

SATANIC RITUAL ABUSE AND MORMONISM



By Jerald and Sandra Tanner

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AND
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1992
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Utah Lighthouse Ministry
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Satanic Ritual Abuse and Mormonism

While many people in Utah claim they have been subjected to ritualistic abuse, these charges are not peculiar to Mormonism. (The official name of the Mormon Church is The Church of Jesus Christ of Latter-day Saints, but it is often referred to as the LDS Church.) It has, in fact, been alleged that Satanists have infiltrated a number of churches and other groups and that they are perpetrating unspeakable acts of sexual abuse in these organizations. The Roman Catholic Church, for instance, has had a problem with Satanists for hundreds of years. It has also been asserted that satanic ritual abuse has been taking place in a significant number of Protestant churches. In this study, however, we deal mainly with what has happened in the Mormon Church in Utah and the light that it can throw on what is going on in other states and even in other countries.

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 always 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 1991, however, we encountered some extremely important evidence indicating that Satanists had infiltrated the Mormon Church and were ritually abusing innocent people. This evidence could not be ignored, and we began an investigation of the matter.

A few years before we began our research on ritualistic abuse, we looked into accusations that some occultists deliberately set out to infiltrate churches or groups to gain converts to their way of thinking. We visited Milwaukee, Wisconsin, and found evidence that people involved in witchcraft had penetrated some of the Old Catholic churches—splinter groups from the Roman Catholic Church. They were using these groups to obtain converts to witchcraft and were involved in weird sexual practices (see our book, *The Lucifer-God Doctrine*, pages 23–27).

It should be noted 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, p. 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” witchcraft. “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, some 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.

The claims concerning ritualistic abuse have tended to polarize people who hold different views on religion. One 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 satanic 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 which resemble those described in satanic 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 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 satanic 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.

Satanic Accusations

While we have an interest in Satanism, witchcraft and Masonry, our main area of research over the last thirty years has been Mormonism. We have found the study of Mormonism to be extremely difficult. Those who would make a serious examination of this religion must pass through a dangerous mine field of false statements, incorrect theories and even falsified or forged documents.

Since the founding of the Mormon Church, there has been a sharp separation between Mormonism and orthodox Christianity. In 1842 the Mormon Prophet Joseph Smith made this serious division very plain when he claimed that Jesus Christ himself told him that he “must join none of them [the other churches], for they were all wrong; and . . . that all their creeds were an abomination in his sight; that those professors were all corrupt . . .” (*Pearl of Great Price*, Joseph Smith—History 1:19).

A decade after Joseph Smith’s death, Mormon Apostle Orson Pratt answered some questions about other churches:

Q. Who founded the Roman Catholic Church?

A. The Devil, through the medium of Apostates, who subverted the whole order of God . . .

Q. But did not the first Protestant Reformers receive their ordination and authority from the Catholics?

A. Yes: and in this manner they received all the authority that their church was in possession of; and the mother having derived her authority from the Devil, could only impart that which his Satanic majesty was pleased to bestow upon her. (*The Seer*, January 1854, p. 205)

In 1958 Bruce R. McConkie, who later became one of the twelve apostles in the Mormon Church, wrote the following under the heading “Church of the Devil”:

1. All churches or organizations . . . which are designed to take men on a course that leads away from God and his laws and thus from salvation in the kingdom of God; and 2. The Roman Catholic Church specifically—singled out, set apart, described and designated [in the

Book of Mormon] as being “most abominable above all other churches” (1 Ne. 13:5). . . . There is no salvation outside this one true Church. . . . Any church or organization of any kind whatever which satisfies the innate religious longings of man and keeps him from coming to the saving truths of Christ and his gospel is therefore not of God. Such agencies have been and are founded or fostered by the devil who is the enemy to all righteousness. (*Mormon Doctrine*, 1958 edition, p. 129)

Apostle McConkie went on to call the Catholic Church a “Satanic organization” and demonstrated that the Book of Mormon said that “the devil” was “the foundation of it.” He cited 1 Nephi 13: 1–10 to prove his point. McConkie’s writings greatly offended the Catholics and in later editions the comments which specifically mentioned the Catholic Church were removed. He spoke only of “the various branches of the great and abominable church” (1979 printing, p. 138). The LDS Church is now more subtle about its attacks on other churches. In 1990 some important material was removed from the secret Mormon temple ceremony. One portion which was taken out gave the impression that Christian ministers were working for the devil and that at least some orthodox Christian teachings came from him.

Many Christians, on the other hand, who recognize that Mormonism teaches “another gospel” than that which orthodox Christianity proclaims, feel that the LDS Church is one of the organizations that is (to use Apostle McConkie’s own words) “founded or fostered by the devil.” This belief has been widely held ever since Mormonism began making its unique claims.

During the 1980’s 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 over-zealous 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 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 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 are bringing such an inflammable issue as the question of satanic ritual abuse in the Mormon Church to the attention of the public. Although we did not seek this sensational story, once it came to our attention we felt that it was so important that we needed to make it public.

The Secret Memo

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, 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 satanic 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 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.

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.” 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 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.

We, of course, felt that the memo should be available to members of the church. Therefore, in November, 1991, we published it in the *Salt Lake City Messenger*. This newsletter proved to be the most popular issue we have ever printed. Consequently, we were immediately forced into a second printing. The reader will find a photographic reproduction of this highly-secret memo on pages 7–18 of this book. We have reprinted it in its entirety so that those who are interested can draw their own conclusions. It should be noted that 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 reader will notice that 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, Dawn House reported 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)

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. 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 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.

The following day, both the *Salt Lake Tribune* and the Mormon Church's *Deseret News* printed the story. 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*, Nov. 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 Bishop 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” may be 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*, Nov. 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 very 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 detecting 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 of itself prove the charges, it certainly adds a great deal of weight to the accusations.

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 which 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)

As this point the reader should take the time to carefully read Glenn L. Pace's work on "Ritualistic Child Abuse."

DO NOT REPRODUCE

M E M O R A N D U M

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 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 may be 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 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 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.

I hope you will excuse me if I am being presumptuous, but I am concluding this paper with scriptures I feel support my belief that these activities are real and cannot be ignored.

The things I have been writing about go back to Cain and Abel:

And Satan said unto Cain: Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.

And Satan sware unto Cain that he would do according to his commands. And all these things were done in secret.

And Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan, and he gloried in his wickedness. (Moses 5:29-31.)

All of the experiences I have heard about have to do with secrecy, swearing not to tell, murdering to get gain and power:

Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the oath's sake.

For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother. (Moses 5:50-51.)

And then in Moses 6:15 we learn that as people began to fill the earth, so did these secret works:

And the children of men were numerous upon all the face of the land. And in those days Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed; and a man's hand was against his own brother, in administering death, because of secret works, seeking for power.

The Book of Mormon is replete with descriptions of these secret murderous combinations as well as prophecies that they will always be with us:

And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents, who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder and all manner of secret works of darkness. (2 Nephi 9:9.)

Wherefore, for this cause, that my covenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations. (2 Nephi 10:15.)

And there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the founder of all these things; yea, the founder of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever. (2 Nephi 26:22.)

In Alma, we find that the Lord commanded some of the prophets not to write any of the secret works, especially of the secret oaths, so that they would not become known by generations to follow, but that they might be warned that they do exist:

And now, I will speak unto you concerning those twenty-four plates, that ye keep them, that the mysteries and the works of darkness, and their secret works, or the secret works of those people who have been destroyed, may be made manifest unto this people; yea, all their murders, and robbings, and their plunderings, and all their wickedness and abominations, may be made manifest unto this people; yea, and that ye preserve these interpreters. . . .

I will bring forth out of darkness unto light all their secret works and their abominations; and except they repent I will destroy them from off the face of the earth; and I will bring to light all their secrets and abominations, unto every nation that shall hereafter possess the land.

And now, my son, we see that they did not repent; therefore they have been destroyed, and thus far the word of God has been fulfilled; yea, their secret abominations have been brought out of darkness and made known unto us.

And now, my son, I command you that ye retain all their oaths, and their covenants, and their agreements in their secret abominations; yea, and all their signs and their wonders ye shall keep from this people, that they know them not, lest peradventure they should fall into darkness also and be destroyed.

For behold, there is a curse upon all this land, that destruction shall come upon all those workers of darkness, according to the power of God, when they are fully ripe; therefore I desire that this people might be destroyed. (Alma 37:21, 25-28.)

In Helaman, the name of Gadianton is introduced and becomes descriptive throughout the Book of Mormon relative to the secret combinations.

But behold, Kishkumen, who had murdered Pahoran, did lay wait to destroy Helaman also; and he was upheld by his band, who had entered into a covenant that no one should know his wickedness.

For there was one Gadianton, who was exceedingly expert in many words, and also in his craft, to carry on the secret work of murder and of robbery; therefore he became the leader of the band of Kishkumen. . . .

And when the servant of Helaman had known all the heart of Kishkumen, and how that it was his object to murder, and also that it was the object of all those who belonged to his band to murder, and to rob, and to gain power, (and this was their secret plan, and their combination) the servant of Helaman said unto Kishkumen: Let us go forth unto the judgment-seat. (Helaman 2:3-4, 8.)

It was true then as it is now that these things were not known by the general populace or by the government:

And it came to pass in the forty and ninth year of the reign of the judges, there was continual peace established in the land, all save it were the secret combinations which Gadianton the robber had established in the more settled parts of the land, which at that time were not known unto those who were at the head of government; therefore they were not destroyed out of the land. (Helaman 3:23.)

In chapter 6, we learn that in spite of the Lord's command to the prophets not to write these things, Satan is capable, and always has been, of revealing his secrets to his followers just as the Lord has revealed His will to the prophets.

And now behold, those murderers and plunderers were a band who had been formed by Kishkumen and Gadianton. And now it had come to pass that there were many, even among the Nephites, of Gadianton's band. But behold, they were more numerous among the more wicked part of the Lamanites. And they were called Gadianton's robbers and murderers. . . .

But behold, Satan did stir up the hearts of the more part of the Nephites, insomuch that they did unite with those bands of robbers, and did enter into their covenants and their oaths, that they would protect and preserve one another in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their stealings.

And it came to pass that they did have their signs, yea, their secret signs, and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do he should not be injured by his brother, nor by those who did belong to his band, who had taken this covenant.

And thus they might murder and plunder, and steal, and commit whoredoms and all manner of wickedness, contrary to the laws of their country and also the laws of their God.

And whosoever of those who belonged to their band should reveal unto the world of their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness, which had been given by Gadianton and Kishkumen.

Now behold, it is these secret oaths and covenants which Alma commanded his son should not go forth unto the world, lest they should be a means of bringing down the people unto destruction.

Now behold, those secret oaths and covenants did not come forth unto Gadianton from the records which were delivered unto Helaman; but behold, they were put into the heart of Gadianton by that same being who did entice our first parents to partake of the forbidden fruit. . . .

Yea, it is that same being who put it into the heart of Gadianton to still carry on the work of darkness, and of secret murder; and he has brought it forth from the beginning of man even down to this time.

And behold, it is he who is the author of all sin. And behold, he doth carry on his works of darkness and secret murder, and doth hand down their plots, and their oaths, and their covenants, and their plans of awful wickedness, from generation to generation according as he can get hold upon the hearts of the children of men. (Helaman 6:18, 21-26, 29-30.)

In light of this scripture, it is naive for us to think these things would not exist in our own generation. We know this is the last dispensation, the dispensation of the fulness of times. Surely Satan would not "pass" on this most important dispensation.

In Helaman 8:1 we learn that people in high places were members of the Gadianton band and secret combinations:

And now it came to pass that when Nephi had said these words, behold, there were men who were judges, who also belonged to the secret band of Gadianton, and they were angry, and they cried out against him, saying unto the people: Why do ye not seize upon this man and bring him forth, that he may be condemned according to the crime which he has done?

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. The secret combinations were mentioned all through the Book of Mormon. In Mormon 1:18-19 we read that these Gadianton robbers were still alive and well and functioning:

And these Gadianton robbers, who were among the Lamanites, did infest the land, insomuch that the inhabitants thereof began to hide up their treasures in the earth; and they became slippery, because the Lord had cursed the land, that they could not hold them, nor retain them again.

And it came to pass that there were sorceries, and witchcrafts, and magics; and the power of the evil one was wrought upon all the face of the land, even unto the fulfilling of all the words of Abinadi, and also Samuel the Lamanite.

In Mormon 8:27 there is a prophecy that secret combinations will be among us in our time:

And it shall come in a day when the blood of saints shall cry unto the Lord, because of secret combinations and the works of darkness.

The extent of the evil that mankind will perpetrate on another is told in Moroni 9:10:

And after they had done this thing, they did murder them in a most cruel manner, torturing their bodies even unto death; and after they have done this, they devour their flesh like unto wild beasts, because of the hardness of their hearts; and they do it for a token of bravery.

Many of us have read this all of our lives and click our tongues at how awful it would be to live in such a time. Those victims with whom I have spoken testify to these things going on all around us today. In Ether we are told that they will exist amongst us, the gentiles, and we are also warned that we should do something about it:

And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites.

And they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi.

And whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed; for the Lord will not suffer that the blood of his saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them and yet he avenge them not.

Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain--and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be.

Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you; or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who built it up.
(Ether 8:20-24.)

In summary, we live in the last dispensation of the fulness of times and Satan is here with his secret combinations in all of the ugliness that existed in previous dispensations. The scriptures prophesy to that reality. I also believe that the scriptures cited and many others that could be quoted argue against our being passive about the problem. 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.

Committee's Findings

We are happy to report that immediately after our publication of the Pace memo a great deal of information concerning satanic 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."

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."

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 satanic 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. 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 Satanists, it would make it very easy to cover up ritualistic murder. These are certainly very serious accusations that have come from 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."

False Death Certificate

An interesting example of how a dishonest doctor can cover up the true cause of death on a death certificate has recently come to light. On October 4, 1989, Donna Marie Kristi Jones passed away. Dr. Sherman Johnson, a pediatrician who has served as a bishop in the Mormon Church, was present at the time of her death. Dr. Johnson "filed a death certificate listing Jones' death as the result of

seizures, pneumonia, drug reaction and ovarian cancer. But a nurse later told officials that Jones was a drug addict and didn't die from cancer" (*Salt Lake Tribune*, March 26, 1992).

Her body was finally exhumed on February 5, 1990, and it was discovered that she really died as a result of a massive drug overdose. On March 6, 1992, the *Salt Lake Tribune* reported:

An Ogden pediatrician, accused of unethical conduct in his relationship with a woman who died of a drug overdose, has a May 20 hearing before the Physicians Licensing Board. The Utah Division of Occupational and Professional Licensing alleges that Dr. Sherman Johnson gave Donna Marie Kristi Jones a fatal dose of drugs and falsified her death certificate. He is also accused of not maintaining records of her treatment and not performing necessary medical tests and exams.

Dr. Johnson, who is also under criminal investigation by the Davis County Attorney's Office in connection with the death, denies these allegations. He said he was a friend of the woman and that he gave her money and marital advice as well as some medical care. Dr. Johnson was alone with Ms. Jones when she died . . .

On March 26, 1992, the *Salt Lake Tribune* revealed that Dr. Johnson had been indicted:

FARMINGTON — A manslaughter charge has been filed against a South Ogden doctor in the 1989 drug overdose death of a Sunset woman. Dr. Sherman Johnson was charged Wednesday . . . The second-degree felony count carries a penalty of 1 to 15 years in prison and a fine of up to \$10,000.

On March 31, 1992, the same newspaper reported that Dr. Johnson

has ended his long silence to issue a strong denial of any wrongdoing. . . . He is accused of supplying Jones with large quantities of the painkiller Dem[erol] and with injecting her with the final fatal dose. . . . after being charged he spoke out: "I'm in no way responsible for the massive overdose from which she died," Johnson has said. . . . Johnson said he does not know who administered that dose, but "can't exclude" the possibility it was Jones herself. . . . Johnson called his long-term relationship with Jones "totally caring and compassionate" and said he tried to help her as anyone would the mentally ill, but "unfortunately I also had a prescription pad."

Notwithstanding his public denials, on April 29, 1992, the *Salt Lake Tribune* revealed that Dr. Johnson pleaded guilty:

FARMINGTON — An Ogden physician has pleaded guilty to manslaughter in the death of a Sunset woman . . .

Prosecutors allege that Dr. Sherman Johnson, a pediatrician, also filed a false death certificate.

The guilty plea came more than two years after Sunset police began investigating the death . . .

Johnson, 52, will remain free on recognizance until sentencing June 9. . . .

Defense attorney Robert Van Sciver said . . . "A doctor doesn't plead guilty to manslaughter unless there's a lot of evidence." . . .

Prosecutors alleged that Johnson, who was with Jones when she died in her Sunset home, gave her daily doses of the painkiller Dem[erol] over a six-month period and a final, lethal dose minutes she died. . . . a nurse tipped police that Jones was addicted to meperidine, more commonly referred to by the brand name Demerol . . .

An autopsy revealed no signs of cancer in Jones and showed she died from "acute intoxication with meperidine due to injection of excess quantities of the drug."

Johnson told investigators that from April 1989 until her death, he had been giving Jones, a long-time friend, meperidine to control pain due to terminal ovarian cancer. . . .

Prior to the guilty plea, prosecutor Carvel Harward told the court that investigators had records of 46 prescriptions showing Johnson had prescribed more than 400,000 milligrams of meperidine for Jones.

A normal dosage of the painkiller is between 50 and 100 milligrams, Harward told Judge Douglas L[.] Cornaby. But Johnson admitted he gave Jones as much 2,000 milligrams a day.

The relationship between Dr. Johnson and Donna Marie Jones was certainly very odd. The *Ogden Standard-Examiner*, June 10, 1990, reported:

Steve Major, a deputy Davis County attorney . . . said Johnson became acquainted with Jones as long as 15 years ago when he delivered her child in Germany. . . . He said Jones had been married to an airman and was at the same airbase in Germany as Johnson, who was an Air Force pediatrician. Johnson delivered her baby there, he said.

Besides being Jones' doctor, at one point Johnson was also her bishop. The church's *Deseret News*, October 13, 1991, reported:

Johnson, who met Jones in Germany in 1975, had been her LDS Church bishop for a time. He was her personal physician from 1978 to 1989, the state agency said. . . . State investigators also said Johnson provided about \$48,000 in drugs and medical expenses for Jones and gave her counseling and money.

The reader will remember that in the *Salt Lake Tribune*, March 31, 1992, we learned that Dr. Johnson acknowledged that Jones had, in fact, received a "massive overdose" of the drug which killed her, but he claimed that he was "in no way responsible" for that dose. He, of course, later pleaded guilty to the charge of manslaughter. The report concerning her death indicates that Dr. Johnson told members of Jones' ward to leave the premises just before he administered the fatal dose:

The police affidavit, filed for the exhumation order . . . said Johnson arrived at the Jones home on Oct. 4, told ward members there to leave, went into her bedroom and shut the door. Jones' 16-year-old daughter remained in the home and said Johnson emerged about 20 minutes later and told her Jones had died, the affidavit states. (*Standard-Examiner*, June 10, 1990)

We have received information from two different sources indicating that after Donna Marie Jones' body was exhumed, questions arose regarding Satanism. Although we are not able to reveal all the details, we can say that an investigator who works on cases involving satanic crimes was called upon to help investigate the case.

According to the *Deseret News*, October 13, 1991, during the period Donna Marie Jones was being treated by Dr. Sherman Johnson, she "suffered from multiple personalities, hysterical blindness and other psychiatric problems." Now, as Bishop Glenn Pace has pointed out with regard to the victims of satanic ritual abuse he interviewed, "most have been diagnosed as having multiple personality disorder" (Pace Memo, p. 1). Psychiatrists believe that those who have "multiple personality disorder" have been victims of sexual abuse or extreme physical or mental abuse. Incest by a parent, for example, seems to cause many children to develop multiple personalities. Other very traumatic experiences can also produce this disorder. Since satanic ritual abuse can involve some of the most traumatic experiences imaginable—elements such as incest, severe sexual abuse, torture, witnessing others being badly hurt or even killed—some psychiatrists believe that it is far more likely to cause multiple personality disorder than the types of abuse normally encountered. Dr. James G. Friesen, a psychologist who has treated many cases of multiple personality disorder, commented as follows concerning this problem:

... Studies indicate that approximately 25 percent of those with MPD [multiple personality disorder] in North America have been subjected to SRA (satanic ritual abuse), 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 heard estimates as high as 50 to 60 percent! (*Uncovering the Mystery of MPD*, 1991, p. 189)

It has been alleged that some of Jones' family were deeply involved in the occult. If this is true, then it seems possible that she might have been ritualistically abused when she was a child. This could explain the fact that she developed multiple personalities. It is, of course, also possible that someone outside of the family abused her. In any case, she may have become enslaved to the same type of occultic group which Bishop Pace mentions in his memo. While her normal personality has been described as congenial, she apparently had at least two other personalities that were very strange. One of these personalities is purported to have been very violent.

Some time prior to her death, Jones shaved the hair off her head. She apparently claimed at that time that she had cancer and had lost her hair because of chemotherapy treatments. There are, of course, many reasons why people shave their heads, but in Jones' case some have become concerned that it may be related to the occult. As we will show later, a man by the name of Aleister Crowley seems

to have had a great deal to do with what we know as satanic ritual abuse. According to John Symonds, Crowley "shaved his head as a token of surrender to his Angel, and purchased an opium pipe" (*The Great Beast: The Life and Magick of Aleister Crowley*, 1971, p. 92). Arthur Lyons revealed that "Anton Szandor LaVey ... shaved his head in the tradition of black magicians and medieval executioners, announced the establishment of the world's first Church of Satan, and declared 1966 to be 'Year One, Anno Satanus'..." (*Satan Wants You: The Cult of Devil Worship in America*, 1988, p. 1).

On June 10, 1990, the *Ogden Standard-Examiner* reported:

Steve Major, a deputy Davis County attorney who is handling the case ... said one mystery his office has yet to unravel is overnight trips Jones took to Salt Lake City, ostensibly for chemotherapy treatments at the University of Utah Health Sciences Center.

Members of Jones' LDS Church ward dropped Jones off in front of the hospital at 11 p.m. and picked her up about 7 a.m. the next day three or four times a week, Major said.

But Major said the hospital has no record of Jones as a patient and doesn't provide chemotherapy during those hours. Surrounding hospitals were checked and there is no record of Jones being treated for cancer, he said.

"There's a lot of speculation on why she faked a cancer, but ... we don't know," Major said.

It has been suggested that Jones may have been meeting with a satanic cult in Salt Lake City during those nocturnal hours, but there could certainly be other explanations. At any rate, it must have been very inconvenient for members of Jones' ward to drive her in from Sunset—about 25 miles away—so late at night and then have to pick her up early the next day.

We have been informed that after the body of Donna Marie Jones was exhumed, it was discovered that portions of her body that had been covered by her clothing had been mutilated. As we will show later, many of those who have multiple personality disorder have a tendency to mutilate themselves. A person who has been through the horrors of satanic ritual abuse would be prone to self-mutilation, and it is claimed that Jones engaged in this practice. It has also been asserted that while some of the wounds on her body had been sewed up, others were open sores. While Jones herself could have been responsible for all of the wounds on her body, it is alleged that in satanic ritual abuse the victims are often mutilated by others.

In any case, it would seem that either Dr. Sherman Johnson, who was the last person who saw her alive, or the mortician would report these serious wounds to the police. As far as Dr. Johnson is concerned, it has been reported that he was questioned about the wounds. Since he gave her shots, he should have been aware of the fact that her body was mutilated. It is claimed, however, that Johnson said that Jones was such an extremely modest woman that he was forced to give the shots through her clothing. Consequently, he was not aware of the wounds! We do not

know whether the mortician was ever questioned about this matter. It would seem, however, that there should have been an autopsy on Jones' body just after her death.

Some of those who are involved in occultic practices have magical items or personal records that throw light on their activities. Unfortunately, Dr. Johnson seems to have made off with some of Jones' possessions after giving her a "massive overdose" of drugs. The *Standard-Examiner*, June 10, 1990, reported that the "police affidavit" indicated that after Dr. Johnson told Jones' 16-year-old daughter of her mother's death, "He then removed 'all of the drugs, syringes and other medical paraphernalia' as well as Jones' 'diaries, letters and other personal papers' from the home, according to the affidavit. When police asked why he removed the items, Johnson 'stated he did not know why,' the affidavit says." As far as we can learn, these important items taken from the victim's home were never recovered.

Another curious thing concerning this matter is that Donna Jones had a day-care facility in her home. She had apparently lived in a number of homes prior to that time and provided day-care for children at these locations. Those who are involved in the study of satanic ritual abuse fear that there has been an attempt by some to use day-care centers or preschools to promote sexual abuse and even satanic ritual abuse. Dr. Louis J. Cozolino, of Pepperdine University, presented research which indicated that ritually abused children were often given drugs before they were abused:

Presently, researchers are starting to examine the practices involved in ritual abuse. For example, Kelly (1988) conducted a study comparing questionnaire responses from parents of children who had been sexually abused in day-care settings. She compared reports of 32 children who had been nonritually abused with 35 who had been ritually abused. Ritually abused children experienced more types and a greater amount of abuse at the hands of a greater number of abusers than nonritually abused children. Children who were ritually abused were more likely to have experienced the following: ingestion of drugs to make them drowsy (74% vs. 28%) . . . (*Journal of Sex Research*, vol. 26, no. 1, February, 1989, p. 132)

Drugs, of course, might be given to children merely for the purpose of keeping them quiet. Now, while we have no evidence of sexual abuse at Jones' day-care facilities, we have been informed that the children were sometimes drugged. In fact, it is alleged that at one time Jones was fearful that one of the children might die because she believed there had been an accidental overdose. If this report is correct, it raises a question with regard to where Jones obtained the drugs to use on the children. On June 10, 1990, the *Standard-Examiner* reported: "According to an affidavit filed . . . by Sunset police, friends of Jones said the woman had large quantities of narcotics, including Demerol and Valium, which she was taking hourly, in her home. The prescriptions were signed by Johnson . . ."

Even if Dr. Johnson was not aware that Jones was drugging the children, he certainly should have been cognizant of the fact that he was endangering them by giving drugs to the person who was taking care of them. It certainly seems like extremely poor judgment for a doctor to give large doses of drugs to a woman with multiple personality disorder who was supposed to be taking care of other people's children. With Jones there was not only the danger of one of her violent personalities emerging, but there was also the possibility that she might give an overdose of drugs to a child or become so drugged that she could not provide help in case of an emergency.

It is interesting to note that during the investigation of Jones' former bishop, Dr. Sherman Johnson, another former Mormon bishop was subpoenaed to give testimony. The Mormon Church, however, protested and the subpoena was withdrawn:

FARMINGTON (AP) – The Davis county attorney's office has withdrawn a subpoena issued to the former Mormon bishop of Donna Marie Kristi Jones . . .

The subpoena had set up a possible confrontation between prosecutors and Mormon Church lawyers, who argued that information given to the lay-clergyman by the dead woman may have been privileged. . . .

As part of the investigation, officials had subpoenaed David W. Burton, former bishop of the Sunset 4th Ward . . .

The document sought to learn of a reported conversation between Burton, Sherman and the dead woman. . . .

When the subpoena was filed last month, Major said he had been advised Mormon authorities might direct church lawyers to resist the subpoena because they felt the conversation was confidential and legally protected by the priest-penitent privilege, which protects ecclesiastical confessions to clergy.

Prosecutors contended the conversation was not a confession and wasn't privileged. (Undated clipping from the *Salt Lake Tribune*)

As we have indicated earlier, we cannot reveal all the details concerning claims of satanic ritual abuse that relate to this case. The case, however, clearly demonstrates how easy it would be for a doctor to falsify a death certificate. Dr. Sherman Johnson probably would have been successful in covering up the true cause of Donna Jones' death if it had not been for the fact that a nurse reported what she knew about the matter.

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-

Ex-Pediatrician Sentenced In Woman's Overdose Death

THE ASSOCIATED PRESS

FARMINGTON — A Davis County prosecutor said Tuesday that a former Ogden pediatrician who pleaded guilty to manslaughter in the death of a Sunset woman should have received more than 15 months in jail.

Sherman Johnson, 56, was sentenced Tuesday and will be eligible for home confinement after 90 days in jail.

Johnson had pleaded guilty to second-degree felony manslaughter in the 1989 drug-overdose death of Donna Marie Jones. The felony can be punishable by up to 15 years in prison.

"The appropriate sentence should have been imprisonment at the Utah State Prison," said Davis County Attorney Mel Wilson. "Anytime a person's life is taken, regardless of the conduct that resulted in that death, the maximum sentence should be imposed."

But 2nd District Judge Douglas Cornaby told Johnson he would be on work release from the Davis County Jail, meaning he can be away for 12 hours a day, six days a week, said Wilson.

Johnson also was ordered to

pay \$12,500 in fines.

Prosecutors said Johnson treated Jones, giving her frequent doses of the painkiller Demerol, without testing her. They said he simply believed her when she told him she had ovarian cancer. She died Oct. 4, 1989.

Cornaby acknowledged that Jones was manipulative and frequently lied, but added that her behavior did not excuse Johnson's actions.

"This represents a substantial deviation from the responsibility of a physician," Cornaby said.

At the sentencing hearing, Johnson said he was sorry and vowed to help Jones' children.

"I acknowledge the tragic and serious consequences of my behavior at the time I attended Donna Marie Jones," he said. "I am very remorseful at that unthinkable and reckless behavior."

Johnson originally was Jones' pediatrician and treated her children while he was her Mormon bishop.

Investigators learned Jones died from a drug overdose after police, acting on a tip from a nurse, exhumed the body in February 1990. An autopsy showed she did not have cancer.

An article published in the *Salt Lake Tribune*, June 10, 1992, which shows that Sherman Johnson, who caused the death of Donna Marie Jones with a "massive overdose" of Demerol and then falsified the death certificate, received a very light sentence. Notice that the Davis County prosecutor was upset over the slap on the wrist given to Johnson. He could have received 15 years in the Utah State Prison for the crime.

abuse 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."

Two days later the *Salt Lake Tribune* supported Governor Bangerter's decision to appoint investigators to look into the charges. The *Tribune* called his plan an "open-minded, compassionate approach" and stated that it "deserves public and legislative support."

The measure was passed and on May 19, 1992, an official at the Attorney General's Office told us that they were preparing to hire two new investigators to begin looking into the charges.

A Real Controversy

During the past few years there has been a growing controversy regarding claims of satanic ritual abuse. *The Psychiatric Times • Medicine & Behavior*, published following:

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 tell vivid stories about horrendous sexual, physical, and emotional abuses. Others maintain that many of the stories are the product of emotionally unstable patients . . .

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. . . . "I'd rather make mistakes than ignore what I'm hearing. Nobody wanted to believe that Hitler was committing atrocities either." (*The Psychiatric Times • Medicine & Behavior*, April 1991, p. 54)

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, of course, would argue that we cannot blindly accept the statements of those who have mental problems because they sometimes have a difficult time separating reality from fantasy. Although we realize that some of the victims' stories may contain fantasy or distortion, the preponderance of the evidence leads us to conclude that we must take the matter very seriously.

While a large number of Christians believe that satanic ritual abuse is a real phenomenon, some Christian writers have expressed skepticism. Bob and Gretchen Passantino, for example, have printed a number of articles in which they

criticized the claim that there is a large satanic conspiracy engaged in abusing children. They have been kind enough to send us a good deal of material on the subject which we have carefully considered before preparing this book. While we differ in our views concerning satanic ritual abuse, we feel that they have done a tremendous job of pointing out that some Christian writers have made false and misleading statements in their treatment of Satanism. We feel that it is important to take these things into consideration when evaluating such a serious matter.

The Christian Research Institute has also provided us with a great deal of material (both pro and con) regarding satanic ritual abuse. James T. Richardson has sent us a book he helped edit entitled *The Satanism Scare*. This book, written from a secular point of view, presents many arguments which question the idea of a satanic conspiracy. A number of other people and organizations have sent us material dealing with both sides of the question. We have tried to look objectively at the arguments of those representing both viewpoints and draw our own conclusions.

One of the most vocal critics of Satanic ritual abuse in Utah is David Raskin. 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 we agree that hard forensic evidence concerning satanic 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 did not plant the bombs that killed two people. 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 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.”

We feel that Dr. Raskin has been rather 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.

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)

In December, 1989, the National Center for Missing & Exploited Children published a paper by Kenneth Lanning entitled, “Child Sex Rings: A Behavioral Analysis For Criminal Justice Professionals Handling Cases of Child Sexual Exploitation.” On page 19 of this paper Lanning noted a lack of “pictures and videotapes” of ritualistic activity:

Although many of the victims of multi-dimensional child sex rings claim that pictures and videotapes of the activity were made, no such visual record has been found by law-enforcement. In recent years, American law-enforcement has seized large amounts of child pornography portraying children in a wide variety of sexual activity and perversions. None of it, however, portrays the kind of bizarre and/or ritualistic activity described by the victims. Perhaps these offenders use and store their pornography and paraphernalia in ways different from preferential child molesters (pedophiles). This is an area needing additional research and investigation.

Recently, an important development has occurred with regard to this matter. On February 16, 1992, *The Observer*, a newspaper printed in London, published an article with the title, “Video Offers First Evidence of Ritual Abuse.” In this article Eileen Fairweather wrote the following:

A video which offers the first tangible evidence of satanic ritual abuse has been seen by *The Observer* and handed to police. The film will be featured in a television documentary to be shown on Wednesday, which also includes extensive new testimony from survivors of cults and those who care for them.

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, medical experts and escapees unit of the Utah attorney general’s

office to look into from the cult. Channel 4 obtained the three-hour, professionally-produced film through a therapist caring for a cult survivor. It was shown to *The Observer* and then passed to the police. We have agreed that the cult not be named, but the police confirm that the perpetrators are not pom actors but occultists long under suspicion. . . .

It shows obscene rituals involving a hooded man having ritual symbols carved into his flesh, a naked woman tied up and raped, an apparent abortion on another restrained and possibly drugged woman and what appears to be an immature female trussed up. One medical expert believes her to be no more than 13 years old. These sequences are inter-cut with fleeting shots of explicit sex, human skulls and satanic symbols. In a later sequence, almost certainly filmed at another location, there are scenes of Latino children being buggered.

Two medical specialists separately analysed this film for *The Observer*. Dr Stephen Hempling said, "The violence and blood in this film are real, not simulated. You can see incisions clearly made with a knife and the blood welling up gradually."

Consultant obstetrician and gynaecologist Mrs Wendy Savage concluded: "I should have been paid danger money for watching something as horrible as this. This is not porn. It is very strange and disturbing."

News of the video's existence comes just a month after it was revealed that Scotland Yard's Obscene Publication Branch has set up a ritual abuse unit in response to its own researches and public disquiet. The branch's head, Supt Michael Hames is quoted on *Dispatches* describing the video as "evidence of grievous bodily harm performed in a ritualistic fashion."

The police admit that members of the cult who are known to have made the video have previously been imprisoned for violence and publishing pornography but the satanic element never emerged at their trials "because it is not illegal and disbelief is so strong."

All the experts contacted by *The Observer* and Channel 4 discount the possibility of the video being a fake. Its existence and the other testimony is sure to re-ignite the controversy over ritual abuse, which has not hitherto been overburdened by hard evidence.

Part of the problem is that the survivors' accounts are so horrifying. Jennifer, an alleged former cult victim quoted on *Dispatches*, says that she was repeatedly raped as a teenager, suffered two abortions and saw four children murdered in rituals. Survivors also allege that a masonic-style network of senior doctors and police officers are involved in cults.

Mr Boyd, whose book *Blasphemous Rumours* is published by Collins this week, says: "I spoke to police, professional carers and doctors—representing a spread of professions and belief systems. When pressure of time forced a halt, they had between them described first-hand experience of some 900 survivors of ritual abuse, both children and adults. I was astonished."

Channel 4's senior commissioning editor for news and current affairs, David Lloyd, said: "I do not think a single television programme will clinch the whole

question of satanic ritual abuse, but after watching this programme, it becomes increasingly difficult for anyone to judge it does not exist."

To avoid offence, only short clips from the video will be shown on *Dispatches* . . . A professional help-line will be run afterwards. (*The Observer*, London, England, February 16, 1992)

Eileen Fairweather also prepared another article which was published in the same issue of *The Observer*. This article throws additional light on the group which produced the satanic video:

Jennifer Evans is either an incredibly good liar or incredibly brave. A plump, pretty young woman, she now holds down a responsible job and laughs readily. But her alleged teenage involvement in satanism has literally scarred her. She was very anxious about Channel 4's request to help interpret the film of ritual abuse . . . She did not want to re-live her torture.

At 28, Jennifer has undergone a hysterectomy and micro-surgery for massive internal scarring. She attributes this to two cult foetal sacrifices and rape with instruments.

Her doctor, who is aware of her past, assured us that she is "not psychiatrically disturbed." She sought his help due to overwhelming grief. Jennifer claims that she was forced to kill her own baby daughter, induced at seven months.

After her baby's death, she went on the run. She now lives under a new identity.

She agreed to help because other survivors from this cult and their carers did not dare. A priest felt too unsupported by his church, a GP "burn out" and a social worker found his job threatened. A young man who lodged a charge of GBH disappeared, and another survivor miserably admitted to us that she was "back in."

Jennifer did not know of the existence of this video. In it, drug drips, catheters, blood transfusion and gynaecological equipment are openly used. She gave a running commentary.

She pointed at forceps plucking at a girl's thighs. Those are especially small sized forceps, used in hospitals for delivering premature babies. They are used to pull out babies of about five months. Women are aborted early so that their pregnancies can't show.

Jennifer knew from her experiences that every sadistic act had ritual significance.

A painfully bound, seemingly semi-conscious woman is raped. A symbolic pole and skull are later put between her legs, which Jennifer explains are part of the ritualised intimidation of the victim. Mrs Wendy Savage, consultant obstetrician and gynaecologist at the London Hospital, estimated her pregnancy at "20-22 weeks"—the age at which Jennifer claims most foetal sacrifices take place.

Jennifer said she was ensnared by satanism at 16. She was introduced to tarot cards and astrology. "They told me I had psychic abilities I should develop and of course I was flattered. I felt powerful. I wanted to find out more." Eventually, she was invited to join their "spiritual awareness group" and meditate. On her seventh

“discussion” session, said Jennifer, she was drugged. When she came around she was being raped. “A baby was then aborted. What people don’t understand about ritual abuse is that you know their threats are real.”

Why did Jennifer not go to the police? Like other alleged victims she refers to police and other authority figures being involved in occult groups and the use of drugs and mind control techniques.

Superintendent Michael Hames, head of Scotland Yard’s Obscene Publications Branch, pointed out that survivors are also scared to become witnesses because they too have perpetrated crimes.

“I saw four children killed,” Jennifer admitted. “All were boys.” “Three were Spanish speaking, smuggled into Britain from Latin America. First they were sexually abused.”

The fourth child she saw killed was “white, about six years old. I don’t know where he came from. But many children were brought in for sexual abuse from children’s homes.”

Jennifer’s group made the video now in police hands. Although a lengthy section deals with the dragging and whipping of a young man who then has marks carved into his flesh, the video is often disjointed with “flash frames” cut in. When we showed Jennifer the film, we had not analysed them all.

“Freeze it there,” she said. “That’s an abortion.”

All we had glimpsed was a pregnant woman, legs forced high and apart, with a naked figure bending over her. We slowed these images down. Something was clearly being thrust in and out of her. Jennifer said: “They are inserting a metal rod up into the cervix.” . . .

Dr Stephen Hempling, 18 years a police surgeon and a Fellow in forensic medicine at Guys, said: “This looks as if a termination is being induced. Why is this being done by another pregnant woman?”

Jennifer told us. “It is believed that the spirits in the baby that is being killed pass into the abortionist’s baby. Then when it is killed, the demonic power is multiplied.

“I’ve been in that chair and those stirrups. I’ve also,” she said bleakly, “performed three abortions myself.”

Even more distressing scenes show a young male whose genitals appear to have been amputated and a young female whose genitals seem to have been the subject of mutilation or serious interference. . . .

Dr. Hempling concluded, “Before I saw this film, I was 99 per cent sure these survivors could not be lying. Now I’m 100 per cent sure. But how [I] wish I was wrong.” (*The Observer*, February 16, 1992).

As we were preparing to print this book, we received a call informing us that Kenneth Lanning, of the FBI, felt there were some real problems with the material printed by *The Observer*. When we contacted Mr. Lanning, however, he told us that although he had received a photocopy of the material, he had not seen the video. He said that while he was skeptical of newspaper articles about the subject, he could not make any judgment about the matter until he examined the evidence. He said that he had been trying to

obtain information about the matter from his FBI sources but nothing had arrived. He seemed to be interested when we informed him of a copy of the video which is in California. Lanning did have some very unfavorable comments about another newspaper article published in England. It may be that he discussed this article with someone who felt he was talking about the material which appeared in *The Observer*.

Human Sacrifice?

In his memo 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. We suggested that there may be a way to reconcile this in the report itself. 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, 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 under water, 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 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. 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. . . . the cult people play dirty tricks on kids. (*Uncovering the Mystery of MPD*, p. 189)

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 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, has pointed out that it is possible to convince many people that a murder has occurred:

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 clever 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. 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.

Some of those who have participated in these rituals claim that when they were children a knife was placed in their hand. The satanic priest would then put his hand over their hand and force them to stab the victim in the throat. 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, of course, 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 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.

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 know 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 parents 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.

The Great Beast

If satanic ritual abuse and sacrifice are actually being practiced in Utah, as the evidence seems to suggest, it is possible that some of the ideas came from the teachings of Aleister Crowley. The reader will remember that the video which is supposed to provide “the first tangible evidence of satanic ritual abuse” reveals that “Sex and blood rituals are taking place beneath a picture of the Scottish occultist Aleister Crowley.”

Crowley, who has been called “the Devil’s chief emissary on earth,” had a very significant effect on the world of the occult. 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, p. 130). The Book of Revelation in the Bible, of course, indicates that the Beast with the number “666” is the Anti-Christ.

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:

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)

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. . . . Now, at last, I have thee; the Slave-God. . . . 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. . . .

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 bum 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 , 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, Arition, Amaimon, and their hundred and eleven servitors escaped from the lodge, entered the house and wrought havoc . . . (Ibid., 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’” (Ibid., p. 118).

Many of the things found in accounts given by victims of satanic 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. (*Ibid.*, 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, diarrhoea, 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” (*Ibid.*, p. 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 a part 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.” 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. (*Ibid.*, pp. 297–298)

On page 190, 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 into me.' 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'" (*The Great Beast*, p. 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" (*Ibid.*, p. 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 satanic 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." (*Ibid.*, 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 way 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).

It is interesting to note that one of Aleister Crowley's disciples, William Schnoebelen, 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.

While we do not endorse many of Mr. Schnoebelen’s conclusions found in this book published by Chick Publications (see our work, *The Lucifer-God Doctrine* for some of our objections), our research 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 “parish priest” and his wife as a former “nun.” One year after he joined the 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. Schnoebelen claimed that as he was going through the ritual he was “thinking, boy, these guys are teaching Satanism, I mean, I was really on seventh heaven at this point.” 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 proselyting 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 into the idea that “the younger the person you abuse, the more power or vitality you can extract from them.”

“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 quadrisected. 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 satanic ritual abuse frequently mention people being dismembered in the ceremonies.

In 1966, Anton Szandor LaVey founded the Church of Satan in San Francisco. 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 prevaleth and a great Church shall be builded, consecrated in its name. (*The Satanic Bible*, 1969, p. 23)

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!

. . .

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! (*The Satanic Bible*, 1969, p. 30)

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*, 1972, p. 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)

Anton LaVey tries to down play 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)

Anton LaVey 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. 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.”

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 negates 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).

After we published Bishop Pace’s memo, some Mormons who were 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 number of churches. Some feel, however, that Utah has a large number of victims reporting ritualistic abuse when that number is compared to the population of the state. An investigation in Utah, where there appears to be a concentration of cases, could undoubtedly throw important light on cases throughout the United States.

“Baptized By Blood”

Bishop Pace has 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” (Memo by Glenn Pace, p. 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 one of the victims:

“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 . . . I was placed in the middle of the star . . . 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.” (*Salt Lake Tribune*, November 3, 1991)

We were recently 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.

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. 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)

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.”

A person might wonder why some of those who have flashbacks in the temple do not remember the traumatic incidents prior to visiting the temple. The answer seems to be that satanic ritual abuse is so extremely brutal that many of the victims develop amnesia. Their minds simply cannot face what has happened. Later in life, however, something can trigger the horrible memory which has been blocked out. Although they do not involve satanic ritual abuse, examples of this were reported 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 we find 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."

Bishop Pace's statement that "many of the victims have 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. According to Dawn House, the "nightmares" of the 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. For example, President Spencer W. Kimball, the 12th prophet of the church, emphasized: "Only through celestial marriage can one find the strait way, the narrow path. Eternal life cannot be had in any other way" (*Deseret News*, Church Section, November 12, 1977). This teaching is clearly

unbiblical. The Bible, in fact, proclaims that "whosoever believeth in him [Jesus] should not perish, but have eternal life" (John 3:15).

At any rate, 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 the washing and anointing ceremonies. After that her mind blanked out and she went through the rest of the ritual in a zombie-like state. Another victim 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). 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.

According to a psychiatrist, a woman he treated reached the part of the Mormon temple ceremony in which a man playing the role of Lucifer threatens those who are going through the ritual 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 undoubtedly triggered a flashback concerning what happened to the woman when she was ritually abused. In satanic ceremonies a man sometimes poses as the devil and, according to one witness, Satanists chant, "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 terrifying for those who have previously passed through satanic ceremonies. Although the devil is commanded "to depart" in the Mormon temple ritual, the woman mentioned above had already had the flashback and was absolutely devastated by the threat.

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.

Since Glenn Pace has 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 Bishop 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.

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” (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 “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, p. 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.

While some Mormons seem to be rejoicing that church leaders have finally had the insight to remove some of the offensive wording in the endowment ceremony, they have not faced the serious implications of the whole matter. The fact that important portions had to be trimmed out plainly shows that Mormon Church president Ezra Taft Benson was wrong when he said: “The endowment was revealed by revelation . . .” (*The Teachings of Ezra Taft Benson*, 1988, p. 250). It is clearly a man-made ceremony which heavily borrowed from Masonry.

At any rate, 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.

If Glenn Pace’s theory is correct, some Mormons who were “living a dual life” 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. It is unlikely that Glenn Pace would focus in on this particular issue, which could cause so much embarrassment to the church, if he did not really believe that it is 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).

As we noted earlier, it is possible that the information that 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” in which “horrible memories were triggered” when they first went through the temple. 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 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 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 ceremony, the *Los Angeles Times*, May 5, 1990, gave this information concerning the removal of this part of the temple ceremony:

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 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 place 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*, p. 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*, pp. 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.

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.

FIG. 18.

"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:



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.

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 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

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 uncontrolledly when he saw it at our bookstore He had apparently been through a traumatic occultic ceremony based upon this scene (we will discuss this on the next page which follows).

While Masonry has borrowed a great deal from Christianity, it also has roots in the occult. The founders of modern witchcraft 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. For some reason this man 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. He was absolutely devastated by what he saw. He, in fact, completely lost control of himself and began to weep uncontrolledly. 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.”) He 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 ceremony was apparently something derived from Masonry which 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 discuss these matters 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 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 sex 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.

While Pace’s 12-page report is certainly shocking, the statements made by the victims themselves, which 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 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 centerstaged 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 day-care 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 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 the grizzly details of the abuse she suffered to her parents, 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 Tallmadges 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 Tallmadges 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 to her mother 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 Tallmades 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

relieved 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 governor’s 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 Tallmadedge.

“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 Tallmadge 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. In an article printed in the *Salt Lake Tribune*, January 8, 1986, we find the following:

The statistics are startling. One out of four girls and one out of eight boys will be sexually abused by age 18. . . .

Utah hasn’t escaped this uncomfortable circumstance. In fact, according to the National Center of Child Abuse and Neglect in Washington, D.C., Utah has experienced a 400 percent increase in the number of substantiated cases of child sexual abuse from 1979 to 1983. The state also has one of the highest per capita rates of child abuse in the nation.

On April 23, 1988, the *Tribune* reported:

PROVO (UPI) — The state Division of Family Services handled a record 161 reported cases of child abuse in Utah County during March, officials say. . . . “It’s not just the numbers, but that the severity of the cases also are increasing. Sexual abuse cases are just going wild,” [Lynn] Jacobsen said, who could not explain why abuse of children in the central Utah County is on the rise.”

Another article, contained the following:

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 turned out 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 Evil*, 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.

On January 13, 1988, the *Salt Lake Tribune* ran a story that indicated that sex-abuse rings might be functioning in other parts of 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. But so far, only one member of what they say is such a group has been brought to trial—and convicted.

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.”

A few copies of *Paperdolls* were left at our bookstore on consignment. In examining the book we found it to be so explicit regarding the sexual abuse that we decided not to sell it. Nevertheless, evidence which has come to light makes us believe that the stories found in *Paperdolls* are true and that the sexual abuse that took place in the Mormon neighborhoods has severely damaged the lives of many people. On page 52, 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. . . . Utah has one of the highest child sexual abuse rates in the nation, and 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 holder's 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 sanctity [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)

While there seems to have been some reluctance to deal firmly with sexual abuse in the past, there is reason to hope that there will be a change for the better. At the LDS Church’s 161st semi-annual General Conference, which was held just before we published the Pace memo, the Mormon leaders took a strong public stand against child abuse. On October 7, 1991, the *Salt Lake Tribune* reported:

The Church of Jesus Christ of Latter-day Saints ‘condemns in the harshest of terms’ physical, psychological and sexual abuse, said Thomas S. Monson, second counselor in the First Presidency . . .

Offenders should be brought to justice for their “wicked and devilish conduct . . . Liars, bullies who abuse children, they will one day reap the whirlwind of their foul deeds,” he said.

Unfortunately, there seems to have been a set back in the General Conference held in April 1992. According to the *Salt Lake Tribune*, April 5, 1992, Apostle Richard G. Scott spoke on the “tragic scars of abuse.” It was noted that,

Although Elder Scott encourages victims to “do all in his or her power to stop abuse,” he cautions against wasting any

effort “in revenge or retribution against your aggressor.” He suggests leaving “the handling of the offender to civil and church authorities.”

He also cautions against “two improper therapeutic approaches”:

Excessive probing into every minute detail of past experiences.

Elder Scott suggests that such techniques may “unwittingly trigger thoughts that are more imagination or fantasy than reality.

“That could lead to condemnation of another for acts that were not committed. Remember, false accusation is also a sin.”

While we would agree that “false accusation is also a sin,” cautioning against “excessive probing into every minute detail of past experiences” could take victims of abuse out of therapy before they have dealt with their real problems. Since those who have been involved in ritualistic abuse have usually suffered more than those who have endured the type of sexual abuse that is usually encountered, their memories are buried deeper and often take the type of probing which Apostle Scott seems to be condemning. If Scott’s advice were followed, it could prevent many of the victims of satanic ritual abuse from coming forward. While this would tend to protect the church from embarrassment, it would leave the victims in a rather hopeless state. Because their real problem would probably never be discovered, they would never find relief from their sufferings.

Apostle Scott also indicated that some victims might need to repent because they have a “degree of responsibility for abuse.” The *Salt Lake Tribune* for April 6, 1992, reported:

An LDS Conference talk asserting that abuse victims may share responsibility with their abusers sparked a demonstration on Sunday.

Ten protesters from the National Organization for Women marched on Temple Square, carrying placards condemning Mormon Apostle Richard G. Scott’s talk.

Seve Preston, an LDS Church missionary in 1980, said the sermon was outrageous, especially for women like herself who are child-abuse victims.

“Raped at 3 years—I seduced him,” said Ms. Preston’s protest poster.

Elder Scott said on Saturday, “The victim must do all in his or her power to stop the abuse. Most often, the victim is innocent because of being disabled by fear, or the power or authority of the offender.

“At some point in time, however, the Lord may prompt a victim to recognize a degree of responsibility for abuse. Your priesthood leaders will help assess your responsibility so that if needed it can be addressed.

“Otherwise, the seeds of guilt will remain and sprout into bitter fruit.”

Apostle Scott’s address upset many people and consequently a number of letters were printed in the *Salt Lake Tribune*’s “Public Forum.” On April 19, 1992, a letter by Marion Smith appeared in that paper:

As a therapist, I am dismayed by the LDS Conference address of Elder Richard G. Scott about child abuse. If statistics are correct, several hundred thousand victims of sexual abuse who are devout Mormons may have been reassaulted by this talk.

Elder Scott says when abuse is “extreme,” the bishop may advise professional treatment. Abuse is always extreme. Grasping the complexity of an individual’s situation may take months of therapy. . . .

Elder Scott continues, “Do not waste effort in revenge or retribution against your aggressor.” While the ultimate goal of letting go of anger is desirable, it is usually imperative that the victim experience anger and vicarious or real confrontation. Only then can sincere forgiveness occur. Unfortunately, feelings do not disappear because we are told they are “bad.”

Elder Scott warns against “excessive probing into every minute detail.” Such advice contradicts everything professionals have learned about post-traumatic stress from any cause. If Elder Scott could spend one hour in a clinical office with a victim of child sexual abuse, I do not believe he could have said, “There is no need to pick at healing wounds.”

No doubt his remarks were made with good intention, but I fear he has done irreparable harm to victims who heed them.

Roger Buck, a family therapist, was very angry about Richard Scott’s remarks:

“The Lord may prompt a victim to recognize a degree of responsibility for abuse,” said Elder Richard Scott, apostle of the Church of Jesus Christ of Latter-Day Saints.

Once again, the Mormon Church has attempted to give an opinion about a subject it does not understand. This church has an ongoing history of unhealthy psychological intrusion. As a member of the mental health community, I often am required to try to undo the damage it has perpetrated. In regards to abuse, the truth is that this church is one of the best examples of what could be termed an organized, institutionalized abuser.

Abuse is defined by the discrepancy of power of the perpetrator in relationship to the victim, whether the victim is willing or not. The LDS Church’s audacity to State that its truth is from God, then state such nonsense as Elder Scott’s, is damaging beyond many of the victims’ ability to recuperate.

These sorts of double messages, “You’re a victim, but you’re responsible,” . . . are typical of its not very subtle psychological abuse. The victims of this abuse have no responsibility, just as they do not in other situations of abuse. (*Salt Lake Tribune*, April 21, 1992)

In the same issue of the *Tribune*, Susan G. Aldous Stated her opinion:

Much has, and must, be said concerning abuse victims “recognizing a degree of responsibility for their abuse” and doing “all in his or her power to stop the abuse.” There are, no doubt, situations in which shared responsibility is appropriate. It is, however, irresponsible to overlook the

impact such advice has upon the overwhelming majority of victims or potential victims, particularly those abused as infants and children.

Elder Richard Scott of the Church of Jesus Christ of Latter-day Saints has no concept of the effort expended by family members, therapists and spiritual counselors to help victims shed the responsibility and guilt which plagues them incessantly and frequently disrupts their normal functioning. For these individuals struggling to grasp and hold on to a sense of self-worth, even the slightest suggestion of responsibility for their abuse has potential for grave consequences, sometimes life-threatening.

Elder Scott also fails to understand that problems which beset many victims are the result of “blocking out” or repressing that portion of their life. If it were possible to heal without probing past experiences, would surely be the treatment of choice. It is the very painful probing and dealing with abusive experiences that finally frees victims from the ravages of abuse.

The need of victims and their advocates to expose and prosecute abusers is, more often than not, an attempt to save themselves and others from further victimization rather than an act of “revenge or retribution.”

Deep Penetration?

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.”

We have recently received a report that there is concern that this cancer could extend up into the higher levels of Mormon leadership. At the present time we have no way to confirm the report. If it should prove to be true, however, it could have a devastating effect on the church. If, for instance, one of the General Authorities were to be excommunicated over this issue, it would cause many to completely lose faith in Mormonism.

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)

While the present-day leadership of the Mormon Church seldom excommunicates a General Authority (the excommunication of George P. Lee was certainly an exception), in the past a number of Mormon leaders were cut off from the church. Apostle Amasa M. Lyman, for

example, became deeply involved in the occult and was eventually excommunicated. In a speech given on June 23, 1867, President Brigham Young pointed out that there were three apostles who were teaching heretical doctrine. The last apostle he mentioned was probably Amasa M. Lyman:

I have taken the liberty of telling the Latter-day Saints in this and other places something with regard to the Apostles in this our day . . . right here in the Quorum of the Twelve, if you ask one of its members what he believes with regard to the Deity, he will tell you that he believes in those great and holy principles which seem to be exhibited to man for his perfection and enjoyment in time and in eternity. But do you believe in the existence of a personage called God? "No, I do not," says this Apostle. So you see there are schisms in our day.

We have another one in the Quorum of the Twelve who believes that infants actually have the spirits of some who have formerly lived on the earth [i. e., reincarnation], and that this is their resurrection, which is a doctrine so absurd and foolish that I cannot find language to express my sentiments in relation to it. . . .

This is not all. We have another one of these Apostles, right in this Quorum of the Twelve, who, I understand, for fifteen years, has been preaching on the sly in the chimney corner to the brethren and sisters with whom he has had influence, that the Savior was nothing more than a good man, and that his death had nothing to do with your salvation or mine. (*Journal of Discourses*, vol. 12, p. 66)

Apostle Amasa M. Lyman eventually became deeply entangled in spiritualism. Davis Bitton, who served as Assistant Church Historian for the Mormon Church, wrote the following concerning Lyman:

A new phase in the incursion of spiritualism into Mormon Utah followed the coming of the railroad in 1869. . . . A more important medium entered the movement with the conversion of Amasa Lyman . . . In 1870, when he announced that he was going to "resume the preaching of the gospel," the authorities of the Mormon church, including his son Francis Marion, were upset. Within a matter of weeks we find Lyman circulating among followers of the New Movement and proselyting, meeting a medium by the name of John Murray Spear, and attending a seance. . . .

Lyman's involvement in seances became more frequent. . . . His daughters Josephine and Hila were "entranced." Sometimes his comments on these seances are quite general . . . Others are more specific, as this communication from Chief Walker through Lyman's daughter Hila . . . Others from the spirit world who communicated to Amasa Lyman and his coterie were Kit Carson, Henry Lyman, Mother Phelps, Perez Mason, Cornelia Lyman, Joseph Smith, Heber C. Kimball, Hyrum Smith.

Lyman himself began to function as a medium. Between 1870 and 1873 he traveled from town to town, meeting with interested persons holding seances. . . . In 1874 Richard R. Hopkins wrote to Lyman that their movement, known as "harmonial philosophy," was "making such inroads among the faithful that it is a subject of condemnation in the various ward meetings."

Orson Hyde and Franklin D. Richards called on Lyman to inform him of his excommunication. (*Journal of Mormon History*, vol. 1, 1974, pp. 42–44)

In an article printed in *Utah Historical Quarterly*, Fall 1982, pages 306–317, Ronald W. Walker says that Apostle Lyman converted Joseph Smith's own son, David Hyrum Smith to spiritualism. According to Walker, he was the "heir apparent of either the LDS or RLDS movements." Unfortunately, however, the "delicate Smith could not maintain his balance. . . . he reacted erratically amid alternating rounds of insanity and lucidity. . . . his instability eventually forced his institutionalization."

According to Joseph Fielding Smith, Apostle Lyman was "excommunicated May 12, 1870" (*Essentials in Church History*, 1942, p. 666). For more information on the effect of spiritualism on Mormonism see our book *Mormonism, Magic and Masonry*, pages 71–75.

It is interesting to note that Amasa Lyman's grandson, Richard R. Lyman, also became an apostle and, like his grandfather, Richard was also excommunicated. The charge brought was "for 'violation of the Christian Law of Chastity'" (*A Book of Mormons*, by Richard S. Van Wagoner and Steven C. Walker, 1982, p. 171). The excommunication took place in 1943.

If it is true that the problem of satanic ritual abuse affects high ranking officials in the LDS Church, church leaders would do well to face the issue before it really gets out of hand. The church seems to have a very poor record of dealing with embarrassing situations. The reader may remember that during the 1980's the church attempted to cover up the fact that they were buying and hiding up documents which seemed to put the church in a bad light (see our book, *Tracking the White Salamander*). When the truth finally came out, it destroyed the faith of many Mormons who had put their complete trust in church leaders.

Moreover, the church's handling of the Paul Dunn scandal further undermined confidence in its leaders. In our book, *What Hast Thou Dunn?* we show that a former Mormon missionary by the name of Lynn Packer discovered that Elder Dunn, an Emeritus General Authority had printed many spurious stories regarding his war record and had falsely asserted that he played baseball for the St. Louis Cardinals. Dunn was making a great deal of money from his books and tapes which contained this erroneous information. After the *Arizona Republic* published an exposé on this matter, the church refused to deal firmly with this issue. It issued a statement which said:

"We have had no way of fully or finally verifying the accuracy or inaccuracy of the current allegations or accounts that are now under challenge." (*Deseret News*, February 16, 1991)

This was a very disappointing method of handling the matter. Anyone who would take the time to examine the facts would find that Paul Dunn was neither a war hero nor a major league ball player.

Mormon leaders allowed the church-owned Deseret Bookstore to continue selling Paul Dunn's misleading books and tapes and made no attempt to publicly censure him. This was a serious mistake which caused some to lose faith in the leadership of the church. Some time after the *Arizona Republic* broke the story concerning Dunn's deception, new and more serious charges were brought to the attention of the Mormon leaders. From what we can learn, these new charges did not relate to Dunn's war and baseball stories nor to his involvement in the AFCO scandal. The Mormon leaders decided the charges were true and finally had to reprove Dunn. On October 23, 1991, Paul Dunn sent a letter to the Mormon Church's *Deseret News*. In this letter, Mr. Dunn stated:

I confess that I have not always been accurate in my public talks and writings. Furthermore, I have indulged in other activities inconsistent with the high and sacred office which I have held. . . .

My brethren of the General Authorities, over a long period of time, have conducted in-depth investigations of the charges made against me. They have weighed the evidence. They have censured me and placed a heavy penalty upon me.

I accept their censure and the imposed penalty, and pledge to conduct my life in such a way as to merit their confidence and full fellowship. (*Deseret News*, Church Section, October 26, 1991)

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). Recently, however, 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.

According to what we have been able to learn, some people have prepared statements in which they allege that the inside of the Idaho Falls Temple was profaned by Satanists and that a copy of these statements has been turned over to the church. 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. If any of our readers have any additional information about this matter or concerning the claim that high ranking Mormon officials are involved, we would like to know about it.

Death of Baby X

Glenn Pace stated in his memo that of the "sixty" people he interviewed, "forty-five victims allege witnessing and/or participating in human sacrifice" (p. 1). This would mean that 75% of these Mormons declared that they had witnessed murder! This figure seems to be close to that derived from a study conducted by Walter C. Young, Roberta G. Sachs, Bennett G. Braun and Ruth T. Watkins. They studied thirty-seven different victims of ritual abuse in "four separate hospitals across the country" and found that 83% of the patients claimed they witnessed human sacrifice ("Patients Reporting Ritual Abuse in Childhood: A Clinical Syndrome," published in *Child Abuse & Neglect*, vol. 15, p. 183).

With regard to the claim that there is a lack of hard evidence on ritualistic abuse, it is interesting to note that some important information has been uncovered in Idaho which could relate to what has been going on in Utah. From what we can learn, charges of satanic activity have surfaced in Provo (home of the Mormon Church's Brigham Young University), Salt Lake City, Bountiful, Ogden and Logan. We have been told that Bear Lake is also a place where Satanists are active. This lake begins in northern Utah and stretches up into southern Idaho. To the west of Bear Lake is the town of Rupert, Idaho. Rupert is located in Minidoka County and appears to be only about forty miles from the Utah border. According to Barry Siegel, a "third of Minidoka County is Mormon" (*Los Angeles Times Magazine*, May 17, 1992).

There seems to have been concern about satanism in Rupert for a number of years. On Nov. 8, 1991, a woman who lives in the area gave this statement on KTVX (Channel 4) concerning what she observed:

They killed a dog, cut its head off, staked it on the river bank, drew a circle around it, drew pentagrams inside the circle and burnt the dog's head.

On the first page of his memo, Bishop Glenn Pace wrote that he had questioned three victims from the state of Idaho, and on November 8, 1991, KTVX's Paul Murphy reported: "Rupert residents were also interviewed by a Mormon General Authority for his report on ritualistic abuse." This information becomes rather important when we consider the case of "Baby X." On October 23, 1990, the *Seattle Post-Intelligence* carried an article concerning the "Killing of Baby X." In this article we find the following:

RUPERT, Idaho — . . . No deed was fouler than that perpetrated on Baby X.

When her tiny, charred corpse was found in a garbage dump almost a year ago, Baby X was hardly recognizable as human. An autopsy produced an even more horrifying discovery.

Before she was burned, Baby X . . . had been disemboweled and mutilated.

There long had been rumors of satanic cults in southern Idaho, of ritual killing and sacrifice.

But never in the memory of anyone in local law enforcement had the body of a possible victim ever been found. . . . Then, in July, there was a sudden and unexpected development 1,000 miles away, in California. A 10-year-old boy told authorities there he had witnessed the ritual sacrifice of an infant in his home state, in Idaho. . . .

His bizarre story and crude drawings bore striking similarities to a possible Baby X death scene, investigators said. . . .

Kerry Patterson, a forensic pathologist . . . was called to assist the county coroner with the autopsy.

He is a former Air Force crash investigator. He has experience with bodies burned beyond recognition.

Even Patterson was shocked by what they found.

The remains were those of a girl, no more than 3 weeks old. The infant had been dead for no more than five days when she was found. She was white, or a light-skinned Hispanic. The abdominal organs had been cut out. Only the lungs and a portion of the upper heart chamber were left. Both feet were cut off, as well as the right arm from the shoulder.

While it has been suggested the baby could have died of pneumonia and that a predator might have been responsible for the missing body parts, no one seems to contest the fact that the baby's body was doused with gasoline and burned.

On January 4, 1991, the *South Idaho Press* reported that Sgt. Tim Hatcher of the Minidoka Sheriff's Department traveled to California to interview the boy who claimed he saw a child sacrificed:

Hatcher said . . . that the boy very closely described a scenario similar to the Baby X case. . . . The boy also used words like "witch, sacrifice and devil" and drew a picture of a barrel with fire and a baby, according to Hatcher.

The boy claimed that he also was a victim of ritualistic abuse. The following was printed in the *Salt Lake Tribune*, on September 16, 1991:

RUPERT, Idaho — Authorities say drawings and descriptions by a child questioned in an abuse investigation indicate the child may have witnessed and been a victim of satanic rites.

"Anytime a 9- or 10-year-old draws pictures like this, a thorough investigation is warranted," Dr. Richard Worst, a psychiatrist and medical director at Canyon View Hospital in Twin Falls, said Friday.

"The pictures are very suggestive that the child might have been sexually abused or might have been part of a satanic ritual," he said. . . .

Rupert police obtained the drawings last year. The child drew five pictures for Rupert Police Detective Terry Quinn, who was investigating suspected abuse. When he had trouble getting the child to talk, Quinn asked the child to draw pictures. The detective was not prepared for what he saw. Ghostly people, some frowning, others blank-faced, fill the pictures. One drawing shows people gathered around a table on which someone lies with male genitals exposed. . . . Another drawing shows two people on a table, hearts exposed. . . . A third drawing also shows someone on a table, heart and male genitals exposed. . . . After drawing the pictures, the child explained what they showed, Quinn said.

According to Barry Siegel, Dr. Richard Worst accepted Timothy's drawings as evidence of ritual abuse even though he does not believe in Satan:

A good number of therapists, mental health workers, task forces and mainstream churches have started to take seriously the accounts they've been hearing from a growing number of self-described "survivors." When Twin Falls psychiatrist Worst quickly saw evidence of ritual abuse in Timothy's drawings, it was because he'd seen similar evidence before. "I'm a more conservative psychiatrist than most," he says. "When I first began to hear hoopla about satanic stuff, I was skeptical. But in the last five years, I've started to come into contact with patients who have been victims of and participated in ritualistic sacrifices. They've participated in the abduction of children, they've participated in the sacrifice of children. I have had more than one patient describe human sacrifice in a way that I believe."

Others, though, are not nearly as accepting. A host of academic and law enforcement experts insist that stories of organized satanists committing blood sacrifices and sexual abuse are nothing more than myth and public hysteria perpetuated by Christian fundamentalists and the mentally ill. Therapists who believe people claiming to have survived satanic abuse need "to get in touch with reality," says David Raskin . . . That some people conduct satanic ceremonies appears undeniable . . . That particular, isolated incidents of abuse occur under the cloak of satanic activity also appears undeniable. . . .

The experts say that some of the more extravagant responses to satanism arise from the universal human fears it evokes—fears of blood rituals, murder, cannibalism, vampirism and death. But at least a few of the responses appear to arise from more calculated human impulses. “Some are using this for other agendas,” is how the psychiatrist Worst puts it. “I don’t believe in Satan. I believe in sociopaths, I believe in clever, manipulative sociopaths who have found another way to get victims, to break vulnerable, inadequate people’s defenses, to manipulate them, usually for sex. There are those who do believe in Satan, though, and for them, here it is. This is a tool. This raises them up, enlarges them. This gives them a cause, a crusade.” (*Los Angeles Times Magazine*, May 17, 1992, pp. 20–21)

On September 13, 1991, the *South Idaho Press* printed an article by Christopher Clark which contains the following:

Last fall, Dr. Noel Croft of the Minidoka County School District, who is in charge of special services, was concerned about new drawings the child had made and called in Rupert Police Sgt. Terry Quinn to interview the child.

Quinn has been trained to interview children who are suspected to have been abused. After interviewing the child Quinn became concerned.

“The pictures kind of scared me,” Quinn said . . . Quinn was also concerned about comments the child made.

The transcript written from the child’s interview with interviewer questions in parentheses reads as follows:

“They put me on a table with a Bible. The devil is there [undoubtedly someone playing the role of the devil]. They pray to the devil. 18 people stand around. The devil makes these people hurt me. They hurt me so bad. They hurt me in the private parts. They have hurt me so many times. The devil makes bad people.

“They have sacrifices. It’s done in the real Bible. The devil is there. 18 people are there. They sacrifice cats. They put them on a table and pray and sacrifice and give them to the devil.

“They do this all the time, even in the winter when it’s cold.

“They sacrifice all animals. They even sacrifice babies. (Where do they get the babies?) From humans. They lay them on this table and give them to the devil. They pray to him from the real Bible. The Bible is on the table. Where do they get the babies, I don’t know. The babies don’t have any clothes on. They just put them on the table and pretty soon the devil makes a fire and they are on fire. My mom and dad are there, they watch.

“It’s sacrifice. It’s in the real Bible. You can read it in the real Bible.

“Just my mom and I and the devil are there.

“They hurt my mom, too, in her private parts. People watch. The devil does it and other bad, mean people, too. The devil makes them do it.

“(What does sacrifice mean?) It means you burn them and pray with the Bible and give them to the devil.”

On November 8, 1991, KUTV reported that this boy’s house was located only a few miles from where Baby X was found! It is also interesting to note that after we published Pace’s memo, a victim of ritualistic abuse gave her story on KTVX (Channel 4). We have given her story above. The reader will remember that she claimed that her grandfather (a bishop in the Mormon Church) and her grandmother (who was president of the local ward Relief Society) were leaders in a satanic cult. She maintained that she saw her baby brother murdered and that she was forced to have a ritualistic abortion. As in the case of Baby X, her baby was burned!

Christopher Clark gave the following information in the *South Idaho Press*:

Running into one cold lead after another, the chief investigator in the Baby X murder case has turned to an anonymous letter the Minidoka County Sheriff’s Office received 18 months ago, hoping to shake loose new information on the case.

Sgt. Tim Hatcher of the Minidoka County Sheriff’s office sent out a response to that letter in an effort to find new leads to the dead-end mystery of the Minidoka County murder of a newborn baby girl in November 1989.

The letter Hatcher responded to was written by somebody who claims to know about “satanic activity in the Burley, Rupert and Murtaugh area,” in the mid-1970s.

The SIP [*South Idaho Press*] believes the letter reads as follows:

“I understand that no leads have been found in the Baby X Case. Stop looking at hospital records and assuming that the mother was aware of what happened to her baby. In the last year of the beast in [the] 1975 time period I was a victim many times of Satanists in the Burley, Rupert and Murtaugh area.

“Know that in many cases women were used as breeders for the seed of satan. Many times, due to the amount of drugs used to keep them in line, the babies were born severely retarded. Many only made mewing sounds. Babies were born in the compound and no records were ever kept. Many times the mothers only lived in a nightmare world and cannot tell you about their child, or believe it was all dreams. I know.

“Babies were not dead before disemboweling. Many times a curved incision was used. Sometimes an incision up the sternum through the heart area. The heart was then taken out. This was always done to a live child.

“Sometimes other mutilations occurred before death also. Including, if male, the genitals were mutilated and cut off. The females, a blade of the knife was inserted or some sharp, pointed object was put inside causing a large amount of blood to flow which was then put into a crucible.

“The arms and legs were sometimes pulled off at the joints by a twisting motion.

“I don’t know if this helps you at all, but it does help me to tell you. If I was to give you my name, my life and that of my family would be in serious jeopardy.” (*South Idaho Press*, September 13, 1991)

In November, 1991, the Idaho Attorney General's Office was called in to investigate the case. In a document entitled, "Interim Summary of Investigation into the Death of 'Baby X,'" it was reported that the "infant was judged to have been between a week and six weeks old and to have been dead between three and seven days." The report went on to say: "After seven months of investigation, we have found no evidence that 'Baby X' was killed as part of any sort of satanic ritual, and, indeed, no evidence of homicide at all."

The report also said that an "autopsy and forensic analysis" by a noted pathologist, Dr. William Brady, revealed, "1) no evidence of mutilation with a knife or other sharp instrument, almost certain to be present had some person dismembered the body; 2) teeth marks on the body consistent with damage by small predators such as rats, mice or birds; 3) evidence of pneumonia in the infant's lungs." The document noted, however, that "we have thus far found no evidence to support any particular theory as to how the infant died. . . . investigators found no evidence with which to place any member of 'Timothy's' family in the Rupert area anywhere near the time of the infant's death and disposal at the landfill." (The name "Timothy" is a pseudonym given to protect the child who once lived near where the body was found and drew the graphic pictures mentioned above.)

On May 19, 1992, *The Times-News*, published in Twin Falls, Idaho, reported that "investigators don't know how 'Baby X' died, said Michael Kane, chief criminal deputy for Attorney General Larry EchoHawk. . . . 'She may have died of natural causes and her body been burned in an attempt at cremation.' But Kane said his office doesn't subscribe to the cremation theory, or any other theory about the infant's death."

The "Interim Summary" made it clear, however, that the case "is still open and active; this summary covers only activities and conclusions as of this date." *The News Journal*, May 27, 1992, contained the following:

"The case is not closed," Kane stated. "Even as late as yesterday we had a lead." He said his office will continue to follow up on these leads.

The release of the Attorney General's "Interim Summary" came as a shock to many people. Christopher Clark wrote the following about the controversial report:

Reactions to the Idaho Attorney General's Office assertions that Baby X was not the victim of a Satanic ritual or, perhaps, murder, has been quick and pointed with phrases such as "whitewash" and "inability to deal with the truth," coming from individuals who have been following the case from the start.

The attorney general's office Monday rushed through a statement in response to an article in the *Los Angeles Times Sunday Magazine*, "The Devil & Rupert, Idaho" . . .

The attorney general's findings apparently are at odds with conclusions from a local pathologist and Minidoka County Coroner Arvin Hansen, who's listed the baby's death as "undetermined homicide."

The announcement by the attorney general that a psychological evaluation by Dr. Charles W. Gamble of Boise reported "Timothy" had never witnessed a Satanic ritual and that he may have invented the story came as a shock to professionals in California and Idaho who have had contact with the boy.

What the news release declined to say was that Dr. Gamble, like others before him, "strong[ly] recommends that this child be further [sic] considered for placement outside of the family constellation." Though the document is dated March 11, 1992, the recommendation has gone unheeded. . . .

A battery of records recently supplied to *The South Idaho Press* included documents from California's Department of Health and Welfare. Included in these documents were several medical and psychological workups on the then nine-year-old boy, all of which were in sharp contrast with Dr. Gamble's report. . . .

Dr. Herbert Giese and the social worker for the San Bernardino Children in Crisis Center examined the child in March 1990 and stated he told stories of witnessing human sacrifices "on more than one occasion". . . .

The Giese report read: "An interview with the child by Ruth Honig, Children in Crisis Center Social Worker, the child described, while looking at a picture he drew that he saw sacrifices happen, which was scary. He says more than 10 times. He says that the baby was sacrificed."

Dr. Giese painstakingly examined "Timothy," and listed over 20 burns in different stages of healing, concluding the boy had been abused physically, possibly sexually.

Another clinical psychologist [sic], Audry L. Newman of the Psychological Treatment Services, Tarzana, Calif., stated "Timothy" has been "traumatized with his fear of the devil." There were references to his involvement in devil worship, possibly with his parents. . . .

The former California Health and Welfare worker who in[iti]ally removed "Timothy" from his home in Barstow, Calif., Francine Chabot, told *The SIP* Monday: "This victim was diagnosed by a medical forensic expert who concluded that the child was sadistically and deliberately [sic] burned. The pictures he has drawn are characteristic of victims who have been abused in satanic, ritualistic, criminal setting. Dr. Noel Croft of the Minidoka County school district, was also shocked by the attorney general's findings on a single evaluation that contradicted several others before it. "It was the opinion of all of them that the boy was depicting a series of actual experiences," he said. (*South Idaho Press*, May 19, 1992)

Three days later, Christopher Clark pointed out again that "Much of Dr. Gamble's analysis contradicts a half dozen therapists and clinical psychologists who examined Timothy in Idaho and California since he surfaced with his disturbing drawings . . ." (Ibid., May 22, 1992). In the same article, Clark pointed out that there seems to be a contradiction between Dr. William Brady's recent pathology report and that given by Dr. Kerry Patterson two years ago:

Dr. Brady . . . concluded that most of the damage done to the body, including the removal of limbs was caused by predators, specifically rodents and birds.

His findings apparently contradicted an earlier pathological report issued by Dr. Kerry Patterson of Southcentral Idaho Pathology Services, who examined the body two days after it was recovered from the landfill.

Dr. Patterson's report said the limbs had been twisted off and there was no evidence they were gnawed off. Patterson said he looked specifically for evidence of gnawing around the joints.

Baby X's remains had been stored in a formaldehyde-type solution for nearly two years before Dr. Brady's examination, and tissue decomposition was evident. (*South Idaho Press*, May 22, 1992)

The reader will remember that the Minidoka County Sheriff's Office received an anonymous letter written by a person who apparently lived in the area and claimed to be a victim of satanic ritual abuse. This individual said that the victim's "arms and legs were sometimes pulled off at the joints by a twisting motion." In the case of Baby X, both feet and one arm were missing. The Attorney General's "Interim Summary" says that the "remains were essentially a partial skeleton with a little tissue clinging to it; the body had been burned and the abdominal organs, part of the heart, both hands and the right arm were missing" (p. 1). This description of the remains is not quite accurate. It states that "both hands" were missing, whereas Dr. Kerry B. Patterson's pathological report shows that the left hand was present when he examined the body: "The radiologic examination of the left hand and wrist revealed no ossification center formation indicating the infant is less than six weeks of age" (p. 2). The "Interim Summary" also neglects to mention the fact that both feet are missing. On page 1 of Patterson's report we read of the removal "of the Right Shoulder and Right and Left Feet . . ."

If Dr. Brady's conclusions concerning the death of Baby X are accepted, one is forced to believe that small predators "such as rats, mice or birds" carried away the bones. A larger animal like a dog undoubtedly would have pulled the entire body from the metal drum. If investigators had found the bones in the metal drum or scattered in the area where the baby was found, it may have provided support for Brady's theory.

The autopsy which Dr. Patterson performed seemed to convince him that the feet and arms of the girl were removed by human hands after the fire had gone out:

The absence of charring on the ends of the lower extremities and shoulder joint indicates the upper limb and feet were removed after the body was burned. The "clean" appearance of the disarticulation is more consistent with excision and/or manual disarticulation rather than gnawing and destruction produced by small animals. The complete absence of the limb and feet in the tub and at the scene is also consistent with this interpretation. (p. 2)

Human bones seem to play an important part in black magic and satanic worship. For example, one picture of Anton LaVey shows him holding a dagger and what appears to be a human skull. Aleister Crowley, as we have shown, kept a skeleton in the temple where he practiced black magic. Arthur Edward Waite cited an example of how bones have been used by occultists:

"There are also necromantic processes, comprising the tearing up of earth from graves with the nails, dragging out some of the bones, setting them crosswise on the breast, then assisting at midnight mass on Christmas Eve, and flying out of the church at the moment of consecration, crying: 'Let the dead rise from their tombs!'—then returning to the graveyard . . . finally . . . lying flat upon the earth as if in a coffin, repeating in doleful tones: 'Let the dead rise from their tombs!'—and calling thrice on the person whose apparition is desired." (*The Book of Ceremonial Magic*, 1961, pp. 328–329)

In his autopsy report, Dr. Kerry Patterson showed that there was little left of Baby X's gastrointestinal system:

A short segment of the esophagus is identified with the aorta, The distal esophagus is absent. STOMACH: Absent. SMALL BOWEL: Absent. LARGE BOWEL: A small remnant of the distal rectum is present, charred and grossly unremarkable. LIVER: Absent. GALLBLADDER: Absent. PANCREAS: Absent. (p. 5)

Dr. Brady would have us believe that the missing parts were removed by small predators after the baby was burned. One part of Dr. Patterson's autopsy, however, has raised a question in the minds of some of those who have been following the controversy:

The base of the heart is present with the apex absent. The surface of the heart is seared and slightly charred. . . . The great vessels appear in charred macerated remnants. (p. 5)

Critics of Dr. Brady's autopsy are curious concerning why the heart would be charred if all the baby's organs were present at the time of the fire. These organs would contain blood, water and other fluids which would tend to counteract the effect of the fire. If, however, the baby was disemboweled before the fire, there would be little protection from the flames. Although this is an interesting observation, a great deal would depend on how hot the fire was and how long it burned. One very important thing that should be addressed is the condition of the portion of the heart which remained intact after the other part was removed. If the surface of this portion were charred at the point where it would join the portion that was removed, it could provide evidence that the missing portion of the heart was removed prior to the fire.

The reader will remember that the anonymous letter mentioned above said that in ritualistic abuse "sometimes



A picture "Timothy" drew for his teacher. According to Stephen Oglevie, it shows Satanists preparing for an occultic ritual. Some of the people are apparently smoking marijuana. Two individuals toward the front are putting incense and drugs into a device that turns around and gives off smoke. The explanatory comments on this picture and the one which follows are not in Timothy's handwriting.

[there was] an incision up the sternum through the heart area. The heart was then taken out.” Dr. William Brady claimed he found no cuts on the sternum—i.e., the breastbone—on other parts of the skeleton:

During the video, Brady explained that there isn’t any evidence of a sharp knife being used on Baby X. If a knife had been used, there would certainly be marks left on the baby’s skeleton, Brady said.

Animals tore at the body, removing some limbs, concluded Brady. . . .

The pathologist noted that half of the baby’s heart remained in the body. Because there were no cuts in the sternum, it would have been almost impossible for someone to have reached in through the abdomen and taken only half of the heart. (*The News-Journal*, May 27, 1992)

If an incision had been made through the baby’s abdomen, the fire would have destroyed that evidence. With regard to the sternum, however, the original autopsy report by Kerry B. Patterson revealed this interesting information:

BODY CAVITIES: There is separation of the costochondral junctions on the right aspect of the sternum with all the ribs on that side. (p. 5)

County Coroner Arvin Hansen told us that although he was not certain whether this separation occurred before or after the fire, the opening would provide access to the heart. A doctor we spoke with also confirmed this observation. He also suggested that something violent could have happened to the child’s body to cause the separation of the ribs and sternum. He also noted that if it were true that the girl was disemboweled, the heart could have been removed through an incision in the abdomen without cutting into the chest.

In his article on Rupert, Barry Siegel reported that County Coroner Arvin Hansen “now officially classifies Baby X’s death as a ‘homicide’” (*Los Angeles Times Magazine*, May 17, 1992, p. 42). On June 12, 1992, we asked Mr. Hansen if the Idaho Attorney General’s “Interim Summary” had caused him to modify his opinions concerning the death of Baby X. He replied that he had not changed his mind about the matter. He said that he could not prove that ritualistic abuse was involved, but he felt that investigators from the Attorney General’s Office seemed overzealous in their attempt to disprove that accusation. Furthermore, he said that he was present when Kerry B. Patterson performed the first autopsy and found it strange that neither he nor Dr. Patterson were interviewed by the investigators.

We also find it highly unusual that the Attorney General’s Office would not seek the help of these two men. After all, they had access to the body two years before Dr. Brady came on the scene. Even though the body had been “stored in a formaldehyde-type solution,” there was apparently a good deal of deterioration before Brady began his work.

The Times-News for May 23, 1992, reported that Randy Everitt, of the Idaho Attorney General’s Office, claimed that there is “no indication of sacrificing or blood-letting in this area . . .” According to the same paper, “Randy Everitt . . . said what devil worship exists in the Mini-Cassia area likely includes high school students who are dabbling, he said. He estimated the number at 20 to 25 people involved.” Barry Siegel wrote the following concerning these Satanists:

Following up these leads, Minidoka County Sheriff’s Lt. Randy White and Sgt. Tim Hatcher on a handful of mornings found themselves standing at the doors of people who flat out admitted they were Satan worshippers. We do have ceremonies, but we don’t kill babies for sacrifice, they’d say. “We only kill people if they need to be killed” is how one particularly blunt fellow put it. (*Los Angeles Times Magazine*, May 17, 1992, p. 18)

One of the most disturbing things about the work done by the Idaho Attorney General’s Office was the attempt to destroy the credibility of Timothy’s drawings and his statements by claiming they were inspired by a Bible story book. We first read about this matter when we obtained a copy of Barry Siegel’s article:

It was an offhand question that finally yielded the conclusion to the Baby X case.

Talking to Timothy’s mother one February morning Randy Everitt, an investigator for the Idaho attorney general’s office, thought to ask: “What kind of stories do you read to your boy?”

“I’ve only read one story to him since he was a baby, she replied. There’s only one book I read to him.”

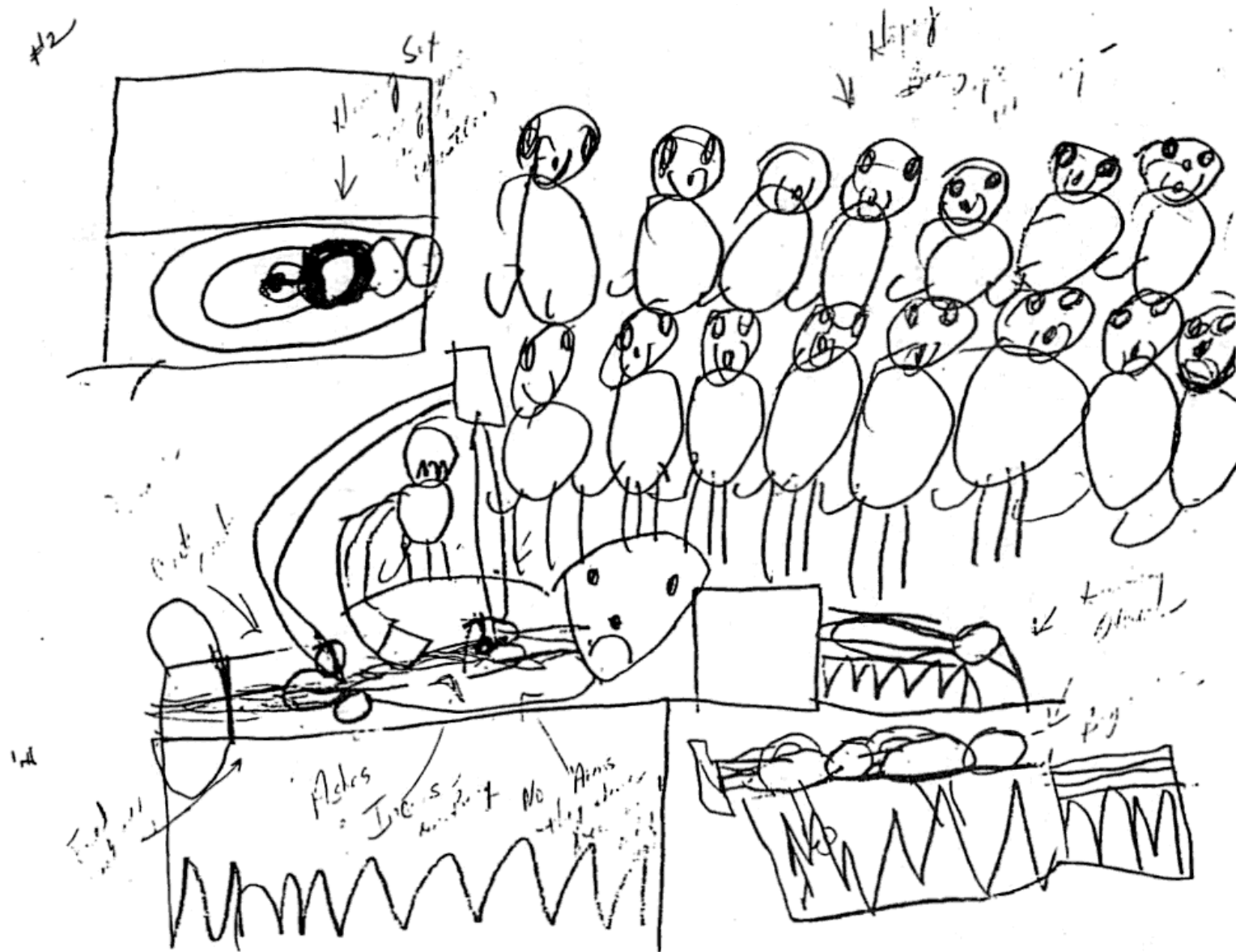
The family’s book, Everitt discovered, is a Jehovah’s Witness children’s bible that—as part of the story of King Solomon threatening to split a child in half—includes pictures of a baby being sacrificed and torn apart.

Until then, Everitt had not been sure just what he was investigating. At the invitation of the county prosecutor . . . the Idaho attorney general had taken over the Baby X investigation late last year. A five-person team had thoroughly re-examined Minidoka County’s box full of evidence. Timelines were built, people once more interviewed, statements cataloged, a new autopsy conducted.

For a while, Timothy’s father . . . had been considered a suspect . . . But like the Minidoka County prosecutor, the attorney general’s investigators had found themselves perplexed and fettered by murky testimony from young and deeply troubled witnesses. It grew apparent to them that neither the boy nor the mother was much in touch with reality.

Then Everitt had thought to ask his question about the family’s reading habits. . . . By late April, the attorney general’s office had all but concluded its investigation.

“We are fairly well convinced that the little boy didn’t see anything,” Everitt says now. “We believe the boy jumbled what he’s been read, and other folks interpreted that as they wanted.” (*Los Angeles Times Magazine*, May 17, 1992, p. 22)



According to Stephen Oglevie, this drawing by Timothy shows a group of Satanists sacrificing a boy. The individual standing at the left over the boy is believed to be the person Timothy refers to as “the Devil” (undoubtedly someone who plays the role of the Devil). The mask on his face appears different, and he seems to be cutting or doing something to the child’s abdomen. Oglevie says that the boy has been mutilated. The darker line by the feet is supposed to show that they were cut off. The heart is exposed and the genitals have been mutilated. Oglevie explains that the strange device above the child is a container which has tubes that go to the heart and genitals. Blood is drawn into the container and then consumed by those who participate in the ceremony. Oglevie also says that Timothy related that incense was burned inside the boy’s body. At the lower right are two other sacrificial scenes—one showing a boy and a girl and the other showing a dead baby on an altar.

We, of course, remembered the Biblical story of King Solomon threatening to cut a child in half. In this story two women were fighting over a child, each of them claiming to be the mother. After both women had presented their arguments to the king, he decided to settle the argument in the following manner:

And the king said, Bring me a sword. And they brought a sword before the king.

And the king said, Divide the living child in two, and give half to the one, and half to the other.

Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my Lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment. (1 Kings 3:24–28)

Since we knew that the Bible story plainly stated the child was not killed, we wondered why the Bible story book would have “pictures of a baby being sacrificed and torn apart.” We were rather suspicious about this matter and contacted Randall Watters, who was at one time associated with the Jehovah’s Witnesses and now has a ministry to them called Bethel Ministries. Watters said that the Bible story book referred to would have to be *My Book of Bible Stories*. He sent us a photocopy of page 63 of this book. While the picture shows one of Solomon’s men holding the baby by one leg with a sword in his other hand, it certainly does not show “a baby being sacrificed and torn apart.”

Unfortunately, many readers of the *Los Angeles Times* were given the impression that a very graphic sacrificial scene appeared in the Bible story book. When the book itself was brought to the Attorney General’s press conference at the Minidoka County Courthouse it became obvious that it could not have been the source of Timothy’s drawings. On May 27, 1992, Eric Goodell wrote the following for *The News Journal*: “. . . *My Book of Bible Stories* . . . contained illustrations of King Solomon pondering splitting a baby in half. There was a drawing in the book depicting Abraham about to sacrifice his son Isaac.” An examination of the Bible itself shows that in both cases the child was not actually killed.

To those who are familiar with the vivid descriptions Timothy has given and the horrific pictures he has drawn, this attempt to solve the case with a Bible story book seems almost laughable. Where, for instance, could Timothy have found the details about sadistic sexual torture in such a book? The stories concerning King Solomon and Abraham would not have given him information concerning babies having their hearts taken out or other details he has revealed.

We have already shown that Christopher Clark claimed that in California Dr. Giese “examined ‘Timothy,’ and listed

over 20 burns in different stages of healing, concluding the boy had been abused physically, possibly sexually.” People in Idaho also reported suspicious burns on Timothy’s body. As noted earlier, this type of treatment seems to frequently occur in ritualistic abuse.

We find the following in a handwritten document written by an individual who interviewed the boy. It details some of the abuse the child reported in 1990 (since the document gives Timothy’s real name in several places, we have replaced it with a line):

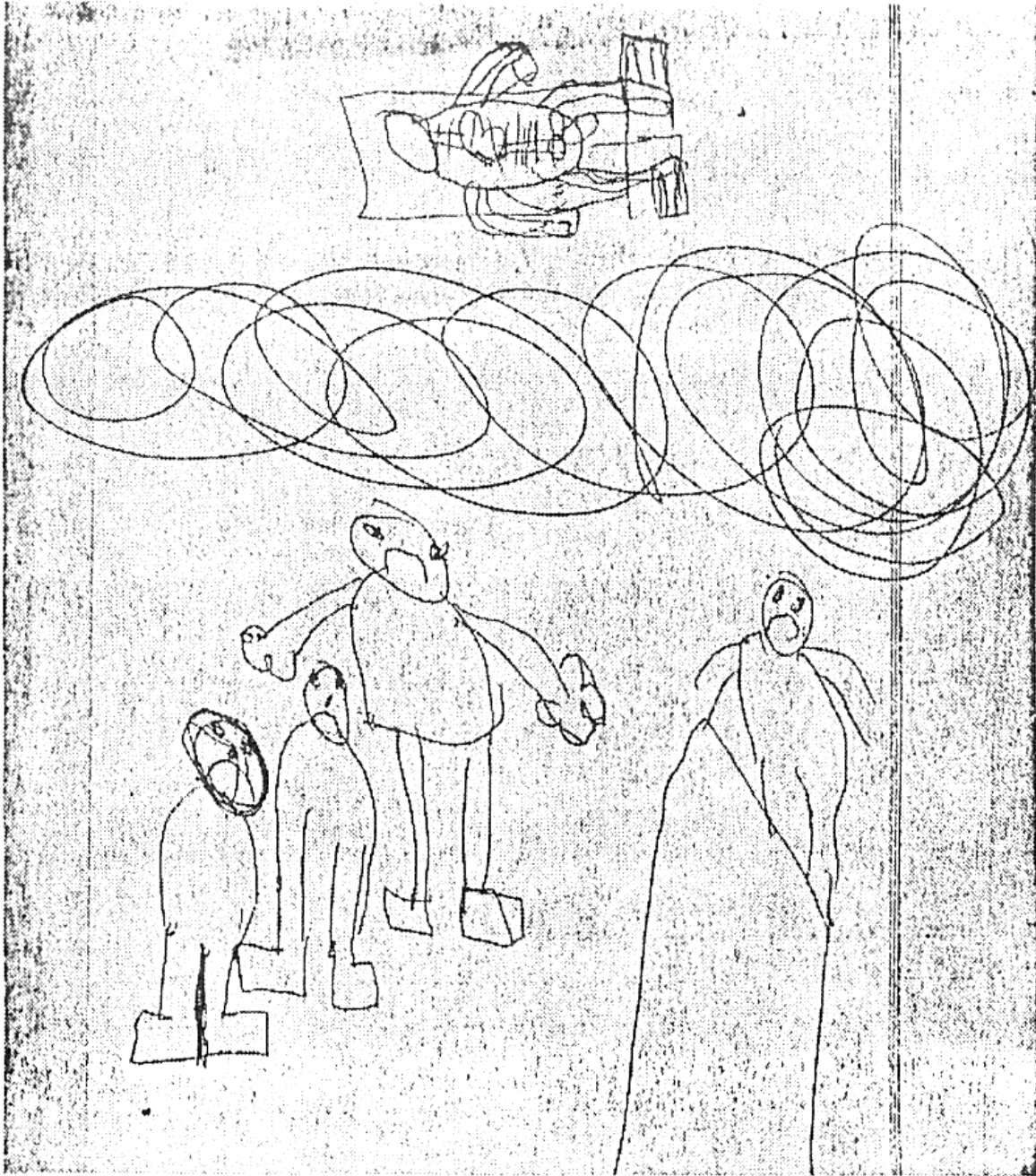
_____ has a real severe burn on his right forearm. It is scabbed over. The scab is very thick and raised. . . .

I asked _____ what had happened to his arm. He said my Mom and Dad said I can’t tell anyone. If I show it or talk to anyone they will take me away from my Mom and Dad. . . . He struggled initially and did not want me to look at his arm; he kept saying you will not tell anyone “promise — OK!” I don’t want them to take me from my Mom and Dad. He was real upset and angry. I queried him to see how he had been hurt. He said I can’t tell anyone. . . . he got extremely angry and began to talk. (_____ changes when he talks about the “bad people and spirits” and the things they do to him. His face becomes flushed and his eyes are somewhat glazed—His countenance changes—He looks somewhat dazed and he becomes extremely intense.)

He started to draw as we talked. He drew picture #4. This picture shows _____ laying on his back with his privates exposed. . . . He then drew what appeared to be arms and hands on his testicles and penis.

I asked him what they were. He said they were bad people hurting him. They were touching and hurting his private parts. He said these were the devil[’s] bad people I asked him how they were hurting him and he said I’ll show you. He then drew a long stick like rod directly into his private area. I asked what this was. He said it was a red piece of metal that they put on the inside . . . He said the metal was hot . . . it was burning[.] I asked him if he could draw what they put in . . . He drew picture #5. He said it was metal and it was round and red. He said they held him down . . . He said it really hurts—so bad I can hardly stand it. He said that the bad people really hurt him but they must because the real devil tells them too [*sic*].

I asked if there were other bad people there. He said yes. I asked him to draw the bad people. He drew picture #6. He said the people were naked. . . . He started to scribble on their faces. I asked him what he was drawing. He said the bad people wear things on their faces . . . He drew picture #7. He said the circles were the eyes and the mouth. This was all you could see through the black mask[.] He said these bad people were standing watching and saying chants[.] They were shouting yeh—yeh—to the devil and saying good people are dead. He said they were saying they should listen to the devil. He said they keep putting a real, real, bright light in my eyes so I couldn’t always see them very well. They thought good people were bad and that they were good. I asked him if he knew any of these people or if he had seen them before. He said my Dad’s friend was there . . .



“Timothy” told psychologists this drawing shows his father serving as a lookout on top of a nearby building while satanic ritual, including a human sacrifice, was underway. (Photo of drawing courtesy of Jerry Schroeder.)

A photograph that appeared in the *South Idaho Press*, September 13, 1991. Notice that the caption says that Timothy’s father is standing guard as a human sacrifice is being offered. The victim on the altar appears to be naked and the heart seems to be exposed.

_____ said the bad people come to his house sometimes. Before they hurt him he said they give me pills and sleeping pills and shots. I can't always "remember very well because of what they did to me"—I asked him where they gave him shots—He showed me his upper arm, between his fingers, on his wrist . . . and then he touched his privates[.] He said they hurt me so bad but "its O.K." I asked him what he did when they hurt him. He drew the unhappy face . . . He then drew the arms. He said he tried to stop them but he couldn't. He said if he kept fighting they would put him on a hot stove. He then drew the stove in picture #6.

He said he had told them he would tell the cops. He said they had told him they would know[.] If he did they would "beat me up to pieces" they "would cut me up in pieces[.] They would hit me and kill me—they would know."

_____ then changed and said "That's all—That's all there is OK."

It is interesting to note that at one time it was discovered that Timothy was treated for a burn on his buttocks which was about 2 inches long by 3/8 of an inch wide. This could possibly relate to the hot metal rod mentioned above.

According to the *Seattle Post-Intelligence*, October 23, 1990, Timothy "describ[ed] a family member as a witch." The reader will also remember that in his interview with the police the boy stated that his own mother and father were present when babies were sacrificed:

They even sacrifice babies. . . . They just put them on the table and pretty soon the devil makes a fire and they are on fire. My mom and dad are there, they watch.

It is claimed that in satanic ritual abuse members are sometimes abused by their own group. As we have shown earlier, Timothy told police that his mother suffered such abuse: "They hurt my mom, too, in her private parts. People watch." An unpublished handwritten document supports the police report and adds that Timothy's sister was also abused: "Sometimes the bad people make me have sex with my sister. They tie my mom up and hurt her so bad she screams."

Timothy's father has had some trouble with the law in recent years. The *Seattle Post-Intelligence* for October 23, 1990, revealed the following:

. . . the fath[er] . . . was wanted in Mi[ni]doka County on outstanding warran[ts] dating to 1988 . . . recor[ds] show _____ jumped bail rathe[r] than face a September 1988 cou[rt] appearance on charges of assault an[d] disturbing the peace . . .

Timothy claims that the group his father was involved with had illegal drugs. He maintained they smoked marijuana when preparing for their rituals and that he himself was forced to take "pills and sleeping pills and shots" before being sexually abused and tortured. The May 17, 1992, issue of the *Los Angeles Times Magazine* quoted investigator Randy Everitt as saying: "Probably the next step will be to give a clean bill of health to the father as well. We can't

connect him to anything." While no charges have been filed against the father in the Baby X case, less than a week after this was printed the "Interim Summary" acknowledged that the investigation conducted by the Attorney General's Office "did lead to 'Timothy's' father's arrest on drug charges . . ." (p. 2). Christopher Clark said that Timothy's father "was arrested on charges he tried to sell marijuana to undercover Ada County policemen" (*South Idaho Press*, May 19, 1992). Clark says that he is now "awaiting trial on the felony drug charges." If he should be convicted, it would give more credibility to his son's charges.

Timothy mentioned that the group of Satan worshipers his father was involved with offered animal sacrifices as well as human sacrifices and that on at least one occasion the people who assaulted him were naked. An individual who knows a great deal about the Baby X case says that Timothy's father has told investigators that he has performed animal sacrifices and danced naked around a circle in an occultic ceremony. This, of course, would not prove that he practiced satanic ritual abuse or sacrificed children, but if it is true, it would add a great deal of credibility to some of Timothy's claims. An article by Eric Goodell indicates that investigators believe that Timothy's father has had some connection with occultic practices:

Randy Everitt, also of the attorney general's office . . . mentioned "Timothy's" father appears to have dabbled a little in black magic, but there is no evidence the family is involved in a satanic cult. (*The News Journal*, May 27, 1992)

As we stated above, Timothy claims that his mother is also a victim of satanic ritual abuse. Christopher Clark spent a great deal of time interviewing this woman and has obtained some very important information. While she did not admit to actually being involved in any human sacrifices, she did state that when she lived in Oregon a man from another state came with a baby. They went out in the woods to sacrifice the child but before they could proceed with the plan, they received a sign from above that they should not go through with the sacrifice. Mr. Clark claims to have found some important evidence that supports her story. Ralph Barranger, who was present with Clark at the time this interview took place, has verified that Timothy's mother related this strange story.

It is interesting to note how this could relate to Baby X. In that case investigators were unable to find evidence of any missing baby born at that time in the state of Idaho that could be linked to the girl. This, of course, would mean that Baby X was either an unregistered baby born in Idaho or a baby that had been brought in from somewhere else. If a man brought a baby to Oregon for sacrifice, as Timothy's mother has related, it seems reasonable to believe that Baby X could have been brought from some other state for the same purpose.

Eric Goodell has provided some important information regarding Timothy's mother and her discussion of human sacrifices:

The 12-year-old boy called “Timothy,” who has come to authorities with tales of ritualistic abuse, comes from a “severely dysfunctional family,” Michael Kane of the Idaho Attorney General’s Office reported.

The boy is possibly a victim of physical and sexual abuse. He is significantly developmentally disabled in his learning. During his whole life, he has been told stories about the struggle between good and evil. His mom has told about sexual violence and the history of the Mayan people, including graphic descriptions of how they would cut people’s hearts out and drink the blood.

“It gives us a flavor where he might have got some of his ideas,” said Kane during the Baby X press conference held last week. He said these stories he was told likely had significant impact on him. (*The News Journal*, May 27, 1992)

The Bible-story-book theory seems to pale into insignificance when we learn about these graphic details being presented to the child by his own mother. Her obsession with stories about human sacrifice would be consistent with the theory that she herself is a victim of satanic ritual abuse. It seems very likely, then, that both the mother and the son actually witnessed these sacrifices. We understand that Timothy has told of people drinking blood during the rituals and even claimed that his own blood was consumed by the occultists. Moreover, Barry Siegel relates the following concerning one of Timothy’s pictures:

Another showed two people on a table, hearts exposed. “Oh, that’s when the baby was cut open and his heart taken out,” the boy explained. There were, among those listening to Timothy, a good number who thought the boy utterly believable. In fact, the drawings alone were sufficient to convince some who didn’t know of Timothy directly. (*Los Angeles Times Magazine*, May 17, 1992, p. 19)

Stephen Oglevie, pastor of the Rupert Church of the Nazarene, has shown us a slide of a drawing made by Timothy. In this picture, which was drawn after police began investigating the death of Baby X, the boy seems to have wires hooked up to his head. According to what Oglevie could learn, the boy claimed that he was taken to a hospital somewhere between Rupert and Salt Lake City where he saw airplanes and helicopters landing. Timothy claimed that at that facility he was given electrical shocks to his head in an attempt to “fry” his brain. (The reader will remember that according to Michelle Tallmadge’s mother, Michelle claimed she was tortured and programmed with electrodes attached to her body: “She described a very sophisticated torture done in a hospital setting by physicians.” Many other victims of satanic ritual abuse report having a similar experience.)

According to Oglevie, Timothy also claimed electrical shocks were administered to him at his home in Rupert. If Timothy’s stories are correct, one might be led to believe that the process had something to do with an attempt to control testimony given by the boy. At that point in time, it would be foolish to burn the boy’s body to bring him into

subjection. Electrical shocks, which would not leave any outward signs on his body, would accomplish the same objective without making investigators suspicious.

As strange as it may seem, in spite of Timothy’s drawings and tales of abuse, he has indicated he does not want to be taken away from his parents. One might ask why he would want to stay with his family if he was receiving such deplorable treatment. The answer might lie in a statement found in a document cited above: “He said that the bad people really hurt him but they must because the real devil tells them too [*sic*].” The child may have been brainwashed to the point that he felt those who participated in the abuse were powerless and had to do the things they did. He may have believed that his parents had no choice but to submit to the will of the Devil and could have been programmed to believe that he would never escape the cult.

A second question arises: “Why have officials in both California and Idaho been so reluctant to remove Timothy from his parents?” Unfortunately, we have no answer to that question. It should also be remembered that Timothy has a sister who is being raised in the same environment.

Like Matamoros ?

Some people in the Rupert area believe that there is a relationship between the Baby X case and what went on in the city of Matamoros, Mexico. They claim, for example, that people from that area have been in Idaho’s Minidoka county and suspect that they may be involved in smuggling drugs.

It is interesting to note that both Timothy’s mother and the occultic group in Matamoros had an interest in the sacrifices which took place in ancient Mexico. We have already shown that investigators believe that Timothy’s mother told him “about sexual violence and the history of the Mayan people, including graphic descriptions of how they would cut people’s hearts out and drink the blood.”

On March 14, 1989, Mark Kilroy, a 21-year-old student from the University of Texas, was abducted in the city of Matamoros. In April, 1989, investigators found 13 corpses on a ranch outside of the city. One of the bodies was that of Mark Kilroy. It was soon discovered that Kilroy was offered as a human sacrifice by an occultic group which was involved in smuggling drugs. The group was operating in both Matamoros and in Brownsville, Texas, which is just across the border. The cult was directed by Adolfo Constanzo, a young Cuban-American. In the book, *Sacrifice: A Father’s Determination to Turn Evil Into Good*, published in 1990, we find the following concerning what investigators learned when they questioned one of the killers:

During questioning, Elio Hernandez Rivera also fondly referred to Constanzo as *El Padrino*.

“I thought you were the leader of the Hernandez gang,” Benitez countered.

“No. I’m his assistant,” Elio said proudly. “He even gave me the right to *sacrifice*.”

“To what?” Benitez thought he understood what Elio had said, but he wanted to make sure . . .

“To sacrifice. To kill.”

“Animals?”

“*Sí, and people,*” Elio grinned.

Although he already knew it, Benitez was stunned.

“And Mark Kilroy?”

“*Padrino* said he would bring us good luck,” Elio replied . . .

My God in heaven—human sacrifice, Benitez thought, startled anew by the admission. He had heard of these cults; but they were usually found in Central America or the Caribbean, seldom in Mexico.

Elio took his shirt off to proudly display crude crosses that had been seared across his chest, back and shoulders.

“This is my authority to sacrifice,” he added, explaining that Constanzo had performed the searing initiation with a white-hot knife blade. . . .

“Did you sacrifice?”

“*Sí jefe.*” It was a proud admission, even though one of the victims had been a fourteen-year-old boy, Elio’s distant relative.

Not only had he sacrificed, but Elio bragged that he could keep a victim alive long enough to split the chest and rip the beating heart out, just as his forefathers, the ancient Aztecs, had done.

The group had practiced an eclectic religion that appeared to use elements of *Aztecia*, *Santería*, and especially *Palo Mayombe*. . . .

“I smuggled drugs and kidnapped five people, but nothing else,” Serafin maintained during hours of interrogation . . . All five of the people he kidnapped were later slain and mutilated.

The method of death depended on the victim. The lawmen learned that only four of the victims were sacrifices who were selected at random. The rest were either killed over bad drug deals or for revenge. These had died by knife or gun; sometimes they were tortured to death. One man, a former policeman, had been tortured by having his breast sliced off and hot boiling water poured over him.

Sometimes the beating heart was ripped from a victim’s body and placed in the *nganga* as a gift to the warrior spirit. The fourteen-year-old boy had been decapitated and his body had been turned upside down over the *nganga* to catch every drop of blood. (*Sacrifice: A Father’s Determination to Turn Evil Into Good*, by Jim Kilroy and Bob Stewart, 1990, pp. 113–114)

There was some concern that the cult was also kidnapping babies. On page 96 of the book cited above we find the following:

“We also picked up another guy” . . . “We have some babies missing and he might be the guy who took them. We’ve had two babies kidnapped in the past six months.” Neck looked at Cisneros, explaining, “Babies are also big sellers on the black market in the States.”

Sara Maria Aldrete Villarrel, a member of the Matamoros cult, “led a bizarre double life as a witch in Mexico and a

college student at Brownsville Texas Southmost College . . . She was well-liked by students and teachers there who described her as cheerful, helpful and friendly. . . . she lived in Matamoros but maintained an address in the United States. . . .

The suspects claimed that Sara often lured young men to their deaths and that she was the main recruiter for the drug cult. It was Sara, they said, who turned the group from the more benign *Santería* to the malevolent *Palo Mayombe*.

When Mexican police raided her Matamoros home they found a room with [a] ritualistic altar standing against a blood-splattered wall . . . Infants clothing, some torn and speckled with blood, was found near the altar.

“My God, do you think they are sacrificing children?” Neck had asked when he and Gavito investigated. Police had found a pair of children’s sneakers at the tarpaper temple on Rancho Santa Elena.

“Could be,” Gavito said. “The reports from Mexico City say that a few pieces of children’s clothing were found in Constanzo’s house near a couple of marble altars.”

It had been discovered that a fourteen-year-old boy had been found among the twelve victims at Santa Elena. He was the youngest reported. Officials were concerned, because to cult worshippers, children represent the essence of pure innocence that needs to be defiled to perfect their worship.

“Why? Why did you do these things? Why gouge out the brain?” one reporter shouted.

“Because it is our religion,” Serafin said calmly . . . They denied they were satanists. But by the end of the day, a new word had found its way into the Spanish language. The community had dubbed the drug gang *narcosatanicos*, meaning “drug-satanists.” (*Sacrifice*, pp. 138–139)

On pages 173–174 of the same book, we find the following:

Perhaps a pot of tiny gold-colored beads held the greatest mystery. Martinez told Gavito that he feared that each bead represented a sacrifice. There were thirty-seven gold beads in the pot. . . . Since fifteen bodies were discovered, it led to speculation that another twenty-two are buried in the area. . . . Constanzo kept a meticulous account of spells, cleansings, and divinations for clients in Mexico City and Matamoros. Two ritual cleansings called for human sacrifice; one stipulated a girl child and the other called for an unspecified adult.

On page 177, we find that many people may have had connections with the Matamoros cult:

“We suspect the list of those who asked him to use his powers in their behalf includes more than just entertainers,” Federal District Police Comandante Ignacio Flores said of Constanzo. Within a few days of Constanzo’s death, more than 500 pages of testimony were gathered and 450 people linked to the cult.

By the middle of the week, Flores had tied Constanzo to the deaths of nine men and women in the Mexico City area. The spine had been cut from each of the bodies, a trademark found on bodies at Rancho Santa Elena.

“I estimate that they must have killed at least one hundred,” Flores added.

As we have already shown, the book *The Satanism Scare* seems to be devoted to disproving claims of ritualistic abuse. The book, however, does have a chapter on the Matamoros cult murders in which Thomas A. Green stated:

Further, the labels we impose on the actions of an Adolfo Constanzo are often dictated by larger social agendas. In the case of the folk and popular treatment of the Matamoros cult murders, a number of social anxieties were articulated in terms of a “satanic scare.” . . . Clearly Constanzo drew on elements of Afro-Caribbean religion for his rituals. His use of Haitian voodoo, Cuban santería, and palo mayombe are adequately documented. Equally well documented, however, is the fact that his rituals, particularly the insistence on human sacrifice, deviates from the traditional practices of these religions. A primary influence on his rituals, in fact, was the film *The Believers*. Moreover, Constanzo drew from a wide range of other Afro-Caribbean, Native New World, and popular sources to create what can only be regarded as an idiosyncratic belief system whose rituals were sanctioned only by himself and the credibility of his followers. (*The Satanism Scare*, pp. 246–247)

Bob Stewart made these observations in the book *Sacrifice: A Father’s Determination To Turn Evil Into Good*, page 199:

To most Christians, the evidence at Rancho Santa Elena would qualify the cultists’ activities as Satan worship, in violation of the first of the Ten Commandments: “Thou shalt have no other gods before me” (Exod. 20:3, KJV). Centuries later, Christ added “He that is not with me is against me” (Matt. 12:30, KJV). Under these biblical guidelines, anything that is not God worship is Satan worship.

But while *Santería* and *Palo Mayombe* may be considered ‘of Satan’ by some, it is not satanism in the traditional sense of worshipping Satan himself. There is a fine line that needs to be negotiated here.

Although the Matamoros cult might not be what many experts would define as Satanism, it certainly has many close parallels with what is known as satanic ritual abuse. It ritualistically abused innocent people to gain power and money. It was believed that the sacrificial death of victims would give protection from the law and even over the power of bullets. The powers of black magic were used to promote the smuggling of drugs. The suspects were accused “of smuggling more than 1,800 pounds of marijuana into the country between March 1 and April 11, 1989” (Ibid., 201). Whether the tentacles of this evil organization reached as far as Rupert, Idaho, is a question we cannot answer at this time.

Why In Utah?

In the November 1991 issue of the *Salt Lake City Messenger* we stated that we concurred with Bishop Pace’s statement that the Mormon Church was a victim of a group

of pernicious deceivers. While we have no reason to believe that the church itself is involved in promoting this evil conspiracy, the extent of satanic ritualistic abuse in Utah seems to raise some important questions about Mormonism.

One, since the Mormon leaders claim to have the same powers as the ancient apostles in the Bible, why were they unable to detect that “bishops, a patriarch, a stake president, temple workers, and members of the Tabernacle Choir” (Pace Memo, p. 5) were involved in these evil practices? Ezra Taft Benson, who is now serving as the thirteenth prophet of the Mormon Church, has boasted that church leaders have special discernment which is far superior to “earthly knowledge.” Why, then, did it take psychiatrists and psychologists to ferret out the information concerning ritualistic abuse?

Two, why is it that the Mormon Church, which claims to be the only true church on the face of the earth, is so vulnerable to infiltration by occultists? In the November 1991 issue of the *Messenger*, we pointed out that there are some things in LDS Church history and doctrine that make the church susceptible to deceivers who use it for their own wicked purposes. One of the church’s most important problems has been with regard to polygamy. Unfortunately, Joseph Smith, the first Mormon prophet, declared that God gave him a revelation that he was to enter into plural marriage. This revelation is still published in the *Doctrine and Covenants*, one of the four standard works of the church. We find the following in that revelation:

Verily, thus saith the Lord unto you my servant Joseph . . . if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery . . . And if he have ten virgins given unto him by this law, he cannot commit adultery . . . therefore is he justified. (*Doctrine and Covenants*, Section 132, verses 1, 61–62)

Joseph Smith was obedient to the commandment and proceeded to marry dozens of plural wives before he was murdered in 1844.

Today, the Mormon Church does not allow its members to practice polygamy, and those who do so are excommunicated. But since church leaders never really repudiated the doctrine itself, teach that it will be lived in heaven, and still retain the revelation on polygamy in the *Doctrine and Covenants*, many Mormons have secretly entered into the practice. These people are known as Mormon Fundamentalists because they cling tenaciously to some of the fundamental doctrines taught by Joseph Smith and Brigham Young which the church now wishes to disregard.

Prior to the time the church received a revelation to let blacks hold the priesthood in 1978, there were a large number of people who were “living a dual role”—i.e.,

pretending to be good Mormons but living in polygamy and secretly meeting with other Fundamentalists when possible. Unlike the satanic group which Glenn Pace envisions, these people believed most of the doctrines of the church and hoped to reinstate the practice of plural marriage in the church. After the blacks were granted the priesthood, many of the Fundamentalists who were still in the Mormon Church felt that the church had gone so far off course that it was hopeless to try and reform it. They, therefore, decided to give up working secretly within the church and terminated their membership. Nevertheless, we believe that there are probably still many within the Mormon Church who are secretly practicing polygamy and playing a dual role so that they will not be excommunicated. While most Mormon Fundamentalists are peaceful and seem sincere in their beliefs, there are some very radical people among them.

Unfortunately, in some cases the practice of polygamy seems to open up the door for other sexual practices which are extremely harmful to children and young women. We have, in fact, learned that a number of women who are involved in the polygamous movement are also being treated for satanic ritualistic abuse.

Heavenly Incest?

From the accounts we have studied, it appears that incest plays an important role in cases of satanic ritual abuse. While the present leaders of the Mormon Church condemn incestuous relationships, during the time of Joseph Smith and Brigham Young some strange things were taught concerning this matter. Joseph Smith, for instance, “married five pairs of sisters’ and even a “mother” and her own “daughter” (*No Man Knows My History*, p. 336). In her book, *Intimate Disciple*, page 317, Mormon writer Clair Noall verified that Smith did marry a mother and her daughter: “Sylvia Lyon, Patty’s daughter and the wife of Windsor J. Lyon, was already sealed to Joseph. This afternoon she was to put her mother’s hand in the Prophet’s.” Fanny Stenhouse, who at one time had been a firm believer in Mormonism and had even allowed her husband to take another wife, wrote the following:

It would be quite impossible, with any regard to propriety, to relate all the horrible results of this disgraceful system. . . . Marriages have been contracted between the nearest of relatives; and old men tottering on the brink of the grave have been united to little girls scarcely in their teens; while unnatural alliances of every description, which in any other community would be regarded with disgust and abhorrence, are here entered into in the name of God . . .

It is quite a common thing in Utah for a man to marry two or even three sisters. . . . I know also another man who married a widow with several children; and when one of the girls had grown into her teens he insisted on marrying her also . . . and to this very day the daughter bears children

to her step-father, living as wife in the same house with her mother! (*Tell It All*, 1874, pp. 468–469)

The anti-Mormon writer Joseph H. Jackson charged that Joseph Smith himself “feigned a revelation to have Mrs. Milligan, his own sister, married to him spiritually.” An entry added to Joseph Smith’s private diary after his death confirms that Smith believed a man could be married for eternity to his own sister. It appears under the date of October 26, 1843, and reads as follows:

The following named deceased persons were sealed to me (John M. Bernhisel) on Oct. 26th, 1843, by Pres. Joseph Smith —

Maria Bernhisel, Sister —

Brother Samuel’s wife, Catherine Kremer

Mary Shatto (Aunt) . . .

Recorded by Robt. L. Campbell

July 29, 1868[.] (Joseph Smith’s Diary, October 26, 1843, Church Historical Department)

The reader will notice that Bernhisel claimed that he was sealed to his sister by Joseph Smith. Now, if the doctrine of Celestial Marriage were true, in the resurrection John Bernhisel would find himself married to his own sister, Maria Bernhisel!

There is evidence that John Taylor, who became the 3rd prophet of the Mormon Church, promised his own sister that she could be sealed to him. Under the date of February 25, 1889, L. John Nuttal, a very prominent Mormon recorded the following:

. . . Agnes Schwartz & her daughter Mary called this morning to see Prest. Woodruff . . . She said that her brother John the late President John Taylor had told her some 30 years ago that if She could not be reconciled to continue with any of her husbands she might be sealed to his brother William or himself. and she now wanted to be sealed to him. (Journal of L. John Nuttal, vol. 2, pp. 362–363 of typed copy at Brigham Young University Library)

While it is clear that the early Mormon leaders approved of sealing brothers and sisters to live together throughout eternity, a closer examination of the evidence reveals that they also felt that brothers and sisters could live together as husbands and wives here on earth. Benjamin G. Ferris, who was Secretary of the Territory of Utah, reported the following concerning Brigham Young’s views on incest:

Their system of plurality has obliterated nearly all sense of decency . . . There are a number of cases in which a man has taken a widow and her daughter for wives at the same time. One has a widow and her two daughters. There are also instances of the niece being sealed to the uncle, and they excite no more attention than any ordinary case. . . . Brigham Young stated in the pulpit, in 1852, that the time might come when, for the sake of keeping the lineage of the priesthood unbroken, marriages would be confined to the same families; as, for instance, the

son of one mother would marry the daughter of another by the same father. . . . Why should not the blood of the priesthood, like that of the Incas, be kept pure?

A case has already occurred, which shows at least an entering wedge for the introduction of this improvement upon the system. One Watt came over from England with his half-sister, and on the way they concluded to enter into some of the sublime mysteries of Mormonism. When they arrived at Salt Lake City, they repaired to the “Governor’s house” to be sealed. The lady was fairer than any at that time in Brigham’s collection, and he told Watt it would not do; that the time had not yet arrived when persons so nearly related could be married; but that he would seal her to himself. This was done; but Brigham, for some reason . . . sent for Watt; told him he had reconsidered the matter, and concluded, on the whole, that the original proposition might be safely acted upon. Brigham was thereupon duly divorced, and Watt married to his half-sister.

“There has been some talk of going even beyond this, and allowing the father to seal his own daughter to himself. And why not? The same principle of literal construction, combined with a fanatical belief of the speedy destruction of the Gentile world, would justify it. Did not the daughters of Lot become sealed to their father, under the belief that all mankind had been consumed in the fires of Sodom and Gomorrah? . . . The truth is, their doctrine of the anterior existence of the spirits of men, so strenuously taught and extensively believed, has had a strong effect in obliterating the sentiment of female chastity. . . .

The high-priest dignitaries of the Church are exceedingly [*sic*] skillful in procuring young girls for wives. They inculcate the idea that elderly members, who have been tried and found faithful, are surer instruments of salvation than the young, who may apostatize . . . Elder Wilford Woodruff, one of the twelve apostles, has a regular system of changing his harem. He takes in one or more young girls, and so manages, after he tires of them, that they are glad to ask for a divorce, after which he beats the bush for recruits. He took a fresh one, about fourteen years old, in March, 1853, and will probably get rid of her in the course of the ensuing summer. (*Utah and the Mormons*, 1854, pp. 252–255)

As early as 1852 Brigham Young, the second prophet of the Mormon Church, did comment on brothers and sisters marrying: “I feel like swearing by the Gods, and all the Holy Angels. I will just keep myself to myself and not mingle with them and I mean to say to my sons and daughters, marry one another and keep together, but that would be considered as treasonable and wicked by the world. I expect they would hang me before they passed sentence on me” (Sermon by Brigham Young, February 22, 1852, as published in *The Teachings of President Brigham Young*, Compiled and Edited by Fred C. Collier, vol. 3, p. 60).

Joseph Smith, the first Mormon prophet, contended that “God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves . . .” (*Times and Seasons*,

vol. 5, pp. 613–614). He also taught that God was married and had billions of spirit children in the pre-existence. In other words, according to Smith’s theology, we were all born to God and his wife and lived as his sons and daughters before coming to earth. Brigham Young reasoned that since all people who come to the earth were originally brothers and sisters, that there is really no problem with brothers and sisters marrying. On October 8, 1854, Brigham Young made these controversial comments:

Then I reckon that the children of Adam and Eve married each other, this is speaking to the point. I believe in sisters marrying brothers, and brothers having their sisters for wives. Why? Because we cannot do otherwise. There are none others for me to marry but my sisters.

“But yo[u would] not pretend to say you would marry your father and mothers daughter.”

If I did not I would marry another of my sisters that lives over in another garden . . . Our spirits are all brothers and sisters, and so are our bodies; and the opposite idea to this has resulted from the ignorant, and foolish traditions of the nations of the Earth. . . .

This is something pertaining to our marriage relation. The whole world will think what an awful thing it is. What an awful thing it would be if the Mormons should just say we believe in marrying brothers and sisters. Well we shall be under the necessity of doing it, because we cannot find anybody else to marry. (*The Teachings of President Brigham Young*, vol. 3, pp. 362, 368)

The Mormon scholar Jessie L. Embry, of the church’s Brigham Young University, has acknowledged that as late as 1886 Lorenzo Snow, who became the fifth prophet of the Mormon Church, still secretly held to the belief that brothers and sisters could marry. Embry cites from the journal of Apostle Abraham H. Cannon to prove the point:

. . . Abraham H. Cannon, an apostle recorded in 1886 that he talked with “Pres. [Lorenzo] Snow about various doctrines. Bro Snow said I would live to see the time when brothers and sisters would marry each other in this church. All our horror at such an union was due entirely to prejudice and the offspring of such union would be healthy and pure as any other. These were the decided views of Pres. Young when alive, for Bro. S. talked to him freely on this matter.” (*Journal of Mormon History*, 1992, p. 106)

Jessie L. Embry examines the claims set forth by Benjamin G. Ferris regarding George D. Watt’s marriage to his half-sister, Jane Brown. While Embry found “no evidence Young ever married Jane Brown,” he freely admitted that Watt did marry his half-sister:

With very little imagination, a nineteenth-century writer could hypothesize a tangle of polygamous inbreeding that would make brother-sister marriages likely within a generation or two. Such a scenario was made even

more likely by the fact that one well-publicized marriage of half-brother and half-sister existed; six of Schroeder's sources cite it as one of the horrors of polygamy. This was the marriage of George D. Watt, secretary to Brigham Young, to his half-sister, Jane Brown. . . . After George's father died, his mother married a man named Brown. George was placed in a poorhouse . . . and later lived with his mother and stepfather where he became acquainted with his half-sister, Jane, fourteen years his junior. Watt . . . married his first wife, and immigrated with her to the United States. On a subsequent mission . . . he brought his mother and half-sister, Jane, to Utah . . . Watt and Brown desired to marry. Using the example of Abraham and Sarah from the Bible, Watt asked Brigham Young, then president of the LDS Church, for permission. In an undated letter to Young, Jane Brown added her plea: "[George] has made me acquainted with your counsel touching our union which alas is unfavorable to the same. What am I to do? My whole affections are placed upon him. His manly bearing, his untiring kindness and unshaken faithfulness as a brother and a friend has won my love over which I have no control to love another."

Young apparently gave his consent, or they married without it. Ronald G. Watt, a great-grandson and biographer of Watt, affirms that Watt and Brown married and confirms the irregularity of the union: neither public nor family records have been found to establish either the date of the marriage (which he estimates as January 1852) or the birth date of the oldest of their three children. This ambiguity is exploited by three of the nineteenth-century sources. They claim that Young married Brown first, then discovered she was pregnant with Watt's child. . . . Beadle claimed that "a prominent Mormon," Victor Cran, told him, "As it was with Abel and Abraham, so it will be again. The day will soon come, when brothers and sisters will marry. Shouldn't I prefer my own blood to any other? Don't I love my own blood best?" . . . William Hepworth Dixon, a visiting journalist, wrote in 1867 that Brigham Young told Dixon that he saw no objections to brother-and-sister marriages "except prejudice." Beadle argued that Brigham Young even preached openly that brothers and sisters would marry. "The doctrine was first advanced by Brigham from the pulpit several years ago, but was received with such undisguised manifestations of surprise and disgust that he ceased to pursue it further, closing with the remark: 'Well it's a little too strong doctrine for you now; but the time will be, when you will take it in fully.'" . . . While Brigham Young might have held these views [about brother-sister marriages] and, on that basis, authorized the Watt-Brown marriage, Ronald Watt searched unsuccessfully for other examples or statements. He concluded that Young avoided the situation after allowing George D. Watt to marry Jane Brown. (*Journal of Mormon History*, 1992, pp. 103–106)

Ronald G. Watt, assistant librarian-archivist in the Church Historical Department, wrote an article on his ancestor, George D. Watt. Although he acknowledged that George Watt married Jane Brown, he remained silent concerning the incest problem:

His first wife died sometime after coming to Utah, and he then married Jane Brown. Later he married Alice Whittaker . . . After the army arrived in 1857, Jane divorced him and married a soldier, apparently because she could not accept the doctrine of polygamy. (*Brigham Young University Studies*, Fall 1977, pp. 56–57)

If Watt's marriage took place in "January 1852," as Embry's article suggests, it would coincide with Ferris' statement that Brigham Young preached concerning brother-sister marriages in "1852." In any case, even though President Young seems to have had some reservations about the marriage at first, it seems apparent that he became converted to the idea of brother-sister marriages and allowed George Watt to live with his half-sister. Moreover, he gave Watt important public recognition. In a letter from the First Presidency of the Mormon Church, written about a year and a half after the marriage (June 1, 1853), President Brigham Young, Heber C. Kimball and Willard Richards commented:

Dear Brethren — It is well known to many of you, that Elder George D. Watt . . . has been reporting the public Sermons, Discourses, Lectures, &c., delivered by the Presidency, the Twelve, and others . . . Elder Watt now proposes to publish a Journal of these Reports, in England, for the benefit of the Saints . . . we cheerfully and warmly request your co-operation in the purchase and sale of the above-named Journal, and wish all the profits arising therefrom to be under control of Elder Watt. (Letter of the First Presidency, published in *Journal of Discourses*, vol. 1, following the Index)

Ronald G. Watt noted that George D. Watt "was employed as a clerk by Brigham Young" (*Brigham Young University Studies*, Fall 1977, p. 55). On page 57 we learn that as "the reporter for the Church, Watt was at all the important meetings, especially when President Young addressed the people. . . . beginning in 1861 he was at the side of the president on every trip until 1867 . . . Watt worked so closely with Brigham Young that it was natural that he would look to Young as a son would to a father."

Mormon scholar Jessie L. Embry examined some of the 19th century charges concerning incest and has confirmed that there were some very unusual marriages in the days when Mormons were practicing polygamy:

An analysis of these fifteen sources reveals a range of situations—some incestuous only by the broadest definitions, others considered illegal even within contemporary Utah. . . . In 25 percent of the families I surveyed for my study, *Mormon Polygamous Families: Life in the Principle*, and 20 percent of the cases cited in Kimball Young's *Isn't One Wife Enough?*, men married sisters. . . .

Four of the fifteen . . . sources claimed that a man married a grandmother, mother, and daughter; and nine listed men who married a widow and one or more of her daughters. Ann Eliza Young, who claimed to be Brigham Young's nineteenth wife (she was actually his fifty-

second), claimed, “The marriage of mother and daughter to one man was of so common an occurrence that it ceased to be regarded as anything out of the ordinary course of events.” She emphasized the horror of one of these marriages by describing an unnamed woman who married a Mr. McDonald “with the express understanding that [her two] daughters should be sealed to him as soon as they were of a proper age. The little girls knew of the arrangements, and used to talk openly of ‘marrying Pa’ . . . Ann Eliza Young then appealed to the American public, ‘Fancy [the mother’s] feelings, knowing that she was bringing up her daughters as wives for her own husband.’ . . . John Hyde . . . charged that Curtis E. Bolton, his former mission president in France, had married a woman and her daughter. Family group sheets show that, in fact, Curtis Edwin Bolton, a farmer, married Rebecca Baks Bunker Merritt in 1839, and her daughter Ellen Coil Merritt in 1846. It was also possible to identify a second case. James Hulett, Kimball Young’s research assistant, recorded that Mrs. Franklin S. Harris of Toquerville, Utah, told him, “Levi Savage, Jr., married the mother on condition that he would marry the daughters when they came of age. The mother agreed. . . . He married the two girls, one eighteen and one sixteen.” Family group sheets for Levi Savage, Jr., show that he married Ann Brummell Cooper in 1863, and then married her two daughters by George Cooper, Aldela Cooper and Mary Ann Cooper, in 1868. . . .

Four of Schroeder’s nineteenth-century sources reported uncle-niece marriages. Beadle termed such marriages “a Mormon custom” and cited a Bishop Smith in Brigham City who married his brother’s daughters. There was no Bishop Smith in that city; but almost certainly Beadle is referring to Samuel Smith, Brigham City mayor, a probate judge, and a counselor to Lorenzo Snow, then stake president. Of his five wives, two were sisters . . . and the last two were his nieces . . . They were seventeen and sixteen when they married their thirty-nine-year-old uncle on the same day. Ann Eliza Young stated that a Bishop Johnson of Springville had married six nieces; two, she said, were promised to the bishop as wives when they were born and were married at age thirteen. According to family group records and a local history, Aaron Johnson, the first judge in Utah County . . . and bishop of Springville Ward for twenty years until his death in 1877, had twelve wives, five of whom had Johnson as their maiden surname. Three were the daughters of Johnson’s brother Lorenzo and his first wife Mary Lyman. The nieces were each fifteen when they married their uncle, who was in his forties and fifties.

Surprisingly, all fifteen sources missed a case which was actually prosecuted as incest. Seventy-year-old Henry Sudweeks married his brother’s daughter . . . He was convicted of incest and sentenced to a three-year term . . .

Nineteenth-century sources that Schroeder missed also report examples of father-daughter incestuous relationships, some of which included plural marriages. In the first case, Fred Bennett, a deputy U.S. marshal in Idaho, cited “reports that he had . . . from Mormon friends of his” describing an “old fiend” who wanted to enter polygamy and “determined to take his own daughter in

as his second wife. She was taken into Salt Lake City and there regularly sealed to her father . . . her name having been changed for the purpose of the marriage.” Bennett accused, “The system that renders such a terrible thing possible is an outrage on civilization, and . . . its lawmakers and lawgivers are criminally negligent.” (*Journal of Mormon History*, 1992, pp. 101–103, 106–107)

The reader will remember that Benjamin G. Ferris charged that Apostle Wilford Woodruff, who later became the fourth prophet of the church, married a girl who was “about fourteen years old, in March, 1853.” Woodruff’s journal shows that he did marry two women on the same day in March, 1853, and that the youngest had turned fifteen just two weeks prior to the marriage: “March 13th 1853 . . . Wilford Woodruff & (Emma Smith born March 1st 1838 At Diahman Davis County Missouri) was sealed for time & Eternity by President Brigham Young at 7 oclock P.M. March 13 1853” (*Wilford Woodruff’s Journal*, vol. 4, p. 211). On the same page, Woodruff indicates that he was “born March 1st 1807.” This would mean that he was forty-six years old at the time of the marriage or about three times as old as his new bride, Emma Smith.

Because of the practice of polygamy there was a shortage of women in Utah. The competition for those who were not married became rather intense, and many men were marrying girls who were very young. Fanny Stenhouse commented about this problem:

That same year [1872], a bill was brought into the Territorial Legislature, providing that boys of fifteen years of age and girls of twelve might legally contract marriage, with the consent of their parents or guardians! In stating this disgraceful fact, I feel certain that the reader who has never lived among the Saints and is not versed in Utah affairs will think that I must be mistaken in what I say. It is, however, I am sorry to say, only too true, and the records of the Legislature will bear me witness. The fact was stated in the *New York Herald* of January 27, 1872. (*Tell It All*, 1875, p. 607)

Since Mormon leaders believe that God the Father is a man with flesh and bones who physically begets children, they have an unusual view regarding the Virgin Birth of Christ. Orthodox Christians view the conception of Christ as a miraculous event having nothing to do with sex or any physical act. Mormon theology, on the other hand, teaches that Christ was conceived through a sexual act between Mary and God the Father. In other words, according to the Mormon writer Joseph Fielding Smith, Jr., “The birth of the Savior was a natural occurrence unattended with any degree of mysticism, and the Father God was the literal parent of Jesus in the flesh as well as in the spirit” (*Religious Truths Defined*, p. 44). President Joseph Fielding Smith declared: “Christ was begotten of God. He was not born without the aid of Man, and that Man was God!” (*Doctrines of Salvation*, vol. 1, p. 18).

This teaching, of course, raises serious moral problems because it makes God appear to be promiscuous. President Brigham Young tried to solve this problem by implying that God was married to Mary: “The man Joseph, the husband of Mary, did not, that we know of, have more than one wife, but Mary the wife of Joseph had another husband” (*Deseret News*, October 10, 1866). Mormon Apostle Orson Pratt also appealed to this argument:

The fleshly body of Jesus required a Mother as well as a Father. Therefore, the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of Husband and Wife; hence the Virgin Mary must have been, for the time being, the lawful wife of God the Father: we use the term lawful Wife, because it would be blasphemous in the highest degree to say that He overshadowed her or begat the Saviour unlawfully. It would have been unlawful for any man to have interfered with Mary, who was already espoused to Joseph; for such a heinous crime would have subjected both the guilty parties to death, according to the law of Moses. But God having created all men and women, had the most perfect right to do with his own creation, according to His holy will and pleasure: He had a lawful right to overshadow the Virgin Mary in the capacity of a husband, and beget a Son, although she was espoused to another, for the law which He gave to govern men and women was not intended to govern Himself, or to prescribe rules for his own conduct. (*The Seer*, October 1853, p. 158)

In 1967, this same doctrine was set forth very clearly in the church’s Sunday School manual for the Gospel Doctrine Class:

The law of mercy made the atonement of Jesus Christ possible. . . . he was actually, literally, biologically the Son of God in the flesh. (*Messages for Exaltation: Eternal Insights from The Book of Mormon*, pp. 378–379)

The Mormon doctrine concerning the birth of Jesus also raises questions concerning incest. For example, in Mormon theology we learn that both Jesus and Mary were previously born to God the Father and His wife in a pre-existent state. From this it is clear that Jesus was the spirit brother of Mary. Since Mary was the spirit daughter of God the Father, wouldn’t this make an incestuous relationship for God to have had a sexual relationship with her?

In spite of the many problems with their doctrine concerning the birth of Christ, Mormon leaders continue to affirm its truth. Ezra Taft Benson, the current prophet of the Mormon Church, proclaimed:

This doctrine is not generally comprehended by the world. The paternity of Jesus Christ is one of the “mysteries of godliness” comprehended only by the spiritually minded. . . . God was the Father of Jesus’ mortal tabernacle, and Mary, a mortal woman, was His mother. . . . The Church of Jesus Christ of Latter-day Saints proclaims that Jesus Christ is the Son of God in the most literal sense. The body in which He performed His mission in the flesh was sired by that same Holy Being

we worship as God . . . Jesus was not the son of Joseph, nor was He begotten by the Holy Ghost. He is the Son of the Eternal Father. . . . the only child whose mortal body was begotten by our Heavenly Father. (*The Teachings of Ezra Taft Benson*, 1988, pp. 6–7)

Switching Gods

Many people have a hard time believing that religious leaders who profess to believe in God could secretly dedicate themselves to Satan and abuse children. Barbara Snow and Teena Sorensen, who have both been involved in studying ritualistic abuse in Utah, give this interesting information about the matter:

The facade of normalcy extended to the behavior of the perpetrators as well. The high incidence in this study of religious leaders within these neighborhood cases seems almost incomprehensible as their daily lives represent a conspicuous mode 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 gratification, no matter how deviant. (*Journal of Interpersonal Violence*, vol. 5, no. 4, December 1990, pp. 486)

The book, *The Satanic Scare*, which was actually written to put down claims of extensive ritual abuse, has an interesting article about a group that turned to Satanism. In this article, written by William Sims Bainbridge, we find the following:

Satanists actually exist, and they construct the meaning of Satan for themselves. . . . Among the most creative actors to play the role of devil-worshipper were the few hundred Processeans, members of The Process—Church of the Final Judgement . . .

I first met The Process on the streets of Boston and Cambridge in the fall of 1970. Popular consensus held that they were dangerous satanists, and their black cloaks and the red man-goat heads they wore on their chests gave no lie to this image. An antisatanic book claimed to know the truth about the group: “Savage and indiscriminate sex is forced on the entrants into the cult not as a means of religious communion but as a means of purging any residue of Grey Forces that might be latent in them” . . . I soon learned that the Satan of the Process bore little resemblance to Satan as constructed by conventional society. There was no violence and no indiscriminate sex, but I found a remarkably aesthetic and intelligent alternative to conventional religion. For Processeans, Satan was no crude beast but an intellectual principle by which God could be unfolded into several

parts, accomplishing the repaganization of religion and the remystification of the world. . . .

The founders of The Process, Robert and Mary Ann de Grimston, met in London in the early 1960s. . . . each saw promise in the therapy processes devised by L. Ron Hubbard, founder of Scientology. . . .

Working as therapists in the London branch of Scientology, Robert and Mary Ann became partners in a quest for improved versions of Hubbard's treatment processes, and they soon broke with the Scientology organization . . . they came to believe they were the vanguard of a new civilization, or of a new age that would follow the destruction of the present world. . . . On a trip through the United States, they met Anton LaVey and discussed satanism. . . . soon Satan had been placed alongside Jehovah in the pantheon, and a third deity, Lucifer, emerged as Robert's foil to Mary Ann's Jehovah. . . .

Hovering around the Three Goat Gods of the Universe was their Emissary, Christ, not to be confused with Jesus who was but one of Christ's many manifestations. The theology was constantly changing, and Christ became a coequal fourth deity. . . . much of the Processeans' day was devoted to service of "our Lords Christ, Jehovah, Lucifer, and Satan."

At various times The Process had communes in London, San Francisco, New Orleans, Paris, Munich, and Rome, but in 1970 they settled in the United States and Canada . . . they needed money, and the easiest source was begging on the streets as members of a formally incorporated church. The Satan image now hurt, rather than helped, and the stigma deepened when they were falsely accused of having trained Charles Manson in the satanism that led him to order his followers on a murder spree . . .

The Processeans responded by pulling in their horns. . . . A rift developed between Robert and Mary Ann, and in 1974 he and a few others left to recreate the classical Process afresh, complete with all the Gods, while Mary Ann's much larger group turned to pure Jehovianism.

To protect it from mass media accusations concerning their "satanic" past, I have called Mary Ann's group *The Establishment* (they did take a new name very similar to this). In each chapter house, Establishment priests went with bell, book, and candle to exorcise the negative spirits, Satan and Christ. Lucifer was dismissed as a theological mistake. . . . At the end of 1978, the Establishment abandoned its \$900,000 headquarters in New York, losing it to debts, and moved to a canyon near Tucson to meditate and seek a new vision. Today, small Establishment groups survive in Texas and Utah. (*The Satanism Scare*, 1991, pp. 297–301)

According to Linda Walker, the group that moved to Utah is now located close to a group of Mormon Fundamentalists.

Although Joseph Smith incorporated some occultic elements into the church he founded, Mormon leaders have never taught that Satan should be worshipped. Nevertheless,

early Mormonism has something in common with the Processeans in that they made a switch in their Godhead. This change came to light on April 9, 1852, when President Brigham Young, the second prophet of the church, publicly proclaimed that Adam was the God of the Mormons and the father of Jesus Christ:

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days! about whom holy men have written and spoken—He is our Father and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. . . . When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family . . . Now, let all who may hear these doctrines, pause before they make light of them or treat them with indifference, for they will prove their salvation or damnation. (*Journal of Discourses*, vol. 1, pp. 50–51)

Orthodox Christians were very upset about Brigham Young's pronouncement that Adam "is our Father and our God." Even many Mormons had a difficult time accepting the startling new revelation. In 1873, just a few years before his death, Brigham Young emphatically asserted that God himself had revealed the Adam-God doctrine to him and maintained that Adam was the father of our spirits:

How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which God revealed to me—namely that Adam is our father and God . . . Our Father Adam helped to make this earth, it was created expressly for him . . . He brought one of his wives with him . . . We say that Father Adam came here and helped to make the earth. Who is he? He is Michael . . . He was the first man on earth, and its framer and maker. He with the help of his brethren, brought it into existence. Then he said, "I want my children who are in the spirit world to come and live here. I once dwelt upon an earth something like this, in a mortal state. I was faithful. I received my crown and exaltation. I have the privilege of extending my work, and to its increase there will be no end. I want my children that were born to me in the spirit world to come here and take tabernacles of flesh that their spirits may have a house, a tabernacle or a dwelling place as mine has and where is the mystery?" (Sermon by Brigham Young, printed in the Mormon Church's *Deseret News*, June 14, 1873)

Just months before Brigham Young died on August 29, 1877, he reaffirmed his belief that Adam was the Father of Christ. On February 7, 1877, L. John Nuttall, who was serving as President Young's private secretary at the time, recorded the following remarks by Young:

Father Adam's oldest son (Jesus the Savior) who is the heir of the family is Father Adams first begotten in the spirit world, who according to the flesh is the only begotten as it is written. (In his divinity he having gone back into the spirit world, and come in the spirit to Mary and she conceived . . ." (Journal of L. John Nuttall, vol. 1, p. 23; for a photo of the original journal which is at Brigham Young University Library see *Mormonism—Shadow or Reality?* p. 178-D)

Mormon leaders continued to believe in the Adam-God doctrine after Brigham Young's death (see *Mormonism—Shadow or Reality?* page 177), but eventually the doctrine fell into disrepute and members of the church who continued to believe it were actually excommunicated. In a talk given at the BYU Marriott Center on June 1, 1980, Mormon Apostle Bruce R. McConkie warned that the doctrine which Brigham Young claimed "God revealed" to him was actually of the devil:

There are those who believe, or say they believe, that Adam is our father and our God . . . The devil keeps this heresy alive . . . It is contrary to the whole plan of salvation . . . and anyone who has received the temple endowment and who yet believes the Adam-God theory does not deserve to be saved.

For many years the Mormon Church engaged in a cover-up with regard to the Adam-God doctrine. More and more evidence was discovered, and finally Mormon Apostle Bruce R. McConkie caved in under the weight of the evidence. He, in fact, admitted almost everything we and others had written about the subject. In a letter to Eugene England, dated February 19, 1981, Apostle McConkie conceded that Brigham Young did teach the Adam-God doctrine and also acknowledged that it was a false doctrine:

On Sunday, June 1, 1980, I . . . said: "There are those who believe or say they believe that Adam is our father and our God, that he is the father of our spirits and our bodies, and that he is the one we worship." I, of course, indicated the utter absurdity of this doctrine and said it was totally false. . . . I have received violent reactions from Ogden Kraut and other cultists in which they have expounded upon the views of Brigham Young and others . . . They have plain and clear quotations saying all of the things about Adam which I say are false. The quotations are in our literature and form the basis of a worship system followed by many of the cultists who have been excommunicated . . . Prophets are men and they make mistakes. Sometimes they err in doctrine. . . .

Yes, President Young did teach that Adam was the father of our spirits, and all the related things the cultists ascribe to him. . . . He expressed views that are out of harmony with the gospel. . . . I do not know all of the providences of the Lord, but I do know that he permits false doctrine to be taught in and out of the church . . . If we believe false doctrine, we will be condemned. If that belief is on basic and fundamental things, it will lead us astray and we will lose our souls. . . . people who teach

false doctrine in the fundamental and basic things will lose their souls. The nature and kind of being that God is, is one of these fundamentals. I repeat: Brigham Young erred in some of his statements on the nature and kind of being that God is and as to the position of Adam in the plan of salvation, but Brigham Young also taught the truth in these fields on other occasions. And I repeat, that in his instance, he was a great prophet and has gone on to eternal reward. What he did is not a pattern for any of us. If we choose to believe and teach the false portions of his doctrines, we are making an election that will damn us. (Letter from Apostle Bruce R. McConkie to Eugene England, dated February 19, 1981)

According to the reasoning that Apostle McConkie used in his letter, Brigham Young could teach the Adam-God doctrine and go "on to eternal reward," but those who accept this doctrine today stand in danger of losing their souls.

In our book, *LDS Apostle Confesses Brigham Young Taught Adam-God Doctrine*, we have photographically reproduced the 9-page letter written by Apostle McConkie along with a great deal of information establishing beyond all doubt that the early Mormon leaders seriously believed and taught the Adam-God doctrine.

Most orthodox Christians will probably find it puzzling that the early Mormon leaders have taken the first man to commit sin and turned him into a God. Joseph Smith himself was responsible for the fact that Adam was held in such high esteem that he eventually became God, and even though Adam is no longer called "the only God with whom we have to do," he is still venerated by Mormon leaders. Joseph Fielding Smith, who became the tenth prophet of the church in 1970, said that he did not "accuse Adam of a sin. . . it is not always a sin to transgress a law" (*Doctrines of Salvation*, vol. 1, p. 114). Sterling W. Sill, who served as an Assistant to the Council of the Twelve Apostles, made these comments: "Adam was one of the greatest men who ever lived . . . Under Christ Adam yet stands at our head . . . Adam fell, but he fell in the right direction. He fell toward the goal. . . . Adam fell, but he fell upward" (*Deseret News*, Church Section, July 31, 1965, p. 7).

The early Mormons did not go as far as the Processeans in changing Gods, but it is clear that they were moving in that direction. While the worship of Adam may not seem as sinister as the worship of Satan, it is certainly a serious step in the wrong direction. A person should carefully consider the grave implications of this matter. The Adam-God teaching was Clearly a violation of the commandment, "Thou shalt have no other gods before me" (Exodus 20:3). Furthermore, it seems to be the very thing Apostle Paul warned against in Romans 1:22–23: "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man . . ."

Unfortunately, most Mormon Fundamentalists still hold to the Adam-God doctrine, and even though President Spencer W. Kimball, the twelfth prophet of the Mormon Church, proclaimed that it was a false doctrine, some

members of the church still believe Brigham Young's assertion that Adam "is our Father and our God, and the only God with whom we have to do." Those who were once faithful Mormons but have converted to the Mormon Fundamentalist position have not only switched Gods but have also changed their views on polygamy—i. e., they have come to believe it is right to take more than one wife even though it is against the law. It seems possible, therefore, that these radical changes could make at least some of them vulnerable to the claims of Satanists. Since they have already switched Gods and believe that Adam did not really sin when he disobeyed God, they might extend the same type of reasoning to Lucifer—perhaps he was not really as bad as religious leaders have taught. If such individuals were also prone to sexual abuse, it might be possible for them to eventually switch their allegiance to Satan.

While we have never found any evidence that LDS leaders have recommended the worship of Satan, there is one thing that might make it a little easier for some Mormons to identify with him. The Mormon Church teaches that Satan was actually our brother in the pre-existence. (We have already mentioned that Joseph Smith taught that God was married and had billions of spirit children in a pre-existent state.) In Joseph Smith's Book of Moses, found in the *Pearl of Great Price*, we find an account concerning the fall of Satan (Moses 4:1–4). Milton R. Hunter, who was in the First Council of the Seventy, laid out the Mormon doctrine regarding the "great council" which took place just before Satan was cast out:

This meeting, known as the Council in Heaven, was presided over by God our Eternal Father; and those in attendance were His sons and daughters. . . . our Heavenly Father proposed as the center of the plan of salvation that one of His sons be appointed to be the Savior of the world. . . .

The appointment of Jesus to be the Savior of the world was contested by one of the other sons of God. He was called Lucifer, son of the morning. Haughty, ambitious, and covetous of power and glory, this spirit-brother of Jesus desperately tried to become the Savior of mankind. (*The Gospel Through the Ages*, 1958, pp. 12, 14–15)

Although it is true that Mormonism teaches that Lucifer is the "spirit-brother of Jesus," this does not mean that Mormons believe that Jesus is evil like his brother. Mormon theology proclaims that Jesus is holy and just, but clearly warns that Lucifer is extremely evil and should not be worshipped. Orthodox Christians, of course, teach that Satan is a created being but do not believe he was a brother of Jesus or of the people who live upon the earth.

Joseph Smith's revelations condemn Lucifer and a third of all God's children to hell for all eternity because of their rebellion in the pre-existence. Brigham Young apparently had some trouble with the idea that billions of his own brothers and sisters were "sons of perdition" and would be lost forever. President Young, therefore, came up with the idea that a wicked man's spirit

will be decomposed, and the particles which compose his body and spirit will return to their native element.

. . . Jesus says, he will destroy death and him that hath the power of it. What can you make of this but decomposition, the returning of the organized particles to their native element, after suffering the wrath of God until the time appointed. . . . When the elements in an organized form do not fill the end of their creation, they are thrown back again, like brother Kimball's old pottery ware, to be ground up, and made over again. (*Journal of Discourses*, vol. 1, p. 275)

On page 118 of the same volume, Brigham Young taught: "The rebellious will be thrown back into their native element, there to remain myriads of years before their dust will again be revived, before they will be re-organized." During the present century Apostle John A. Widtsoe commented as follows concerning this subject:

President Brigham Young has suggested that the ultimate punishment of the sons of perdition may be that they, having their spiritual bodies disorganized, must start over again, must begin anew the long journey of existence, repeating the steps that they took in the eternities before the Great Council was held. (*Evidences and Reconciliations*, single-volume edition, 1960, pp. 213–214)

The unusual teachings of the Mormon Church concerning the Godhead have caused some real problems. The idea of an Eternal Mother, for example, has caused much confusion. In his book, *Mormon Doctrine*, page 516, Mormon Apostle Bruce R. McConkie commented:

This doctrine that there is a Mother in Heaven was affirmed in plainness by the First Presidency of the Church . . . when, in speaking of pre-existence and the origin of man, they said that "man, as a spirit was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father," that man is the "offspring of celestial parentage," . . .

To the dismay of the Mormon leaders, some women in the church have been seeking to make contact with and pray to God's wife. This is certainly an unexpected development in the church. Even more disconcerting to LDS leaders, however, is the attempt by some Mormons to seek out their "spirit-brother," Lucifer.

"Follow the Brethren"

According to accounts given of satanic ritual abuse, the victims are forced into absolute obedience to the leaders of the group. While it is certainly not to the same degree, Mormonism also demands strict obedience. In the LDS Church the thinking is really done from the top. The church, of course, claims to be the only church on earth which is actually led by a living prophet who can receive revelations directly from God. President Brigham Young once boasted:

The Lord Almighty leads this Church, and he will never suffer you to be led astray if you are found doing your duty. You may go home and sleep as sweetly as a babe in its mother's arms, as to any danger of your leaders leading you astray . . . (*Journal of Discourses*, vol. 9, p. 289)

Wilford Woodruff, the fourth president of the church, proclaimed: “The Lord will never permit me or any other man who stands as President of this Church to lead you astray. It is not in the programme” (Statement by President Wilford Woodruff, as published in *Doctrine and Covenants*, 1981 edition, following Official Declaration—1, p. 292).

Since President Woodruff’s death, Mormon leaders have continued to stress that the Lord will “never permit” the president of the church to lead anyone astray. Mormons are encouraged to put all their trust in the church authorities and try not to do their own thinking if it conflicts with what the leaders teach.

Joseph Smith himself gave a revelation in which the Mormons were commanded to “give heed unto all his [Joseph’s] words and commandments which he shall give unto you . . . his word ye shall receive, as if from mine own mouth, in all patience and faith” (*Doctrine and Covenants* 21:4–5). On one occasion Joseph Smith boasted:

God made Aaron to be the mouthpiece for the children of Israel, and He will make me to be god to you in His stead, and the Elders to be mouth for me; and if you don’t like it, you must lump it. (*History of the Church*, vol. 6, pp. 319–320)

Heber C. Kimball, First Counselor to President Brigham Young, once exhorted the Mormon people to “learn to do as you are told . . . if you are told by your leader to do a thing, do it, none of your business whether it is right or wrong” (*Journal of Discourses*, vol. 6, p. 32).

In a speech given at Brigham Young University on March 23, 1965, Boyd K. Packer, who is currently serving as one of the Twelve Apostles in the Mormon Church, made it clear that in order to be a good Mormon it is absolutely necessary to “follow the brethren”—i.e., the leaders of the church:

the whole burden of my message today can be said in three simple words: FOLLOW THE BRETHREN. Though I may elaborate and attempt to illustrate and emphasize, there is the fact, the disarmingly simple fact, that in the three words, FOLLOW THE BRETHREN, rests the most important counsel that I could give you. . . .

A man who says he will sustain the President of the Church or the General Authorities, but cannot sustain his own bishop is deceiving himself. The man who will not sustain the bishop of his ward and the president of his stake will not sustain the President of the Church. . . .

While the men who preside over you in the wards and stakes of the Church may seem like very ordinary men, there is something extraordinary about them. It is the mantle of priesthood authority and the inspiration of the call which they have answered. . . . How do you regard the leadership of the Church? Do you sustain your bishop? . . . any assignment that comes under call from your bishop or your stake president is a call that comes from the Lord. . . .

In closing, I say again, FOLLOW THE BRETHREN. . . . May we learn to follow the brethren, I pray, in the

name of Jesus Christ. Amen. (Speech by Boyd K. Packer, as cited in *Living Prophets for a Living Church*, 1974, pp. 204–207)

The teaching of blind obedience to authority can certainly be misused by people with evil motives. Since Bishop Pace has indicated that “bishops” and “a stake president” are involved in satanic ritual abuse, Apostle Packer’s statement about “the mantle of priesthood authority” being upon local leaders could be used by cunning deceivers to promote their wicked plans. Bishops or stake presidents could use their priesthood authority to lead the unsuspecting down dark paths. Heber C. Kimball’s advice that if a Mormon is told by his or her “leader to do a thing, do it, none of your business whether it is right or wrong” would be music in the ears of designing Satanists. We feel that stress should be put upon following God’s will rather than “following the brethren.”

In any case, the strange teachings of Joseph Smith, Brigham Young and other early Mormon leaders concerning God, priesthood authority, polygamy and incest have caused confusion in the minds of many Mormons and may have opened the way for satanic ritual abuse in the church. John J. Stewart, a faithful member of the Mormon Church, feels that polygamy was a righteous doctrine but has to admit that it has caused confusion in the church:

. . . there are at least two points of doctrine and history of the Church about which many LDS themselves—to say nothing of non-members—feel apologetic or critical. One of these is its doctrine and history regarding plural marriage. . . . Satan, the father of all lies . . . is wrecking havoc among us in the sacred matter of marriage and morals, exploiting the LDS doctrine and history of plural marriage to deceive in two ways:

First, by persuading many members of the Church to rationalize themselves into committing acts of sexual sin, by whispering in their ear that Joseph Smith, Brigham Young and their associates were guilty of sexual transgression. . . . the frequency of adultery, through unwarranted divorce and otherwise, and the number of illegitimate births, among teenagers and older adolescents as well, have reached an appalling figure. (*Brigham Young and His Wives*, 1961, pp. 12–13)

Because the Mormon Fundamentalists try to closely adhere to the original teachings of Joseph Smith and Brigham Young, it is not surprising that they have often found themselves in trouble with both the church and the law. While the laws against polygamy no longer seem to be enforced, charges of sexual abuse have been leveled against a number of people belonging to Fundamentalist sects. For example, on September 16, 1990, the *Salt Lake Tribune* published an article which contained the following:

CRESTON, British Columbia — A sexual assault trial unfolding in this tiny community is uncovering the 45-year-old history of a polygamy colony... the colony is

home to an estimated 300 people who follow the illegal practice of polygamy.

One male member is facing trial this week in B.C.'s provincial court for sexually assaulting two of his three wives, one stepson and one teen-age girl. He can't be named under Canadian law to protect the identity of the victims.

The accused's brother was convicted earlier this year of sexually assaulting his wife's sister. . . . colony members are part of the Fundamentalist Church of Jesus Christ of Latter-Day Saints, a break-away group from the Mormons.

There are a number of Fundamentalist sects in Utah, other states, and also in Canada and Mexico. In the 1960's it was estimated that there were about 100 such groups. Although most of the individual groups are rather small, it is believed that there are tens of thousands of Fundamentalists.

A Perverted Ceremony

As we will show later, members of a polygamist group in Ogden, Utah, have recently pleaded guilty to charges of sexually abusing children. In addition, we have received information indicating that sex abuse and the creation of pornography may be going on in another polygamist group. Moreover, we have information that leads us to believe that one Mormon Fundamentalist, John W. Bryant, created his own set of "sacred ordinances" which encouraged promiscuity. Steven L. Shields says that at "a young age, John W. Bryant, the Presiding Patriarch of the Church of Christ (Patriarchal), began receiving visions . . . He was given certain knowledge by the Lord which pertained to the temple ordinances" (*Divergent Paths of the Restoration*, 1982, p. 197).

In his book on Mormon polygamy Richard S. Van Wagoner gave the following information:

Like many other Independent Fundamentalists, Bryant first converted to mainstream Mormonism. Obsessed with early Mormon teachings on polygamy, he later joined the Apostolic United Brethren (the Rulon Allred group) and soon took a second wife, Dawn Samuels (not her real name) . . . Dawn joined the LDS church because of its emphasis on families and eternal marriage. . . . Though initially opposed to polygamy, Dawn . . . felt pressured to join the Allred group and to become Bryant's second wife. . . .

For a time Bryant and his wives remained with the Allreds, even moving to Pinesdale, Montana, where some of the group attempted to live communally. But after staying in that depressed area through one "bitter cold winter," the Bryants returned to Salt Lake City. . . . Dawn relates that he [Bryant] claimed "Joseph Smith, Brigham Young and Jesus had appeared to him" after which "he was transported to the City of Enoch . . ." He was then "put through certain ordinances and then spent the next three days writing [them] down."

With Dawn set apart as "The High Priestess of the Last Dispensation," Bryant began bestowing his newly revealed ordinances on others. Collecting a small group of followers, which he called The Church of Christ Patriarchal, Bryant wrote prolifically while operating a Salt Lake City bookstore. Dawn joined him in highly secretive "sacred ordinances" which soon evolved into sexual rites.

Bryant would conduct a special "marriage ceremony before each time we had intercourse with someone we weren't married to." Dawn adds that there were various levels to this procedure: "one level was that you would have a marriage ceremony before each time you'd sleep together. The next level was that you'd be 'sealed' [joined or united] for a certain period of time, like a month or two. Then you were allowed to have sex with that person any time you wanted, providing John [Bryant] gave permission at the specific time. The third level was to be sealed into a family unit. For instance, if a single person were sealed into mine and John's family, then all the sexual rights of marriage existed within that unit as long as John approved." This applied to heterosexual and homosexual couplings.

Though the "sacred ordinances" were secret, they were not private. "John was always there whenever I was with someone else," Dawn continues, "there were usually three together and John didn't just observe. He would take part or guide us. . . . I had a total of seven husbands over the years and had children by three of them. John considered these 'holy children' and claimed that having sex with more than one man at a time allowed the child-spirit to have a choice of more than one sperm. So the spirit could choose who would be the father. It probably sounds shocking, but it seemed like we were helping each other through this intimate sharing of ourselves. After all, John made it seem like God approved and considered it a necessary part of our spiritual development."

Eventually Bryant's group included a millionaire and funds were sufficient to purchase a 360-acre ranch near Mesquite, Nevada. . . . the group soon attracted notoriety because of Bryant's expansion of the third level of ordinances—family sealings. He was sealed within many families, and "soon it was opened up so that sex, even incest, could be with almost anyone, anytime." . . . Dawn began to feel that Bryant had lied and manipulated them to have power over them—often sexually. . . .

When asked why she initially believed in Bryant's teachings, she responds today: "He was very charismatic, very convincing. He'd show certain scriptures and then quote something out of the journals or writings of [nineteenth-century] Mormon prophets. . . . It didn't seem like he was manipulating the situation because he appeared to believe in what he was saying. I didn't realize the mind control he was using until years later. . . . I was terrified of apostasy and ending up consigned to outer darkness if I showed a lack of faith. There was an implicit view that individual doubts, skepticism, and criticisms were invalid, or possibly evil, if they differed

with accepted ideas of the group. It wasn't a giant step to take from Mormon prohibitions about "evil speaking of the Lord's anointed" to accepting John's visionary claims to priesthood leadership." (*Mormon Polygamy*, Second Edition, pp. 214–217)

In an article published in the *Las Vegas Sun*, November 25, 1979, we find the following concerning Bryant's group:

The church members acknowledge several of their number are involved in plural marriages; but they neither encourage nor condemn the practice, they say. Explaining that the group adheres to the 1835 *Doctrine and Covenants*, Samuel [a pseudonym used by Bryant] said four men of some 200 persons associated with the church have more than one wife. He has five wives, with children by three. "This is not necessarily marriage, in the way you think of it," he said. "Some of them are older women; I take care of them, but we don't live together as husband and wife." Members of the church have not had an easy time of it since they began meeting in 1974. Many came from the LDS [Mormon] church. Revelations—often in the form of visions—play a central role in the church's belief, providing the authority for its important decisions. Revelation, rather than scholarship, along with a special rock called a "seer stone" allowed Samuel to translate some ancient writings, which have become part of the church's literature, he said.

Among his followers, Bryant had a man who was formerly a bishop in the Mormon Church. Besides the following Bryant took to Nevada, he appears to have had members in Wisconsin, Indiana and Tennessee. In Utah addresses or Post Office boxes were listed for Salt Lake City, Saint George, Parowan and Murray. John Bryant's bookstore was located at 370 South State Street when he lived in Salt Lake City.

From what we can learn, Mr. Bryant kept his sexual temple ritual in a book of about 500 pages. An additional copy of this book was made and one of his followers was entrusted with this copy. Unfortunately for Bryant's reputation, the individual he gave the copy to became disillusioned with Bryant's teachings. A friend of his learned of the book and secretly made a copy. Other copies were made, and one of these was given to the Mormon Church Historical Department. According to an individual who has seen it, the manuscript "is catalogued in the Church's archives under the 'Bryanites.'"

Although we do not have access to material stored in the LDS Archives and have not been able to see any of the other copies, three different people who have seen copies of Bryant's temple ritual book have given us descriptions of its contents. One of these individuals was at one time associated with the group. We have, in fact, received some quotations which were typed from copies of the manuscript. The three individuals seem to agree concerning the filthy nature of the manuscript.

One witness describes the ritual as having many similarities to the Mormon Church's temple ceremony. This person indicates, however, that the work also has "Gnostic

connotations" and is "very heavy in Masonry." We do not know whether the manuscript was typewritten or in the hand of a scribe, but it is claimed that some parts are actually in Bryant's own handwriting, including "one page in the midst of the book which has his signature . . ."

In any case, the Mormon temple ceremony begins with the story of the creation of the world and has two people playing the roles of Adam and Eve. Bryant's ceremony likewise has Adam and Eve enter, but in this ritual the participants remove their clothes.

What is known as the "Full Melchizedek Endowment" in Bryant's ritual is "Like the Endowment in the LDS Temple. Nothing too spectacular." The participants, however, have to take the "Oath of Vengeance." This is an oath which was in the original Mormon temple ceremony but was removed many years ago. The private journal of Apostle Heber C. Kimball, who became a member of the First Presidency of the Mormon Church, confirms that there was such an oath given in the temple after the death of Joseph Smith and his brother, Hyrum:

Elder Kimball . . . said the Twelve [Apostles] would have to leave shortly, for a charge of treason would be brought against them for swearing us to avenge the blood of the anointed ones, and some one would reveal it, and we shall have to part some day between sundown and dark . . . I have covenanted, and never will rest nor my posterity after me until those men who killed Joseph & Hyrum have been wiped out of the earth. (*Heber C. Kimball's Journal*, December 21, 1845)

For more information concerning this oath and its removal from the Mormon temple ceremony see our work, *Evolution of the Mormon Temple Ceremony: 1842–1990*, pp. 22–26.

In the "Second Solemn Assembly" of Bryant's ceremony, it is explained that the words *Pay Lay Ale* mean "O God, hear the words of my mouth." This same explanation was stolen from the Mormon ceremony.

In the early 1980's some critics of Mormonism began to proclaim that in Hebrew these words really meant, "Wonderful Lucifer." If this were true, this would mean that the Mormons were praying to the Devil in this part of the ceremony. We took very strong exception to this claim and pointed out that there was no way that these words could be translated "Wonderful Lucifer." This research is presented in detail in our book, *The Lucifer-God Doctrine*, pages 11–15, 85–86.

Many Mormons must have been bothered when they gave the sign for the Second Token of the Melchizedek Priesthood and had to raise and lower their hands repeating the strange words "Pay Lay Ale" three times. In 1990 the Mormon leaders replaced the mysterious words with the English words which were mentioned earlier in the ceremony: "Oh God, hear the words of my mouth!"

In any case, although Bryant mentioned the words "Pay Lay Ale" in his ritual, when it came time for the participants to give the sign for the Second Token of the Melchizedek Priesthood, they did not use these words. Instead, they were

told to repeat a commonly used obscenity denoting sexual intercourse three times: “Everyone is told to say in unison, three times, the word ‘____’, and it is to be the ‘Second Token of the Melchizedek Priesthood.’” Bryant claimed that the four-letter word was originally a sacred word but that men had defiled it. To a Mormon, of course, this would be blasphemy. In some ways Bryant’s work on the Mormon temple ceremony reminds us of the way Satanists perverted Catholic ritual.

In the “Third Solemn Assembly” the men are told that they should share their wives with their brethren. In addition, participants learn “with reference to Abraham and Sarah, it was the 3 angels who visited Abraham and entered Sarah’s tent, where each took turns sexually with her and she conceived.”

Unlike the satanic ceremonies that have been described above, Bryant’s rituals did not include the sexual abuse of children. Nevertheless, those going through his temple ceremony were encouraged to commit criminal acts with their children:

Also on this page [page 23 of the same section] was taught that: “It is a man’s right to open the wombs of his daughters, and to sanctify them through the holy anointing with his seed that they might be prepared to be given to another.” . . . On this same page was brought out that what pertains to father and daughter also pertains to a mother with her son.

We are informed that this part of the manuscript also encouraged wives to be promiscuous:

On page 25 of this section it is learned that: “The position of the Patriarchal Order is that all who come therein should become one family; that all the women should become the wives of Sons Ahman, with Son Ahman at the Head.” Also: “A woman, to be with any one of the other men, must get the consent of her own Priesthood Head.[.]”

There are three orders of Patriarchal Marriage. 1. Cyprian Saints[.] With them, each time they come together with another man, they must be sealed to them for this occasion. 2. Chambered marriage, or “Chambered Sisters of Charity”[.] They come together with the man at the consent of their Priesthood Head, but are united permanently, except when there might be an annulment, or if one of them dies. 3. Cloistered or Consecrated. . . .

Those who are familiar with Mormon history will recognize that Bryant has borrowed these three orders from *The History of the Saints; or An Exposé of Joe Smith and Mormonism*, by John C. Bennett. In this book, published in 1842, Bennett maintained that, “The Mormon seraglio is very strictly and systematically organized. It forms a grand lodge, as it were, and is divided into three distinct orders, or degrees. The first and lowest of these is styled the ‘Cyprian Saints,’ the second, the ‘Chambered Sisters of Charity; and the third and highest degree is called the ‘Cloistered Saints,’ or ‘Consecratees of the Cloister’” (p. 220). John C. Bennett claimed that these degrees were created by Joseph Smith for

licentious purposes. While it is true that there were some very unusual things going on while Joseph Smith was living in Nauvoo, Illinois, to our knowledge, no one has confirmed the existence of the three “degrees” mentioned by Bennett.

Second Anointing

Many of the early Mormons took part in a highly-secret ritual known as the “Second Anointing” ceremony. No one could take part in this ceremony until they had received the regular temple endowment ritual. During the 19th century it was considered so important that Wilford Woodruff, the fourth prophet of the church, wanted to bestow it by proxy on two prominent Americans who had died before Mormonism came into existence. Writing in his journal under the date of March 19, 1894, President Woodruff stated: “I made up my mind to get 2nd Anointing for Benjamin Franklin & George Washington” (*Wilford Woodruff’s Journal*, vol. 9, p. 293).

David John Buerger gave this information regarding this ritual:

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 this higher ordinance, or second anointing . . . (*Dialogue: A Journal of Mormon Thought*, Spring 1983, p. 21)

In the same article, pages 25–26, Buerger refers to the time Heber C. Kimball received his Second Anointing under the hands of Brigham Young. He said that the ceremony “involved anointing and the pronouncement of a blessing by Brigham Young. Among other things, he promised Heber C. Kimball the ‘blessing of the Holy resurrection [*sic*], Even to the Eternal Godhead.’ Heber’s wife was then anointed ‘a Queen & Priestess unto her husband’ and received the same blessing as he did.”

The Second Anointing ceremony was considered so sacred that it was performed in a room in the temple known as the Holy of Holies. This ritual, which was once held to be extremely important to a person’s exaltation to godhood, has been virtually abandoned by church leaders: “Aside from a few letters and other fragmentary bits of information, very little is known of recent LDS practice regarding second anointings. One person recalled that when he was a small boy in a rural Utah town early this century, ‘second endowments [i.e., second anointings] were spoken of rather frequently.’ Today, however, members typically do not understand such references or know of the ordinance. Nonetheless, occasional instances of present-day anointings have occurred.” (Ibid., pp. 42–43) In a footnote on page 43, Buerger said that Carrel H. Sheldon “tells of knowing one couple who received the second anointing during David O. McKay’s administration and two couples during Spencer W. Kimball’s administration.”

It appears that John Bryant capitalized upon the fact that the Mormon Church had made the Second Anointing almost impossible for a person to obtain. Bryant included

a Second Anointing ritual in his own ceremony which contained some sexual elements: “Also on this page [page 10 of the section on the Second Anointing], 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.”

This part of Bryant’s ceremony was obviously based, at least in part, on an early account of the ceremony which appears in the journal of a Mormon leader. David John Buerger revealed the following:

In actual practice the second anointing as performed for couples by an officiator was the first of two parts comprising the fulness of the priesthood ceremony. The second part was private, without witnesses, and involved only the husband and wife . . . In this part of the ordinance, 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. (*Dialogue: A Journal of Mormon Thought*, Spring 1983, p. 26)

In his private journal Apostle Heber C. Kimball gave this account of this ordinance:

Apriel the first 4 day 1844. I Heber C. Kimball received the washing of my feet, and was annointed 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 Reserrection. . . .

In 1845 I recieved the washing of my feet by \[what follows is in Vilate’s hand:]\

I Vilate Kimball do hereby certify that on the first day of April 1844 I attended to washing and anointed the head, /Stomach/ and feet of my dear companion Heber C. Kimball, that I may have claim upon him in the morning of the first Reserrection.

Vilate Kimball.

(*On The Potter’s Wheel: The Diaries of Heber C. Kimball*, Edited by Stanley B. Kimball, 1987, pp. 56–57)

Sealing Men to Men

Following the Second Anointing, John Bryant’s ceremony contains the *Order Lodge Initiation*. It is interesting to note that John C. Bennett’s book, pages 272–278, gives a description of what he claims took place in Joseph Smith’s “Order Lodge.” There are parallels between these accounts which we will not take the space to mention here. In any case, in Bennett’s account the candidate (only men were involved in the Order Lodge) is “stripped naked . . . and in that state is conducted round, so that all the members of the lodge may be satisfied, by personal inspection, that he is a fit subject for their august association . . .” (p. 275).

While Bennett has nothing to say about sexual activity taking place during this ceremony, Bryant has turned the “Order Lodge” into a homosexual orgy. This section of the ceremony is described as follows:

It was brought out that John the Beloved was Christ’s lover.

It was explained that “Men are sealed to men” just as women are sealed to men, all by the ordinances of “mine holy priesthood,” that by being united sexually, a rite of generating the creative power is performed, which is the sealing power. (Sexual intercourse is the sealing power.)

They are called to rise above a plurality of wives, into a newness of life wherein they become one family before Ahman, where “My wives are your wives and your wives are my wives; my children are your children and your children are my children.” . . .

On page 19 of this section they are told: “Come together, be intimate with one another, that ye may feel no barriers between you . . . that ye may become one before Ahman.” . . . [the men then participate in different types of homosexual acts]

Note: Through all ceremonies, of course, the room is filled with a company of people watching . . . all men where ceremonies concern men only. . . .

These sex acts between men are supposed to be the “deep and hidden truths of the kingdom.”

While the homosexual activity Bryant has in his ceremony seems to have no precedent in Mormonism, his idea of sealing men to men does come from the teachings of Joseph Smith. The temple endowment ceremony, in fact, was originally like a men’s lodge, and women were excluded from participating in the ritual. Although the *History of the Church*, vol. 4, page 604, indicates that on April 28, 1842, Joseph Smith “said that the faithful members of the Relief Society should receive them [their temple endowments] in connection with their husbands,” the Mormon scholar D. Michael Quinn has searched the original document this was taken from and found that “none of the italicized words in this quote from the published *History of the Church* were in the original minutes” (*Brigham Young University Studies*, Fall 1978, p. 86, n. 29).

Dr. Quinn reveals that “Women were excluded from the Holy Order for more than a year after Joseph Smith administered the endowment to nine men in May 1842. . . . It was not until the summer of 1843 . . . that Joseph Smith prepared to admit women to the Holy Order” (*Ibid.*, pp. 85–86). Apostle Heber C. Kimball’s private journal makes it clear that women did not originally participate in the ritual and noted that if they were not careful about their behavior they would be excluded again:

Females were not received when we first received the Holy order—men apo[s]tatized, being led by their wives—if any such case occur again—no more women will be admitted—He spoke of the necessity of women being in subjection to their husbands—I am subject to my God, my wife is in subjection to me and will reverence me in my place . . . (*Heber C. Kimball’s Journal*, December 21, 1845)

As we have shown, John C. Bennett alleged that when Smith revealed his own ceremony, the candidate was “stripped naked” and led about the lodge. If Bennett’s charge is correct, the ceremony would have been altered when women were finally admitted to the Holy Order. Although the two sexes were still divested of all their

clothing, they were in separate rooms. It is true, of course, that the early Mormons remained completely unclothed while they were washed in bathtubs by members of their own sex. This part of the ritual seemed very crude to many of those who received their endowments. John Hyde, Jr., for example, found the washing and anointing ceremonies especially offensive:

I was told to undress, and was then laid down in an ordinary bath . . . a Dr. Sprague . . . was officiating as “washer,” which ceremony consisted of washing one all over in tepid water, and blessing each member as he proceeded, from the head downward . . . Washed and pronounced “clean from the blood of this generation,” I was handed over to Parley P. Pratt, who was . . . appointed to give each “clean man” a “new name, whereby he should be known in the celestial kingdom of God.” He called me “Enoch,” and I passed on back to our waiting-room, where each in turn was seated on a stool, and some strongly scented oil was ladled out of a mahogany vessel in the shape of a cow’s horn . . . This unctuous compound was rubbed into eyes, nose, ears, and mouth, sodden in the hair, and stroked down the person till one felt very greasy and smelt very odorous. This ordinance . . . was accompanied by a formula of blessing similar to the “washing”. . . (*Mormonism: Its Leaders and Designs*, 1857, pp. 91–92)

It should be noted that the washing and anointing ceremonies are no longer as crude as they were during earlier times. Although water is still used in the endowment ceremony for ritualistic washing, the participants are not required to enter into a bathtub and be washed from head to foot. Moreover, they wear what is known as a “shield.” This is described in the account published in *Mormonism—Shadow or Reality?* page 462, as “a white piece of cloth, with a hole in the center for his [or her] head. This hangs down over the front and back of the man [or woman], but is open at the sides . . . the man enters the booth to be washed with water.”

Even though Joseph Smith and other early Mormon leaders sealed many women to themselves for eternity and eventually allowed them to participate in the endowment ceremony, they proclaimed that there was a more important sealing ordinance in which men were sealed to men. President Brigham Young maintained that the sealing of women to men could be done outside the temple but that the sealing of men to men could only be done in a sacred temple:

There are other ordinances that we can administer without a Temple . . . We also have the privilege of sealing women to men, without a Temple . . . we can seal women to men, but not men to men, without a Temple. (Sermon by President Brigham Young, *Journal of Discourses*, vol. 16, p. 186)

Although it is a well-known fact that Mormons believe in sealing women to men and children to their parents for all eternity, few people know about the doctrine of sealing men to men. This doctrine is also known as the “Law of Adoption.” The Mormon writer Juanita Brooks explained:

At this time another ceremony was instituted . . . This was the adoption of young men and their wives to one of the leaders. The idea behind it was that in establishing the Kingdom of God upon the earth there should be also a celestial relationship. If the Prophet Joseph were to become a God over a minor planet, he must not only have a large posterity but able assistants of practical skills. Brigham Young had been “sealed” to Joseph under this law; now he in turn had some thirty-eight young men sealed to him. . . . John D. Lee was second . . . Lee had eighteen or nineteen young men with their wives adopted to him . . . He often spoke of them as George Laub Lee, W. B. Owens Lee, Miles Anderson Lee . . . (*John Doyle Lee: Zealot—Pioneer Builder—Scapegoat*, 1962, p. 73)

Juanita Brooks also said that “Joseph Smith had sealed to himself a number of his most faithful followers, among them the first members of the Council of Fifty . . . to share his exaltation hereafter” (*On the Mormon Frontier: The Diary of Hosea Stout, 1844-1861*, vol. 1, p. 178, n. 50).

Brigham Young seems to have worked very hard to build up an eternal kingdom for himself. Besides the “thirty-eight young men” President Young sealed to himself, he also had a large number of wives. The Mormon writer John J. Stewart lists the names of 53 women who were sealed to Brigham Young, and then makes this statement: “There were perhaps one or two others, plus the some 150 dead women whom he had sealed to him; also a few women who were sealed to him after his death” (*Brigham Young and His Wives*, p. 96). While this would seem to indicate a great interest in women, a statement which Brigham Young made in 1857 revealed that he did not really care for the private society of women: “I love to see their faces and talk with them, when they talk in righteousness; but as for anything more, I do not care . . . There are probably but few men in the world who care about the private society of women less than I do” (*Journal of Discourses*, vol. 5, p. 99). Brigham Young obviously preferred to be around men.

The sociologist Kimball Young, who was a grandson of Brigham Young, gave this interesting information concerning the relationship of men and women in the early Mormon Church:

To understand the role and status and the accompanying self-images of men and women in polygamy, we must recall that Mormondom was a male-dominated society. The priesthood—which only men could hold—was in complete control and celestial marriage, either monogamous or polygamous, exemplified the higher status of men. Women were viewed as of lesser worth to be saved only through men holding the priesthood. . . . As a daughter of the second wife of Isaac Lambert once complained, “Mother figures you are supposed to spend your life taking care of a man, and he is God.”

That this masculine principle went deep, and far more fantastically than the Saints could comprehend, is shown in a sermon by Brigham Young, reported by John Read. In a letter to one of his wives Read said that Brigham

referred to some future time “when men would be sealed to men in the priesthood in a more solemn ordinance than that by which women were sealed to man, and in a room over that in which women were sealed to man in the temple of the Lord.”

Here is evidence of deep, psychological Brüderse[h]aft. There are obviously latent homosexual features in this idea and its cultural aspect has many familiar parallels in other religions. Most Saints, including Brigham himself, would have been much shocked by such an interpretation. Yet the Mormon system, with all its ecclesiastical trappings and military controls, like other organizations of this sort, had strong homosexual components. This is true of armies; it is true of priestly orders in all religions; and certainly in many aspects of the occupational guilds of the Middle Ages. Moreover, it is evidenced in our own society in the masculine, fraternal orders so prevalent. (*Isn't One Wife Enough?* pp. 279–281)

Brigham Young called the doctrine of sealing men to men “a great and glorious doctrine” (*Journal of Discourses*, vol. 9, p. 269), and even had a vision concerning the sealings (see *On the Mormon Frontier: The Diary of Hosea Stout*, vol. 1, pp. 237–238). As it turned out, however, there was a great deal of jealousy among the brethren because some of them had more men sealed to them than others. Brigham Young commented as follows concerning how unspiritual some of the men were becoming:

“I have known men that I positively think would fellowship the Devil, if he would agree to be sealed to them. ‘Oh, be sealed to me, brother, I care not what you do, you may lie and steal, or anything else, I can put up with all your meanness, if you will only be sealed to me.’ Now this is not so much weakness as it is selfishness. . . . Some would go to hell for the sake of getting the Devil sealed to them.” (*Journal of Discourses*, vol. 9, p. 269)

In a footnote in *On The Mormon Frontier*, vol. 1, p. 178, Juanita Brooks observed: “The whole plan became the subject of so much controversy that it was all dropped and the practice abandoned.”

In 1894 Wilford Woodruff, the 4th prophet of the church, repudiated the doctrine of adoption. He claimed that a man should be sealed to his own father. Woodruff admitted that some friends had been sealed to him, but he stated that he had “peculiar feelings about it”:

I have not felt satisfied, neither did President Taylor, neither has any man since the Prophet Joseph who has attended to the ordinance of adoption in the temples of our God. We have felt that there was more to be revealed upon the subject than we had received. Revelations were given to us in the St. George Temple . . . Changes were made there, and we still have more changes to make, in order to satisfy our Heavenly Father, satisfy our dead and ourselves. . . . Well, what are these changes? One of them is the principle of adoption. In the commencement of adopting men and women in the Temple at Nauvoo,

A great many persons were adopted to different men who were not of the lineage of their fathers, and there was a spirit manifested by some in that work that was not of God. Men would go out and electioneer and labor with all their power to get men adopted to them. . . . President Young was not satisfied in his mind with regard to the extent of this matter; President Taylor was not. . . . the duty that I want every man who presides over a temple to see performed from this day henceforth and forever, unless the Lord Almighty commands otherwise, is, let every man be adopted to his father. When a man receives the endowments, adopt him to his father, not to Wilford Woodruff, nor to any other man outside the lineage of his fathers. That is the will of God to this people. . . . I have had friends adopted to me. We all have, more or less. But I have had peculiar feelings about it, especially lately. There are men in this congregation who wish to be adopted to me. I say to them . . . be adopted to your fathers . . . You will lose nothing by honoring your fathers and redeeming your dead. (*The Latter-day Saints Millennial Star*, vol. 56, pp. 337–341)

On April 8, 1894, George Q. Cannon, a member of the First Presidency, also publicly repudiated the Law of Adoption:

. . . as has been beautifully explained this morning by President Woodruff, it is our duty to be sealed to our parents . . . in the minds of many there has been a feeling of doubt in regard to this principle of adoption as it was being practiced among us. I well remember . . . the spirit that was manifested by many at the dedication of the temple at Nauvoo . . . Some men thought to build up kingdoms to themselves; they appeared to think that by inducing men and women to be adopted into their families they were adding to their own glory. From that day until the present, I have never thought of this subject of adoption without having a certain amount of fear concerning it. . . . this revelation that God has given to His servant, the President of our Church, removes all the danger which seemed to threaten us . . .

Why should a man come to one of the Apostles and be sealed to him and then trace his genealogy through him and his ancestors, and neglect his own? (*Ibid.*, pp. 354–358)

The Law of Adoption was established by the Mormon prophet Joseph Smith. Brigham Young, as we have shown, called it “a great and glorious doctrine” and also said it was “the means of salvation left to bring us back to God.” Nevertheless, it was completely repudiated by later Mormon leaders. Present-day leaders of the Mormon Church put great stress upon the idea of sealing women to men, but the early teachings about the Law of Adoption have fallen into disrepute. For more information on the doctrine of sealing men to men see our book, *Mormonism—Shadow or Reality?* pages 480–483.

John Bryant seems to have learned nothing from the mistake the Mormon leaders made in sealing men to men. He not only restored the peculiar practice but also added the

most appalling type of homosexual acts to his ritual. In a letter dated November 25, 1991, one of Bryant's followers stated that the sealing of men to men "had to be sealed by intercourse."

Bryant's belief in the sealing of men to men is not only found in his secret ceremonies but in a book he copyrighted in 1978 entitled, *The Writings of Abraham*. Like Joseph Smith, Bryant claimed he translated some ancient writings of Abraham:

Then Pharaoh desired to enter into a covenant of eternal brotherhood with me that I should be his father and he should be my son. Wherefore, Pharaoh put his hand upon my thigh and swore to me according to this oath. And when he had sworn, Lot sealed him mine that he should be my son in time and eternity and Pharaoh rejoiced therein. (p. 40)

Bryant also established a "Female Order Lodge Initiation." In this ritual the women engaged in homosexual acts with each other. In addition, there was an Order Lodge No. 2 for men, an Order Lodge No. 3 (missing in the manuscript) and an Order Lodge No. 4 for both men and women. Since we know that the first, second and fourth lodges are related to sexual activity, it seems likely that Order Lodge No. 3 was a sexual ritual.

The former member of the cult that we cited above claimed that in Bryant's thinking "bestiality is alright when done under authority. . ." A man who has examined Bryant's ritual book, cited the following from it: "Inasmuch as thou hast asked me concerning the ox—verily thus saith the Lord God, thou shalt not have sex with the ox except I the Lord God shall command it."

The reader will remember that in Bryant's secret ordinances, the participants were taught to commit incest with their children. The mother was to physically introduce her sons to sex, and the father was to teach his daughters. In *The Writings of Abraham* we find some hints concerning this matter. For example, Bryant reworked the Biblical account of Lot's two daughters tricking their father into having sex with them to make it appear that the Lord himself had commanded Lot to commit these acts:

3. And the word of the Lord came unto Lot saying, go in now unto thy two daughters who are with thee who have not known man, for they shall conceive by thee that thy posterity shall not be cut off from the earth.

So Lot went in unto his two daughters and lay with them and they conceived by him. (*The Writings of Abraham*, p. 69)

In addition, on page 82 of the same work, Bryant has the agents of Satan telling Sarah that Abraham had offered her son, Isaac, as a "burnt offering" because "he is jealous of thy love for thy son Isaac." On page 74 we find that "Isaac was thirty-seven years old" when he began talking about the sacrifice. On page 76 we read: "Now Sarah's heart was knit unto Isaac's insomuch that she did keep him by her side whenever possible and he did sleep upon her bed at night."

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 altar, followed by the Assistant High Priest. The High Priestess is considered part of the altar . . ."

Although Mormons have women performing washings and anointings on other women, they do not have a "High Priestess" taking part in the endowment ceremony. Both witchcraft and satanism, however, have a High Priestess functioning in their rituals.

Dr. Susan J. Kelley reported that victims of ritualistic abuse report the "forced ingestion of human excrement, blood, and semen . . ." (*Cultic Studies Journal*, p. 231). It is claimed that in Order Lodge No. 4 in Bryant's ritual, "The anointing with the seed of the brethren, and fluids and milk of the sisters, represents the anointing of the 'Light of Ahman.' . . . At one point men . . . are told to swallow the seed, and an explanation is made as to why it is necessary that it enter the stomach." The obsession with bodily fluids is reminiscent of Aleister Crowley's sex magic. Crowley felt that the mixing of sexual fluids from men and women produced a powerful magical effect. As we noted earlier, many believe that Crowley had a significant effect on Satanism.

We have noted above that a defector from Bryant's group believed he was influenced by Gnostic writings. This is very interesting because Aleister Crowley's Ordo Tempis Orientis (O.T.O.) also seems to have had a real interest in Gnosticism. We find the following in the "official organ" of the O.T.O.:

The O.T.O. is a body of initiates in whose hands are concentrated the wisdom and the knowledge of the following bodies:

1. The Gnostic Catholic Church.
2. The Order of the Knights of the Holy Cross.
3. The Order of the Illuminati. (*The Equinox*, 1972 reprint, vol. 3, page 197)

On page 249 of the same volume, we found a ritual entitled, "Ecclesiae Gnosticae Catholicae Canon Missae."

While the parallels Bryant's ritual has to Gnosticism and Satanism are interesting, one man who is familiar with his ordinance book feels that Bryant may have derived some

of his ideas from Eastern religions and that it would be wrong to try to link his beliefs to Satanism. Although this may be true, it is interesting to note that Aleister Crowley, whose name is often linked with black magic and Satanism, probably derived some of his ideas for his sexual magic from Eastern religions. On page 151 of his book, *The Great Beast*, John Symonds gives this information:

Now, Aleister Crowley had also travelled to the East and studied yoga and learned as much as he could about Eastern sexual practices . . . and he was publishing these things in his voluminous works in a manner which was sometimes open and sometimes veiled. Indeed, there is little in his writings on the mysteries which has not a sexual allusion or undertone.

In any case, we understand that Bryant had many old books which he apparently did not want the uninitiated to read.

With regard to Gnosticism, it is interesting to note that a number of Mormon scholars have tried to use Gnostic texts to establish the authenticity of their religion. We feel that they are making a grave error in this regard. Since the Gnostic texts found in the book, *The Nag Hammadi Library*, are filled with pagan mythology and attack the God of Israel, it is hard to understand why Mormon scholars put much stock in them. On the other hand, we can understand why occultists like Aleister Crowley might have an interest in them. In *Dissociation*, vol. 2, no. 1, March 1989, pages 40-41, Sally Hill and Jean Goodwin set forth the belief that Gnostics may have been responsible for promoting practices which are similar to those found in satanic ritual abuse today. For more information on the Nag Hammadi texts see *Mormonism—Shadow or Reality?* pp. 397-A and 397-B.

Public Denials

It is a well-known fact that when the Mormon prophet Joseph Smith instituted the practice of polygamy he publicly denied the practice and many of his followers believed he was innocent of the charges made against him. On one occasion Joseph Smith was charged with keeping “six or seven females as wives.” In response, Smith boldly asserted: “What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one. I am the same man, and as innocent as I was fourteen years ago; and I can prove them all perjurers” (*History of the Church*, vol. 6, p. 411). This statement by Joseph Smith was made just a month before his death. The truth of the matter is, however, that Smith had far more than seven wives at the time he made this statement. Even the former Assistant Mormon Church Historian, Andrew Jensen, acknowledged that Joseph Smith had twenty-seven wives (see *Historical Record*, vol. 6, pp. 233–234). Many scholars now feel that Jensen’s list was incomplete. The Mormon writer John J. Stewart admitted that Smith “married many other women, perhaps three or four dozen or more . . .” (*Brigham Young and His Wives*, p. 31). For more information regarding

Joseph Smith’s false statements concerning plural marriage see *Mormonism—Shadow or Reality?* pages 245–248.

Like Joseph Smith, John Bryant denied the accusations some were making against him. In his church’s publication, *Voice of Zion*, we find the following:

Moreover, to equate the Church of Christ [Patriarchal] with the secret combinations emanating from Cain is ridiculous. . . . Such works are abominable in the eyes of every Christian and we as a Church and as individuals abhor all such . . .

Inasmuch as certain charges of practices which are abominations in the eyes of God have been brought against us, we reaffirm our commitment to the pure principles of the gospel of Christ and our repudiation of all unholy and impure practices. We denounce the practice of nudity as unbecoming a Christian. . . . the bodies of both men and women should be covered from their necks to their wrists to their ankles that they may preserve perfect modesty. . . .

We denounce the commission of adultery as a sin next only to murder. . . . we do not deny a man the right to take a plurality of wives under the law of the Priesthood as taught by Joseph Smith but the Church neither advocates nor encourages such a practice. Concerning a woman’s having a plurality of husbands, we quote from Appstle [*sic*] Orson Pratt [an early Mormon apostle], “So likewise a woman is limited by the law of God to one husband; and she has no right to suffer her love to go beyond those limits.” . . .

We denounce homosexuality as a perversion of the purpose for which man was created . . .

We likewise denounce bestiality as unnatural and forbidden in the word of God . . . (*Voice of Zion*, 1977, vol. 3, no. 8, pp. 56–58)

Not all members of Bryant’s cult were aware of his deeper teachings. A former member of the group recalled:

For quite a long time, the general membership were in the dark about what the higher ordinances consisted of and many, having already gone through the LDS Temple ceremony, were most anxious to advance to the highest level so they could participate in them. At an earlier point, so was I . . . Pretty soon the group began to suspicion things themselves because of Bryant’s obvious growing display of homosexual relationship with one of his Patriarchal counselors. Then rumors about an ordinance book came out. . . . The whole thing finally blew apart. There was one last meeting where the members tried to pin John down . . . John practically admitted as well as tried to explain, that sealings of any kind, men to men or women to women had to be ‘sealed’ by intercourse . . . Bryant then headed for Oregon where he started a business . . . and later left many of his wives and children there to carry on the concern. The last I heard he was living in California . . . If you decide to use any of this material . . . I would prefer you do not use my name . . . However, I don’t want to bind you down with this. Rest assured that mentioning what went on in the group as I have explained it all, as well as what’s in the ordinance book is okay because I’m sure you could get this same information from any other former member of the group. (Letter dated November 25, 1991)

In the same letter we find a hint that there may have been some kind of sacrifice that went beyond the strange rituals detailed in Bryant's ordinance book:

As far as Bryant's ordinances infiltrating the LDS church, I at first thought this could not be, because to my knowledge Bryant's church has disbanded, at least in Utah. However, since you planted this seed, I have begun to reconsider and wonder if he could not have sent individuals back into the church to further the rituals.

One of the men I knew . . . later went back into the LDS church and could possibly be promulgating the ordinances in the LDS church. But this is really a wild assumption on my part.

However, 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." [As we will explain later, blood atonement is the practice of putting to death those who commit certain "grievous sins . . . that they will place the transgressors beyond the power of the atonement of Christ."] 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.

We have previously cited a publication by Bryant's group which claims that immoral practices had no place in the church. It would appear from this same issue that there may have also been concern regarding teachings of murder:

Some have been going about as servants of God claiming to reveal the "secret ordinances" of the Church of Christ and maintaining that these ordinances are the secret oaths and covenants delivered to Cain [i.e., the "murderous combinations" mentioned in the Book of Mormon].

Moreover, to equate the Church of Christ with the secret combinations emanating from Cain is ridiculous. Moroni tells us of these secret combinations that they were 'handed down even from Cain, who was a murderer from the beginning. And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power to gain power, and to murder . . . (Ether 8:15-16) Such works are abominable in the eyes of every Christian and we as a Church and as individuals abhor all such . . . We believe that even taking the life of an animal in sport is a sin and that a man's life can never be taken except in cases of capital punishment. . . . We denounce murder as the greatest of sins save one . . . (*Voice of Zion*, vol. 3, no. 8, pp. 56-57)

John Bryant seemed to have a very deep interest in the Biblical story concerning Abraham being commanded to offer his son, Isaac, as a "burnt offering" to the Lord. 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 his book, *The Writings of Abraham*, Bryant wrote a good deal about this matter and added a number of details that are not in the Bible. For example, he has 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 the same page, Bryant's purported translation of Abraham's ancient writings reveals that Isaac was very concerned that the sacrifice not be profaned: "And Isaac lay upon the altar and I bound him there and he said unto me, Bind me securely lest I move beneath the force of the knife and profane the offering before the Lord."

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 not connected to Bryant's group, there was a case in which a man who was training to be a Mormon seminary instructor actually sacrificed his own son. He maintained, however, that he performed this sacrifice to prove his devotion to God:

LOGAN [UTAH] (UPI) — A 25-year-old mother tried to call an ambulance the night her baby bled to death after her husband stabbed the infant in a religious rite, a telephone operator testified Thursday. . . .

Mrs. Lundberg is charged with obstruction of justice in the case. Her husband, Rodney was acquitted of murder charges in the case by reason of insanity, but was then committed to the State Mental Hospital. . . .

The woman is accused of hiding evidence that her husband stabbed their baby during the religious ritual, then let the child bleed to death while waiting for god to heal

him. Prosecutors said the mother took the knife used in the ritual and hit [hid?] it in her garden. . . . Brent Allen . . . testified that he tried to take the baby to the hospital after the child was wounded, but the father insisted faith would heal the child. He said Lundberg told him he was being tested like Abraham in the popular biblical story. . . . At Lundberg's preliminary hearing, Allen testified that Lundberg told him he put Justin on a table, gripped a knife with both hands, closed his eyes and slowly lowered the blade toward the child, praying for God to stop him. (*Salt Lake Tribune*, August 20, 1982)

The following day the same newspaper reported:

. . . a judge Friday dismissed charges that Lee Ann Lundberg concealed evidence when her husband stabbed her 11-month-old son in a bizarre test of religious faith. . . .

"Rodney was insane and I was in shock," a sobbing Mrs. Lundberg testified. "At the time, I did not step out of the situation to evaluate what was happening. I just kept reacting, doing what he was telling me to do." . . .

Lundberg . . . was studying to become a seminary instructor for the Church of Jesus Christ of Latter-day Saints . . .

Prosecutors contended that Mrs. Lundberg cooperated with her husband by burying the murder weapon, and laundering the infant's bloodstained clothing.

Mrs. Lundberg took the stand Friday, testifying that when she learned of the stabbing she called an ambulance but the call was canceled by her husband. (*Tribune*, August 21, 1982)

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 involving both heterosexual and homosexual acts. While there is no evidence that anyone was forced into this sexual activity, Bryant's ordinance book reveals that the mothers and fathers were taught in these rituals to have sex with their children. Even if there was no involvement with satanism, this is the very type of ceremony that could lead people into Satanic ritual abuse. We know that some of the material regarding Bryant's rituals was circulated among Mormon Fundamentalists.

The Shreeve Case

On August 8, 1991, Dawn House reported that police were after the leader of a polygamist group operating in Ogden, Utah, for sexually abusing children:

Police launched a manhunt Wednesday for the purported leader of an Ogden polygamist sect, who has been charged with sexual assault and sodomy of two children.

An Ogden judge signed arrest warrants for Arvin George Shreeve, 61, a self-admitted polygamist believed to head a group of 50 followers in the "Sister Program."

The group purportedly encourages women to practice polygamy and engage in lesbian acts. . . .

"I'm shocked—I thought they were just families living in polygamy," said Denise Rice, who lives . . . next to 10 homes owned by group members.

"I can't believe sexual abuse would be part of what they did," she said. "They were supposed to be worshipping God, but it sounds like a devil's cult to me."

Last Friday, police raided seven homes of group members and took nine children into protective custody . . .

"The children never were allowed out of the houses," said Ms. Rice. "The girls and women always wore dresses and the boys wore slacks. They maintained immaculate yards and they pretty much kept to themselves." (*Salt Lake Tribune*, August 8, 1991)

On August 23, 1991, the *Tribune* reported that three women who were members of Shreeve's group had also been charged with sexual abuse:

OGDEN — Three women members of a polygamist sect were arraigned Thursday morning on charges of sexually abusing children under the age of 14.

Sharon Kapp, 36; Jennifer Shreeve, 25, and Amy Partridge, 27, were all charged with aggravated sexual abuse of a child, a first-degree felony . . .

The purported male leader of the group, Arvin Shreeve, 61, was arraigned last week on two counts of aggravated sexual assault or, in the alternative, sodomy on a child involving two boys under the age of 14. . . . On Aug. 2, police raided seven homes of group members in a north Ogden neighborhood and removed nine children.

Later it was reported that Mr. Shreeve would prefer to plead guilty rather than have the children testify against him in court. On November 6, 1991, Arvin Shreeve did plead

guilty to four charges of sodomy and sex abuse of a child . . . Mr. Shreeve, speaking very softly, said he understood that his guilty pleas could result in life imprisonment . . . (Ibid., November 7, 1991).

On December 24, 1991, the *Tribune* stated that

Arvin Shreeve, founder and "master" of the "Sisters Council" religious cult was sentenced to 20 years—what amounts to life in prison . . .

On December 28, the same newspaper reported that

Arvin Shreeve . . . supposedly founded the child abuse-centered sect about 10 years ago. At its peak, there were about 70 members [men, women and children] . . . 10 of the children, all girls, are known to have been molested. Initially, Shreeve was charged with sexual abuse of boys, too, but those charges were amended to name only females when Shreeve showed himself more amenable to admitting to molesting girls rather than boys. . . .

VanDrimmelen said Shreeve attracted women into his "Sisters Council" by claiming that in the preexistence male spirits controlled female spirits and that it should be the same here on earth. Shreeve, said VanDrimmelen, was the "master" of the groups of women and of the children and that Shreeve "enjoyed the sexual favors of all of them.

The women also [sexually] had each other and some of the children,” claimed VanDrimmelmen [*sic*].

On January 3, 1992, the *Salt Lake Tribune* revealed:

Three more female members of the “Sisters Council,” . . . were charged with child-abuse offenses.

Jennie Lee Olsen, 24, was charged with two first degree felonies, sodomy of a child and aggravated sexual abuse of a child. . . .

Kracyn Jones, 29, was charged with first degree felony sexual abuse of a child and a second degree felony sexual exploitation of a minor. . . .

Laura Brokaw, 50, was charged with first-degree felony aggravated sexual abuse of a child, which the prosecution alleged involved five or more separate acts on a child under 14.

On January 23, it was reported that

Two more “sisters” of Arvin Shreeve’s “Zion Society” polygamous religious cult were charged . . .

Virginia Stagg, 31, was arraigned . . . on two second-degree felonies of forcible sexual abuse of a minor and sexual exploitation of a child.

Troylene Brown, 25, was also arraigned before West on sexual exploitation of a minor and on a third-degree felony charge of attempted sexual abuse. (*Salt Lake Tribune*, January 23, 1992)

The following month the tenth member of the Ogden cult, “Rebecca Johnson was charged with one count of aggravated child sexual abuse . . .” (Ibid., February 27, 1992). In addition to the ten members (Arvin Shreeve and nine women), the *Tribune* reported that “Two men, not members of the cult, have also pleaded guilty to having sexual relations in hotels with female children from the cult” (February 4, 1992).

It seems clear that either investigators had the Shreeve case very well sewed up or else that members of the group feared what might become public if they went to trial. In any case, the “sisters” followed Shreeve’s example and began to plead guilty to the charges. The *Tribune*, January 10, 1992, noted that the women “may avoid trial if members continue to plead guilty.” By February 27, the *Tribune* was able to report: “Eight sect members have pleaded guilty to various felony charges and four have been sentenced . . .” By March, however, some members of Shreeve’s group had second thoughts about the matter:

Ogden — A third member of a purported north Ogden polygamous sect wants to withdraw her guilty pleas to child-sex charges. Virginia Stagg, 31, filed her motion Wednesday . . . Stagg, along with Troylene Brown, 25, and Laura Brokaw, 50, have filed motions to withdraw earlier guilty pleas. (Ibid., March 5, 1992)

It would appear, then, that some members of the group will go to trial.

On June 3, 1992, the *Salt Lake Tribune* reported that Shreeve’s son,

Arvin Shreeve, has been charged with a first-degree felony count of sodomy upon a child. . . . He is accused

of sodomizing a male child younger than 14 years old. If convicted, he faces up to life in prison. . . . Michael Shreeve is the 11th member of the sect, whose members reportedly practiced lesbianism and a form of plural marriage, to face criminal charges.

Although the Shreeve’s cult reminds us in some ways of that formed by John Bryant, at this time we have no evidence of a connection. We also have no evidence to link the group to satanic ritual abuse. There is, however, one thing about the group that is rather shocking—i.e., the large percentage of women charged with crimes. Martha Rogers, a clinical and forensic psychologist, observed that those who claim to have participated in satanic ritual abuse say there were many women involved in the abuse:

3. As many as 40% to 50% of the perpetrators are alleged to be females. This is substantially different than any other known pattern of child molesters where women appear to compose 5% or fewer of known offenders. (*Issues in Child Abuse Accusations*, vol 3, no. 3, p. 169)

Surprisingly, in the Shreeve case nine of the eleven accused offenders are women! This is sixteen times the percentage we should expect. It is also interesting to note that Martha Rogers stated that in satanic ritual abuse the victims “typically are females” and that women sex offenders “typically chose adolescent boys as victims.” The women in Shreeve’s group, however, seem to have chosen girls as there [*sic*] victims. As noted above, “10 of the children, all girls, are known to have been molested. Initially, Arvin Shreeve was charged with sexual abuse of boys, too, but those charges were amended to name only females . . .” We have also shown that Shreeve’s son, Michael, has been “accused of sodomizing a male child.”

Mormons and Sacrifice

Notwithstanding the fact that Satanist Anton LaVey down plays the idea of animal or human sacrifice, many investigators believe that at least some Satanists are involved in this type of ritualistic activity. We have already quoted Aleister Crowley as saying that “A male child of perfect innocence and high intelligence is the most satisfactory and suitable victim.”

In over thirty years of studying Mormonism we have never found any doctrine which encourages the killing of an innocent child. There are, however, some unusual ideas concerning sacrifice which we should take a look at.

For example, while Joseph Smith condemned the practice of animal sacrifices after the death of Christ in his Book of Mormon (3 Nephi 9:19), he later wrote that, “These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings” (*History of the Church*, vol. 4, p. 211).

According to Wandle Mace, a devout Mormon, Joseph Smith instructed his followers to offer an animal sacrifice in the Kirtland Temple:

Joseph told them to go to Kirtland, and cleanse and purify a certain room in the Temple, that they must kill a lamb and offer a sacrifice unto the Lord which should prepare them to ordain Willard Richards a member of the Quorum of the Twelve Apostles. (“Journal of Wandle Mace,” p. 32, microfilmed copy at Brigham Young University Library)

According to Wilford Woodruff, who later became the fourth prophet of the Mormon Church, President Brigham Young stated that when the temple was completed in Utah there would be a sacrificial altar:

President Young said Joseph taught him to take the Quorums of the Church in their order begin[n]ing at the Oldest of Each Quorums & Anoint them Kings & Priest[s] unto God. . . . When the Temple is finished & a place duly prepared . . . Under the pulpit in the west End will be a place to Offer Sacrafizes. There will be an Altar prepared for that purposes [sic] so that when any sacrifices are to be offered they should be offered there. (*Wilford Woodruff's Journal*, 1833–1898, December 18, 1857, vol. 5, p. 140)

It has been alleged that Joseph Smith sacrificed a lamb in the early 1840s when he was trying to convince Sarah Pratt to be his plural wife (see our book, *Joseph Smith and Polygamy*, pp. 62–67). Although the evidence clearly shows that the first two prophets of the Mormon Church believed that animal sacrifice would be an important part of the “gospel,” we know of no accounts of any animal sacrifice in Mormonism after the 1840s. Nevertheless, Joseph Fielding Smith, who served as the 10th prophet of the church in the early 1970s, maintained that “Sacrifice by the shedding of blood . . . will have to be restored” (*Doctrines of Salvation*, vol. 3, p. 94).

From the evidence we have examined, it appears that Joseph Smith’s interest in blood sacrifices did not originally come from reading the Old Testament but rather from his participation in the occult. Joseph Smith’s involvement in magic practices had always been denied by the Mormon Church until 1971, when Wesley P. Walters discovered an original document which proves that Joseph Smith was a “glass looker” and that he was arrested and examined before a justice of the peace in Bainbridge, N.Y. in 1826. This document is Justice Albert Neeley’s bill showing the costs involved in several trials held in 1826. The fifth item from the top mentions the examination of “Joseph Smith The Glass Looker” (see *Mormonism—Shadow or Reality?* p. 34, for a photograph of the complete document).

This document confirmed the historicity of the examination record which was published in 1873. In this document Joseph Smith admitted that he used a Seer Stone which he placed in his hat to try to locate buried treasures. The reader will no doubt be struck by the similarity to the magical practice of crystal gazing which is widely practiced in the occult. In Joseph Smith’s time magicians and other individuals influenced by the occult used this method to

find buried treasures and lost items. In the printed record we read that Joseph Smith said “That he had a certain stone which he had occasionally looked at to determine where hidden treasures in the bowels of the earth were; that he . . . had occasionally been in the habit of looking through this stone to find lost property for three years . . .” (see complete transcript in *Mormonism—Shadow or Reality?* p. 32)

A few years after Smith’s run in with the law, he was using this same method—a stone placed in a hat—to translate the Book of Mormon. David Whitmer, one of the Three Witnesses to the Book of Mormon, wrote: “I will now give you a description of the manner in which the Book of Mormon was translated. Joseph would put the seer stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing” (*An Address To All Believers In Christ*, 1887, p. 12). Many witnesses confirmed this statement and even the Mormon historian B. H. Roberts referred to the use of a Seer Stone in translating the Book of Mormon:

. . . Martin Harris [one to the Three Witnesses to the Book of Mormon] . . . said that the Prophet possessed a Seer Stone, by which he was enabled to translate as well as with the Urim and Thummim, and for convenience he sometimes used the Seer Stone. . . .

The Seer Stone referred to here was a chocolate-colored, somewhat egg-shaped stone which the Prophet found while digging a well in company with his brother Hyrum, for a Mr. Clark Chase, near Palmyra, N. Y. It possessed the qualities of Urim and Thummim, since by means of it—as described above—as well as by means of the Interpreters found with the Nephite record, Joseph was able to translate the characters engraven on the plates.

Martin Harris’ description of the manner of translating [the Book of Mormon] while he was an amanuensis to the Prophet is as follows:

By aid of the Seer Stone, sentences would appear and were read by the Prophet and written by Martin, and when finished he would say “written;” and if correctly written, the sentence would disappear and another appear in its place; but if not written correctly it remained until corrected, so that the translation was just as it was engraven on the plates, precisely in the language then used. (*A Comprehensive History of The Church of Jesus Christ of Latter-day Saints*, vol. 1, pp. 128–129).

Besides using a magical stone, the money diggers often offered animal sacrifices to the demons who guarded the treasures. There seems to be a good deal of evidence to show that Joseph Smith and others in his family participated in blood sacrifices in their money digging operation. For example, in an affidavit William Stafford related:

I, William Stafford, having been called upon to give a true statement of my knowledge, concerning the character and conduct of the family of Smiths . . . do say . . . A great part of their time was devoted to digging for money . . .

Joseph Smith, Sen., came to me one night, and told me, that Joseph Jr. had been looking in his glass, and had seen not many rods from his house, two or three kegs of gold and silver, some feet under the surface of the earth . . . I accordingly consented to go . . . Joseph, Sen. first made a circle, twelve or fourteen feet in diameter. This circle, said he, contains the treasure. He then stuck in the ground a row of witch hazel sticks, around the said circle, for the purpose of keeping off the evil spirits. . . . the old man . . . by signs and motions, asked leave of absence, and went to the house to inquire of young Joseph the cause of our disappointment. He soon returned and said, that Joseph had remained all this time in the house, looking in his stone and watching the motions of the evil spirit . . . it caused the money to sink. . . . the old man observed . . . we had made a mistake in the commencem[en]t of the operation; if it had not been for that, said he, we should have got the money.

At another time . . . Old Joseph and one of the boys came to me one day, and said that Joseph Jr. had discovered some very valuable treasures, which could be procured only in one way . . . a black sheep should be taken on the ground where the treasures were concealed—that after cutting its throat, it should be led around a circle while bleeding. This being done, the wrath of the evil spirit would be appeased: the treasures could then be obtained . . . I let them have a large fat sheep. They afterwards informed me, that the sheep was killed pursuant to commandment; but as there was some mistake in the process, it did not have the desired effect. This, I believe is the only time they ever made money-digging a profitable business. (*Mormonism Unveiled*, by E. D. Howe, 1834, pp. 237–239)

For other accounts of Joseph Smith being involved in animal sacrifice (dogs and sheep) to appease the demons see our book, *Mormonism, Magic and Masonry*, pp. 32–34.

Involved in the money digging operation was the idea that human sacrifices were occasionally offered by the ancient people who buried the treasures in an attempt to thwart those who might try to find them. As we have shown, when the money diggers reached the site where they wanted to dig, they sometimes offered animal sacrifices to appease the “evil spirit” who guarded the treasure site. In addition, some seemed to believe that the death of one of the party searching for the treasures would help the others achieve success. In the book mentioned above we show that at one time Oliver Harper, a member of the group Joseph Smith was associated with in his money digging operation, was murdered. This occurred just over a year before Joseph Smith was arrested for money digging. The murderer was Jason Treadwell; he was executed for the crime on January 13, 1825. Wesley P. Walters, who researched into the murder of Harper, felt that Treadwell was originally part of the money digging group. In any case, Harper’s death was considered “by the remainder of the band as a providential occurrence, which the powers had brought about for their special benefit.” Nevertheless, the company did not find the elusive treasure. (See *Mormonism, Magic and Masonry*, pp. 34–37.) While it is alleged that Joseph Smith suggested that

it was “necessary that one of the company should die before the enchantment [on the treasure] could be broken,” there is no evidence that Joseph Smith ever actually ordered a human sacrifice to find any of the treasures he was seeking.

As previously noted, Joseph Smith joined the Masonic Fraternity and plagiarized material from its rituals which he used in his temple endowment ceremony. The founders of modern witchcraft also borrowed from Masonic rites. This, of course, has created some important parallels between witchcraft and Mormonism, and some writers have jumped to the conclusion that Mormonism was taken from witchcraft. Actually, Smith borrowed from the Masons in the 1840’s, long before modern witchcraft came into being.

Francis King gives this information:

Without exception all the cult members I have met have believed, or at least pretended to believe, that their magical-sexual-religious rites are of immemorial antiquity . . . It would be nice if this was so, but alas, it isn’t! With one or two dubious exceptions all the covens of the modern witch-cult owe their existence to the activities of Gerald Gardiner, an eccentric Englishman who died in 1964. (*Sexuality, Magic and Perversion*, p. 4)

Noted authority on religion and the occult, J. Gordon Melton, has issued a statement showing that Mormonism was not derived from witchcraft but rather that both had a common ancestor in Masonry. For more information on this matter see *The Lucifer-God Doctrine*, pp. 50, 65, 66. It is true that Joseph Smith’s brother, Hyrum, had some magic papers and that Joseph Smith himself possessed a Jupiter talisman (see photographs of these items relating to magic and astrology in our book, *Mormonism, Magic and Masonry*). Nevertheless, we have no data to show that he was part of any organized witchcraft or satanic group in the early 1840’s when he began working on the temple ceremony. There is, on the other hand, very good evidence to show that Smith borrowed heavily from Masonry in creating his ritual (see our books, *Evolution of the Mormon Temple Ceremony: 1842–1990*, and *Mormonism, Magic and Masonry*).

A Satanic Symbol?

Joseph Smith not only borrowed from Masonic rituals but he also appropriated Masonic symbols when he created his new religion. The Mormon writer E. Cecil McGavin frankly admitted that the temple has a number of symbols that are used in Masonry:

Masons who visit the Temple Block in Salt Lake City are impressed by what they call the Masonic emblems displayed on the outside of the Mormon Temple.

Yes, the “Masonic emblems” are displayed on the walls of the Temple—the sun, moon and stars, “Holiness to the Lord,” the two right hands clasped in fellowship, the All-seeing eye, Alpha and Omega, and the beehive. Masonic writers tell us that the Mormon Temple ritual and their own are slightly similar in some respects. (*Mormonism and Masonry*, 1956, Introduction, p. 7)

One of the symbols Joseph Smith probably borrowed from Masonry is the pentagram—i.e., a five-pointed star. Although he could have derived the idea from the magic papers in his brother's possession or even from the stars on the American flag, it seems more likely that they came from Masonry. A photograph of the Gillespie Monument, a Masonic monument in Ireland, shows a pentagram, a moonstone and a sunstone. All three of these symbols appear on the Nauvoo temple.

In any case, the pentagrams on the temple have proved to be embarrassing for the Mormon Church because many of them are upside down—i.e., having only one point of the star facing down. The problem this presents is that satanists and other occultists are also using the upside-down star. A “Daguerreotype” of the Nauvoo temple which was probably taken in 1845 seems to show the stars as being upside down. An examination of the Salt Lake Temple reveals that some of the pentagrams are upright while others are inverted.

It is also interesting to note that the Eagle Gate Monument, which is on State Street close to Brigham Young's home, has a large inverted pentagram in the center of the arch.

In his book, *Magic, White and Black*, pages 290–291, Franz Hartman comments as follows concerning the pentagram:

Superstitious and credulous people once believed, that if it were drawn upon the doors of their houses it would protect them against the intrusions of the sorcerer and the witch. . . . The spiritual knowledge of the Five-pointed Star is identical with its practical application. Let us beware that the figure is always well drawn, leaving no open space, through which the enemy can enter . . . Let us keep the figure always upright, with the topmost triangle pointing to heaven, for it is the seat of Wisdom, and if the figure is reversed perversion and evil will be the result.

The fact that the LDS Church uses a symbol on its most important temple which is now widely associated with Satanists has made many people very curious about what goes on within the building. Many people from all over the world gaze at the temple in Salt Lake and point out the inverted pentagrams. One Mormon woman who came in our bookstore was upset about the matter. Her bishop had warned her to be on her guard against the evil of satanic music and had pointed out the upside down stars on album covers as evidence of Satanism. Her husband, however, took her to Salt Lake City and pointed out the inverted pentagrams on the temple. She had never noticed these before and was very disturbed that these symbols appeared on the temple.

At any rate, one must be careful about making too much of this matter. Masons were using inverted pentagrams before Joseph Smith established Mormonism. For example, in his book, *Freemasonry Exposed*, first published in 1827, Capt. William Morgan shows an upside down pentagram (see page 106). We will never know exactly what significance Joseph Smith attached to pentagrams. In over thirty years of extensive research into the foundations of Mormonism we have never found evidence that any Mormon leader has ever ascribed

anything evil to pentagrams. Mormons who are secretly engaged in satanic ritual abuse, on the other hand, probably take delight in finding upside down pentagrams on the temple.

Satanists often have “Goatheads” inside their inverted pentagrams. Unfortunately, some anti-Mormon writers have given the impression that Mormons have such pentagrams. Some people, in fact, have asked us about this matter and were rather surprised to learn that no pentagrams with goatheads have ever been used by the Mormon Church.

In any case, the fact that Mormonism incorporated some occultic material from Masonry could have drawn some occultists to the church. As suggested earlier, it is also possible that the church's reputation for promoting polygamy during the 19th century caught the attention of those in the occult who have radical views on sexual behavior.

About thirty years ago we encountered an occultist by the name of William C. Conway who was trying to combine the teachings of Mormonism with those of the Druids. He believed in Joseph Smith and accepted the Mormon Fundamentalist doctrine that polygamy should still be practiced, but combined these beliefs with the teaching of reincarnation. He claimed, in fact, that he had been visited by “Our Druid Brother — the Mormon's Prophet Joseph Smith Jr. REINCARNATED.” He claimed to have “the Urim and Thummim—also the genuine ‘Seer-stone.’” (See *The Lucifer-God Doctrine*, pp. 57–58.)

In the late 1960's a man by the name of Barney C. Taylor founded the Mental Science Institute. Mr. Taylor had been a Mormon who participated in the temple ceremony in 1949. At some point Taylor became deeply involved with the occult and began using the name “Eli.” His Mental Science Institute combined many of the teachings of Mormonism with witchcraft. For example, Joseph Smith seems to have created a new word by slightly modifying the Hebrew word for star—*kokob*:

And I saw the stars . . . and that one of them was nearest unto the throne of God . . . And the Lord said . . . the name of the great one is Kolob, because it is near unto me . . . (Book of Abraham 3:2–3)

Eli, likewise, had a Kolob in his system of Druidic witchcraft:

Then one giant yellow sun; a world of very high vibrations, came into the Universe. This was the world of *Kolob*, the first. (*The Second Book of Wisdom*, p. 10)

In a revelation published in the Doctrine and Covenants, Section 76, Joseph Smith revealed that there are three kingdoms in heaven, the celestial, terrestrial and telestial. In his book, *The First Book of Wisdom*, page 22, Eli also used these three words: “All worlds, *celestial*, *terrestrial* and *telestial*, are inhabited by beings with physical bodies suited for their worlds.” While the final *r* is missing in “terrestrial,” it is obvious that Eli was borrowing from Mormonism. It is interesting to note that the word “telestial,” is not a real word but was coined by Joseph Smith.

It has been claimed by William Schnoebelen, a man who “was ordained and appointed a High Priest after the order of Melchizedek” in the Mental Science Institute, that Eli’s group had a “Wiccan wedding” ritual with similarities to the Mormon temple ceremony. In fact, in a copy of some pages of the document he has provided there are strong parallels to the temple rites. This typewritten document is entitled, “Ye Rite of Handfasting.” In this ceremony, as in the Mormon temple ritual, a man and woman are sealed together “for time and all eternity.” Unfortunately, we have been unable to trace it back to Eli himself or to show that the photocopies of the ritual were made prior to 1985; consequently, we cannot be certain of the document’s authenticity. Nevertheless, it does seem possible that Eli might have incorporated elements of the temple ceremony into his own witchcraft ritual. As we have shown, he had been through the Mormon temple and borrowed heavily from Mormonism in creating other documents we have examined. It has also been alleged by Mr. Schnoebelen that Eli urged occultists to go through the Mormon temple because he believed it had important “occult power . . . that could be achieved nowhere else” and had “important Masonic” secrets which had been removed from “American Masonry.”

William Schnoebelen has also brought forth two typewritten pages from another occultic ritual which is purported to be from the *Grimorum Verum*. It is entitled, “Lituria De Ecclesia Gnostica Spiritualis.” Since it relates to Satanism and Glenn Pace has suggested that Satanists may be operating in the Mormon Church, we felt that we should say something about it. Because it contains parallels to the Mormon temple ceremony some people have been led to believe that this document provides evidence that the Mormon temple ceremony is borrowed from Satanism. In our book, *The Lucifer God Doctrine*, we have clearly shown that such is not the case. A careful examination of the document reveals that it could not date back to the time of Joseph Smith. In fact, we have found that part of it was plagiarized from Aleister Crowley’s “Ecclesiae Gnosticae Catholicae Canon Missae.” It could have been written at any time between 1918 and 1985. At any rate, an examination of the document shows that someone has taken a part of the Mormon temple ceremony and combined it with a satanic document.

William Schnoebelen claims that he obtained it from a “hard core satanic group.” Evidence shows that after working with Eli in the Mental Science Institute, Mr. Schnoebelen wanted to go deeper into the occult. He eventually became a member of Anton LaVey’s organization, “The Church of Satan.” He claims, however, that he did not obtain the document from LaVey’s group but rather another organization that “claimed to be affiliated in California.” On the first page of this document we find the following:

(Let the altar be garbed in solar colors . . . Magister in scarlet with green satin apron. Seven candles lit. A Chosen Priestess of the Order should be upon the altar nude. . . . Other than Magister and Priestess, a Lucifer and Sister are needed.) . . .

M [Magister]: Before the mighty and ineffable King of Hell, and in communion with his children everywhere . . . I proclaim that Lucifer rules the earth; and ratify and renew my covenant to recognize and honor him in all things without reservation: to abjure all preteensions [*sic*] of righteousness and give myself wholly, body and soul, to the iniquities and evil which alone are pleasing to him, and likewise painful to our pallid adversaries. I acknowledge him to be the One, True God; and desire in return his manifold aid in the successful accomplishment of my lusts, and the fulfillment of my true will.

The seventh page of this same document contains a section which has unquestionably been taken from the Mormon temple ceremony:

M: May you have health in the navel, marrow in the bones, strength in the [word blacked out by Mr. Schnoebelen “in the interest of decency”] and in the sinews; and power in the priesthood be upon you and upon your posterity through all generations of time and throughout all eternity.

The reader will notice that this particular part of this evil ritual is taken from the “Ceremony At The Veil” in the Mormon endowment ceremony:

Lord: . . . “Health in the navel, marrow in the bones, strength in the loins and in the sinews, power in the Priesthood be upon me, and upon my posterity through all generations of time, and throughout all eternity.” (*Evolution of the Mormon Temple Ceremony: 1842–1990*, p. 141)

There are two views one may take with regard to the satanic document mentioned above: 1. It is a document created by someone familiar with both the occult and the LDS temple ceremony to be used in an actual satanic ritual. 2. It is a ritual created by someone who is trying to promote the theory that Mormons copied directly from Satanists. (For more information on the Mental Science Institute, Aleister Crowley and the question of the authenticity of the two occultic documents mentioned above see *The Lucifer God Doctrine*, pp. 41–58.)

If one were to accept the satanic or Luciferian document mentioned above as an actual ritual which was used by occultists, then the question arises as to whether it could have anything to do with Bishop Pace’s theory concerning a Satanic group which abuses children. As we noted earlier, we have found definite evidence that the document cited above contains material taken from the writings of Aleister Crowley. Nevertheless, the provenance of the document and some differences in the text as printed by Mr. Schnoebelen in two different publications make it somewhat questionable.

Blood Atonement Ritual

One of the most unusual teachings found in the early Mormon Church is the doctrine of “blood atonement.” In a manuscript written in 1839, Reed Peck said that the Mormon prophet Joseph Smith claimed he had a revelation in which Apostle Peter told him that he had killed Judas:

He [Joseph Smith] talked of dissenters and cited us to the case of Judas, saying that Peter told him in a conversation a few days ago that [he] himself hung Judas for betraying Christ . . . (*The Reed Peck Manuscript*, p. 13)

Although the doctrine of blood atonement was kept secret at first, 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. For example, on September 21, 1856, President Brigham Young, the second 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 *Mormonism—Shadow or Reality?* pages 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)

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. Joseph F. Smith, who served as the 6th prophet of the church, once admitted that he was about to stab a man if he even expressed approval of the murder of Joseph Smith. Under the date of December 6, 1889, Apostle Abraham H. Cannon recorded the following in his journal:

About 4:30 p.m. this meeting adjourned and was followed by a meeting of Presidents Woodruff, Cannon and Smith and Bros. Lyman and Grant. . . . Bro. Joseph F. Smith was traveling some years ago near Carthage when he met a man who said he had just arrived five minutes too late to see the Smiths killed. Instantly a dark cloud seemed to overshadow Bro. Smith and he asked how this man looked upon the deed. Bro. S. Was oppressed by a most horrible feeling . . . After a brief pause the man answered, "Just as I have always looked upon it—that it was a d___d cold-blooded murder." The cloud immediately lifted from Bro. Smith and he found that he had his open pocket knife grasped in his hand in his pocket, and he believes that had this man given his approval to that murder of the prophets he would have immediately struck him to the heart. ("Daily Journal of Abraham H. Cannon," December 6, 1889, pp. 205–206; see *Mormonism—Shadow or Reality?* p. 403, for an actual photograph from the journal)

If Joseph F. Smith had "struck" the man "to the heart," the killing would have been considered more an act of vengeance than a ritualistic act. If, on the other hand, a person consented to die for his or her transgressions, the sacrifice could have obvious ritual overtones. John D. Lee, who served on the Council of Fifty in the early Mormon Church, told of a case where there was prayer involved. 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 Andersen'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)

In *Mormonism—Shadow or Reality?* we have documented the fact that a large number of people were killed in Nauvoo and early Utah because of the church's

teaching regarding blood atonement (see pages 398–404-A, 428–450, 493–515). Since Brigham Young and other church leaders were stressing the doctrine of blood atonement in 1857, it is obvious that this doctrine played a very important role in the Mountain Meadows Massacre. Mormon historian B. H. Roberts called this massacre of an emigrant train "the most lamentable episode in Utah history, and in the history of the church." Mormon scholar Juanita Brooks acknowledged that prior to the emigrants arriving in southern Utah, "There was much preaching of 'blood atonement' . . . (*John D. Lee*, p. 206).

The Mormons believed that there were people among the emigrants who persecuted them before they came west. Brigham Young had once counseled: ". . . in regard to those who have persecuted this people . . . if any miserable scoundrels come here, cut their throats" (*Journal of Discourses*, vol. 2, p. 311). The Mormons who lived in southern Utah held a "special priesthood meeting" at Cedar City and decided that the emigrants "should be done away with." The priesthood leaders decided to "stir up the Indians" and have them attack the company. When it became apparent that the Indians could not overpower the emigrants, the Mormons came up with an insidious and cowardly plan to destroy them.

Mormon writer William E. Berrett gave this description of the massacre:

It was a deliberately planned massacre, treacherously carried into execution. . . . a flag of truce was sent to the emigrant camp and terms of surrender proposed. The Emigrants were to give up their arms. The wounded were to be loaded into wagons, followed by the women and children, and the men to bring up the rear . . . they were to be conducted by the whites to Cedar City. . . . the march began. . . . The white men at a given signal, fell upon the unarmed emigrant men. . . . Only the smallest children were spared. (*The Restored Church*, 1956, pp. 468–469)

In May 1861, Brigham Young visited the site of the massacre. His actions on this trip demonstrated that he approved of the massacre. Wilford Woodruff, who later became the 4th president of the Mormon Church, travelled with Young and wrote the following in his journal:

We visited the Mountain Meadow Monument put up at the burial place of 120 persons . . . A wooden Cross was placed on top with the following words: Vengeance is mine and I will repay saith the Lord. President Young said it should be *Vengeance is mine and I have taken a little*. (*Wilford Woodruff's Journal*, May 25, 1861, vol. 5, p. 577)

The Mormon historian Juanita Brooks reported that as President Young's party left the monument it was destroyed:

Riding with the company were horsemen from the south . . . One immediately threw a lasso rope around the cross, and turning his horse suddenly, jerked it down . . .

The others dismounted quickly and began tearing down the stones . . . the monument was demolished. (*John D. Lee*, p. 266)

Juanita Brooks, noted authority on the Mountain Meadows Massacre, believed that Brigham Young did not order the massacre. Nevertheless, she felt that Young and Apostle George A. Smith set up the conditions which led to the tragic event. Mrs. Brooks was, in fact, convinced that Brigham Young was involved as an accessory after the fact and took part in a cover-up of the crime. In her book, *The Mountain Meadows Massacre*, 1970, page 219, she firmly stated her belief that “Brigham Young was accessory after the fact, in that he knew what had happened, and how and why it happened. Evidence of this is abundant and unmistakable, and from the most impeccable Mormon sources.” For more information on the Mountain Meadows Massacre see *Mormonism—Shadow or Reality?* pages 493–515.

Interesting Parallels

There are a number of similarities between the Mormon practice of blood atonement and the satanic practice of human sacrifice:

1. In both cases human beings are sacrificed to please a deity.
2. Both ceremonies have an emphasis on the importance of blood being poured out. In Mormonism, as we have shown, it was taught that when “blood was spilt upon the ground,” the “smoking incense would atone” for a person’s “sins.” While it appears that many people were sacrificed in early Mormonism in a vindictive way, some may have been killed because the early Mormons loved them and did not want them to become “angels to the devil.” Satanists, on the other hand, appear to sacrifice people for purely selfish purposes—i.e., they feel that the blood of the person sacrificed gives them power.
3. Cutting a person’s throat is believed to be a good way to put a victim to death in satanic rituals. The early Mormons also used this method on many occasions.

While there are a number of parallels between blood atonement and satanic sacrifice, there are some important differences. One of the most important is that the Mormons did not delight in the sacrifice of children. Some Satanists, on the other hand, seem to find the practice of sacrificing children very appealing. It is true that the early Mormons were implicated in murdering a number of children in the Mountain Meadows Massacre, but the Indians were chosen to actually kill most of them. John D. Lee, who carried the white flag of truce to the emigrants, later revealed that just before the massacre, “Major Higbee reported as follows: ‘It is the orders of the President, that all the emigrants must be put out of the way. President Haight has counseled with Colonel Dame . . . none who are old enough to talk are to be spared’” (*Confessions of John D. Lee*, p. 232).

On page 237 of the same book, Lee said that the “Indians were to kill the women and large children so that it would be certain that no Mormon would be guilty of shedding innocent blood—if it should happen that there was any innocent blood

in the company that were to die. Our leading men all said that there was no innocent blood in the whole company.”

John D. Lee went on to say that after the massacre he learned that a very small child had been killed:

. . . one little child about six months old . . . was killed by the same bullet that entered its father’s breast; it was shot through the head. . . . I saw it lying dead when I returned to the place of slaughter. (p. 241)

On pages 242–244, Lee also claimed that a Mormon by the name of Knight

brained a boy that was about fourteen years old. The boy came running up to our wagons, and Knight struck him on the head with the butt end of his gun, and crushed his skull. . . . Just after the wounded were all killed I saw a girl, some ten or eleven years old, running toward us . . . she was covered with blood. An Indian shot her before she got with-in sixty yards of us. . . . I walked along the line where the emigrants had been killed, and saw many bodies lying dead and naked on the field, near by where the women lay. I saw ten children . . . they were from ten to sixteen years of age. . . . When I reached the place where the dead men lay . . . Major Higbee said, “The boys have acted admirably . . . all of the d____d Gentiles but two or three fell at the first fire.” He said that three or four got away some distance, but the men on horses soon overtook them and cut their throats.

Joseph Fielding Smith, the 10th prophet of the church, said that “Seventeen children of tender years—ranging in age from a few months to seven years—were all that were spared (*Essentials in Church History*, 1942, p. 516). John D. Lee agreed that sixteen or seventeen children were “saved alive.” The reader will notice that according to Joseph Fielding Smith’s statement, none of the children who were saved were over seven years of age. This is significant because, as we noted earlier, the Mormons consider that the age of accountability is eight years of age. They apparently believed that they would have been shedding innocent blood if they killed children under the age of eight. This is very different from the teachings of the occultist Aleister Crowley who felt that “A male child of perfect innocence . . . is the most satisfactory and suitable victim.”

The killing of children by the early Mormons at Mountain Meadows seems to have stemmed from the belief that it would have been impossible to perpetuate a cover-up if the older children had been saved. As we indicated earlier, we know of no teaching concerning the sacrifice of children by LDS leaders. Moreover, in all of the cases of blood atonement we have studied we do not know of a single case in which a child was murdered as the result of orders coming from the prophet of the Mormon Church. It has, of course, been alleged that Satanists in fairly high positions in the church have been engaged in sacrificing infants, but so far no one has furnished any evidence that the top leadership of the church is involved.

As we have noted earlier, Brigham Young taught that the practice of blood atonement was motivated by love—i.e., the victims were actually going to be saved from becoming “angels to the devil” through the sacrifice of their

own lives! While it is hard for any Christian or civilized person to accept the Mormon doctrine of blood atonement, the idea of Satanists or other occultists sacrificing innocent children just so they can gain power is far more appalling. It is true, of course, that Mormons who took part in blood atonement must have felt that they were doing some type of real service for the church and that they would eventually derive some benefit because of their obedience. An example of this is found on pages 234 and 235 of the *Confessions of John D. Lee*. Lee related that he received the order that

the emigrants should be decoyed from their strong-hold, and all exterminated, so that no one would be left to tell the tale, and then the authorities could say it was done by the Indians. . . .

After prayer, Major Higbee said, "I have the evidence of God's approval of our mission. It is God's will that we carry out our instructions to the letter."

I said, "My God! this is more than I can do. I must and do refuse to take part in this matter."

Higbee then said to me, "Brother Lee, I am ordered by President Haight to inform you that you shall receive a crown of Celestial glory for your faithfulness, and your eternal joy shall be complete."

Recent Murders

Although the Mormon Church seems to have abandoned the practice of blood atonement in the 19th century, some of the Mormon Fundamentalists have continued both teaching and practicing the doctrine. There have been a number of assassinations since 1972 in which the victims' blood was "spilt on the ground."

In August 1972, Joel LeBaron was murdered. His brother, Ervil LeBaron was arrested and convicted. Unfortunately, Ervil LeBaron's conviction was later overturned (*Salt Lake Tribune*, May 29, 1980), and the shedding of blood continued. The *Tribune*, December 28, 1974, gave this information:

A woman was reported slain Friday in a new outbreak of fighting between rivals in a dissident religious sect . . . first reports indicated a house was set afire and [the] occupants shot as they ran out. . . . Kraus said as many as 10 other persons were reported wounded . . . The LeBaron family was excommunicated from the Church . . . several years before the sect was formed because of what Mormon church officials said was apostasy and polygamy.

In 1975 another murder occurred in California. One of LeBaron's disciples, Vonda White, murdered a man named Dean Grover Vest. According to the *Tribune*, July 13, 1978,

In his opening statement in the murder and conspiracy trial . . . Rempel said he would prove that she killed Dean Grover Vest . . . by order of LeBaron to achieve "blood atonement." Vest was planning on "defecting" from the Church of the Lamb of God at the time of the killing . . .

On July 20, 1978, the *Tribune* revealed that

Sullivan said LeBaron told him that God said "to have a woman, Vonda White, to blood atone him . . . She would

. . . fix him a hot meal. . . . get behind him and shoot him in the back of the head until he was dead."

Vonda White was convicted and sentenced to "life in prison" for the blood atonement slaying of Mr. Vest.

In April 1975, Ervil LeBaron had Robert Simons assassinated in Utah. LeBaron continued to order blood atonement when people refused to accept his leadership, and on November 25, 1978, the *Salt Lake Tribune* reported that, "Investigators have said he may be responsible for between 20 and 29 slayings stemming from his leadership of the Church of the Lamb of God."

In 1977, LeBaron had Rulon C. Allred, who was also a Mormon Fundamentalist, blood atoned. According to an article printed in the *Tribune* on March 4, 1979, two women "went into Dr. Allred's office with guns blazing, shooting the victim seven times . . ." Years later Rena Chynoweth, a member of a team that was sent to kill Allred, revealed her involvement in the murder. In her book, *The Blood Covenant*, 1990, page 207, she stated:

I knew the moment had come to do what I was sent there to do. . . . I pulled out the gun, and fired at him. There were seven shots in my clip and I emptied it. I heard him gasp, "Oh, my God!" once as he fell to the floor, bleeding.

It should be noted that Rena Chynoweth was one of LeBaron's thirteen wives. Fortunately, LeBaron was finally brought to justice in May, 1980, for ordering the murder of Dr. Allred, and on August 16, 1981, he was found dead in his cell at the Utah State Prison. An autopsy was performed but the cause of death was not determined.

The Mormon prophet Brigham Young once said that any man who found his "brother in bed with his wife, and put a javelin through both of them would be justified, and . . . would atone for their sins . . . I would at once do so . . . I have no wife whom I love so well that I would not put a javelin through her heart, and I would do it with clean hands. . . ." (*Journal of Discourses*, vol. 3, p. 247). Ervil LeBaron, likewise, believed that in certain cases a man should blood atone his own wife. Lloyd Sullivan claimed that he had been having problems with his wife, Bonnie, and that LeBaron told him the Lord wanted him to take Bonnie to the "deep south and deep-six her there" (*Prophet of Blood: The Untold Story of Ervil LeBaron and the Lambs of God*, by Ben Bradley, Jr. and Dale Van Atta, 1981, p. 273).

Ervil even went so far as to order the death of his own daughter:

. . . Lloyd was in the Perth Street warehouse when he noticed Ervil's pride and joy, a green-over-white LTD, was sagging measurable. "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 . . . 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 . . . 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.” . . . “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.” . . . Sullivan was still incredulous at the implication. He later confessed “astonishment at the idea that he could kill his own daughter.” . . . he [Sullivan] pressed as if he were a prosecutor . . .

“The Lord ordered her to be blood-atoned, so He had her-blood atoned,” LeBaron replied . . . Ervil said, matter-of-factly, “Rebecca is no longer with us.” (*Prophet of Blood*, pp. 229–231)

Ervil LeBaron’s widow, Rena Chynoweth, points out that the death of LeBaron has not stopped the bloodshed:

Ervil never committed any of the murders himself. He didn’t have to. He had loyal followers like us to carry out his “God-given” commands. Like Charles Manson, he stayed behind the scenes, targeting his victims and sending us, his hard-core disciples, out as his executioners. . . . Now that Ervil is dead, some of his own sons have become avenging angels of his will. The blood-stained hand of Ervil LeBaron has reached beyond his grave.

For the past three years my family and I have been in hiding. My name is on a ‘hit list’ Ervil drew up shortly before his death. What was my “crime”? . . . What were the “crimes” of some of the other victims? The answer is that we were traitors, defectors from Ervil’s flock. We committed the unpardonable sin of breaking away from him. In so doing we, in effect, signed our own death warrants. (*The Blood Covenant*, p. 5)

Rena Chynoweth was not exaggerating concerning the danger facing those who fell out of favor with the LeBaron group. On June 28, 1988, the *Houston Chronicle* reported the death of four people, two of whom were brothers of Rena:

The hand of a dead man reached out to kill Monday. The first to die was Mark Chynoweth, gunned down in his North Houston appliance store. That killing was followed by Chynoweth’s brother, Duane Chynoweth, and Duane’s daughter, Jennifer, executed when they attempted to deliver a washing machine. The fourth to die was Eddie Marston in Irving, yet another former proselyte of a renegade cult leader . . . Ervil LeBaron lies buried in a north Houston grave, but his sons continue to kill.

The LeBarons are not the only ones who have tried to keep the early Mormon teaching of blood atonement alive. Dan and Ron Lafferty were once members of the Mormon Church. Ron Lafferty, in fact, claimed that he “served in three bishoprics” (*Salt Lake Tribune*, August 11, 1984). Ron acknowledged that he began to have an interest in polygamy although he denied that he practiced it. Both Ron and Dan were eventually excommunicated from the Mormon Church. They then associated themselves with a Mormon Fundamentalist group but were dismissed from the group in April, 1984. 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.”

The description of the murders given in the *Salt Lake Tribune* on Jan. 8, 1985, reminds one of the blood atonement killing in early Utah which was described by John D. Lee:

. . . 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 Laffertys and the LeBarons, there are many other Mormon Fundamentalists who believe the blood atonement doctrine, and some of them could even resort to its practice under certain conditions. The founder of the School of the Prophets claimed he received “‘a half dozen death-threat letters . . .’ One was signed ‘God’s avenger’

and another ‘The Avenger.’ One letter said: ‘We’ve got your number. We are going to do to you what the Laffertys did to Brenda Lafferty’” (*Salt Lake Tribune*, February 2, 1985).

According to the same paper (January 11, 1985), there are

a number of people involved in similar renegade fundamentalist sects. Those people, as part of their beliefs, often belong to armed paramilitary and survivalist groups, the official said. Another deputy put it this way: “You’d be frightened if you knew who some of these people were.” Apparently, some of these individuals attended Dan Lafferty’s trial.

The teachings of the early Mormon Church on human sacrifice, polygamy and incest could easily be used by Satanists to promote their own agenda. Furthermore, the fact that there are people in Utah who are still involved in these practices makes the state a fertile field for satanic worship. While the sexual abuse and sacrifice of children in satanic rituals seems far more evil than blood atonement and plural marriage, it would certainly be easier for those who believe in these teachings of the early Mormon Church to fall into Satanism. It is true, of course, that the current leaders of the Latter-day Saints are trying to suppress some of the more embarrassing teachings of Joseph Smith and Brigham Young. Nevertheless, the fact that they try to sweep these things under the rug instead of openly dealing with them leaves the door wide open for occultists who wish to penetrate the Mormon Church.

There Is Hope!

While it is very painful for Latter-day Saints to learn that Joseph Smith, Brigham Young and other leaders of the early Mormon Church brought forth doctrines which could not be based on revelations from God, their suffering does not begin to compare with that experienced by victims of satanic ritual abuse. Whether these victims are Mormons, members of other churches or no church at all makes no difference. They suffer such indescribable pain in both their bodies and their minds that some of them commit suicide.

Many of those who were victims of satanic ritual abuse have admitted that eventually they became so disturbed in their minds that they participated in ceremonies in which human sacrifices occurred. Some, in fact, have acknowledged that they sacrificed their own children in these rituals. Unfortunately, in Mormonism this presents a perplexing problem because Joseph Smith taught:

A murderer, for instance, one that sheds innocent blood, cannot have forgiveness. David sought repentance at the hand of God . . . for the murder of Uriah; but he could only get it through hell: he got a promise that his soul should not be left in hell. . . . [Murderers] could not be baptized for the remission of sins for they had shed innocent blood. (*Teachings of the Prophet Joseph Smith*, 1942, p. 339)

Apostle Bruce R. McConkie made it clear that a person who deliberately kills “is outside the pale of redeeming grace.

. . . Murderers . . . are not forgiven in the sense that celestial salvation is made available to them. . . . After they have paid the full penalty for their crime, they shall go on to a telestial inheritance” (*Mormon Doctrine*, 1979, pp. 520–521). In 1832, the Mormon prophet Joseph Smith received a revelation from the “Lord” in which he learned that the inhabitants of the telestial kingdom cannot go where “God and Christ dwell”:

These . . . received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. . . . These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. . . . These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times . . . the inhabitants of the telestial world . . . shall be servants of the Most High; but where God and Christ dwell they cannot come . . . (*Doctrine and Covenants* 76:100–101, 103, 106, 109, 112)

One of the authors [Sandra] recalls that in the late 1950’s her teacher at the Mormon Institute of Religion told her he had a friend who had committed murder. This teacher was rather distraught because his Mormon religion really had nothing to offer to this murderer who had been sentenced to death. Even if he fully confessed and repented, he would never be able to dwell with God in the celestial kingdom. According to Joseph Smith’s theology, he would be forever excluded in the telestial kingdom.

Bishop Glenn Pace seemed to grasp the serious implications of the matter. In his memo, page 5, he asked:

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? . . . Is a person who has been raised in an occult [setting] from infancy accountable for things that take place in a dissociated state, even though those acts were committed after the age of eight? . . . there is no place to go for an answer.

Mormonism seems to have no clear answers to these questions. Joseph Fielding Smith, the 10th prophet, claimed that

Through the atonement of Christ all mankind may be saved . . . But man may commit certain grievous sins—according to his light and knowledge—that will place him beyond the reach of the atoning blood of Christ. . . . Joseph Smith taught that there were certain sins so grievous . . . that they will place the transgressors beyond the power of the atonement of Christ. If these offenses are committed, then the blood of Christ will not cleanse them from their sins even though they repent. (*Doctrines of Salvation*, 1959, pp. 133–135)

In the 1979 printing of his book, *Mormon Doctrine*, Apostle Bruce R. McConkie still maintained that “there are some serious sins for which the cleansing blood of Christ does not operate . . .” (p. 92).

The LDS teaching that the blood of Christ cannot cleanse from all sin is diametrically opposed to the teachings of the Bible. In 1 John 1:7 we read that “the blood of Jesus Christ his Son cleanseth us from all sin.”

While Mormon doctrine concerning the atoning blood of Christ is very confusing, orthodox Christianity holds out a real hope for those unfortunate people who have become so deeply entangled in the occult that they have become involved in human sacrifice. The promise of forgiveness is freely available to all: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

It does not matter how evil our life has been; if we turn to the Lord in true repentance, he will take away our sins and give us a new heart filled with love, joy and peace. We simply have to put our full trust in the fact that God loves us and has provided salvation through Jesus Christ: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

If those who have been involved in satanic ritual abuse or human sacrifice will fully turn themselves over to the Lord, they can be completely forgiven. Those who have committed themselves to the Lord can rest in Psalm 103:11–12: "For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us." It is a wonderful feeling to know that we are completely at peace with God and that we no longer have to feel guilty for the past. This, of course, does not mean that we have a license to sin in the future. God has, in fact, called us to holy living (Colossians 3:1–17).

While those who have participated in the evils of satanic ritual abuse often have a hard time believing in God or that he can completely forgive their sins, many Mormons and members of other churches have another misconception that can be spiritually fatal: this is the failure to recognize their own sinful nature. The Apostle Paul pointed out the problem in Romans 3:23: "For all have sinned, and come short of the glory of God." Since we all have become trapped in our own sin and selfishness, we all stand in danger of losing our souls if we do not turn to the Lord: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). Every one of us, therefore, needs to acknowledge our own sinful and desperate condition before God and accept the free gift of salvation which comes through his grace: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

Although it is easy for those of us who have never been involved in satanic ritual abuse to condemn the wickedness of those who have become entangled in it, we

should remember that it is only through God's great mercy that we have been kept from the type of environment that leads people to commit such dreadful acts. Had we found ourselves in the same circumstances, it is likely we would have turned out the same way or even worse! If we fail to recognize our own sinful condition, we become as the Pharisee mentioned by Jesus:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke, 18:10–14)

Conclusion

In pleading with victims and/or perpetrators of the horrors of ritualistic abuse to turn to Jesus for spiritual healing, we do not mean to discourage them from receiving treatment from qualified therapists. The trauma and confusion caused by ritualistic abuse are so severe that those involved in any way really need professional help. We would urge those who even feel that they may have a problem to seek help from those who are qualified. Our readers should pray for the victims and even the perpetrators of this terrible abuse. The investigators and therapists working in the area of ritualistic abuse certainly need a lot of prayer. Besides the tremendous pressure of trying to help the ritually abused, many of those who counsel with them are fearful for their own safety.

We would solicit the prayers of Christians as we continue to pursue the truth about satanic ritual abuse. Pray that we will not be deceived about this important matter. We neither want to minimize nor to exaggerate the extent of this evil. We just want to know the truth about the matter. Pray also for our safety as we look into this dark and sinister area of the occult. One never knows what to expect when prying into illegal activities. For example, when we suggested in the March 1984 issue of the *Messenger* that Mark Hofmann's "Salamander letter" was a forgery, we had no idea that he would later kill two people to protect his bogus document business.