

# END RITUAL ABUSE

## NEWSLETTER

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P. O. Box 398  
Nelson  
New Zealand

### E.R.A. STATEMENT ON RITUAL ABUSE

Ritual Abuse is a very frightening terminology to many, but unfortunately this is the reality we are dealing with today. Denying ritual abuse exists is of no help to anyone, most of all victims/survivors. It is a brutal form of abuse to children, adolescents and adults, consisting of physical, sexual and psychological abuse, and involving the use of rituals. It usually involves repeated abuse over an extended period of time. Physical abuse is severe, sometimes including torture and killing. Sexual abuse is usually painful, sadistic and humiliating, intended as a means of gaining dominance over the victim. Psychological abuse is devastating and involves the use of ritual indoctrination which includes mind control techniques. ERA's view is to keep the subject of ritual abuse on the public agenda, to educate and inform readers of its prevalence, and to discuss the diagnostic and treatment issues that arise from it.

### **GREETINGS FROM E.R.A.**

Hello Readers.

It has been some time since the last newsletter. NO - we have not gone defunct. We simply gave ourselves permission to have a break. (It's called looking after ourselves.) Our apologies if we have inconvenienced anyone.

Nevertheless, we are now back on board with regular newsletters coming out 3 monthly.

**NEW ADDRESS:** Due to some committee members leaving Christchurch, there is now a new address for ERA

**ERA**  
**PO Box 398**  
**Nelson**

Please send all correspondence to ERA to this address.

A survivor's support group has again been asked for in Christchurch. For those people who are in counselling and wish to belong to a support group

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you should still contact ERA at Box 398 Nelson, and you will be given the particulars. An E.R.A. committee member will facilitate the support group here in Christchurch.

If there are survivors who wish for a support group to be established in Nelson, please contact E.R.A. there.

E.R.A.'s ground rule for support groups is that each person must be in counselling for the safety of yourself and other survivors.

**FUNDING:** Readers, we again have been successful with Lottery Grant for funding. We applied to fund a paid worker, and to purchase E.R.A.'s own computer. However, we were unsuccessful in that area, and so will continue to rely on voluntary labour and equipment. Fortunately, we did receive \$700 towards the production of the newsletter.

This is very helpful, but we do have to be reliant on subscriptions as well. Again we would like to acknowledge the assistance of the Lottery Grants Board in the production of the newsletter.

Finally, Lottery Grants Board have visited the officers of E.R.A, giving the society a random check to ensure all monies have been spent accurately, and all books and figures are up to date. The visit went smoothly, with no problems arising and all were satisfied.

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### **CHILD SEX ABUSE BY PHILLIP VINE RADIO N.Z. SUNDAY SUPPLEMENT, AUGUST 1995**

Let's play word association.

What comes into your minds if I say "Child Sex Abuse"? False memories, overzealous social workers, miscarriages of justice.?

The feeling is likely to be one of suspicion. Three years ago it wouldn't have been like that. Three years ago anyone with a modicum of social conscious would have reacted with concern to this very real problem.

So what happened?

Since then the New Zealand public has been treated to a remarkable backlash..

It's easy to identify when the backlash began. Compare for yourself the sympathies in the headlines before the first quarter of 1992. "The need for help grows and grows", "Fighting back, and women's struggle against child abuse". Then almost

overnight the language of the media reports changes, speaking of "the counselling supermarket", and even "the child abuse industry".

That is what new age historians might call a paradigm shift, a change in collective thinking. But a paradigm shift normally refers to a step forward for society. I would argue that what has happened is a paradigm slip. A giant leap backwards.

It wasn't accidental. The slip started as a relatively small campaign that found enormous favour in the press. Nowadays it is not uncommon to hear normally well-informed people talk of sex abuse most sceptically as just a figment of children's imagination or the distorted memories of adults.

The campaign against believing victims of child abuse began in the United States in the early nineties. It centred around the so-called False Memory Syndrome which supposedly casts doubts on the ability of survivors of abuse to remember what happened to them. Suddenly the media had a new angle on an old story; the hidden victims of the tragedy, the wrongly accused. First they undermined the memories of survivors, then a battery of experts cast doubt on the evidence of children. The media here and abroad focussed on the more bizarre aspects of abuse. Child sex abuse became a synonymous with satanic rituals. The more sensationalist sections of the media built up a plot that involved twisted feminists and perverted doctors implanting ideas in children's heads.

Journalists with a taste for conspiracy theories might have done better to look at the organisations behind the backlash. Organisations which set up to protect allegedly innocent abusers. They might have noted with interest that one of the doctors closely connected with the False Memory Foundation has put his name to an article in a Dutch magazine saying paedophiles shouldn't be ashamed of their sexual preference for children. Presumably similar vested interests exist in New Zealand.

I suspect that the underlying reason for the success of the backlash lies in the automatic reaction of people when faced with horror. They want to close their eyes, to hide. Sexual abuse of children is horrific. It is very hard to accept that people are capable of it. But they are.

And out there are thousands of people, perhaps many listening to this programme, who have been abused as children and will say nothing because of shame and the chilling intimidation imposed by

their abuser. In one case I reported on in England a creche worker told his victims that if they told he would come through the power sockets and kill them wherever they were. These children were only four. That kind of mind bending is why survivors aren't jamming the phone lines on talkback radio, saying that child abuse does happen, every day, in New Zealand.

The long term implication of this paradigm slip are quite considerable. A drop in public perception means a drop in public funding. The doctors, social workers, police and therapists working in this field, already heavily demoralised, will face further blows if resources are cut.

The first step in prevention will be jeopardised if we allow ourselves to believe abuse doesn't exist.

To those of you who bemoan a politically correct climate where an elderly man cannot invite next door's children in for a sweet, I would ask what is more important - the freedom of adults from accusation, or the safety of children? That is the choice. Ask any parent of a child who's been abused which they would choose and you will hear only one reply.

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#### **PRESUMING TO KNOW THE TRUTH.**

*By Judith Herman.*

*Source: Nieman Foundation at Harvard University.*

*Vol XLVIII, No 1 Spring 1994, pp 43-45.*

About three years ago, I received a phone call from Lawrence Wright, a reporter who was working on a sensational crime story involving allegations of cult rituals and incest. He was seeking my opinion because of my professional knowledge of sexual and domestic violence. We talked about the issues in the case for about an hour. Or, rather, we argued, for Wright made no effort to hide the fact he strongly disagreed with my views. I was relieved to find that he eventually decided not to use any material from our interview in his two part story, "Remembering Satan" which appeared in the *The New Yorker* in May 1993.

The facts of the case, briefly, are as follows: In 1988, Paul Ingram, a deputy sheriff in Olympia, Washington, confessed to sexually abusing his daughters, corroborating their reports. Appeal courts have since ruled that this initial confession was properly obtained.

On prolonged and repeated questioning, however, Ingram claimed to remember committing

more and more horrific crimes. Police investigators, believing they had uncovered a satanic cult, resorted to dubious methods of interrogation, pressuring Ingram, his daughters and other family members to come forward with increasingly grotesque allegations and to implicate others. Two men who Ingram and his daughters named in their statements were arrested. The charges against them were eventually dropped when it became clear that the investigation was hopelessly muddled. Ingram, sentenced to prison after pleading guilty to the original charge of incest, has now recanted all of his confessions, contending that they were coerced.

"Neither of us will ever know what really happened in this case", I pointed out to Wright (I paraphrase our conversation from memory, since I did not take notes at the time). "Ingram might be innocent. He might be guilty of an incest. He might be guilty of additional crimes. There may or may not have been a sex ring or a cult. How can you pretend to know the truth."

Wright acknowledged the facts of the case were subject to more than one interpretation. But his mind was made up; some of the crimes that Ingram and his daughters described were so horrendous that he simply could not believe they might have occurred. Furthermore, Wright reasoned, if any of the allegations in this case were false, then all must be false, and if they were false in this case, then they must be false in numerous other cases. To Wright, the Ingram case represented an archetype, a modern-day equivalent of the Salem witch trials. He was concerned about what he believed was an epidemic of false accusations made by men and women who recall childhood experiences of abuse. In the *The New Yorker* article, he would write "thousands of ... people throughout the country have been accused on the basis of recovered memories," and that "certainly many (of the memories) are false (May 24, 1993, p.76)"

"Thousands? Certainly?" I asked Wright. "How many cases of false accusation have you actually documented?"

After some hesitation, Wright admitted "One". Meaning Ingram. As I hung up the phone in frustration, I wondered whether quaint ethical principles like accuracy and impartiality had become obsolete at *The New Yorker*.

The outbreak of false-complaint stories coincided with the formation in early 1992 of an advocacy group for accused parents called the False

Memory Syndrome Foundation. The very name of the foundation revealed its sophistication in the language of public debate. It was catchy. It sounded scientific. Few reporters bothered to find out that no such "syndrome" has been shown to exist. The foundation further enhanced its image by recruiting a number of prominent psychiatrists and psychologists to serve on its advisory board. Some board members became zealous champions of the cause, giving frequent interviews to the media and testifying on behalf of accused perpetrators in court.

The foundation proved highly adept at promoting its point of view. Accused parents gave anguished interviews to reporters, who published their side of the story unverified and without reply from the accusing sons and daughters. FMSF advisory board members then offered their opinions, which reporters also tended to accept at face value. Each favourable story was quickly recycled to the media so that one piece built upon another. The story became "hot".

By March 1993, public controversy had become so intense that a distinguished group of psychology researchers issued a plea for "a more even handed approach to this topic". "It would be fascinating," they wrote in a letter to the American Psychological Society Observer, "to understand the mechanisms involved in memories for traumatic events that never occurred. But a necessary precondition is unequivocal knowledge that the event did not occur. For the sake of intellectual honesty, let's leave the term "false memory syndrome" to the popular press".

It seems particularly ironic that in a story that hinged on credibility, so many reporters uncritically promoted the highly partisan arguments of the FMS foundation. In some feature stories inspired by FMS advocacy, reporters failed even to identify their single most influential source. Lawrence Wright, in his *New Yorker* articles, cited the opinions of four FMSF board members without revealing their affiliation. Leon Jaroff, in *Time*, cited five, representing each as independent expert. Even respected *New York Times* science reporter Daniel Goleman gave a misleading advantage to the FMSF position, first, by quoting two of its most outspoken board members without noting their affiliation, and second, by citing FMSF founder Pamela Freyd as a psychologist (which she is not), rather than as the wife of a man accused of incest (which she is).

It was not until January 1994 that the first-in-

depth investigative treatment of the FMS foundation appeared in the mainstream press; Steven Fried's thoughtful and scrupulously balanced article in *Philadelphia Magazine*. By then, the organisation's carefully cultivated image of respectability had begun to tarnish. One founding board member, Dr Ralph Underwager, had to be retired as a prominent spokesperson and was eventually asked to resign from the advisory board after giving a sympathetic interview to a Dutch magazine called *Paidika: Journal of pedophilia*. Another FMSF apologist, Clark University psychologist Joseph DeRivera, admitted a previously undisclosed personal stake in the controversy after he was publicly confronted with a signed statement of accusation from his daughter. Psychology Professor Jennifer Freyd, the daughter of the organisation's founders, broke her silence, detailing an ongoing pattern of parental harassment in the present that lent plausibility to her allegations of sexual abuse in the past. At this writing, naive acceptance of the FMSF position appears to be on the wane. The question remains: What took so long?

**Stephen Fried, of *Philadelphia Magazine*, gave the first and most obvious explanation: Biased stories are easy and compelling. "If you've got a crying mum, you've got a story. If you've got a crying dad, my god, you've got two stories.' If you don't get the other side of the story, you've got to be swayed". Balanced stories, by contrast, can be intellectually challenging and emotionally wrenching. Fried described how difficult it was to maintain his equilibrium while researching the story: "I went through a month and a half of hell, feeling torn apart. You feel that all the skills you bring to journalism are inadequate. You want to know who is lying and you don't know."**

Fried also thought that the personal views and prejudices of editors played an important role in shaping the story: "It comes down to who the editor is friends with. If he know the victim he will do a pro-victim story. If he's friends with an accused parent he will do a pro FMSF story". He believed that editors had greater latitude for personal bias in what he called "soft" stories because they are not taken as seriously as "hard" news.

In addition, Fried observed, the press had been easily manipulated because the rules for covering "hard" news were ill-suited to the "soft" realm of private life. In public, political disputes, he ex-

plained, journalists count on both parties to argue their side of the story aggressively, assuming that balance will emerge from a vigorous adversarial process. In family disputes, however, he could see that this process did not work fairly; it rewarded those who wanted to fight, and punished those who wanted to avoid conflict. He noted that most of the FMSF parents had not been publicly accused by their children, and very few faced formal legal charges; most often the children simply wanted to be left alone. When FMSF parents spoke to the press, they knew that their children would be unlikely to contest their statements, no matter how outrageous. Randolph Ryan made a similar observation in a column published in the *Boston Globe* (May 15, 1993): "Those accused of sexual abuse," he wrote, "have an overwhelming interest in discrediting the children and family members accusing them ... They resort to war by public diplomacy. The other side - therapists, family, friends - cannot answer back in kind. For all those concerned about the victim ... maintaining privacy is crucial ... As a result, the message carried to the media is often heavily biased in favour of the perpetrator."

Without recognising it as such, both Fried and Ryan had come to a basic feminist insight. They saw that the rules of journalism, like the rules of other major institutions, are made for the public world of war and politics, the world of men. The rules are not made for the private world, the world of sexual and domestic relations, the world of women and children. The same principles that ensure a reasonable degree of equity in conflicts between men do not ensure equity in conflicts between men and women, parents and children. Rather, they guarantee an advantage to those who command status and power in the public realm; they favour men over women, parents over children.

In addition to this inherent, structural bias, I wondered whether overt antifeminist sentiment had played a role in the press response to the FMSF. The several journalists - male and female - whom I interviewed were divided on this point. Women generally perceived a backlash, while men did not. As members of the subordinate group, female journalists were more sensitive than their male colleagues to subtle manifestations of prejudice. For example, most women recognised the bias implicit in emotionally laden terms such as "mass hysteria" or "witch hunt". These terms call up the frightening image of packs of irrational women bent on destroying innocent people, their use evokes a stereotype of

women as vengeful, suggestible, and prone to fantasize about sexual violation. Advocates for FMSF invoked the Salem witch trials as their central dramatic paradigm, and many reporters simply accepted this construct, unaware that they were perpetuating a sexist canard.

Of the women I interviewed, only Christina Robb, former staff writer for *The Boston Globe*, was willing to address the question of gender bias for the record. I asked her why she thought the press had been so easily misled. She answered without hesitation: "Because editors are men".

How then, did she account for the fact that several of the most polemical pieces have been written by women?

"This is Daddy's Girl," she answered. "The women who will put forward the man's self-protective ignorance as her base of knowledge, the woman who will say, 'prove to me that she (the accuser) isn't lying'. She is the answer to the editor's prayers - but he doesn't even know he's praying."

Robb went on to add that she thought most editor's were well-intentioned and would feel insulted and hurt by any intimation of gender bias. "They (editors) are part of a dominant group. They do not have a body of knowledge and personal experience that validates the reports of victims. You can't say to a biased editor, you're seeing crooked. You can't say to a bent twig, be straight."

This is an old story, ever new. None of us is ever entirely free from our prejudices; the best we can do is strive to overcome them. This is one reason why we have codes of ethics, and why they are so often forgotten. A standard code of journalistic ethics (Associated Press) includes the following principles:

- *Newspapers must be committed to the accurate reporting of facts. Safeguards to avoid error should include systematic verification of facts and corroboration of critical information.*

- *In matters of significant controversy, an honest and vigorous effort must be made to include reasonable opposing views.*

- *The motives of those who press their views upon journalists must be routinely examined and, where appropriate, revealed to the reader.*

Application of these three basic principles might have saved the press from the embarrassment of having been so easily manipulated in this instance. It remains to be seen to what extent the press is either capable of embarrassment, or wishes to be saved.

## DID YOU KNOW?

### CONVICTED RAPIST SOUGHT SHIPLEY'S HELP - ALLIANCE

*Source: Christchurch Press. Sat March 16 1996.*

**Convicted multiple rapist** and child abuser Stewart Wilson once visited the Ashburton home of former Social Welfare Minister, Jenny Shipley and contacted her office several times before his arrest in 1994, it was revealed yesterday.

Details of the Blenheim man's attempts to contact Mrs Shipley were released by the Alliance after it obtained the information through a series of parliamentary questions on Wilson, who was sentenced to 21 years in prison yesterday.

Wilson visited Mrs Shipley's Ashburton home in December 1992, when he was passing through the town, but a spokeswoman for the minister said she was not home at the time.

In 1993 Wilson also visited Mrs Shipley's electorate secretary to discuss the Blenheim office of the Social Welfare Department, but the minister was unavailable.

The information released yesterday revealed that Wilson wrote to and telephoned Mrs Shipley's office frequently during 1992 and 1993 with requests for counselling and outlining his concerns over his treatment by the Income Support Service.

During Wilson's contact with the minister's office, assurances were sought from the Blenheim Children and Young Persons Service given that "at that time formal intervention to remove the child was not justified", Social Welfare Minister Peter Gresham said in his reply to parliamentary questions. "Advice received from the police during this time was that they were closely monitoring Mr Wilson's activities," Mr Gresham said.

A spokeswoman for Mrs Shipley said the minister and her staff "recognised early on that this was a highly dysfunctional family in distress and each contact was taken seriously and appropriate action requested of the Department of Social Welfare in Blenheim.

"The minister welcomes any inquiry by the Department of Social Welfare and hopes that it will be thorough and searching so that if any mistakes were made, they can be prevented in

the future. The minister also wonders if the police should hold a similar investigation into their involvement with Wilson," the spokeswoman said.

A spokeswoman for Mr Gresham confirmed that the Children and Young Persons Service was making an inquiry into the handling of the Wilson case, as was standard when questions had been raised about department practices. The results were expected soon.

Police assistant commissioner Neville Trendle said any concerns about police handling of the case would be addressed in the standard debriefing. Some "remarkable and exceptional" police work had been done to get the "complex and difficult" case to court. Alliance Social security spokesman Dave Macpherson said Mr Gresham's answers showed that Social Welfare was unable to deal with a "looming" problem.

"I cannot speculate whether Mr Wilson's repeated attempts to talk to Mrs Shipley were a cry for help or an attempt to throw the department off the scent. "But the mere fact that so many contacts were recorded with this family should have triggered much quicker preventative action," Mr Macpherson said.

Mr Macpherson said senior social workers had indicated there were several contributing factors to the Wilson-type scenario, including reduced social workers, increasing workloads, high staff turnover, and lack of training.

### JUDGE JAILS WILSON FOR 21 YEARS ON RAPE, ABUSE COUNTS.

**Repeated rapes, indecencies, bestiality, and child abuse** have earned Stewart Murray Wilson one of the longest jail sentences in New Zealand legal history.: 21 years.

In the High Court in Wellington yesterday, Justice Heron said he realised the sentence was very long but it was needed to reflect the enormity of Wilson's crimes and to protect women and girls from his possible re-offending.

Because his crimes involved violence, Wilson 49 of Blenheim, will not be eligible for parole until he has served 14 years. The judge said Wilson's sexual abuse, degradation and torture of women spread over many years, and his sentence equated to roughly one year's jail for each year of offend-

ing. The judge said the failure of authorities to bring Wilson to justice for his crimes undoubtedly generated considerable anxiety in his victims, but the reasons Wilson was not detected sooner were not capable of easy analysis.

A jury found Wilson guilty of 23 charges stretching back 20 years. He took ill during the last day of his trial and was not there to hear the jury's verdict, but seemed "fully recovered" yesterday. The judge said the community owed a debt to prosecutor Warwick Gendell and the police who prepared the case. Wilson's offences pre-dated the September 1993 increase in the maximum sentence for rape from 14 to 20 years. The judge divided the offences into those pre-dating the 1985 changes in sexual offending laws that introduced the concept of sexual violation, and those that came afterwards. His maximum sentence for crimes in the pre-1985 group was eight years for what he described as a particularly nasty rape.

In the second group, the maximum sentence was 10 years for the rape of a Danish tourist, which was added to the eight-year-sentence in the earlier group. The judge gave Wilson an extra three years for terrifying and torturing his daughter, who is now aged six.

The judge said she was so badly treated her teeth were decaying stumps, she had been forced to watch Wilson having sex, and she showed severe psychological damage. The judge said that from the absolute silence when a young woman whom Wilson had raped in front of her mother gave evidence, he detected the jury had difficulty accepting what Wilson would do to assert control. The judge said Wilson preyed on vulnerable women and their dependent female children and frequently drugged them before subjecting them to assault, rape, and other indecencies. "The punch in the face seems to have been your stock in trade", he told Wilson.

Wilson was the child of alcoholic parents and the one point to his credit was that he had overcome his own liquor problem, though he had also used the organisation that helped him as a place to find vulnerable women. Wilson has been in a psychiatric institution during his teenage years and his educational opportunities had been limited, but he had manipulative skills that, properly used, could have helped him do well in the community.

## THERAPIST'S PAGE.

By Lois A. Toevs, M.D., Ph.D

*Lois Toevs is a Family Physician practicing at Lols Alamos Medical Centre in Los Alamos, New Mexico.*

*Source: Many Voices. Vol VII, No 4. August 1995.*

I want *Many Voices* readers to know that many of us in the Health Care Profession are trying to better the care given to D.I.D. and Dissociative Disorder patients. We are not all pompous and arrogant. I am part of my patient's "team". I help advise, console, and guide. It's not my place to force or coerce my patients to do my bidding. That is not care-giving, but tyranny. Because I have the knowledge to heal, I do not have the right to use my power to control others. But I do have the right not to participate in enabling destructive activity in a patient.

I continue to be concerned about the medical treatment given to dissociative people, especially when they need emergency care. To prevent further revictimisation, I would like to present my way of helping medical doctors to better understand dissociative patients, incest victims, rape victims, and victims of childhood abuse or ritual abuse. Therapists may wish to share the following information with emergency room physicians in your area who may need more knowledge about dissociative or previously-abused people:

My MPD (D.I.D.) patients were terrorized as children, often were punished by torture at the whim of some authority figure. Just about every method we use to medically treat a patient has been turned into a method of torture and used on some small children or teenagers.

Doctors interact with these patients often when they are in *extremis* from another self-mutilation or suicide attempt. The person you see, the person you are speaking to, the person you are forcing tubes down is seldom if ever the personality that tried to take her life or the life of the "system" of alters (alternate personalities). Almost certainly the personality who could no longer cope was an overwhelmed and terrified child. The "host" personality may be an adult but most of the severely threatened personalities are children or teens who were brutalised and do not have the coping skills, defense skill, or reasoning ability of an adult.

My patients are very fearful of being punished, shamed, or told they are bad. These were the

messages they always received as children at the time they were being brutalised. My patients are terrified of coming in to your emergency room, but they and their families know that only you can administer certain life-saving treatments. They do not find compassion, kindness, or understanding of their situation. They feel that they are interrogated, demeaned, restrained, and given no say in their care. There may be twenty personalities in that one body, but only one of the personalities cut and slashed. Only one took the overdose. Almost *never* will the one who took the overdose be the one who is "out" in the emergency room to get the NG tube and all the needles. This frightened "system" of mostly child personalities needs the comforting and reassurance that any child overdose deserves. It is not surprising that the person who is "out" will get defensive and combative. Her history is that previous situations of being restrained or not having control of the situation resulted in torture, molestation and possible sacrifice, and she is fighting for her very life. It is very common for the perpetrator of the atrocities on these children to have said he/she was doing this because he/she "cared" for the child. The perpetrator used the same words, tools, and methods that we do today in medicine (NG tube, foley catheters, foley catheters clamped for an ultrasound, pelvic exams, rectal exams, pelvic speculums opened wide, Ipecac, suturing, endoscopy, gastric lavage, enemas, flexible sigmoidoscopies). How is this "system" of frightened beings to know us from her previous tormentors?.

**In my practice with my five D.I.D. clients, I sew them up; I administer Ipecac at their homes; I do pelvic and rectal exams. I may even deny them medication they want, but I never do these procedures on a child alter. I always elicit the assistance of the "system" to help me. I ask permission before I touch her body. I explain what I am going to do and why. I ask her if she is ready - for she is the recipient of my care. I am just the care-giver. I can ask "What medicine did you take?" When she answers "I don't know," I believe her. The one who is out does not know and is amnesic for the overdose event. But I don't stop there. In gentlest terms, I inquire, "Well, is there someone inside who might help me?. Can I speak to that person? I need help so I can help the one who was so frightened today. Does anyone inside know who needs the help right**

now? Does anyone know what she took so I can help her not hurt so much? Often there is a very rational helper-adult inside who oversees the alters and helps guide the system. She is not in control of the alters but often knows what is going on. Ask for that helper to come and help you and *participate* in the emergency care. The woman is then no longer a victim again but is empowered to help keep all of the system alive until the frightened, suicidal one can be helped.

What you are seeking as an ER Physician is to do your life-saving medicine, but you are doing it not on a single person but on a highly complex and intricate system of alters who may have very few internal conversations with one another. What the dissociative person is seeking is an escape from the constant internal fear and the terror of re-victimisation. In your efforts to save this person's life, you often revictimise the patient just when she is most vulnerable and thus set the scene for another out-of-control situation and another suicide attempt.

How can I help you understand these courageous patients better? They have had the courage to survive unspeakable and unknown terrors since early childhood. In our attempt to keep them alive, we must not become their terrorizers also, but rather, those who they can turn to in times of great medical needs. None of these people deserved to be robbed of their childhood innocence. None of them deserved to be terrorized until they were forced into dissociation to survive. For the sake of these patients, let us work out methods to save their lives and still preserve their dignity and empower their "system" as they recover.

## **SUPPORT ERA**

**Do you want to subscribe to ERA's newsletter?**

**See details on page 10**

## RESOURCES

ALSO AVAILABLE: tapes from "Believe The Children" first annual conference 1993. (U.S.A.)

- 1) Welcome Address "From Heartbreak through healing. By Beth Vargo.
- 2) Keynote Address By Loren Coleman M.S.W.
- 3) Post-traumatic stress and dissociative disorders in children and adolescents. By J. Costigan, M.D.
- 4) Ritual abuse. Evaluation and treatment strategies for children and adolescents. By Kimball Ladien, M.D.
- 5) Ritual Abuse. Healing the mind, body and soul. A survivor's perspective. By Laura Buchanan, R.N.
- 6) The victim-sensitive interview. By Mark Bouie.
- 7) Panel Discussion.
- 8) Ritual child abuse. A law enforcement perspective. By Detective Robert J. "Jerry" Simandl.
- 9) Multiple personality & dissociative disorders in adult survivors of ritual abuse. By B. Braun, M.D.
- 10) Prosecution of Multi-Victim Multi-Perpetrator child abuse cases. By H.P. Williams, Jr.
- 11) Rituals for Healing: Personal journeys on the spiritual path. By Rev Dan Stauffacher.
- 12) Panel Discussion.
- 13) Medical corroboration diagnosis of child sexual abuses. By Howard B. Levy, M.D.
- 14) Sexual Abuse of children in cults. A professional overview. By K. Faller, Ph.D., A.C.S.W.
- 15) Litigating child custody cases involving allegations of sexual and ritual abuse. By Craig Hammond.
- 16) Closing Address: 'Taking Action', By Beth Vargo. E.R.A. has managed to build up a relatively

good resource library. All material is available to be shared with readers, for a small donation - we suggest \$3 per item.

### VIDEO TAPES

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

### AUDIO TAPES

- 1) Ritualistic and Cultic Abuse (3), by Catherine Gould. Family psychotherapy practice, Seattle.
- 2) Satanism and Ritualistic Abuse. Wellness for ourselves and others, by Catherine Gould, Family psychotherapy practice, Seattle.

### BOOKS

- 1) 'Disorder - Understanding and treating the survivor', by Holly Hector. Can be ordered through E.R.A. (We have a number of copies available). Price: \$24.95.
- 2) Eunice Fairchild's Book of Poems called 'Cry from the Heart'. Order through E.R.A., \$24.95.
- 3) 'Ritual Abuse: What it is - why it happens - how to help', by Margaret Smith. Published by Harper San Francisco. (A division of Harper Collins publishers). Available for loan from E.R.A. on a donation basis.
- 4) 'Satanic Ritual Abuse and Multiple Personality Disorder - Understanding and Treating the Survivor', by Holly Hector.

## RECOMMENDED READING

'Don't make me go back mommy - A child's book on Satanic Ritual Abuse'. By Doris Sanford & Gracia Evans  
'Blasphemous Rumours - Ritual abuse: Fact or Fantasy', by Andrew Boyd. (1991), Harper & Collins  
'Ritual Child Abuse - A survey of symptoms and allegations', by Pamela Hudson, available from Kate Shepherd Bookshop, Christchurch.

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

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

'Breaking the Circle of Satanic Ritual Abuse', by Daniel Ryder, Tandem Press. Available from Kate Shepherd Bookshop, Christchurch.

'Nursery Crimes. - Sexual Abuse in daycares', By Finkellner & co. (1988)

'Unspeakable Acts', by Jan Hollingsworth (1986)

'Michelle Remembers', by Michelle Smith and Lawrence Pazder. (1980).

'Trauma and Recovery', by Judith Lewis Herman, M.D. Published by Basic Books (Harper Collins) 1992. From Kate Sheppard Bookshop. This book was recommended at N.A.L.A.G. (National Association of Loss & Grief) Conference 1993:

"Trauma and Recovery is astute, accesible and beautifully documented. Bridging the worlds of was veterans, prisoners of war, battered women and incest victims. Herman presents a compelling analysis of trauma and the process of healing. She presents a convincing case for the empowerment and care of all trauma victims".

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- \* Distinguishing Between Ritual Assault And Sexual Abuse
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## NOTICE

E.R.A wishes to inform readers that our funding that we received from Lottery Grant is running out. We received \$1300 from Lottery Grant in November 1994 for the postage and production of the newsletter. We will be applying for more funding in the next several months.

A lot of our research has been added expense. This is what the subscriptions have been going towards.

Our mailing list stands at 150 and subscriptions paid so far do not reach that number.

E.R.A would ideally like to continue sending the newsletter free of charge, but unfortunately we cannot keep the standard up or the frequency of newsletters if we operated that way. It costs approximately \$300 each time we send out the newsletter.

Could readers please consider paying the subscription at your earliest convenience. It has been realised that a number of organisations and counsellors have found our newsletter valuable, and often request information on certain issues of ritual abuse.

More adult survivors are coming forward and joining the support group that we run. Informing and educating people on ritual abuse and surrounding issues has increased our work and mailing list slowly but surely.

We need all of your support. Thankyou.

Secretary of E.R.A.