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Appendix No.

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ARROW BOOKS LTD. This edition first published John Rodker 1928.

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NOX 5

See page 7
Contributions of articles, letters, artwork are accepted on the condition that they shall not be submitted to any other journal than NOX, unless specific arrangements can be negotiated beforehand between the parties concerned. There’s no point in duplicating material in an area where originality is already so thin on the ground.

It is obvious to the Editor, and to those closely involved with the NOX project, that we have been, for some months, under investigation from Government representatives at the Post Office. This comes at a time when all previous covert mail surveillance of 'occultzines' (as we might call them) was to be dropped from investigation lists due to the lack of "potentially subversive" material they contained. Over the last few months this situation has been almost entirely reversed. The stepping up of mail surveillance tactics has coincided with the publication of the following "insurrectionary" articles in these magazines: FUNCTION OF THE LEFT HAND PATH and EDITORIAL in NOX 4; and DEMONOLOGY in KAOS7. It is plain to us at NOX what this surveillance means, and we are aware that acknowledging its interference may prove to be as dangerous as ignoring it! However, the decision to publicise these events was taken in order to ensure postponement of further Government action. For the time being, this is as far as they can go. Mail order readers are advised to check all deliveries of post carefully before opening them, as agents may have matched your name to existing data about NOX. Occult magazine publishers are also advised to check their security, and maintain as low a profile as possible over the following months. Clandestine methods are also, we suggest, not out of the question. Finally, may we state that it is not our intention to instill paranoia into our readers at any cost, but we feel it would be irresponsible of us not to warn you of the inherent danger of involving yourself with NOX from now on. We, however, think it is still more than worthwhile continuing publication for as long as possible, and we sincerely hope you will dare to support our decision.

This issue's front cover is by NICK BLINKO.

"WHAT IS MAGICK FOR?" by Dave Lee is transcribed from his Leeds Chaos Symposium 1987 "lecture."

Drawing on page 5 by A.C. Evans.
EDITORIAL:

THE SOLIPSIST'S GUIDE TO THE OCCULT

STEPHEN SENNIT

At certain times, someone is called upon to make predictions and give definitions instead of excuses. As the occult fraternity collapses more rapidly than the urban dead-end in which I write, it has been sensed that vast changes are coming, resulting from nihilistic trespasses onto previously sacred ground. As always, the power of motivated few outweighs the long, hard slogs of fostered-on Tradition and safety numbers. These words I write will, of course, turn the very stomachs they intend to fill, because this is a food not many people want to swallow. And unlike the "Call to Arms" it is inspired by, it is not silent and it contains very little "Wisdom." Wisdom is for the New-Aeon Old School with their Declarations, Heraldry and bits of "Official" documents; they all have these fragments of lost wisdom and their visions they think reveal the mysteries in one form or other. In the end, what do they stand for if it cannot be related to authentic existence in the Here and Now? Of what use are these Holy Books and Ancient Wisdoms if they cannot be perceived as an interpretation of this moment? You can keep your "Official" mysteries; I mean nothing to me if they don't speak about Today! Fair enough, attacks are in vogue. But while the majority of occultists sleep in Noddy-land or neo-masonic lair, they flapping their documents about, what's really going on? It's enough to make you mad! I suppose the next question might be: Where do my allegiances lie? Well, certainly not with any of the Nu-Aeon or Chaos schools, who instead of being obsessed by the Ancient past, get their kicks out of the PAR-FUTURE. This is just as useless. While we are all starry-eyed, looking toward Tomorrow, what's going on today? The trick Time plays on us is that both the past and the future seems important, while the spontaneity of the moment passes for boredom and already we're remembering something else. The irony of this, is that it seems we're not playing this trick on ourselves! The result is the mythic interpretation of Time, scything away the lost moments that amount to our "lives." A more accurate picture of sustained, condit Apathy has never been painted. I suppose this conveys the usual elitist view the occultist holds about "Joe Public" so can I reiterate that this is an attack on occultists themselves; the so-called enlightened ones who like to see themselves a different mold. Well, I didn't see one of you amounting to anything special at April at the "Chaos Symposium," but my God, you all thought you were something, ered together in that conference room, hands and heads above the swarming street below. And if you can't admit to that you're a Hypocrite and you know it! Now I'm getting offensive. You might ask me to be more constructive or more specific. We all so weary of this in-house bickering aren't we, but I'm afraid we're stuck with it now, so I'll persist. I have come to loath everything the "Chaos Magician" Pete Carroll stands for. If he were more honest I bet he would rather be a "respects" physicist, or perhaps one of those hip futurologists like Toffler; someone with of "Street Cred." Whilst I'm naming names, for the life of me, I can't understand poor Ray Sherwin has come under so much heavy fire recently, especially if he is burnt-out con man his detractors claim him to be. It seems to me that Carroll has created a far bigger target for our firing practice with his peurile attempts at thessing magick and his equally barren quantum paradigms. All this smacks of ping, either that or he is more gullible than his arrogant exterior would indicate. His statistical, data-based lecture at Leeds this year finally put the lid on what is all this logistical table of specialists jargon and list of scientific ysis supposed to mean to us? Pete Carroll shows us that he is, in fact, neither
magician or physicist, but a sort-of diluted mutational strain. He might be able to shout very loud and theorise, but can he work wonders: If he can't what is he trying to prove? If he says he's not trying to prove anything, then why does he go to such trouble trying to create a provable, statistical basis, so that he can convince himself magick works? Statistics show us nothing. If Carroll can't do without relying on logic and statistics for his proof, then he has very little persecutive ability and has therefore gained very little from his 'years of experience.' He might as well sell-out altogether really. Go overground, Pete. At least then you'll make a decent, respectable Name for yourself. Another trait of Carroll's is his logical objection to conspiracy theories. This is not surprising coming from someone with no ability to perceive this level of awareness. To a lesser degree, Robert Anton Wilson's "final secret", revealed about ten years ago in COSMIC TRIGGER, has proven itself to be quite wrong as to the source of the conspiracy, showing that Wilson's hysterical fear of death is his perceptive limitation. (What I am referring to here is this author's advocacy for the preservation of Physical human life at any cost, by Cybernetics or Cryogenics or whatever. "We must be FOR LIFE!" He says. Well, yes - but surely we're missing the point by shrugging-off the forces of Death only to prolong old age indefinitely. Surely the point is, to experience and transcend death within consciousness so we are no longer afraid of it. That's the point of living hundreds of years in fear, denying the very experience that means saying "Yes" to life more than advanced Robotics ever could? With death transcended, what fool would want to live on in the same restricted way forever and ever?) This argument accepted, Wilson's misconceptions about the conspiracy prove to be based on a trust of modern scientific technology, much the same as Pete Carroll's lack of perception is based on his advocacy of acceptable scientific paradigms. But whereas the conspiracy theory does not fit into Carroll's narrow scope at all, the more flexible Wilson allows for it. However, he gets it wrong; it is simply this: the conspiracy does not extend from Sirius to subversives in order that they might challenge existing Authority, the conspiracy is extended from the existing Authority itself (or more properly, its esoteric equivalent) in order to control subversives and stop them receiving messages from Sirius entities who give information on how to attain freedom, magickal ability and a non-physical, extra-terrestrial life force. Say it all in one breath, and you'll believe it! Yes, obviously one of the great downfalls of conspiracy theory is the level of absurdity it plumbs. To the "rational" mind this form of advanced Paranoia is the habitat of the Solipsist and the terminally insane. Yet, its meaninglessness to the "rational" mind probably indicates something much more subtle than self-delusion and madness, such as I hope to demonstrate now, thus giving a wider reference to my criticisms of Pete Carroll and Robert Anton Wilson. Conspiracy theories contribute greatly to the confusion that usually surrounds the subject of the occult. If one accepts, as an occultist (or whatever, I suppose) that one is being conspired against, then that conviction uncomfortably, tends to stay, because there is no outlet for it; no way of expressing your thoughts without seeming paranoid. This is what usually sends the conspiracy theorist insane - the awareness that he will appear to be insane no matter how he expresses himself, because his notions seem absurd, irrational. This usually results in perceptual denial or the weird, solipsist behaviour that others take to be insanity. Paradoxically, the solipsist's theory is initiated by a magnified distrust of all authority, and is therefore seen as a delusion, when in actuality this is a complicated bluff operating from within, behind the mask of the accepted establishment. What I'm saying is, that there is a real conspiracy against individualized perception going on - It just appears, "rationally" that there isn't. This is how the cryptocracy maintains control: it ridicules the very basis of its own source of Power.

The Cryptocracy is referred to here as the ultimate peak of the earth's oppressive power structure that controls the mediation of ideas, specifically in areas of psychic research, increased perception etc. It extends from the "inner plane" of the Heirarchy from where it can monitor formative occult faculties as well as interfere with, or in some cases damage, those who are able to extend their perceptions even further. There is evidence to suggest that cryptocracy agents can manifest before the esotericist to indoctrinate him (see NOX 2), and that in many cases an agent is able to reside within a subject's mind undetected, identifying itself as the ego in order to re-channel the subject's energy back into the Crypto-structure. Dogmatic, UFO-type organisations such as the Aetherius Society have resulted from this bizarre interference. Members are prone to exhausting themselves by invoking immense energy and
then directing it to the "Master Aetherius" (their E.T. version of Jesus) who warns them of the dangers of sexual intercourse. Perhaps this is because the "Master" is well aware that sexual activity can lead to tremendous enlightenment. Once a member of the Aetherius Society told me that their Head, George King, had received a messsage telling him that "sex has to go." George King showed brilliant potential for Yoga spirituality in the late 1940's, and we can guess that he was just about to attain supreme enlightenment when the Cryptocracy "showed up." King's organization is well-funded, pseudo-evangelical, increasing in membership, and has acted as a witness to the Cryptocracy ever since King received his "vision of the Master" in the 1950's. Other brain-drain societies, along with this one, and specifically the Scientologists, offer safe-haven for the spiritual energy of many inexperienced up-and-comers, occultists to ensure that their perceptive powers and magical abilities amount, the end, to nothing more than maintaining a silly image in order to convince the curious that there really is nothing worth knowing about the occult. This clearly illustrates how the Cryptocracy can easily redirect potential subversives back on the straight and narrow, whilst those who could have proven to be a real threat prepare themselves for a visit from a messianic space Jehovah who will take them all in his spiritually clean (and decidedly un-sexy) Planet of dreams. Just to get off the track a bit here, perhaps we should all reflect on how easy it is to convince people about the authenticity of complicated subjects. This is usually because people won't accept anything in order to save them looking into it for themselves. The power of asserting Authority cannot be underestimated; it is a manipulative form of hypnosis that keeps the masses at bay, for who dare challenge Authority? The only route that seems available is the Official one, and this is very complicated; too complicated for anyone to understand, so you might as well forget it and get on as best you can! The very nature of the Heirarchy, its vast illusion of complication, keeps it virtually unchallenged. We've been hypnotized to think we could never win. Things only seem complicated because people are tricked into thinking it's all necessary. By participating in a complicated system, things do get out of hand, too complicated to deal with. You're up at the bottom serving everyone else, not even thinking that this is wrong; this surely isn't really necessary. This is how a complete race of conditioned, unquestioning slaves was initiated at the end of the 1700's, and the game has continued ever since, getting more and more complicated. The only way to really see what's going on, is to refuse to participate. Just in case, once more, the occultists don't think I mean them, they can bloody well think again! Despite claims to the contrary, it's quite obvious that the majority of occultists have no real grasp of the subject they think they are expert in. This is confirmed by a sort of 9 'till 5 attitude that outward respectability whilst magick is treated as just another consumerism hobby! There's no wonder that most do not progress beyond a rudimentary stage. These hobbyists fall for exactly the same authoritarian bluff as their "conformist" counterparts; acting within, playing-out set conditioned roles, doing this just wittingly. There is such little use in treating magick as just another aspect of a game; another persona to assume, no different from the mask of the Banker or the shop-assistant. The reason why I'm particularly venomous toward the occultist is because he claims to know better, when in fact he is only more adept at fooling himself. Recreational magick - pissing about with charts and doctrines and mystic paraphernalia, adopting impressive magickal names and sneering at the "dullness" of your fellow workmates does not make you a magician - it makes you a pathetic, pretentiously snobbish. Perhaps certain members of the fading fraternity should bear this in mind: for they start to criticize the apparent insanity of the Conspiracy theorists, just might be that they can see much further than you think. Certainly, this being said, it remains to be seen what will actually emerge from the coming shake-up, perhaps the first thing we can erase is the necessity of having our philosophy cross-referenced with those of scientifically-minded dimwits (Cryptocracy dupe say that this so-called "progressive", synthesis is off the mark is not really expressing the matter strongly enough. The Cryptocracy is an occult technology as far removed from the official technological science that we know as to be entirely its opposite, even though it occasionally allows for some occult facu to be "accepted" in order to cloud the picture. Paradoxically those occultists eating an allegiance of scientific and magickal ideas have been thought to be advanced because their ideas seem more acceptable to official science. When the occultists stop being like the conformists they criticize and actually question the need to be accepted by the official face of the Heirarchy, then perhaps they
realise that they have only been accepted because they also have begun to conform. The only way to achieve true freedom from conformation is to make every act an heretical one; every philosophy an individualized personal extension of your own. Despite the absurd fear of being seen as a paranoid solipsist, the truly committed occultist has nothing else to lose. So it seems. But that's where the Cryptocracy extends its actions from within the relatively innocuous front of social manipulation and conditioning, out into the open subjective universe of the solipsist; his alternative perceptions are beyond the reach of the game, but not beyond the reach of those who make the rules. Now we seem to have pointed-out the irony of the occultist's dilemma (if of course he is enough of a paranoid to accept this theory!) There is no clearcut solution for him other than to fully test all this out, and then see what happens. As I said at the beginning of this, someone is sometimes called upon to make predictions and give definitions. These can, of course, be curtly added on at the end because they are only meant for those who are impressed by that sort of thing. What I'm interested in is knowing whether my prediction will come true about the needlessness of predicting the future. Whether the definitions I have made here will be seen, or not seen, as predictions meant for this moment. Before we can know the outcome, we must be aware of our every living moment. We must make our actions speak of a magical terrorism aimed at every aspect of ourself that conforms to the cryptocracy's control. We must also resist, manipulate, double-deal, irrationalize, terrorize and evoke destruction upon those who oppress our consciousness and perception. The secret of generating opposition is hidden within the lore of Chaos and the myth of Sirius, but first it has to be found. Give up living only part of the time and get working on it! For those of you still wanting predictions instead of what you think are overstressed metaphors, here goes: I predict that before long you're going to be more puzzled than ever before. Something's not coming, it's here now and that should be realized, otherwise I predict that you're going to go into the future forever looking further into the future, away from the reality of the moment. I predict that you're not going to fair any better than those who you pretend are your inferiors. These are my predictions but they're not saying anything about the future; already you've dismissed them, ready to go out to catch the train to go to work.
Tales from the Abyss

FROM DAVE LEE, LEEDS.

NOX4 seemed like a mixed offering. TANITH was incredibly brave, publishing it practically unique - who else is actually publishing stuff about experiments! Grant's tunnels? It sounded incredibly painful though. It should get you some eting feedback. I've had the feeling for some time that Grant's obscure ideas coming out into the world, taking shape in mundane consciousness, have done th and are now filtering through into the collective pool of magickal ideas, been publically assessed. God! Anton Long's boring.... Sounds like someone who got obsessed with fantasy games that he never goes out anymore, just sits in his 'p playing eternal rounds of 3-D chess with an imagined reality "out there." Perh evocation of Hitler has caused him to imitate the Führer's last days in the h as described in all those "Occult Reich" books, marshalling imagined divisions against the encroaching allies.

FROM NATT HACLEDOD, LONDON.

What can I say, NOX is easily my favourite magazine on the market. But, just t that interesting quality of tension to our correspondence I am going to start agreeing with you. The points you raise about autonomy, subjective experience, confrontation with 'Cryptocracy' are absolutely valid. But I'm not entirely co able with the concept of rebellion per se. The point is that the left hand one are impinging on daily life more and more. They're a lot more fun than the rig (too passive) but they require an attitude of responsibility i.e. WE are respo for our lives, our parents, society, culture, education, the state, or any institution, US. Similarly, we're responsible for our will that turns energy i magick. From this perspective, I'm not a rebel but a free individual (if this I would like to meet you! Ed.) asserting the primacy of my creative will. (Hop you slaves are paying attention.Ed) I oppose order from above instead of below that small semantic point aside, NOX4 was fab and gear! (A blessing from above obviously. Ed.) Please tell Nazzia Narzira that I have "The Complete Justine" all the filth unexpergated and intact and I hope that they are suitably jealou

Dear Natt, Nazzia has been informed of your braggart attitude and though for a while sullen, has responded with a wonderful article on Venereal Disease which advises me to remove from your complimentary copy of NOX, unless you are willi do a swap. S.L.S. (Ed.)

FROM JOEL BIRGOD, LONDON.

I thought NOX4 was wonderful. The TANITH piece was a fantastic piece of porn, hope, perhaps, to see some more pornography going even further in NOX5 - this much unexplored region and I was wondering why you brought the subject up when stayed here. I forgot exactly what you said about TANITH but it beats what you refer to in your LOST article as "the VIII° activity", which I laughed a lot Anyhow, the TANITH piece was brilliant and I congratulate you on publishing wh consider to be the first occult article of its kind. More more more! Zaeos of iMaT Jabal shows himself to be a person studying the occult in the vestry and through the keyhole lusting after the magnificent robes of those he considers pomposity are his equals. And M. Staley shows quite plainly that Grant's O.T.O never forgiven Maggie/Nema (Sorry, "Soror Andahadna") for giving them the cold er. Perhaps Alistair is more together than they think, in that he has got the reveal this fact to the whole occult fraternity out of their own mouths with t greatest of ease. "Bilge" is a great word, and I can well imagine uncle Kemnet ing it, as he's had a lot of practice spewing the stuff in the last decade, ought to be in a good position to recognise it when he reads it. Of course it bilge! But fucking good bilge I'd say. Anton Long's Star Game does not live up that authors hype for it. On examination the game is devoid of strategy. Until
can invent a game like GO, Anton, just forget it eh? Or Poker, that's a good game.

Dear Joel, I'm sure Anton Long will not mind your crit. of his "fine galactic sorcery system" (as some would have it), let's face it, he could claim that he has manipulated you with it, so that you would decry it, in order to gain it more attention. In other words, new readers, don't you feel ashamed to have missed the most important occult article of the year? Mr Long certainly deserves some street cred. for managing all this single-handedly - the power of the Star Game has proved to be awesome indeed!

FROM K & V HANEY, Dribblingston.

What's all this obscure satanic material in N0X magazine? Dark Lily was never like this! We thought satanism was about darkness and bloody sacrifice. Where's all the ghoulish stuff?

- Just to prove the point that all is sometimes what it seems I present the following paper by Anton Long, Magister Templi of the Order of Nine Angles as a reply to this letter:

ON HUMAN SACRIFICE

Traditional Satanist groups have and still do conduct human sacrifice, regarding it as not only a very powerful form of magick but also as a means of drawing to the earth the darkest of dark powers. Traditionally, sacrifice falls into three types: the voluntary, the involuntary, and the sacrifice resulting from those events which groups or orders may (through magick or otherwise) bring about to alter history. Wars fall into this third category. The second type, the involuntary, is when a victim is chosen by a group or temple - the sacrifice always occurring on the spring equinox. Voluntary sacrifice occurs every seventeen years in traditional groups as part of the great Ceremony of Recalling - an invocation to the Dark Gods. Only this voluntary type will be considered here. However, it should be said that involuntary sacrifice requires the consent of the Grand Master of the temple or order who desires it, and this consent is nowadays only given in special circumstances. The candidate for voluntary sacrifice is always male, an initiate of the temple and the sacrifice occurring on the summer solstice if possible, the candidate should then be in his twenty first year. The candidate is chosen on the solstice a year before the Ceremony of Recalling and if he accepts the honour becomes a honoury priest for that year. He is allowed to choose from the members of the temple a woman to be his priestess and the mistress in a simple ceremony joins them, dedicating them to the Dark Gods. If by the winter solstice the priestess is not with child, then the priest may choose another to be his priestess. The child, when born, is adopted by the temple and raised accordingly, being given great honour. At the spring equinox, the chosen is permitted to give his favour to any female member of the temple. Thereafter he will retire from all mortal affairs, living with the priestess until the appointed day. Should he at any time fail to observe his vow (by for example avoiding his obligation to the temple and attempting to hide) he shall by all the temples be placed under a death curse and the guardian of the temple sent to seek him out and terminate him without warning. After the Ceremony, the body is taken by the guardian and buried in a secluded spot near a circle of stones.

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From: Gold Juster, London.

So what thou wilt shall be the whole of the law.

Many thanks for your letter and the copy of N0X. The gift of the latter and the grace and wit of the former are truly appreciated. Oh! I felt good after reading your letter. Oh! I felt bad after reading your magazine. If I hadn't met you, I'd dismiss you as ignorant and perverted driftoids, who've read some Kenneth 'let's all wanna in qliphothic filth and slime' Grant and have proceeded to get dirty all over, inside and out. Having met you, that's clearly not the case. I saw intelligence, potential magick, beauty and innocence in both of you. What the fuck do you think you're doing to yourselves? I tell you exactly. You're following an ignorant and perverted fool (Grant) whom Crowley thought an earnest duellard. See diary entries of the forties in the Warburg Institute, University of London - and this ninny is
actually thought by you to be an authority. Wh- why, he can't even write a coherent logical and meaningful sentence in the English language. What's his advice for survival in the magickal jungle? Go and stroke mambas and cobras; when you see soldiers ants put honey on your body and lie down in front of them; when you come to a piranha infested stream, go for a swim, you know it makes sense. And don't forget to have nice cuddles with the black widow spiders. Comparing Aleister Crowley, the Beast 666 to Kenneth Grant is like comparing Liverpool FC to Scunthorpe United. When it's football, Grant advises the kicking of one's own goals. Meanwhile, the girls are advised by to lie back, legs open and think of sewers. Tunnels of Set? Sewers of shit. You fi-S set on mountain peaks and blasted heaths. So let's turn to NOW. TANITH is terrible. Infact, that one's so crucial, let's return to it after the rest - Further Dark Structures consists of occult fat platitudes - what is Stephen Sennitt on about on The Function of the LHP? There's no difference at all between right and left hand path until the Abyss. Then either you give the last drop of blood from your ALL to the Chalice of Our Lady Babalon and are reborn as a Master of the Temple; or you cling to your fake Crown of Fake Knowledge and self-destruct. That's what comes of shutting yourself up from love. Essentially the choice is fucking or wanking. That all. Eric Moreau Junior, babbles. Pity. There's a beautiful piece of artwork opposite that title. There follows some art which is technically adroit filth after which The St. Game delights all lovers of lunacy. The author thinks he's God playing the God-Gam and manifests His Glory in some amateur little rag. I don't mean to insult - but i-what anyone other than an occultist would say. On the letters section, we have twitter from someone called 'The Haat Qabal' - they've come two thousand years too early, poor dears, and some kind person should tell them. Joel Birocco then informs he's Crossed the Abyss when he'd been unable to do the Pentagram without looking it up, and possibly not even then. (No Criticism here of his powerful and trenchant writing skills; but I hate false pretences). John Balance is pleasant. Mike Staley is even more boring than usual. The reviews are okay. Then the 'Neuromancers' - eh? - do some meaningless nonsense. In Nazaria Nazaria, it's 'A NUTTER'S WHITES'. Finally Mikel Caution shows how little boys try to use long, impressive words to make prints of themselves as the men laugh derisively - well done, Mickey. Keep the cliches coming. Some of the boys might be twits enough to fall for it. But TANITH is the essence of the matter. So the practitioners felt awful at times? Surprised, surprised! Filth! filth! What was being done by this pair of idiots? They seem to be completely clueless and incapable of taking any elementary precautions. Why invoke this lump of vampiric snot they call Tannith? Bet you their answer is: 'Dunno - but it sounds good and Grant said so.' Duh! So this piece of gob takes one look at human blood and spirit, licks its slobbering lips in anticipation, comes in with its loathsome lair, and has a good suck on their vitality, slurp, burp. I suppose when they re- away, feeling nauseous they think its 'a magical effect'. What a clever pair! They want to be junkies. Crying shame. Why the hell aren't they fucking to bring down GEst and Goddesses? Why the hell aren't they fucking to strengthen their Wills, Spirits and magical manifestations? Why the hell aren't they in ecstasy and joy after the holiest act in the Universe? They prefer to swim in piss, gob, shit and snot, I suppose. Cosh, they must be so much more intelligent than the rest of us. And one's tempted to leave them to it. Just shrug one's shoulders say 'more magical casualism and let them be corrupted like that imbecile Grant. In a cruel mood, one laughs at fuckwits, giggles as an octopus chokes the life out of them and chuckles: 'Better luck next incarnation.' Hai! Hai! Hai! Maybe I should do that, sometimes I do, but some- thing in me hates waste of good potential. Still, all one can do is present facts a leave the decision to one's audience. At this moment, the TANITH pair may have becQlip. Junkies - and I don't play RESCUE. Lousy game. WILL is much better, so's WISDOM, not to mention POWER and LOVE. Those who persist in messing with Qlips will get clipped - the mess is not a pretty sight. To reiterate: There is very little sense in so many of Kenneth Grant's statements. If he wishes to conceal, he should keep silent; and if he wishes to reveal, he should learn how to write. Grant is not and never has been head of the OTO which expelled him in the Fifties. Those who accept Grant's statements on Daath, Haat and the Qlippoth are eating his used lavatory paper.

Love is the Law, Love under Will.

- Whew! Where to begin...?.. Well, what you say about Grant's work comes over in rather a strange way for one such as yourself, who has done probably done as much (
t more) than the depowered O.H.O Grant to spread dangerous information about the Qliphoth. I refer to your numerous popular novels on the gaudy and sensational subjects of demons, sex, perversion and black magic, presented as a tasty, spicy package for the casual consumer whom your ethically unsound, glamourised version of the "High Qliphoth" is aimed at. This type of literature can hardly be interpreted as a cautionary tale; it is plain from your hypocritical attack on Grant that you do not possess very high moral stature or honesty on this subject - by comparison, Grant has done very little to promote the popular (read: dangerous) end of occultism due to you testify your own work which, intentionally or irresponsibly or not, tends to titillate the "layman's" interest in the more unsavory and murky areas of the occult. I do not intend to offend you and I am certainly not defending K. Grant, who is useful where he is useful, and useless where he is useless; what I do take issue with is your lack of self-realisation and self-criticism in this case: It is all very well to disagree with Grant's theories, but there is nothing altogether to accuse him (or anyone else) of irresponsibility and bad taste, standing at such a morally ambiguous position as you do yourself. True - you not overtly suggest we chuck ourselves into the Qliphothic murk, but the effect on a vast wide audience that your fiction reaches almost certainly tempts the reader do so by the example of the "fictional" demons (as opposed to Grant's "factual") who, as we all know, capture the imagination of the credulous audience. And what it's all about really, isn't it? The ability to capture the imagination... at another insidious level does the Qliphoth operate? As to the rest of your letter; I accept your critique of NOX4 warmly. My decision to print ORUM & ONNIZA'S NITH rested solely on its novelty appeal rather than any personal penchant for sort of stuff - then again, I openly admit to being self-indulgent, egotistical, morally unsound (but rather charming with it.) The rest of the stuff I won't mention on, it's over and done with now, but I must say you're the first to really plain about NOX in such an aggressive way - what does that suggest, I wonder? Are rest of us too easily satisfied?

M JAMES DINSBURY HALEN, STORRINGTON.

Few years ago I witnessed a voodoo ceremony of the most esoteric nature based upon healing ceremonies. This is the New Guinea tribe who practice the notable Naven ritual which involves decidedly painful shamanic techniques of initiation ding further to the congratulation of the aspirants' accomplishment in the fine art of homicide. Thereafter, his victim's head is taken and prepared with a covering of earth to be preserved as a deathshre monument to his fine achievement. The particular scene I witnessed was of a mediumsistic nature and consisted of the shaman asking one his Wagan (possessive spirit), represented by such a deathshre, to tell him the truth of the man responsible for the murder of a bereavning family's daughter. The Wagan's victim were present, along with the cult initiates (Kamberai), assistants in the mintang (mortuary ceremony.) The scene was quite literally sinister. I went into the village that lay just beyond Palambai earlier in the day to see visions when my guide informed me such a ceremony was to take place. My curiosity was not prepared for the impact: the withdoctor's house was disassembled with vessels weird implements, animal and reptile skins, and about a hundred clay-covered vessels with various expressions of mute agony. I paid quite a lot in order to observe the back of the house and it was some hours later when the aforementioned 

nering occurred. The ritual was well under-way when my guide explained with some hesitation that the shaman had become possessed by the Wagan; with a demonic possession, features-shifting grotesquely, the guilty man's name was revealed. This is the medium collapsed to be revived later by the Kamberai. Having been a practicing occultist for some years, I can vouch for the authenticity of what I saw. This was confirmed by a postscript, related to me about a week later by my guide visiting the village on livestock business, he encountered the mother of the murdered girl. 

Iiring as to her well-being, the guide was encouraged to follow the woman to the man's house, where he was lead to the mound of heads. In amongst a ball of roughing twine lay what appeared to be a fresh head, blood still leaked from it onto dusty floor. As the guide looked up he met the shaman's eyes, the sorcerer nodded firmly in acquiescence to the guide's unspoken question.
- A glance at the book "RAVEN" (controversial 1930's anthropology classic) will substantiate Mr Hallen's story. These lot really are hair-raisingly blood thirsty!

REVIEWS

The subtitle of this book is "Neuro-magick" which either sounds very promising or very pretentious, depending on whether you're into High or Low austere seriousness. The authors' intention to create a linear, logical approach to magickal work is made clear at the outset, and in the first part of the book we are put through various practical tests and introduced to Leary's Eight Circuit Brain concept as a model whereby our results may be analysed. This may be a grind to some, as there is certainly nothing new here, but those who haven't come upon Leary's ideas before will no doubt find this aspect of the book appealing. The author then goes on to make the expected comparison between Neurological system and Qabalah, as well as making a few cursory definitions to explain how magick works. Part one thusly over with, Part Two intends to explain how to use the information given in part one. This begins with an exhaustive, and extremely laborious, analysis of magickal weapons about which Tickhill claims: "A detailed analysis of the major tools of magick is not available anywhere other than this book." A rather strange statement, to say the least; one recollects something of this nature having been rather well-attested by Mr. M. C. R. A. C. W. in his "BOOK POUA." Statements of this nature abound in books on the occult, especially in Crowley's own work, so pedantry aside: How good is Tickhill's version? Well, this is indeed a huge section - one third of the book is taken up by it! - so quite a lot rests on it being well-received. I must admit to thinking most of the information quite tediously over-stated; those of you who are interested in the props of Tradition may, however, think otherwise. This being said and done with, we move onto the rest of the book in which the author competently expounds on Divination, Sigils, Shamanism etc. Nothing startling here, but it's all solid stuff. General comments about "The Apotetion" I will keep sparse, but I feel I must ask this:- exactly what does "Apogeton" mean? Nowhere in the book can I find this, except for the cryptic reference to it being a "word of Becoming" on the Bookmark. Worth mentioning is the quality of production: this is the best S.A. Press publication to date; sturdy binding; heavy grey paper; clear, precise typeface. However, this doesn't always make-up for the grammatical errors the author is prone to; the book could have been greatly improved by sharper editing. A final assessment: "The Apotetion" isn't very exciting. This is its major fault. It also contains very few original ideas and the author seems unable to express difficult concepts with the depth of thought they demand. However, despite this, it has a bold atmosphere that ensures it being put to good practical use. Indeed, this is the author's aim.
- Lester Bugle.

Excellenty produced mag. of Lovecraft/Cthulhu mythos and R.P.G.'s. No.17 is the special issue: Cthulhu mythos and the occult. KATHY, 61 Nelson Ave., Ravenscliffe, Bradford, BD10 OHF. A5. 24 pages, 60p + 18p stamp. Bi-monthly of Paganism, UFOlogy, Earth mysteries. KAOS, BGN Utopia, London WC1N 3X. A5. 36 pages, £1.25 or Sub £5.00. Cheques/PO's payable to Joel Birco. Always the sharpest, most aggressive magazine available with virtually nothing left sacred. Not many people know what Joel is really up-to, but one thing's for certain, he's certainly up to something! which is more than can be said of most of us. KAOS is the best occult vehicle at the moment from one of the best minds to appear on "the scene" for years and years. Those of you out there who disagree should wait and see.... Less vivid is: FORMOS, 3 Regina Rd., Horwich, Horfok. A5. 30 pages, £1.75. This mag., comes out every other Aeon, or so, with an atmosphere of carefree spontaneity that I'm sure Austin Osman Spare would have jumped for joy at. SINTIAN'S DRUM, 41 Oxford Rd., Southport, Merseyside, PO8 2ER. A4. 10 pages, 50p or Sub. £2.00. Grim's eco-shamanic mag. Well worth buying because it fills the gap between occult and eco.-Journals, doing a good job of synthesising these matters. STARTLE, 192 Devonshire Ave., Southsea, PO4 9 EQ. A4. 52 pages, £2.50. The voice of the "covering eighties" as spoken by the big mouth of the "Typhonian" U.T.O. Very neat production. LAMP OF THOTH, 4-6 Burley Lodge Rd., Leeds, LS6 1QF. A5. 60 pages, £2.25 or Sub. £10.60. People who slag this mag. off are just being stupid.
use it's always urgent and out-spoken, as opposed to being "sophisticated" and considered. All sorts of stuff in a compendium-sized mag., that claims to have more is in it than all the others put together. DIRK LILY, BCM 3406, London WC1N 3XX. 20pages. £1.50. Satanic mag., of a wonderfully dubious nature. E.G. "Teenage
mist" series! Highly recommended as an antidote to MUIT-ISIS, PO BOX 250, Oxford, 1A. A4. 26pages, £1.75. Horrible boring old fart journal with an atmosphere of its tolerance. Something to do with the Bee Gee's, so it seems. NOIRISH SCIENCE
TOAD, PO BOX 3414, Providence, RI 02906 U.S.A. A5. 12pages $1.00. Recommended to moors everywhere. GANYMEDE, 63 Knatchbull Rd, Camberwell, London, SE5 9QR. A5.
ages. £1.50. Excellent journal of male spirituality which I recommend highly.
TOL, 1 Burley Lodge Street, Leeds. A5. 20pages. £1.00(?) The mag. is acting as a
sent of doom to the occult establishment in W. Yorks. This is the sort of inter-
s "society" journal we might have expected to come from the tedious mind of editor
Hyslop who has the happy knack of making newcomers to the L.U.U. Occult Soc.,
1 that they are less than dogshit. This mag. is a pompous mess with the added
is of "Frater Impercunous" (or Robin Turner) writing one of the most feeble wit-
ly, distringly patronising articles I've ever read. This little lot, along with
apathetic, elitist stink it gives off, deserve to die miserably. ENCYCLOPEDIA OF
LUCY, 103 Grosvenor Rd, London, N5. A4. 20pages. 50p + V. large S.A.E. This is
like it. Ha'at influenced poetical vibrancy. Excellent value.

WHAT IS MAGICK FOR? David Lee

I was a child, and asked for some impracticable favour, I was told: "You want
bread buttered on both sides". Should believers wait, their bread untouched, and
be for butter in the afterlife? Do revolutionary puritans deny the existence, or
morality, of butter and take their bread straight? Down at the other end of the
they are offering bread buttered at either the right or the left hand end........
nds like a rip-off to me...... As magicians, why not demand to have our bread but-
ed both sides? Then again, a sandwich is more manageable...... I'm asking the
stion: What is magick for? I have a love-hate relationship with the languages of
ick, its purported goals and its vaunted symbolism. The poetic surface of magickal
as echoes with the layers of the liminal twilight: the denatative function of the
is is often lamentably imprecise. I would like to clarify and fill out some of
se ideas. I would also like to gain an overview of the growing edge of our app-
th to unmanifest futures, of the creative vortex of temporary syncretic structures
ised by the term Chaos Magick. The interconnections between all themes in mag-
are potentially infinite in number, and so I shall present a few arbitrary blocks
interest to myself, as a means of containing these possibilities in some orderly
Lt us look at a few classic dualities, and see what can be made of them.
, the old dualism of magick vs. mysticism. The prime obvious distinction is that
mystic strives for subjective effects and the magician for objective ones. We can
on to say that the mystic aims to experience ecstatic states of holistic cosmic
ness, and then works towards the realignment of subjective reality with the
ths perceived in these peak experiences. Similarly, the magician aims for peak ex-
ences, but attempts to direct them to the realignment of the consensus reality
him. Following this distinction, we might say that the Universal Joke, which
sure you've heard, the one played by the General at the expense of the Partic-, is greeted by the mystic with a WOW! reaction at the immensity of the General,
by the magician with a touch of black humour at the limitations of the Partic-. However, we've already taken a step onto dubious ground: we have begun to paint
mystic as a nice guy, if a little cosmic, and the magician as an infinity-
ning egotist, though not unenlightened. We have stumbled into another classic
ism, that of the Right and Left Hand Paths. More of this later. Continuing with
mysticism-magick duality, if we look at two lifestyles implied by the definitions
run into some contradictions. Let us imagine, for instance, our wouldbe mystic
ns up at a pop festival, takes enough psychedelics, and stays up all night wander-
ing about in the rain having the peak experience of a lifetime, the sort of thing that reveals the inner pointers for decades to come, and leaves him with heaps of work. In the morning, he realises that he's going to do serious damage to the organic assemblage that holds these perceptions together unless he gets in the warm and has some breakfast. Conversly our hard-headed magician, who never misses break- fast unless it be his will, has, over years of magickal failure and success, aquired lasting insights into self and nature, and always listens to the voice of intuition in his inner ear, because he knows that if he doesn’t, he's heading for a fall. These are crude and obvious objections to the rigid separation of magick and mysticism. A more fundamental area of crossover is found if we examine the changes in what mystics see as their goals. Some modern Tantrists in particular, from a tradition that has a pedigree millennia old, are restating their aims in modern language. Leaving aside that dubious Theism of Union with God, they are talking about activating the hidden potentials of the nervous system. Their techniques are revealed as a kind of mutant forebrain eroticism aimed at complete transformation to a new kind of humanity, the opening up of the silent zones of the brain, the so-called new circuits that the American writers Leary and Anton Wilson claim are concerned with the next phase of evolution beyond the warring domesticated primate. I doubt that many of us would have bothered coming here today if we hadn't had intimations at least of the vast potential that lies unused in our nervous systems. Clustering around the banner of Chaos, we probably tend towards scepticism and atheism, and are not impressed by promises unless we get at least a good taste. That the cheque's supposed to be in the post simply isn't good enough. Whilst our magicks may be concerned with material freedoms and common joys, we are no strangers to the immensity of gnostic, the intimations of vast inner dimensions. I, for one, intend to be in on the next stages of evolution, but I'm not about to take their supposed natures on trust. The magician and the mystic are brought together in the path of evolution via the twin poles of ecstasis and scepticism. I'll be coming back to this point later. Next I'd like to examine the dualism of Left and Right Hand paths. To start with, we have the traditional conception of warring principles of light and darkness, found chiefly these days in the tackier occult novels. We have on one hand the whiter than Persil Astral Knight, and on the other, the twisted evil genius, battling against each other through scores of incarnations. Why do they bother, the one self-sacrificing - I can see now the expression on his face - the other concerned with petty nastiness - his face too is so obvious. Let us look at them both, their motivations. Take the white knight, the cosmic Sheriff-Cop: this guy is almost invariably a celibate, or symbolically impo- tent in some way - an old war-wound, maybe. The baddie, the snarling and drooling Black Adept, is of two kinds: either he is impotent too, or he's basically a pimp. The answer to their motivations is laid out for us: both depts are terminally twisted by rejection of the flesh. Both are pathologically repressed, the one to gain selflessness, the other to achieve miserable personal ends. I mean, Dammit, they're both Christians, as is shown by the spirit in which the baddie accepts defeat in the end. The two poles of Christianity are playing out their sterile games in incarnations of pathetic fear. The whole symptomatology of traditional and popular rhp-lhp dualism is contained in the repression by monotheistic church and state. Beyond this, however, their exists a highly subtle and sophisticated view of the Left Hand Path, of recent origins and wide ramifications for the magician of Chaos. The image I shall use to introduce this view is that of the city. Cities are eerie places, profoundly dual-natured. Bible mythologists tell us that the founder of cities was Cain, the first murderer. Food for thought if one considers the murder rates of places like Detroit. Some years ago, during an attack of gematria, the numbers I generated brought together for me the two phrases "The Shining City" and "The Tunnels of Set". The image is of proud towering spires and skyscrapers, and the sewers and drainage systems above which they are built. The higher the towers are built, the deeper and wider must be the systems that carry away their waste. The cities are lit with electric light - Light, the symbol of the Right Hand Path, light for visibility, for security from attack. The light is produced by the burning of fossil fuels, black oil and black coal from deep underground. Consider the power and freedom of a car; consider what it leaves behind - the tiny flecks of rubber and metal and oil scraped off by the road, the toxic exhaust, all washed away by acidified rain into the sur- face drainage. Consider the bright new fountain pen in a clean disposable bag, and consider the fibres, plastics and disinfectants that go to the sewage beds and
obish dumps. As one side of the equation - light, newness, freedom, - advances, so is the other, the side we'd rather not know about, of pollution and the erosion of sources, and the living space on the planet is diminished by the day. And ultimately, the metal of Pluto, god of the underworld and of mines, Plutonium. Pluto, the gate to other dimensions; plutonium, a non-terrestrial substance born from cosmic processes, the greatest source of light ever discovered, and the worst son, finding its apotheosis in the brilliant cleansing sterilising nuclear flash of militaristic Christianity. Kenneth Grant's Tunnels of Set are escape routes from the egoism and linearity of Solar doctrines, a half-mapped network of sewers beneath the Celestial City, where ontological terrorists move unnoticed from one zone of reality to another. They are the wormholes under the surface of orderly appearance, under the surfaces of the time that is marked by clocks. They are travelled by the riftic experiences, literally, of tunnel-vision imposed by this mad civilisation. I am a dustbinologist; like the guy who haunted Bob Dylan's estate for years, going through the dustbins and giving talks on what he'd found in them, Grant explores the refuse left behind by the Great Man of solar religion. Whilst such a pastime is to every magician's taste, the importance of this work is that it adds to our appreciation of totality. Grant continues in the vein of the nightmare abstractions of surrealists, and the suggestions by the Situationists that, whilst building beautiful and peaceful cities, we ensure that they contain their horror zones of infernal noise and sirens. These adepts of the LHP are makers of strange, irrational, of the nightside, and they help us, through their artistry, to expand our awareness by integrating our own perceptions of the realms of nightmare and tunnel vision, and expand our totality by recognising the ignored and forgotten regions underlying plastic culture. The emphasis on the LHP in most recent advanced magicks is due to the overbalance towards a blind faith in rationalism, and the uncaring use of the earth-principle practiced by our present civilisation. The forgotten is, the sunken ones of the abysses of time are just that, the forgotten irrational voices that feed the root of our being and that we ignore at our peril. Having got as far, let us now examine a third and final dualism: that of High magick vs. Low magic. Everybody knows what low magick is: results magick, or "grubby sorcery", to cite a recent critic of the chaos scene. It's getting what you need and want to stay and be happy, your creature comforts and immediate dreams. Books are still churned year by year on how to acquire: influence, money, sex, healing, and knowledge. The oldest and grubbiest grimoires to the most recent sanitised aquarian-age ceremonies, this is the low magick deal. But what of high magick? Even that arch-mage interpretations, Crowley, got confused here. The process of high magick usually its into two serial objectives: knowledge and conversation of the holy guardian angel, or Higher Self, and Crossing the Abyss. Let us take these in turn: First, I see the view with some other Chaosists that there is no evidence for the Higher Self, and, further, that the concept actually gets in the way. This higher self seems to have been a bit of wishful thinking picked up from Theosophy. In turn, theosophy self seems to be a corpus of writings so vast and obscure that it's designed to vent the aspirant having any time for real magickal work. It's doing a fine job, Theosophy, in hanging around the fringes of magick and keeping away, with homilies about the chakras eventually opening someday, and a little nightcap of spacey ritual schmaltz, those souls who imagine they've plenty of lifetimes to play with. Abyss is a different matter: here we are dealing with the illusion of our individual selves, our conservative mechanism for survival, on this side of the gulf, on the other, the impersonal forces and forms of cosmic nature. To elucidate this I'll try to define what we mean by the Ego. (Everyone loves talking about their ego.) I see the mundane mind as a more or less stable constellation of instructions, embedded in introspection by the internal dialogue. It's important to realise that o instructions originate outside of us, that they are the common property of the vailing logogram of the culture and Aeon we find ourselves in. They are pickings m the soup of words and images that others would have us internalise for various sons. Our internal dialogue will change from time to time, because the incoming tructions compete for chance to replicate themselves. Just as a virus enters a d with the project over the gene-mechanism and replicating more copies of itself, d-viruses enter our minds and use our time and energy to repeat themselves in our internal and external dialogues. So this mundane mind, this prattle of desires, fears
and the language of advertisements, is the seat of the Ego. The ego works as a homoeostatic mechanism that tries to reduce all behaviour and belief to the status of the last imprint of short-term gratification. This ego of dialogue is the part of us that resists newness, and corresponds in magick to the Psychic Censor or Sphere of Wearability. Now, with reference to the Abyss: up to a point it is possible to make willed changes in the dialogue, small piecemeal changes which are nonetheless predicated on some constant sense of self, some illusion of ego-identity. A small adjustment is made in beliefs, a crack opens in the self, Chaos manifests the new belief, and the crack closes again. Nobody who stays in magick for any length of time is likely to be entirely happy with this arrangement, and this is where the transition from low to high magick comes in. Both failures and successes point the way to Chaos, towards a greater sense of freedom, towards transformation on the grand scale, towards, once more, the activation of genius. The stimulus for this great step might be a consistent inability to achieve a particular psychic power, or a more general malaise at the world. This malaise may be felt as a disillusionment with the ego itself, the richness of everyday life is decimated by the ego's reflection in it, by the endless round of reincarnation of the same trivial obsessions, the spectacle of the wheel of Karma which has as its three Guna-principles: Desire, Gratification, and Frustration. The realisation of this hell of cyclicity is the meaning of the Buddhistic doctrine of the urge to escape the wheel, and of the Vision of Sorrow. To look back at what I was saying about the artists of the left hand path, the consciousness of the abyss is a prelude to artistry: the adept sees that cyclicity is the stuff of mundane life, but can see the cycles and traps clearly with the insight and overview of ecstasis. He can then proceed to depict them, by an artistic alchemy that is concerned not with the redemption of matter, whatever that might be, but the redemption of the hell of cyclic repetition. In the abyss lies madness: one of the false platforms of the Higher Hells is the delusion that the seductive patterns that appear in the vertigo of existential panic are cosmic intelligences, masters and so on, rather than simply close-ups of the fragments of one's identity seen in free-fall. Another misconception is that there is just one Abyss, that somehow one leaves behind forever the concerns of ordinary mortals and attains to some exalted grade of cosmic freemasonry. Closer to the reality is that in fact one's true creative powers are revealed with increasing clarity with each successive identity-jump. So, the so-called higher magicks are those of artistry lived in the face of the dark doctrine of the tapping and actualisation of impersonal layers of obsession. The recognition of the impersonal nature of creativity is the best solvent for the infamous egotism of the artist. Before drawing these threads together I shall examine some of the problems we face as a species, and the approaches that magicians are contributing to their solution. Again, starting at the crudest end, let us look at direct political magick. Now I can't be the only person who, when particularly pissed off, hurls a bit of that negativity at TV pictures of hated politicians. Surely not. I really don't think this kind of action has much effect - witness how easily both heads of the Beast that were wounded, to wit, Reagan and the Pope, both decrepit old men, recovered from gunshot wounds. It seems obvious to me that this is because so many people are praying daily for them, and those millions of portions of almost nothing have added up to something. However, if one really wanted to have a go at a beloved public figure there are plenty of nasty demons lurking in the Medieval quagmires of the Grimoires, who, I'm sure, would be only too glad to oblige. And these beings are much nastier than ordinary hate, generated as they were by the black gnosies of the vatican death-duvares. So, direct interference in politics is possible, but I don't think it's desirable, for the following reason: it is not a human I want rid of, but a set of beliefs, of word viruses. A mind-parasite which, on the death of its host, will leave behind an empty shell, and immediately invade another host, considerably re-empowered by the energy of a human sacrifice. If you don't trust my symbolism, work out for yourself the probable consequences of the assassination of a popular extremist leader. It does seem that conventional politics is nearer to the cause than the solution of the main problem of survival. A magician may have a dominant political attitude, may enjoy belonging on one side of the fence, but this is more an exercise in social orientation than an honest belief that one brand or other of politics can save us from extinction. The likely methods of that extinction are two-fold: global war or gradual destruction of the biosphere. I hope it goes without contention here that war is the single most moronic and pointless of human activities. The erosion of the ancient ecological balance of this planet is a more complex
no, but one thing is pretty near certain: unless awareness of the problem spreads
sufficiently to get concerned action very soon, Gaia will solve the problem for us
by expelling most of us out by some means. Actions both secret and outward on these
issues are a growth point in magick. The magickal activist Starhawk, in her book
"Gaia in the Dark" is a brilliant example. We have now got to the point where I
bring these threads together. Our three dualities showed that the growing edge is
to be the zone of ambiguity and each: We have mysticism and magick meeting in the
other reaches of personal evolution, in the development of entirely new mental-
ities. We have the MHP/LHP dualism contributing the idea of expansion of cons-
sciousness through the dark side of self, the ancient neglected facets of our evolu-
tion. We have the meeting of high and low magicks in the skeptic's path of Certainty
and Faith. The two-edged action of gnosis, that cuts through the inertia of the
Still Ages to manifest our desires, but eventually dismembers the ego and
brings us to the core and heart of things, where one's creativity can vibrate
vital triggers into the mind-pool of the species. This is where the pointers are:
we really do need to evolve, for enough of us to wake up to swing things in
the direction of survival and sanity. But how is this possible, and what does it
all? Previously, organic evolution via random mutation, acted on by selection
pressures, ensured a human population suited to its environment. Medicine has stopped
this process dead, and any reversal of this trend, smashing as it does of nazi eugene-
sis, is just too controversial for the political arena. Take for example, the recent
report of the sterilisation of a hopelessly retarded girl, and the recent
cases in surgery on the in utero foetus. Much as it goes against the grain of my
political sentiments, it is a simple fact that we are deliberately breeding
and sick people. Add to this the uncritical thumb-sucking worship of the
idolatry of Catholics and other primitive religions, and we are pushing pop-
own beyond the limits of the biosphere to support it, and guaranteeing the very
colony that religion-punters think they deserve. I'm not advocating eugenics,
only because there isn't anyone I'd trust to apply it. We might be the first to go!

Examining the elitist dimensions of magick. To say that magick is a phenomenon of
all class is clearly ridiculous, but to imagine that it could ever become a mass
movement is equally so. No one who is comfortably, or even uncomfortably, adjusted
social norms ever gets far in magick. Magicians are profoundly corrupted by the
loss of this, and who realise this, and can find no solace in normality. In
ancient hunter-gatherer societies the shaman was selected for being weird, an
ephic, a transvestite or a loner, from the children of the tribe. The village
head, had only needed one shaman, and it is probable that too high a proportion of
villagers would in fact not be tolerated, just as later societies could only tolerate
secular leader per group, the alpha-male monkey. Possibly the shaman is a genetic
force which the gene pool only generates in small doses, a mutant minority now
punted by artists, magicians and other non-conformists. I would like to believe
the ushering in of the Aeon of Truth and Justice, that Soror Hema of the Maat-
declares will occur when 51% of the human biomass awakens, will happen before the
troubling of the rain forests is complete. Perhaps Homo Veritas, true humanity,
and of necessity be a small group of survivors. Maybe, the technological solution of
repopulation will come to our rescue. Maybe the human race will speculate into a
nether of specialist races. Maybe a number of these things will all happen at once.
Possible scenario might be as follows: the despised and rejected bunch of shamans
off in a few self-sustaining spacecraft conned from the mesomorphic military
headquarters and go off to have a lot of fun out there. But maybe we would get bored with
own excellence, and realise were missing the other humans, One possible sol-
tion to this problem would be to stock up our ships with the talismans of this
merry stupid culture, and spend a few hours a week reading back copies of the Sun
the Star, eating pot-noodles and valium, and watching videos of Crossroads and
so, just to keep in perspective how lucky we were to get out. I call myself a
sister optimist; sinister in that I see more darkness than light; an optimist in
that I believe it really is worth it. To rephrase the opening question: What do our
icks match up to? If we aren't developing from the actualisation of our deepest
visions and moving towards a resumption of all the tangled theme of our bizarre
ries, then our magicks are too little and too late. The attitudes we call Chaos
ick, for as long as that glamour serves us, are pluralist and synthesising, and
at the moment the least bogged down by sterile academicism or by the self-out-
moding nature of hierarchical organisations. In the practitioner, no permanent concept at the top of the mind; and in the group, something that has hardly ever been attempted: the radical elimination of hierarchy, to release the untried energies of the future. Interest in Chaos Magick is soaring; by the nature of these things, before long it will shatter and fall apart, and then we'll just have to think of a new glamour to which the most advanced can gravitate. For what it's worth, I dedicate these thoughts to our future superhumanity, for which, I suggest the name Gynander Galacticus.

**FREAKS!**

**STEPHEN SENNITT**

It's a funny world isn't it? Funny like the idea of an arm suddenly growing out of your stomach is funny. When Arthur Machen writes of talking flowers in "The White People", he knows what I'm talking about. Despite the (so-called) progressive, linear, evolutionary trend, the most interesting aspect of life is the anomaly; the mutant. Yet some people, mistakenly, see no value in the freak that fascinates them, they prefer to call it: "a future evolutionary stage", or something banal like "homo veritas" in order to justify its existence. Even those at the tip of the iceberg of enlightenment feel it necessary to hide from the monstrous presence of the freak by calling it something "nicer", in that way avoiding facing it head on. Labels obscure the process of mans "change" - and let's call it "change" instead of "evolution" or "becoming one with godness"; how do we know it's going to be as positively riveting, or as lovely, as these labels imply? And for any "change" to occur, it is necessary that we stop peddling about with comforting labels. These labels are the curtains that obscure our view of the freak. Anything can appear to be beautiful hidden behind lovely curtains, but when we draw them back the unobscured view of the freak is enhanced by the fact there is only a mirror there:- here the freak in the mirror is the split second action that pulled the curtain back before it dissipated once more in to the recesses. Our memory of the freak stays with us forever and we are split into types: one who can no longer see anything in mirrors; and one who looks at himself in the mirror for the rest of his life. Neither of them see the freak again because, deep down, they are afraid of seeing it, so they fascinate themselves with an image, calling it something else. Those who see the freak as something different, or those who pity the freak's degenerate ability to repulse them should never be able to face themselves again. This twisted, gnarled, clammy joke is being played on you all the time.

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<td><strong>PERSONS ASSOCIATED WITH THE CASE</strong></td>
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<tr>
<td>Name: John Doe</td>
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<tr>
<td>Occupation: Magician</td>
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<td>Location: The Other World</td>
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<td><strong>PERSONS AND THEIR PREVIOUS ACTIONS</strong></td>
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<td>Name: Jane Smith</td>
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<tr>
<td>Occupation: Author</td>
</tr>
<tr>
<td>Location: The Known World</td>
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| NOW you know WHO you ARE! |
Anyway I stormed out of the clinic, which must have been a sight to behold, calling 
off all the names under the sun i.e. Bastard, Faggot, Eddie, Jackel danglers, 
Sara Swanson, Ginaota-Fat-Cow, Tracy and once or twice even Malabra Wonga. I then 
and made an appointment for Barnsley VD clinic to see Dr Ward. When I went there 
was treated to all the usual tests and told to go home. I then returned two weeks 
for my results and to tell the truth you could have knocked me down with a 
Dorf inflatable seaweed when the doctor said I had got latent syphilis and proceeded 
inject two huge syringes full of some chemical or other into each of my delicate 
little buttocks. I am slowly recovering and my sores are healing up nicely no thanks 
this so called Doctor Short who I would very much like to murder but are afraid of 
trysting my hands. He is a twat of the lowest calibre. Not much difference between 
airing underpants and having syphilis. Cowbag. What I would like to know is why they 
don't find this out at the first clinic 8 months ago. Had one of the nurses put most 
their examination equipment in her mouth to hide them for some sort of juvenile 
ke. Or, were they so short of Government money they couldn't treat me? To tell the 
truth I think what happened is that nobody believed I had anything wrong with me, as 
they were too busy patronising me as if I were some kind of imbicile because I was 
lightly depressed as I had just 'finished' with my regular partner. I know it sounds 
believable but they even sent me to see a vicar who proceeded to try and exercise 
as I was possessed by the devil. As you can see from our photo (on previous page.) 
rise the sweet child took a great interest in all my pain etc. Although as yet I 
'1 got round to showing her my open sores. Maybe I should. Anyway due to my long 
surtship" with VD I have become greatly interested in these diseases and plan to do 
me in depth research into them and would be very grateful to anyone out there in 
my readerland who would sell me any books etc., on the subject, see Editorial 
press for where to contact me. Also I promised a friend I would mention him in 
this column, so here it is. Hello to Michelle D'oprey. He has also had VD. 

Best wishes 

[Signature]

TITAN GNOSIS

is a great deal of discussion at the moment on the subject of the change in 
and of the influences of various 'currents'. Apparently some people feel that 
age of Aquarius - truth, justice, wholefood, no-nukes and peaceful pagan frolick-
is just around the corner...man. On the other hand, the possibility of the New 
being populated by cannibal radio-active zombies cannot entirely be ruled out 
her. The twentieth century is busy resurrecting the Titans - the primal destruct-
constructive powers who appear in various creation myths under various guises - 
as the Norse Giants or Greek Titans. Once the Titanic forces have completed 
work, they are 'cast out' or banished from the cosmos. This theme is also 
ressed in the works of Horror-fiction authors, for example H.P. Lovecraft, whose 
its Old Ones seem to hold a continuing fascination for occultists, along with 
ious other pantheons of Dark Gods, Dead Gods, Deep-fried Gods..... The myth-cycles 
the Titans are representative of the catastobic forces which propagate change in 
system - whether the scale be universal or subatomic. They are held to be dormant 
sleep in that they remain in equilibrium. However, when a system evolves to a 
ain degree of complexity it becomes increasingly unstable, which can eventually 
evolution or collapse - crash - of that system. It is at these 'crisis 
ts' that the Titans once more become active - when a great deal of unstable 
getic needs to build up in the system so that the transformation may take place. 
e the development of Nuclear technology, the points where "the species meet", the 
ss-points between our world and the 'realm' of the Titans have increased consid-
ery. In Qabalistic terms, a continuous and increasing stream of 'Nightside' 
ties are pouring through Daath, from the 'reverse' polarity of the universe. The
gateway has been opened, and the evolution of all species of the biosphere is being affected. As the power of the Titans returns, a new priesthood has arisen to worship them - the power-obsessed politicians and their numerous satraps. Like Lovecrafts Cthulhu worshippers, they believe that the Titans can be controlled, that the forces can be successfully chained and bound without any danger. Unfortunately, the Titans are completely amoral having no sentience, in our sense of the word; being utterly primordial. Titan-Gnosis is the name we give to the evolution in consciousness that the Titans are producing - that human survival crosses all artificial boundaries, territorial or ideological, that it is necessary to live within nature, rather than laying waste to the environment. It seems that the closer we are to destruction, the closer we are to 'waking up' in larger and larger numbers. The tricky point about the Titans is that, at the moment, we need them if the evolutionary 'leap' is going to occur. They are part of 'the incoming current' which has been conceptualised variously under the guise of the 93 current, the HA'AT current, or, for that matter, the Chaos current. In the final analysis, the names and attendant symbolism is not that important - they are all different facets of the same process of change occurring - the only qualification one can make is to say what role do I/we play in all this? Magicians who are aware of Titan-Gnosis and its effects are now actively engaged in becoming transducers for these energies. Evocation of the Titanic forces into ones own Space-Time lattice is a dangerous enterprise, yet there are some who may seemingly do this with impunity. The use of names, sigils and chants are only partially helpful, since the 'names' of the Titans form the fabric of our reality itself.

Excerpted from the book APIKORSUS, a "chain-book" by the LINCOLN ORDER OF NEUROCANNERS. Write to NOX for details.

DA'ATH
Orum & Omniea

There has been very little written about the conceptual function of the 'false' sephira Da'ath since Kenneth Grant's revelatory NIGHTSIDE OF GQN, published ten years ago. It is here assumed that the purpose of this book was to initiate a basic understanding of the dark forces existing deep within man's inner-spaces, in order to promote individual exploration and enlightenment. However, instead, the thesis was met with disdain and rejection for the most part, and comparatively few greeted the thought of systematic derangement as either a healthy, or necessary, part of initiation. This was perhaps due to Grant's extension of the original thesis in OUTSIDE THIS CIRCLES OF TIME (1980) which, because of its obtuse, subjective style, served to confuse matters further, especially as by that time the trend in magickal fashion had swung toward a more solid, objective basis on which to base its theories. This became known as "CHAOS magic" and its practitioners boasted their ability to use any previously established tradition, or any self-created system, in order to achieve enlightenment or more importantly effect objective change upon the universe. This claim was bolstered by an iconoclastic rejection of all systems previously deemed Empirical by Tradition, unless that system served some specific purpose to the Chaos magician. This conferred "mastery" over all relevant symbols, and placed the Chaos magician at the centre of his universe from where he could adopt or shirk masks and attitudes as he willed. However, this also conferred within the Chaos magician an attitude of false-superiority over other manifest or non-manifest forces which were deemed as being somehow less real than himself. The inherent mistake of the Chaos magician's approach was to promote this exaltation of the Ego without first-hand experience of the vast gulfs of inner-space, where the self must be drawn inwards to an infinite point in order to exist. The self-assured "mastery" of incarnate dream-levels was mistakenly taken for this "experience" and ideas typified in Grant's work were ignored or ridiculed as being, for example, in Ray Sherwins' words: "rather fanciful" (private communication to the authors, August 1986.) This reveals the irony
RITUAL ABUSE

DEFINITIONS

GLOSSARY

THE USE OF MIND CONTROL

SEPTEMBER 15, 1989

REPORT OF THE RITUAL ABUSE TASK FORCE
LOS ANGELES COUNTY COMMISSION FOR WOMEN
DEFINITIONS

CONCISE DEFINITION

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

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

DESCRIPTIVE DEFINITION

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

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

Many victims are children under the age of six who suffer the most severe and longstanding emotional damage from the abuse. These young victims are particularly susceptible to being terrorized and indoctrinated into the abusers' belief system. During and even long after the abuse victims live in a state of terror and dissociation and suffer from the impact of mind control techniques. All this makes the initial
RESOURCES

1. For additional copies of this report, referrals, training for professionals, or speakers on ritual abuse:

   Los Angeles County Commission for Women
   383 Hall of Administration
   500 W. Temple St.
   Los Angeles, CA 90012
   (213) 974-1455

2. For crisis counseling, and information about therapists in your area:

   Childhelp, USA
   National Child Abuse Hotline
   1-800-4 A Child

3. For parent and victim support, resource materials and information, speakers, and newsletter:

   Believe the Children
   P.O. Box 1358
   Manhattan Beach, California 90266
   (213) 379-3514

Additional chapters:

   Believe the Children
   P.O. Box 26 - 8462
   Chicago, Illinois 60626
   (312) 973-5275

   Believe the Children
   P.O. Box 6593
   Lincoln, Nebraska 68506

4. For parent support, resource materials, information and speakers:

   Families of Crimes of Silence (FOCOS)
   P.O. Box 2338
   Canoga Park, California 91306
   (805) 298-8768
   (213) 372-6231

RITUAL ABUSE: DEFINITIONS

SOME REPORTED EXAMPLES

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

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

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

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

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

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

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

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

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


Source on cults in general and uses of mind control.


Journalist’s excellent overview of child sexual abuse. Two chapters on ritual abuse cases.


Conservative study by noted sociologist and expert in child sexual abuse of the incidence of sexual abuse and ritual abuse in day-care and preschool settings.


Listing of signs and symptoms by noted clinical psychologist, with extensive experience with ritually abused children.


Written by former “Moonie” who is now a licensed counselor.


Journalist’s account of ritual abuse case involving neighborhood baby-sitter and 60+ children in Dade County, Florida.


Series of interviews focusing on cults, especially satanic.


Excellent report of ritual abuse trial in Hamilton, Ontario.


RITUAL ABUSE: DEFINITIONS

LESS DETECTABLE EXAMPLES

1. Pins or “shots” inserted into sensitive areas of the body, especially between digits, under fingernails, or in genital areas.
   Electric shock to these body areas.
2. Being hung by hands or upside down by feet for extended periods of time. Sometimes hung from crosses in mock crucifixions. Sexual abuse while in such positions.
3. Submerging victim in water with perception of near drowning.
4. Withholding of food or water for several hours.
5. Sleep deprivation and activities aimed at inducing exhaustion.

MORE DETECTABLE EXAMPLES

1. Physical beatings.
2. Use of cuts, tattoos, branding, burns, often on sensitive body areas.
3. Withholding food, water, or sleep for days or weeks.
4. Removal of body parts, e.g., digits.

SEXUAL ABUSE

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

1. Repeated sexual assaults by men, women, and other children, often occurring in a group. May be associated with the marriage ritual, repeated fondling, oral copulation, rape and sodomy.
2. Assaults include the use of instruments for penetration of body orifices, including symbolic objects (e.g., crucifix or wand) or weapons (e.g., knife or gun).
3. Sexual assault coupled with physical violence. Participation in rituals in which sexual assault is associated with death. Forced sexual contact with dead or dying people.
4. Forced to sexually perpetrate against children and infants.
5. Forced sexual contact with animals.
7. **ABSENCE OF FREE WILL**

As a result of techniques like magic surgery*, the perception that controlling evil spirits* are present, that cult members know everything that the child thinks or does, and the use of impossible double binds (e.g., stab or be stabbed), the victim comes to feel that there is no choice but to comply, and yet is still burdened by guilt and shame.

**COGNITIVE BELIEFS** imparted by ritual abuse and mind control, seen in both adult and child survivors, include the following.

1. **THERE IS NO ESCAPE**

“The cult members are everywhere. The spirits, monsters, demons, devils, etc. that the cult controls, surround me, too. They know if I violate any of the rules of the cult, and they will punish me. I can never leave.”

2. **THE CULT COMPLETELY CONTROLS ME**

“I am controlled by the cult and by the demon* which the cult has placed in me to both control and monitor my behavior. I have no freedom and must follow the orders of the cult leaders in all things. I must be ready to assault others and neither trust nor make any close associations with anyone outside the cult.”

3. **I AM INCAPABLE OF PROTECTING MYSELF**

“I am inadequate. I have no control and no power. I am paralyzed.”

4. **THE CULT IS MY ONLY TRUE FAMILY**

(In extrafamilial cases)—“My family is dangerous to me and only the cult members accept me. I will eventually live with them forever because they are my true family.”

5. **MEMORIES ARE DANGEROUS**

“I must hurt myself if I begin to remember. I must cut myself, beat myself, or kill myself if I remember what happened. Terrible things will happen to me and my family if I remember.”

6. **DISCLOSURES ARE DANGEROUS**

“The cult will know if I tell anyone. If I do tell, I or my family will be hurt by them, or I will be compelled to hurt myself.”

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**CULT—DESTRUCTIVE**

“A destructive cult may be defined as a closed system/group whose followers have been recruited deceptively and retained through the use of manipulative techniques of thought reform and mind control (uncover influence). The system is imposed without the informed consent of the individual and is designed to alter one’s personality and behavior. The leadership is all-powerful, the ideology is totalitarian, and the will of the individual is subordinate to the will of the group. The destructive cult acts itself above society by creating its own values with little or no regard for society’s ethics or morals.

“... (they) have engaged in some illegal and unethical practices—child abuse, neglect and death; illegal and fraudulent immigration; drug dealing; smuggling money, cars, guns, guns; fraud and deceit in recruiting, business, financial records, and fund raising; theft; harassment of families and former members with threats, lawsuits and foul play; stockpiling and smuggling weapons and ammunition; beatings; sexual abuse and prostitution; kidnapping; murder; attempted murder; and psychological and emotional damage.”

*(quoted from CULT AWARENESS NETWORK)*

**DEMONS AND EVIL SPIRITS** [from Greek *daimon* = a spirit]

Spiritual beings who are evil and ruled by Satan. According to Christian tradition, they are angels who shared in Satan’s rebellion and were expelled with him.

Ritually abused children and adults are victimized at rituals which invoke such beings. Victims report believing that perpetrators of ritual abuse possess control over these spiritual entities. Some victims are made to believe that these spirits have power to control the victim’s life. For some, the fear of harm from such evil spirits or demons, or the fear of being controlled by them, is more oppressive and debilitating than fear of the perpetrators themselves.

**DISCLOSURE**

The Accommodation Syndrome described by Roland Summit outlines certain predictable patterns of tentative disclosure in any child’s effort to disclose sexual abuse. Briefly, the syndrome helps to explain the family dynamics and societal pressures which lead a child either to be unable to disclose sexual abuse or, having disclosed, to subsequently retract the disclosure. The child is often put in the position of “mobilizing altruism and self-control to insure the survival of the other” (Summit, 1983), being forced to choose between ongoing abuse and the chaos that is sure to follow disclosure.
Discomfort. Trance states are also induced in ritual abuse victims by using hypnosis and hypnotic drugs.

Traumatic experiences which occur while the victim is in a trance state can be used to indoctrinate victims. These experiences have a profound and long-lasting impact on the beliefs, feelings, and even the behavior of victims, despite the fact that these experiences cannot always be remembered consciously. Only later in life, usually with the help of a highly skilled therapist, are some ritual abuse victims able to painstakingly reconstruct what happened to them while they were in various states of trance or dissociation.

The fact that certain events are not easily remembered does not mean that they do not have a significant impact on the life of the individual. Until the memories are surfaced and worked through in a safe environment, the survivor of such abuse is still controlled to some extent by these past experiences. Typically, the survivor will react most strongly to past indoctrination when triggered by an event which is a reminder of it. For example, if the survivor was abused in childhood by a cult that conducted abusive rituals on every full moon, they may feel compelled as an adult to seek out and participate in rituals whenever the moon is full. Or they may be triggered to perform a physically or sexually active act on the full moon without seeking out a cult. Alternatively, they may act out in some other compulsive way to cope with the anxiety associated with the dissociated memory of this traumatic event.

Survivors experience triggering of certain beliefs into which they were indoctrinated, or certain behaviors that they are programmed to enact. They are usually unaware of what it is that is triggering them. With help, a victim can bring the triggering events to conscious awareness, and then can gradually become empowered to free him/herself from these compulsions.

Behaviors can be triggered spontaneously by cues that by chance happen to remind the individual of past indoctrination or programming. Cues may be implanted by the cult during indoctrination which can also be employed deliberately by cult members to elicit particular behaviors from a victim. For example, a survivor who was ritually abused and indoctrinated in early childhood can often be called back into the cult years after the indoctrination occurred when approached by a cult member who knows what trigger words or signs to use to access that individual’s programming and gain the desired response.

The abusive system of mind control described has distinct emotional consequences, as well as a major impact upon the cognitive and religious beliefs under which the victims function.

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occurred. A skilled child therapist can help the dissociated ritual abuse victim to recall his/her abuse and to work through the severe trauma which, if left untreated, is likely to cause serious emotional problems for the child throughout his/her life.

EXTRAFAMILIAL SEXUAL ABUSE OF CHILDREN

Any sexual contact or explicit sexual behavior imposed on a child by someone outside the child’s family. The perpetrator is likely to be known to the child and his/her family. Frequently the victim’s parent or guardian, knowingly or unknowingly, will have permitted the perpetrator to have access to the child.

Research and clinical experience suggest that children who have been neglected, abused at home, or who are economically needy, may be particularly susceptible to the seductive pedophile willing to pay for sexual favors with gifts and attention.

Ritual abuse of children does not depend on the particular vulnerabilities of the child. All children who are trapped in a ritual abusive setting are vulnerable and in most cases all are abused.

(cf. consent; pedophile; perpetrator; victim of ritual abuse)

INTRAFAMILIAL SEXUAL ABUSE OF CHILDREN (INCEST)

Intrafamilial sexual abuse encompasses any form of sexual activity between a child and another family member. The other family member could be a parent or stepparent, sibling, or other member of the extended family. Incestuous assault refers to any manual, oral, or genital sexual contact or other explicit sexual behavior that a family member imposes on a child or adolescent.

(cf. consent; pedophile; perpetrator; victim)

MAGIC SURGERY

Child victims of ritual abuse describe being drugged or hypnotized and, on awakening, being told they have had "magic surgery." The blood that has been smeared on their bodies constitutes compelling evidence that such surgery has taken place. In some cases children are told that a bomb has been placed inside them, a bomb that will explode if the child ever discloses the abuse, killing not only the child but the trusted person to whom he discloses.

Most typically, child victims of magic surgery are told that they have had a monster, a demon, or the devil’s heart” placed inside them, and that it will attack them if they disclose. They are also told that the monster, demon, or devil is now in charge of their thoughts and behavior and will cause the child to “be bad.” Child victims are
2. GUILT AND SHAME

Ritually abused children have been forced to engage in humiliating and degrading activities such as handling, sneering, and ingesting urine, feces, blood, and human flesh. They have been photographed pornographically and, sometimes, been made to view these pictures. They have been forced to participate in the abuse, torture, and killing of animals, and the murder of children and adults.

They are then made to feel responsible for their actions as though these actions were freely chosen by them. They are threatened with exposure as perpetrators, and fear being rejected completely by their families or even being arrested and jailed. Their feelings of guilt and shame contribute to a perception that through their actions, they have already shown their loyalty to the cult and its beliefs. They are made to feel that the abusive group itself is their only refuge of acceptance. By turning to the abusive group for a sense of acceptance and protection, these children are open to even further indoctrination.

3. EMOTIONAL ISOLATION AND DESPAIR

Children who are ritually abused are made to feel cut off and rejected by their families and the rest of the world. They are often told that their “real parents” have died or have abandoned them, and that the people with whom they live are pretenders. Sometimes they are told that the cult members are the “real parents” who will someday “rescue” them from their homes. These ritually abused children often come to feel emotionally estranged from their families. The deep loneliness which results opens them to bonding with abusive cult members, identifying with them, and thus becoming open to indoctrination into the cult’s system of beliefs and practices.

In addition, children who are ritually abused are profoundly sad. They experience tragedy and horror, as well as isolation, at an intensity which would induce an overwhelming sadness in a mature adult. They may come to feel utterly hopeless, and in their despair they are likely to feel that cult abuse and cult membership are all that they deserve and all that they can imagine for their future. The cult convinces them that there is no place to turn for help, and thus no way out of the cult.

4. RAGE

Ritual abuse provokes children to feel enormous rage, because the violation which they experience is so great. This rage within the child contributes to the cult’s efforts to indoctrinate that child systems of belief, practices, and rituals based on knowledge of the world of spirits and/or unknown forces of the universe.

PEPÔPHILÊ [from Greek pedo = child + phile = loving]

An adult who has sexual relations with a child and receives primary sexual gratification through sexual contact with children. (Most research has focused on males, although recognition of the participation of women in the sexual abuse of children is growing.) Generally, men who molest children have been thought to fit into one of two categories—“fixed” abusers whose sexual desires have always been primarily for children, and “regressed” abusers who have had sexual relationships with adults, but who begin to sexually abuse children, usually as a result of traumatic or stressful circumstances. Fathers who have incestuous relations with their children have often been thought of as being in this second category. There is also evidence of a third category, that of “crossover” abusers, that is, men who may be fathers, and have sexual relationships with adults, but whose primary sexual attraction is to children. Many in this group are in fact pedophiles who have abused children inside and outside their own homes.

Pedophiles were themselves often victims of sexual abuse as children. They have very poor self-esteem and fear the risk of rejection from an adult partner. They often do not think of themselves as harming children. They view their sexual activities as acts of love. It is important to them to believe that the child enjoys the sexual contact as much as they do. They view the process of having sexual activity with a child as one of seduction and education rather than of force and power. (cf. PERPETRATOR OF RITUAL ABUSE)

PENTAGRAM

A five pointed star. In satanism, used pointing downward, and sometimes enclosed within a circle.

PERPETRATOR OF RITUAL ABUSE

Perpetrators of ritual abuse usually function in a group setting. Most victims report being abused by several perpetrators, often in conjunction with other victims. Women are reported to be perpetrators of ritual abuse as often as are men.

Little is known with certainty about the perpetrators of ritual abuse, but it is important to note that they do not fit commonly held concepts of the motivation and psychological profile of the pedophile (cf. PEDOPHILÊ). Ritual abusers are generally far more sadistic and cruel in their sexual abuse than are pedophiles. Victims report pain-
dissociate* and, like prisoners of war subjected to torture, they become willing to do whatever is demanded of them in order to make the pain stop. For a young child who is ritually abused in an out-of-home care setting, even a brief encounter with intense pain profoundly impacts that child’s susceptibility to cult mind control. For those children raised in cults, the use of pain and the threat of pain continues as long as they are submitted to the cult, causing an ongoing and deepening degree of subservience to the cult.

3. DRUGS

Both child and adult victims of ritual abuse have described being abused with mind-altering drugs. Some drugs are injected or administered in suppositories. Others are hidden in food or drink, or simply swallowed under duress.

The drug effects include hypnotic and paralytic effects, causing victims to experience mental and emotional states ranging from confusion and drowsiness, to passivity and helplessness. Memory distortions occur as well. Victims tend to recall very real and painful experiences only with difficulty as though they were unreal or even just dreams. Additionally, in such drug-induced states, young children are even more pliable than they would otherwise be, and more open to the belief system into which the cult is attempting to indoctrinate them. Cult leaders capitalize on drug-induced reality distortions to create the illusion that they have absolute power to which the child must submit.

4. EXHAUSTION

Ritually abused children are often deprived of rest and sleep. In the extrafamilial settings in which ritual abuse occurs, children are frequently deprived of needed nap and rest periods. In ritually abusive family settings, children may be deprived of sleep for extended periods of time. The influence of repeated drugging further deepens their sense of exhaustion. People in a state of exhaustion are more open to mind control because fatigue saps their normal coping capacities. This effect is especially pronounced in young children.

5. ISOLATION

Ritually abused children are put into closets, holes, cages, coffins, and other confined, usually dark, spaces. The children are often isolated there and told they will be left to die. The sensory deprivation that may result can cause some degree of disorientation. The isolation causes the child to feel deserted and overwhelmed with fear and dread. An abusive adult who subsequently releases the child from confinement is perceived by the child as a

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victims. If left untreated, this condition often persists long after the abuse occurred.

Ritual abuse victims typically suffer from severe post-traumatic stress disorder. They often experience nightmares or intrusive thoughts containing elements of ritual violence, yet due to amnesia for the actual abuse, have no idea why they are troubled by such dreams and thoughts.

SACRIFICE [from Latin sacrificium (holy) + facere (to make)]

A religious rite in which an object is offered to a god in order to establish, restore, or maintain a right relationship of man to the sacred order. Blood sacrifices (killing with bloodshed) are based on the concept that the sacred life force of both man and animal resides in blood. Blood is particularly important in rituals involving fertility, purification and atonement. Sacrifices in different cults are often required according to certain calendars of special days as well as for unique purposes on a given occasion. Burning is believed to be another way that a sacrifice can be made directly available to a god. A third way in which a sacrifice is conveyed to a god is burial in the earth. In some belief systems sacrifice is also a means of obtaining supernatural powers or favors from the god.

HUMAN SACRIFICE

The offering of the life of a human being to a god. The occurrence of human sacrifice usually can be related to the belief that blood is the sacred life force in man. The killing of a human, or of an animal in its place, represents an attempt to affect communion with a god and participate in its life force. Sacrifices have been made in connection with fertility rites, although specific other uses for obtaining powers and favors are also common. Cannibalism is practiced as part of human sacrifice because of a belief that by ingesting human blood and flesh the individual is empowered and transformed by the life force contained therein.

Adults and children who have been ritually abused report being forced to participate in the killing of babies, children, and adults in ritual settings with the understanding that the purpose is to obtain certain magical powers. Ritual abuse survivors explain that the drinking of blood and the practice of cannibalism are ways to invest the worshipper/perpetrator with the spiritual powers of the victim.

The practice of human sacrifice as it has been reported by victims of ritual abuse always raises extreme problems of credibility. Where have the victims come from? Where are the remains of these victims? Survivors have explained that victims come from within the
RITUAL ABUSE AND THE USE OF MIND CONTROL

Mind control is the cornerstone of ritual abuse, the key element in the subjugation and silencing of its victims. Victims of ritual abuse are subjected to a rigorously applied system of mind control designed to rob them of their sense of free will and to impose upon them the will of the cult and its leaders. Most often these ritually abusive cults are motivated by a satanic belief system. The mind control is achieved through an elaborate system of brainwashing, programming, indoctrination, hypnosis, and the use of various mind-altering drugs. The purpose of the mind control is to compel ritual abuse victims to keep the secret of their abuse, to conform to the beliefs and behaviors of the cult, and to become functioning members who serve the cult by carrying out the directives of its leaders without being detected within society at large.

The information available about how ritually abusive cults indoctrinate young children comes primarily from child and adult survivors who have been able to remember how the cult achieved mind control over them and others in the cult. Therapists who have worked extensively with ritual abuse victims have gleaned a significant, although still incomplete, degree of understanding of the process by which the mind control is achieved. A key element of the victim's recovery from ritual abuse consists of understanding, unraveling, and undoing the mind control which usually persists for a long time, even in victims who no longer participate in the cult. Undoing these controls is critical, for victims may remain unable to disclose their abuse, or vulnerable to cult manipulation if the systematic programming is not dismantled. As more ritual abuse victims are helped to free themselves from cult mind control, the body of information about this important aspect of ritual abuse continues to grow.

Satanic cults focus their initial efforts to achieve mind control most frequently and strenuously with children under the age of six. Like developmental psychologists, satanists understand that people are most susceptible to having their character, beliefs, and behavior molded during this early period of development. This review of the mind control techniques utilized by satanic cults will focus primarily on the techniques used on very young children, both those in ritually abusive families, and those in extramural settings, such as day-care and preschools. Children who are abused in extramural settings are subjected to ongoing mind control that is often sustained in extreme forms throughout their childhood and adolescence.

There is a growing body of research into the indoctrination techniques which are used by a wide range of destructive cults. It is helpful

SATANIC ALPHABET

Letters of the alphabet written backwards, upside down, or sideways. A magical practice stemming from a system which values reversing anything which is the norm. Some children who attended ritually abusive pre-schools report having been taught to copy the satanic alphabet. Other occult alphabets may consist of magical symbols and runes.

SATANIC CALENDAR

There exist many versions of so-called satanic calendars, each of which includes a variety of holidays on which certain rituals must be performed. There are apparently many individual differences among groups that would call themselves satanists regarding which holidays are celebrated. Some groups simply do rituals whenever they please.

The birthday of the individual, Hallowen (October 31), and, in some cases, Beltane (April 30) appear to be the holidays celebrated by most satanic groups. Many individuals who have been ritually abused and have participated in rituals on satanic holidays experience particular difficulty at these times of the year. (Common Halloween celebrations, for example, regarded by most people as innocent make believe and child's play, are extremely traumatic for ritual victims who think of them as satanic holidays, and as the occasion of ritual celebrations often including human sacrifice.) On these holidays and on anniversary dates victims may become emotionally overwhelmed, terrified that cult members will come to kidnap or kill them. Some are overcome by horrifying flashbacks of the abuse. Some feel compelled to commit suicide or self-injury. Others feel a deep compulsion to return to the cult.

TRANCE STATE

A dissociative state one enters when hypnotized in which memory and perception are altered. The dissociative effects of the trance state can also be induced by other conditions such as physical or mental exhaustion, terror, repetitive chanting, rituals, or drugs. Not all individuals are equally susceptible to trance or to dissociation. Research has shown that those people who show a high degree of susceptibility to hypnosis are likely to possess some apparently biological predisposition to it. They are also more likely to have been victims of abuse as children.

Some states of trance seem to be self-induced and function as a defense against experiencing the overwhelmingly painful stimuli of an abusive environment. For some individuals, the use of self-
Disclosures, Allegations & Indicators Characterizing Ritual Child Abuse Cases

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This document is presently being translated. The French version will be made available with Conference Proceedings.

La traduction de ce document est en cours. La version française sera publiée en même temps que les actes de la conférence.
Introduction

The material contained in this handout is intended to be a guide to some of the disclosures and indicators common to Ritual Child Abuse cases.

The content is based on knowledge gained by the writers of this handout in the investigation of a specific case of ritual child abuse in Ontario, and from research done on similar cases throughout North America.

It is not the writers' intention that this be viewed as a full and complete list of "what to look for" in cases of ritual abuse. Rather, it is merely a guide which highlights some of the common denominators found in such cases.

As in any sexual abuse investigation, it is imperative that all the participating agencies involved work together and not become polarized, as unfortunately has happened all too often in the past, with the ultimate loser being the child.

It is for this reason that a guideline to a proposed protocol for the investigation of ritual child abuse cases is included in this handout.

It is the hope of the writers that this will assist Police and CAS to work together as a joint investigative team, as opposed to conducting parallel investigations.

The search for evidence to corroborate the disclosures of the child is often difficult in such cases. The use of expert evidence, such as that of psychiatric assessment of the credibility of the child, is useful in all cases of sexual abuse of children. This is even more necessary in cases of ritual child abuse, where the descriptions of abuse are so gross as to be almost beyond belief.

It is for this reason that a suggested list of questions is attached for use when conducting such an assessment.

It is hoped that this material will be of use to the Police/CAS Investigator and associated child welfare professionals.

Please do not hesitate to contact the writers if you have any questions as to the content, or if we can be of any assistance to you in the investigation of cases of ritual child abuse.
Disclosures / Allegations Common to Ritual Child Abuse

The indicators listed are in addition to commonly known indicators of physical/sexual and emotional abuse of children.

The list, while thought to be comprehensive based on research done on similar cases throughout North America, is not intended as, or thought to be, a complete list of disclosures/allegations common to ritual child abuse cases.

1. Children may be forced to eat human excrement.

2. Children may be forced to drink urine and blood.

3. Urine may be sprayed on children (golden shower).

4. Objects may be inserted into all or any body openings of the children. These objects may be those used in "normal" adult sexual behaviours (e.g. vibrators), or may be objects not commonly used even in adult sexual encounters (e.g. sticks, small dead animals such as birds, severed body parts).

   The body openings used are commonly anal and vaginal; however, some Satanic ceremonies include the insertion of sticks into virtually every orifice in the child’s body.

5. Mutilation and torture of children is common, as well as forcing of children to observe the mutilation and torture of other children and animals. This can include branding of the skin or genitals with irons, burning various parts of the body, carving of the skin with knives or blades, and the removal of body parts by axes, knives or other instruments.

6. Children may be forced to observe or participate in animal and/or human sacrifice and ritual murder.

7. Children may be forced to eat human flesh.

8. Often, during these episodes, chanting may occur and costumes and symbols may be used. Children often report cartoon characters and animals who speak in human voices participating in the abuse.
9. Often these events occur in graveyards and out-of-doors in isolated areas. Children have been lowered into what they thought were open caskets containing dead bodies.

10. During these episodes, photographs (often Polaroid) and video tapes may be produced.

11. Children are often threatened in a severe manner. They may be threatened with their own deaths should they tell, as well as with the death of the person to whom they disclose. Often children who observe the ritual murder of others fear that they will become the next victims, even when a direct threat has not been made.

12. Children are often drugged during these proceedings, which can lead to misinterpretation of the experience and/or memory distortions.

13. Children are often exposed to unusual religious rituals such as inverted crosses, or preoccupations with the devil and the number 666 or any multiple of 3.

14. Children may participate in a wide variety of sexual activity with adults and children.

Indicators Common to Cases of Ritual Child Abuse

These indicators are in addition to commonly known indicators of physical/sexual and emotional abuse.

Behavioural Indicators

1. All of the common indicators of sexual and/or physical abuse usually seen in children.

2. Difficulties in toilet training the child (especially bowel training) because the child is fearful.

3. Mutilation themes in play, such as disembowelling stuffed animals and dolls, or acting out such themes with other children and threatening them.
4. Aggressive, sadistic and destructive play.

5. Strange or bizarre songs, chants or games.

6. Use of the "devil's alphabet" (writing letters backwards) consistently and not due to a perceptual difficulty.

7. Discussion of involvement with animals and/or cartoon characters.

8. Child exhibits violence to animals or pets.


11. Drawings demonstrating Satanic or abusive themes.

12. Hyperactive, uncontrolled behaviour or, conversely, over-compliance with authority as frequently seen in abused children.

Emotional Indicators of Ritual Child Abuse

1. Preoccupation with and/or excessive fear of death.

2. Excessive fear of "bad people" (devils, etc.) taking away or harming the child and person(s) he/she cares about.

3. Fear of being photographed.

4. Unusual fear of authority figures or a particular gender or group of people, e.g. police, doctors, teachers, etc.

5. Fear of being tied up or caged.


7. Preoccupation with cleanliness.

8. Fear of undressing.

10. Rapid mood changes.

11. High anxiety level.

12. Extreme negative reactions to everyday events and/or normal environment of the child (e.g. child may react to seeing liver or kidney being cooked).

13. Fear of foreign objects being or growing inside of child’s body.


Physical Indicators of Ritual Child Abuse

1. Physical evidence of sexual activity as diagnosed by a physician.

2. Bruising, burns, marks or cuts indicative of physical abuse, tying the child up, burning or cutting the child in some manner.

3. Constant illness, especially involving throat, stomach, and bowel complaints, such as vomiting and chronic constipation.

4. Developmental delays not explainable by known medical conditions and inconsistent with the caretakers'/parents' level of functioning and parenting ability.

Credibility Assessment of Victim

The following is a list of suggested questions that should be answered by the assessing professionals when examining a victim of ritual child abuse. Certain of these questions must necessarily be addressed by a psychiatrist.

The intent of these questions is to assist in assessing the credibility of the child, and the credibility of the disclosures and content of the allegations.

There is a definite need to have a professional who is experienced in assessing such cases handle the assessment of the child. A pro-
fessional who has no previous experience in assessing cases of ritual child abuse would have difficulty in conducting a proper assessment and being declared an "expert" witness at any future criminal and/or child protection hearing.

The obvious advantage of providing the assessor with a list of questions to be answered re: the assessment of the child is that the professional knows exactly what you want from him or her. Should the case go to criminal trial, or child protection hearing, the professional will be prepared to answer many of the possible defence arguments put forward to explain the child's allegations.

1. You should be reviewing the child’s allegations and assess them for the presence of the following:
   - fantasy, hallucinations, brainwashing, memory distortion, misinterpretation of actual experience, lying, delusions
   ...and/or any other relevant factors which might explain the allegations.

2. Determine if the child has been exposed to pornography and, if so, by whom. Pornography should be clearly defined.

3. An assessment should be done of the current state of emotional/psychiatric functioning, and the psychosocial development of the child victim.

4. Assess the social context of the disclosures.

5. Assess the (child) victim’s ability to discriminate between fact and fantasy.

6. Assess the amount and quality of details of disclosure, and consistency during repetition, including spontaneity of disclosure.

7. Look for evidence of pressure to disclose or not, as the case may be.

8. Determine whether or not the child’s emotional state is consistent with the disclosed material.

9. Determine whether or not the child’s emotional/physical condition and behaviour is consistent with known indicators.
Guideline to Proposed Protocol: Investigation of Ritual Child Abuse

This protocol is proposed within the framework of the following philosophy:

a) The welfare of the child is of paramount interest; the criminal investigation is both secondary to that and also in the interest of the child’s welfare.

b) All such investigations should be handled by an investigative team composed of Police Officer(s) and Child Protection Worker(s), supplemented by other professionals as the need arises.

c) Both parties should ensure full disclosure to each other, and all aspects of the investigation should be conducted jointly by the Police Officer and Child Protection Worker.

d) The abhorrent nature of the allegations involved in such an investigation must be recognized, and the investigating team members should be ensured adequate support from the agencies they represent.

e) These investigations are extremely time-consuming and complex. Recognition of this should be given and reflected in the ongoing demands on the time of the investigating team members in terms of their regularly assigned duties.

The following process is recommended:

a) Conferencing between Police and CAS should occur at the outset of the investigation and at key points during the investigation, and should involve other professionals as determined to be appropriate by the investigators. The investigative team should, at this point, set priorities and realistic goals for the investigation.

b) The interview of the child should be conducted by the team member with whom the child is most comfortable, in the presence of the other team member.

c) During the interview, the opportunity for the other team member to raise questions should be created, whether through having a short break, passing a note, or, where appropriate, direct questioning of the child.
d) All interviews should be videotaped according to standard videotape procedure used in child sexual abuse investigations.

e) The possible applications of Bill C-15 to each case should be considered.

f) Mutual sharing of all reports as written should occur throughout the investigation.

g) A medical examination of the child by the SCAN team, or similar resource, should occur as soon after the start of the investigation as possible.

h) OHIP records should be gathered, and a complete history from the family physician will be required.

i) Interviews with caretakers and other professionals involved with the child should occur, and the backgrounds of these persons/institutions (i.e. daycare centres, churches, etc.) should be investigated.

j) Psychiatric assessment of the child and (where possible) the suspect should occur.

k) Attempts should be made to locate other child victims.

l) A formal conference to assess the allegations should be held when the information has been gathered.

Present at this conference should be all the participating parties in the investigation, i.e. Police, CAS, Crown Attorney, Psychiatrist, SCAN team, etc.

The purpose of this meeting would be to gather and assess all available information present, and to gather input regarding:

- Assessment of physical evidence, if any

- Medical findings and evidence available

- Credibility of child

- Ability of child to communicate effectively with a view to testifying in court

Disclosures, Allegations & Indicators
- Nature of disclosures
- Behavioural indicators present
- Environmental triggers
- Knowledge of child inappropriate to age
- Allegations
- What is known about ritual abuse i.e. similarities of content/disclosure and processes.
- Psychiatric status and history of suspect, and evidence available from that.

Other Recommendations

a) Descriptions of allegations, disclosures, and locations identified should be listed in some central system such as with the IPCA or Official Guardian’s Office, or some suitable resource.

b) Agencies should be prepared to share descriptions of abuse/investigations with each other.
John Newson  Publications listed in Nottingham University Library Index

"Lightness Consistency: some principles governing changes in the apparent lightness of surface colours under different conditions of illumination and viewing."
1957 PhD Thesis - University of Nottingham

"The Perception of Shape as a Function of Inclination"

"Infant Care in an Urban Community"

"Patterns of Care in an Urban Community"
John and Elizabeth Newson 1966. Penguin Survey conducted in Nottingham

"Four Years Old in an Urban Community"
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E. Matthews and John Newson 1971. London/Allen/Unwin

"Seven Years Old in the Home Environment"
John and Elizabeth Newson 1976. More from longitudinal study
"Perspectives on School at Seven Years Old"
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"Toys and Playthings in Development and Remediation"
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British Journal of Educational Psychology 1964-89

British Journal Mathematical and Statistical Psychology 1967-76

British Journal of Psychology 1957-82

Psychology Review 1957-82

Journal of Experiential Child Psychology 1966-82
Signs and Symptoms of Child Sexual Abuse (CSA)

The younger or less verbal the child the more likely it is that CSA will present in the form of a physical problem. This may be trauma associated with the abuse of self, or a psychosomatic problem which, indirectly, refers to the abuse.

In school-age children physical symptoms may co-exist with signs of emotional and behavioural difficulties and poor performance at school. Pubertal children and adolescents may have problems with peer relationships and psychosexual development. At the same time, adolescents may present with, apparently 'pure' psychiatric symptoms which do not appear to give rise to a suspicion of CSA. However, a detailed family and social assessment may demonstrate certain 'risk factors', which, together with the index systems, should always alert the professionals to the possibility of CSA, and should pave the way for further investigation or referral for expert assessment.

The Warning Signs: Behaviour

- Lack of trust in adults.
- Fear of a particular individual.
- Withdrawal and introversion.
- Running away from home.
- Girl takes over the mothering role.
- Sudden school problems, truancy, and falling standards.
- Low self-esteem and low expectations of others.
- Stealing.
- Drug, alcohol or solvent abuse.
- Display of sexual knowledge beyond the child's years.
- Sexual drawing.
- Prostitution.
- Vulnerability to sexual and emotional exploitation.
- Revulsion towards sex.
- Fear of school medical examinations.

Physical/Medical

- Sleeplessness, nightmares and fear of the dark.
- Bruises, scratches, bite marks.
- Depression/suicide attempts.
- Anorexia Nervosa.
- Eating disorders or change in eating habits.
- Difficulty in walking or sitting.
- Pregnancy - Particularly with reluctance to name the father.
- Recurring urinary tract problems.
- Vaginal infections or genital damage.
- Venereal disease.
- Bed wetting.
- Vague pains and aches.
- Itching or soreness.
Professionals know Child Sexual Abuse is rarely reported and when it is, is rarely believed. Dr. Roland Summit explains the child's perspective under the following headings:

1) **Secrecy:** Simply, that the child is told to keep the secret. The sexual contact may be talked about in terms of blackmail; it is up to the child to keep the family together and the father from going to prison. It may not be mentioned at all but the secrecy is implicit. The child feels guilty and ashamed and cannot tell. The child may think it is a family occurrence that nobody speaks about. Initially the child seeks love and affection and enters into a sexual deal instead.

2) **Helplessness:** Who to tell? Who would believe her? The child weighs up the possibilities and feels helpless. The child feels powerless in an adult world. It may be bad at the time but in the morning it doesn't feel so bad. What would the alternative be? The child does not know. The child feels bad, confused, guilty and ashamed.

3) **Entrapment and accommodation:** The child is now trapped. If she discloses she will have to answer why it happened more than once, why she did not tell? The child resolves the conflict internally. Something is bad; father cannot be bad; she needs to see father as good, therefore she must be bad. The child feels worthless.

   It is impossible for the child to learn the true meaning of good and bad. Kempe says once the sexuality of a child is awakened it cannot be laid to sleep again. The child may feel she holds the future of her family in her hand.

4) **Disclosure:** Usually by accident, maybe an argument at home. Adolescence in a difficult time for any family. Arguments over staying out late or boyfriends result in an eruption of pent-up anger. The father tends to behave like a jealous lover. These children have few close friends, if any, to share secrets with. Disclosure will be delayed, conflicted and unconvincing.

5) **Retraction:** Unless the disclosure is dealt with in a sensitive and supportive way the disclosure will be followed rapidly by retraction. In court the victim will make an unconvincing witness. She may re-think her position in terms of staying in her family and in order to do so has to retract and say that she lied. In our adult world we would prefer to believe that the child lied.

Adults who have been victims of Child Sexual Abuse in the family experience difficulties in making relationships; find it difficult to trust; often there is a confusion about sexual identity and difficulty in making satisfactory sexual relationships. Every woman's experience is different and the effects range from promiscuity to a dislike of sex. As parents they may have more difficulty than most in relationships with their children.
Can mother parent?  
Is Child safe?  

Marital Work  
M---F  
M--F  

Let go of feelings of shame, anger, fear, guilt, responsibility  
Increase esteem & self control  

Discharge anger, guilt, shame etc.  
Understand how she was unable to protect child  

What is mother's attitude to child?  
Remove father or child or both  

Investigate with care - child's needs and feelings  

- Motivate to accept full responsibility  
- Let go of feelings of shame and fear etc.  
- Increase esteem  

It was not your fault  

Protect the child  

Validate the child  

I believe you  
You were not to blame  

Signature here.
Signs and Symptoms of Child Sexual Abuse - A Developmental Spectrum

Any of these signs and symptoms can present at any stage in childhood, with the exception of pregnancy, depression and suicide attempts, which occur in the adolescent period.

Preschool

Physical Injury - Vaginal and anal lacerations and trauma, Genital bleeding, perineal inflammation and irritation. Other signs of physical abuse.

Medical Problems - Gonococcal vaginal discharge, recurrent urinary tract infections.

Behaviour Problems - 'Frozen watchfulness' and overclinging, compulsive masturbation, oversexualised behaviour.

6 - 11 Years

Medical Problems - Recurrent abdominal pain, enuresis, encopresis.

School Problems - Conduct disorders, academic underachievement.

Psychological Problems - Excessive public masturbation, provocative oversexualised behaviour towards adults and children.

Adolescence

Behaviour Problems - Running away, promiscuity, pregnancy, social isolation.

Psychological Problems - Depression, suicide attempts and suicide, self-mutilating behaviour, drug and alcohol abuse, homicidal rage attacks towards parents. Hysterical reactions, phobias and psychosis.

Kemp Definition of C.S.A.I.

The involvement of dependant developmentally immature children and adolescents, in sexual activities they do not truly comprehend to which they are unable to give informed consent or that violates the sound taboos of family roles.

Schechter & Robens 1976

Kemp

Legal Definitions

What is Sexual Abuse?

A definition of sexual abuse is useful because it enables everyone to be clear about how the young can be physically and emotionally damaged. It is important also because sexual abuse can lead to criminal charges and other actions such as
the removal of a child from home.

But it is also helpful to establish clearly that thin line between what are desirable acts of affection and warmth between adults and children and what is unacceptable conduct.

The term sexual abuse includes the following acts:

- Rape
- Sexual intercourse
- Buggery
- Masturbation
- Digital penetration
- Fondling
- Exhibitionism or flashing
- Involvement in proctographic activity.

Also involves voyeurism i.e. watching a child undress, obscene phone calls.

Procedures Manual

Child Sexual Abuse

Any attempt to produce a satisfactory definition or all inclusive description of child sexual abuse must seek to reconcile medical, psychiatric, social and legal concepts and concerns. The Nottinghamshire system starts from the legal definitions. These procedures must be followed when considering the future welfare of all children involved in the following offences within the family or home:

- Incest

The legal definition of incest is very precise: where there is sexual intercourse within the prohibited relationships, that is, blood relationships. Adopted and step-children are not covered by the law of incest while illegitimate children are. The offences of unlawful sexual intercourse and indecent assault still apply to adopted and step-children.

Where intercourse is an essential part of the offence it is sufficient to establish penetration.

Father/son relationships come within the offence of buggery or indecent assault and not incest or unlawful sexual intercourse.

It should be remembered that unless a defendant pleads guilty, the victim is almost certain to be required to give oral evidence of the alleged offence.
Fostering the sexually abused child

Jacquie Roberts

is a social worker with the adoption and fostering unit of the London Borough of Lambeth

In 1986 an increasing number of children are being referred for fostering after being identified as sexually abused. At the same time, people are becoming more open to the idea that a child might have been sexually abused and therefore more children in care are being recognised as such. The consequence for foster parents is that they are asked to care for a child who is not only suffering from separation anxiety and isolation, but also from the serious results of having been sexually abused. Many skilled foster parents have come to terms with dealing with abused and neglected children, but when the abuse has been of a sexual nature, the problems are even more complex. I have heard many a parent say sympathetically that they can understand how child abuse can occur. 'There but for the Grace of God go I' — but I have yet to hear the same comment made about sexual abusers. Sexual abuse is frightening and abhorrent to most people.

I am writing this paper in response to foster parents (and prospective adopters) who have asked what the can do to help a child who has been sexually abused. The first step is to face the fact that child sex abuse does occur. The next step, which is by far the hardest, is to accept how often child sex abuse occurs. Estimates vary, but Baker and Duncan have recently conducted an epidemiological study in association with the MORI organisation which has indicated that at least one in 500 children is sexually abused as a child. The perpetrator of that act is most likely to have been known to the child. The majority are members of the family. If this is the case, it is easy to understand why children are so often made to repeat the story of the abuse over and over again to different people, some of whom may be seen by the child to have some interest in what they are hearing. A serious consequence for many children is that they become trusting from their foster family and the children they witness their family breaking up. They feel responsible. Such a feeling is reinforced by the abuser and other members of the family blaming the child and saying, 'Look at what you have done now.' This blaming, and the fact that children know that people are talking and whispering about them, result in them feeling bad and as though they deserve to be abused in the first place. All this can make children behave in such a way that they almost invite further abuse as a way of confirming for themselves how bad they are.

The problems a sexually abused child brings to the foster home

The many problems a sexually abused child will bring to a foster home will not simply be the result of the sexual assault. The results of the abuse depend on many variables. Obviously considerations are the age of the child; the age difference between child and abuser; the nature of the abuse and the frequency or duration. Most important, the relationship between the child and abuser makes all the difference to the child's reaction. It makes sense that an isolated sexual assault by a stranger, although terrifying at the time, will not have such devastating effect on a child's world as chronic, albeit very gentle, sexual interference by someone the child has trusted as a father figure for years.

Just as important is the amount of secrecy surrounding the abuse. If children are threatened and made to keep the abuse secret from the adults they trust, they then lose their security. If they have any adult, no matter how little connection with the actual abuse, they should tell them the truth. A few children have reported that their parents were themselves sexually abused. This can produce a sense of horror and revulsion against sexual abuse, especially when the children are treated with compassion and understanding.

Possible consequences of disclosure

The first thing that can happen to a sexually abused child is that their story is not believed. It is easy to understand why this distresses the child's trust, especially if the person who does not believe them is their mother. Next, the child may be subjected to a medical examination which is frightening and unpleasant. It is not extreme, but it is unusual. This medical examination could be more physically intrusive than the abuse itself. The child may

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...when and on what basis children are able to travel to the schools to which they are sent...
with the emotional damage inflicted on not only by the abuse but also by the consequences of the discovery of the abuse. They under the foster home being separated from familiar children and places. They feel punished and blamed for everything that has happened and yet they are craving affection from a parent whom they can trust. On top of this they are likely to resort to sexual behaviour to test out the foster parents as a form of comfort. They are likely to reveal considerable knowledge about sexual behaviour even the most mature and experienced foster parents. Above all, they are isolated from other children and desperately need friends.

The immediate problem for the foster parents is their emotional reaction to what has happened to the child. There is shock, fear, disbelief and for some people, if they are honest, sexual abuse of children arouses some sort of excitement and prurient interest. These responses would be easier to deal with if the professional helpers were not so anxious and uneasy themselves about the subject of sexual abuse. The foster parent is less likely to receive firm and confident guidance about a sexually abused child than in other cases.

The whole episode may evoke for both the sex workers and the foster parents memories of a childhood sexual assault of their own which they may have suppressed. Seeing even young children with sophisticated sexual knowledge may raise questions for the foster parents about their own attitudes to sex. Interstitial adoptive couples may be particularly vulnerable because of the close relationship between their sexuality and infertility. A more devastating problem for some foster parents is to see the effect the sexually abused child's story has on their own children. They have the dilemma of deciding how much their children should know to understand the child and how little they should know in order not to label the child further.

A central part of the foster parents' job is to talk to and about the natural parent. This is difficult enough with a brawling or neglectful parent, but it is especially difficult when it involves a sexually abusing parent. It is also hard not to blame the non-abusing partner if they 'let the sexual abuse happen'.

Problems in the foster home

The most immediate problem for many foster parents is that the sexually abused child will teach other children in the home sexual play. Very young children may be particularly vulnerable to being interfered with. At the other extreme, older children in the home may be invited and provoke into a sexual relationship which they do not understand. Careful matching of these children with families is needed to avoid compromising young teenagers.

Visitors, neighbours and friends can cause difficulty. How much should you explain about why the child is with you? It is surely fairer to the child to make up a 'cover story'. And yet, some physically demonstrative friends may need to be warned off affectionate gestures because it could give the child wrong messages. Members of the extended family, like grandparents, may know more but may find it hard to act normally with the child and some may even avoid physical contact. One foster parent said to me that one of her biggest responsibilities as a sexually abused child is to educate other people. Finally it is not rare for foster parents to have experienced their own or their children's abuse. Foster parents, too, can find themselves compromised. What can start off as an innocent game of hide and seek could end with the child expecting sexual contact in a dark corner. A much more aware attitude to body messages and their sexual behaviour has to develop to avoid giving the child the wrong messages. The consequence is, however, that foster parents may feel they are becoming sex-obsessed and prevented from acting naturally in their own home. For example, rules about bath time and nudity in the home may have to change. Any foster parents of an older child who has been sexually abused must know that there is a risk of allegations being made against them.

This leads to the final problem for all of us involved in fostering and adoption work. If the rate of child sexual abuse is as high as suggested, it must be happening in some foster homes at the moment. We all have a responsibility to be more open about the subject, follow up suspicions and maybe search within ourselves for any possibility of acting on sexual feelings towards children.

How the foster parent can help

First and foremost foster parents need to sort out their inner reactions to the problem and talk openly about it to their partners and close family. Next, and most important for the child, they need to remove any blame from the child. If they continue to think that the child is inviting the abuse and believing it is partly their fault, they will never help the child change his or her behaviour.

Several foster parents have stressed how important it is to put the sexual abuse into perspective, to think of the child as a whole and to work on all the other problems the child has. If the sexual abuse is stressed too much, it becomes an obsession for everyone and can hinder normal development and relationships. Most important for the children is to help them feel good about themselves. Their self image and self esteem need careful building so that they have other areas in life that make them feel good. They need to know they are wanted and liked for reasons other than sex. If the sexual play is overt and continuing, they need to be taught about private, normal sexual behaviour and not to be too hard on themselves. Mistletoe Elliott has written a helpful book staging how to teach children to avoid sexual abuse. In it she stresses the need to teach the difference between good and bad secrets and for children to know that they are in charge of their own bodies. What is particularly attractive about her book is that it is aimed at all children, not just those who have already been labelled a problem.

Some sexually abused children need firm help and guidance about changing unconscious sexual behaviour and giving out sexual signals. They need to hear about the serious consequences of what they are doing. This is difficult in the current culture of western societies where for teenage girls the ethos is that it is good to be pretty and sexy. On the other hand, many sexually abused children, even those who have not been seriously hurt, need constant reassurance that their bodies have not been damaged by the abuse, that they are not dirty or different, and that other people do not know what has happened to them simply by looking at them.

The long-term strategy is to concentrate on helping these children to make good relationships with children of their own age. This builds up self-confidence and protects them. An isolated child who only makes relationships with adults is bound to be more at risk of assault. It is only through learning to get on with their peer group that they will learn how to make good emotional and sexual relationships with adults. The long-term consequences of child sexual abuse can be serious psychiatric illness or an unhappy partnership with an abusive partner in the future. We have a responsibility to prevent this for all the sexually abused children in our care.

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Children's problems: a parents’ guide to understanding and tackling them Dr Bryan Lark Dunstan 124 pages paperback £3.95

What do you do with a child who is a persistent worry and who from the moment she wakes till last thing at night barrages her parents with anxious questions? Try having a special 'worry hour' says Dr Lark, during which she can discuss her worries as much as she wants but do not allow her to raise them at other times. This book is full of practical suggestions to help solve common and less common problems, physical as well as emotional, with over 200 pages and 14 chapters on the consequences of changes in a child's world, 'good enough parenting', where to seek help and what to expect.
Children who are abused often do share common characteristics. Any characteristic alone can be a natural, normal response for a child. However, when combined and extreme they could indicate sexual abuse. It is important to remember in discussing extreme behavior that it is consistent, of a long duration and pervasive.

Abused children are often:

- fearful of interpersonal relationships
- withdrawn, sullen
- consistently irritable
- affectionless
- listless, detached
- overly affectionate in a sexual way inappropriate to the child's age
- aggressive, hyperactive

Physical Symptoms:

- bruises, burns, continuing injuries
- urinary infections (particularly in young children)
- chronic ailments, stomach aches, vomiting, etc.
- poor appetite
- venereal disease

Activity & Habit Clues:

- sleep disturbances
- child afraid of a particular person
- running away
- stealing, lying
- day or night wetting
- consistent thumb sucking
- self mutilation
- drug or alcohol abuse

Emotional Problems:

- abrupt behavior changes
- regression
- mood swings
- hysteria
- phobias, fear of darkness
- excessive anxiety, dependence

Regd. Charity No. 326864
Child Sexual Abuse Within the Family - Ruth Foster (IRA Foundation)

Novels:

Punky - Deborah Magade
If I Should Die Before I Wake - Michelle Morris
Colour Purple - Alice Walker
 Kiss Daddy Goodnight - Louise Armstrong

Practical Children's Books:

1) My Secret File - John Astrop - A Puffin original £1.50
2) The Anti Colouring Book - Susan Striker, Edward Kimmel £2.75
3) Get to be Me - Merrill Harmin £1.50
4) This is Me - Merrill Harmin (teenagers) £1.50
5) Bruce's Story - Maureen Thorn, Celia MacEiver
6) Its O.K. to Say No Colouring Book paper. £0.75
7) Its O.K. to Say No Activity and Colouring Pook £0.75
   (published by Peter Haddock Ltd., - Priddington)
8) We Can Say No - A Child's Guide - David Pilker, Sarah Greene £2.25
   Thorsons Publishing Group, Robin Bonett and Bob Crane £1.99
10) A Touching Book - Jan Hindman
11) Where Did I Come From? - Peter Paylin
12) The Body Book - Claire Wayner £3.95
Some Suggestions for Parents

- **Give Children Permission to Say No to an Adult When Necessary**
  Instead of teaching your children unquestioningly to listen to and obey all adults, tell them they have your permission and support to say no to protect themselves.

- **Discuss Good vs. Bad Secrets**
  Teach your children to say no when asked to keep a secret that is bad or which makes them feel uncomfortable or confused. This can be taught from a very early age and is an extremely effective response in preventing child sexual assault. Offenders often begin by testing a child's willingness to keep a secret. No touch, kiss or hug should be kept a secret by a child.

- **Encourage Children to Tell**
  Assure your children that no matter what happens you will not be angry with them and that you want them to tell you of any incident. Explain the difference between telling a tale to get someone into trouble and getting help when someone is threatening their safety. Believe your children; children do not lie about sexual abuse.

- **Do Not Define People as Good or Bad**
  If children think only bad people hurt them, they will not be prepared for the person who approaches them in a manner which gains their trust. By teaching them the danger signs, you will be protecting them far better than by telling them to watch out for “bad” people.

- **Teach Children to Keep Safe**
  The most important message you can teach your children is that they have the right to use any method to keep themselves safe. It is all right to bite, kick, lie, run, shout “this is not my daddy”, break a window, etc. Give them permission to break all rules to protect themselves.

More Practical Ideas for Keeping Children Safe

and how to talk to them come from ...

_Preventing Child Sexual Assault: a practical guide to talking with children_ by Michele Elliott published by Bedford Square Press/NCVO, from bookshops or by post from Macdonald & Evans, Estover Road, Plymouth PL6 7PZ.

**THE CHILD ASSAULT PREVENTION PROGRAMME** (CAP) teaches children ages 5 to 16 in the classroom or small groups about staying safe from assault in a manner which is neither frightening nor unrealistic. Parents, teachers and other concerned adults are involved and fully versed in the activities in which the children participate.

For more information about CAP, send a stamped addressed envelope to:

**The Child Assault Prevention Programme**
30 Windsor Court
Moscow Road
London W2 4SN

This leaflet was produced with funds from the Charities Aid Foundation and is copyright by the Child Assault Prevention Programme.
Registered charity no. 326864
The Facts
about child sexual abuse

- Child sexual abuse is the exploitation of a child under the age of 16 for the sexual pleasure and gratification of an adult.
- The majority of sexual assaults on children (80%) are committed by someone the victim knows: a neighbour, friend, family member, etc.
- Sexual abuse of children occurs within every neighbourhood, class and racial background.
- Boys and girls are both at risk from abuse.
- Children are bribed, tricked or forced into sexual acts by the adult.
- Children are vulnerable because they are not being given the information they need to keep safe.
- Children are never responsible for sexual abuse.
- Children do not lie about sexual abuse unless they deny it happened to protect someone.
- Child sexual abuse is traumatic. It causes mistrust and fear of people, damages a child's self image and often creates feelings of guilt and shame.

Behaviour Signs
which may indicate sexual abuse has occurred

- Sudden change in school performance, inability to concentrate
- Personality change, becoming insecure, needing constant reassurance
- Lack of trust in a familiar adult or not wanting to be alone with a babysitter or child minder
- Being isolated from friends
- Onset of day or night wetting
- Nightmares or sleep disturbances
- Being affectionate in a sexual way inappropriate to the child's age
- Aggressive or unusually compliant behaviour
- Regressing to younger behaviour such as thumbsucking, acting like a baby
- Depression, withdrawal, sadness, listlessness, self mutilation; suicide attempts, running away, overdoses
- Not wanting to be alone
- Medical problems such as urinary infections and chronic ailments

Although these symptoms are not necessarily indicative of child sexual assault, if children exhibit extreme or combined symptoms from this list, the possibility of sexual abuse should be considered and investigated.

When a Child Tells You
stay calm and be reassuring

Say . . .

- That you are glad the child told you
- That you believe what you are being told. Children very rarely lie about sexual abuse
- That you are sorry that it happened and are angry with the offender, not with the child
- That you know that it is not the child's fault
- That you are ready to listen, but you will not press the child for information
- That you will do your best to protect and support the child

After You Find Out

- Seek medical help, if necessary.
- Report to the police, social services, NSPCC, RSPCC or GP, if official action is desired.
- For confidential advice, contact a self-help group such as the Incest Crisis Line, tel. (01) 422 5 100 or (01) 890 4732, or Incest Survivors Campaign, tel. (01) 836 6081.
- Seek professional help for the child and the family, if necessary, through the social services, NSPCC, RSPCC or GP
- Remember that the average number of children sexually abused by an offender before he is caught is 73. Therefore, reporting the offence may prevent another child from being abused.