted to us. Hundreds of donated hours by C.C.I.N. Volunteers each year help keep our expenses to a minimum.

You may have recently received a yellow Subscription Renewal Notice in the mail, indicating that our records show you are not current in your annual (\$15.00) subscription fee. If File 18 is still a valuable resource which you desire to continue to receive, please act immediately and send in your renewal check.

If your renewal is not received by our office, this edition of the Newsletter will be the last one mailed to you.

If you have received a renewal notice and your records show that you are a current subscriber, write and let us know immediately! Thank you for your continued support!

The Editors