

EXHIBIT PART 2 p.2

THE REVEREND CANON COLIN PETER CLAY M.A. D.D.

Colin Peter Clay was born April 7, 1932 in Hatch End, Middlesex, United Kingdom and moved with his family to Ashted, Surrey at the beginning of World War II.

Colin attended the City of London Freeman's School, Ashted Park, Surrey 1941-1945 and St John's School, Leatherhead, Surrey 1945-1950.

Drafted for National Service in September 1950, Colin served as a Radio Technician with the Royal Signals of the British Army for two years, and was with the 1st Commonwealth Division in Korca from July 1951 - August 1952.

He entered Christ's College, Cambridge to study history in October 1952 and received his B.A. (Hons) in 1955 and M.A. in 1959.

He studied at the Theological College, Wells, Somerset, from 1955-1957 and was ordained Deacon (1957) and Priest (1958) in the Diocese of Southwark in the Church of England and served as Curate in the Parish of St James' Malden, Surrey.

Colin came to Sudbury, Ontario, in the Diocese of Algoma, Anglican Church of Canada, in September 1959 and served as Assistant Priest, Church of the Epiphany, Sudbury (1959-1960); Rector of St James' and St George's, Sudbury, with St Thomas', French River (1960-1969). He was Rural Dean of Sudbury (1967-1969).

Colin was appointed Lecturer in Religious Studies (part-time) at Thorneloe College, Laurentian University, Sudbury, Ontario in 1964 and was Head of the Department (1967-1969).

In May 1969 he was appointed Assistant Professor of Religious Studies (full-time) at Thorneloe College and acted as the college chaplain. His courses included biblical studies, church history and contemporary theology. In September 1970, Colin assumed the part-time responsibility for St Alban's, Capreol and the position of Civilian Officiating Clergyman (P) at the Canadian Forces Station, Falconbridge and continued as Assistant Professor (full-time) at Thorneloe College, Laurentian University.

In May 1972 Colin resigned as Assistant Professor (full-time) at Thorneloe College and accepted a position as Lecturer (part-time) with Huntington College, Laurentian University. He now assumed full-time responsibilities at St Alban's, Capreol and continued as Civilian Officiating Clergyman (P) at CFS Falconbridge.

In 1972, Colin became the chaplain of 200 Squadron, Royal Canadian Air Cadets in Sudbury. In 1973, he was appointed the Commanding Officer of 2915 Royal Canadian (Irish Regiment of Canada) Army Cadets, Capreol, Ontario.

From 1974-1977 Colin served as one of the Examining Chaplains to the Bishop of Algoma.

In September 1977, Colin was appointed Campus Ministry Chaplain (Anglican, Presbyterian, United) at the University of Saskatchewan, Saskatoon, Saskatchewan. He has served as a Sessional Lecturer in New Testament and in the Study of Cults and Sects at the College of

Appendix F

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Spiritual Resource Person on
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Department of Volunteer Services
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September 24, 1999

Memorandum respecting Charlene Marie Dobson

I was first contacted by Charlene Dobson's grandmother, Mrs Arlene Lowery, in January 1999. In response to her concerns respecting her granddaughter, Charlene Dobson, I sent Mrs Lowery a copy of my book, "More Than A Survivor", with an introduction by Karl Oberdieck M.D. a recently retired child and adult psychiatrist in Saskatoon with experience in the field of ritual abuse and Dissociative Identity Disorder (DID).

Mrs Arlene Lowery also sent me pictures and drawings, together with a written record of some of Charlene's comments to her during the period in which she has cared for Charlene and her younger brother Jonathan Dobson.

Although most of my work has been with adult, rather than child survivors of ritual abuse, (which includes emotional, spiritual, physical and sexual abuse), I have some limited experience working with children. I have spoken with approximately 90 adults, with memories of childhood experiences, over the past seven years. A number of these exhibit child alters who can describe graphically and emotionally the abuse to which they had been subjected some time in the past.

After receiving the pictures and drawings made by Charlene, and speaking several times with her grandmother, Arlene Lowery, I met with Charlene, accompanied by Mrs Lowery, in my office on the University of Saskatchewan campus on Thursday, August 26th and Friday, August 27th 1999. Our conversation on those occasions confirmed my suspicion that Charlene had indeed been subjected to a variety of abuse and I will attempt to explain my reasons for my decision.

Before I met with Charlene and her grandmother in August 1999 I had already received material from Mrs Lowery relevant to this situation. I was aware that in April 1997 Dr C.L. Norman of Child and Family Medical Services had seen Charlene and I had read his report in which he not only discovered scars on Charlene's body, but reported Charlene's disclosure that her mother, Destiny Dobson, had hurt her with a hot knife.

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I also read the Social Work Consultation Report of May 16, 1997 in which reference was made to Charlene's disclosures to her grandmother regarding sexual abuse by both "mommy and daddy". The report also refers to the interaction between DSS social worker Charlene Thurbide and Cpl Debbie Ferguson of the Regina Police Service on March 27, 1997.

Arlene Lowery also sent me a copy of a letter she sent to Premier Roy Romanow on November 25, 1997 expressing her frustration at the lack of help she was receiving and describing the events that had taken place up to that time.

Arlene Lowery also sent me several verbatims of disclosures by Charlene in addition to her drawings. The material in the verbatims is consistent with the kind of reporting given in conversations with many of the ritual abuse survivors with whom I have spoken (and described in my book, "More Than A Survivor", published in 1996 and available at the University of Saskatchewan bookstore). Children are not likely to have knowledge of such perversions as bestiality unless they have personal experience of this, and her grandmother described the emotional trauma which appropriately accompanied such a disclosure.

It should, of course, be noted that Charlene's mother denies any such activities. It is only fair to admit that references to "mommy and daddy" have sometimes referred to individuals so designated by a group and not to biological parents.

Many of Charlene's pictures focus on death, especially the death and burial of babies. I am convinced that baby sacrifice does happen, albeit on a very limited scale - possibly once or twice a year. It is expected that children will be forced to watch. It is my belief that on most occasions the children are too terrified to recognize that lifelike dolls are used. This is to be expected and should not detract from the horrendous experience. Children may also be expected to participate in a "burial ceremony". When babies have been killed, it is likely that the buried remains will be removed soon after the children have buried them.

Charlene's pictures have shown "daddy's hat" - which is described as a black mask - accompanied by pictures, which include genitalia of "mommy and daddy" and graphic references to sexual acts. This was dated March 24, 1997. In July 1998 Charlene drew pictures of graves.

On August 26 and 27, Arlene Lowery came to my office accompanied by her granddaughter Charlene Dobson. Charlene appeared to be as comfortable as one might expect, given that she was in a strange environment and talking with someone she had not met before. Approaching the subject as carefully as possible, I found that Charlene was able to describe events in which she and her brother

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At this point I can only state that it is my feeling that such visits be postponed until some of the unresolved issues can be effectively dealt with.



Rev. Canon Colin Clay

September 24, 1999

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TO WHOM IT MAY CONCERN

October 29, 1999

Second memorandum respecting Charlene Marie Dobson

This follows the first memorandum dated September 23, 1999.

On Thursday and Friday, October 7 and 8, Charlene came to my office on the University of Saskatchewan campus accompanied by her grandmother, Mrs Arlene Lowery and her consulting psychologist, Dr Clelland.

The two sessions confirmed for me the opinions I expressed in my first memorandum of September 23, 1999. Although Charlene sometimes found it difficult to express her feelings verbally, she was able to draw descriptive pictures and explain their meaning. Physical reactions were present that indicated earlier abuse.

In her pictures, Charlene showed herself and two other children imprisoned in a box-like structure. She showed a woman she called Auntie Victoria, dressed in a "scary" fashion, pointing to a room where the children were to go. She showed herself, sitting in a chair, with Mommy and Auntie Victoria present, with indications that something of a sexual nature was about to take place. In order to make certain that the "Mommy" to whom Charlene was referring was her biological mother, and not some other person she was told to call "Mommy", I asked Charlene if this person was her real mommy. The answer was a very clear "Yes". She also mentioned her brother Jonathan and her cousins on a number of occasions. Clearly, she is afraid for their safety and especially, at this time, for the cousins who are the children of Auntie Victoria. Although Charlene indicated her mother as a participant in abusive activities, her mother appeared to take instructions from Auntie

Charlene stated that her ankles were sometimes tied to the legs of a chair. I understand that marks indicating this were found by the doctor who first examined her. Dr Clelland noticed that while Charlene was explaining some of her pictures, she was attempting to tie the ribbons from her chair cushion around her ankles.

Rev. Canon Colin Clay M.A., D.D. University Chaplain

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Frequently, during our time together, Charlene would get on the floor and crawl under her rocking chair, a reaction one would expect from a child remembering, but finding memories difficult to express verbally. This behaviour is probably the most convincing testimony of all.

I believe that contact between Charlene and her mother, Destiny Dobson, would not be advisable at this time. With her grandmother, Arlene Lowery, Charlene appears to be making excellent progress. While it would be surprising if Charlene did not continue to have feelings of love for her mother, Charlene has clearly demonstrated fear with respect to Destiny Dobson and there can be no assurance that fearful memories, and the trauma accompanying them, will not be triggered even in a supervised visit.

Respectfully submitted:

Colin Clay

(Rev. Canon)

A handwritten signature in black ink, appearing to read 'Colin Clay', written in a cursive style.

*was verified
by tel. contact
@ Dr. Clay / as*

Appendix G

Here is some of the verbatims

that I recall transpired between Dr. Clay & Charlene (these have been verified with Dr. Clay.

Dr. Clay: "Now they have the babies on the kitchen table now what do they do?"

Charlene: "No - not babies. There is just one baby at a time."

Dr. Clay: "Now what do they do?"

Charlene: "They kill the baby."

Dr. Clay: "How do they kill the baby?"

Charlene: "With a knife."

Dr. Clay: "All right, now the baby is killed and there must be a lot of blood."

Charlene: "Yes there is - and the cousins and I have to clean the kitchen up. We hate that!"

Dr. Clay: "Now when the baby has been killed and the blood is running off the altar or table, do they catch it in something?"

Charlene: *hesitates, looking intently at Dr. Clay.*

I then said to her - "was it a cup?"

Charlene: Without hesitation she said, "Yes, it was a cup!"

Dr. Clay: "Now did they catch the blood in a cup as it was running over the table?"

Charlene: "Yes, they did."

Dr. Clay: *draws a simple picture of a goblet / chalice and asks her "did it look like this?"*

Charlene: "Yes."

Dr. Clay: "What color was it?"

Charlene: "Silver."

Dr. Clay: "O.K. now they have the blood in the cup, do they drink it?"

Charlene: *thinking very hard,* "No."

Dr. Clay: "Well do they mix something in the cup with the blood first?"

Charlene: "Yes, water". (which would likely have been urine instead)

Dr. Clay: "Then did you drink from the cup?" *Dr. Clay said to me ok*

Charlene: "Yes, we all did."

Dr. Clay: "So now, the baby is killed, what do you do next?"

Charlene: "We put it in a garbage bag and bury it. The cousins and I have to bury it".

Dr. Clay: "Now did they cut anything on the baby after they killed the baby. Sometimes these people will cut something off the baby. For instance, the toes."

Charlene: *without hesitation and looking intently at Dr. Clay, in a rather troubled look said,* "They cut the baby all up - in pieces."

Dr. Clay: "What do they do with the pieces?"

Charlene: *looking again very troubled, responded,* "They cooked some of them."

Dr. Clay: "What happened next?"

Charlene: They ate it. The cousins and I we had to eat some too.

Dr. Clay: What did you do with the rest of the pieces?

Charlene: We put them in grocery bags and buried them.

Dr. Clay: Where did you bury them?

Charlene: In Auntie ~~Yick's~~ ^{Yick's} backyard. We dug holes and put them in.

(makes reference to different times of the day.

Sometimes it is in the afternoon and at night just when it is getting light out).

Charlene goes on to say, "We (the cousins and herself) put flowers on them, but daddy took them away."